

APTAVANI 14

Part-2

As Expounded by Dada Bhagwan

Aptavani – 14

Part – 2

**Originally Compiled in Gujarati by:
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'I do not know anything'!

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Dedication

The mysteries of the universe, the *Gnani* reveals here;

Vishwana rahasyo, Gnani khole ahi;

Never was before, never will be, such a *Gnani* anywhere!

Na bhooto na bhavishye, aavaa Gnani 'kahi'!

**Containing an original in depth elucidation on the six
eternal elements;**

Chha tattvona guhya maulik fod;

Matchless is this fourteenth *Aptavani*!

Aptavani chaudmi aa ajod!

**The partnership of the six eternal elements since time
immemorial;**

Chha tattvoni anaadini bhaagidaari;

None of them can claim, 'My share is more than yours'!

Na koi kahi shake vadhu, maari ke taari!

**The eternal elements of motion and inertia support
movement from one place to another;**

Gati, sthiti sahaye, herafeeri;

**The eternal element of Space claims, 'I'm responsible for
providing the space!'**

Aakash kahe bhaagma, jagaa 'mari'!

**The eternal element of Time is responsible for
management;**

**The eternal element of inanimate matter provides the
material;**

Kaalno vahivat, jadno maal;

**The eternal element of the Self is the Observer, however
it caused a commotion!**

Chetan nirikshak, pan kari dhamaal!

By becoming the owner, the limits were crossed;
Bani betho maalik, tuti paad;

The Gnani sets things right, that itself is a miracle!
Gnani laave thekane, e ja kamaal!

Pure parmanu, charged parmanu, effective parmanu;
Vishrasa, prayogsa, mishrasa;

The state of parmanu, explained so easily!
Samajavi sahajma, parmanu dasha!

**The energy to do activity, belongs only to the non-Self
complex of input and output;**
Kriyavarti shakti, matra pudgal tani;

**The Self envisions, so the non-Self complex gets
sketched!**
Kalpe Chetan, pudgali chitaramani!

**The Science of the Tirthankar Lords, manifested through
Dada;**
Tirthankari Vignan, pragatyu Dada thaki;

**The fourteenth Aptavani, offered with humility to the
world!**
Chaudami Aptavani, jag charane muki!

- Dr. Niruben Amin

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

This is the highest

||1||

Om Namu 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

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*).

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* 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 Aptavanis, Filled to the Brim With Complete Knowledge About Practical Worldly Interactions as well as Spirituality!

The *Gnani Purush* (the One who has realized the Self and is able to do the same for others) is One for whom nothing remains to be Known in this world. The *Gnani* is considered the world's observatory.

Questioner: But can You not disclose everything You Know?

Dadashri: 'We' certainly are disclosing it here, aren't 'we'? These Aptavanis (series of fourteen volumes compiled from Dadashri's speech) will be written for the very reason that these people are not able to understand a single word of these technical terms from the past. Therefore, over here, the explanation about 'What is *dharma*?' and 'What is the Self?' has been given to everyone in our language, in the colloquial language, the one that everyone understands.

Questioner: 'You' are at three hundred and sixty degrees, so You should give the Knowledge of that degree, shouldn't You?

Dadashri: Yes. So just as there is this Aptavani, fourteen such Aptavanis will be released. When the fourteen Aptavanis are complete, when the collective Knowledge within all of them is put together, the complete Knowledge will be encompassed. Hence, the 'beads' [each and every established principle which joins together to form a 'garland'] should be completed, shouldn't they?

This is absolute Knowledge that is deficient by just four degrees. Therefore, these [Aptavanis] are indeed considered scriptures. People cannot even comprehend those other scriptures.

Questioner: Just as there are those six Darshan [schools

of philosophy based on the Vedas; the Nyaya, the Vaiseshika, the Sankhya, the Yoga, the Mimamsa, and the Vedanta], similarly can these Aptavanis not be considered as one Darshan?

Dadashri: No, the Aptavanis are the collective form of the six Darshan. Each of the six Darshan represent their own different viewpoint. One says, “This is ours, this is ours, this is ours.” [Whereas] This is the Darshan put together. This is all-encompassing and accepting of all viewpoints (*anekant*), it does not adhere to a single viewpoint (*ekantik*). Therefore, it encompasses the six Darshan. If the proponents of the six Darshan were sitting here, then none of them would get up and leave. Each one of them would feel as if it is his own Darshan. Therefore, there is no partiality here, it is impartial! A follower of Jainism is able to sit here, a follower of the Vedanta is able to sit here, there are even Parsis here; followers of all religions are found here.

Questioner: If one maintains faith (*shraddha*) in Dada’s speech, if one maintains faith in the Aptavani, then would one attain *samkit* (the right belief that ‘I am pure Soul’) or not?

Dadashri: How did the faith set in for you?

Questioner: The faith set in simply upon reading the Aptavani.

Dadashri: That is known as *samkit*. When Your perspective (*drashti*) ‘fits’ with this perspective [the perspective that is explained in Aptavani], that is known as *Atmadrashti* (the right belief that ‘I am pure Soul’; Vision as the Self). When Your perspective ‘fits’ completely with this perspective, then it is considered *Atmadrashti*. The other perspective is that of, ‘This is not it, this is not it, neither are any of these it, nor this one.’ In this way, we are able to understand that there are two different perspectives. But

thereafter, a solution can only be found if one does not read other books.

All of these Aptavanis are helpful. People of future generations will need them, won't they? These will be helpful to them. These Aptavanis are something incredibly marvelous. And through the Aptavanis, all the difficulties arising in worldly life interactions will also depart.

Many people tell 'us', "I come across a lot of difficulties, and when I pick up an Aptavani and randomly look at it, then a page turns up and it takes away my difficulties." The person finds it, he gets the link.

Questioner: The compilation has been put together very beautifully. Each and every subject has been compiled very wonderfully.

Dadashri: Yes. That is 'our' desire, that it should benefit [all]. Therefore, set aside some time and keep reading them a little.

Questioner: Dada, that is why we say that we are greatly obliged to the Aptavani.

Dadashri: The Aptavani is actually One's own living, awakened form, of a kind, isn't it!

Therefore, if one were to read this speech, then one would attain *samkit* spontaneously!



Editorial

The current volume, Aptavani 14 (Part 2), contains the description of the eternal elements. In the first section of the book, Dadashri has explained the extremely deep and subtlest concepts about the six eternal elements, using simple and straightforward, colloquial language which even the average person can understand. That, too, by giving the analogy of the partnership of the six eternal elements, He has completely simplified the most mysterious knowledge about the formation of the universe!

The goods belong to the eternal element of inanimate matter (*jada tattva*), the work of the eternal element that supports motion (*gatisahayak tattva*) is to transport them, the eternal element that supports inertia (*sthisahayak tattva*) arranges the goods, it stores them. The eternal element of Time (*kaal tattva*) does the work of management by transforming the new to the old and vice versa. The eternal element of Space (*aakash tattva*) provides the space to keep the goods, in order to run the business. And the role of the eternal element of the Self (*Chetan tattva*) is that of a supervisor. Instead, it ended up becoming the owner, and issues arose within the partnership, and lawsuits were filed. If the Self becomes the Observer [Knower-Seer] once again, then resolution will come about for this conflict that has been around since time immemorial.

The *jada Pudgal Parmanu* (the smallest, most indivisible, indestructible particles of the eternal element of inanimate matter), as well as mysteries about the *pudgal* (the non-Self complex that undergoes influx and outflux), are revealed in the second section of this Aptavani. In that too, using simple examples, *vishrasa*, *prayogsa*, and *mishrasa* (the various phases of *parmanu*) have been explained in a way that is easy to understand. The miraculous play (*karamat*) of the *pudgal* and its inherent nature to become multiple from

one (*prasavdharmi swabhaav*), the entire world is nothing but input and output; simply upon reading this, it fits in one's mind. Upon understanding the mystery behind the energy of the *pudgal* to do activity (*kriyavarti shakti*), the wrong belief about being the 'doer', right from the worldly perspective all the way to the elemental level, gets dissolved.

The effects of the *parmanu* extending all the way to gross worldly interactions are disclosed here. Through the perspective of the *Gnani* (the enlightened One who can enlighten others), the effects of the *parmanu* of food, are also revealed here.

Before reading this particular volume, the spiritual aspirant should certainly read the introduction, only then will the inner intention of the *Gnani* become clear and the link become evident.

After attaining the Knowledge of the Self (*Atma Gnan*), 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 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 (*satsang*) have been collected and compiled to present the established principle (*siddhant*). 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 ones' 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 *Darshan* (Vision as the Self), 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 fourteenth Aptavani is at a 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 even may not be found here at all. The spiritual aspirant will only be able to understand the fourteenth Aptavani, if the aspirant reads it after having done a full study of the thirteen Aptavani and all of Dadashri’s other great volumes. And it is a humble request that you study the fourteenth 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 deep 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 as one moves 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 flowed through the speech of absolutely revered Dadashri to explain the most profound eternal element [the Self], have been presented. In order to understand the indestructible (*avinashi*) eternal element [the Self] which is experiential, examples of the destructible (*vinashi*) [temporary, relative] are always at a limitation. Nevertheless, in order to explain it from different angles and in order to understand the different properties, the different examples are such that they 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 ignorance of the Self (*agnan*) all the way to absolute Knowledge (*keval Gnani*). There may be shortcomings of the editor, in the editorial 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! 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 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 very subtle material, 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 Agnas* (the five special directives or principles given by the *Gnani Purush* that sustain the enlightened state after *Gnan Vidhi*), 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 One 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].

- Dr. Niruben Amin

Introduction

[Section 1]

The Six Eternal Elements

[1] The Universe Has Come Into Existence Through the Six Eternal Elements

The world has no beginning and no end (*anaadi anant*). The coming together of circumstances (*saiyog*) are prone to dissipation (*viyog*) by their inherent nature. Everything arises through the coming together of circumstances, and disperses through dissipation. There is no ‘doer’ of this.

The world is the puzzle itself. No one has created it. Even God is not its creator. Nor is nature its creator. It has happened naturally.

No [individual] person has created this world, and it has not formed without it being created. This means that everyone is a doer as an evidentiary doer, not in reality.

There are six eternal elements in the world; the world has arisen through the coming together of these eternal elements. This is not something that can be understood through the intellect. This is because One can speak about the eternal only if One becomes eternal Himself. When scientists go beyond the theory of relativity, the [theory of] Reality begins. And the third is the theory of absolutism.

The six elements are permanent. They can be Seen only through absolute Knowledge. Even the saints and ardent devotees cannot see them.

No one has control over these eternal elements. All six of them are independent. There is no owner of the universe, yet there is *niyati* (the level of spiritual development of a soul as it progresses naturally on the track of evolution). The manager is *vyavasthit shakti* (the natural energy that

brings together the scientific circumstantial evidences to give result) moreover, it is an inanimate energy (*jada shakti*).

Those who tried to figure out which eternal element of the six came first, have wound up wandering for infinite lifetimes! All of this is actually a Science.

Of the six eternal elements, the Self is *akriya* (not connected with any activity; a non-doer; the Knower-Seer). Each eternal element has its own special property (*guna*). All the six eternal elements are interconnected (*avinabhaavi*) [in the sense that they cannot be or exist without the other].

Dada is considered such a *Gnani* that He is the world's observatory. He is considered the authority over the four Vedas [the oldest scriptures of Hinduism].

The One who Knows the Self alone is referred to as a *Tattvagnani*, whereas the One who Knows all the eternal elements is a *Sarvagnya*!

The result of Knowing the Self is infinite liberation even amidst endless suffering!

All the eternal elements in this universe are *sthir* (still; steady) by their inherent nature. A single *Parmanu* (the smallest, most indivisible and indestructible particle of inanimate matter) is also steady, but it is because of the coming together of all the eternal elements and *vibhaav* (a third identity with completely new properties that arises due to the coming together of the Self and inanimate matter) arising, that it has become *chanchal* (active; unsteady; moving). *Jada Parmanu* (the smallest, most indivisible, indestructible particles of the eternal element of inanimate matter) are themselves *chanchal*, whereas the Self is steady by Its inherent nature.

All six eternal elements are constantly undergoing change (*parivartansheel*) by their inherent nature. The *Parmanu* keep revolving in the space in this world (*aakash kshetra*).

Each eternal element has its elemental matter (*dravya*), properties (*guna*), and phases (*paryay*). That from which properties and phases arise is the *dravya*; that itself has been referred to as *vastu* (eternal element).

Vishesh parinaam (a completely new effect) arises through the mixing of the Self and inanimate matter (*jada*). So entirely new properties arise, which are referred to as *vyatirek guna*.

What is the difference between *vinashi* and *parivartansheel*? *Vinashi* means destructible, whereas the original element is *avinashi* (permanent; indestructible). The properties of the Self are indestructible and *parivartansheel* (constantly undergoing change). The phases are destructible and constantly changing.

Based on the time it takes for one *Parmanu* to cross another, the evidence (*nimit*) of Time was deduced. That amount of time is referred to as a *samay* (the smallest, most indivisible unit of Time).

What is constantly undergoing change in the Self? No change happens in the elemental matter (*dravya*) of the original Self (*mool Chetan*). ‘Its’ properties are infinite Knowledge, infinite Vision, infinite bliss...Any object to be Known (*gneya*) cannot be Known through Its Knowledge (*Gnan*), but through Its phase (*paryay*). The properties remain constantly with the Self, the phases alter. As the object to be Known changes, the phase of Knowledge changes. Nevertheless, the Knowledge undoubtedly remains pure; completely and totally pure.

What is the difference between a change in form (*roopantar*) and to constantly undergo change (*parivartansheel*)? A change in form only applies to the non-Self complex of input and output (*pudgal*), which has form. A change in form applies to the external part. That change in form is at the gross level. The original *Pudgal*

Parmanu (smallest, indivisible particles of the element of inanimate matter) are not changing in form either. They are simply constantly revolving or undergoing change; moreover, they are certainly pure within.

In terms of the elemental matter, property, and phase of the Self, the elemental matter (*vastu; dravya*) is comparable to an electric bulb. Its energy to give illumination (*prakash*) is considered its property, and to See and Know all the objects in that illumination is known as its phase. The bulb remains exactly where it is.

Here, everything related to the Self is being analyzed in depth. That which is related to worldly life, that which is related to anger, pride, deceit, and greed, is analyzed in depth everywhere else, however, that which is related to the Self is analyzed in depth only over here.

All six eternal elements keep revolving [around each other]; in this, not one harasses the other, not one helps the other. Nor do they become one with [each other]. They are all certainly pure. They simply keep revolving; they are constantly undergoing change.

These *Parmanu* keep revolving in the universe, and the Self also keeps revolving. With the engrossment arising out of the two coming together in close proximity, a veil of ignorance arises, and upon separating, they become free.

The revolving of the six eternal [elements] is referred to as the world.

These are the six eternal elements of the universe:

1. <i>Atma</i>	The original Self (<i>mool Chetan</i>)	Without form (<i>aroopi</i>)
2. <i>Jada</i>	Inanimate matter (<i>Parmanu</i>)	The only eternal element with a visible form (<i>roopi</i>)

3. <i>Dharmastikaya</i> (also known as <i>gatisahayak</i>)	That which supports motion	Without form
4. <i>Adharmastikaya</i> (also known as <i>sthitisahayak</i>)	That which makes objects still; that which supports inertia	Without form
5. <i>Aakash</i>	That which gives space	Without form
6. <i>Kaal</i>	Has atoms of Time (<i>kaalanu</i>); brings about change	Without form

The five eternal elements are referred to as *astikaya* (that which can have more than one *pradesh*). The eternal element of Time cannot be referred to as *astikaya*.

These are all discoveries of the *Tirthankar* Lords (living fully enlightened being whose presence turns every place They go, into a place of pilgrimage and whose *darshan* grants final liberation to the One who has attained Self-realization), through absolute Knowledge (*keval Gnan*)!

The six eternal elements are always *Sat*. *Sat* means indestructible, and *asat* means destructible.

The Self does not occupy real space. The embodied one, the embodied self occupies space.

When an embodied soul (*jeev*) came from *avyavahaar rashi* (a state of uncategorized souls that have not yet entered worldly interactions) into *vyavahaar rashi* (worldly nomenclature), which eternal element latched on to it first? It entered into this [worldly nomenclature] on the basis of Time. In any current that is flowing, would it have its turn [to join the sea] or not? *Niyati* (the level of spiritual development of a soul as it progresses naturally on the track of evolution) is responsible for this. Neither *niyati* nor Time is independent. Neither are superior.

Nevertheless, if we were to consider who plays the major role in this, then it would be that of the *Pudgal*

(eternal element of inanimate matter). Therefore, the primary scuffle is between inanimate matter and the Self. The others are silent. However, the Self has become entrapped in all of these five eternal elements, despite being the owner of infinite energies! When the [developing] self attains the experiential awareness of Its own Self (*bhaan*) and that of the eternal element of inanimate matter, that is when the Self will become separate from all of them.

It has never been the case that the Self has existed without the other five eternal elements. They have all certainly been together since time immemorial. All the six eternal elements exist in the form of a mixture, not in the form of a compound. If they were to become a compound, then the original *gunadharma* (properties that have a specific function) themselves would change.

The Self is undoubtedly pure; it is simply the belief that has become wrong.

The *vikalp* (the wrong belief that ‘I am Chandubhai’ and all the relative ‘I-ness’ that stems from it) are limited, whereas the properties of the Self are unlimited. Only then would liberation (*moksha*) be attainable. And the reason it has been said that there are infinite properties is because one is in a state of gross unawareness of the Self (*bebhaan*). There is no need to say anything to the One who has experiential awareness as the Self, is there!

The Self is an eternal element. Therefore, Its existence is also eternal. There cannot be a reason for the existence of an eternal element.

The Self is Itself without form, the other four [eternal elements are also] without form. Only the eternal element of inanimate matter has form. The eternal element that has form is such that the moment it is interfered with, it becomes disturbed, and worldly life comes into being. The developing self is formless, and upon seeing that which has form, by

interfering with it, the eternal element of inanimate matter takes on the corresponding form in the same manner.

The One who has Knowledge beyond the Vedas is known as a *bhed Vignani* (the One who separates the Self and all the other five eternal elements); He is the only One who can separate all these eternal elements. The scriptures do not work here. The direct illumination of the *Gnani* is required. Dada, in whom the completely unveiled Self has manifested, is such a *Gnani* of the current era of the time cycle, that He can separate everything within a span of just two hours!

[2] The Self, the Indestructible Element

The Self (*Atma*) is an absolute eternal element such that It has infinite energies. 'It' alone has *Chetanta* (the property to Know and See; life sustaining energy), It has Knowledge, It has bliss. No other eternal element (*tattva*) has these. There are infinite such *Atma*, and each *Atma* is without a beginning or an end (*anaadi anant*).

The Self is in the form of solid, unbroken Knowledge and Vision (*chaitanyaghan swaroopi*). Ignorance never flows forth from It.

The Self is indeed pure across the three time periods [the past, the present, and the future]. However, the *prakruti* (non-Self complex) that arose as a part of the *vishesh parinaam* (completely new result that arises when two eternal elements come together) is *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 Real Self (*Nishchay Atma*) is certainly the absolute Self (*Parmatma*). The worldly-interacting self (*vyavahaar atma*) is relative. *Chetan* (the Self) is Itself God, It is absolutely free of dependency on anything relative (*niralamb*).

What is the difference between the embodied soul or the relative self (*jeev*) and the Self (*Atma*)?

That which believes that it lives and dies is *jeev*. The Self is ageless and immortal (*ajar amar*).

The original eternal element (*mool tattva*) is referred to as the Self, whereas its temporary state (*avastha*) has been referred to as *jeev*.

The Self has the property of Knowing. Whereas the worldly-interacting self displays feelings (*laagni*). The Self (*Chetan*) is without activity (*akriya*), It is steady (*adol*).

If we worship the Self as being formless (*aroopi*) only, then besides the *Pudgal* (eternal element of inanimate matter), the other four eternal elements are also formless, so it reaches them [too]. Like the Self, the other four [eternal elements] are invisible (*amurt*), they never increase or decrease (*aguru-laghu*), they are *nirlep* (nothing can touch or smear onto them), they are immiscible (*tankotkirna*), they are steady (*avichal*).

The Self is something to be experienced. ‘Its’ Knowledge, Vision, and the experience of bliss of a state that is free of uneasiness and agitation (*niraakul anand*) is unique to It.

The Self Itself has never become impure. It simply has the wrong belief (*bhranti*) of becoming impure. In Reality, One (*pote*; the developing ‘I’) is certainly the pure Soul. One believes ‘I am Chandubhai’ in the relative.

In the Gita, it has been said, “That which is temporary (*asat*) is destructible, whereas *Sat* (the Self; the eternal element) is indestructible over all three time periods [the past, the present, and the future]. The Self is permanent (*nitya*), indestructible (*avinashi*), unconfined illumination (*aprameya*), and the bodies of this one who possesses a body, they are destructible. In the Lord’s language, the Self does not die nor does It get born.

Lord Krishna has said, “Liberation (*moksha*) is within

You. So, let go of everything else and worship Me, worship the One within.” The Gita indeed refers to the Self as the real Krishna, worship It. Wherever the word ‘I’ is used in the Gita, it is referring to the Self. Whereas people have misunderstood it to mean that it refers to the individual. Ultimately, the Self Itself is the absolute Self!

[3] The Element That Supports Motion – The Element That Supports Inertia

Neither inanimate matter nor the Self have the energy to move themselves independently. The eternal element that supports motion (*gatisahayak tattva*; also known as *dharmastikaya*) assists them with motion.

When an intention arises within, when the desire arises to go somewhere, the moment there is realization of a subtle sign of this type, the eternal element that supports motion assists it.

It is mentioned in the Upanishad [ancient Sanskrit texts of spiritual teaching and ideas of Hinduism] that the self is in motion and the Self is not in motion. In the Real, the Self is not in motion, but when the worldly-interacting self (*vyavahaar atma*) does an intent (*bhaav*), then it moves with the assistance of the eternal element that supports motion.

The eternal element of the Self is the only One that can prevail in the inherent nature as the Self (*Swabhaav*) and it can also assume identification with that which is not the Self (*visheshbhaav*). Through *visheshbhaav*, as soon as it does the *bhaav* to move, the eternal element that supports motion immediately helps in moving it along. Just as water helps a fish to move forward! If there is no water, then the fish cannot move along.

Now, if the eternal element that supports motion were to be the only one, then everyone would be constantly scurrying about hither and thither, within the home, outside,

everywhere! There would be no need to invest in a sofa, a bed, or chairs. However, there is another eternal element, which is referred to as *sthitisahayak* (also known as *adharmastikaya*; the eternal element that supports inertia); it makes everything still.

When a log is thrown into a river, it seems as though the water is the one that pulls it along; however, it is actually the eternal element that supports motion alone that pulls it along.

The eternal elements that support motion and inertia have *pradesh* (regions; spatial units), they do not have atoms. Even the Self has infinite *pradesh* (smallest amount of space that a single *parmanu* occupies on the Self). This point is beyond the intellect. It can only be Seen through absolute Knowledge (*keval Gnan*).

When the influence of the eternal element that supports motion is over, then the eternal element that supports inertia starts functioning. At the time of death, do people not say, “I have lost the courage to get up and even walk.” This means that the eternal element that supports motion has depleted.

Fundamentally, it is not the eternal element of the Self that has a request to move about. It is actually as a result of the *visheshbhaav* (a third identity with completely new properties) that arises due to the coming together of the Self and inanimate matter. This in turn gives rise to the I (*hu*). That unnatural I (*vibhaavik hu*) has the property to do *bhaav*. The *bhaav* is of the *vyatirek guna* (completely new properties of a third component that arises when the eternal elements of the Self and inanimate matter come together). It does the *bhaav* and the eternal element that supports motion assists it in moving.

Who is the one that does the *bhaav*? Is it inanimate matter or the Self?

It is the assumed self that does the *bhaav*! Meaning, the worldly-interacting self (*vyavahaar atma*). It is only if

the *bhaav* is made that the eternal elements that support motion and inertia assist, otherwise they do not. In worldly interaction (*vyavahaar*; the relative), there is help from everyone. In the Real (*Nishchay*), there is no need for that at all, is there! If one wants to remain in the relative (*vyavahaar*), then space is needed, time is needed. All six eternal elements are within us.

A lizard's dismembered tail keeps flailing for a long time! Why is that? The *jeev* (life force) has actually left with the lizard that darted away, so which other *jeev* entered the tail? Can the Self be cut into two pieces? No. The Self actually moves away from the tail at the very instant the tail is being cut; It contracts and enters completely in the lizard. Then the tail keeps flailing around because of the eternal element that supports motion. Then immediately upon finishing its work, the eternal element that supports motion leaves and the eternal element that supports inertia assists it in remaining still.

The eternal element that supports inertia is there to a greater extent in trees, and there is very little of the eternal element that supports motion. The eternal elements that support motion and inertia exist as far as the *lokaakash* (region of space in the universe in which all six eternal elements exist) extends. It is one, it is undivided, it is eternal.

It is a popular notion that at the time of death, a mythological flying vehicle (*vimaan*) comes and takes the *jeev* away. In reality, it is not a *vimaan*, but the eternal element that supports motion that takes it away. It is because people do not understand this eternal element that it has been referred to as a *vimaan* in a childlike language.

As a result of doing the *bhaav* of wanting to go to *moksha*, the eternal element that supports motion automatically takes It [the Self] to *moksha*. The Self does not need to do anything at all in this. The Self certainly remains a non-doer

all the way to the very end. The moment the Self becomes free of karma, as Its inherent nature is to ascend, so the eternal element that supports motion goes all the way to see It off to *Siddha Kshetra* (the permanent abode of absolutely liberated Souls), and the eternal element that supports inertia makes It still there. In this way, they finish off their pending work, and ultimately, those two eternal elements also become free!

That is certainly why Shrimad Rajchandra has said:

“As per the previously planned causes, the Self ascends and remains as the Self in the abode of the absolutely liberated Souls!”

“*Purva prayogaadi kaaranaa yogthi, urdhvagaman Siddhalay prapt sushit jo!*”

The previous planning brings us here and makes us move around. Whereas the previous planning of those going to *moksha* takes them to *Siddhashila* (crescent shaped location at the crest of the universe which is the permanent abode of the absolutely liberated Souls who have attained ultimate liberation).

Ultimately, even the Self does not need to do anything to go to *moksha*. The Self has certainly remained as the Self, throughout the course of worldly life, without any difficulty!

[4] The Element of Time

The fact that everything in this world is constantly changing from new to old is dependent on Time. The eternal element of Time (*kaal tattva*) itself is not making the new old, but Time is instrumental (*nimit*) in that process.

How is it possible to measure how long a temporary state will last? It is through the eternal element of Time. The fact that we are able to recognize input and output (*purangan*), the coming together and dissolution of circumstances, is also indeed because of the eternal element of Time.

‘Time’ even causes the extinction of the lineage of the *Gnanis*. Nothing else has that kind of strength.

The amount of time it takes for one *Parmanu* to cross over another *Parmanu* has been referred to as *samay*.

‘Time’ is in the form of *kaalanu* (atoms of Time). They are infinite, but they are formless, they are not visible. They are non-living (*nishchetan*).

What Lord Krishna had said in the Gita; if there were to be any accomplished practitioner of the eternal element of Time, then he would be able to recall the atoms of that Time even today and have us all listen [to the speech of Lord Krishna]! The atoms of Time remain somewhere in the universe for the duration of one *kalp* (one complete revolution of the time cycle comprising 12 time periods, 6 of the ascending cycle and 6 of the descending cycle), meaning that they last for one *Avsarpini* (ascending half-cycle of time) and one *Utsarpini* (descending half-cycle of time). However, that art [of recalling the atoms of Time] does not exist in the current times, it has vanished. Dada says, “Even ‘we’ do not have that art. It is Those who are at 360 degrees who Know this art.”

Time is of two types: 1. *vyavahaar kaal* (time used in the relative sense; relative time), 2. *Nishchay kaal* (Real Time; the eternal element of Time).

A *pal* (a measure of time equal to 24 seconds), a *vipal* (one sixteenth of a second), a second, a minute, an hour, a day, a week, a month, a year...this is considered *vyavahaar kaal*. And a *samay* is considered *Nishchay kaal*. A *samay* is the smallest, most indivisible unit of Time.

The *Tirthankar* Lords had reached the level of awareness of one *samay*, through absolute Knowledge (*keval Gnan*)! Dadashri says, “I have not even reached five hundred *samay*!” The One with absolute Knowledge (a *keval Gnani*) has revolutions that span a *samay*!

When it comes to [absolute] Vision (*Darshan*), time is not applicable. Time applies to the objects to be seen (*drashya*), not to the Seer (*Drashta*).

‘Time’ is not an illusion, it is a reality.

Every circumstance indeed comes with its time. It is verily the time of the circumstance (*sanjog kaal*) that brings the various circumstances together.

It is always in the awareness of time as to what will happen, for example, at twenty past ten. When the *dravya* (the relative self or the physical evidences), the place (*kshetra*), the time (*kaal*), the intent (*bhaav*), and a lifetime (*bhav*) all come together, that is when an action takes place.

Moreover, every circumstance is prone to dissipation by its inherent nature.

The circumstance of having guests visit you is prone to dissipation by its inherent nature, so then why fret over when they will leave? The circumstances of pleasure and pain are prone to dissipation by their inherent nature; it happens automatically.

The circumstances come together based on the intents (*bhaav*). One himself (the developing I; *pote*) is the ‘king’ of the intents.

Nothing at all affects that which is Real (*nirpeksh*). It affects only that which is relative (*sapeksh*).

Time, karma, and *maya* (illusion induced by worldly life) do not affect Dada’s *mahatmas* (those who have received Self-realization through *Gnan vidhi*), provided They remain in the five *Agnas*.

Time is actually ticking by continuously. How can anyone form a relationship with it at all?

Dadashri says, “‘We’ are beyond everything; the *dravya*,

the place, the time, the intent, a lifetime, the body. ‘We’ are not bound by any of them.”

In [the phrase] *Akram Vignan*, [the words] ‘*kram*’ (stepwise) and ‘*Akram*’ (step-less) are adjectives, they keep on changing. However, [the word] ‘*Vignan*’ (Science) is not an adjective; it is permanent. An adjective is something that applies for a given amount of time. Once the time limit is up, the adjective no longer applies.

‘It is predetermined to happen’ is correct and ‘it is not predetermined’ is also correct. Therefore, the exact thing is actually ‘*vyavasthit*’ (a result of scientific circumstantial evidences).

One goes to *moksha* when the time is right. However, time is not the only thing that is required; one can go to *moksha* only if one meets a *Gnani*, if one attains the proper means. When the time is right, everything [all the evidences] will certainly be attained.

If a *Tirthankar* is around, and if a person, upon completely surrendering to the Lord, is ready to follow whatever self-restraints (*saiyam*) the Lord tells him to follow, then can that person go to *moksha* in that very lifetime? The Lord would respond, “No.” Why is that? The answer is, his *bhavsthi* (predetermined number of lives and lifespan until the attainment of *moksha* based on one’s stock of karma; spiritual development) is not yet ‘ripened’ [ready to unfold]. The *bhavsthi* can be made to unfold earlier than its time through certain means; however, it can be made to unfold earlier through certain means only if it is meant to unfold earlier, otherwise it will not.

So then where does *Purusharth* (real spiritual effort to progress as the Self) come into this?

Where is there any *Purusharth* when one has the wrong belief (*bhranti*) anyway? *Purusharth* can happen

after becoming the *Purush* (the Self). On the *Kramik* path (traditional step-by-step path of spiritual progress), *purusharth* (relative effort) is done through the ego. Later on, even that ego will have to be dissolved.

Time is not doing the *Purusharth*, the *Purush* is doing the *Purusharth*.

Why are there only twenty-four *Tirthankar* Lords? Why are there sixty-three *Shalaka Purush* (human beings with extraordinary, super-human energies and accomplishments)?

That is all natural. It is always this very same number. Two H plus O equals water. Why is it always this particular measurement? This is all scientific. How beautiful is this natural arrangement!

Dadashri says, “During childhood, I used to have many thoughts, such as, ‘Who came up with the concept of a year? Why do we have months?’” Then gradually, He understood that mangoes grow on the mango tree only once every twelve months; many flowers and fruits grow only once every twelve months.

Therefore, the essence of this world is [the concept of] twelve months. Moreover, within a month, there are fifteen days in which the moon is visible, and fifteen days during which it is not visible. It is all exact. All of this is natural. It is not a figment of the imagination of human beings. The intellect cannot be used here at all. Time is entirely mathematical. What is the only place in which there are changes in the natural order? The nature of human beings is to have entrenched deluded beliefs acquired through societal influence (*gruhit mithyatva*). It is certainly because of these entrenched deluded beliefs that *moksha* has been impeded in the current era of the time cycle!

Karma is subject to time, and time is itself subject to other factors. No one is actually completely independent. Just

look at that, even God [the Self] has become entrapped in this fiasco! It is only the bestower of liberation (*mokshadata*), the One who has become liberated and can liberate others (*tarantaaranhaar*), a *Gnani Purush* (the One who has realized the Self and is able to do the same for others) who can set one free from this!

[5] The Eternal Element of Space

[5.1] Space Is an Indestructible Eternal Element

The eternal element of the Self has been said to be like the eternal element of Space (*aakash*), so what is the difference between the two?

Space	The Self
- Non-living (<i>nishchetan</i>)	- <i>Chetan</i> (the property of Knowing and Seeing)
- Does not have feelings (<i>laagni</i>)	- Has feelings
- Formless (<i>aroopi</i>)	- Formless
- Eternal element	- Eternal element
- Does not have Knowledge	- Is the Real form as Knowledge (<i>Gnan Swaroop</i>)
- Nothing in the world can disturb it.	- Nothing in the world can disturb It.
- Subtle (<i>sookshma</i>)	- Subtle
- A third <i>parmanu</i> cannot pass through the space occupied by two <i>parmanu</i>	- The Self can pass through anything.
- The <i>pudgal</i> occupies space.	- The Self does not occupy space (<i>anavgaahak</i>).

‘Space’ is so vast, yet it is indivisible, it is a single entity, it is continuous. The role of providing space is that of the eternal element of Space. The eternal element of Space provides space to the self that has deviated from its inherent nature (*vibhaavik atma*). The Self in Its natural state (*Swabhaavik Atma*) does not need space at all.

‘Space’ is independent, it is just as independent as the

Self. It cannot be divided into pieces; it can have aggregates. There might be more of it collected together in some places and less in others, but the entity as a whole does not break.

‘Space’ alone is perceivable; that too, only the tangible aspect of Space is perceivable.

The color of the sky that is visible is the part that has a lot of hollow space. And there too, the reflection that the ocean gives off, falls on that. The light of the sun falls on the ocean and its reflection is given off above. Otherwise, the sky means space, an open space. Water itself is also colorless.

The eternal element of Space is present in everyone. A diamond contains the least amount of space. That is why it does not break easily.

‘Space’ is everywhere. The Self does not occupy space in *Siddha Kshetra*. That is why It has been referred to as *anavgaahak*. The absolutely liberated Lords (*Siddha Bhagwant*) reside in *Siddha Kshetra*. Despite being formless (*niraakaar*), They have form (*aakaar*). ‘Their’ form is two-thirds the size of the body in which They became liberated.

The *dravya*, *kshetra* (location), time (*kaal*), intent (*bhaav*), and a lifetime (*bhav*); all of these keep changing. A lifetime (*bhav*) can last for a longer time, whereas the *dravya*, place, time, and intent keep changing constantly.

One indeed remains as the Self through these four intents: *Swadravya* (the elemental matter as the Self), *Swakshetra* (the realm as the Self), *Swabhaav* (the inherent nature as the Self), and *Swakaal* (time as it relates to the Real). That verily is the pure Soul.

Swakshetra refers to the state of the Self having infinite spatial units (*pradesh*). In reality, that is not *kshetra* but it has been used for *Swakshetra* so as to explain the

concept of *parkshetra* (realm of the non-Self). The Self only has *Swabhaav*, It does not have anything else. To be the Knower-Seer and in permanent bliss, that verily is Its *Swabhaav*; everything besides that is *parbhaav* (the state as the non-Self). The *parbhaav* is dependent on *parkshetra*.

The Self is *kshetragnya* (the Knower-Seer of the relative self). The Knower of the [*par*] *kshetra* (relative self) has become *kshetrakaar* (to become one with the relative self).

[5.2] The Unique Effects of Space!

Besides the Self, everything occupies space. The inherent nature of *Pudgal* is to occupy space. Even pure *Parmanu* occupy space.

If I want to become a doctor, how does space play a role in that? When timing, space, and all other causes come together, that is when the thoughts of becoming a doctor arise. One does not bind karma of his own accord. Space is the main factor in this.

What came first, the inherent nature (*swabhaav*) or space?

It is on account of the inherent nature that one comes across the space, and it is on account of the space that the inherent nature is attained. So this happens based on evidences instrumental in the process (*nimit-naimittik*).

Karma is also based on space. Karma is not the fundamental factor; karma is based on space.

However, it is on the basis of time that the intent arose in that space.

When the *dravya* (the worldly-interacting self) comes into the *kshetra* (location), then based on that, the time comes together, and after time, the intent arises, and thereafter the karma gets charged.

The *dravya* comes into a *kshetra* → time → intent = charging of karma.

Dravya refers to the worldly-interacting self (*bhrant chetan*). The *Chetan* that is without illusion would indeed never occupy space! Therefore, fundamentally, the *kshetra* comes first, then everything moves ahead.

And based on what does one acquire the space? It is based on its law. In school, everyone may be listening together, yet the space is different for everyone, so the intent is definitely different for everyone.

As the space is different, everyone's ego is different, and based on the ego, the space is different; they are reciprocatory.

'Knowledge' (*Gnan*) does not occupy space, karma occupies space. Even *bhakti* (devotional acts) occupies space. Karma and Knowledge can coexist. This is because Knowledge does not occupy space, does it! Karma and *bhakti* cannot coexist. This is because they both occupy space.

The place [the space] and the time can affect thoughts, they cannot affect the Self. Besides the Self, there is nothing in this world that is free from effects. The *pudgal* (the non-Self complex that undergoes influx and outflux) itself is 'effective' [prone to change based on the effects].

Just as people have vibrations, locations also have vibrations. In Kurukshetra (the land on which the war of the Mahabharat was fought), only thoughts of fighting arise. People even end up fighting there! Devotional acts or knowledge, only work in full swing in certain places.

The connection with a location is a karmic account. When there is merit karma, the connection [with the location] seems pleasant, it seems pacifying. Conversely, upon seeing a dog or a lizard, if revulsion arises, then it would be considered as that type of karmic account having unfolded.

We are the ones who have to become wise. If we are not straightforward, then we will come across a place that is perverse. Amidst that, if the intent were to improve, then the *kshetra*, the *dravya*, the time, everything would definitely improve. It is the intent that is to be changed. Every person has to become prepared to such an extent that no matter what the circumstance, no place should seem burdensome to him.

If an atheist goes to a place of pilgrimage (*tirth*), then even he will start believing in God! Wherever the *Tirthankar* Lords go, that place becomes a place of pilgrimage! Dada says that this does not happen to such an extent with Him.

For *mahatmas*, all the intents are now discharging intents. Intents can only be done as long as there is the belief that, ‘I am Chandubhai,’ otherwise they cannot be done.

When can the location change?

It is when one’s inherent nature (*swabhaav*) changes.

Only those with *dusham swabhaav* (nature of the relative self that is characterized by anger, pride, deceit, greed and a lack of unity in thought, speech, and action) come to this place [*Bharat Kshetra*; one of the three locations in the universe where human beings reside, the other two are *Mahavideh Kshetra* and *Airavat Kshetra*] at this time. Dada says, “‘We’ too have come here!” After *Gnan*, once One’s *swabhaav* changes, then there will be a change in the location, and One will be able to go to *Mahavideh Kshetra* (one of the three locations in the universe where human beings reside, the other two are *Bharat Kshetra* and *Airavat Kshetra*) after one or so lifetimes.

Everyone certainly remains within the boundary. And for the One who goes beyond the boundary, for the One who comes out of the boundary, His work is complete. And only the One who has become boundaryless can take others outside the boundary. [The intellect is limited. The *Gnan* is unlimited.]

[5.3] The Mystery Behind Different Faces!

Why is the face different for each individual?

If God had created them, then how would He have sculpted them all differently?

God must have had to create so many molds, mustn't He? If the faces were the same, then it would be difficult to recognize one's son-in-law! One's husband would get switched! "This person is not the one I had applied vermilion on!" Whereas the husband may have come after washing off the vermilion! Can you imagine the fiasco it would create?

The face is based on the space. The reason behind the variation in faces is that every living being occupies a different space!

When one person speaks, there may be one hundred people listening to him. The timing may be the same for them all, but as their space differs, there is variation in everything. Dadashri has referred to the change in the *bhaav* (belief; intent) as *vyavasthit* (a result of scientific circumstantial evidences). God has Knowledge, but no intellect. The intellect alone can give rise to all of this, not Knowledge!

Hundreds of thousands of bubbles form near a waterfall. They may be small or large, but are there any that are identical in size? No, because the space is different. When one evidence changes, other things also change. Each and every grain in *khichdee* (an Indian dish made from rice and lentils) is different. Each and every leaf of a tamarind tree is different from all the others! This is on account of space. This Science is worth understanding.

The fingerprint of every human being is different! The courts and immigration offices function on its basis! Not even two hairs from the same head are identical.

A certain number of people become soldiers, carpenters,

women, men; all of these karmic accounts are based on the variation in space.

The taste of each mango on the same mango tree is different! The taste of the first *rotli* (flatbread) is different, the taste of the second, third...and the last is different! Some people become famous for their fritters, for their *mathiya* (crispy, savory snack); why is that? It is because the space, the time, and the intent are all different.

No living being can reside within another living being, and if it were to do so, then it would be so in a subtle form. Even then, it would not be residing within the living being, but outside of it, meaning that it would be within the cavity of the body. This is because the space is different for every living being.

As the space is different, the intents are different, so the *vyavasthit* is different. Is it *niyati* (the level of spiritual development of a soul as it progresses naturally on the track of evolution) that is at work behind all of this?

When does *niyati* apply? When the space is the same. Then everything would be identical for everyone. What is *niyati*? It is a flow. Just as when water is flowing, it is never the same water [in that space]. It changes from one moment to the next. That is why the space is different for everyone. Two *Parmanu* or two living beings cannot reside in the same space. So, the fact that everyone acquires a different space is on the basis of *niyati*, but *niyati* alone cannot do anything. As the space is different, the ego is different, and the ego does everything.

Niyati is actually the same for everyone. *Niyati* helps in the same way, be it for bondage or for liberation. Whatever is the basis for bondage, is the very same basis for liberation. *Niyati* simply helps everyone.

Every living being has the exact same experience as

each living being that passes through that particular space. Whatever comes at the sixteenth mile, everyone has the exact same experience of that. *Niyati* is not destiny, but a flow. It is one of the evidences. [More detail on *niyati* can be found in *Aptavani II Purvardh* Gujarati book page numbers 270 to 330.]

Forty-eight minutes before the time of death, the decision forms as to which realm of existence will be attained in the next life. Therefore, if the final forty-eight minutes are taken care of [spent in awareness as the Self,] then the person's spiritual work will have been accomplished! A balance sheet of one's entire life gets tallied in the final forty-eight minutes.

The Self is identical within everyone. The *dharma* (religion) of the Self is also the same, so then why are there so many different religions out there?

As the space is different, everyone's thoughts are different; the face, the mind, everything is different. Hence, the religions are also different!

Now, if you take a closer look, space is not the fundamental factor by 100%. As the space changes, the *bhaav* (belief; intent) changes, the ego changes, everything changes. In this, space represents 50% of the causal factor and the others represent the remaining 50% of the causal factor. But as space is the greater contributing factor, it is considered the fundamental factor.

If there is a heap of jewelry lying around in a secluded spot, and we happen to come across it, then the intent of stealing arises in our mind; through that, the seed has been sown. On what basis do these intents arise? It is on the basis of worldly knowledge, and as different intents arise, so different *parmanu* get drawn in.

It is one's own projection, based on one's own

knowledge. Otherwise, everything would be pre-ordained. However, it is not like that. As the space is different, the intent, the time, everything is different.

‘Space’ is an independent eternal element. It does not need any support. However, the space that a living being attains is on the basis of *niyati*.

The space of a mother and the fetus in her womb is the same. That is why the intents of both are the same at that time. Whatever space one receives, is based on his past karmic accounts. In order to acquire a good space, one should have good intents right now, one should turn his intents around.

When can these subtle points be understood? It is when expertise has been developed [regarding the Knowledge of the Self; regarding spirituality]. And because of the space, this expertise varies!

[6] Worldly Life Means a Business Partnership of the Six Eternal Elements

There are six eternal elements inside each body. Six partners have come together to run this worldly life; a limited company has been set up. The six partners are: 1) inanimate matter (*Parmanu*; *jada*), 2) the Self, 3) Space, 4) motion, 5) inertia, 6) Time.

When the business started up, the place was provided by the eternal element of Space. So it became a one-sixth partner. It provided as much place as was needed.

The eternal element of inanimate matter provided the goods. It became the supplier. Whatever goods are required can be sought from the *Parmanu*. This eternal element which has form is just the supplier.

The eternal element that supports motion does the ‘carting’ [transportation]. Its function is to transport the goods back and forth.

The fourth partner is the eternal element that supports inertia. Who stores the stock? The eternal element that supports inertia unloads the stock and stores it in one place.

The eternal element of Time says that the [function of] management is mine. 'Time' turns the new into old. The atoms of Time bring the circumstantial evidences together. [The atoms of Time reside in each and every spatial unit in the region of space in the universe where all the six eternal elements exist.]

And the eternal element of the Self watches over all of these partners. 'It' functions as the supervisor. All It has to do is supervision, It is not supposed to talk to or scold anyone or do anything like that. All It has to do is observe all of this, It is to oversee everything. 'It' does not need to get involved in anything else.

Now, all the Self had to do was to oversee everything, but instead it ended up taking ownership of the entire business! It ended up believing, 'I am indeed the one doing all of this,' and so all the other partners became enraged. The self [that has deviated from its inherent nature] believes, 'As far as the goods are concerned, I am the owner, and these are indeed mine, the 'carting' is mine, I also do the storing, even the management is mine, the place is also mine.' So, it blew off all the other partners and claimed whole and sole ownership! And so the other partners filed a lawsuit. That is why the self now finds it unbearable.

Now, when *Gnan* is attained, all of this fighting ceases. The self who had ended up claiming ownership, who had become the doer, let's go of that, and remains only as the Knower-Seer. And so the fighting ceases.

No one in this world can claim, "I am doing this." Not even God [the Self] can claim, "I created the world." Even God has an equal partnership in this. God is also a one-sixth partner.

How do fights ensue within the body?

After welcoming someone into your home, the thought arises in your very own mind, ‘Why did I invite him in?’ So, divisiveness due to difference of opinion carries on in your very own body. This happens everywhere. After attaining *Gnan*, the divisiveness due to difference of opinions arising within decreases!

Upon believing or saying, “I did this,” the quarrels start up with the other partners within. They start exclaiming, “Why are you taking this on for yourself? We also have an equal partnership in running this business!”

If one partner were to not be present, then the other five would break down, the business would not function at all.

The ‘shop’ called ‘Chandubhai’ has opened up; it has six partners. Moreover, he gets married, so six more partners associated with the ‘shop’ called ‘Chandrabai’ are added; hence it turns into a corporation of twelve partners. In addition, upon having a son and a daughter, the corporation keeps on increasing. It is only when one meets a *Gnani* that one becomes released from this belief of ‘I am this body’ (*dehadhyaas*), this belief which has been around since infinite lifetimes. Otherwise, how would it leave?

The Self simply has to keep Seeing everything. Dada says, “All ‘we’ are doing is simply observing.”

Fundamentally, all the six eternal elements are indeed free from attachment and abhorrence. This drama has arisen within the partnership of the six! In the process of carrying out the drama, the *aham* (the ‘I’) arose [for the Self]. From that point onwards, the fighting with each other began, “Hey, is all of this yours alone? We will get back at you!” This fight has been going on since time immemorial.

By giving this metaphor of the partnership of the

six eternal elements, Dadashri has explained in such a straightforward manner, the concept of the mystery surrounding the existence of the entire universe! Whilst feeding a small child some chocolate and whilst playing with him, He has taught him the entire alphabet! The *Gnani* always completely simplifies the most complicated concepts. Whereas ignorant gurus greatly complicate even the simplest of things! This Dadashri, who has never been around before and never will be in the future, has manifested in this era of the time cycle; that can only happen when the merit karma of the entire world comes to unfold. And now, all You have to do is to take full advantage of it! Get Your [spiritual] work done! Get Your [spiritual] work done!! Get Your [spiritual] work done!

The Knowledge of the six eternal elements is actually a Science! It is for Knowing; it is not for worshipping. What is to be worshipped? That which brings about closure and inner satisfaction in your mind at every moment, Dadashri's five *Agnas*; these are to be worshipped. There is no need to delve too deeply into the subtle matters.

[Section 2]

Parmanu, an Indestructible Eternal Element

[1] The Real Form of Parmanu

The world is filled entirely with *Parmanu*.

Parmanu is an eternal element with form. It is visible through the five sense organs. The Self is formless. 'It' cannot be seen through the eyes, It can be Seen through the divine eyes (*divya chakshu*).

The discovery of *Parmanu* is that of the *Tirthankar* Lords (living fully enlightened being whose presence turns every place They go, into a place of pilgrimage and whose *darshan* grants final liberation to the One who has attained

Self-realization), and it has come into the understanding of the *Gnanis*. The *Tirthankar* Lords are able to See them through absolute Knowledge. Dada cannot See them through absolute Knowledge, but He can understand what they are!

The *Parmanu* are indivisible. The *pudgal* arises from the *Parmanu*.

There are infinite *Parmanu*. Each and every one of them can be separated. One *Parmanu* does not give rise to infinite *Parmanu*. When a certain number of *Parmanu* come together, it is referred to as an atom. That can be seen through a scientific instrument.

There are infinite *Parmanu* and infinite Souls. The eternal element of Space, the eternal elements that support motion and inertia, they are all just one each!

When two or more than two *Parmanu* unite, it is referred to as a *skandha*. *Skandha* means that they have gelled together. There is not just one *Parmanu* in the body, there are aggregates of *skandha*.

The scientists have reached the level of subatomic particles. They believe that these can still be divided further. However, it does not seem likely that they will be able to reach the level of *Parmanu*. The *keval Gnanis* (the Ones with absolute Knowledge), those who have become completely absolute, are able to See the *Parmanu*. Even the *Gnanis* cannot See them.

The mind, speech, and body cannot be considered *Parmanu*; they are considered *pudgal*. The *pudgal* is not in the form as the original *Parmanu*, it is in the form as a temporary state.

That which is indivisible, that is *Parmanu*, that is the original eternal element. Whereas the *pudgal* is that which has become *vibhaavik* (deviated from its inherent nature). So

there are two types of *pudgal*; one is the original *swabhaavik Pudgal* (*Parmanu* is in its pure natural form), and the second is the *pudgal* that has acquired *visheshbhaav* (taken on a form that is not one's own). Only the body that every living being has acquired can be referred to as *pudgal*, nothing else can be referred to as *pudgal*. *Parmanu* alone, or a *skandha* alone, cannot be referred to as *pudgal*. *Pudgal* means that it should be living.

<i>Swabhaavik Pudgal</i> (<i>Parmanu</i> in its pure natural form)	<i>Vibhaavik pudgal</i> (<i>pudgal parmanu</i> that have deviated from their inherent nature)
Indivisible	Divisible
Does not exist in the body	Exists in the body
Is alone; is referred to as <i>Parmanu</i> or <i>skandha</i>	Exists only in that which is living
Is not unnatural	Is unnatural (<i>vikrut</i>)
Does not increase or decrease (<i>aguru-laghu</i>)	Increases and decreases (<i>guru-laghu</i>)
Permanent	Temporary
Is in the form as <i>Parmanu</i>	Exists as an aggregate
Is pure	Is 'colored' as per the <i>bhaav</i> of the <i>prakruti</i>
The Self is absent	The Self is present
The <i>keval Gnani</i> (the Ones with absolute Knowledge) can See it	The <i>Gnani</i> can see it

There is a great deal of a difference between the energy of the Self and the energy of the *pudgal*. The energy of the *pudgal* is actually power that has been filled in the presence of the Self, it is power *chetan* (*pudgal* that has been powered with life energy in the presence of the Self). The power has been filled in the three batteries of the mind, speech, and body, that is why it functions just as if it were living. There is anger, pride, deceit, and greed; everything is present in it. Whereas the original Self does not 'do' anything at all. 'It' simply illuminates every living being.

It is just the power *chetan* that is doing everything. The *pudgal* has boundless energy.

There is tremendous energy even in the original *Parmanu*. The energy that has arisen [in the *pudgal*] through knowledge and vision and the worldly-interacting self is unnatural energy.

Under certain circumstances, when inanimate matter is split, tremendous energy is released. Not just one *Parmanu*, but when a large number of *Parmanu* come together, an atom is formed. That atom can be split. Atomic energy gets released through that. Electrons, protons, and neutrons are all inanimate.

It is the inherent nature of *Parmanu* to come together, to dissipate, to undergo input and output (*puran-galan*). Energy does not get released with the coming together of *Parmanu*. The atom that forms as a result of the *Parmanu* coming together, when that atom is split, the energy is released. This is because it is going against nature, it is an unnatural process.

[2] The Properties of Pudgal Parmanu

The *Pudgal* has a visible form (*roopi*). The other five eternal elements are formless.

<i>Swabhaavik Pudgal</i> (<i>Parmanu</i> in its pure natural form)	The Self
Non-living	Living
Has form	Formless
Form, taste, smell, tactility	Knowledge, Vision, bliss
Visible	Invisible

There is not even a single common property in the *prakruti* and the Self. The *swabhaavik Pudgal* (*Parmanu* in its pure natural form) has four major properties: form, taste,

smell and tactility. In this, the form keeps on changing. One may bring home a beautiful wife, but as she ages, the beautiful form continues to fade!

The pure natural form is not visible to the eyes; the unnatural form is visible to the eyes.

When a living being comes into worldly nomenclature, that is when it is given a name.

The Self is separate from the name and the form. The forms of the *pudgal* have arisen due to wrong belief (*bhramanti*). The original Real form of the Self is undoubtedly separate.

There are endless varieties of form, but they are all of the *pudgal*, and they keep on changing. The eye is primarily made up of luminous *parmanu*.

Besides inanimate matter, the other five eternal elements are all formless too. That too, the Self has Its own distinctive properties with a specific function, of which the primary ones are infinite Knowledge, infinite Vision, infinite bliss, and infinite energy. The other properties, such as being invisible (*amurt*), free from association (*asang*), immiscible (*tankotkirna*), and indestructible (*avinashi*), apply to the other four eternal elements as well. So, when one worships these properties, it reaches them too, that is why one would not be able to attain the original Self [through worshipping them alone].

Taste is a second property of the *swabhaavik Pudgal*.

There are six types of taste: bitter, sweet, pungent, salty, astringent, and sour.

For a mango to taste sour or sweet is a property of inanimate matter. However, in such a case, if one feels, 'Why is it so sour? Why is it sweet?' then the *bhaav* (inner intent) of the worldly-interacting self becomes involved in that. The belief of 'I like this' and 'I do not like this' (*bhaav-*

abhaav) is of the worldly-interacting self. To become free from these beliefs of like and dislike, One should maintain the awareness of, ‘The eater eats, and I, the ‘non-eater’, am the Knower of this.’

Inanimate matter also has the property of tactility.

Cold, warm, smooth, rough; these properties of tactility keep on changing.

The *parmanu* colored with the intent done in the past life come into effect today. If the *parmanu* were coated with the intent of anger (*ugra*), when the developing I becomes engrossed in them, it is referred to as *krodh* (anger with violent intent). And if One does not become engrossed in them, then it is not referred to as *krodh*, it is referred to as *ugrata* (discharging anger). There is a *krodhak* within, which causes one to become angry. Attachment and abhorrence, pleasure and pain, charge karma, subtle discharge karma, and gross discharge karma; these are all effects of the *pudgal*. And the phases of the *Pudgal Parmanu* refers to all the colors: red, yellow, green, the smoothness; all of that which keeps on changing.

What is the law regarding the tactility of the *Pudgal*?

It is, in fact, the *Gnani* alone who understands that in exactness.

Someone may fire a bullet at us, but who knows the law of whether it will hit us or not? Does anyone have that authority? The authority is actually of *vyavasthit*.

Smell is a property of the *swabhaavik Pudgal*, whereas a pleasant odor or an unpleasant odor is not its property, but its phase. The Self has nothing to do with it. If one’s attention goes towards a pleasant odor, then it will inevitably go towards an unpleasant odor. Therefore, maintain the applied awareness towards the Self. Pleasant and unpleasant

speech, pleasant and unpleasant tastes, objects that are visually pleasing or unpleasing; those are all properties of the *pudgal*.

Words are not a property of the *Pudgal*. It is only when the *Parmanu* collide with one another that words are produced. This is not a permanent property of the *Pudgal*.

When we squeeze the rubber ball of a horn, it produces a sound. By squeezing the rubber ball, when the *Parmanu* are forced out, friction arises, due to which sound is produced.

Not a single property of the Self can be imitated. The properties of the *pudgal* can be imitated. Many copies can be made of the taped record of speech.

Temporary states are destructible. The original eternal elements are indestructible. Therefore, the world is also indestructible. Not a single *Parmanu* increases or decreases. The temporary states keep on changing; just as buttermilk and milky rice pudding can be made from the very same milk! It is the temporary states that are changing.

[To hear] Words – a function of the ear

To taste – a function of the tongue

To see the form – a function of the eye

To feel the texture – a function of the skin

To smell – a function of the nose

These are all attributes of the *pudgal*.

The mind, intellect, *chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*), and ego are all of the *pudgal*.

Anger, pride, deceit, and greed are properties of the *pudgal*. They can only arise in the presence of the Self, otherwise they would not arise. They are considered the

attributes of the *prakruti*. Yet they are destructible. The properties of the Self are permanent.

To be honest, forgiving, generous, merciful, or having an obliging nature; these are all attributes of the *prakruti*, they are destructible. When delirium arises, it makes the best of men act crazy.

Who fills the water in these coconuts? It happens by its inherent nature. God or no one else is the doer of it. However many types of things there are, there are that many types of inherent natures.

What does infinite phases (*paryay*) mean? It is the effect of the inherent nature (*swabhaav*). The rising and falling of the inherent nature, the inherent nature becoming less intense or more intense, the changes that happen in the inherent nature, those are all considered phases. The inherent nature [of a living object] would not arise without the presence of the Self.

This saltiness, sourness and so on are fundamentally properties of the *Pudgal Parmanu* only. They exist without the presence of the Self. Whereas the *pudgal* arises through the presence of the Self. The *parmanu* that have deviated from their inherent nature (*vikaari parmanu*) are referred to as *pudgal*.

Are all the *parmanu* in the world ones that have deviated from their inherent nature? Are there really any *Parmanu* in the pure form? Yes, for the most part, they are pure. Not all of them have deviated from their inherent nature.

In the original pure *Parmanu*, all the fundamental properties are there. Form, taste, smell, and tactility, all are there. These original properties are there even in the absence of the Self. In deviating from their inherent nature, the presence of the Self is merely in the form as an active evidence (*nimit*), It is definitely not in the form as a doer.

The Self does not do anything at all, It is nothing but the illuminator. In fact, it is the ego in the middle who simply takes it upon itself, claiming, “I am this, and I am the doer.” And the ego falls on the side of the *parmanu*, not on the side of illumination. How does the ego work? It does not do anything else, it simply does the *bhaav*. It has the authority of *bhaav*; it does not have any other authority. If one encounters a *Gnani*, then that very same ego becomes ‘I am pure Soul’; it dissolves. Then the *parmanu* that have deviated from their inherent nature start reverting back to the pure phase *parmanu* (*vishrasa*) automatically.

Once the *vikalp* (the wrong belief that ‘I am Chandubhai’ and all the relative ‘I-ness’ that stems from it) have been uprooted, they do not appear again.

Someone may say that you are dark-complexioned, but if you have cleared off that *vikalp* (wrong belief), then You will not get affected. As long as you get affected, or as long as you call other people dark-complexioned, you have placed a value for that *vikalp*. If You devalue it, then You will not get affected. That is Your real spiritual effort to progress as the Self (*Purusharth*); to be dark and light-complexioned, these are all properties of inanimate matter.

Ultimately, all of this is actually the ‘hand’ [synonymous to the playing cards held by a player in a game of cards] of the *Pudgal*.

There is infinite energy in the Self, but because of the veil arising out of the *parmanu* that have come together [with the body], there is pitch darkness.

[3] Kriyavati Shakti

Of the six eternal elements, it is the *Pudgal* alone that has *kriyavati shakti* (the unique energy or property to be inherently active). When snow falls suddenly, a form

of Lord Buddha or a form of an animal may take shape, isn't it? Its inherent nature is such that it undergoes *puran* (charging; influx) and the very same then undergoes *galan* (discharging; outflux); therefore, the *Pudgal* is such that it brings about results on its own (*swayam kriyakaari*).

The *swabhaavik Pudgal* (*Parmanu* in its pure natural form) as well as the *vibhaavik pudgal* (the *pudgal* formed from the *parmanu* that have deviated from their inherent nature; same as *vikrut pudgal*, *vibhaavik parmanu*, *vikaari pudgal* and *vikaari parmanu*) are *kriyavaan* (inherently active; 'effective' such that they take on the effect and give result).

The instant a *bhaav* arises in the self, vibrations arise in the *Pudgal*, and everything becomes *kriyavaan*. So, the *Pudgal* is *kriyavaan* in both senses. There are two types of *Pudgal Parmanu*: those which have not come into contact with the Self, the pure *swabhaavik Pudgal Parmanu* and those which have come into contact with the Self, the *vibhaavik pudgal parmanu*. By coming into contact with the Self, there is no activity of the Self in that, it is simply Its presence only. Therefore, the *Pudgal* is the doer with respect to both, the natural state and the unnatural state.

Of the six eternal elements, it is the *Pudgal* alone that can be perceived by the sense organs (*indriyagamyā*), the other five cannot.

If wood, bones, flesh, etc., are lying around, then they will start to decay of their own accord. Therefore, within each entity, their independent activities are constantly taking place. In this, the *Pudgal* is *sakriya* (continuously in some kind of activity) and the Self is *akriya* (prevailing in the state as the Knower-Seer; prevailing in the state as a non-doer; devoid of activity). Due to illusion, people believe the Self to be *sakriya* and the *Pudgal* to be *akriya*!

The eternal element of the *Pudgal* is the only one that

is *sakriya*, and it is due to its state of being *sakriya* that the eternal element of Time came to be identified.

The strength of the Self is to prevail as the Knower and Seer of the entire universe.

It is due to the presence of the Self that the *pudgal* becomes *sakriya*. The Self does not get affected at all by that.

All the six eternal elements have the energy to undergo change, they have their elemental matter, property and phases (*dravya, guna, paryay*), but apart from the *Pudgal Parmanu*, none of the other five eternal elements have a state of being *sakriya*. There is a huge difference between the energy to undergo change, the elemental matter, property and phases and the Real state of being *sakriya*. The original *Pudgal* is *sakriya* in the Real sense, without a ‘push’ [any influence] from anybody. To be in a *sakriya* state is a permanent property of the *Pudgal*, whereas the *vibhaavik pudgal* has arisen due to a ‘push’ from another thing. So, that cannot be considered as the exact, the Real *sakriya* state.

The *pudgal* that this body is made up of is the *vikrut pudgal* (*parmanu* that have deviated from their inherent nature; same as *vikaari pudgal, vikaari parmanu, vibhaavik parmanu* and *vibhaavik pudgal*).

To be in a *sakriya* state is the inherent nature of the *Pudgal*, therefore the *Pudgal* takes on a form in accordance with the *bhaav* that the self does. The *bhaav* of the self is neither the *paryay* of the Self, nor is it the natural *bhaav* of the Self. It is its *vibhaavik bhaav* (the wrong belief of ‘I am Chandubhai’), it is its *visheshbhaav*.

The arising of the *vikrut bhaav* of the self [the wrong belief of ‘I am Chandubhai’] and the *vikrut bhaav* of the *pudgal* [the *parmanu* in a charged state], that verily is the *vishesh parinaam* (completely new effect). No one is at fault in this. It is also not as if it is happening due to something

in particular. It is simply due to the coming together of the two eternal elements that completely new properties (*vishesh guna*) tend to arise. If it were happening due to someone, then that person would be considered at fault, whereas the Self is Itself considered *nirlep* (unaffected).

In this, there is nothing at all as per the desire of the Self. The *visheshbhaav* is arising simply because the two eternal elements have come together in close proximity. Thereafter, the eternal element which is 'effective' takes on the effect, and the eternal element that is ineffective, does not take on the effect, yet, the *visheshbhaav* definitely arises. As the inanimate *Parmanu* are in a *sakriya* state, they immediately take on the effect. In *Siddha Kshetra*, there are no *Pudgal Parmanu*, therefore there is nothing that can take on the effect there.

The *Pudgal* has its own independent energy which brings about a change. That [energy] is independent and natural.

Both, the *jeev* (living being) and the *pudgal*, are *sakriya* (continuously in some kind of activity). Here, the *jeev* refers to the *bavo*, the one in whom the power of the self has been filled in, and the *pudgal* is *Mangaldas* (the physical body complex). They are simply a discharge and they are also *sakriya*. The activities keep happening on the basis of time.

So the important *gunadharma* (intrinsic properties that have a specific function) of the *Pudgal* are that it has a visible form (*roopi*) and it is *swayam kriyakaari* (such that it procures results on its own). Whether you call it the imagination, the *bhaav* or the desire of the developing I, the *Pudgal*, of its own accord, takes on a corresponding form. That is verily the illusion that has arisen for the developing I that, 'Who besides me would do this?' All the desires that one does, they are limited. Even the illusory attachment

(*moha*) is limited; that is why the body has no more than 2 legs and 2 hands, it does not have 4 legs and 6 hands.

What causes the *Pudgal* to be drawn in? Does it get charged upon coming into contact with the Self? That is not how it is. The moment the *vibhaav* arises, the *Parmanu* get drawn in, and then when the time is right, they get charged of their own accord, they take on a visible form on their own, automatically. The body is then formed from it. This is all a function of the *Pudgal* itself, the Self has nothing to do with this.

This wrong belief too is on the basis of the law of nature, it is not outside the law of nature. If it were outside the law of nature, then it would never be possible to turn the wrong belief into the right belief.

In this, the Knowledge is of the Self, and the *karamat* (craftsmanship) is of the *Pudgal*. Due to the energy or property of envisioning (*kalpshakti*) of the Self, the *vikalp* (the wrong belief that ‘I am Chandubhai’ and all the relative ‘I-ness’ that stems from it) have arisen. And it is from this context that the self is considered at fault. The body and everything else has indeed formed due to the [wrong] belief. The [wrong] belief causes the *Parmanu* to be drawn in and they naturally become ‘effective’.

All of this is the craftsmanship of the *Pudgal* alone. The noose used for hanging is a *pudgal* and the one responsible for hanging is also a *pudgal*. When Lalchand punches Fulchand, that is also the craftsmanship of the *Pudgal* and when Fulchand punches Lalchand, that too is the craftsmanship of the *Pudgal*. The *Gnani* would remain separate in this, whereas the one who does not have Self-realization would become engrossed.

Lord Krishna has said that there are two energies in this world: one is the energy of the non-Self (*anatma shakti*) and the other is the energy of the Self (*Atma shakti*).

The energy of inanimate matter is so powerful that it has restrained, it has bound the Lord of the fourteen worlds! The Self has indeed been entrapped in karma, hasn't It! As long as the self does not come into Its inherent nature as the Self, it cannot shed off the karma.

There is tremendous energy in the pure *Pudgal Parmanu* and there is a similar energy in the *vibhaavik pudgal* too. There is simply the *bhaav* of the self in this, due to which the power gets filled in the *Pudgal*. Due to a change in the belief (*darshan*), the knowledge changes, thus there is a change in the conduct too. Dadashri's Knowledge is such that it reverts the belief (*darshan*) back to what it should be, and gradually the rest change too.

For many the question arises that, 'If the Self has infinite energy then why does it not annihilate the veils of the *pudgal* and set Itself free?' But, the energy of the *pudgal* is no ordinary energy, is it! There is tremendous energy in the atom!

The very reason for the Self to become entrapped by inanimate matter is illusion (*bhranti*; wrong belief). The Self and inanimate matter are in close proximity with each other, due to which a *vishesh parinaam* (completely new effect) arises, and in this *vishesh parinaam*, the ego develops. It is the very one who becomes the ringleader.

It is only the *Gnanis* and the *Tirthankars* who can understand in exactness that all of this is the craftsmanship (*karamat*) of the *Pudgal* alone.

One will be able to become God when one will understand that the *Pudgal* is *sakriya* (to be continuously in some kind of activity) and the Self is *akriya* (in the state as a non-doer; in the state as the Knower-Seer).

What is the activity at the gross level dependent upon?

It is dependent upon the ego.

What is the ego dependent upon?

It is dependent on the ignorance of the Self.

Therefore, the root cause is ignorance of the Self.

Shrimad Rajchandra has referred to the Self as *akriya-sakriya*, but that is with reference to context, it is not without reference to context. As long as the ego exists, it is *sakriya*, and the moment the ego leaves, It is *akriya*. If the policeman were to catch us, then ‘we’ cannot say, “I am the Self,” or “I am a *Gnani*.” From the relative viewpoint we would have to accept responsibility for the fault committed.

The one doing the activity is the *pudgal* and the one doing the meditation is also the *pudgal*. The Self is completely separate from that, It is *nirlep* (unaffected).

The *pudgal* that does the meditation is the doer of the meditation, and it becomes the sufferer (*bhokta*) of the meditation only.

The self is the doer from the relative viewpoint, and It is a non-doer from the Real viewpoint. Whereas the *Pudgal* is the doer from both, the relative viewpoint and the Real viewpoint.

The *Pudgal* is *sakriya-akriya*. As long as it is just a single *Parmanu*, it is *akriya*; thereafter it becomes *sakriya*.

The mind, speech and body are ‘effective’ by their inherent nature and the Self continues to See and Know by Its inherent nature. Besides the activity of Knowing (*Gnankriya*), there is nothing else for the Self. It is just that veils have come over the Knowledge of the Self, and the veil is that of the intellect. As One becomes free of the ego and free of the I that prevails in the relative (*hupanu*), One becomes free of doing and making others do, and consequently infinite Knowledge and infinite Vision start to manifest.

Since time immemorial, the stains of karma have been adhering onto the *pradesh* (smallest amount of space that a single *parmanu* occupies on the Self) of the Self. That is why, Its energies have been obstructed. Humans do not have any control in their hands. Humans do not have the energy to allow even one strand of hair from growing or to prevent it from growing.

Without having the Knowledge of the Self, no one can prevail in an *akriya* state (in the state as a non-doer; in the state as the Knower-Seer). It is only through the *Gnani's Agnas*, through Dada's *Agnas* that One can prevail in an *akriya* state.

Akriya means to prevail as the Knower and Seer. To be the Knower and Seer is not any type of activity; it is just for the purpose of explaining that the words '*Gnan kriya*' (the activity of Knowing) and '*Darshan kriya*' (the activity of Seeing) are used; however, in Reality, there is no worldly activity taking place when One is Seeing and Knowing.

Shrimad Rajchandra has said that every eternal element is endowed with its inherent activity. The purport of Him saying this is that fundamentally, each eternal element is not *sakriya* (continuously in some kind of activity), but it is constantly undergoing change. Each eternal element is constantly undergoing change (*parivartansheel*).

Shrimad Rajchandra has said regarding the sense of doership (*kartapanu*) of the Self that as the Self is endowed with activity, It is also the doer. Elaborating on the sense of doership, it has been said that from the context of the absolute Self, in the absolute state as the Self, It is the doer of Its inherent nature as the Self. From the context of worldly interactions that do not require planning or effort (*anupcharit vyavahaar*), the self is the doer of the subtle discharge karma (*dravyakarma*) and from the context of worldly interactions that require planning and effort (*upchaarthe*), it is considered

the doer [builder] of houses, cities etc. In the Real sense, fundamentally, It is the doer of Its own inherent nature as the Self; that is what Krupaludev is trying to convey.

On the *Akram* path, 'we' have actually given the line of demarcation between the original Self and the worldly-interacting self. Otherwise, on the *Kramik* path, the worldly-interacting self is believed to be the original Self, and that is indeed why they believe that it is endowed with activity. So, all these rituals that are being done, the committees that are being formed, they are all actually referring to the worldly-interacting self as doing them.

And in *keval Gnan* (absolute Knowledge), it is said that 'You' observe the original Self and make the worldly-interacting self like That. 'You' have to set the discipline of Seeing, that is what *Akram Vignan* teaches.

On the *Akram* path, no activity needs to be done. Just by observing the Knowledge of the Self, One can attain liberation. This is because, in the *Gnan vidhi* (Scientific experiment to impart Self-realization, exclusive to *Akram Vignan*. This is a scientific process of 48 minutes wherein the *Gnani* graces the seeker and imparts the Knowledge of the Self) You have been made the pure Soul, meaning that You have been made the 'model' Itself.

On the *Kramik* path, the *indriya atma* (the physical body; Mangaldas) is not believed to be the Self, they refer to it as the body [*kayotsarg*; standing in an upright position and meditating on the properties of the pure Soul after renouncing the mind, speech and body]. They renounce the mind, speech and body by setting the understanding that 'I am separate from them.' Secondly, they consider the *kashay atma* (the self with anger, pride, deceit and greed; the *bavo*) to be the actual Self, and they are trying to make that self steady. And the third one, the original Self (the *akashayi Atma*; the Self without *kashay*) is much further away.

If the awareness prevails constantly that, ‘All of this is the craftsmanship (*karamat*) of the *Pudgal*,’ then it is *keval Darshan* (absolute Vision). And if the skillful activities of the *Pudgal* are Known, then it is *keval Gnan* (absolute Knowledge)! And if it comes into One’s absolute experience as the Self [to continuously Know and See as separate] that ‘this is the craftsmanship of the *Pudgal*’, then it is *keval Charitra* (absolute Conduct as the Self)!

[4] The Pudgal Is Prasavdharmi

What does ‘*ekodaham bahusyam*’ mean?

As the Self, the ‘I’ is only one, whereas with *tadaakaar bhaav* (by taking on the form as the *pudgal* whilst remaining totally separate from it) in the world, the I takes on endless forms. The *pudgal* is such that it can take on many forms, that is why one becomes someone’s child, someone’s uncle, someone’s father-in-law. The energy of inanimate matter is at work over here. Inanimate matter is such that it has a visible form and that is why it can take on many forms. The *pudgal* is *prasavdharmi* (has the inherent nature to give rise to many visible forms from one). It can show many visible forms from one.

So many food items can be made from wheat! This world is filled with *parmanu* that have the potential to give rise to endless other visible forms from one (*prasavta*).

If you are just one, but there are a hundred thousand mirrors placed around you, then a hundred thousand reflections of you will be seen. This is the inherent nature of the *pudgal*, to give rise to many visible forms from one.

Something may be spoken on just one television, but it can be heard throughout the world! That is the *prasavdharma* of the *pudgal*!

In the ocean, only one moon can be seen, and in a

hundred thousand water pots, a hundred thousand reflections of the moon will be seen! Like that, from one, there are endless, limitless possibilities!

Fundamentally, the Knowledge of the Self (*Gnan*) is not *prasavdharmi*, It is in fact definitely *nirlep* (unaffected).

[5] Prayogsa - Mishrasa - Vishrasa

The three temporary states of *Parmanu*, '*prayogsa*', '*mishrasa*', and '*vishrasa*', are an exclusive and amazing discovery of the *Tirthankar* Lords.

The entire world is filled with *Pudgal Parmanu*. The pure *Parmanu*, the ones which can only be experienced through the Knowledge of the Self (*Gnangamy*), the ones which cannot be seen through the eyes, have been referred to as *vishrasa Parmanu*. The *vishrasa Parmanu* come together one by one, and if more than two come together, [then a *skandha* (an aggregate) forms] and then they dissipate once again. This is known as *swabhaavik puran-galan* (natural influx and outflux, wherein the *Parmanu* come together and dissipate). There is a big difference between *swabhaavik puran-galan* and *vibhaavik puran-galan*. When air is inhaled and exhaled, that is known as *vibhaavik puran-galan*. The formation of bones, flesh and the decaying of the same is also *vibhaavik puran-galan*.

The pure *Parmanu* which are on the outside, the *vishrasa*, are all the same, but when anger, pride, deceit, greed arises, the *vishrasa Parmanu* get drawn in from the outside. And based on the electrical body within, they all get charged. They do not get charged on the outside. Now, when one gets angry, these *Parmanu* get drawn in through the nose, the ears, the eyes, they get pulled in from everywhere, even through the hair that stands up!

Once the *parmanu* have become *prayogsa*, they automatically turn into *mishrasa* in the next life. The moment

they turn into *mishrasa*, the body forms of its own accord. The *mishrasa parmanu* verily make up the *pudgal*. The *prayogsa parmanu* cannot be considered as *pudgal*. The *Parmanu* in *vishrasa* and *prayogsa* form are the only that can be referred to as *Parmanu*.

The *aham* (the ‘I’) that arises is *pudgal*. The mind, the intellect, the *chit* and the ego, all of those are considered *pudgal*. The *aham* is referred to as *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). The entire *pudgal* is considered *mishrchetan*. The *prayogsa parmanu* are considered *prayog chetan* (*parmanu* charged in accordance with the *bhaav* of the developing I).

What is the *mishrchetan*?

There are *vishrasa Parmanu* in the universe, which are pure. The moment a simple thought like ‘I want to punch him twice’ arises within, the *Parmanu* get drawn in and through the electrical body, a *prayog* (process of charging; experiment) takes place on them. The *parmanu* which have undergone a *prayog* are known as *prayogsa*. The *bhaavak parmanu* (those that cause the *bhaav* to arise) refers to the *mishrchetan*.

The *prayogsa parmanu* are at the subtle level and in the next life they transform into a physical form and dissipate after giving off the effect. The *prayogsa* transform into *mishrasa* in the next life. The *prayogsa* are the causal *parmanu*, which give rise to the effective body once it [a living being] enters the womb. On the *Akram* path, the causal *parmanu* (*prayogsa*) no longer arise.

The moment one says, “I did it,” karma are bound at the subtle level. The doer is actually *vyavasthit* whereas one believes, ‘I am the doer,’ due to that the *parmanu* get drawn in and a new body gets sculpted.

The *prayogsa parmanu* are then subject to *vyavasthit shakti* (the energy that brings together the scientific circumstantial evidences to give result) and the ones that then give an exact effect at the physical level are *mishrasa*.

If at the subtle level, one has the desire for sexual pleasures (*vishay*), then not only will he get a wife, but he will also get a father-in-law, a mother-in-law, a paternal uncle-in-law, a maternal uncle-in-law... imagine the number of other worldly entanglements that ensue! All of that is the work of *vyavasthit*. At the *prayogsa* level, nothing has yet solidified. The fact is that the *parmanu* that accumulate within and a *prayog* happens on them, where a color gets plated onto them, those *parmanu* are verily referred to as karma.

The pure *Parmanu* are different and the *parmanu* which carry the karma are different. The subtlest *Parmanu* [*vishrasa*] are present in the open space, when they become *prayogsa* and get pulled in, those are the subtler *parmanu*. Then those that transform to the subtle level within are the *mishrasa*. And based on the subtle *parmanu* within, the gross *parmanu* get pulled in from the outside, which then give effect and dissipate. At the time of giving the effect, the gross *parmanu* are pulled in from the outside, and then the effect unfolds, meaning that at the time of charging, only the subtle ones get bound, and at the time of giving the effect, the gross ones get pulled in from the outside. The effect is governed by *vyavasthit shakti*.

The physical body, the subtle body and the causal body, all three are *pudgal*. The main culprit is the subtle body, due to which the causal body forms, once the *parmanu* get drawn in. The physical body burns, the subtle body does not burn.

The cycle of converting from the physical to the subtle form, and from the subtle to the physical form continues on and on.

A living being is present in the womb right from when the pregnancy starts, however, it is in an unconscious stage. Gradually, it develops. It cannot be deemed a pregnancy if there is no living being in the womb.

The *parmanu* of the causal body are spread within the entire physical body; it is from these that the effective body forms. In this life, the *parmanu* are in the subtle form, and in the next life, the *parmanu* manifest in physical form as the effective body.

Sanchit karma refers to the stock of karma accumulated within. They are subtle, whereas the *prarabdha* and *kriyaman* karma are at the gross level. That which is visible when one is doing an activity, that is the *kriyaman* karma.

The stock of *sanchit* karma are in the form of subtle *parmanu* which reside in the heart part. In the true sense, they are not karma. Once the bitter or sweet effects they give off have been suffered, they return outside after transforming into *vishrasa*.

The moment you say, “I want to beat this person up,” the process of charging happens and the *parmanu* get plated with demerit. At the time of discharging, they give off a bitter effect. And if one says, “I want to make a donation,” then the *parmanu* get plated with merit, which then give off a sweet effect [in the next life].

The *parmanu* get colored in accordance with the *kashaybhaav* (an intent laden with anger, pride, deceit or greed); they get plated [with the *bhaav*], and then they give off an effect in accordance with the *bhaav*.

As long as one has the awareness that ‘I am Chandubhai’, the *parmanu* get drawn in. After One gets the awareness of ‘I am pure Soul’, the *parmanu* no longer get drawn in.

The *kaarman sharir* (causal body) leaves as *prayogsa*

parmanu at the time of death. It is nothing besides *prayogsa parmanu*.

When the *mishrasa* are giving effect, if one has attachment and abhorrence, then new *prayogsa* form at that time. Those which have become *prayogsa* transform into *mishrasa* and dissipate after giving off the effect.

Prayogsa refers to those that are *avasthit* (charged) whereas *mishrasa* are those which are subject to *vyavasthit*. Once the *parmanu* have been charged, their temporary state from the moment they accumulate within [after being subject to *vyavasthit*] until they give effect is known as *mishrasa*. Once they dissipate after giving the effect, they become pure and transform back into *vishrasa*!

The *prayogsa* can be changed after *Gnan*, but the *mishrasa* cannot be changed whatsoever. One has no choice but to go through the solidified karma that unfolds!

When the *prayogsa parmanu* from the past life become *mishrasa* in this life, they become visible in the form of a body. And once they dissipate after giving the effect, they become *vishrasa*.

The moment pure Conduct as the Self arises in the heart, pure *vishrasa* will come about.

After attaining *Gnan*, new *parmanu* do not get drawn within. The reason for this is that the ignorance of the Self, the belief of ‘I am Chandubhai’, has been fractured at the fundamental level. Thereafter, One just has to prevail in the bliss of the Self. Then the *parmanu* will no longer give a bitter or sweet effect.

The *mishrasa* are there from the time one is born until the time one dies. At the time of suffering the *mishrasa*, new *prayogsa* are formed [for those who are not Self-realized]. After attaining *Gnan*, if someone curses at you, if You See the pure Soul within that person, and clear that file with

equanimity, then the *vishrasa* remain as *vishrasa* only. And as You See the pure Soul, the *parmanu* [within] will become pure and dissipate.

After attaining *Gnan*, karma do not get charged at all. Even if you were to get irritated, it is Chandubhai who is getting irritated. ‘You’ are the pure Soul, therefore You do not get irritated.

In the state of ignorance of the Self, new *parmanu* were getting pulled in. After attaining *Gnan*, the very one pulling the *parmanu* has gone. If One lapses in remaining as the Knower-Seer of that, then they will come back again. If at that time You remain as the Knower-Seer, then the *parmanu* will dissipate permanently.

When the *vishrasa* turn into *prayogsa*, a *prayog* happens on them meaning that they get plated with the *bhaav* of the *pratishthit atma* (charging relative self).

As long as the awareness of ‘I am the doer’ prevails, the cycle will keep going on.

On the *Akram* path, after attaining *Gnan*, it is considered discharge whether one is increasing the *parigrah* (worldly possessions), reducing the *parigrah* or even remaining *aparigrahi* (one who is in a state free from worldly attachment or acquisitiveness). The *bhaav* that was done in the past life of either increasing the *parigrah* or to become *aparigrahi*, that *bhaav* is discharging in this life. All You have to do is clear that [with equanimity], there is nothing to be acquired.

After attaining *Gnan*, what are the *parmanu* saying to the pure Soul? “‘You’ have actually become pure, now all that remains for You is to make us pure. We were pure indeed, you have made us impure. Therefore, you are held liable.” How can they be purified? If One follows Dada’s *Agnas*, then the *Agnas* are such that the *parmanu* will become pure of their own accord only.

The karmic account with each and every *parmanu* will have to be cleared off [with equanimity]. Then, once there are no more stains left, the steady form as the Self will be attained.

The purification that happens when One prevails in *samata* (the equanimity that prevails for One who is in experience of the Self) is second to none. If One cannot prevail in *samata*, then it is good if *pratikraman* (three-step process of reversal from aggression through thought, speech, or action. It consists of: *alochana* - confessing the mistake to the Lord within, *pratikraman* - asking for forgiveness for that mistake, and *pratyakhyan* - making the firm resolve to never repeat the mistake, and asking for the energy for the same) is done. However, the *bhaav* should definitely be maintained that You want to prevail in the *Agnas* one hundred percent.

The *parmanu* cannot be purified through *pratikraman*. If the other person has been hurt by us, then by doing *pratikraman*, the hurt felt by the other person eases or else the hurtful feeling will not remain at all. And one's own negative opinion gets fractured. However, the purification of the *parmanu* happens only by prevailing as the Knower-Seer, which is what happens during *samayik* (introspection process for a specific time in which One remains as the Self and Sees the faults of the non-Self). In *samayik*, the Self is directly at work. *Pratikraman* is the work of *Pragnya*. That is why, everything can be purified completely through *samayik*.

In the general sense, we can say that the *parmanu* become purified through *pratikraman*, however, in Reality, they become purified only through *samayik*.

For *mahatmas*, the *atikraman* (aggression towards other living beings through mind, body, or speech) is being done by the *pratishthit atma* (discharging relative self) and

the *pratikraman* is also being done by the *pratishthit atma*. The faults are at the discharge level, and the *pratikraman* is also at the discharge level.

If the *pudgal parmanu* are *chanchal* (restless) by their inherent nature, then how can they be made steady (*sthir*)?

They become steady gradually, as they come closer to their original inherent nature.

The *Pudgal Parmanu* in their original state as the *Parmanu* are steady indeed. They do not become *kampayman* (unsteady; emotional) at all, but it is because of the *visheshbhaav* arising, that the *parmanu* have become *vikrut*.

What can be referred to as gross, subtle, subtler and subtlest *parmanu*?

Subtlest - *vishrasa*

Subtler - *prayogsa* which is verily the causal body

Subtle - *mishrasa* which is verily the *pratishthit atma* (discharging relative self)

Gross - those which the doctors can see, those which can be seen with high-resolution microscopes.

The *vitaraag* Lords have Seen infinite *gneya* (objects to be Known) within just one *gneya*. Dada too has Seen the very same, and that is in the form as *vishrasa*. When all the impurity goes away from the *mishrasa*, they become *vishrasa*.

When all the external things and people are Known and experienced as *paraya* (not being of the Self), that is when You will be able to prevail in the experiential awareness that the *parmanu* that make up this body of yours also do not belong to the Self. In doing so, You will come into the prevalence that each and every *Parmanu* does not belong to the Self.

What an extraordinary discovery of the *Tirthankar* Lords!

These words ‘*tankotkirna*’, ‘*vishrasa*’, ‘*prayogsa*’, ‘*mishrasa*’ have created a stir in the spiritual world! These words which people [the general public] do not even know how to write, those very words have been understood in their entirety by Them; how [extraordinary] must those *Tirthankar* Lords be!!

[6] The Link Between Bhaav and Parmanu...

What is the link between *parmanu* and *bhaav* (inner intent)?

The *parmanu* become arranged in accordance with the *bhaav*. If ten people have the *bhaav* to donate, then the *parmanu* become arranged accordingly, but the *parmanu* for each are different. The *parmanu* become charged and arranged according to the type of *bhaav* one has and the purpose behind it. In this, the *bhaav* is the main basis. In fact, these [bodies] are just ‘toys’ made up of *parmanu*, they have arisen in the midst of them. In other words, the *parmanu* become arranged according to the *bhaav* and subsequently through them, the body is formed.

The [pure] *Parmanu* are subtle and so is the *bhaav*. The *parmanu* which get drawn in through the *bhaav* are also considered subtle. Then the *parmanu* become visible at the gross level and the entire body is seen. The subtle *parmanu* all come together and they then become visible at the gross level. The *murti* (visible representation; the body) automatically forms in accordance with the *bhaav*! After death, when the body is burnt, the *parmanu* dissipate; however, there is no increase or decrease in them.

When the *parmanu* get drawn in through a *bhaav* of attachment, those *parmanu* become colored with attachment. In the same way, the *parmanu* become colored with abhorrence.

After death, these *parmanu* that were colored with attachment and abhorrence go with the Self in the subtle form and they then ‘ripen’ in the body attained in the next life and give effect. The *parmanu* colored with attachment give off the effect of pleasure and those with abhorrence give off the effect of pain and subsequently, they become pure; the coloring comes off. The old coloring comes off and a new one comes on.

The moment a single bad thought arises, the [pure] *Parmanu* that are on the outside immediately become colored and get drawn in. They enter within and based on the *bhaav*, a karmic account is bound; then after giving off an exact effect [in the next life], they become pure. They cannot leave just like that, without giving off the effect. So this is the profound Science of the *parmanu*. They are *swayam kriyakaari* (once arranged, they are such that they give an exact result on their own). There is no God that gives the result. There are no celestial beings or planets (*grah*) that do anything in this. This is not a religion, but a [spiritual] Science. As long as one has not attained this Science, religion is there to develop his eligibility. Otherwise, if we were to feed someone poison, who would come to kill him? God? Yamaraj (the mythological god of death) or the poison? The energy of [the eternal element of] inanimate matter (*jada*) is also extraordinary! Just look, it seems to have increased beyond that of the [developing] self! The [developing] self has become trapped in them, hasn’t it!

The inherent nature of the [worldly-interacting] self is such that it becomes whatever it envisions. So, the moment one has a *bhaav*, the *parmanu* get colored. ‘I am pure Soul’ is the *nirvikalp* state (the state free from the wrong belief ‘I am Chandubhai’ and all the relative ‘I-ness’ and ‘my-ness’ that stem from it). In this state, the *parmanu* do not get drawn in. In the state of *vikalp* (the wrong belief of ‘I am Chandubhai’ and the relative ‘I-ness’ that stems from it), the *parmanu* get drawn in.

The Science Behind the Formation of the Body!

The causal body (*kaaran deha*) is formed from the charged *parmanu*. This is what goes along with the Self. The causal body (*kaaran sharir*), the electrical body (*tejas sharir*) and the Self; these three enter the womb together. As soon as the causal body enters the womb, the new effective body begins to develop. The effective body continues developing until the time of birth. The body may be small in the womb, but the entire life's effects are contained within. As the circumstances unfold, the effects are given off, e.g. the *parmanu* of sexuality for the entire life may be within, however they sprout after the age of fourteen or fifteen, when the time is right. Otherwise, the entire karmic stock is actually there, right from the beginning! It is just like how an entire banyan tree is contained within the seed! Everything is contained within, from the time one enters the womb, until the time of death. Where one will be born, where one will marry, how many times one will marry, where one will die; all of that is within. In the ignorant state, both, the charging and the discharging of *parmanu* takes place.

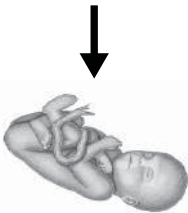

The *parmanu* get charged in this life. Those *parmanu* then enter the womb in the next life and then one can experience them through the five sense organs. Those are all effects given off at the gross level. The three types of *parmanu* and how they scientifically work in the three divisions is being revealed here.

In short, one needs to understand the entire process as follows:

- (1) The causal body is charged in the previous life. The causal body goes with the embodied soul (*jeev*) to the next life and enters the new womb. That is when the effective body is formed from it.
- (2) Once the effective body is formed, all the *parmanu*

of the causal body are used up and the effective body continues giving off effects throughout the entire life. The *parmanu* of the previous life's causal body are not required for this.

(3) The *parmanu* of the effective body are the subtlest. When they give effect, other, new *parmanu* at the gross level from the outside get attracted and one ends up eating bitter gourd curry from his plate! The old *parmanu* on the inside are attracting the new *parmanu* on the outside. This is a very subtle and scientific point.

The First Stage - Charge <i>parmanu</i>	Causal Body (<i>Kaaran Sharir</i>)	Formed in the previous life
The Second Stage - Effective <i>parmanu</i>		In the womb - the effective body is formed from new <i>parmanu</i> - the <i>parmanu</i> of the causal body do not remain at all.
The Third Stage - The gross <i>parmanu</i> on the outside		Bitter gourd curry... served on a plate, - in this case, the gross <i>parmanu</i> are attracted, through the property of attraction of the subtlest <i>parmanu</i> within the effective body.

How does this entire Science work?

The *parmanu* of the effective body become ready within. If one is meant to eat only two mustard seeds, many things may come together on the outside, but he will only be able to eat two mustard seeds, not three. When all the circumstances come together in the form of an effect, what does the ego (*ahamkaar*) do? It claims, "I ate it." In reality, one will only be able to eat according to the internal design. Not even a deviation of a single mustard seed can take place in that.

This is a very subtle discussion by absolutely revered Dadashri!

Are the *kashay* (anger, pride, deceit and greed) of this life or of the previous life?

All the anger, pride, deceit and greed of this life dissolve by the time of death and one binds new ones for the next life, which he takes along with him in the form of a balance of the entire life. The karmic account of *kashay* is bound in this way.

Then why have they been referred to as karma of many lifetimes?

Really speaking, it is not that they have been accumulated over many lifetimes. The seeds from the previous life dissolve and he once again sows similar new seeds.

Whatever *parmanu* become ready as the causal body in this life, they are *parmanu* in an adulterated form. They are not precise *parmanu* of anger, pride, deceit or greed. In the next life, when the effect unfolds, that is when they are referred to as anger, pride, deceit and greed. Until then, they are in the form as *parmanu*. That is why Dadashri clearly states, “Whatever [discharge] *parmanu* are yours after *Gnan*, they are not of this life. All the [charged] *parmanu* of this life have been burnt and cleared up. After *Gnan*, the karmic account of this life and one’s own nature, all of that will dissolve. In the next life, your nature will not be like what it is currently. It will be something completely new and different at that time!”

[7] The Science of the Effects of Parmanu

The coming together of each *parmanu* is not outside the law of *vyavasthit*. The coming together of two completely auspicious (*chokhkha*) *parmanu* is subject to the law of

vyavasthit, so what is there to say about inauspicious (*kadroopa*) *parmanu*? If we receive one insult, then just imagine how many *parmanu* are involved in that! All of that is definitely subject to *vyavasthit*.

Here, throughout the chapter, you should understand the *parmanu* to be *vibhaavik pudgal parmanu* (*parmanu* that have deviated from their inherent nature). Here, the discussion is not about the pure *Parmanu*. The auspicious *parmanu* or the inauspicious *parmanu* are different from the pure *Parmanu*. *Vyavasthit* applies to the *vibhaavik parmanu* alone.

Suppose one person curses at another, as the speaker and the listener are both ignorant of the Self, however much the listener gets affected by the verbal abuse, those many *parmanu* enter within him. The effect does not reach the absolutely liberated Souls.

Depending on how much you quarrel, those many [effects of the] *parmanu* of the other person will enter within you and things will spoil for both of you.

If you made a comment to someone that, “This judge isn’t good,” then the effect of speaking thus will definitely reach the judge, and later, the moment he sees you, a negative effect will arise in him. And upon saying, “This judge is good,” a positive effect will arise in him. Therefore, it is only worth thinking positively of others.

If everyone were to collectively have the same intent that ‘May it rain in India’, then there would be a good amount of rainfall. But if the person who washes clothes yells, “Don’t rain!” Then what can the poor rain do?

There is a difference in the karmic account of every *parmanu*. The *parmanu* of courage of mind are different in each person. One person may eat his meal peacefully, even when robbers have come, whereas another would tremble in fear!

The body of a man and a woman are made up of *parmanu*. In a man, there are more *parmanu* of anger and pride. Whereas in a woman, there are more *parmanu* of *maya*, meaning deceit, and greed. One gets a body in the next life based on the *parmanu* he accumulates [in this life].

Men have hyper *parmanu*; that is why they do not have steadiness. They keep moving back and forth all day long. These *parmanu* of women are full of *moha* (illusory attachment).

Everything besides the Self is considered *ling* (gender). There are three types of *ling*: *purush-ling* (masculine), *stri-ling* (feminine) and *napunsak-ling* (neuter).

When anger, pride, deceit, and greed arise and if a *tanto* (lingering link) remains, then it is considered wrong. If a lingering link does not remain for any matter, if it immediately prevails for You that ‘Nothing has happened,’ then all that remains is simply attraction (*aakarshan*) and repulsion (*vikarshan*), a property of the *parmanu*.

After attaining *Gnan*, instead of the *parmanu* of anger [charge *parmanu*], the *parmanu* of *ugrata* (discharge *parmanu* colored with the intent of anger) remain and instead of the *parmanu* of greed [charge *parmanu*], the *parmanu* of attraction [discharge *parmanu*] remain.

There are two kinds of *parmanu* when it comes to attraction and repulsion. In abhorrence there are *parmanu* of anger and in attachment there are *parmanu* of greed. The attraction between *parmanu* occurs when positively [charged] and negatively [charged] *parmanu* come together.

There is no such thing as a blood relationship in this world.

This is simply the attraction and repulsion of *parmanu*. People with similar *parmanu* are born close to each other in the next life.

Attraction and repulsion are not to be removed. It is simply the *bhaav* (inner intent) of attachment and abhorrence that has to be removed.

Where there is *aasakti* (discharge attachment that arises due to attraction), there will be enmity. *Aasakti* is akin to poison itself. Where there is attachment, abhorrence will inevitably arise. Attachment arises from abhorrence and abhorrence arises from attachment; this cycle continues. Remove abhorrence from its roots.

When people with mutually opposing *parmanu* come together, the awakened awareness increases. Or else, they would definitely be densely veiled by ignorance.

When can Your *vitaraagata* (a state absolutely free of attachment and abhorrence) be considered as tested? It is not when you are just sitting amongst a few resting snakes. Check to see whether agitation or steadiness prevails within after the snakes have been instigated.

The properties named attachment or abhorrence are not in the Self. There is an electrical body within this physical body. When matching *parmanu* are encountered, the entire body gets attracted like a magnet. This is similar to what happens between a magnet and iron filings. All You have to do is Know that attraction occurred. Instead, one believes, ‘I got attracted. I have feelings of attachment.’

After attaining *Gnan*, the *kashay* leave. Thereafter, only the attraction and repulsion of the *pudgal* [*parmanu*] remains. The aggregate of *parmanu* magnetized with attraction or repulsion within the non-Self are the ones getting attracted, even if there is no desire for that! Well, it is simply the *pudgal* attracting the *pudgal*. It can be considered attachment only if the [worldly-interacting] self becomes engrossed in that.

Who decides which body the living being will go into

after death? No one is doing this. It is the law of nature. In fact, with whomever one has a karmic account, wherever those *parmanu* are, that is where the living being gets drawn. As per the law of attraction, the living being gets drawn there based on the *parmanu* of the causal body. The Self remains completely untainted (*nirlep*) in this. In the long run, the attraction turns into repulsion. [On what basis? The inherent nature of the *parmanu* is indeed like that.]

One's next birth is in accordance with his karma. How does that work? Who does that? On what basis does your headache go away even though you have just taken the medicine orally? How does the medicine know it has to go to the head? The [natural] law is such that the ailment attracts the medicine. Similarly, based on the attraction [of the *parmanu*], one takes birth as a buffalo or as a human being. The entire world is functioning based solely on [the law of] attraction. There is no need for anyone in between. All of it [the causes] is within us only.

Those who have attraction for each other, cry at the time of separation and those who have repulsion for each other, feel joy at the time of separation. All of that is simply an effect of the *parmanu*.

Let people cry when their loved ones pass away. The *parmanu* of illusory attachment (*moha*) and 'my-ness' (*mamata*) are coming out; you should let them come out.

By shaking hands with any odd type of person, those types of *parmanu* enter within.

Having loving or disagreeable feelings for someone is on account of the *parmanu* within.

If you remember someone over and again, their *parmanu* will enter within you.

Similar *parmanu* get attracted to each other automatically, by their inherent nature. A drunk person

will definitely come across another drunkard. It can only be considered as attraction and repulsion after attaining *Gnan*. The reason being, the developing 'I' prevails as nothing else but the Knower. Whereas in the ignorant state, the developing I becomes the doer, because he believes, 'I got attracted.'

Here, in the presence of the *Gnani*, when you clap your hands during *bhakti* (singing of devotional songs), you experience joy. At that time, the impure *parmanu* empty out and purification starts happening. The ignorance of the Self (*mithyatva*) dissolves and the right belief of 'I am pure Soul' (*samkit*) starts to set in.

Attachment and abhorrence are properties of the ego whereas attraction and repulsion are properties of the *pudgal* [*parmanu*]. After the ego leaves, the attraction of one *pudgal* for another remains, but attraction no longer remains for You [the Self].

There is an electrical body inside this physical body. That is why the entire physical body is magnetized. Attraction and repulsion occurs due to that. All of this is nothing but Science.

After attaining *Gnan*, the developing 'I' goes from siding with the *pudgal* (the non-Self complex that undergoes influx and outflux) to siding with the Self. But the attraction of the *pudgal* which has been there for infinite lives, does not leave. If there is any attraction that causes harm [spiritually], it is the attraction between a man and a woman. A great amount of awareness is needed there.

One marries due to attraction and when the *parmanu* of attraction empty out, he renounces [the wife]. At that time, he believes, 'I renounced.' That is simply egoism.

Wherever attraction and repulsion occur, there, it is necessary to do *pratikraman*.

A solution has to be found for everything; for that which you like as well as for that which you dislike.

Even attachment will have to be cleared [with equanimity]. You have to return [to the world] whatever *parmanu* you had accumulated [from it] and become free.

The Self is pure, and the Knowledge regarding the *parmanu* is pure. The Knowledge regarding the eternal elements is always pure.

When the *parmanu* of the mind and the *parmanu* of the body come together, one experiences a terrible attack of restlessness. It may even cause him to commit suicide.

The causal mind (*bhaav mun*) is equivalent to the [worldly-interacting] self's state of engrossment in the explosive *parmanu* (*ranjaymaanpanu*). When the time comes for the [charged] *parmanu* to unfold [in the next life], they give their effect. When the tubers made up of explosive *parmanu* burst, that is the [effective; discharge] mind.

In the state of ignorance, when one has thoughts of taking that which is not rightfully his own, he attracts *parmanu* which will take him to the animal life-form.

The *parmanu* of a Self-realized person are light-weighted whereas the *parmanu* of an ignorant person are heavy-weighted. The *parmanu* of a mental person are very heavy-weighted.

Dada has given a promise to *mahatmas*, "In your final moments, Dada will be readily present!" And a *samadhi maran* (a blissful death during which One is in the awareness of the Self) will definitely take place!

Those who have met Dadashri have *parmanu* that match His to some extent. Only then would they be able to meet each other.

Who controls the *parmanu*? On what basis do they get their shape or their space?

The *parmanu* are moving about or functioning automatically, as per their own inherent nature indeed. The world is constantly undergoing change. Even *vyavasthit* is not governing it. *Vyavasthit* is simply bringing the circumstances together.

Where *parmanu* that are very distinctly compatible come together, there, *viraho* (the pain of separation from a loved one) arises. When you remember Dada Bhagwan, the *parmanu* within Him get drawn inside you. Therefore, you should remember highly spiritually elevated people, recall the *Tirthankars*.

Dada's *parmanu* are of a very high level. Just by touching Him, you experience 'coolness'. In fact, by touching His feet, you acquire tremendous *parmanu*.

The highest of all *parmanu* in the entire universe are those of a *Tirthankar*; Their body is considered *charam sharir* (the final body before attaining liberation).

The *Tirthankar* Lords have an extraordinarily attractive body! No famine arises within four thousand miles [500 yojan] of Their vicinity!

When only the single-most intention for world salvation prevails, one acquires the *parmanu* of becoming a *Tirthankar*! 'His' attractiveness is to such an extent that everyone feels drawn to Him. The *Tirthankar* Lord's body, blood, bones and flesh, all of those are completely unique and extraordinary! 'His' speech is *syadvaad* (accepts all viewpoints and never hurts anyone's viewpoint).

The [effects of the] *parmanu* of the current living *Tirthankar* Lord permeate all around. One can benefit greatly from a current living *Tirthankar*.

[8] The Effect of the Parmanu of Food

Eating is the first *galan* (discharging; outflux; emptying out) and going to the bathroom is the second *galan*. *Puran* and *galan* (charging and discharging; influx and outflux; filling in and emptying out) are subject to another authority (*parsatta*). *Puran* is still somewhat under One's [the Self's] own authority, but not completely. When one attains *Gnan*, then it comes under One's own authority. On the *Kramik* path, once one attains *matiGnan* (Knowledge of the Self that has been digested and that is in experience) and *shrutGnan* (Knowledge of the Self obtained through listening or reading the words of an enlightened One), then it also comes somewhat under One's own authority. Earning money is also *galan* (discharge), it is [subject to] *vyavasthit*.

Puran (charging) requires effort and *galan* (discharge) happens on its own.

With regard to food, based on whatever you had charged through *bhaav* (intent; belief) in the past life, you are able to eat in this life. That is called the first *galan*.

Whatever you are able to eat, what is the basis for that?

The eater does not know what food will be served today. The person making the food does not know what they will make tomorrow. Moreover, how much of that will you be able to eat and how much will you not be able to eat, all the *parmanu* for that are already arranged. One is able to eat only what the *parmanu* within like. Everything comes together based on the very demand of the *parmanu* within.

If you keep offering a one-year-old baby different food items, it won't eat any of them, but it will immediately eat one particular item! It doesn't understand what the food

items are, but the *parmanu* within pull it [that particular food item] and that is what the baby eats.

What is the reason why certain food items are not liked? The *parmanu* within are not pulling [those items]. And the ones that are being pulled greatly are the ones you like a lot. The subtle *parmanu* within pull the gross ones [in the form of food items].

Tea is grown in Ceylon and a business merchant in Mumbai drinks it!

If you like tea, it means that the *parmanu* within are pulling it, and if you have an ardent desire (*shok*) for it, then you, in fact, are the doer of that!

The electrical body (*tejas sharir*) is common in each body. The digestion of food, the circulation of blood, these are all functions of the *tejas sharir*. Its machinery is set up in the spinal cord and its ‘wires’ reach everywhere. That is how [the digesting of] food and everything else functions.

The one who eats non-vegetarian food, his tendencies are violent.

The *parmanu* are *vitaraag* (absolutely free from attachment and abhorrence) indeed. The eater is the one with attachment and abhorrence; which is why whatever happiness he derives from food or anything else, he does so at his own expense. The results of which will not refrain from coming!

What is the science behind the illness of TB from the *Gnani's* perspective?

Based on the thoughts you have, the *parmanu* related to them get pulled and accumulate within. The moment thoughts about burning a beehive arise, the *parmanu* of TB get pulled in. Not just bees, but if you kill any living

being, it will definitely take revenge and disease will arise. The law of nature is such that they [the *parmanu*] will also bring about the healing of wounds of the body. [Amidst that,] One is simply doing the egoism of ‘I did it.’ The energy of these atoms is so tremendous, that even God’s energy does not compare to it.

Nature, in fact, takes the good or bad intents done by humans, even further [by bringing those intents into effect].

Pudgal means *ethvado* (food left over in a plate after eating; refuse). What is there to be delighted or sorrowful about with regard to *puran-galan*? All humans are eating the ‘*ladoos*’ (ball-shaped Indian dessert) made from the crematorium ashes.

Dadashri says, “‘We’ do not even like to eat. Would one like to go through all this hassle of chewing, etc.? However, as ‘we’ remain separate, there is no problem.” Would you find anyone other than Dada who doesn’t even like to eat?

[9] The Pudgal Constantly Undergoes Puran-Galan

Whatever *puran* (influx; charging) has occurred will undergo *galan* (outflux; discharging), the circumstances [that come together,] dissipate.

Keep Seeing the credit (*jash*) that you get and also keep Seeing the discredit (*apjash*) that you get. The reason being, credit and discredit are both *pudgal*; they both undergo *puran-galan*. You did not know what to ‘purchase’ at the time of the first *puran*, which is why, you have now, during the *galan*, taken this beating in the form of discredit!

Pudgal = *Pur* + *Gal*. The ‘*r*’ has become a ‘*d*’ here. In the combined form, it is *purgal*, it undergoes *puran* and *galan*.

There are five things in this world.

There are three in this body; *puran*, *galan* and pure Soul.

There are two on the outside; *bhojanalay* and *shaochalay*.

Bhojanalay is something worth enjoying and *shaochalay* is something worth letting go of.

Moreover, all this can be encompassed in two words: the pure Soul and circumstances (*saiyogo*). There are only these two things in the world.

The *parmanu* all become like how one speaks [charged with that intent], and they get drawn in. When the *parmanu* get drawn in, it is called '*pur*'. Then, when those *parmanu* give effect and undergo *galan*, it is known as '*gal*'.

At the time when karma is bound, the *parmanu* undergo *puran*; that is what they call the *bandh* (charging) of karma. And when karma are released, *galan* [of *parmanu*] happens; that is what they call the *nirjara* (discharging) of karma. Hence, it is called *pur* + *gal*.

However it [the karmic stock] has been filled in, that is indeed how it will come out at the time of *galan*. No matter how much a neem tree is watered with sweet water, will it become sweet?

Puran and *galan* both happen naturally. In the state of ignorance of the Self, *puran* occurs due to the pressure of circumstances and *galan* happens through circumstances.

After receiving *Gnan*, only *galan* remains, new *puran* does not happen. A spinning top only displays the process of *galan*. The process of *puran* is done by humans when they wind the string of the spinning top, and the process of *galan* is done by the spinning top itself. Similarly, in

the case of humans, the representative of the Self, the [developing] I, does the *puran* and the body does the *galan*. The [developing] I is the ego and it has become the doer and it doesn't even listen to the original Self. This *puran-galan* is of the *pudgal*, yet, the [developing] I believes, 'I am indeed the one doing it.' The entire *pudgal* is [subject to] *vyavasthit*.

After *Gnan*, the [developing] 'I' becomes the pure Soul, due to which the ego is destroyed. The living part gets pulled out from it and the non-living part remains, which then continues to undergo *galan* of its own accord.

The Self is permanent and everything else is [subject to; undergoes] *puran-galan*. During that [*puran-galan*], the [developing] I, due to ignorance of the Self, upon believing there to be profit and loss, has attachment and abhorrence, and thus, continues to bind worldly life.

How can one stop *puran* from occurring?

Without the Knowledge of the Self, one cannot stop *puran* from occurring, but a change can be made in it. For example, while doing a bad deed, if he keeps feeling that, 'This should not be so,' that is *puran*. And while doing a good deed, if he feels that, 'This should be done,' that too is *puran*. On that basis, the *galan* will happen anew. After *puran* takes place, *galan* happens on its own. Making a change in the *puran* is only partially in your hands. The reason being, it is only if the circumstances are favorable that you will have thoughts of doing something good. In fact, no one has the complete independent authority in any place whatsoever.

After receiving *Gnan*, if you become engrossed in a bad or good thought about someone, even then it is considered *galan*. Dada's *vitaraag Vignan* (the Science that leads to the absolute state) is wonderful!

‘Attaining the natural and spontaneous state, the *vitaraag* (absolutely detached) Lord has referred to that as liberation’; that is indeed what is prevailing for *mahatmas*. ‘You’ don’t have to look at the good and bad of the *pudgal*, You simply need to Know that. Even if a *mahatma* acts crazy, Know that whatever *puran* was done is now undergoing *galan*! Have compassion for him.

The anger, pride, deceit and greed that are unfolding are also the *galan* of the *puran* that was done.

The law is such that *puran* happens slowly, while *galan* happens all of a sudden.

After Self-realization, if You remain as the Knower-Seer of all the *kriya* (activities of the mind-speech-body), then all the activities are in the form of *galan* alone, regardless of them being good habits or bad habits!

The One who has Known all the types of *puran-galan*, that very Self is the *Parmatma* (absolute Self).

‘You’ are *Gnanakaar* (the Knower), *Atmakaar* (the Self), so why are you becoming *kshetrakaar* (one with the body)? [By believing,] ‘I am like this, I am like that,’ you become *kshetrakaar*.

Indriya sukh (pleasures derived from worldly or material things as perceived by the five sense organs) are subject to *puran-galan*, they are imaginary, they are temporary. *Atindriya sukh* is the bliss of the Self that is experienced without the help of any external things.

During *puran*, if You do not indulge in subtle pride (*garva*) and during *galan*, if You do not become disappointed, that is a sign that You have attained *Gnan*.

Tantric techniques and rituals are all an illusion caused by the *pudgal*. The *Gnani* does not get involved in it.

“Be it a particle of dust or the prosperity of a Vaimanik dev, ‘See’ it all as *pudgal*, of the same inherent nature.”

*“Rajkan ke riddhi vaimanik devni,
Sarve manya pudgal ek swabhaav jo.”*

- Shrimad Rajchandra.

‘He’ [Shrimad Rajchandra] Saw all the *pudgal* to be of the same inherent nature. What must He have Seen! ‘He’ Saw everything as *puran-galan*, *puran-galan*...

At the end, the *Kramik* and *Akram* paths become one. As long as the [living] *kashay* (anger, pride, deceit, greed) are there, the charging continues. In the liberated part, there is *Akram*.

Even on the *Kramik* path, the charging of karma stops well before the last step.

[10] The Terminology Related to Pudgal

Is the *pudgal* eternal (*Sat*)?

Eternal means indestructible (*avinashi*). *Pudgal* means *puran-galan* (input-output; charge-discharge; influx-outflux). It is not considered eternal. The original *Pudgal* which is in the form as *Parmanu* (the smallest, most indivisible, indestructible particle of inanimate matter) is eternal, it is such that it never increases or decreases (*aguru-laghu*), it is indestructible. The eternal element of inanimate matter (*jada tattva*) is fundamentally in the form as *Parmanu*. The *pudgal* is not in the form as [the eternal element of] inanimate matter, the *Parmanu* of the *pudgal* are inanimate.

The *parmanu* that have become distorted (*vikrut*) or *vibhaavik* (unnatural; charged), are referred to as *pudgal*. The *prakruti* is also *pudgal*. In every living being, everything other than the Soul is *pudgal*. There are only two, the pure

Soul and the *pudgal*. The *pudgal* that makes up the body is the unnatural *pudgal*. The unnatural *pudgal* means that there are other eternal elements within it such as *dharmastikaya* (the eternal element that supports motion), *adharmastikaya* (the eternal element that supports inertia), *kaal* (the eternal element of Time), *aakash* (the eternal element of Space), all of them are there. Anything that has all the six eternal elements in it is called *pudgal*.

When a mixture of the six eternal elements happens, that is then called *pudgal*. Thereafter, it continues to disintegrate (*visarjan*) on its own, constantly. [Therefore,] Let go of the ‘reins’ [hold or control over the *pudgal*] of your own accord.

An aggregate of two or more *Parmanu* (*skandha*) cannot be called *pudgal*, that is still referred to as *Parmanu*. A tree or the wood of a tree is called *pudgal*. There is no Soul in the wood, but it is due to [the initial presence of the] Soul that the state of the *pudgal* has become like this!

In the *pudgal*, the stock that is undergoing *puran* is in the form of an aggregate, and the stock that is undergoing *galan* is natural. From that aggregate, during *galan*, the discharge happens naturally in the form as *parmanu*.

The [*swabhaavik*] *Pudgal* is independent, it has no dependency on the Soul. If it were to become dependent on It even for a moment, then it would become dependent forever. The Soul would not let go of it. But both are independent, neither one is under the control of the other. No one can take control of another.

The electricity within the body is of the eternal element of inanimate matter, it is its temporary state (*avastha*).

[To believe,] ‘I am Chandu,’ means one believes, ‘I am the *pudgal*.’ By believing ‘I did it,’ he became the doer. So the *pudgal* [*parmanu*] adhered to him, that itself

is karma. Once he realizes, ‘I am the Self, not the *pudgal*,’ then karma will no longer be bound.

The *pudgal* alone does not bind karma, but the [charging relative] self which is together with the *pudgal* has a wrong belief, that is why karma is bound. The wrong belief is also *pudgal*. In this, the ego simply believes that ‘I am doing it.’ In this, the original Self is not doing anything. In the presence of the Self, the ego believes that ‘I am doing it, I am suffering.’

Anger, pride, deceit, greed and ego are all considered *pudgal*. The *prakruti* and the *pudgal* are considered one. Even 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 considered *pudgal*. As long as there is ignorance of the Self (*agnanta*), the effects of anger, pride, deceit, and greed will be there. Anger, pride, deceit, and greed by their inherent nature increase and decrease whereas the Self’s inherent nature is such that It does not increase and decrease.

The pure *Pudgal* [*Parmanu*] are *swabhaavik* (natural) whereas the relative *pudgal* is the only one which is *vibhaavik* (unnatural; charged). It has arisen due to the pressure of circumstances.

The *vibhaavik pudgal* is effective, the *swabhaavik Pudgal* is not.

Attachment and abhorrence happen due to the effect of the *pudgal*, and then, from that attachment and abhorrence the effect of the *pudgal* arises once again. This cycle continues.

When attachment and abhorrence occur in the *pudgal*, it leads to bondage, and when attachment and abhorrence do not occur, it is called freedom.

Four of the five senses are *vitaraag* (absolutely free

from attachment) on one side [from the context of the two parties involved], whereas the sense of touch is prone to attachment on both sides. Sexual desire comes under the sense of touch.

There is no problem with the pure *Pudgal*, but if the [overall] effect of the *vibhaavik pudgal* is Seen, then attachment will not arise. What would happen if You See the end-result of having eaten something?

The ‘quick-sand’ like *pudgal* is such that the greater the effort you make to come out of it, the deeper you sink into it.

It is the very same [filled karmic] stock that becomes a woman and a man.

The pure Soul and the *prakruti* by their inherent nature and by their intrinsic functional properties are completely different, that is why they can be identified. Gold, copper, all the metals, and all the gases such as hydrogen, oxygen, etc. are all indeed considered to belong to the same eternal element of inanimate matter.

All the atom bombs out there, they all belong to the eternal element of inanimate matter. The clouds, the rain and the wind, they are all *pudgal* and they are managed by ‘vyavasthit’.

Just as the resultant state (*paarinaamik bhaav*) of metals is different from non-metals, the *paarinaamik bhaav* of the Self is completely different from that of the non-Self. The *paarinaamik bhaav* of the non-Self will continue getting heavier whereas the *paarinaamik bhaav* of the Self is that It gets lighter. When the body dies, the causal body leaves with the Self. Due to the *parmanu* of the causal body, the embodied soul has weight. The Self does not have weight.

The *pudgal* has the tendency to descend (*adhogami*)

and the Self has the tendency to ascend (*urdhvagami*). Merit karma weighs less and demerit karma weighs more. As demerit karma increases, the embodied soul descends [to a lower life-form]. When both merit and demerit karma come to an end, *moksha* (the state of ultimate liberation) is attained.

The authority (*satta*) of the *pudgal* is also subject to *vyavasthit*. The *pudgal* does not have the independent authority, therefore, if this sense of doership that ‘I am the doer’ leaves, then nothing like karma remains! And that will only happen when he realizes his own form as the Self.

So what is the *pudgal* dependent on?

In the inherently natural state [as pure *Parmanu*], it is independent (*swadhin*) and in the unnatural state [as *vibhaavik parmanu*], it is dependent on scientific circumstantial evidences. Therefore, the *pudgal* itself is not the one wielding the authority; the self is wielding the authority.

The Self is such that It prevails as the Self (*Swaparinaami*) whereas the body is an effect of the *pudgal*.

When anger, pride, deceit, and greed arise in the body, when joy and sorrow arise, if the Self does not become engrossed in that and It Knows that every circumstance of the *pudgal* is an effect of the non-Self (*parparinaam*), that is known as *samyak Charitra* (the right Conduct as the Self).

Karma are actually an effect and they continuously flow like a river. As they are an effect, the Self has absolutely nothing to do with them. The Self does not get involved in the causes and the effects. That is all of the *pudgal*.

Sarjan (the sowing of causes; creation) is in your [the ego’s] control and *visarjan* (giving off the effects of causes sown; disintegration) is under the control of the

pudgal. Therefore, whatever causes you sow, sow them correctly.

To remain engrossed in the temporary states (*avasthao*) is referred to as worldly life, which verily means *pudgal ramanata*. Other than [the belief that] ‘I am the Self’, starting from [the belief that] ‘I am Chandubhai’ and everything after that is all considered *pudgal ramanata*. The entire world is engrossed in the temporary states of the non-Self complex (*paudgalik ramanata*). Amidst that, the one who worships the Self for even a moment, will definitely attain liberation.

The food is made up of *pudgal*, the drink is made up of *pudgal* and the engrossment is in the *pudgal*. There is a limit with regard to food and drink, but the engrossment is unlimited. Liberation is attained through *Atma ramanata* (dwelling as the Self). To become free of the *pudgal* is called *virti*.

On the *Kramik* path, people keep ‘toying with’ [enjoy using] the *sadhan* (the tools or means to attain the goal) alone. The goal (*saadhya*) is forgotten. People ‘toy with’ the scriptures, they ‘toy with’ with the rosary; these are all ‘toys’ of the *pudgal*. The Self has nothing to do with it. *Pudgal ramanata* results in worldly life (*sansaar*), not *moksha*.

The tools through which the Self is to be attained, once It has been attained, let go of those tools. Thereafter, there is no need to keep ‘worshipping’ [using] them! Once the tongs have been used to pour the tea, they should be set aside, the tongs do not have to be drunk.

Divide something with the same amount that it had been multiplied by, only then will there be no remainder. That itself has been referred to as liberation.

The entire world is being run by the *pudgal*. The *pudgal* does the *atikraman* (aggression towards other living beings through the mind, speech or body) too. The *pudgal* is the

one taking birth, getting divorced, dying; it is all nothing but the *pudgal*. This is the language of the *Gnanis*! In fact, the Self does not die, nor does It take birth. It is the relative self (*pratishthit atma*) that lives and dies.

The *pudgal* is *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 one that has been filled with the intent of the self (*chaitanyabhaav*), it is power *chetan*. The power *chetan* that has been charged undergoes *galan* in the next life. That which happens through the involvement of the self is *puran* and when *parparinati* (to believe 'I am doing' in what are the effects of the non-Self) arises, that is *galan*.

Due to illusion (*bhranti*), it seems that it is definitely the Self who does everything, but in reality, all of this is nothing but a 'play' of the *pudgal*. Illusion is akin to seeing two lights when you accidentally put pressure on your eye with your hand.

The *pudgal* collides with another *pudgal*. *Chetan* never collides with another *Chetan*.

There are four things in the world; addition, subtraction, multiplication and division. Addition and subtraction are done by the *pudgal* and multiplication and division are of the worldly-interacting self (*vyavahaar atma*). Attachment is multiplication, abhorrence is division. To get in bed at night and make 'plans' [fantasize] is akin to multiplication.

Due to the multiplication done by the worldly-interacting self (*vibhaavik atma*), the *vishrasa* (pure phase *Parmanu*) become *prayogsa* (charged phase of *parmanu*). Then from *prayogsa*, they become *mishrasa* (charged *parmanu* waiting to give effect) and from those *mishrasa*, when division occurs, those many revert back to *vishrasa*.

Causal *parmanu* - *prayogsa*

Effective *parmanu* - *mishrasa*

Subsequently, after giving off the effect, they [the *mishrasa*] keep reverting back to *vishrasa* constantly.

Multiplication and division is the inherent nature of the worldly-interacting self. The seed of multiplication is encompassed within the division, and the seed of division is encompassed within the multiplication. That is what ‘we’ refer to as disorder.

E.g.:

- 1) I felt cold and thought of wearing a sweater Asking for a sweater is multiplication.
- 2) Wearing the sweater is addition.
- 3) Feeling hot and thinking of taking the sweater off is division.
- 4) Taking the sweater off is subtraction. Subtraction happens according to scientific circumstantial evidences.

Dadashri says, “‘Our’ division has left no remainder. Now there is nothing left.”

If it snows at night in Kashmir and a pile of snow that looks like Lord Buddha forms, then that is addition. In the morning when the sun rises and it [the statue formed from the snow] starts melting, the addition has been subtracted.

The *Gnani* always keeps dividing what was multiplied.

The *Gnani Purush* remains *vitaraag* (absolutely detached) everywhere. For Him, everything is equal. ‘He’ goes everywhere to do *darshan* (devotional viewing). ‘He’ is not partial towards any *pudgal*. ‘He’ does not feel, ‘Mine is a Jain [a person whose religion is Jainism] *pudgal*’ or ‘Mine is a Vaishnav [a member of a Hindu sect holding Vishnu or Lord Krishna to be the supreme being, generally seeking salvation through devotional worship of the God or

His avatars] *pudgal*'. He divides it everywhere and balances it out.

Jada (inanimate matter) has such a geometry that it gets solved in its theorem, so won't this theorem of yours [the *mishrachetan*] also be solved? *Jada* is such that, when *vyavasthit* leaves you with something disagreeable, it does so after giving you knowledge, and when *vyavasthit* leaves you with something agreeable, then you definitely derive enjoyment from it! One is certainly benefitting from both contexts! What a simple solution Dadashri has given us!

This is all the *karamat* (craftsmanship) of the *pudgal*, and the organization is also of the *pudgal*. There is absolutely nothing of the Self in this, so why the need to interfere? Where is the need to give a good or bad opinion?

What does the established principle (*siddhant*) say?

It is the *pudgal* that eats *pudgal*; the Self does not eat. Hence, where is the need to renounce eating a certain food item?

When a watermelon is being cut, the Self within it does not get cut. Before cutting a watermelon, the *Gnani* does a prayer (*vidhi*) and seats the pure Soul on the side.

The *pudgal* eats and the developing I does the egoism of 'I ate'.

The inherent nature that one *pudgal* has, is the same inherent nature that every *pudgal* has. The *pudgal* is certainly working within its own inherent nature. To eat or to not eat is based on the law of attraction and repulsion between the two *pudgals*. When one sits down to eat, he ends up eating a great amount uncontrollably, as if there is a monster within pulling the food! The *pudgal* [*parmanu*] within the body are pulling the *pudgal* [food item] on the outside. That is indeed why when the food is taking time to be served, he

is unable to wait. He continues dipping his hands in some item or the other!

The eater does not Know and the Knower does not eat. The *pudgal* never gets satisfied. It always remains a beggar.

Whatever *pudgal* you contemptuously reject, you will not get that for many lives to come. You will get it in this life, but not in the next life. If you don't have contempt towards anything, then you can get everything whilst sitting at home. That is what the grandeur of the Self is like!

When we see all such things like an 'ornamental' [scenic] place or 'ornamental' paths [of religion], a sense of enjoyment in the *pudgal* arises. Due to this, the worldly life (*sansaar*) becomes endless.

Shrimad Rajchandra has said, "With a decrease in the belief that 'I am a Jain' (Jain *pudgal bhaav*), the awareness of 'I am pure Soul' (*Atma dhyan*) will come into effect."

For a Vaishnav, the Vaishnav *pudgal* will not let him attain *moksha*, and for a Jain, the Jain *pudgal* will not let him attain *moksha*.

Whatever one had been worshipping until now, it was indeed the *pudgal* that was being worshipped! That is indeed what is obstructing one! That itself is what takes on the form of a veil. So [being] a Jain or a Vaishnav is all an illusion brought about by the *pudgal* (*paudgalik maya*). 'You' have to become free of that. The *pudgal* of a renunciate obstructs a renunciate. A Kshatriya [a member of second of the four Hindu castes comprising the warriors] *pudgal*, a Vaishya [a member of the third of the four Hindu castes, comprising the merchants and farmers] *pudgal*, a Shudra [a member of the fourth and lowest of the Hindu castes, comprising the artisans and laborers] *pudgal*; each person is obstructed by their own *pudgal*.

All of this is considered a 'play' of the *pudgal* alone,

as long as there is no attachment or abhorrence. Otherwise, one will incur a liability. In fact, it is the *pudgal* fighting each other, hitting each other, the Self is Seeing that. If one becomes engrossed (*tanmayakaar*) in that, then he will suffer a beating.

Wherever there is duality, good-bad, profit-loss, then it is something that people have created. There is no duality in God's eyes. From God's perspective, this is all nothing but *pudgal*; whether you call it the 'play' of the *pudgal* or the 'wrestling' of the *pudgal*.

Even if you don't desire to do so, yet it happens. What does this imply? This is all the unfolding of the karma of the past life; it is just a bundle of unfolding karma.

What do You need to do after realizing the Self? 'You' need to become pure and reside in Your 'home' [as the Self]. All the rest will clear on its own. The 'hurricane' on the outside will calm down on its own.

The mind, speech and body are an effect. There is no need to stick your hand in it whatsoever.

The body has latched on like a shadow. Due to illusion (*bhramanti*), one believes 'I am this shadow.' At noon, when the sun reaches equilibrium, the shadow gets absorbed. Similarly, when One prevails in equanimity, everything goes away.

If you become one with the *pudgal*, you have to become destructible and if You remain separate from it, then You are indestructible. You become one with the *pudgal* due to the sense of doership.

When the sense of ownership (*swamipanu*) over the *pudgal* is relinquished, One can experience the sense of ownership as the Self (*Swaswamipanu*).

The external conduct is of the *pudgal* and the *Gnan* is of the Self. Therefore, the external conduct and the *Gnan* have nothing to do with each other.

The affliction is of the *pudgal* and the Knower of that is the Self.

In the worldly sense, no one has ever become *jitendriya jina* (one who has conquered the pleasures derived from the five sense organs). It is possible to become that only if they attain *Gnan*.

It is possible to go beyond the sense organs (*atindriya pratyaksh*) through the Self; everything that is perceived by the sense organs is only through the *pudgal*. This is Dada's observation through *Gnan*.

For You, the *gneya* (objects to be Known) are not in the form as *Parmanu*, they are in aggregate form. It is all *puran-galan*. 'You' cannot See the *puran*, You can See the *galan*.

What would Lord Mahavir have in His perspective?

Be it a chaste woman, a prostitute, a thief, a philanthropist, a wise person, a crazy person; He only saw the same [fundamental] thing in everyone, the *pudgal*. Just as one sees only the gold in all types of jewelry, similarly, You have to See that it is the same *pudgal* in all types of *prakruti*. Ultimately, You have to See only your own *pudgal*, not that of others.

For the *Gnani*, it is the ultimate *pudgal*. For those going to *moksha*, it is the ultimate *pudgal*. Whatever *pudgal* they have, it is the kind of *pudgal* that liberates everyone.

Which part of the *Gnani*'s subtle body goes outside? It is the part of the *pudgal*, moreover, it is subject to external circumstances (*parsatta*).

Other than the pure *Chetan* (the Self), everything is *pudgal*.

The *pudgal* of a *Gnani Purush* is divine and the *pudgal*

of a *Tirthankar* Lord is even more divine; it is the topmost in the entire universe!

Dadashri says, “The word ‘*pudgal*’ is there in the scriptures, but it took me twenty years to discover its exact meaning! I hadn’t understood it in 1945 either.” If one were to simply understand the difference between *puran-galan* and the pure Soul, One’s [spiritual] work would be done.

Five of the eternal elements have been categorized simply as one, the *Pudgal* and the sixth is the Self. So there are only two things in each body; the Self and the *Pudgal*. If one can learn to distinguish between the two, he will find the Self! But how can one distinguish between the two without the grace of the *Gnani*?

[11] **Pudgal Bhaav**

What can be referred to as ‘*pudgal bhaav*’?

When you are walking along, if you see someone making fresh *jalebi* (a crispy, deep-fried Indian sweet soaked in sugar syrup), then the *bhaav* (inner intent) to eat it arises on its own, doesn’t it! That is called *pudgal bhaav*. The *bhaav* is considered *pudgal* alone. There is nothing of the Self in it.

A desire-based tendency is called *bhaav*.

There are two kinds of *bhaav*. One is *pudgal bhaav* (the desire based tendency of the non-Self complex; the belief that ‘I am Chandubhai’) and the other is the *bhaav* of the worldly-interacting self (*vyavahaar atma*). All the *bhaav* (likes; dislikes) of the mind, speech, and body are the *bhaav* of the *pudgal*, such as ‘I like the taste of this, I like this.’ Based on that, the worldly-interacting self does its own *bhaav*, which in turn gives rise to worldly life (*sansaar*).

The property of gold cannot be in the copper, and the property of copper cannot be in gold; they are both

completely different. Similarly, all the *bhaav* of the mind, speech, and body are *pudgal bhaav*, they are not the *bhaav* of *Chetan* (the Self). They are both completely separate. All these *bhaav* of the *pudgal* are such that they undergo *puran-galan* (input-output; charge-discharge; influx-outflux) by their inherent nature.

As long as the *pudgal bhaav* (the belief that ‘I am Chandubhai’) has not been destroyed, one cannot become the pure Soul.

In the state of ignorance of the Self, one believes 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) to be *Chetan*.

For attachment and abhorrence to arise is your [the worldly-interacting self’s] true nature (*dharma*) and for *bhaav* (like; discharge attachment) and *abhaav* (dislike; discharge abhorrence) to arise is the *pudgal*’s true nature. *Bhaav* and *abhaav* are dependent on *vyavasthit*, but all You have to do is See them. And if you interfere in them, then they will stay. Otherwise, by Seeing them, they will leave. The *bhaav* are saying, ‘We are on our path of *puran-galan*, You keep walking on Your path of becoming *vitaraag* (absolutely detached)!’ Then the two will become separate. One just needs to become *vitaraag*.

The One who has *bhed Gnan* (Knowledge that separates the Self from the non-Self) can constantly See, ‘This is *pudgal bhaav* and this is the *bhaav* of the Self.’ Good and bad thoughts are all *pudgal bhaav*. The Self has nothing to do with that. The thoughts are *gneya* (objects to be Known) and the Self is the Knower (*Gnata*).

The *jada bhaav* (the intents of the non-Self; the intents that are lifeless), the *prakruti bhaav* (the belief that ‘I am the *prakruti*’) jump around within. ‘You’ should not listen

to them. The *lepayamaan bhaav* (worldly desires and intents that tend to anoint) are *jada bhaav*, amidst them, 'I' [the Self] remain totally unanointed (*nirlep*). The *lepayamaan bhaav* are not My Real form, they are of *jada* (inanimate matter).

The entire world is confused by *jada bhaav*. The *jada bhaav* jump about in the *Gnani* as well. But the *Gnani* has gotten to Know them, so He does not listen to them.

If you have witnessed the scene of an earthquake, if you have experienced that, then that image will not leave for months or years. Those are *lepayamaan bhaav*. The One who has *Gnan* can keep them separate, there is no need to be afraid.

Dadashri says, "If someone is causing a disruption to everyone in *satsang*, then the feeling would arise within that, 'He is worthless, he is bad.' Such a commotion would arise within, but then 'we' would say, 'He is actually a benefactor.' Then everything will become silent within. The moment you call him worthless, the moment you say something negative about him, the 'dogs' [*jada bhaav*] within will immediately start 'barking'."

When you say the other person is at fault, when it is your desire to see him as being at fault, at that very moment, all the *lepayamaan bhaav* will engulf you. And upon saying, 'No, he is a very good man, he is a benefactor,' it will all stop. For the One who succeeds in this spiritual Science, even *prarabdha* (destiny; the effect of past karma) will thereafter continue to help Him. It may only sometimes not go as thought, for a short while. As long as One has not perfected the experience of the established principle (*siddhant*) in its entirety, *Swapurusharth* (the Real effort to progress towards the absolute Self after Self-realization) and *Swaparakram* (extraordinary effort as the Self after Self-Realization to break certain entrenched habits of the self) are needed. When something spoils within, when you start

seeing the faults of others, then understand that it is those *jada bhaav* that are bothering you.

There are two *bhaav*, one is *jada bhaav* and the other is *chetan bhaav* (the *bhaav* of the worldly-interacting self). If you end up ‘signing’ due to the *jada bhaav*, then a fault will be bound, otherwise not. In other words, if the *chetan bhaav* mixes [with the *jada bhaav*], then a fault will be bound. The One who understands just this much, His [spiritual] work is done.

Chetan (the Self) has the *bhaav* of Knower and Seer and many other *bhaav*, which are such that they never increase or decrease (*aguru-laghu*). Whereas the inherent nature to increase and decrease (*guru-laghu*) is a property (*guna*) of the *vibhaavik pudgal*.

‘I did it’ is a *jada bhaav*. ‘I did *samayik*, I did *pratikraman*, I did penance,’ all those are *jada bhaav*.

When the demarcating belief sets in that, ‘These are *jada bhaav* and these are *Chetan bhaav*,’ when a single ray of light like that emerges, and is ‘digested’, that is called *samyaktva* (the right belief that ‘I am pure Soul’).

[12] The Pudgal and the Self

Does the Self have weight?

The original Self does not have weight, but the *vyavahaar atma* (worldly-interacting self) can have weight. Along with the original Self, there are other [charged] *parmanu*. The weight of those *parmanu* is believed to be the weight of the *vyavahaar atma*.

Anything that is done without a change in the fundamental belief leads to bondage.

The *Parmanu* and the Self are independent of each other. One does not have influence over the other. God [the Self] has become bound by the *parmanu*.

In Dada's words, the *pudgal* has latched onto the Self, not the other way round. The *pudgal* that has arisen out of the six eternal elements has itself become a jail for the Self.

Dadashri says all this after Seeing it in *Keval Gnan* (absolute Knowledge).

Who is the doer of the *bhakti* (devotional worship)? The *pudgal*. The very inherent nature of the *pudgal* is such that it dances in tune with the Self. Through *bhakti*, the veils of ignorance over the Self (*avarana*) break and You can See.

When can the *pudgal* have *bhakti* for *Chetan* (the Self)? Only after the Self has been attained. By having *bhakti* for the One who has attained the Self, the Self can be attained.

The pure Self is 'ineffective' [not causing any effect to arise] whereas it is the *pudgal* alone that is always effective. But due to the false attribution of 'I-ness' in this effect of the *pudgal*, causes are created, which in turn give rise to corresponding effects.

If your hair blows while you are walking, does it bother you? In the same way, the *pudgals* of worldly life (*sansaar*) cannot bother You [the Self].

You have become the owner of that which is not yours, that is why there is no limit to the misery. The One who becomes the owner of what is His own, will become the owner of the entire universe.

When One eats with pure applied awareness as the Self (*shuddha upayog*), then both, the food and 'I', are separate. But the moment he says, "I ate," poison is added.

After 'tasting' [experiencing] the bliss of the pure Soul, all the pleasures of the *pudgal* should seem bitter like neem, bitter like poison. As long as the feeling of sweetness does not leave, one cannot become free.

How many things are there to renounce? Infinite things.

The [belief of] ‘I am Chandubhai’ [the *pudgal*] was to be relinquished, but instead of that you relinquished the entire Self! Imagine the state you would be in now?

The *pudgal* is *chanchal* (active; restless) by its inherent nature, whereas the Self is *achal* (steady).

By however much the restlessness increases, by that much one goes towards the *pudgal* and away from the Self. All the five sense organs and the mind are made of *pudgal*. They cannot be conquered. When they become the objects to be Known (*gneya*) and One becomes the Knower (*Gnata*), that is when One becomes *jitendriya jina* (the One who has the Knowledge of the Self, hence He is no longer the owner of the five sense organs or the pleasures derived through them). When the one [the discharging relative self] who had previously believed itself to be the Knower becomes the *gneya*, and fundamentally, when the pure Soul becomes the Knower, that is when the [spiritual] work will be done.

The One who Knows and understands the *pudgal* alone, is known as the *Gnata*.

The One who Knows the Self, Knows the *pudgal*. If either one is Known, the other is automatically Known. When One comes to Know ‘Who am I?’, the entire *pudgal* that remains also becomes Known. On the *Kramik* path, it is very difficult to Know the Self. The Self is Known in entirety in the final life [before liberation]. On the *Akram* path, One gets to Know the Self in just two hours. Thereafter, whatever remains is to be cleared.

The speech of the *Gnani* is dependent upon the active evidence (*nimit*). Each person needs to be explained differently, based on their understanding power.

It is due to the *pudgal* that ignorance of the Self has occurred, moreover, it is through the *pudgal* that one attains *Gnan* too. The support is indeed of the *pudgal*.

The Self is constantly steady indeed. After *Gnan*, the *pudgal* can become so steady that one has to call it God. It doesn't become unsteady in any circumstance.

Ultimately, the *pudgal* has to become *nishkriya* (without activity; not active), just like the Self. After One attains the experience of the Self, the *pudgal* becomes *nishkriya*.

When other people deem you [your external being] to appear like a *Kevali* (the absolutely enlightened One), Know that you have become a *Kevali*. Meaning that it is only when the *pudgal* becomes *Kevali*, that *moksha* can be attained. The [original] Self is certainly *Kevali*, but 'I am a *Kevali*' has to come into the developing 'I's understanding.

The Lord who has become *Kevali* does not have any sense of doership at all. 'He' does not have anything whatsoever to do with the mind, speech and body. 'He' stays completely separate from that.

The *Gnani* is the protector of only the Self, of only the inherent nature as the Self (*Swabhaav*), not of the *pudgal*.

- Dr. Niruben Amin

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Aptavani 14 Part-2

Section 1: The Six Eternal Elements

[1]

The Universe Has Come Into Existence Through the Six Eternal Elements

The Genesis Happened Through Science

Questioner: In Tattvadarshan [a section in a Jain scripture], after describing the six eternal elements such as *jeevatmak* and *Pudgal Parmanu*, and so on, it expounds that the *saiyog* (coming together) as well as the *vibhaag* (division; separation) [of these eternal elements] establishes an endless natural occurrence (*srushti*) which is without a beginning or an end (*anaadi anant*). So please explain the point about *saiyog* and *vibhaag*.

Dadashri: So what is described in Tattvadarshan is that these six eternal elements are constantly undergoing change (*parivartansheel*). Hence, this entire universe has come into existence on account of the coming together (*saiyog*) and the dissipation (*viyog*) [of the eternal elements]. Therefore, this endless natural occurrence should not have anyone who is its creator.

Questioner: The word '*saiyog*' is used whereas the word '*viyog*' is not used, '*vibhaag*' is used. Please explain the word '*vibhaag*' a little. 'You' referred to *saiyog* as scientific circumstantial evidence, but what about *vibhaag*?

Dadashri: The discharging of karma (*nirjara*), that is all *vibhaag*. Anything that is divisible is an endless natural occurrence, meaning that it is meant to be divided, moreover, there is no need for anyone in that. There is no need for anyone to bring them together (*saiyog*), it certainly keeps happening on its own. Hence, the ‘no beginning and no end’ is also proved.

Questioner: You say that the entire universe is based upon Science, then who is the creator of Science?

Dadashri: There is no creator of Science. By Science ‘we’ mean to say that this world remains in existence on the basis of these six eternal elements.

Questioner: Within all of creation, each and every atom contains scientific properties that have a specific function; so who placed these properties within each atom with exact calculations?

Dadashri: There is no one to place them; it happens naturally. If there were to be someone to place them, then it would mean that there is some fool who will not let all of us go to *moksha* (the state of ultimate liberation) at all.

Hence, no one has created this at all. This certainly is, this certainly was, and this certainly always will be. This is without a beginning (*anaadi*) and this has no end (*anant*). Hence, this most certainly is. If we say, “It had happened,” for that which is eternal (*sanatan*), then it is our mistake. For something that is temporary (*vinashi*), we can say, “This had happened.”

There are six permanent [elements]; for these permanent [elements,] there is no such thing as ‘it is going to happen’ or ‘it is not going to happen’. Whose discovery is it of whether it is going to happen or it is not going to happen? The one who believes himself to be temporary, is

the one who keeps seeing the temporary elements. The One who is permanent (*avinashi*) keeps Seeing the permanent. Hence, there are both kinds of perspectives.

Questioner: I didn't quite understand one thing. You said that the world is eternal with reference to time, but there must be some fundamental cause of its genesis (*utpatti*), mustn't there?

Dadashri: This has all arisen scientifically. One should know how things actually are in this world. In reality, there are six eternal elements in this world, they are permanent elements, and all that which is visible to the eyes, all of those are the temporary states (*avastha*) [of the eternal elements] that are visible. Eternal elements are permanent, and the states of the eternal elements are nothing but temporary. As all of this is not easily understood, so then people fabricated that God is the creator of this. The concept of a creator is for small children, not for people with understanding. In reality, there is no creator.

Questioner: So has nature created the creation, is that how it is?

Dadashri: Nature has not created it; it has come about naturally. 'We' can See in 'our' *Gnan* (Knowledge), how this world has come into existence.

Hence, God has not created this world. If God had created this world, then what would His occupation be? What would He do after creating it? Would He sit around idly?

Questioner: God has not created it, and it is also not possible for it to come into existence without God.

Dadashri: It is actually something that happens through many evidences (*naimittik*). It has not happened through God's independent will. God is the doer (*karta*) of all this in the

sense of being an evidentiary doer. No one is the doer in the sense of being an independent doer. No [individual] person has created this world, and it has not formed without it being created. What this means is that it has come into existence as a result of many evidences. And as a [single] evidence (*nimit*) cannot be the doer, there is no [specific] creator of this.

Questioner: One is neither the doer nor the non-doer, and one is also both?

Dadashri: Yes, it is with reference to context. In a certain context, with reference to ignorance of the Self (*agnan*), one is actually a doer, however with reference to Knowledge of the Self (*Gnan*), One is not the doer.

This world has arisen from the six eternal elements. And in reality, it has not arisen, it certainly has been around forever, it certainly exists without a beginning or an end. There is no seventh eternal element in the world. The collective form arising from these six eternal elements is in every living being. In as many living beings as there are, the six eternal elements are bound to be present.

The six eternal elements that are there in this world, they exist in the elemental form. They prevail completely within the inherent nature of their own *vastutva* (what an eternal element is and what it comprises of). The entire world has arisen from the coming together of these six eternal elements. How can the one with intellect understand this world?

The Intellect Does Not Reach There!

The eternal elements cannot be understood through the five senses (*indriyagamyā*), the eternal elements are such that they can be understood through Knowledge (*Gnangamyā*). So all of these other *avastha* (temporary states) that are visible, those *avastha* are temporary. Hence, we have come this far having seen only that which is temporary, and we

have only brought forth the experience of that which is temporary. Thus, all of this certainly feels temporary to us.

Questioner: Some understanding should be gained regarding this, as to how did this come about? What does *shaashwat* mean?

Dadashri: [It means] Eternal (*sanatan*).

Questioner: Dada, you had given the example that, ‘Where is the beginning and where is the end of a circle?’ This analogy that you gave does not resolve the question.

Dadashri: It would not, that is true. But the fact is that this world is persisting because of the eternal elements. Human beings are only able to see the temporary states; they cannot see the eternal elements. Therefore, they are discussing the eternal elements while dwelling within the temporary states; so the concept cannot be grasped. It is only upon dwelling as the eternal element, and thereafter discussing the eternal elements, that the concept can be grasped. Meaning that, it is only after One becomes eternal and then discusses the eternal, that the concept can be grasped.

Questioner: You have not yet mentioned what the six eternal elements are.

Dadashri: Yes, I will tell you. The eternal elements of *Chetan* (the Self), *jada* (inanimate matter; in the form of *Pudgal Parmanu*), *gatisahayak* (that which supports motion), *ssthisahayak* (that which supports inertia), *kaal* (Time), and *aakash* (Space). That’s it; these six permanent elements exist in this world. It is only after scientists go beyond the theory of relativity that this concept will be understood. It is after going beyond the theory of relativity that the beginning of the [theory of] Reality happens.

Questioner: What is the theory of Reality?

Dadashri: There are only three theories to be Known.

But as we progress towards that [the theory of Reality], there are no words for that. I can definitely explain that to you, but you will only understand the fundamental concept once you Know It [the Self]. Meaning that, that [the theory of Reality] is where [the concept of] these six eternal elements is found. ‘The six eternal elements, how this [world] is functioning in this way, and what God is doing,’ You will come to Know all of this at that time.

The moment the theory of relativity has been crossed over, the relative is crossed [comes to an end] and the Real begins. As it is, one is still wandering about in the theory of relativity itself, one has not moved beyond that. Therefore, this much needs to be known, and if you want to unveil the Self (*Atma*), then come and understand this [from ‘us’] and then You too will be able to become That one day.

There are three theories; the theory of relativity, the theory of Reality, and the Absolutism theory. So ‘we’ talk about this Reality while prevailing in the Absolute!

Questioner: I teach my students whatever I myself have studied and whatever I know. But in order for my students to understand what I know, I have to first come down to their level and then gradually bring them up.

Dadashri: Yes, yes, right.

Questioner: So then they can reach my level or even go beyond the level I’m at. So can You not come down [to our level] in the same way and take us up?

Dadashri: There [in Absolutism,] no language exists. ‘You’ can understand Reality through language, but it cannot show You the Absolute. Up until now, ‘we’ have spoken with You only after having come down [to Your level].

Questioner: Please say something about Reality that will generate some interest.

Dadashri: Really speaking, there are six eternal elements in this world. Relatively speaking, there are only phases, no eternal elements.

Questioner: Tell us again about the relative, what did you say is in the relative? Are there phases in the relative?

Dadashri: There are phases in the relative, and in the Real, there is the eternal. There are six eternal elements. This is the ‘originality’ [origin] of the world. What is the origin of the world? It is this, there is nothing beyond this.

The Real and the Relative

Only that which is eternal (*sanatan*) is referred to as Real, and everything in the form of a mixture that arose from the coming together of these [eternal elements] is relative.

Questioner: What is Real and relative? What are these two and what is the relationship between the two? What is the link?

Dadashri: The permanent eternal elements are the Real. Now of the six, pure *Chetan* (the eternal element with the function of Knowing and Seeing; the Self) is permanent, and the other five that are permanent, they do not have *Chetan bhaav* (the function to Know and See). They have infinite other types of *gunadharma* (intrinsic properties that have a specific function). It is simply due to the *gunadharma* of all of these [eternal elements] that this relative belief (*bhaav*) has arisen. The Self actually remains as the Self constantly. Be It within a donkey, within a dog, within every individual, the Self always remains as *Chetan* constantly. ‘It’ has not changed even for a moment, it is simply the belief that becomes wrong.

Questioner: Is Reality a manifestation (*aavirbhaav*) of the Real?

Dadashri: Yes, it is indeed a manifestation. It is nothing else at all.

In Reality, the Permanence Can Be Seen

Questioner: That which is visible in Reality, what exactly is Seen in that?

Dadashri: Permanence. In this world, the relative shows the temporariness.

Questioner: All this appears to be temporary.

Dadashri: At present, the permanent cannot be Seen. When the *Gnani Purush* (the One who has realized the Self and is able to do the same for others) gives *Gnan*, One can See the permanent, all the eternal elements themselves, through One's own perspective. Now, the permanent cannot be Seen all at once. However, as One has become permanent, it means that gradually and progressively, One will be able to See the permanent thereafter. Ultimately, how much is included in this permanent? Ultimately, these six eternal elements that exist, only they are Seen. For You [after attaining this *Gnan*], at present, only *Chetan* alone is Seen. When can *Pudgal Parmanu* (the smallest, most indivisible, indestructible particles of inanimate matter) be Seen? When absolute Knowledge (*keval Gnan*) is attained. However, this path is of Seeing the original eternal elements.

The theory of Reality has to do with the eternal elements. No saint or holy man understands what God is at the elemental level. They only understand [God] through their thoughts and imagination.

No One Is Their Controller

Questioner: These eternal elements that You mentioned, is there anyone who has control over them?

Dadashri: No one has a control over this world at

all; everyone is independent. The Self is completely separate from this.

Questioner: If all six of them are independent, distinct, separate, different, then how do the interactions between them happen?

Dadashri: Yes, that is indeed what needs to be Seen.

There is no owner of this world, there is no one who runs it, yet there is *niyati* (the level of spiritual development of a soul as it progresses naturally on the track of evolution). The manager is *vyavasthit shakti* (the natural energy that brings together the scientific circumstantial evidences to give result), moreover, it is an inanimate energy (*jada shakti*).

Questioner: ‘This energy is inanimate (*jada*)’; who came to Know this?

Dadashri: It is He, the One who becomes the Self, the One who becomes the Knower-Seer. The Self is Itself the Knower of everything. There is endless energy within the eternal element of inanimate matter (*jada*) too.

Questioner: Which came first, *Chetan* or *jada*?

Dadashri: There is no such thing as first or last. They all come together and become the collective (*samuchchay*) [federal cause].

If you try to analyze the first and the last, then you will have to wander for infinite lifetimes. You will not be able to go to *moksha*. Even a snake has to straighten out to enter its burrow.

There is no need at all to control these eternal elements. These six eternal elements are themselves moving about on their own. Worldly life (*sansaar*) means *samsaran* (that which is constantly undergoing change). *Samsaran* means that the eternal elements are constantly undergoing change.

It is happening naturally, no one has to do anything. If there were someone running this, then he would tire us out! There is no one at all who is superior over this, there is no owner at all, there is no creator of this at all. This entire world has arisen through Science, and ‘we’ are saying this after having Seen it Ourself. ‘We’ are taking personal responsibility for this, [in saying] there is no creator.

Each Eternal Element Is Completely Independent

Questioner: Of the six eternal elements, besides the Self, do the other five eternal elements have an independent existence?

Dadashri: Yes, the other five eternal elements have an independent existence to the very same extent that the Self has. All the eternal elements are completely independent.

Questioner: Is that with respect to the Self, or are the other five eternal elements independent?

Dadashri: They are all independent, completely independent. They have nothing to do with each other, and even now, they are independent, [the Self] has nothing to do with them. The Self is not under anyone’s control, and no one is under the control of the Self.

Questioner: But the Self is *akriya* (not connected with any activity), the Self does not do anything?

Dadashri: Yes, It is totally *akriya*.

Questioner: If It has not done anything, then how did It become associated with the *pudgal* (the non-Self complex that undergoes influx and outflux)?

Dadashri: ‘It’ certainly dwells within the *pudgal*. All of these, the six eternal elements are indeed together. However, not a single eternal element enters into any other

eternal element; they are certainly separate. No eternal element can affect another eternal element.

The only difference between them is that there is no *Chetan bhaav* (the function to Know and See) within any of the other five eternal elements, whereas *Chetan bhaav* exists within the Self. It is not that the Self alone gets the 'prize'. Each one has its own special intrinsic property that has a specific function (*gunadharma*) that does not exist in the others. There is this special *gunadharma* of Knowing and Seeing within the Self which is not present in the other eternal elements. *Pudgal Parmanu* has a different special *gunadharma* within it. The *Pudgal Parmanu* has this property within it of having a visible form (*roopi*), which does not exist in the other five. So, ultimately, each one has a special property within it.

The entire world is filled with the eternal elements. The Self alone is the eternal element that Knows and Sees (*Chetan tattva*); It Itself is the absolute Self (*Parmatma*). And the other eternal elements are *jada* (insentient), they are not *Chetan* (with the property to Know and See). They are without *Chetan bhaav*, but they have many other kinds of *gunadharma*.

If the other eternal elements did not exist in the world, then the Self would not exist either. All these eternal elements are interconnected (*avinabhaavi*) [in the sense that they cannot be or exist without the other].

Dada Is the World's Observatory!

This is the world's observatory. This Dada is the authority over the four Vedas [the oldest scriptures of Hinduism]. Therefore, everything should become clear in your mind, only then will you understand, and only then will there be a solution. Otherwise, even if you had been harping on about this falsehood for a thousand years; nothing

is going to be achieved. So ask until you understand. It is worth asking over here.

Do you like all of these discussions? This is actually a Science. Nowhere in the world has this Science come forth. This is the cash bank of divine solution! This is the very first time it is being disclosed publicly!

The Knower of one eternal element is referred to as a *Gnani*. The One who Knows the Self alone is referred to as a *Tattvagnani*. The One who has Known all the eternal elements, the One who even Knows what each eternal element is doing, He is referred to as a *Sarvagnya*.

The result of Knowing the Self is *moksha*. There is *moksha* even amidst endless suffering. The One who has Known the Self becomes the Knower-Seer of all of the eternal elements.

Worldly Life Arose Through the Mixing of the Six

Questioner: What is *sthir* (still; steady) in this universe?

Dadashri: There is nothing that is steady in anything that can be perceived through the five sense organs. Everything that is relative is *chanchal* (active; unsteady; restless) by its inherent nature. The Self is steady. All the eternal elements are steady by their inherent nature, but it is when they become released from here [from worldly life and come into the Real] that is when they become steady. Until then, as a mixture form [in the relative,] they are all indeed active. Therefore, there is no thing that is steady at all. Truly speaking, the Self is steady, but It came into association with that which is active, and so it also has to wander around in an active state. The moment It becomes free from here [the worldly life, the relative], once It comes to Know Its own properties and inherent nature, and the *Gnani Purush*

separates It, thereafter It attains *mukti* (liberation from the cycle of birth and death). There, in that final liberation, It remains steady forever, because there are no other eternal elements there. If there were other eternal elements there, then they would harass It, they would drag It into the ‘flow’ [of worldly life] once again.

Questioner: The Self is permanent, but then why did the mixing with this *pudgal* (the non-Self complex that undergoes influx and outflux) happen? What is the reason for that?

Dadashri: There is no reason for them to mix. These six eternal elements indeed exist together, that is what is referred to as *lok* (region of space in the universe where there is worldly existence). But what is *lok*? The answer is, *sansaar* (worldly life). So then, what is *sansaar*? *Samsaran*. What is *samsaran*? Constantly undergoing change. So these six eternal elements come together mutually [as a mixture] and keep revolving around each other. They never come together [in the form of a compound]. There is nothing to separate because they keep revolving around each other [in the form of a mixture]. Even now, they are separate. They are separate even in the human body. However, all this has actually arisen scientifically, so people have become perplexed.

Vastu (an eternal element) means [it is] *avinashi* (permanent). When these six eternal elements (*dravya*) come together, temporary states (*avastha*) arise.

Questioner: Do these six eternal elements ever merge into each other?

Dadashri: They do merge. All this has indeed happened because the six eternal elements have merged with each other [in the form of a mixture].

Questioner: Do they actually merge into each other completely?

Dadashri: What I mean to say is that they undergo change; all of them, the six eternal elements are such that they bring about a change. The eternal element of Space (*aakash*) is a location (*kshetra*) and within it, the *Parmanu* (the smallest, most indivisible, and indestructible particle of inanimate matter) move about like this. The Self and the *Parmanu*, they all come together and give rise to this mixture. That which has genesis (*utpatti*), has dissolution. Hence, that [the coming together of the two eternal elements] gives rise to a temporary state (*avastha*). So, it will undergo dissolution. However, the Self is not something that has arisen and It is not going to undergo dissolution. This world has arisen simply on the basis of these six eternal elements.

Questioner: All this has happened because of the interaction between the six eternal elements. So is that still happening, or has it happened once and then stopped?

Dadashri: No, it is constantly happening and continues functioning. It keeps happening and continues functioning.

Questioner: Do they also become free from it and do new ones enter into it too?

Dadashri: They [the phases] arise, they remain for a while, and then they get destroyed. This keeps happening constantly.

Questioner: So when they get destroyed, does *moksha* happen?

Dadashri: No. Just as a person is born, lives for a while, and then dies; that is how this entire world functions.

Questioner: Now *dravya* and *vastu*...

Dadashri: That from which properties (*guna*) and phases (*paryay*) arise is the *dravya* (eternal element).

Questioner: And *vastu*?

Dadashri: *Dravya* is itself the *vastu*.

Questioner: In the discussion we're having, the eternal elements (*tattva*) that we talk about, and the eternal elements that the Jains [a person whose religion is Jainism] talk about, what is the difference between the two?

Dadashri: They are the same; there is no difference at all.

Questioner: How does the Self keep changing? 'It' keeps undergoing change?

Dadashri: Of everything that is visible, if it all appears to be of the same kind, then that is not considered as changing. Everything is indeed Seen one after another. The Self (*pote*; the developing 'I') Knows and Sees everything. And all the eternal elements indeed keep revolving around each other naturally. In doing so, each eternal element comes closer to the other. Amongst them, when the Self and the *Pudgal* [*Parmanu*] come close to each other, an adjustment takes place within the two, in which new properties arise, which are not inherent to either of them. Completely new effects (*vishesh parinaam*) arise. Neither wishes for this to happen, but this is what ends up happening naturally. The inherent nature of all the eternal elements [the properties and phases, but not the elemental matter] indeed is to constantly change (*parivartansheel*).

The Self Is Constantly Undergoing Change On Account of the Object to Be Known

Questioner: 'You' mentioned that everything in the world is such that it is constantly undergoing change (*parivartansheel*), the Self is also such that It is constantly undergoing change. How can *Chaitanya* (the Self; that which Knows and Sees) be such that It is constantly undergoing change? Please explain that a little.

Dadashri: *Chaitanya* has Its own intrinsic properties that have a specific function (*gunadharma*). ‘It’ has properties (*guna*), which also have specific functions (*dharma*). The properties are permanent, whereas their functions are constantly changing. However many things there are in this world that are permanent, *sanatan*, eternal, they all have both, properties along with their functions. So what are the properties of the Self? They are infinite Knowledge (*anant Gnan*), infinite Vision (*anant Darshan*), infinite energy (*anant shakti*), the abode of infinite bliss (*anant sukhdam*); there are many other properties. All of these properties of the Self, they are Its permanent ones. Now what are their functions? The permanent properties that exist within, such as infinite Knowledge; Knowledge (*Gnan*) means illumination (*prakash*) of a kind. The temporary state of that illumination which arises on the outside [of the Self], that is constantly changing, meaning that the Knowledge keeps changing based on the object to be Known (*gneya*). The object to be Known is constantly changing, so the Knowledge also becomes such that It changes constantly. [It’s the same for] Vision (*Darshan*); the objects to be Seen (*drashya*) are constantly changing, so the Seer (*Drashta*) also becomes such that It [It’s Vision] changes constantly. Based on those [the objects to be Known and Seen], the Self (*pote*) has Its own temporary states [of Knowledge and Vision], those temporary states are constantly changing.

Questioner: The original Self is considered unchanging (*aparivartansheel*), isn’t it?

Dadashri: The fact is, if these [objects to be Known and Seen] are constantly changing, then only that which is constantly changing can See them. That which is unchanging would not be able to See them. This is because if It Itself is unchanging, then what would It See? If the Seer remains the same and the objects to be Seen keep changing, then

that would not do, would it? When the object to be Seen is gone, the Seer goes away along with it. When the object to be Seen is gone once again, the Seer goes away along with it. This is because the phases of the eternal elements are temporary and constantly changing. The properties of the eternal elements are permanent and constantly changing* whereas the elemental matter (*dravya*) of the eternal elements is permanent and unchanging.

The Difference Between Temporary and Constantly Undergoing Change...

Questioner: Now Dada, what is the difference between that which is temporary (*vinashi*) and that which is constantly undergoing change (*parivartansheel*)?

Dadashri: That which is temporary will certainly get destroyed completely. An eternal element can constantly undergo change despite being eternal, whereas a temporary thing cannot be considered as having a constantly changing nature at all. In terms of that which is constantly changing, only a certain part of it is temporary. And even the Self is constantly undergoing change. All six of these eternal elements are constantly undergoing change.

Questioner: In what way are the six eternal elements constantly undergoing change? Are the six eternal elements and the completely new effect (*vishesh parinaam*) that has arisen in the presence of the Self, changing constantly?

Dadashri: The *vishesh parinaam* as well. It is actually a *vishesh parinaam* with respect to worldly life.

Questioner: Yes, but that is indeed what is constantly changing, is it not?

Dadashri: But even with respect to the Real

* For specific clarity on this, refer to Aptavani 3, Gujarati book page number 60 to 62, The Properties of the Self: Knowledge-Vision

(*Swaabhavik*; the inherent nature of the eternal elements), That is constantly undergoing change. The temporary state (*avastha*) that the eternal elements have, the temporary states of the Self, the temporary states of the *Pudgal* [*Parmanu*], those temporary states are destructible (*vinashi*).

Questioner: Due to the inherent nature of that which is permanent to constantly undergo change, temporary things tend to arise. Please explain that using an example.

Dadashri: All of this that is constantly changing and all of this that is visible, is temporary. After a moment, it can change into anything, it may become a cloud, or something or another happens, doesn't it? The permanent eternal element (*avinashi tattva*) is not visible, and whatever is visible, it is the temporary that is visible. All the temporary things keep on changing, but the eternal elements that are within them, they are permanent, they are constantly changing. They simply keep moving within, they do not do anything else. And one moment they [the temporary things] appear one way and the next moment they appear some other way. One moment, a cloud will appear in this direction, the next moment it breaks away and goes away from here to somewhere else, then in an instant a rainbow appears and then in another instant, it all disappears. The original form (*mool swaroop*) [of the eternal elements] is permanent. In this world, all that which is in the original form is indeed permanent, all that which is temporary can be seen, whereas that which is permanent cannot be seen with the eyes.

All these *Parmanus* are permanent. They certainly keep revolving like this, they are constantly revolving. The time it takes for one *Parmanu* to cross another is referred to as a *samay* (the smallest, most indivisible unit of Time). Based on that, the evidence (*nimit*) of Time was deduced. So, all of this indeed keeps undergoing change constantly. This Self and everything else too, they keep undergoing change indeed.

Questioner: The constant revolving of the *Parmanu*, are You referring to that as constantly undergoing change (*parivartansheel*)?

Dadashri: What else, then? To not remain in one condition. The condition keeps on changing, the temporary state (*avastha*) keeps changing constantly indeed...

Questioner: ‘You’ referred to that as constantly undergoing change (*parivartansheel*), so how is the Self permanent as well as constantly undergoing change?

Dadashri: When can anything be considered permanent? It can only be an eternal element (*vastu*) if it is constantly undergoing change, otherwise it cannot be an eternal element at all.

Questioner: Then, is every eternal element constantly undergoing change?

Dadashri: Yes, every eternal element...

Questioner: Both, destructible as well as permanent (*avinashi*)?

Dadashri: No, the temporary states (*avastha*) are destructible, but actually within [those temporary states], the eternal elements are constantly undergoing change, meaning that the phases (*paryay*) constantly keep changing.

Questioner: Do the phases change while It [the Self] remains in Its inherent nature (*Swabhaav*)?

Dadashri: While It remains in Its inherent nature.

Questioner: The Self is permanent, now what is it of the Self that changes?

Dadashri: This Self, the original Self (*mool Chetan*) is the elemental matter (*dravya*), then within that, there are properties (*guna*). So in terms of properties, there is infinite

Knowledge, infinite Vision, infinite energy; so You are not Seeing through the [property of] Knowledge, You are Seeing through the phases (*paryay*). Knowledge is actually Its property. A property cannot alter. Only Its phase alters; the property remains constantly with It. The temporary things are constantly changing; in that, the energy of Knowledge (*Gnanshakti*) of the Self undergoes change. This is because the Seer of the temporary states is the Knowledge. So as the temporary state changes, the phase of Knowledge changes. The phases are constantly changing indeed. Nevertheless, in that process, the Knowledge certainly remains pure only, It remains completely pure, It remains totally pure.

Questioner: In what form does the Knowledge change? In the form of phases?

Dadashri: Yes. And the One who Knows even His own phases is the Self (*pote*), the pure Soul (*Shuddhatma*).

Questioner: But It gives rise to temporary things?

Dadashri: It is only because this is temporary that it can indeed be seen in this way. If one thing is going somewhere else, then we would see the vibrations of it as the third thing. When we look at the sky, within a moment, a cloud may appear. If the cloud is black, then we would not be able to see anything, but after two minutes, after five minutes, when it shifts a little, something red becomes visible. What is the reason for this? Just a little while ago, it was not visible. So one may say, there was a change in the evidence, and due to that...

Questioner: Then call that a change in form (*roopantar*), do not refer to that as constantly changing (*parivartan*).

Dadashri: That cannot be referred to as a change in form. A change in form is applicable to just one eternal

element. A change in form is applicable to the eternal element that has a visible form (*roopi tattva*), it only applies to *Pudgal Parmanu*, and that too, it is certainly considered as constantly changing. A change in form is actually considered to be at the gross level, it refers to the external part. The original *Pudgal Parmanu* are constantly undergoing change. That which is always pure within, that is referred to as an eternal element (*tattva*). What are the properties of the Self? They are Knowledge and Vision. The property remains steady, and what are the temporary states (*avastha*)? All that which is visible, all that which can be Known, those are all temporary states.

Questioner: The word ‘*parivartansheel*’ (constantly undergoing change) seems to be used in the ordinary sense.

Dadashri: It certainly is a word of the commonplace language; it is not [a word of] in the original sense.

Questioner: What is it in the original sense?

Dadashri: But the meaning of the word in the original sense is of no use at all. How would it help you? The language that is in use over here, only that will be of any help.

These people are analyzing the Self in depth. To ask everything [about the Self] is considered as analyzing the Self in depth. There is a lot of difference between analyzing the Self in depth and analyzing worldly life in depth, analyzing anger, pride, deceit, and greed in depth, analyzing merit karma in depth, and analyzing demerit karma in depth. The time spent on this is completely different altogether! No one in this world would waste time on this at all. This is because discussion about this does not happen at all. No one in the world in any place, can discuss what ‘we’ discuss over here.

Questioner: When You say, “Did you not understand

this?” Niruben is recording whatever You are speaking. However, the taped record does not say, “What exactly are you trying to convey?” That is why one should ask for clarification.

Dadashri: The one asking for clarification should go ahead and ask. Let me tell you what the value is of the time that goes into asking. If one remains in such an internal state of being (*dhyan*) for just one hour, even then his [spiritual] work will be done. This is because the Lord does not consider this internal state of being as prevailing in the *pudgal*; He considers it to be relative-Real. The entire world is talking about the relative, whereas this is talk about the relative-Real.

The Revolving of the Six Eternal Elements

Questioner: How does the sixth eternal element come together with other five eternal elements?

Dadashri: These six eternal elements keep on revolving [around each other] in this world. Moreover, all these eternal elements are such that not one helps the other, not one obliges the other, not one is the ‘doer’ of the other, not one harasses the other; the eternal elements are such that they do not become one with each other. So, all of them are pure. These eternal elements are simply constantly undergoing change and revolving around in the space (*aakash*) that there is in this world, that is all.

Now, truly speaking, these six eternal elements are not dependent on each other at all. It only seems as if this dependency is there. They are not dependent at all; they certainly remain within their own inherent nature. The world is very vast; it is worth understanding. All the thoughts that are arising for you, share them, mention them, ask...ask in totality!

Questioner: When did the engrossment due to coming close to each other occur?

Dadashri: All these *Parmanu* keep revolving like this, and *Chetan* is also revolving. The moment the two come into close proximity, engrossment arises, a veil immediately appears. Then when they are separated, the veil breaks and they remain separate.

Questioner: They came together, that definitely means that they were once separate.

Dadashri: When all six of them keep circling round and round, as they revolve, that is when they come together.

Questioner: So have the six been revolving right from the beginning?

Dadashri: Yes...that's it. That is how they came together. So the revolving of the six eternal [elements] is referred to as the world.

These Are the Six Eternal Elements of the Universe

The fact is, no one has created this world at all. All the eternal elements are permanent indeed.

Questioner: Dada, which ones are they? What is the function of those six eternal elements? I want to understand all of that.

Dadashri: All the eternal elements are carrying out their own functions. Of these, first there is the Self (*Atma*), which is referred to as the original *Chetan*, It is referred to as *Chetan*, and second, there is *jada* (eternal element of inanimate matter), the one that is referred to as *anu* (atom) isn't it? *Anu-Parmanu*, that one. The third is the energy that takes them back and forth, which neither of the two have. It is called *dharmastikaya* (the eternal element that supports motion; also known as *gatisahayak*). Now, if only

dharmastikaya existed, then if one were to leave from here, then he would never come to a stop. Hence, to make one still, there is *sthitisahayak* (the eternal element that supports inertia; also known as *adharmastikaya*). That makes four, doesn't it? The fifth eternal element is *aakash* (Space), the one in which every eternal element seeks out space; they need space, don't they? How can they function without space? So, the one that provides space is the fifth eternal element, *aakash*. And the sixth one is the eternal element called *kaal* (Time). And Time actually comes with *anu*, its own *kaalanu* (atoms of Time).

Hence, these are the six eternal elements. 'Time', Space, that which supports motion, that which supports inertia, inanimate matter, and this Self. Of these, inanimate matter alone is *roopi* (has a visible form).

Questioner: What does *roopi* mean?

Dadashri: *Roopi* means it is entirely visible, it can be experienced through the sense organs (*indriya*), so it has form. So, this inanimate matter alone has form. The Self does not have form, even Space does not have form. Even Time does not have form. That which supports motion does not have form. That which supports inertia does not have form. Five are formless (*aroopi*) and one has form. Five are *achetan* (without the property to Know and See), and only the Self is *Chetan* (with the property to Know and See). That is how this [world] has formed from these six eternal elements.

This is a very subtle concept; it is worth Knowing this from the *Gnani Purush*. After having Known this, nothing else remains to be Known. The forty-five Aagams (Jain scriptures) of the entire world are encompassed within this.

The *Tirthankar* Lords (living fully enlightened beings whose presence turn every place They go into a place of

pilgrimage and whose *darshan* grants final liberation to the One who has attained Self-realization) mention that there is the eternal element of the Self, then the eternal element of inanimate matter, thirdly there is the eternal element of Time, then fourthly there is the eternal element of Space, and then the eternal elements that support motion and inertia. All five of these [except for Time] are considered *astikaya* (that which can have more than one *pradesh* or spatial unit). The *Tirthankar* Lords have discovered these six eternal elements, through absolute Knowledge (*keval Gnan*).

What Is Considered an Eternal Element?

It can be referred to as an eternal element only if it possesses intrinsic properties that have a specific function (*gunadharm*a) and it is *Sat* (eternal; the absolute truth).

Questioner: What can be considered as *Sat*?

Dadashri: The *sat* (truth) of this worldly life is actually temporary, it is referred to as *satya* (the truth). What people refer to as the truth in worldly life, that truth is temporary. And that which is truly *Sat* is permanent. That permanent is Your form. Whereas this truth of the world is untruth (*asatya*) in the eyes of God. This is actually relative truth; it is not Real truth. Real truth can never be destructible. Can you get anywhere by trying to turn relative truth into Real truth?

What else do you want to ask, did you get the clarification of *Sat*?

Questioner: It is still not completely clarified.

Dadashri: Yes, so tell me. What do you want to ask now?

Questioner: Is the Self considered as *Sat*?

Dadashri: However many permanent eternal elements

there are, they are all considered *Sat*. The six eternal [elements] that exist, they are all considered *Sat*. The Self is *Sat*.

In the Real, They Have Nothing to Do With Each Other!

Questioner: Are the eternal elements of Space, that which supports motion, that which supports inertia, inanimate matter, and Time related to (*sapeksh*) each other? For example, when going from here to there, motion (*gati*) is considered to have happened, then there is the stationary state (*sthit*); and when there is no motion, there is no stationary state, so there is no space (*aakash*).

Dadashri: Where there is motion and a stationary state, there is space.

Questioner: So this point has actually turned out to be regarding the non-relative [space]. This point is not about relative space.

Dadashri: Actually, the Self does not occupy space, nor does It have a stationary state. A stationary state is with respect to something, motion is also with respect to something.

The embodied soul (*dehadhaari atma*) cannot be without space, can it! Over here [in the world], you will not find a Soul that is not embodied. Therefore, in the Real, all the eternal elements have nothing to do with each other, they do not have any relationship at all. So, if You [as the Self] are residing here, and there is another eternal element next to You, then it's not as if the Self is the owner that It can tell the other eternal elements to go away from here.

Questioner: When an embodied soul (*jeev*) came from *avyavahaar rashi* (uncategorized souls that have not yet

entered worldly interactions) into *vyavahaar rashi* (worldly nomenclature), at that time, did Time latch on to it first or did inanimate matter, or what latched on to it? Which eternal element latches on first?

Dadashri: It entered into this [worldly nomenclature] on the basis of Time. It then flows like a current. In any current that is flowing, would it have its turn [to join the sea] or not? Similarly, the embodied soul also enters into this [worldly nomenclature]. There is no one who throws it into that. *Niyati* (the level of spiritual development of a soul as it progresses naturally on the track of evolution) is responsible for this. *Niyati* means a flow!

If *niyati* were to say, “I did this.” Then Time would reply, “Who are you to do it, it only happened because I was around.” So, not a single one lets the other take the credit. This proves that there is no superior.

Many people actually believe that this world is definitely dependent on *niyati*. The writers of the scriptures raised an objection to that. Otherwise, *niyati* would develop arrogance that, ‘Everything runs because of me alone!’ So, no one in this world can say, “The world runs because of me.” The Self cannot say, “This is functioning because of me.” The *Pudgal* cannot say that either. That is how this is; all of this is based on evidences that are instrumental in the process (*nimit-naimittik*). The moment these two, the sun and the ocean, come together, this water vapor is generated. If they had not come together, then it would not have generated. You agree with this, don’t you?

Questioner: Yes.

Dadashri: Nevertheless, who plays the major role? It is the role of the *Pudgal*, primarily. ‘We’ [as the Self] are not too concerned with Time. As it is, what do ‘we’ and Time have to do with each other? ‘We’ are not able to recognize it,

‘we’ don’t even know about it. So, it is deducted. ‘We’ have nothing to do with motion and inertia. So these three are deducted, and that leaves the fourth one, *aakash*. We already know that *aakash* is that which gives space. Therefore, space has nothing to do with ‘us’ [the Self]. Now, four have been deducted. All that’s left is the scuffle between these two eternal elements, inanimate matter and the Self; whereas the other four eternal elements help them along.

What Is the Self Entrapped In?

Questioner: Just as the Self has become entrapped in the eternal element of inanimate matter, in the *Pudgal*, can It become entrapped in any other eternal element?

Dadashri: Primarily in this inanimate matter, in the *Pudgal* alone.

Questioner: Does It become entrapped in the eternal element of Space or any other eternal element?

Dadashri: Truly speaking, ‘we’ [the Self] have become entrapped in all the eternal elements; ‘we’ are currently entrapped in the five other eternal elements. All of them have bound ‘us’.

Questioner: Does God [the Self] become entrapped only in space, or has He become entrapped in all the eternal elements?

Dadashri: It is not like that. The Self is entrapped by all the eternal elements, and there is a scientific reason behind it. It is a scientific problem. What is considered becoming entrapped? Say I have gone out wearing a *dhoti* (loose lower garment worn by Hindu men), and there is a gust of wind. The *dhoti* blows in the wind and gets caught on a thorny bush. So then as I try to undo it from the thorns, another gust of wind comes and the other side of the *dhoti*

gets caught. So, the bush does not let me off. So what would we realize? Have I gotten entrapped or has the bush gotten entrapped?

Questioner: You have gotten entrapped.

Dadashri: Yes. Similarly, the Self, the owner of infinite energies, has become entrapped! But what can be done with that energy, of what use is it?

Questioner: We should not believe that the Self is entrapped only in inanimate matter, It is entrapped in all the eternal elements.

Dadashri: Not only is the Self entrapped in inanimate matter, but It has also become entrapped within all the other eternal elements. When the realization happens that, ‘The eternal elements that have bound me, they are like this, and I am like this,’ that is when the separation will occur. On the contrary, this has actually progressed [in the wrong direction] because in a state of gross unawareness, it [the deluded self] believes, ‘This is also my property, and this formless is also my property.’ Mind you, the other eternal elements are certainly formless indeed. So then, it [the deluded self] became like that.

Questioner: Except for inanimate matter, they are all formless.

Dadashri: In spite of being formless, they are not *Chetan* (with the property to Know and See). And by claiming *Chetan* (the Self) [alone] is formless, if you rely upon just that, then you will take a beating!

The Six Have Been Together Since Time Immemorial

Questioner: Where was the Self when the five eternal elements were not around?

Dadashri: There has never been a day in which

these five eternal elements were not around. Right now, the [deluded] self remains [in worldly life] only on their basis. It is when it realizes Its own Real form (*Swaroop*) that It becomes free from here, so the five eternal elements come to a stop [stop having an effect on the Self]. However, the five eternal elements are undoubtedly together with the Self, whether in the form of a small insect or a large one, or in the form of a tree. There are the five eternal elements even within a tree, within the smallest of insects, within two-sensed living beings, within three-sensed living beings, within the four-sensed living beings, and the five eternal elements are certainly together even within the five-sensed living beings.

All six eternal elements are together in this body. These eternal elements are in the form of a mixture; they are not in a compound form. Hence, they can be separated. If a compound is formed, then the *gunadharma* (intrinsic properties that have a specific function) of the Self would change, and the *gunadharma* of inanimate matter would also change.

Nothing of the Self has become impure in that. The Self is one of the circumstantial objects in this [mixture]. The coming together of all six of these eternal elements is circumstantial. So the *Gnani Purush* separates them once again and extricates the Self [for us]. The Self is certainly pure, It is certainly immaculate, it is simply the belief that is wrong.

The Vikalp Are Limited, the Properties of the Self Are Unlimited

The world is actually very vast, extensive; it is worth understanding it. Nothing has been created at all. All of this confusion is simply arising out of the very same six eternal elements, nothing else. Even in that, there are so many

things, there are so many *vikalp* (the wrong belief that ‘I am Chandubhai’ and all the relative ‘I-ness’ that stems from it)! So then, if someone were to ask, ‘How many *vikalp* must there be? Is there any limit to them?’ The reply would be that there is no such thing in this world that is unlimited. Everything has a limit. If things did not have a limit, then no one would have been able to tackle them. There would not even be any discussion about *moksha* at all. Everything indeed has a limit. It is because these [*vikalp*] have a limit that we are able to attain *moksha*, otherwise these visible outbursts (*kadhapo*), the internal turmoil and restlessness (*ajampo*) as well as worries would go on endlessly.

Questioner: If everything has a limit, then where did the word ‘infinite’ (*anant*) come from?

Dadashri: Infinite does not apply to this [*vikalp*]. What does this and infinite have to do with each other? All of this has a limit. We actually refer to the properties of the Self as infinite, and that too, for the purpose of explaining to You [the developing Self]. This is because they [the six eternal elements] do not need to Know the six eternal elements at all. This is actually for the purpose of you becoming aware of Your own Self, of what You are like. Besides, they do not have to Know any of that, do they! In fact, in order to make the one who has lost awareness realize who he actually is, You have to tell him, ‘You are full of infinite Knowledge, You are full of infinite Vision.’ However, the One who is already in the experiential awareness as the Self (*bhaan*) never needs to be told anything, isn’t it!

If these [*vikalp*] were unlimited, then these people would not look alike the way they all do. Some would have three legs, some would have three and a half legs, some would have three hands, some would have four hands, some would have three eyes. But no, that is not so. If these [the *vikalp*] were unlimited, then the people coming

from another town would look altogether different, the ones from yet another town would look different. So, these [the *vikalp*] are limited; they are exact. No matter which country you go to, people have two legs, and everything else looks similar.

Questioner: One eternal element does not merge with another eternal element at all, they both remain completely separate, don't they?

Dadashri: They do not merge. By the engrossment arising out of the two coming together in close proximity, temporary states (*avastha*) tend to arise.

Questioner: Do the temporary states arise because they merge with each other, or by them coming close to one another?

Dadashri: Yes, that is exactly what it is. As they revolve around, they come together, so the temporary states keep changing. There is no change in the original eternal elements at all.

Questioner: Nevertheless, all those eternal elements are going to remain separate, aren't they?

Dadashri: Yes, they are forever separate. They are separate even now. Even though they are present in the body right now, yet they are all separate.

Questioner: Are their *gunadharma* (intrinsic properties that have a specific function) always different?

Dadashri: They are all different, independent, their *gunadharma* are different! Thus, 'we' can separate these eternal elements. Just as a goldsmith separates gold and copper when they are in a mixed form, in the same way, the *Gnani Purush* can separate these [eternal elements]. The *bhed Vignani* (a spiritual Scientist who has the experiential

Knowledge to separate the Self and the non-Self), the One who is a representative of God, He can separate them. Hence, 'we' are able to make such a separation. So the Self becomes separate. As the Self separates, karma cannot get bound. As long as there is such awareness of 'I am doing this,' karma get bound. The moment the awareness of 'who am I' is attained, karma do not get bound.

Questioner: There must be a cause for even the existence (*astitva*) of the Self, mustn't there?

Dadashri: Existence does not have a cause, does it! The existence that It has, what is that like? 'It' has existence, It has *vastutva* (what the Self is and what It comprises of), It is eternal. There is not a single cause applicable to that which is eternal. All the causes apply to the temporary states. The developing 'I' (*pote*) prevails in the temporary states, moreover, all that which is visible, those are all temporary states too.

Only the One Who Is Free, Can Free Others!

There are only six eternal elements in this world, and each is in its own individual inherent nature (*swabhaav*). And each one is carrying out its own function only, yet the six eternal elements are present since infinite time. Five are *achetan* (without the property to Know and See), and the sixth, the Self is *Chetan* (with the property to Know and See), which Knows everything indeed. One eternal element [*Pudgal Parmanu*] is such that whatever interference the [developing] self does, it becomes exactly like that. The developing self sees that which has a visible form (*roopi*) and it assumes that form. The original Self is formless (*aroopi*). As the developing self interferes, that which has form becomes disturbed, but neither of them get destroyed. The temporary states get destroyed. By interfering, worldly life arises, and by not doing that, there is *moksha*. When

does It not interfere? When the developing Self comes into the experiential awareness as the Self (*bhaan*).

The One who has Knowledge beyond the Vedas [the oldest scriptures of Hinduism] is known as a *bhed Vignani*, the One who separates the Self and all the other five eternal elements. ‘Our’ spiritual powers (*siddhi*) work towards enabling people to attain the elemental form as the Self (*tattva Swaroop*).

Where There Is Absence of the Intellect, the Knowledge of the Self Exists

If One wants to Know the eternal elements (*tattva vastu*), then they can only be Known where the intellect (*buddhi*) is absent. The eternal elements cannot be [Known] elsewhere. This is because the intellect has limitations, whereas Knowledge is unlimited. The *Gnani Purush* has to be around. The *Gnani Purush* is around very rarely in the world. The *Gnani* is rarely ever around, isn’t it! There is nothing in the world that is outside of the *Gnani*’s Knowledge. ‘We’ are saying this after having Seen it. This is not something pulled out from a book. That which is from a book would not help, would it! That which is in a book is always lifeless (*jada*). And what about anything that you have grasped from the book, what is that like? That too is lifeless. ‘It’ [Knowledge] should be acquired directly from the *Gnani*. ‘It’ should be direct illumination, only then will there be a solution. Dada has constant awakened awareness as the Self, that is why He is able to understand It, He has fully understood the Self. All of this can only be Seen through the unveiled Self.



[2]

The Self, an Indestructible Eternal Element

The Real Form of the Self

Questioner: What is the Self?*

Dadashri: The Self is an eternal element (*vastu*). *Vastu* means that It is an eternal thing, and It has Its own elemental matter (*dravya*), properties (*guna*), and phases (*paryay*). ‘It’ maintains Its own *vastutvapanu* (prevalence in the Knowledge of what the Self is and what It is not). ‘It’ also maintains all of Its own properties, and It also has temporary states (*avastha*).

Of the six eternal elements, one is an eternal element which has the property to Know and See (*Chetan tattva*). What we refer to as the Self (*Atma*), the pure Soul (*Shuddhatma*), or God (*Bhagwan*), that is the eternal element that has the property to Know and See. Whereas the other five eternal elements are *achetan* (without the property to Know and See). This means that there is no *Chetanta* (the property to Know and See) in them.

Therefore, of all the eternal elements, if there is one

* There is elaborate discussion about the elemental matter-properties-phases of the eternal element of the Self in Aptavani 14 Part 3 and Part 4.

that is the greatest, then it is the absolute Self (*Parmatma*). The absolute eternal element, the One which is the leader, the One which is the greatest of the eternal elements, the One which is the owner of infinite energy (*shakti*), that is the absolute Self. The Self is the absolute eternal element, the One which has *Chetan* (the property to Know and See). None of the other [eternal elements] have the property to Know and See. The other eternal elements have a great deal of energy, tremendous energy. That is certainly why the world appears this way. However, as there is no property to Know and See within them, so there is no Knowledge (*Gnan*) in them. And, where there is no Knowledge, there, the Self does not exist, the absolute Self does not exist.

The eternal element that has the property to Know and See is not just one, there are infinite *Chetan* (the element that has the property to Know and See). If we were to gather Them all, then They would all have the same inherent nature (*swabhaav*). Suppose we have many gold bars, even if there are tens of millions of them, they are still considered to be gold only, aren't they! Therefore, They have been referred to as the eternal element that has the property to Know and See. That eternal element is independent, and It is without a beginning (*anaadi*) or an end (*anant*).

There are infinite *Atma* (Self; Soul), and They all certainly exist, and They will always remain. Nothing is going to happen to Them. This is something that the *Vitaraag* Lords, that Lord Mahavir has said. 'It' [the Self] always has existence. 'It' is an indestructible (*avinashi*) eternal element; It is in that form even in *moksha* (the state of ultimate liberation). 'It' is like that even now, but the experiential awareness of the Self (*bhaan*) should happen.

The Difference Between the Eternal Elements of the Self and That Which Is Not the Self...

The Self (*Atma*) can never actually become that which

is not the Self (*anatma*). *Chaitanya* (the Self; that which Knows and Sees) can never become *achaitanya* (that which does not have the property to Know and See). Not a single piece of It ever becomes *achaitanya*. Whereas for that which is *achaitanya*, just as we cut onions and slice them, similarly no matter how many slices we would make of the division that is not the Self (*anatma vibhaag*), not a single slice would turn out to be such that it contains ‘light’ [Knowledge and Vision]. They are both completely different eternal elements. Moreover, they are inherently natural (*swabhaavik*) eternal elements. They are no ordinary things. *Swabhaavik* means that they have their own inherent nature.

There is nothing about the Self that is destructible (*vinashi*). ‘Its’ inherent nature, even Its properties are not destructible. It is only the temporary states (*avastha*) of the Self that arise and undergo dissolution. That constantly keeps on happening. Whereas the Self (*pote*) maintains Its permanence (*dhruv*). Now, all the temporary states of the Self are *Chetan* (have the property to Know and See) whereas all the temporary states of the *Pudgal* [*Parmanu*] are *achetan* (without the property to Know and See).

The Self is *shuddha Chetan* (the pure Knower-Seer). That which is visible here, that is 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). And the pure Knower-Seer is the pure Soul, and that Itself is the absolute Self.

Questioner: Does the Self have an impure form?

Dadashri: This form as the *prakruti* (the visible form created in an ignorant state by the continuous instillation of the false attribution that ‘I am Chandubhai’ in the past life) is the impure form of the Self.

In the Real (*Nishchay*), the absolute eternal element

is in the form as God, whereas in the relative (*vyavahaar*), it would certainly be different, wouldn't it! You are sitting separately and this man is sitting separately. Each one's space is definitely different, no space can be occupied by two to four things simultaneously, can it? That is known as being different in the relative sense. And from the Real viewpoint, our Self is just one and the same [by their properties]. Just as what this Soul is like, that Soul is also like that, all of them have the very same inherent nature.

Questioner: The *Chetan tattva* is acceptable, but shouldn't there be another eternal element which supports this *Chetan tattva*?

Dadashri: No, there can never be anything that supports It. The eternal element that has the property to Know and See (*Chetan tattva*) is indeed the Self, and It is inherently natural. The *Chetan tattva* exists within you in its entirety. 'It' exists in every living being, and It has never needed anything from anyone. There is no dependency (*avalamban*), the eternal element that Knows and Sees is without any dependency whatsoever. If It were to have a dependency, then people would have killed It. However, the Self is Itself God.

Questioner: So is It absolutely free of dependency on anything relative (*niralamb*)?

Dadashri: Yes, It is absolutely free of dependency.

Questioner: But with regards to the eternal element *Chetan*, in the Advaita Vedanta (an outlook or school of Hinduism), they have used the words '*paraatpar Chaitanya*' for that.

Dadashri: *Paraatpar* Itself means the pure Knower-Seer (*shuddha Chetan*). 'It' does not have any dependency. Despite having a body, if 'I' [the *Gnani Purush*] am able to

say that 'I' am absolutely free of dependency on anything relative, then what must the original Self be like!

The Embodied Soul and the Self

Questioner: Some refer to it as the embodied soul (*jeev*) and some refer to it as the Self (*Atma*).

Dadashri: The fact is, in the Lord's language, He was referring to It [the Self] as *jeev*, whereas what do our people of today understand *jeev* to be? They refer to the one who is living as *jeev*. And when the person dies, they say that one has died. So, we refer to the temporary state as *jeev*, whereas the Lord used to refer to the original Self as *jeev*. So now if we refer to the original Self as the *Atma*, then we will understand the meaning of *jeev*.

What can be referred to as *jeev*? That which lives and dies is called *jeev*. The Self remains as It is, but the Lord has referred to the original Self as *jeev*. So if you want to understand this in His language, then it will take time. Therefore, we should refer to It as the *Atma*, meaning that It refers to a permanent eternal element.

Questioner: Our Self, the Self within all animals, as well as the Self in all inanimate matter (*jada vastu*), are they in reality the same or are they different?

Dadashri: They are indeed different. The inanimate matter in which no one has ownership, in those, there is no Self.

Questioner: On what basis would the inanimate matter continue to exist?

Dadashri: That eternal element is in the form of *Parmanu* (the smallest, most indivisible and indestructible particle of matter), it is indestructible, it is independent, and it is inanimate.

If someone were to ask, “Is the Self (*Sat Chit Anand*) pervaded within the inanimate matter?” Then the response would be, “No, the Self is not pervaded within the inanimate matter, nor is inanimate matter pervaded within the Self. They both certainly remain separate in their own way. They never become one (*ekakaar*) at all. Despite being together in the body, the intrinsic properties that have a specific function (*gunadharma*) of both are nonetheless different.”

That which can be seen through the eyes, heard through the ears, tasted through the tongue, is all inanimate matter. That which is perceived through the five sense organs is inanimate matter. The Self (*Chetan*) can only be Seen through *divya chakshu* (divine Vision through which the Real and the relative is Seen as separate).

Questioner: Is this eternal element of the Self not common to the rest of these eternal elements that support motion and inertia, the eternal elements of Time, and Space?

Dadashri: No, why would It be common? ‘It’ has nothing to do with them. If the Self becomes one with inanimate matter, then it would become inanimate. Besides, this inanimate matter does not even know the Self, however the Self Knows it.

Questioner: Is this property of Knowing only in the Self?

Dadashri: Yes. Meaning that It Knows Its own Self. Furthermore, It can exhibit feelings (*laagni*) [in the *vibhaavik* state], It has many other types of properties.

Of the Six, the Self Is Unique

No one can recognize the Self (*Chetan*), that this is *Chetan*. The Self cannot be seen; the Self cannot be heard. Even the actions (*kriya*) of the Self are not visible.

Questioner: That which is without action (*akriya*),

that which is steady (*adol*), why has that been referred to as the Self?

Dadashri: That which is steady, that which is without action, only that can be the Self.

Questioner: Please explain how that is so.

Dadashri: What is the meaning of *Chetan*? The One who has the function of Knowing (*jaanpanu*) all this that is happening, the One who Knows, that is *Chetan*! Of all these six eternal elements, there is only one eternal element, that of *Chetan*, who Knows all of this. Inanimate matter does not Know anything. Therefore, *Gnan-Darshan* (Knowledge and Vision of the Self) is known as *Chetan*. The One who has Knowledge and Vision is *Chetan*. There is both Knowledge and Vision even in this tree.

Of all the six, only the Self (*Atma*) is *Chetan* (with the property to Know and See). Therefore, It can Know the feelings (*laagni*) that arise and everything else. That which has such experiential awareness as the Self (*bhaan*) is *Chetan*; no matter what you do to It, It has the awareness, It Knows that. All the other [eternal elements] would not be aware of that.

All the other eternal elements are *achetan* (without the property to Know and See). There are many properties within them, their own inherently natural properties, but there are no feelings within them, within any of them. Even if we were to keep crushing them, they would not be affected at all.

If you worship the Self as being formless (*aroopi*) only, then that worship will end up reaching the other four [eternal elements] that are formless. Besides the Self which is free from association (*asang*), it will reach all the others. These are not properties of the Self alone. Now, the Self is formless, but it is not the Self alone that is formless. Our

people believe the Self alone to be formless. ‘Space’ is also formless. Then, the eternal element that supports motion is also formless. The eternal element that supports inertia is formless, and the *parmanu* (smallest indivisible unit) of Time are also formless. It is only this inanimate matter (*Pudgal Parmanu*) alone that has a visible form (*roopi*), the *Pudgal [Parmanu]* alone is visible (*murt*). It will not do to worship the Self alone as being invisible (*amurt*). The other four eternal elements are also invisible.

All the eternal elements are such that they never increase or decrease by their inherent nature (*aguru-laghu swabhaav*). The [*vibhaavik*] *pudgal* (the *pudgal* formed from *parmanu* that have deviated from their inherent nature) that we have to get rid of, its inherent nature is such that it increases and decreases. Anger, pride, deceit, and greed is the *vikaari pudgal* (*parmanu* that have deviated from their inherent nature; same as *vikrut pudgal* and *vibhaavik pudgal*), and by its inherent nature, it increases and decreases. The inherent nature to never increase or decrease belongs to all the eternal elements. All the six eternal elements are *nirlep* (non-smearable; untouched; unaffected). That is why we refer to them as immiscible (*tankotkirna*). All of them are steady (*avichal*) indeed. It is the [*vibhaavik*] *pudgal* alone that is *chanchal* (active). In fact, all the others are indestructible (*avinashi*). Therefore, by worshipping (*bhajana*) these properties alone, the worship of the Self does not happen.

Questioner: I can clearly see some of the Self (*Chetan*) with these physical eyes, what is that?

Dadashri: No, *Chetan* cannot be seen with the eyes, It cannot be seen through imagination (*kalpana*). *Chetan* is *nirvikalp* (that which cannot be imagined). In fact, It is something that can only be experienced. Sugar is sweet, but the sweetness is not something that is visible. Is the sweetness visible?

Questioner: It is not visible.

Dadashri: When we say [the word] ‘sweet,’ what would one see? Actually, the moment you put it in your mouth, you will understand what it is. Therefore, *Chetan* is something that comes into experience. Where *niraakul anand* (the bliss of a state that is free of uneasiness and agitation) prevails, where *niraakulta* (a blissful state free of uneasiness and agitation attained after Self-realization) prevails, that is *Chetan*. A state of uneasiness and agitation (*aakulta-vyaakulta*) cannot be *Chetan*.

Questioner: No matter what stage the *Gnani Purush* are in, whatever spiritual experience They have had, is that the form that They will be Seeing?

Dadashri: No, it is not like that. How long would that last? As long as one has egoism, until then one will see things as being different. After becoming egoless (*nirahamkaari*), even if there are ten million egoless people, they would see the eternal element as being of the same type, and if there are a hundred people with egoism, then they would see five hundred types of eternal elements.

Questioner: Whatever form He has Seen, if He attains that eternal element, then would He actually come back?

Dadashri: No, why would He come back after that? This is because, after attaining that eternal element, He would not have any desires. As long as one has desires, all of this commotion will exist.

And all of this, this *Vitaraag Vignan* (the Science that leads to the absolute state), is worth Knowing. For You, after You get a ‘taste’ of that bliss, then come here the next day and sit comfortably with this [intent of Knowing the *Vitaraag Vignan*] in mind. Thereafter, You will understand what ‘we’ are saying. If you try to assess It using your

intellect, then how would you be able to assess It? ‘This’ is not such a thing [that can be assessed through the intellect]. This is because ‘we’ are without [beyond] the intellect. ‘We’ do not have even an iota of intellect. And as long as the intellect exists, nothing will be understood correctly.

Who Is Pure and Who Is Impure?

Questioner: If ‘I’ am pure Soul, then how did this Chandubhai become impure?

Dadashri: These six eternal elements are indestructible. The temporary states (*avastha*) arise due to the six revolving around each other.

This Chandubhai, he is the form as the *pudgal* (the non-Self complex that undergoes influx and outflux), and the developing I (*pote*) believes ‘I am Chandubhai’; that is why these mistakes keep happening. In reality, that is not one’s Real form. The developing I (*pote*) has never become impure at all, but it simply has the wrong belief (*bhranti*) of being impure. This is because You were indeed pure, but it is because of wrong belief that you came to believe, ‘I am this Chandubhai.’ However, relatively speaking, you are Chandubhai. Really speaking, You are the pure Soul, not relatively speaking. Now what You should do is remain only in the ‘really speaking’, and what you had believed yourself to be in the ‘relatively speaking’, that was called egoism. ‘You’ are actually *Chetan*, nature cannot create You, moreover nature is lifeless (*nirjeev*). Hence, nature has not created You. ‘You’ are not a ‘creature’ [creation] of nature.

The Insights on the Gita, Through the Perspective of the Gnani

Questioner: ‘You’ said that the genesis of the world is, “Spontaneous (*swayam*), it has been around since time immemorial.” Then in the Gita, it is written, “The highest

abode, where not even the sun or the moon can reach, that is My abode.” So would that abode be beyond the world or would it definitely be within the world?

Dadashri: It certainly is in the world, it is over here [in the Self], where else would it be? You are misunderstanding that. The ones with deviated perspectives (*vaanki drashti*) will see everything incorrectly. Those with the right belief of ‘I am pure Soul’ (*samyak drashti*) will See it correctly. When the right belief of ‘I am pure Soul’ arises, then the correct thing will be Seen.

Questioner: There is a very well-known verse, ‘Neither the sun nor the moon illuminates that eternal element [the Self].’

Dadashri: *Chetan* is actually such that It illuminates the sun itself. Yes, then it says:

“*Naasato vidhyate bhaavo, naabhaavo vidhyate satah.*”
“The relative has no permanence, the Real never ceases to be.”

- Bhagavat Gita, Part 2, Shloka 16

“*Asatno bhaav nathi,*” means [that which is destructible] has no existence at all. *Asat* means that which is not an eternal element; there is no existence at all of that over here. And there is no non-existence (*abhaav*) of the *Sat*. *Sat* means eternal element (*vastu*). That which exists in the past, the present, and the future is called *Sat*. It remains in existence in all three time periods. That which never undergoes destruction is called *Sat*, and that which is destructible (*vinashi*) is called *asat*. The Gita says, “Those who are *tattvadarshi* (with complete experience of the Self) conclusively See that ‘this’ is indestructible, and ‘this’ is destructible. That which has pervaded (*vyaapt*) throughout this entire body, Know that to be indestructible.” “This entire body has been pervaded by the Self.” It is because the Self

is present, that this body is in existence [alive]; otherwise, if this Self were to not be present, then the body would not exist, that is what it is trying to say. “No one has the power to destroy that which does not wear away (*avyay*).” No one has the power to destroy that which is indestructible, that is what the Gita says. Then...

It says, “The Self is permanent (*nitya*), It is indestructible (*avinashi*), It is unconfined illumination (*aprameya*). The bodies of all these embodied souls [that stand before you in the battlefield] are destructible, so oh Arjun, fight this battle.” It is actually in the worldly sense that people die. However, in the Lord’s language, no one dies, nor is anyone born. These bodies are born and these bodies die. Someone can be considered to have died when he has been finished off forever. Whereas here, this arises, then it comes to an end, then it arises again, then it comes to an end.

Questioner: *Utpaat* (genesis; beginning; creation), *vyay* (dissipation; coming to an end; destruction) and *dhruv* (permanence)?

Dadashri: Yes. And the Self has permanence, It remains forever, and the temporary states keep arising and get destroyed; they arise and get destroyed, they arise and get destroyed. The youthful age had come about, hadn’t it? Had it not come about for you? Then it came to an end, didn’t it?

Questioner: Yes, it did.

Dadashri: This old age has arisen. Then it will come to an end, won’t it? All this continues to arise and then get destroyed. “The one who believes the Self to be the killer, or the one who believes the Self to be dead, neither of them understand. This is because it is not possible for anyone to kill this Self. Contrarily, those who believe that It [the Self] is dead, all of those people do not understand

either. This is because this Self does not die nor can It get killed. This Self never takes birth nor does It die. It is not even that It was not around in the past or that It will not be around in the future; It certainly exists in the past, the present, and the future. ‘It’ is without birth (*ajanma*), permanent (*nitya*), eternal (*shaashwat*), It has existed since time immemorial. That is why even though the body dies, It cannot be killed. Oh Arjun! The One who Knows the Self to be indestructible (*avinashi*), permanent, without birth, and unchanging (*avikaari*), such a Self-realized One (*Purush*) can understand, ‘How can It kill anyone and in what way as well as how can It make anyone else kill another?’ He understands all that. The truth is, the Self gives up old garments and puts on new ones.” [Bhagwat Gita, Part 2, Shloka 16 to 22] There is nothing else to it. People have both, flights of imagination as well as the confusion that, ‘This one [living being] has died.’

Questioner: In the Gita, Lord Krishna told Arjun, “*Moksha* is indeed inside Me,” so is *moksha* indeed within?

Dadashri: Yes, of course it is within, it’s not as though you can find it outside!

Questioner: Lord Krishna said, “It is within Me.”

Dadashri: Yes, it is indeed within Him. Where would He bring it from outside?

Questioner: So, it is the intention of the Gita to convey, ‘You let go of everything else. Worship Me alone.’ That is what is written inside it.

Dadashri: What it is trying to convey is, ‘This Krishna is who I am,’ and Krishna means the Self. The Self exists within each and everyone’s body, that Self is Itself Krishna, and *moksha* verily lies within It. That is what it [the Gita] is conveying.

Questioner: Is that why it has been said, “The Self is Itself the absolute Self (*Atma so Parmatma*)”? Is the Self Itself Krishna?

Dadashri: Yes, when Lord Krishna says, “This that I am doing...,” there He is speaking as the Self. So, there has been a mistake in understanding [what He was saying]. People have understood that He is talking as an individual, meaning, ‘I am the doer, and I Myself created this world.’ It is not like that; He is speaking as the Self. Come and understand the entire Gita from ‘us’ [the *Gnani Purush*], then you will be able to understand it.



[3]

The Eternal Element That Supports Motion – The Eternal Element That Supports Inertia

Motion Happens Because of the Eternal Element That Supports Motion

These [eternal elements of] inanimate matter (*jada*) and the Self (*Chetan*) require energy to move from here. Neither the Self has this energy nor does inanimate matter have this energy. The Self does not have the intrinsic property to move. The *Parmanu* (smallest, most indivisible and indestructible particles of inanimate matter) cannot move back and forth from here, nor can this Self move back and forth. There is the eternal element called *gatisahayak* which moves them back and forth, which changes the location of the two. It helps them and it puts them into motion.

Questioner: How does that motion happen? Does the motion happen through positive and negative power?

Dadashri: No, no. There is the eternal element of *gatisahayak* which itself puts objects into motion, it helps in the relative (*vyavahaar*). When the intention to move arises within the [worldly-interacting] self *, the moment there is

* Wherever there is discussion about the self having the intention to move, understand the self to mean the worldly-interacting self (*vyavahaar atma*).

a subtle sign that it wants to move, then the eternal element that supports motion helps it.

Questioner: In the Bhagavad Gita, a reference has been made to the *para prakruti* (the *prakruti* that is closer to the 'I', the mishrachetan; also known as *pratyaksh prakruti*) and *apara prakruti* (the *prakruti* that is further away from the 'I', the mind, the speech, the body; also known as *paroksh prakruti*).

Dadashri: That is referring to the *prakruti* (non-Self complex). *Apara* (that which is farther away from me) and *para* (that which is near me) both refer to the *prakruti*. Now this is a different thing; this body which is made up of these five elements (*panch mahabhoot*; according to ancient Indian philosophy, the five elements that are the basis of all cosmic creation: earth, water, fire, air, and space), does not have the property of movement. If it wants to move from here, if it wants to go from here, then it would not be able to go a mile from here. Even the Self does not have the property of movement.

Questioner: In the Upanishad [ancient Sanskrit texts of spiritual teaching and ideas of Hinduism], there is the description that, 'The Self is in motion (*gatimaan*) and the Self is not in motion.' So, which of these two is correct?

Dadashri: Neither is the Self in motion, nor are these five elements [the body] in motion. That eternal element that supports motion is within, and that eternal element does a lot of work; it does not move anything intentionally of its own accord, it is only when the desire [to move] arises within the self, that it starts functioning.

The Intent to Move Arises Due to Vibhaav

The moment it [the worldly-interacting self] has the intent (*bhaav*) to move, this is the eternal element that helps

it, which draws it away from here. Otherwise, neither the Self nor inanimate matter have such an energy at all, nor do they have such a property that they can move away from here of their own accord. Therefore, the one that does that is the eternal element that supports motion. As the eternal element that supports motion is present, they keep on moving, so then how can they come to a stop once again? The answer is, there is another eternal element, *sthitisahayak* (inertia), which helps to stop them. So wherever one finds it convenient to sit, it will help one to get seated there. So, the fact that you are sitting is on account of the *sthitisahayak tattva* (the eternal element that supports inertia).

Questioner: Does the eternal element of the Self do the *bhaav* of moving? Whose *bhaav* is it?

Dadashri: It is the Self alone that has the energy to do *bhaav*. Meaning that, It can either prevail in the inherent nature as the Self (*Swabhaav*) or it can also assume identification with that which is not the Self (*visheshbhaav*). Yes, so through *visheshbhaav*, it has the desire to move away from here, such a *bhaav* arises. So, there is just its desire, and secondly, there is an eternal element that helps it by taking it there. That has been referred to as *dharmastikaya, gatisahayak tattva* (the eternal element that supports motion). This one wants to move, and that one helps it to move. Just as there is a fish floating in a flowing stream of water, it is not swimming of its own accord, however even if it is just floating in the water, it will still move forward. Would the fish move forward or not? The water would take it ahead. The eternal element that supports motion is similar to this.

If the eternal element that supports motion were to be the only one, then no one would sit at all. There would be constant scurrying about hither and thither. Even these houses would keep on moving, and people would also keep on moving. There would be no end to it. So, the worldly

activities would not be accomplished. Therefore, there is the eternal element that supports inertia which keeps the houses still. All of you who are seated, it keeps you still. Then when you want to go, it lets you go.

How can the eternal element of inanimate matter move? It can move only if that eternal element [that supports motion] is present. Just as if we were to throw a log in a river, then who moves it along? How does the log do that? If we throw a log in the river at Chanod (a village in the Vadodara district in Gujarat) and pull it out at Bharuch (a city at the mouth of the Narmada river in Gujarat), then who made it move there?

Questioner: From the relative viewpoint, if it is the eternal element of inanimate matter, then the solution can only come about through inanimate matter.

Dadashri: No, it is not like that. It is the water that pulls it along, we can see that overtly. Similarly, all of these people get pulled along. Who takes them back and forth? It is the eternal element referred to as *gatisahayak*, it is able to make others move.

Questioner: *Dharmastikaya*, *adharmastikaya*, what is all that? I did not understand that.

Dadashri: Those are all technical terms. *Dharmastikaya* is the same as *gatisahayak* and *adharmastikaya* is the same as *sthitisahayak*. Since they are technical terms, that is why you do not understand them. That which has been written in our simple language is correct; that which has been written in our pure Gujarati language. Moreover, it is in our rural, colloquial language. Through that, we can understand everything well. That [word] '*adharmastikaya*' has nothing to do with *dharmadharma* (relative religion), it simply contains the word '*dharma*'.

There Is Freedom in Knowing Superficially

Questioner: Are *gatisahayak* and *sthitisahayak* energies or do they also have atoms?

Dadashri: No, no, they are in the form of *pradesh* (large regions; large spatial units). They are so large that whatever desire arises in whomever, they help them with that. They do not have atoms; they have *pradesh*. They are called *pradesh*, but that cannot be understood through the intellect.

Questioner: What did You say, ‘*gatisahayak* is in the form of *pradesh*’?

Dadashri: Even the Self has infinite *pradesh* (smallest amount of space that a single *parmanu* occupies on the Self).

Questioner: Dada, please tell us about *pradesh*. What is a *pradesh*?

Dadashri: Do not speak [interpret it] according to your language; moreover, these are simply words that have been given, that is all. It is only when One reaches that [spiritual] state that they can be understood in all their subtlety. It is of no use for you; do not delve too deeply into that. Where did this water come from? One would say that it came from a tank. Through what will it flow? Through the pipe. Then once we wash our hands and feet, once we wash our face and take a bath, where does the water go? It goes down the gutter. That is all, this is all that needs to be known. What does the gutter flow into? Into the river. There is freedom in knowing superficially, whereas if one delves further to seek out the deeper meaning, then he would have to stick around in the very same place. All you need to know is what is helpful, isn’t it? Say you sit in a car and start asking, “What’s its model? What materials is it made from?” Is there a need to know all of that? You sit in the car and go to the station, then the car goes back to its place and you go to your home.

The Eternal Element That Supports Inertia Makes It Still

Questioner: Dada, what is the function of the eternal element that supports inertia (*adharmastikaya*)?

Dadashri: That which makes things still is the eternal element that supports inertia. After putting something into motion, what can be done if it does not stop? The eternal element that supports inertia makes it still. Otherwise, the motion alone would continue on. That's all; none of these people would sit down. They would keep moving about hither and thither, day and night. However, there is this entire eternal element that supports inertia, that is why everyone goes off to sleep peacefully. This car moves because of the eternal element that supports motion. Otherwise, it would not move, and it comes to a stop because of the eternal element that supports inertia. When the time unfolds for the eternal element that supports inertia to function, it [the object] comes to a stop [becomes still]. When the influence of the eternal element that supports motion is over, when it gets used up, then the eternal element that supports inertia starts functioning.

Do people not say, "I have lost the courage to walk. I can no longer get up and walk." So what has gone? The answer is, it is not of the *pudgal*, it is not of the Self; it is the eternal element that supports motion that has gone. When the courage to get up has been depleted; at the time of death, the energy to get up becomes depleted completely, at that time, the eternal element that supports motion has depleted completely [in that person].

Who Makes the Intent to Move?

Questioner: So is it this eternal element that supports motion that brings one closer like that, or is it that these circumstances tend to arise?

Dadashri: No, the eternal element that supports motion does not work like that. All the eternal elements are indeed constantly undergoing change (*parivartansheel*) by their inherent nature, however the eternal element that supports motion actually helps only when the *Pudgal* [*Parmanu*] become unnatural (*vikrut*) and the Self becomes unnatural.

Questioner: Dada, the eternal element that supports motion that You mentioned, is it an eternal element that causes motion (*gati*), or is it an eternal element that assists after the motion has begun?

Dadashri: It is an eternal element that assists.

Questioner: So then, who is it that gives rise to motion?

Dadashri: It is not a request of the eternal element of the Self Itself, it is of the *vyatirek guna* (completely new properties of a third component that arises when the eternal elements of the Self and inanimate matter come together). So, it is not a property of the Self, it is not a property of inanimate matter. So, it [the eternal element that supports motion] actually assists when the desire to move arises.

Questioner: So, is motion a *vyatirek guna* of the Self?

Dadashri: No, it is of both the Self and inanimate matter. [The eternal element that supports] Motion assists only these two eternal elements.

Questioner: The entire worldly life has arisen on account of the *visheshbhaav* of inanimate matter and the Self, so how do the eternal elements that support motion and inertia work within that?

Dadashri: Neither the Self nor inanimate matter have their own energy to move away from here, nor do they have this [property] in their inherent nature at all. Just as when we

pour water, if there is a slope, then the water will flow along the slope, without due respect to anyone. If there is a cavity along the way, then it will flow into the cavity and move along. It is not concerned with anyone. Similarly, inanimate matter and the Self do not have the energy to move from here to another place, however, it [the worldly-interacting self] has the *bhaav* (intent) that, 'I want to go this way.' So then, if that *bhaav* is there, then it [the eternal element that supports motion] helps it.

Questioner: Is the *bhaav* of inanimate matter or of the Self?

Dadashri: It is of the [worldly-interacting] self. A person may do a *bhaav* within, such as, 'I want to take this much along with me.'

Questioner: Is it the Self or inanimate matter that does this *bhaav*?

Dadashri: It is the assumed self [the worldly-interacting self].

Questioner: Okay, so then why does it do the *bhaav* in that place?

Dadashri: It is because of the *bhaav* that this [the eternal element that supports motion] becomes active, it takes it away.

Questioner: And how does it work with regards to the *kshetra* (location)?

Dadashri: With regards to the *kshetra*, the proportion of anger, pride, deceit, and greed increases or decreases. The proportion does not remain the same because the *kshetra* changes, whereas the *bhaav* takes a person there. A person may decide, 'I want to go to Kolkata in the morning.'

Questioner: So what function do the eternal elements that support motion and inertia have in that?

Dadashri: They assist. If it [the worldly-interacting self] does the *bhaav*, then they help; if it does not do the *bhaav*, then they do not assist.

Questioner: How can one make use of the eternal elements that support motion and inertia?

Dadashri: We cannot make use of them.

Questioner: So then how are they being used?

Dadashri: Actually, when you decide, ‘I want to go from here to there,’ then it starts to function. So, it gets credited within according to your desires. This is because neither of the two have the energy to move. Therefore, when the worldly-interacting self has the desire, that is when this [the eternal element that supports motion] assists him. And if there is the eternal element of Space (*aakash*), then one can stand in that [space]. If one wants to remain in the relative (*vyavahaar*), then space is needed. If one wants to remain in the Real (*Nishchay*; as the Self), then space is not needed. Therefore, if one wants to remain in the relative, then time is needed. This is because it [the relative] is temporary (*anitya*). In the Real, in that which is permanent (*nitya*), time is not required. All the six [eternal elements] are certainly within us.

Questioner: So is it also possible to make any improvements in the eternal elements that support motion and inertia, or does that also happen only through *bhaav*?

Dadashri: Everything certainly happens through *bhaav*. Whoever has a pure *bhaav*, for him, that is pure. However, one does not know how to do a pure *bhaav*, does he! Or else, if he knew how to do that, then a lot of his [spiritual] work would certainly get done, wouldn’t it!

There are many houses with huge corrugated roofing sheets that get blown away entirely! Who does that? The

eternal element that supports motion does that. It is an eternal element. It is not this wind alone that does that. There is an eternal element that resides within the wind; when that eternal element starts functioning, only then does it [the corrugated roofing sheet] blow away, otherwise, it would not blow away. Once the roof of your house has blown away, then it does not stop right there. So where does it go? It moves from here and falls thousands of feet away. Would it fall or not? That happens through the eternal element that supports motion. Then there is the eternal element that supports inertia. When the corrugated roofing sheets blow away from here, they would indeed keep on flying. If the eternal element that supports motion alone were to exist, then the corrugated roofing sheets would not fall down later on, they would keep on flying. That is why there is a need for the other eternal element, the one that supports inertia.

Questioner: Is the eternal element that supports inertia what we refer to as gravity?

Dadashri: No, no, forget it. Gravity does not have anything to do with it.

Why Does a Dismembered Tail Move?

Have you ever seen a lizard's tail get cut off?

Questioner: Yes, Dada.

Dadashri: What did you notice?

Questioner: Once the tail gets cut off, even then the tail keeps moving, on its own...

Dadashri: And what does the lizard do?

Questioner: The lizard darts off.

Dadashri: The lizard darts off whereas the tail keeps flailing around. Then what is the reasoning behind that? The

tail keeps flailing like this, up and down. What does that suggest? What must be happening? Who must be moving it?

Questioner: The Self.

Dadashri: The Self has gone along with the lizard. Now what has been left behind? So the entire world refers to it as the Self. This is not the Self.

Questioner: So then what is it?

Dadashri: It is the eternal element that is lifeless, the one that does not have the property to Know and See (*achetan tattva*).

Questioner: Then how is it able to move about to and fro?

Dadashri: How do these engines run? Do the engines not run? All these cars and other motorized vehicles, they are inanimate objects that move about, they are not *chetan* (animate; living). The Self does not have Its own property to move about.

Therefore, these doctors have never seen *Chetan* (the Self). No one has ever seen *Chetan*. People who are moving about cannot be considered *Chetan*. Someday, there will actually be mechanical people. When mechanical people will be made, they will be moving around. Yes, they will even talk and do everything else.

Questioner: Is that what they refer to as robots in English?

Dadashri: Yes, so that is not *Chetan*.

Now, people are not able to bring a solution for this. So, what people say is that, ‘The *jeev* (life force) is going away from this [body], and when the *jeev* has departed, the body becomes lifeless.’ They say that, don’t they? The *jeev*

cannot be cut, whereas the tail got cut. The very moment the tail gets cut, *Chetan* moves from it and indeed becomes one in that [the lizard]. It [*Chetan*] does not separate, and then the lizard flees with the entire *Chetan*. The tail gets left behind.

Questioner: Is there still some *jeev* (life) in the tail, is that why it flails around?

Dadashri: The *jeev* has gone further away, it left with the lizard; no *jeev* remains in this [the tail]. Even the big, prominent saints have become puzzled by this. The fact is, ‘we’, the *Gnani Purush*, disclose everything as it is. What is this like? The *jeev* (the life force; the Self) is always the illuminator (*prakashak*), and the *jeev* (embodied soul) cannot be cut into pieces. If it were to be cut into pieces, then it would die. If it dies, then the entire *jeev* would depart. Or else, the lizard would move on, and the *jeev* would remain behind; however, that does not happen. So what must be the reason behind this?

What is actually referred to as *jeev*? It is where there are feelings (*laagni*), where there is the sensation of pleasure or pain (*vedana*). There is no feeling in this tail. Even if we were to place a flame on the tail that was cut, it would not have any feeling of it. Whereas the lizard that darted off, it would have feelings in the same situation. Therefore, the *jeev* actually went with the lizard. *Chetan* cannot be cut; pieces cannot be made of *Chetan*. What has Lord Krishna said? It is not possible to cut *Chetan*. *Chetan* can never be cut into two pieces. *Chetan* exists as a whole. When I asked scientists in America, they said, “It definitely is *Chetan*.” They refer to it as ‘the Soul’. I told them, “It is not the Soul. The Soul does not have pieces.” If just this much were to be understood, then one’s [spiritual] work would indeed be done!

The Self is not something that can be seen with the eyes, nor can It be seen through anything else. 'It' can actually pass right through a mountain. How subtle must It be?

Questioner: Extremely subtle.

Dadashri: The subtlest of all. 'It' can pass right through a mountain, It can pass right through a wall. So, It contracts and goes entirely in the lizard. So if the entire *jeev* immediately moves into the lizard and remains with it, then why does this tail that has been cut keep moving around? If it is moving around, then why does the moving stop? What is the reason behind it? What are the causes?

It is because it [the cut tail] does not have the Self. The inherent nature (*swabhaav*) of the Self is such that the moment the front part is separated [from the tail], It contracts into that part. It is the inherent nature of the Self to contract and It can also expand. When It enters the body of an elephant, then It even expands greatly. When It enters the body of an ant, then It contracts. This is all the inherent nature of the Self.

That Is the Eternal Element That Supports Motion

Questioner: There must indeed be some kind of inertia, right? Just as when an engine pushes the train carriages just once and the carriages move for a while, similarly, this one [the cut tail] must simply have a slight push from *Chetan*, even though *Chetan* may not be in it?

Dadashri: It is not even a push from *Chetan*. There is an eternal element named *gatisahayak* (motion), that is the one that starts to deplete [from the tail]. It is also referred to as *dharmastikaya*. And later on, when that depletes completely, then the tail will remain still on account of the eternal element that supports inertia (*adharmaastikaya*), it will become still.

Questioner: But Dada, the energy that *Chetan* had before, the tail moves because of the push of that energy, doesn't it? Otherwise, it should keep moving forever, shouldn't it?

Dadashri: It is not because of the push. Rather than the push, it is an entirely different thing. The fact is, there is a filled stock within each and everyone's body, there is an eternal element named *gatisahayak* that is filled within, there is an eternal element named *aakash* (Space) that is filled within. All of these eternal elements, they start to deplete immediately [upon the tail being cut].

Questioner: So, as long as that eternal element [that supports motion] is present, that [tail] continues to move?

Dadashri: The eternal element of Space remains within, but this eternal element that supports motion leaves. So, the tail flails around [for some time], thereafter the eternal element that supports inertia alone remains. That is why the tail becomes still.

Say you throw this ball once from here; two to four people witness you throwing it. And then other people came in from outside; they had not seen you throw the ball. So then when the ball bounces again, those people will say, "Who is making this ball bounce?" So what response will you give them, if it bounces once more?

When you throw a ball from here, then after bouncing to a height of three feet, would it bounce to a height of three and a half feet, the second time around?

Questioner: It would bounce to a height of two and a half feet.

Dadashri: Two and a half feet. The third time, it would be two feet, the fourth time...

Questioner: One and a half feet.

Dadashri: Who makes it bounce again?

Questioner: It is influenced by the eternal element of the Self, that is why it bounces.

Dadashri: When you threw the ball, you assisted it, you gave it the property of motion. Then it remains in motion. So as long as its motion does not come to an end, it does not stop. It will not stop even if you say, “Hey, I was the one who threw you, so stop now!”

Questioner: The lizard that fled entirely alive, taking the Self with it, it also moves on account of the eternal element that supports motion. Does it move because of the presence of the Self, or does it move because of the eternal element that supports motion?

Dadashri: It moves only if the Self is present. This is because, once the Self departs, it cannot move.

Questioner: But does the Self make it move? Is the Self the doer? Is It the doer of the movement?

Dadashri: The Self is not [the doer]. However, it [the body of the lizard] has been charged because of [the presence of] the Self. It is because of the discharging of that which has been charged, that the tail keeps moving.

Questioner: The Self cannot walk, can It? It’s not as if the Self has the energy to walk?

Dadashri: But it [the body of the lizard] has been charged because of the Self. And if the Self were to leave from the lizard today, then it would not walk at all.

Questioner: But the Self is a non-doer (*akarta*), isn’t It?

Dadashri: Yes, It certainly is a non-doer, but as it [the developing I] was charged, the other self arose, didn’t it?

Questioner: The other self?

Dadashri: The lizard is indeed considered the other self. It has been referred to as the *pratishthit atma* (the discharging relative self), it is the one that continues moving. And the tail that gets cut off, it does not move methodically. It keeps flailing, it keeps wiggling.

Those Are Not Parmanu

Questioner: So why did the function of the eternal element that supports motion stop only in the tail?

Dadashri: It is because the Self separated from the tail and went into the lizard! As long as the Self remains, all the other eternal elements remain. The moment the Self leaves, all the others leave. The other eternal elements are not such that they can contract or expand. The Self is the only eternal element that can contract and expand.

The two eternal elements, the ones that support motion and inertia come together and then [the body] moves around. When that eternal element [of the Self] leaves from within, that is the end of it! That eternal element exists within the entire body of the lizard.

Questioner: Now, the tail is made of all of these *parmanu* and the *parmanu* revolve around the center, those *parmanu* are still in motion. The tail is dead, but the *parmanu* are still in motion, aren't they?

Dadashri: The *parmanu* do not have anything to do with this! Everything is independent, each one has its own [function].

Questioner: So that tail will decay after a few days.

Dadashri: It will decompose.

Questioner: What will happen to it?

Dadashri: And the *parmanu* that it was composed of, they will revert to how they were. In this, the *parmanu* that had become a mixture, they separate to the form in which they were.

Clarity is needed, isn't it? I had tired myself out while pondering over this during childhood; I wondered, 'Is it the *jeev* (the Self; life) that leaves [upon death] or what is it that leaves?' When I understood this eternal element, when these eternal elements came to light for me at Surat Station, that is when I understood all of this!

The Proportion Is Different in Everyone

Questioner: Does the property of the eternal element that supports inertia exist to a greater extent in trees?

Dadashri: There is very little, and the eternal element that supports motion is also very little.

Questioner: So Dada, in everyone, are the eternal elements that support motion and inertia present according to their *prakruti*?

Dadashri: Yes, according to the *prakruti*. As the eternal element that supports inertia is greater in it, it is characterized by stillness. In many living beings, the eternal element that supports motion is greater, so it keeps on moving, and in others, there is both inertia and motion, they are in equal proportions, so they are characterized by both.

Questioner: All these bodily functions that carry on, who are they dependent on? Who carries them out?

Dadashri: I told you, didn't I, the eternal element that supports motion carries them out. Moreover, the eternal element that supports motion helps based on the merit karma and demerit karma one has. If there is merit karma, then the eternal element that supports motion keeps helping.

Questioner: Dada, is there anything like good or bad when it comes to the eternal elements that support motion and inertia?

Dadashri: No, they even help a person with demerit karma and they even help a person with merit karma. They are impartial. The eternal element of Space does not help anyone.

Questioner: So then are the eternal elements that support motion and inertia present in the human life-form?

Dadashri: They are present in all, they are present in everyone; without them, this world cannot function at all.

Questioner: So Dada, if you go from here to Santa Cruz, then can we say that the eternal element that supports motion helped you do so?

Dadashri: Yes, it is certainly the eternal element that supports motion that does so!

Questioner: So then what does this *jeev* do?

Dadashri: The *jeev*, the *pratishthit atma* had done the *bhaav*. On the basis of the *vyatirek guna*, the *pratishthit atma* moves with the help of the eternal element that supports motion. Based on what the *pratishthit atma* says, the eternal element that supports motion becomes active. The stock of this eternal element that supports motion has been filled within. Now, if you ask a person to get up, then he may not be able to get up at all. The stock that has been filled within him is that of the eternal element that supports inertia, so how can he do that? Whereas some have a restless disposition, such a person cannot sit even for a moment. People will say he has ants in his pants, so he cannot remain seated. So the eternal element that supports motion is filled to a greater extent in him.

The Lord had said to fill [the stock] in equal

proportions. Normality is the solution to this worldly life. Do not undertake intensive penance the entire night. Go to sleep for a while; as you have had something to eat, that will put some strain on the body. Yet people will say, “The *mooah* (mortal one) stays up all night, carried away [with work].”

That Eternal Element Is Permanent, Real

Questioner: That eternal element that supports inertia which You mentioned, is it relative or Real?

Dadashri: It is definitely Real; it cannot be relative. That which is eternal is always Real indeed. And the eternal element that gives It [the Self] motion cannot be made into pieces. The eternal element that supports motion is as undivided as the *lokaakash* (the region of space in the universe in which all six eternal elements exist). So wherever You [the Self] need it to carry out a task, You will get it from there. Now just like the eternal element that causes motion, the eternal element that causes [an object] stillness is also undivided. It is also indestructible. And on top of that, the inherent nature of each one is like this [specific]. They are all based on their own intrinsic properties with a specific function (*gunadharmas*).

This inanimate matter and the Self are permanent eternal elements. So, if they want to move from here, then they would require the eternal element that assists movement to be present, then they will be able to do so.

Questioner: Does the very same eternal element that supports motion give motion to the *pudgal* as well as the self?

Dadashri: Yes, the very same eternal element.

The energy that gives motion is an energy without a beginning, it is indestructible, it is infinite. It is present

throughout the three time periods [the past, the present, and the future], and that energy moves every *parmanu*. That energy is within atoms (*anu*), but it is outside of the *Parmanu*, it is outside the Self. That energy does not move anything at all of its own accord, but it assists in moving. This is the eternal element that supports motion.

The Eternal Element That Supports Motion Even Takes One to Moksha!

Questioner: At the time of death, a *vimaan* (mythological flying vehicle) from above takes the *jeev* away; they talk about the *vimaan* that takes the Self away, don't they?

Dadashri: A *vimaan* is something used to explain to these people who have a childlike level of development. It is actually the eternal element that supports motion that takes it. So, as it is not possible to explain to these people about the eternal element that supports motion, they refer to it as a *vimaan*.

Questioner: If we do the *bhaav*, then would the eternal elements that support motion and inertia help us even now?

Dadashri: Yes.

Questioner: So whatever we want to do, we can do so only with their help. If we want to go to *moksha*, then how should we take the assistance of the eternal elements that support motion and inertia?

Dadashri: They are indeed being used [even now]. When you came here from your home, it is because of the *bhaav* you had done in the past life. 'You' are not doing new *bhaav* right now.

Questioner: Right now, 'we' [*mahatmas*] are doing the *bhaav* of going to *moksha*, aren't 'we'?

Dadashri: Right now, You are not doing any *bhaav*.

Questioner: Then?

Dadashri: It is actually the *bhaav* that was done in the past life that is unfolding now. So, that is all discharge karma. Both the eternal elements that support motion and inertia are [in the form of] discharge karma. When new karma are bound, they have to be discharged once again. They are considered as discharge [karma] all the way to the point of them assisting One to reach ultimate liberation (*moksha*).

Questioner: That is exactly what I am asking; are they helpful or not in going to *moksha*?

Dadashri: Once they take One all the way to *moksha*, that is when that discharge comes to an end.

Questioner: How should ‘we’ [*mahatmas*] make use of them to go to *moksha*?

Dadashri: ‘You’ do not have to make use of them. In fact, they themselves will take You [there].

Questioner: Dada, the application or use of those eternal elements happens automatically, doesn’t it?

Dadashri: It definitely is automatic.

Questioner: But ‘we’ do have to do the *bhaav*, don’t ‘we’?

Dadashri: The *bhaav* were done in the past life, this is the result of that. ‘You’ do not have to do any new [*bhaav*]. Their work is completed only after they have helped You reach all the way to *moksha*.

In Going to Moksha, the Self Is a Non-Doer Right Until the End

For how long does one feel bound? There is bondage

as long as the ego is present. From the moment One believes, 'Now I have become free,' that itself is *moksha*!

Questioner: How does one go to *moksha*?

Dadashri: 'You' [as the Self] do not have to do anything at all for that. It is through Its very inherent nature that It takes You there. If all these karma were to discharge, then the inherent nature of the Self is to ascend (*urdhvagami*). The *pudgal* makes it descend (*adhogami*). The *pudgal* clusters around it and takes it down. In this tussle between the two, when its [the developing I's] belief (*bhaav*) as the *pudgal* goes away, then the developing 'I' (*pote*) automatically goes to *moksha*.

Questioner: Does the Real form (*swaroop*) of the Self remain the same as it is?

Dadashri: Yes. Moreover, the eternal element that supports motion even goes all the way [to *moksha*] to see It off. 'It' cannot go there without the help of the eternal element that supports motion. It [the eternal element that supports motion] pays off this much of the karmic account, the karmic account of taking It all the way to *moksha*.

Questioner: [A karmic account] With whom? Is it with the eternal element that supports motion?

Dadashri: This eternal element that supports motion is the one that is paying it off, isn't it! It is from the worldly perspective [relative viewpoint] that one says, "One has become the embodiment of *moksha*." However, in Reality, the Self has always been the embodiment of *moksha*. This [the eternal element that supports motion] is simply assisting. The developing 'I' had the desire, that is why it is assisting in that.

Questioner: When the Self goes to *moksha*, only

these two eternal elements, the ones that support motion and inertia remain, nothing else remains. So due to what reasons do these two eternal elements remain with It?

Dadashri: Whichever eternal elements have work that is pending, those eternal elements remain. Those which do not have work pending, not a single one of those eternal elements remain. Now, the work of taking the Self to *moksha* remains, which is of the eternal element that supports motion, and the work of making the Self still over there is of the eternal element that supports inertia. These two eternal elements do their work and then go off to their ‘home turf’. The very arrangement is like that.

Questioner: Is the Self in a certain state at that time so that these two eternal elements...

Dadashri: No, no state or anything like that. The Self [developing ‘I’] wants to go to *moksha*. Such a *bhaav* had been made, and so based on that *bhaav*, the eternal elements that support motion and inertia have joined in. If you do a *bhaav* of going to Navsari from here, then the eternal element that supports motion keeps working and the eternal element that supports inertia also keeps working.

Questioner: Now, the *Kevali* (those who have attained absolute Knowledge from the *Tirthankar* Lords), the *Tirthankar* Lords who have gone to *moksha* from this earth after attaining absolute Knowledge (*keval Gnan*), those Souls that have gone to *moksha* must have had support from the eternal element that supports motion, mustn’t they?

Dadashri: As far as the eternal element that supports motion is concerned, the discharge karma [of the developing ‘I’] is indeed ready within. It takes the Self up, that is all. There is no doership of its own in that.

That is why Shrimad Rajchandra said:

“As per the previously planned causes, the Self ascends and remains as the Self in the abode of the absolutely liberated Souls.”

“*Purva prayogaadi kaaranaa yogthi, urdhvagaman Siddhalay prapt susthit jo.*”

Therefore, the eternal elements that support motion and inertia have been planned in the past [life], meaning they have been charged. Therefore, as part of the discharge, they take the Self there, to *moksha*. This does not happen on account of any doership of today. What has been charged is now being discharged. Someone might ask, “Sir, on what basis did It ascend? Did It do it with Its own energy?” The response would be, “No, it is not like that at all.” The relative (*vyavahaar*) is *nirmalya* (the final discharge; not chargeable anymore). Therefore, that which has been charged in the past, with this final discharge, it places the Self all the way up there. It places Us [the Self] right over there, in *Siddha Kshetra* (location at the crest of the universe which is the permanent abode of the absolutely liberated Souls who have attained ultimate liberation). Not only that, but the fact that you are coming here and moving around here is because of what had been planned in the past life. It is our planning from the past that brings us here, and Their [the *Kevali*, the *Tirthankar* Lords who are ready to go to *moksha*] planning from the past takes them to *Siddha Kshetra*, because there is nothing left [to discharge] now, is there!

Our coming and going carries on because of the planned causes from the past life. The causes based on the planning from the past life as well as the new planning have become ready [to give effect]. You will need them going forward, won't you? In this way, the final planning from the past life takes You [the Self] all the way to *Siddha gati*

(the realm of the absolutely liberated Souls). Who helped You reach there? How was the Self taken up there? Firstly, the inherent nature of the Self is to ascend, and secondly, the eternal element that supports motion that assists It, the eternal element that supports motion assists It naturally and swiftly takes It right up there. This is actually a Science (*Vignan*).

The Self Has No Difficulties in the Course of Worldly Life

That's it, it is through the six eternal elements only that this worldly life is functioning. And if the Self separates from these six eternal elements, then It goes to *moksha*, It goes to *Siddha gati*. Then [It remains] in *Siddha gati* forever, then there is permanent bliss; there is no other eternal element there, so entanglement does not arise. Here, as the other eternal elements are present, entanglements have arisen.

Throughout the course of worldly life, the Self has certainly remained as the Self, and It has not moved at all. When the time comes for It to go to *moksha*, for It to leave the final body, even then, it is the eternal element that supports motion that takes It there. Even in that, the Self certainly remains constantly as the Self. So, what 'we' are saying is that no Self has experienced any difficulty, that is what the course of worldly life is like.



[4]

The Eternal Element of Time

The Eternal Element of Time Makes the New, Old

Everything in this world is constantly changing. Therefore, the fact that the new continues to become old is dependent upon Time. Hence, Time is at work. It is an eternal thing, it is ever-lasting, it is permanent. The fact that these eternal elements revolve is on account of Time.

Questioner: If It is *Chetan*, if It is pure consciousness, then why is It dependent on Time?

Dadashri: No, none of them are dependent on the other in that way, but it is because of the eternal element of Time (*kaal tattva*) that the new becomes old. The eternal element of Time does all of that.

Questioner: So is Time not the same for everyone?

Dadashri: What can poor Time do? Its job is to turn what is new into old, and ultimately, to destroy it. In addition, its job is to create anew. It does not have anything to do with anything else, does it! Whatever our karmic account is, that is what gets settled.

Questioner: You mentioned that to destroy and create anew is actually a function (*dharma*) of Time?

Dadashri: ‘Time’ itself does not do that; that happens based on the evidence (*nimit*) of Time.

Questioner: Yes, that makes sense that it happens on the basis of Time being an evidence; so Time becomes instrumental in that process, isn’t it?

Dadashri: It becomes instrumental in the process. ‘Time’, it is simply constantly making what is new into old. Causing things to arise and undergo dissolution, that is all the work of the element of Time. That which arises and undergoes dissolution is not eternal. They are temporary states (*avastha*) of the eternal.

Now, these six eternal [elements] that exist, they are constantly undergoing change, they are constantly revolving. So the *Parmanu*, *Chetan*, all of these are constantly revolving like this. That is natural. When they revolve around each other, temporary states arise. The temporary states that arise, all of them are destructible. So now, how can the temporary states be measured to see how long they will last? The answer is, there is the eternal element named *kaal*, or Time.

How does Time help? It is because of Time that we all came together, at this time. We may have decided that we will arrive at ten o’clock, but it may not be exactly at ten; there may be many different timings within that. That which we are speaking is all a forecast. Coming events cast their shadows before. So you are knowing things based on that, but who is doing all this work? It is certainly Time that is doing it; that is how the world is functioning.

This *pudgal*, the input and output (*puran-galan*), the coming together and dissolution of circumstances; how can one recognize them? The answer is, through Time. If there were no Time, then the new would never become old. The eternal element of Time does exist; it is no ordinary thing. How did the new become old? How can it be proved? Is

there any scope of verification? Is it all haphazard? And subsequently, how can a person attain peace?

Externally Induced Problems Arise for the One Seeing the Temporary State

Questioner: You said everything is constantly changing, nothing is undergoing destruction.

Dadashri: To make each thing old is the function of Time. And then, all those temporary states keep undergoing dissolution on their own. The eternal element does not change whatsoever in this process. The eternal element does not become old; it is the temporary states that become old. It is the temporary states that arise, the temporary states that become old, and then, it is these temporary states that undergo dissolution, that is all.

Questioner: So then nothing new forms at all?

Dadashri: The fact is, there is nothing new being formed in this world at all!

Questioner: So when a birth takes place, does that also count as a temporary state?

Dadashri: Yes, but in that process, nothing new is being created in this world. In fact, it is people who consider it to be a birth. Those who see the temporary states have this externally-induced problem (*upadhi*); for Those who See the eternal element, there is no problem.

Questioner: But Time is doing that, isn't it?

Dadashri: No one is doing it, even Time is instrumental in this process. Everyone is considered an evidentiary instrument. If anyone were to become a doer, then he would take over the world.

Questioner: So does that mean that in this case, things are happening automatically?

Dadashri: Naturally and spontaneously. Just as the water of the Narmada river keeps flowing from there and meets the ocean of its own accord. In such a case, people use their intellect and wonder, ‘Who is taking it there? How does it know that the ocean is in that direction?’ It happens naturally and spontaneously. It certainly continues happening naturally and spontaneously. That is how one should view everything, this world. God Himself is involved in this, too. However, He is not an independent doer. Naturally and spontaneously, everyone is considered an evidentiary instrument. This might happen through the instrument of Time, whereas that might happen through the instrument of something else, this other thing might happen through the instrument of yet another thing; in this way, through the coming together of the evidentiary instruments, everything continues to happen.

Questioner: But the fact that we met You, is that also through an instrument?

Dadashri: Only [through] an instrument.

Questioner: But had we actually met before or not, would that be possible or not?

Dadashri: All those circumstances must certainly have come together. Whoever we come across in bodily form, that is not simply a chance encounter. They have been coming for infinite lifetimes. The circumstances keep changing. If you had come across those circumstances in the past [life], only then would you come across those circumstances today [in this life]. You come across those for whom a positive opinion has been formed, and you also come across those for whom a negative opinion has been formed. If a negative opinion has been formed, that circumstance will cause you pain and then leave, whereas if a positive opinion has been formed, then that circumstance will give you pleasure and

then leave. To have a positive opinion is referred to as attachment (*raag*). To have a negative opinion is referred to as abhorrence (*dwesh*).

Of what use is something that looks attractive on the basis of Time? Based on Time, this rose is looking attractive today. Tomorrow, on the basis of Time, it will appear wilted. It is actually on the basis of Time that something appears attractive or unappealing. The authority of the Self (*Swasatta*) is not subject to Time. It is a different thing altogether. Everything that is dependent on Time is forgotten. It is worth Seeing only the attractiveness of the Self, of the Real form as the Self.

That Is the Inherent Nature of Time

Questioner: So Dada, is it really the case that everything should change because of Time? And when it becomes very old, should it collapse?

Dadashri: ‘Time’ makes everything very old. We had an enclosure behind the house (*vaado*) over here previously; when it became very outdated, then even its supporting pillars collapsed. You witnessed that, didn’t you?

Questioner: Yes, the supporting pillars in the middle had collapsed.

Dadashri: But in the Kathyavadi language [a dialect of Gujarati], it is called a *vaado*. These two pillars have fallen down, this one has become like this. Likewise, there are no clay tiles on the roof. How can this even be considered a *vaado*? They were very valuable when they were around. Now, these people have demolished them and have even built houses over them. That is how it is everywhere. What is new always becomes old. ‘Time’ is always wearing everything down, in its own way. Even gold gradually erodes. Similarly, even the scriptures wear away.

Time Also Causes the Extinction of the Lineage of the Gnani

The inherent nature of Time is such that it makes one unaware (*ajagrut*) even where One has awakened awareness (*jagrut*). That is why ‘we’ are constantly cautioning, “Beware!”

Questioner: But does the *jagrut* not last once it is attained?

Dadashri: That *jagrut* will not go away. However, the current era of the time cycle is such that when it shows even an inkling of its potential [the force of the discharge karma], the awakened awareness will be reduced, that is how it is. The current era of the time cycle is very strange.

And at the same time, One has *Akram Vignan*, meaning that this is a Science that has been attained without exhausting all the karma. So, while exhausting the karma, you will have to bear some repercussions. It would not be problematic for me, as I actually do not have many karma remaining.

The lineage of the *Gnani*s carries on, but it continues to become extinct on account of Time. The inherent nature of Time is such that it is able to cause the extinction of each and every one. When a *Gnani* manifests, then a lineage comes about once again; Time extinguishes it. No one else has the strength to extinguish it or to destroy it.

Time From the Perspective of Scientists

Questioner: Time is also considered the fourth dimension. There’s length, height, width, and along with that, time has been placed as the fourth dimension.

Dadashri: Who has done this?

Questioner: Scientists have. Time is the fourth dimension.

Dadashri: Yes, of course, Time is definitely there! One can definitely not do without Time. The Time may be the same for everyone, but space is never the same, everyone's space is different.

How was Time deduced? The answer is, this world is in motion, there is a constant change in one's state. The amount of Time it takes for one *Parmanu* to cross another *Parmanu* has been referred to as *samay*.

Therefore, this Time is in the form of *kaalanu* (atoms of Time), it is in the form of atoms (*anu*). It is only when those atoms of Time come into a certain proportion that all those other things work, otherwise it does not help.

The Knowledge of the Eternal Elements Is the Subtlest of All

Questioner: We have understood the other eternal elements, but why haven't we understood the eternal element of the Self?

Dadashri: Even the others have not been understood; in fact, they have only been understood superficially at present. It takes a long time to understand them in depth.

Questioner: Dada, what else needs to be understood about Time in depth? 'Time' means Time.

Dadashri: Oh! Actually, there are so many atoms of Time, this entire world is filled with the atoms of Time. In fact, this is all very profound; none of this can be understood. *Moksha* can be attained only by understanding it superficially. For what purpose do we need to understand it in depth? All you need to know is that water runs through a gutter. Thereafter, why do you need to know how deep the gutter is, how wide it is, how much of it has corroded, how much of it has eroded, and so on? Water comes from over

here, and it goes from over there. If just this much is known, it is more than enough.

Questioner: So the Self is also just as easy to understand as Space, Time, inertia...

Dadashri: No, not a single one of them is easy [to understand]. The Self is very difficult [to understand], no one has understood the Self even in the slightest, not even as much as a strand of hair's worth.

Questioner: But with Your grace, with the grace of the *Gnani Purush*, we have found You, so then it certainly is easy, isn't it?

Dadashri: Yes, but here, only our *mahatmas* (those who have received Self-realization through *Gnan vidhi*) understand It. However, no one outside does. These ascetics and the like may wander around in the Himalayas or any other place, but they do not understand anything; it is all in vain. In fact, they will say, "God is the creator. God has created all of this, and God exists even in this wooden post." That is what they say. If that is so, mortal one (*mooah*), how can we burn wood?

Time Flows in the Form of Atoms of Time

Questioner: It is said that Time is in the form of atoms, isn't it?

Dadashri: Yes, there are atoms of Time.

Questioner: So are they referred to as *Parmanu*?

Dadashri: No, those atoms are different!

Questioner: So can these atoms [of Time] not be considered *jada* (inanimate)? Do atoms of Time not have a visible form (*roop*)? Are atoms of Time considered to be formless (*aroopi*)?

Dadashri: They are all formless, only the element of inanimate matter alone has form.

Questioner: Dada, you said that there are infinite atoms of Time; are those atoms like the atoms in physics?

Dadashri: Yes, but these atoms can be seen, whereas those atoms of Time cannot be seen.

Questioner: Is the smallest indivisible unit of Time (*samay*) a non-living entity (*nishchetan chetan*) or is it a living entity (*chetan*)?

Dadashri: It is a non-living entity and it is formless.

Questioner: Nevertheless, it has atoms of Time?

Dadashri: The atoms of Time are flowing in the form of atoms. 'Time' is in the form of atoms, which is why they can be recalled.

The Atoms of Time Are Only to the Extent of One Kalp...

Whatever Lord Krishna had said, that speech goes into Time and atoms of Time get bound. There are atoms of Time from that point in time. Similarly, whatever was spoken during the time of Lord Mahavir, during the time of Lord Rushabhdev, all of those atoms are present somewhere in this universe. If there is someone to recall them, then they will speak again. If one were to pull them together today, then the very same words would be expressed.

However, all of those energies, that art has been destroyed. Otherwise, people used to use that. If someone goes through the effort (*sadhana*) today, if someone carries out the practice, then they would be able to recall those atoms and listen to them once again.

Questioner: How would one be able to recall them?

Dadashri: There is no method to it. If scientists reach all the way there, then they can do so. But who can recall them? Those who are in the final grade, those who are at 360 degrees; no one else can recall those *parmanu*. However, in reality, they do exist.

Questioner: So Dada, what are they called? If they are able to recall Time?

Dadashri: They are not recalling Time. They are recalling what They [the *Tirthankar* Lords or Lord Krishna] had said. The atoms of Time are helpful in the sense that you can listen once again to what was said on that day. You can listen to them, but you need such energy to do so. I have not seen anyone with such energy in this era of the time cycle. Right now, I do not have such energy either.

Questioner: So from where can that energy be attained?

Dadashri: What is the purpose of attaining such an energy? You are getting so many ‘vegetables’, so why do you need that? Where would one end up if he attained such energy? He would learn to jump [from one point in time to another]. Then he would have to go to the species that jumps around! Have you seen the species that jumps around? No one except for monkeys are able to jump around, isn’t that right?

Our [worldly] science has not yet reached that far, to the inner Science. And this is not a feat for anyone besides those with absolute Knowledge (*keval Gnan*). It has stalled even for ‘us’; that is precisely where it has stalled.

Questioner: So would the *parmanu* of Hitler or Churchill still be in the air?

Dadashri: No. Their speech is certainly there, the atoms of the speech spoken at that time are certainly there.

All those atoms of Time are certainly moving about. It is when the six eras of the [current] time cycle come to an end that everything will be completely destroyed. Then everything will arise anew.

Questioner: Will all of that be destroyed?

Dadashri: Yes, the world is not going to get destroyed. People may say that the entire universe will be destroyed, but that does not happen. Would there ever be destruction of the world? Would eternal elements ever undergo destruction? Temporary things undergo destruction, hence, temporary states (*avastha*) undergo destruction.

Questioner: Within these atoms of Time, would the speech exist to the extent of one *kalp* (one complete revolution of the time cycle comprising 12 time periods, 6 of the ascending cycle and 6 of the descending cycle) or infinite *kalp*?

Dadashri: Of only one *kalp*, the rest get destroyed. The moment the *kalp* changes, it all gets destroyed. After a certain balance accumulates, then everything stops. Otherwise, there would be no end to this world, would there! It is to the extent of two *chovisi* (the succession of twenty-four *Tirthankar* Lords in the third and fourth era of each half-cycle of time); one is the *Avsarpini chovisi* (the succession of twenty-four *Tirthankar* Lords in the ascending half-cycle of time) and the other is the *Utsarpini chovisi* (the succession of twenty-four *Tirthankar* Lords in the descending half-cycle of time). There are forty-eight *Tirthankar* Lords during this time and thereafter everything that is encompassed within that [*kalp*] gets destroyed.

Time in the Real and the Relative Sense...

Questioner: What is a *samay*? The time between birth and death, is that considered one *samay*?

Dadashri: No, that is not just one *samay*. There are very many *samay* between birth and death; there may have even been two to four divorces in that duration. What is the meaning of *samay*? *Samay* means to turn the new into old and the old into new. Now do you want to know anything else about *samay*? This is what it means.

Questioner: This *kaal* that You refer to, the word *kaal* that You use, in that, say the tuber of a thought sprouts, a thought begins and then it comes to an end, are You referring to that period of time as *kaal*?

Dadashri: No, that period of time is considered very long.

Questioner: Then what are You referring to as *kaal*?

Dadashri: “This shirt is dirty,” by the time you try to say just this much, you have gone beyond *kaal*. *Kaal* keeps changing from one *samay* to the next (*samay parinaamik*).

Questioner: These rituals of the *Kramik* path [that are done for a set amount of time], are they within *kaal* or outside of *kaal*?

Dadashri: They are within the overt *kaal*. When a large amount of *kaal*, when an innumerable amount of *kaal* accumulates, that is when a ritual of the *Kramik* path (traditional step-by-step path of spiritual progress) takes place.

Questioner: The ritual of the *Kramik* path does take place, but it is indeed within the interval of *samay*, isn’t it? That ritual is dependent on *samay*, isn’t it?

Dadashri: All rituals of the *Kramik* path are dependent on *samay*. No original indestructible eternal element is dependent on *samay*.

Questioner: The ritual which is taking place is dependent on *samay*, and if one believes that there will be

progress through that, then he will never be free, will he, Dada?

Dadashri: No, he will never become free. It is the *pudgal* alone that is dependent on *samay*. *Mukti* (liberation from the cycle of birth and death) is not dependent on *samay*.

Questioner: The word ‘*samay*’ comes in Jain terminology and the *Tirthankar* Lords have mentioned the word ‘*samay*’. Could You please explain that a little, what is *samay*?

Dadashri: What are you referring to as *samay*?

Questioner: Everything, however short or long, that is passing by, that is *samay*.

Dadashri: Wow! Correct. So, you are referring to the fundamental thing as *samay*. So, the smallest unit of Time is referred to as *samay*. Then after that, there is reference to an hour, a minute, a *pal* (measure of time equal to 24 seconds).

This Time that exists, it is also divisible all the way up to a *samay*. A *samay* cannot be divided any further. A *samay* cannot be split into two parts. Now, a *samay* is so small that it is much shorter than the blink of an eye. A *samay* is much shorter than a *pal*. A *pal* can be divided, but a *samay* cannot be divided further. There can be one *samay*, two *samay*, three *samay*, but *samay* cannot be divided into pieces. Therefore, *samay* is incorporated within Time (*kaal*), it is its smallest [unit]. It is its indivisible part.

Now, *kaal* is of two types. One is *vyavahaar kaal* (relative time; time used in the relative); what do we call that? We refer to it as a *pal*, a *vipal* (one sixteenth of a second), then a minute, an hour, a day, a week, a fortnight, a month, and all the way to a year. Whereas the original, the true *kaal* is the *Nishchay kaal* (Real Time; the eternal element of Time), that is referred to as a *samay*.

What part can we refer to as a *samay*? This atom has a visible form (*roopi*); its [inanimate matter's] smallest division is referred to as a *Parmanu*. An atom is divisible; these people [scientists] can split an atom, however, a *Parmanu* is indivisible. Now, the entire universe is filled with *Parmanu*. When one *Parmanu* crosses over to another *Parmanu*, or when one *Parmanu* crosses one spatial unit (*pradesh*), when it crosses one *Parmanu* while moving, that has been referred to as a *samay*. That is the rule that has been established.

The *vyavahaar kaal* is relative, whereas *Nishchay kaal* is Real.

Questioner: Does *vyavahaar kaal* mean all these years that have passed by, two years have passed, five years have passed; is that what it is?

Dadashri: Years, minutes, seconds, it is twelve o'clock, it is this time; all of that is relative. Whereas *Nishchay kaal* has *parmanu* of its own, it is systematic. Therefore, it is permanent, it is Real. It is one type of eternal element (*dravya*); it is an eternal element (*tattva*).

Questioner: The time that You mentioned, a *samay*, can we not see it?

Dadashri: No, *samay* is not something that can be seen.

Questioner: Why do we say, "It is eight o'clock"?

Dadashri: That is actually *vyavahaar kaal*. *Vyavahaar kaal* is actually something that we have set. This is not what is referred to as *Nishchay kaal*. *Samay* is referred to as *Nishchay kaal*. After that, time moves further on. After *samay*, there is [the amount of time taken] to blink, then moving forward there are minutes, hours, years; however, at the fundamental level, it starts from here.

The world has not reached up to *samaysaar* (the essence of the smallest unit of Time). The indivisible form of Time is *samay*. In which case is time considered to be divisible? Well, if a year were to be divided, then it can be divided into twelve months. If a month were to be divided, it can be divided into thirty days. If a day were to be divided, it can be divided into twenty-four hours. If an hour were to be divided, it can be divided into sixty minutes. If a minute were to be divided, it can be divided into sixty seconds. However, these people have discovered that the smallest part of a second is a *samay*. What a discovery the spiritual Scientists have made! Lord Mahavir and the twenty-four *Tirthankar* Lords, [made this discovery] in Their time. ‘They’ had reached all the way up to a *samay*, the smallest division of Time. I have not even reached five hundred *samay*; They had reached one *samay*.

The One who recognizes a *samay* attains absolute Knowledge (*keval Gnan*). Our people know about a *pal* and *vipal*, but they do not know beyond a *vipal*. Our people have reached up to the level of an atom, but not to the level of a *Parmanu*. When One reaches the level of a *Parmanu*, absolute Knowledge is attained. Our people do not understand Space yet, do they!

The Lord has revolutions that span one *samay*. These people do not have revolutions that span even a second. The [smallest, indivisible] unit of Time is *samay*. If One attains revolutions that span one *samay*, then He is a *keval Gnani* (One with absolute Knowledge).

Time Applies to the Object to Be Seen, Not the Seer

Questioner: In the time that currently prevails, the change of time that happens in the relative sense as well as in reality, the change that keeps happening in everything due to Its [the Self’s] presence, is time actually involved in that?

The cycle where things have a beginning and an end has its own duration, is that relative time?

Dadashri: Yes, the relative time that exists, that is not the time applicable to the Seer. That which sees the beginning, that which sees the end, that is not the time that is applicable to the Seer. Now, it is the intellect that sees the beginning and the end. The intellect sees that the beginning has taken place, however, it cannot see that completely. That is why ‘we’ do not deem it [the intellect] to be the Seer (*Drashta*).

Questioner: Now, where complete Vision (*sarvansh Darshan*) exists, is time involved in that case?

Dadashri: When it comes to *Darshan*, time is not applicable. Time is applicable to the objects to be seen (*drashya*), time is not applicable to the Seer.

Time Is Not an Illusion!

Questioner: Some people say that even time is an illusion.

Dadashri: No, no, it is not an illusion. Nothing in the world is an illusion. Nothing is the illusion; the illusion is the illusion. Not [perceiving the] illusion [as an illusion] is the illusion. Say you go to a sandy desert, and you see water in the distance, that is an illusion. The illusion is the illusion. Nothing else is an illusion at all. Did you understand a little bit of this or not? Is this discussion not something that the mind can register? This discussion is beyond the intellect, and all the discussions in the world are of the intellect.

I have seen this ‘current’ [of *niyati*] flowing. You will have to understand how this ‘current’ is flowing, will you not? Will such falsehood do?

A Circumstance Always Exists With Its Time

Everything that is happening in this world is a scientific

circumstantial evidence. They are merely circumstances. No one is the doer of these. It is indeed the circumstances that are running all of this. The circumstances come together and the activity happens. Who brings the circumstances together? No one is bringing them together. It happens automatically; the time of that circumstance (*sanjog kaal*) brings them together. Whatever is going to happen at a certain time, that is the [purview of the] eternal element of Time.

As long as the circumstantial evidences do not come together, until then, no one can even make tea. Every circumstance indeed comes with its time.

The circumstance and the time of that circumstance are always together, and when the duration of that circumstance increases to a great extent, then an *atkan* (a major impediment on the path of liberation) tends to arise. So, find that out. And when an incessant experience of that happens, when the very same circumstance lasts for a long time, then understand that this is an *atkan* that has come.

What is going to happen at 8:35? That is in the awareness of Time. It is an evidence. The *dravya* (physical evidences), the *kshetra* (location), the time (*kaal*), the intent (*bhaav*), and a lifetime (*bhav*). When all of these come together, that is when an action takes place. When time comes together with all of these, that is when the entire action gets completed.

All Circumstances Are Prone to Dissipation by Their Inherent Nature

The fact is, whosoever has a karmic account, that is indeed where the circumstances will come together. Now when 'we' come, Mumbai will get ten days [of 'our' time]. People will not get more time to meet 'us', will they! There is nothing else; circumstances and the pure Soul, just these two. When a thought arises in the mind, the moment it is

Seen, it means that You have Known that a circumstance has arisen. That is a subtle circumstance, and moreover, those circumstances are prone to dissipation by their inherent nature.

Therefore, you do not need to say, “It is good if these circumstances go away.” Guests will keep coming over here, won’t they? They may come from Vadodara, they may come from here, they will keep on coming, won’t they? For those who come, the *mahatmas* will welcome them, they will take care of them, but they never have the thought, ‘When will they go back?’ do they! The reason for this is that they have all understood the Knowledge that circumstances are prone to dissipation by their inherent nature.

Questioner: Here, we know that they are going to leave when the time comes.

Dadashri: Yes. On the contrary, even if you were to say, “Go,” they would still not leave. If you were to tell them, “Now, please go today, we have some work to do,” then they would respond, “I am definitely going to leave the day after tomorrow. You can go ahead with whatever you have to do. I will be fine even if you are not here. I will do the cooking.” So, they would still not leave. There is a duration of time attached with them; that circumstance will not leave until its time is over, will it! However, in many cases, when guests have come, the hosts keep feeling within, ‘Now when will they leave, when will they leave?’ Now, our *mahatmas* know that it is *vyavasthit*, and the circumstances are prone to dissipation by their inherent nature. So then, even if a negative intent were to arise within, they would do *pratikraman* (three-step process of reversal from aggression through thought, speech, or action. It consists of: *alochana* or confessing the mistake to the Lord within, *pratikraman* or asking for forgiveness for that mistake, and *pratyakhyan* or making the firm resolve to never repeat the mistake, and asking for the energy for the same), wouldn’t they!

Would they do so or not if a negative intent were to arise? Negative intents will certainly arise in every human being. However, all these people do *pratikraman* afterwards. They [the circumstances] are prone to dissipation by their inherent nature, so then why are you doing this? Are they not prone to dissipation by their inherent nature?

Questioner: They are certainly prone to dissipation. A circumstance that has arisen will definitely dissipate.

Dadashri: It happens automatically, then whether it is a pleasurable circumstance or a painful one. Happiness is also prone to dissipation; unhappiness is also prone to dissipation. Does happiness remain forever? That cannot really be happiness, can it! This is actually imaginary; it is simply an imagination.

Questioner: This is actually like a role in a movie.

Dadashri: The world has certainly been running since time immemorial. Meaning that, no circumstance lasts in this. They appear for a short time and then come to an end!

Questioner: Is it the influence of time?

Dadashri: Time is certainly everywhere. It is not that the time is wrong, it is our understanding that is wrong.

That is indeed why in some eras of the time cycle, there is a prevalence of *dharma* (religion). In this era of the time cycle [*Kaliyug*], what is visible is that there is the prevalence of *adharma* (irreligion). But in Reality, that is not so.

The Developing I Is Indeed the King of Intents!

Questioner: So Dada, is there some kind of a *vidhi* (silent auspicious blessings performed by the *Gnani* for the salvation of others) through which the current times can be improved? Can good times be brought about?

Dadashri: If your intention (*bhaavn*) changes, then a better time will come. If negative intentions arise, then bad times will come.

Questioner: Does that mean that intent (*bhaav*) has an effect on time?

Dadashri: Everything indeed is based on *bhaav*. Time has nothing to do with it. There is neither a good time nor a bad time. If your *bhaav* is positive, then it is a good time, and if your *bhaav* is negative, then it will be a bad time.

Questioner: Meaning that, based on our *bhaav*, we can get whatever we want from time?

Dadashri: All things can be attained. You [the developing I] are indeed the king. All these changes happen due to your *bhaav*.

The Five Agnas Make One Beyond Time

Questioner: Time with respect to relativity (*sapekshta*) meaning the past, the present, and the future, and time with respect to Reality (*nirpekshta*), what is the difference in the time for both of these?

Dadashri: Time does not affect Reality at all, [it does not affect] the eternal elements that are Real. Time and all this applies only to that which is relative.

Questioner: Now, in the relative, there is nothing but the time period of the past.

Dadashri: Call it what you want, the past or whatever else, but all this applies to the relative. Nothing at all applies to that which is Real, that is known as *nirpeksh*. God is *nirpeksh*. Nothing affects Him, nor does anything obstruct Him, be it timing or anything else; that is certainly why ‘we’ say, “Dada’s devotees are not affected by time, karma, and *maya* (illusion induced by worldly life).”

Questioner: The category of devotees actually falls under time (*kaal*), doesn't it? It falls under the relative, doesn't it?

Dadashri: It is because I did not quite know how to say it, that is why I am saying devotee; however, all of these people are actually considered to be *Gnanis*. On our path, 'we' do not refer to them as devotees, do 'we'? 'We' refer to them as *mahatmas*. If They remain in this *Gnan*, in the five *Agnas* (the five special directives given by the *Gnani Purush* that sustains the enlightened state after *Gnan Vidhi*), then time, karma, and *maya* do not affect Them.

Questioner: In order to attain *moksha*, if we take the support of that which is relative, of that which is bound by time, then can we really attain *moksha*?

Dadashri: 'You' do not need that at all, do You! The one who is bound by time, when the time comes, he will separate from You. For You, Your state is different.

Questioner: That is true, but if we take the support of that time, then would we actually reach there?

Dadashri: 'You' do not have to take the support of time at all, do You!

Questioner: It is true that 'we' do not have to take its support, but if we do, then can we reach there?

Dadashri: But You shouldn't at all; if one takes its support, then for him things will be ruined. What is the use of taking the support of time? And there is no such time; the kind of time that is still (*sthir*) does not exist whatsoever, that You can take its support. Time keeps ticking by, it keeps slipping away.

Questioner: But the time during which the *hupanu* (the prevalence of the I) and the sense of 'my-ness' (*marapanu*) are bound, that time is still, isn't it?

Dadashri: No, even that time is not still; time keeps ticking by. Time certainly keeps ticking by. Therefore, a relationship can never be formed with it, can it?

The Gnani Is Beyond Time

Questioner: God is beyond Time (*kaalatit*); He is beyond *samay*. God cannot be found through *samay*, He cannot be found through any tool. Whereas we are linked to *samay*, be it being born, be it living life or be it seeing dreams or the creative activity of the divine. So how can we, whilst being linked to time, be able to recognize the One who is beyond Time (*kaalatit*)?

Dadashri: No, no, ‘I’ [as the *Gnani Purush*; the realized Self] am beyond Time, ‘I’ am beyond the *dravya*, ‘I’ am beyond *kshetra* (location), ‘I’ am beyond intent, and ‘I’ am even beyond lifetimes. ‘I’ am also beyond the body, ‘I’ am also beyond the mind, ‘I’ am beyond the speech too. These points are correct. ‘We’ are not bound by the *dravya*, *kshetra*, time, and intent. No one can keep ‘us’ in bondage. *Samay* cannot keep ‘us’ in bondage. Whereas for you, when it is your time to go to sleep, you’ll say, “Now it is time for me to go to sleep.” You are bound by time. You are bound by *kshetra*; [you’ll say,] “I won’t be able to sleep anywhere else but here.” So, mortal one, you have become bound over here!

Questioner: This is all a creative play of the mind, but this breathing that is taking place, that is definitely linked to time also, isn’t it?

Dadashri: What have You [the Self] got to do with that? ‘I’ am completely separate from this breathing, from this body.

Questioner: If One attains the state of living as though he is dead, then would He be considered to have reached a state that is beyond Time, like You?

Dadashri: But it should happen, shouldn't it! To live as though you are dead! If One lives as though he is dead, then if his son is squandering money, then what would that dead person do? He would keep on Seeing it. That is how One's life should be.

Questioner: The *dravya*, the *kshetra*, the time, and the intent; which of these factors do *mahatmas* face the most?

Dadashri: The fact is, what has happened to You now? Before, you were in the form that was not the form as the Self (*pardravya swaroop*), and now You have become the Real form as the Self (*Swadravya Swaroop*). You were in the realm of the non-Self (*parkshetra*), You have now come into the realm of the Self (*Swakshetra*). You were in *parkaal* (time as it relates to the relative), now You have come into *Swakaal* (Time as it relates to the Real). What is *Swakaal* like? It is eternal, whereas in *parkaal*, it was destructible. And You have come into the inherent nature as the Self (*Swabhaav*), You have become free from *parbhaav* (the state as the non-Self). And for that which is discharge (*galan*), no change can actually happen in that. The discharge will continue happening in accordance with the *dravya*, *kshetra*, time, and intent that were bound. That which has already been set in stone cannot be changed.

What does *Gnani Purush* mean? A mirror! You see whatever you are. This is because the *Gnani Purush* prevails in the Real form as the Self (*Swadravya*), in the realm as the Self (*Swakshetra*), in the inherent nature as the Self (*Swabhaav*), and in the Time as it relates to the Real (*Swakaal*). 'He' remains in the Self (*Swa*) in all four ways. Even if one simply touches His big toe, one's salvation will happen.

Where There Are Adjectives, There Is a Time Limit

Questioner: Could You please explain the similarity

and difference between the eternal element that is beyond Time and *Akram Vignan*?

Dadashri: [The word] ‘*Akram*’ is actually an adjective in [the phrase] *Akram Vignan*. However, *Vignan* (Science) and the eternal element that is beyond Time are one and the same thing. Therefore, there are two kinds of adjectives. To understand this Science, there is the stepwise (*Kramik*) path and the step-less (*Akram*) path. So, ours is the *Akram* path, that is all. Otherwise, the word *Vignan* is itself the eternal element that is beyond Time. There is no difference in that, and by having an adjective, it means to say that adjectives are always there, wherever there is a need. However, no adjective can ever last [forever] with regard to the Self. An adjective means something that applies for a given amount of time; thereafter, it no longer applies.

Questioner: Therefore, whichever adjective is out there, it has a time limit?

Dadashri: Yes, it definitely has a time limit; that is referred to as an adjective. What this means is that it is something that has been attained based on time. Thereafter, when the time limit is over, the adjective no longer applies.

It Is Not Predetermined; It Is Vyavasthit

This is actually considered speech that comes forth with the experience of the Self. These types of things are not written in the scriptures, nor would your work [for liberation] get done. Even with millions of efforts, even after millions of lifetimes, the Self cannot be attained. And if you go and ask an ascetic, then he will respond, “What have you renounced? Even if you renounce for many lifetimes, it is not possible to attain the Self; It is not an easy thing to attain.” ‘We’ have been around for infinite lifetimes; is it as though ‘we’ have been around only for two to five lifetimes? ‘We’ have been wandering for infinite lifetimes, so would ‘we’ not have

attained such a higher state at some point in time? The truth is, no; even though the mortal one had sat near a *Tirthankar* Lord, yet he was not able to attain [the Self].

These *chovisi* (the succession of twenty-four *Tirthankar* Lords) keep on arising; one goes there and sits around Them. He listens to everything, but he remains unchanged. The Lord said that, in this, the fault is not of the *Tirthankar*, nor is it the fault of that living being. It is because the time has not ‘ripened’ for him. The time has to be right, doesn’t it!

Questioner: Then Dada, is all of this predetermined (*nishchit*)?

Dadashri: It is predetermined, but it is not predetermined in that way. ‘It is predetermined to happen,’ is correct, and ‘It is not predetermined to happen,’ is also correct. That is indeed why ‘we’ refer to it as *vyavasthit* (a result of scientific circumstantial evidences); you carry on doing the work. It will become ruined if [you believe] it is all predetermined. Predetermined solely means that whatever is going to happen is certainly going to happen, but it is not like that. If it were predetermined in that way, then you would never come here. Or else, you do come here, but what would your intents be like? You would have the intent, ‘What would it have mattered had I not come?’ You would spoil all your intents; the intents would spoil.

Questioner: Yes, one’s morality and intent can spoil.

Dadashri: Yes, that is how it is. The *Gnani Purush* will actually say it as it is, you should follow according to that.

Everyone is giving time a push. In every activity, time is also the main factor. Nothing can happen without the time being right. Therefore, allow the right time to unfold. Do not go against it. Besides, nothing can happen without the time being right.

Questioner: So is Time essential for everything, does Time work independently?

Dadashri: Yes, but if Time were to be the main factor, then Time would arrogantly say to everyone, “It is because I am here that all of you can exist.” So, they [the other evidences] would also tell Time, “You go to your father’s home. Things will carry on without you, don’t be arrogant.”

Questioner: So, is one not dependent even on Time?

Dadashri: No, that is why it is said that it is dependent on *vyavasthit*. “If all of us come together, then the work can get done.” They tell Time, “If we all come together, then all the work will get done.” So if everything were dependent on Time, then what would be left to be done? One may say, “He will definitely attain *moksha* when the right time unfolds.” But it is not like that.

Questioner: Then what should be done about the karma that is bound in a state of ignorance of the Self?

Dadashri: Those will definitely continue to be bound. One does not have the awareness [of the Self] and so he says such things, “It will happen when the time is right.” By speaking incorrectly in this way, negative karma are bound. Subsequently, things definitely turn out negatively.

The fact is, when the time is right, one will encounter all such tools that will take him to *moksha*; he will find the right scriptures, he will find the *Gnani Purush*.

Questioner: Do all the circumstances come together in accordance with that?

Dadashri: Yes, he will find all the tools. All the circumstances will keep changing. Would one get all of the tools or not, when the time is right?

Questioner: One would get everything.

Dadashri: He will find a *Gnani Purush*, he will find everything. So, although both, you and I, were around, but [at that time], the time was not right. Today, the time came to unfold, so you came across Me.

Questioner: It is only when the time is right that such *Gnan* manifests, isn't it?

Dadashri: Even a mango tree would never yield mangoes if the time was not right.

Questioner: Dada, so that means that *moksha* is dependent on Time, isn't it?

Dadashri: If we say to Time, "Time, you are the only one doing this," then Time would become the boss of the entire world. So Time would wield the authority, and if it were to wield the authority, it means that this is not the Science of the absolutely detached Lords (*vitaraag Vignan*). If any eternal element is considered to wield the authority, then that cannot be *vitaraag Vignan*. There is no boss in this world.

If someone says, "God has created this world," then it is not the Science of the absolutely detached Lords. 'They' have said, "To say that Time is the only one that wields the authority is not fact." There are federal [collective] causes. The causes [for the world coming into being] are all federal causes.

Questioner: Then what is the importance of Time? There isn't any, is there?

Dadashri: No, Time is one of the causes. This is a parliamentary system. There is nothing more to it. This world is in a non-egoistic form. No one can claim, "I did this." That is why the *Gnanis* say, "'We' clearly state that 'we' are a *nimit* (instrumental in the process). 'We' are not the doer of this."

The Line of Demarcation Between Time and Purusharth

One person came to the Lord and said, “Lord, do something so that I attain *moksha* in this very life. I am ready to follow whatever self-restraints (*saiyam*) you tell me to follow.” So the Lord responded, “You may be ready to follow the self-restraints, but your *bhavsthiti* (predetermined number of lives and lifespan until the attainment of *moksha* based on one’s filled stock of karma; spiritual development) has not yet ‘ripened’ [ready to unfold].” So the man asked, “Lord, what is this new thing now? It is just the two of us here, You and I. I am here to follow the self-restraints and You are here to give them to me; why did You bring this botheration in the middle?” So the Lord responded, “Nothing will happen without the *bhavsthiti* coming to unfold.” The One granting the self-restraints is present, and the one taking them on is also very brave. Even then He says, “No.” Is He using the *bhavsthiti* as an excuse? ‘He’ is not using that as an excuse, He is telling the truth. So, in fact, for whomever the *bhavsthiti* has come to unfold, it will work out for him over here. But if the poor man’s *bhavsthiti* has not yet come to unfold, then how can it work out for him?

Questioner: Can that *bhavsthiti* be made to unfold before its time, or will it unfold only when it is time for it to do so?

Dadashri: It will unfold at that very time. Even where there is the possibility to make it unfold sooner, it can only be done if it was already within the rule to unfold sooner. One has not been given that control. But it can be made to unfold sooner, if there is a strong person like that out there, then he may get such a karmic account. So you may feel that he has started to reduce his *bhavsthiti*. However, it was definitely going to reduce, that is why it is reducing in this way. It is actually because such a person has a lot

of egoism, so there is a corresponding amount of force. There is nothing that will do, nor is there anything that will not do. Everyone's worldly interaction is different, isn't it! For some, it will do. For others, it will not do. All of these people are sitting here, but everyone's worldly interactions are different. Do any of them have faces that are exactly the same? They all have two eyes, a nose, ears, but there are still so many differences which are evident. There is a big difference in the karmic account within each person.

Questioner: If one is going to attain this only when the *bhavsthi* has come to unfold, then where does *Purusharth* (real spiritual effort to progress as the Self) come into this?

Dadashri: Mind you, where is there any *Purusharth* at all! People are actually referring to wrong belief as *purusharth*. They consider [illusory] effort to be [true] *purusharth*. How can there be any *Purusharth* without becoming the *Purush* (the Self)? However, if that is not referred to as *purusharth*, then people would give up. As it is the *Kramik* path (traditional step-by-step path of spiritual progress), it has to be referred to as *purusharth*, doesn't it? "Yes...let me do something." That's all, and that too, with ego. Later on, this ego will also have to be dissolved.

'Time' is not doing the *Purusharth*, the *Purush* is doing the *Purusharth*.

Why Are There Sixty-Three Shalaka Purush?

Questioner: In Jainism, there is reference to the twenty-four *Tirthankar* Lords. In other sources, there is reference to the twenty-four reincarnations (*avatar*), and to the twenty-four prophets. Why are there twenty-four of all of these, why are there never twenty-three or twenty-five?

Dadashri: Actually, there are not twenty-four; they are a part of the sixty-three *Shalaka Purush* (human beings with extraordinary, super human energies and accomplishments).

Questioner: But why sixty-three? Who decided that?

Dadashri: It is natural; it is a natural adjustment.

Questioner: I accept this, but who decided on sixty-three? Why did they not decide on sixty-two?

Dadashri: Otherwise, they could have kept sixty-four. And this is not just for one revolution [of the time cycle;] it is always this very same number. It is natural! Just as when 2 H and O come together, and when other causes come together, water is formed immediately. Now, some person may say, “No, why is there not just one H here? Why are there not 3 H?” So, it is a natural thing. These words of the *Tirthankar* Lords, the *Tirthankar* Lords Themselves do not say that this is Their *Gnan*. No one can claim, “This *Gnan* is my own understanding. It is the same *Gnan* that has carried forward since ancient times, which continues today. Even time keeps flowing naturally. That is indeed the rule; this is a natural adjustment. Nothing has a say in it. Nothing can be changed in that which is natural. Like 2 H and O, isn’t it? It is a scientific thing like that. Otherwise, it could have been decided that sixty-three is not a good number, and so even sixty-four could have been set. However, this is scientific. It is so beautiful; how beautiful is the arrangement of nature! And it is a systematic arrangement!

When I did not have *Gnan*, I used to have certain thoughts, such as, ‘This concept of a year is also a man-made arrangement. The years, the days, these are certainly arrangements made by people; even Diwali has been arranged out of a figment of their imagination. If these three seasons were the reason behind [the concept of a year], then it seems that this has been arranged out of a figment of their imagination. The seasons will certainly keep changing. It is the nature of seasons to always keep on changing, but based on that, how can it be decided that a year has passed? So then, I thought

a lot about it, 'Last year, mangoes were available during the month of May, and this year, they are also available during the month of May. Similarly, many trees bear fruit every twelve months.' Therefore, one of the essences of this world is [the concept of] twelve months. Another essence is [the concept of] a month. On what basis is it a month? There are fifteen days during which the moon is present, and fifteen days during which it is not present. And then, the moon is visible once again. Therefore, this [concept of a] month is an essence.

I had thought a lot about all this. I had actually seen many phases, after which I settled onto this. Otherwise, I too used to doubt all this before, such as, 'Why is this like this?' However, this has all been set up [naturally]. It is only after that, that I found closure and inner satisfaction. Before, I used to feel that people have just made this up and are forcibly making it fit. But no, it has not been forcibly made to fit. This is but natural. Then people refer to the fortnight, should one believe that or not? Yes, you should also believe in [the concept of] a fortnight. This is because for fifteen days, [the visibility of] the moon continues to increase and decrease. One can definitely see that. And once the fifteen days are complete, something altogether new arises. Therefore, believe in a fortnight. Should one believe in a week or not? The fact is, it is 'effective' [an effect]. There is a reason why there are seven days and not fifteen; there are causes behind that. Those seven days are constantly changing.

Questioner: What is the reason behind that? What is the cause?

Dadashri: There are many causes. Right now, this twenty-four-hour day is correct; it is all systematic. Therefore, this *vyavahaar kaal* (time used in the relative; relative time) is not a concept conceived out of imagination. Well, it is a concept conceived out of imagination, but it is a natural concept, it is not a concept conceived by humans.

Hours, minutes, seconds; all of that is systematic. Watches were created from them. So then are watches wrong? Even they are proper adjustments. Then from these, we have created other problems. They make those hourglasses, don't they?

Questioner: Yes, that is true, they are used for [timing the] *samayik* ((introspection process for a specific time in which One remains as the Self and Sees the faults of the non-Self)).

Dadashri: Yes, so when the sand falls within so many minutes, then we know that we are done. The watch is a similar thing. Look at its movement; you can tell how much time has passed from its movement. The watch is also a movement. Therefore, all of this [has been set] with a lot of understanding.

Likewise, over the course of infinite time cycles, infinite *chovisi* keep on arising. But why only twenty-four? That is a question arising from the intellect. Over here, a question pertaining to *Gnan* is needed. This is a question arising from the intellect. Just as a person has only certain kinds of limbs, two eyes, and a nose; all of that is systematic. Now, in that case, would anyone raise an objection to that saying, 'Why is that so?' This question [of the intellect] is akin to that. Therefore, one cannot delve too deep into certain matters. The world, it is *vyavasthit*, it is arranged, it is exact. And this is something that has been going on since time immemorial. And its flow is exact; it is just that on the account of Time, the changes continue to take place. However, the flow is the very same. It is on the basis of Time which *ara* (division of the time cycle) is unfolding currently, then based on that current *ara*, the arrangements keep taking place over there. Anything that has been arranged sequentially, happens in that order; the intellect will not work there. We will have to shut off the intellect there. The intellect works in certain

matters, all the way to the end. However, in certain matters, it does not work beyond a certain point. Would we say, “Why does this person have two arms and two legs? He should also have four of each.” All of this discussion is beyond the limits of the intellect. Wherever you look, humans have two arms and two legs!

Questioner: Such an intellect will later ask, “Why only four? Why not six?”

Dadashri: Yes, then there would be no end to the intellect. It becomes endless.

Questioner: But this twenty-four must be some kind of a mathematical rule, right?

Dadashri: All of this is indeed mathematical. It is entirely mathematical. It is nothing else at all. Time is a factor in the mathematical equation, it has been included in the calculation. What is the only thing that changes? Humans, by their inherent nature, have entrenched deluded beliefs acquired through societal influence (*gruhit mithyatva*). If there were to be a worst disease out there, it would be this one, the entrenched deluded beliefs. These entrenched deluded beliefs that have been filled in, are very difficult to get rid of. It is because of these entrenched deluded beliefs that absolute Knowledge (*keval Gnan*) has been impeded.

Questioner: Is it on account of the current era of the time cycle?

Dadashri: Yes, on account of the current era of the time cycle.

Gnani Purush, the Bestower of Liberation

Time is a decided thing; it does not spare anyone at all. A decided thing does not spare anyone at all. That is why our people say, “He has attained *kaal dharma* [passed

away].” What does that mean? It is definitely the function (*dharma*) of Time; it indeed takes what it needs to take. No one can do anything about it. Even God cannot do anything about it. It even took away Lord Mahavir at the age of seventy-two!

Questioner: So is karma dependent on Time?

Dadashri: ‘Time’ is certainly the principal thing, isn’t it! However, Time is itself dependent on something else. It is dependent on many other things. It is not independent like things which are not dependent on anything. If it were independent, then it would express egoism that, ‘All of this is functioning because of me.’ If Time were independent, then it would claim, ‘This is functioning because of me, I am the one running it.’ If God were independent, He would say, ‘I am the one running this.’ This world is such that no one can claim, ‘I am running it.’ God [the Self] Himself is trapped in this, isn’t He! Only He knows His entrapment, the poor thing! ‘He’ really wants to become free, but how can He become free? It is only if one meets a *Gnani Purush* that He can be set free. Otherwise, no one can set Him free. The *Gnani Purush* has Himself become free, so He can set others free. And that is why He is Himself the bestower of liberation (*mokshadata*). ‘He’ has come to give the gift of *moksha*.



[5]

The Eternal Element of Space

[5.1]

Space Is an Indestructible Eternal Element

The Self Is Distinct From All the Other Eternal Elements

Questioner: What is the difference between the eternal element of Space (*aakash*) and the Self (*Atma*)?

Dadashri: The eternal element of Space is non-living (*nishchetan*), there is no *Chetan* (the property to Know and See) in it, whereas the Self has *Chetan*. There is this much of a difference in the fundamental properties of these two eternal elements. There are many other differences. Amongst all the eternal elements, if there is one fundamental property that is the most important and unique, then it is the property referred to as *Chetan*, which is in the Self, therefore It is the absolute Self (*Parmatma*). That property does not exist in the eternal element of Space, nor does it exist in any other eternal element. The Self is formless (*aroopi*) just as the eternal element of Space. Both the eternal elements are the same in terms of being formless. What is the fundamental property of the eternal element of Space? It is to provide space. Its fundamental property is to provide space to

everything. The Self does not have this property to provide space, and the property of the Self referred to as *Chetan* does not exist in the eternal element of Space.

Questioner: You have said somewhere that the Self is like the eternal element of Space.

Dadashri: I am simply giving you an example that just as Space is an eternal element that is formless, similarly, the Self is formless. However, the eternal element of Space is *achetan* (without the property to Know and See), whereas the Self is *Chetan* (has the property to Know and See). The eternal element of Space does not have any kind of feelings (*laagni*), whereas the Self has feelings, It is Knowledge. Whereas this [the eternal element of Space] does not have any feelings or Knowledge, that is why ‘we’ say that the Self does not exist within it.

The intention behind saying that the Self is like the eternal element of Space is that nothing can harm the eternal element of Space. Similarly, there is nothing in this world that can harm the Self. That which you refer to as the pure Soul, there is nothing that can cause harm to It. The eternal element of Space is everywhere; the Self is not present everywhere.

Now where does the embodied soul (*chetan*) dwell? Where can *chetan* be found? It exists wherever there is the eternal element of Space. It does not exist wherever space is occupied by the others [the other eternal elements]. It exists where there is the eternal element of Space. However much space there is in whichever form, there is that much *chetan* there.

Questioner: *Aakash*, meaning the space that is empty, and the Self, is there anything like either of the two being larger or smaller?

Dadashri: These two *Parmanu* occupy their own space, so a third *Parmanu* cannot fit in that space, however,

the Self can pass right through them. Mind you, this entire discussion is very profound. The important thing is that You have attained the pure Soul. The rest is just what people ask; they ask all kinds of things, whatever springs to their minds.

It is when the Self is separated from all the other eternal elements that the Self becomes *nirlep* (non-smearable; without any tendency of karma to adhere to it). It is only when absolute Knowledge (*keval Gnan*) is attained that It becomes exactly separate from the others. That is a Scientific thing.

Questioner: Dada, the most important thing is to separate the *Parmanu* and *Chetan*, isn't it; the rest of them [the other eternal elements] are mostly separate, aren't they?

Dadashri: They are separate, but they have to be separated. Otherwise, when these two are separated, the other eternal elements would cling on. Hence, they all need to be separated. Besides, the Self is completely pure, It is certainly separate. 'It' is amidst all the other eternal elements, and it [the worldly-interacting self] is surrounded by all the eternal elements.

Questioner: The eternal element of Space coexists with the eternal element of the Self, doesn't it? It cannot be separated, can it?

Dadashri: It too becomes separate.

Questioner: Even the eternal element of Space becomes separate?

Dadashri: 'It' becomes separate even from the eternal element of Space. 'It' is *anavgaahak* (that which does not occupy space). 'It' does not need to occupy space. 'It' exists in Space, yet It does not occupy space; that is how It resides in *Siddha Kshetra* (location at the crest of the universe which is the permanent abode of the absolutely liberated Souls who have attained ultimate liberation)!

Questioner: How is it possible that the Self Itself does not occupy space?

Dadashri: This is not something that the intellect can understand, otherwise [the intellect will say] Space would remain with It, wouldn't it!

Questioner: Yes, Space would certainly remain with It.

Dadashri: If Space were to remain with It, then that means there would be a mixture of the two.

Each and every person's *bhaav* (intent, belief) is certainly different. This is because the space for each one is different. The space is always going to be different, isn't it! As long as [the Self] does not go to *moksha*, space is required. In *moksha*, no space is required. The Self does not have a need for space. The sun has actually occupied space. Did you understand a little?

Questioner: Dada, do all six eternal elements exist even in *Devlok* (a cosmic plane where celestial beings live)?

Dadashri: Everywhere. There is nothing in this world that is without the mixture of the six eternal elements.

Questioner: So, did you not say that there is only the eternal element of Space in *alok* (a region in the universe where there is only the element of Space, and no other eternal element); there are no other eternal elements there.

Dadashri: *Alok* and the Self have nothing to do with each other! The Self does not need even the eternal element of Space. That which does not have dependency on anything is the Self! 'It' is referred to as God!

The Eternal Element of Space Provides Space

These six eternal elements are permanent elements.

Moreover, the inherent nature of each one is different; the eternal element of Space is a single entity. ‘Space’ is so vast, yet it is just one entity, it is indivisible.

Questioner: It is continuous (*akhand*).

Dadashri: The eternal element of Space does not create anything, nor does it get created. It is not something that can be created. This eternal element of Space can neither be considered *jada* (inanimate), nor *chetan* (living). ‘Space’! Yes, it too is an eternal element.

Now, where are all of these eternal elements carrying out their work? Whose place (*bhoomika*) is it? Whose location (*kshetra*) is it? Do all of these [eternal elements] not need a place to carry out their play? All these [eternal elements] need a place to reside, to move about, so from where can they get such a place? Would they not need someone to give them that place? The element that is referred to as Space which provides that space, is also eternal. This open area, the one that is called Space, that Space is an eternal element. All the other [eternal elements] reside within it.

This eternal element of inanimate matter (*jada*) and *chetan* [*vibhaavik chetan*; the self that has deviated from its inherent nature] need space to reside in, they need space. They are able to reside on account of space. They do not have a place of their own, the ownership is of the eternal element of Space. Therefore, Space is an independent element. It is a complete eternal element and it is indestructible (*avinashi*). Where you are sitting right now, that is referred to as space.

That Which Is Visible to the Eye Is Not the Eternal Element of Space

Questioner: How can it be said that the eternal element of Space is indestructible?

Dadashri: So when was it created? That which is

not created cannot get destroyed, that is all indestructible. And that which is created and gets destroyed is destructible (*vinashi*).

Even scientists cannot perceive it. They can only perceive what they can discern through the intellect. They are not capable of anything beyond that! ‘Space’ is actually a permanent thing. Don’t you feel it is permanent?

Questioner: I do, but it seems that there are changes taking place in it.

Dadashri: There can never be changes of any kind in it. It is a permanent eternal element; it has its own temporary state (*avastha*); the eternal element does not change. Each [eternal element] has temporary states; the pure Soul has a temporary state. Every temporary state of It is destructible (*vinashi*), whereas the eternal element is indestructible. Water is a temporary state, so then it becomes water vapor, and then the water vapor once again becomes water, it becomes ice; these are all temporary states. Nothing happens to the eternal element. Now, all these relatives are temporary adjustments, the ‘I’ is permanent. Do you want to remain in the permanent stage or a temporary stage? All these are phases and ever changing; scientists cannot see the eternals. The world has not seen the eternal element of Space; people can see its temporary states. Have you ever seen the eternal element of Space?

Questioner: We have not seen it, but we experience it.

Dadashri: It is not something that can be seen with the eyes.

Questioner: But it can be experienced, can’t it?

Dadashri: It does seem as though this is hollow, it is space. Nothing Real can be seen with these eyes. It can only be Seen through the *divya chakshu* (the divine

Vision through which the Real and the relative is Seen as separate; the divine eyes). When that divine Vision comes into exactness, that is when it [the Real; the eternal element of Space] can be Seen. Through the divine Vision, it first comes into the understanding.

The eternal element of Space is actually independent; it is as independent as God. The *Parmanu* are independent. The eternal element of Space cannot be divided into pieces. The inherent nature of the eternal element of Space is of a uniform type.

It can have aggregates (*skandha*). There might be more of it collected together in some places and less in others, but the entity as a whole does not break.

Of the indestructible elements, there is only one that you can understand to some extent, that this is indestructible; that is, you can perceive Space alone. You cannot perceive any other indestructible element. That too, you can only perceive the tangible aspect of Space, you cannot perceive the fundamental aspect.

The Color of the Sky

Therefore, even the sky is not perceivable. What is visible here is the color of a hollow space. Even if the hollow space is very deep, that hollow space does not have any color. The ocean gives off a reflection. The reflection of the entire ocean falls on the hollow space and that is the very color that is seen. The light of the sun falls on the ocean and its reflection is given off above. It is because of this that it appears blue, that is not Space, it is the sky [open space], it is not *pudgal*. Water is *pudgal*, and the light of the sun falls on it. So, it is because of its reflection that the color is visible. Water is also colorless.

Questioner: But is the color of Space blue?

Dadashri: ‘Space’ does not have any color of any sort. ‘Space’ itself is not *Parmanu*; neither is it empty nor does it have any color. It is just Space. A person can understand Space, that there is such a thing as Space.

Questioner: So there is no color in it, nor are there any materials in it, nor is there gravity in it.

Dadashri: There is nothing. ‘Space’ is a place for the other five eternal elements to reside. This Space is permanent and it is a place for the other five eternal elements which are permanent, to reside in. ‘Space’ is nothing else. It is simply an open area, *avkaash*.

Questioner: But Dada, it would indeed be up above, wouldn’t it?

Dadashri: Not [just] up above, it is down below and everywhere else. Space is everywhere. The cilantro [coriander] that we eat, there is space inside it. There is space even in this diamond. There is space in this gold, silver; there is space inside everything. If there is no space in an object, then it would never break. There is less space in a diamond, so it does not break easily.

Questioner: Dada, when will we be able to see all of that?

Dadashri: Do you want to see that, or do you want to go to *moksha*?

Questioner: We are definitely going to *moksha*.

Dadashri: So then why worry about all of that? There are actually many things like this; there are billions of things like this.

The Self Does Not Occupy Space

Questioner: So which eternal elements are in *Siddha*

Kshetra (location at the crest of the universe which is the permanent abode of the absolutely liberated Souls who have attained ultimate liberation)?

Dadashri: There is no need to consider *Siddha Kshetra* at all. There are no eternal elements in *Siddha Kshetra* at all, are there! Over there, there is only the absolute Self (*Paramatma*). Where can eternal elements be found? Eternal elements are found where there is *atattva* (the non-eternal; the relative).

Questioner: Does the eternal element of Space exist in *alok* (a region in the universe where there is only the element of Space, and no other eternal element), in *Siddha Kshetra*?

Dadashri: ‘Space’ is everywhere, isn’t it! The Self does not need space. ‘It’ does not take up space. The Self does not occupy space, It is *anavgaahak*. Now, do not delve too deep into all of this. What will you gain from delving deep into this?

Questioner: Does the Self occupy space in *Siddha gati* (realm of the absolutely liberated Souls)?

Dadashri: The truth is, that would be considered as having taken on a dependency (*avalamban*). [‘It’ requires] No space or anything like that, It is *anavgaahak*. ‘It’ has no need to occupy space.

Questioner: What does *anavgaahak* mean?

Dadashri: ‘It’ does not occupy space. All objects occupy space.

Questioner: Dada, why is space not needed in *Siddha Kshetra*?

Dadashri: Look, you are delving too deep into it again; be careful, don’t delve too deep into this. On the

contrary, you will forget other things. I have told him not to discuss other topics beyond a certain limit. He still does not fully understand certain [more important] points regarding this, yet he is asking about all of this to this extent. So, one keeps fostering false notions. What is after that? What is after that? What is after that? The fundamental thing is that the inherent nature of the Self is such that It does not occupy space. ‘It’ does not need space. And in our case, it [the worldly-interacting self] occupies space for only as long as it has this body.

The Knowledge regarding *lok* (region of space in the universe where there is worldly existence) is to be Known just once. Whereas the only thing that should be maintained in Your attentive awareness is that You want to clear [the ‘files’] with equanimity.

Questioner: So then, what exists over there in *Siddha Kshetra*?

Dadashri: There is nothing at all over there. All the absolutely liberated Souls reside there; They do not have bodies, They are bodiless. And They are two-thirds the size of the body in which They became liberated. ‘They’ have steadiness (*sthirata*). Despite being formless (*niraakaar*), They have a form (*aakaar*). ‘They’ do not have to do anything there, They remain in eternal bliss (*parmanand*), constant eternal bliss! ‘They’ remain only in the inherent nature as the Self. Whereas this is a *visheshbhaav* (an assumed identification with that which is not One’s own) that has arisen, a *bhrantibhaav* (wrong belief that ‘I am Chandubhai’) has arisen. When the wrong belief comes to an end, One becomes That, One is indeed the absolute Self (*Parmatma*).

Questioner: So, the Self does not need any space at all over there?

Dadashri: None at all, there is no dependency at all [over there]! There are no [eternal elements of] Time, Space, motion, inertia, or inanimate matter; there is the Self alone.

Questioner: The Self would naturally occupy Its own space, does It not have Its own personal space?

Dadashri: The Self does not occupy any space. But as long as it has taken on a body, it occupies space. The Self is *anavgaahak*. The Self does not require space for Itself. What is considered as occupying space? Where there is difficulty in coming and going, there, it is considered as occupying space. Therefore, the Self does not have any need for space. If It were to occupy space, then It would be an occupant, [It would have to] pay rent, it [Space] would make a claim, wouldn't it! Just as claims are made here [by the owner of the space occupied]. And it is because this *pudgal* (the non-Self complex that undergoes influx and outflux; the body) is there, that is indeed why the space is being occupied!

Questioner: I see; space is being occupied because it has a *pudgal*.

Dadashri: Yes..., moreover, It is *niralamb* (absolutely free of dependency on anything relative). 'It' has no dependency of any kind whatsoever. That is why It becomes eternally blissful.

Questioner: You had once said, "All of that other is a worldly discussion, whereas what 'we' are saying has the stamp of the Self (*alaukik*; that which is beyond the worldly) on it; it has a stamp of approval on it."

Dadashri: It is because it has the stamp of the Self on it that one understands it. The stamp of the Self is not found elsewhere.

The Realm of the Self?

Questioner: Of these four, the *dravya* (worldly-

interacting self; physical evidences), *kshetra* (location), time (*kaal*), and intent (*bhaav*), how does the Self exist in relation to *kshetra*?

Dadashri: *Kshetra* refers to the space which is occupied; that is what is referred to as *kshetra*. The amount of space its existence occupies, that much space is referred to as its *kshetra*. The space, that which is called open space, that region is referred to as *kshetra*. And what's more, that *kshetra* continues to change. The *dravya*, the *kshetra*, the time (*kaal*), the intent (*bhaav*), and a lifetime (*bhav*) keep on changing. And these [first] four are actually constantly changing. In terms of a lifetime, say one has a lifetime as a human being, then it may even last for five, fifty, one hundred years or so, but these [first] four definitely keep changing constantly.

Questioner: How does the *dravya* (elemental matter) of the Self change?

Dadashri: Not the *dravya* of the Self, whatever physical matter that has adhered to the Self through having this worldly intent [meaning the worldly-interacting self]; all of those keep on changing. The *kshetra* keeps on changing, based on that, the time keeps on changing, and based on that, the *bhaav* (intent, belief) also keeps on changing. Right now, a *bhaav* that is free of fear (*nirbhay bhaav*) will arise. If one goes to a place of fear, then [the *bhaav* of] fear will arise. It keeps changing constantly, from one *samay* (smallest unit of Time) to the next. It keeps changing constantly for every living being. It is the *Gnani Purush* alone who is not bound (*apratibaddh*). The One who moves about constantly unbound by the *dravya* (the physical evidences), *kshetra*, time, and intent; no one can go to *moksha* without serving at the divine feet of such a *Gnani Purush*. For Him, for the *Gnani*, there is no place that can ever make Him bound. These things, the *dravya*, the *kshetra*, the time, and

the intent, they are all such that they lead to bondage; yet they cannot bind the *Gnani*, He is not bound [by them]. Despite being amongst those things that cause bondage, He remains unbound. These things are indeed such that they lead to bondage. However, it is because one has ignorance of the Self that one is bound. If One is a *Gnani*, then they cannot bind Him. Even in terms of *kshetra*, if the one who is ignorant of the Self is made to sit here, he will take a liking to it. "I am seated here, I will not like it over there," he will say.

Did you get some clarity; did you understand this discussion?

Questioner: Dada, what You are discussing is about the realm of the non-Self (*parkshetra*); I want to ask about the realm of the Self (*Swakshetra*).

Dadashri: Oh, okay...the fact is, One remains as the Self through these four intents: *Swadravya* (the elemental matter as the Self), *Swakshetra* (the realm as the Self), *Swabhaav* (the inherent nature as the Self), and *Swakaal* (Time as it relates to the Real). That verily is the pure Soul, nothing else. [The word] *Swakshetra* has been used simply for the purpose of removing one from this *parkshetra*. *Kshetra* refers to the infinite *pradesh* of the Self; however, that *kshetra* is not what 'we' are referring to, but that word has been used here to explain that [*parkshetra*]. There is no need for it, all You need is the pure Soul, that is it. There is no need to delve further into this. Even Time is not like that with regard to the Self. 'Time' does not apply to the Self. The Self does not have *bhaav* (intent; belief); It only has *Swabhaav*. 'It' is the Knower-Seer by Its very inherent nature. But it is for the sake of explaining the four things that are external to the Self that 'we' are using [the word] 'Swa', so that You come into the Self (*Swa*) from the non-Self (*par*).

Besides, One certainly is the pure Soul. Completely in One's inherent nature in every sense, meaning that there is no other inherent nature as the Self, but to be the Knower-Seer and in permanent bliss, that verily is Its *Swabhaav*; that is to say, One's own inherent nature. And the *bhaav* that is not in the *Pudgal* [*Parmanu*], and the *bhaav* that is not as the Self, that has been referred to as *parbhaav* (the state as the non-Self). It is not of the Self, yet it is believed to be of the Self, that *parbhaav* is dependent upon *parkshetra*. It is referred to as *parkshetra* up to that point. As long as one believes the *parbhaav* to be one's own, until then there is *parkshetra*; even the *dravya* (physical evidences), all of that is considered to be of the non-Self (*par*). Therefore, all this has been explained in order to make You come into the Self (*Swa*). And once the pure Soul has been understood, it's complete, all the [spiritual] work is done. Otherwise, It [the Self] does not have any *kshetra* or anything like that, such as *Swakshetra*. That has simply been described by the scripture writers.

The mind, speech, and body are *parkshetra*. The 'I' (*Hu*) is *Swakshetra*. Both their *kshetras* are certainly separate. The Self is *kshetragnya* (the Knower-Seer of the relative self). 'It' is the Knower and the Seer of the [*par*] *kshetra* (relative self), yet it has become *kshetrakaar* (to become one with the relative self).



[5.2]

The Unique Effects of Space!

Everything Changes as the Kshetra Changes

Therefore, the value is of the *kshetra* (location), of the place, isn't it!

Questioner: So does the *kshetra* differ for every human being as well?

Dadashri: The *dravya*, the *kshetra*, the time (*kaal*), and the intent (*bhaav*), all four certainly keep changing for human beings.

Questioner: But they are different for everyone, aren't they? They are different for Chandubhai.

Dadashri: They are different for everyone, that is why all the faces are different!

Questioner: So, the location of two people is different in the very same room. This man is sitting there, I am sitting here, so the location of both...

Dadashri: Even then, you are in your location and he is in his location.

Even the Antahkaran Occupies Space!

There is space as long as this body is around. Space

would definitely be there, wouldn't it? Just look, can anybody else sit where you are sitting right now?

Questioner: They cannot. So would that be considered as having taken on a dependency (*avalamban*)?

Dadashri: Then what else can it be considered? It is like living in someone else's [the eternal element of Space] home and on top of that, one behaves arrogantly! This 'house' [body] belongs to someone else, whereas this house [the space] in which *satsang* (a spiritual discourse) is conducted is different. But then again, even this 'house', meaning this body, is someone else's [of the *parmanu*]. Where You [the Self] are residing right now is this space. If You want to occupy any space, then shouldn't You ask for permission from the one who owns the space?

Questioner: Just as this body occupies space, do the mind, intellect, *chit* (subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*), ego also occupy space?

Dadashri: They are all within the body; they occupy space within the body. They have drawn out a contract within it that, 'I will need this much space.' Inside [the body,] they have drawn out a contract that, 'I want this much space to set up shop in this zone.' Do you not feel that you have built on someone else's terrain?

Questioner: That is definitely true.

Dadashri: You have to sleep in someone else's terrain at night.

Questioner: So does everything except for the Self occupy space?

Dadashri: Yes.

Questioner: Fundamentally, it is the property of the

pudgal (the non-Self complex that undergoes influx and outflux) to occupy space, isn't it? It is *pudgal* that occupies space, doesn't it?

Dadashri: Yes.

Questioner: So it is still going to occupy space even after the Self leaves.

Dadashri: The pure *Parmanu* have already occupied that space. They have nothing to do with this; they actually remain interwoven.

Questioner: With Space?

Dadashri: Yes. The Space is there on their basis; they are there on the basis of Space. That is how it all is.

Questioner: So this sense of ownership over the *pudgal* that arises amidst this, that is why there is a dependency.

Dadashri: Everyone in the world has this sense of ownership of 'it is indeed mine' arising. They [the *Parmanu*] do not have anything like that.

Questioner: Don't the *Parmanu* have anything to do with it?

Dadashri: Nothing at all!

One Moves Forward Based on Space

Questioner: There is a different type of ego in everyone. In him, there is the ego of being an engineer. In me, there is the ego of being a doctor.

Dadashri: Yes, it is different.

Questioner: What is it based on?

Dadashri: It is based on the space [location on the path of spiritual evolution] being different.

Questioner: But is it not based on karma?

Dadashri: No, it is on the basis of the space being different. Thereafter, it is on the basis of karma. Fundamentally, everyone's space is different.

Questioner: Dada, it is easy to understand that space is different in this. But in fact, how would it be regarding the inner space? In this case, this man is sitting here, that man is sitting there. Does the eternal element of Space not help in this [spiritual] development?

Dadashri: Why would it not help?

Questioner: How would that be? Meaning, how does space play a role in whether one becomes a doctor or an engineer?

Dadashri: One moves forward only if there is space, otherwise things would not move forward at all.

Questioner: I didn't quite understand that.

Dadashri: If there is no space, then nothing moves forward at all, does it! One does not become a doctor just like that. When the timing, the space, and all the other causes come together that is when he has thoughts of becoming a doctor. One does not bind karma of one's own accord.

Questioner: You had once said that when one reaches a certain 'mile' on the path of natural and spiritual evolution (*samsaran marg*), then certain veils of ignorance over the Self (*avarana*) break, so then his faith gets established in, 'There is happiness only in the occupation as a bricklayer.' So, then he becomes a bricklayer.

Dadashri: But it is only if space is the main factor, only then can all of that happen. Space is the main factor in everything.

All of This Is Based on Evidences

Questioner: So what comes first, the *swabhaav* (inherent nature of the *prakruti*) or the space?

Dadashri: It is on account of the *swabhaav* that space is attained once again, and similarly, it is on account of space that the *swabhaav* is attained, they are all linked.

Questioner: Are they linked with each other?

Dadashri: So for each one of them, all of this actually happens based on evidences (*nimit-naimittik*). The main factor is space.

Questioner: This is the first time we have heard about space from You, Dada.

Dadashri: Such discussions have taken place before.

Questioner: No, we have heard it only in Your *satsang*. We have not heard it elsewhere.

Dadashri: Would such discussions ever happen in other places? This discussion would definitely not exist out there, would it! Of all the discussions that we are having here, not a single point can be found elsewhere. This is because this is an unprecedented discussion. It is a discussion that has never been heard, known, experienced, or thought of before. And in fact, the discussion about space would never take place anywhere else, would it!

Questioner: Dada, one becomes a doctor, and then the very same living being becomes a lawyer, so what factor is at work in one going from being a doctor to becoming a lawyer?

Dadashri: It is simply that he has come into such a space; the drawing is verily like that.

Questioner: But Dada, the fundamental factor is our karma, isn't it?

Dadashri: Karma is not the fundamental factor; karma is a dependent factor. Karma is based on space, and the space is based on karma. So the fundamental factor here is the space. Karma is actually an overt thing; it comes much later on. But what the Lord has said is that the world is functioning on the basis of the *dravya*, *kshetra*, time, and intent.

Questioner: So is the *kshetra* alone the main thing?

Dadashri: The *kshetra* [the location the worldly-interacting self is on the path of spiritual evolution] is the main thing. In terms of time, everyone is listening at this time, but the *kshetra* alone is different for everyone. The intent is based on that *kshetra*. And the karma is based on the intent, and everything proceeds based on the karma. This world then started functioning. All this is the result (*parinaam*) of the karma.

Questioner: Meaning, that which is visible to the eyes.

Dadashri: [Not only] That which is visible, even that which is not visible, all of that too.

Questioner: So then where does *dravya* (the worldly-interacting self) come into this? The intent arose based on the *kshetra*, so the karma got bound based on the *kshetra*, and the world started functioning based on the karma, so where did the *dravya* go?

Dadashri: Who came into that space? It is the worldly-interacting self that did. Are you turning the wedding party into one without a groom? What kind of a person are you? You are asking, “If the wedding party has left, then where is the groom?” Hey, the wedding party would never proceed without the groom. Yet you are asking about the worldly-interacting self. That which comes into the *kshetra* is the

worldly-interacting self. So that worldly-interacting self has come to be based on the *kshetra*. This [the intent] arose through the worldly-interacting self, and that is why all of this has carried on. The intent arose within it [worldly-interacting self], on the basis of time. The worldly-interacting self, the *kshetra*, the time...Once the [right] time comes to unfold, the intent arises.

Questioner: So first, the worldly-interacting self came into the *kshetra*?

Dadashri: The worldly-interacting self first came into the *kshetra*, and based on that, then...

Questioner: The intent arose.

Dadashri: No; when the time comes to unfold, then the intent arises, and subsequently karma gets charged. It is only when a certain time comes to unfold that a particular intent arises; otherwise, the intent would not arise at all.

This is all a very subtle discussion; what need do You have for all of this? All You need is the Self.

Questioner: Dada, the *dravya* that You mentioned in this, is that *dravya* the one with *vishesh parinaam* (completely new result that arises when two eternal elements come together)?

Dadashri: *Vishesh parinaam* of what?

Questioner: Then which *dravya* would it be considered?

Dadashri: ‘This’ very one. ‘This’ one that is here.

Questioner: But who does ‘this’ refer to? I did not understand that. Meaning, is it *Chetan* or *pudgal*, which one is it?

Dadashri: The illusory form, the *bhranti chetan* (the

worldly-interacting self; the developing I with the wrong belief of ‘I am Chandubhai’).

Questioner: Has the worldly-interacting self been referred to as the *dravya*?

Dadashri: Yes. The Self (*Chetan*) that is free of illusion would not occupy space; It would not come here. Karma arises at the end moment. It is not involved in anything else. Fundamentally, if one comes across the space, then everything moves ahead. That is why the Lord had asked, “Has the *kshetra* changed?” If the answer is yes, then things will move ahead.

Questioner: So then on what basis does one acquire the space, Dada?

Dadashri: It is actually based on the law [of the path of spiritual evolution]. As the entire group moves forward, the place of each person continues to change. It is not the case that one remains in that space forever.

Questioner: So then, in this case where the karma keep arising based on the *dravya*, the *kshetra*, the time, and the intent, is that entirely a kind of natural process?

Dadashri: Then what else?

Questioner: Is there no sense of doership in that?

Dadashri: The sense of doership would actually arise when one develops intellect (*buddhi*).

Even though everyone is listening at the very same period of time, yet their space is different. Wherever you look, their space is different.

Questioner: And that is indeed why everyone understands differently.

Dadashri: And the intent would definitely be different.

As the space is different, the intent would definitely be different. They may all be studying in the same school, yet their intent would definitely be different.

Questioner: So the shape of this body is a photo of the ego, isn't it?

Dadashri: Then, of what else? If the ego is naive, then the body will be heavysset. If the ego is shrewd, then the body will be lean. If it is a crazy ego, then one will be crazy. If the ego is intensely greedy, then the person will become intensely greedy. Whatever the ego is like, the person will be like that.

Questioner: Has my ego become the way it is because of the space I have gotten, or have I gotten this space because my ego is going to become like this?

Dadashri: It is because of the space that there is this ego, and it is because of the ego that there is this space. They are both reciprocal.

The world is scientific. Is this world a falsehood? It functions without anyone doing anything, doesn't it, just look! You too delved deep into it. It is actually these people who delve into it.

Questioner: Dada, we believe in just one thing, that we want to go to *moksha*.

Dadashri: Yes, that is all.

No two living beings can occupy the same space. And that too, as the space is different, their karma are different.

Questioner: It is actually the physical that has circumstances, but what circumstances does the Self have?

Dadashri: The Self has actually come across many circumstances.

Questioner: Someone has become a dog and why did I become Chandubhai?

Dadashri: It is because the circumstances were different.

It is because of the space that the intents differ. And when the space and the intent got multiplied, different things arose and the world came into being.

Questioner: Can the physical circumstances bind the self?

Dadashri: They indeed have, haven't they! That is why the [worldly-interacting] self [*vyavahaar atma*] is shouting, 'Set me free, set me free.' The *Gnani Purush* can set it free.

Karma and Gnan, in the Very Same Space!

Questioner: Can knowledge (*gnan*) and karma coexist, or what needs to be done first?

Dadashri: What is the problem with coexisting?

Questioner: This question arose, that can both happen at the same time?

Dadashri: The fact is, karma needs space, whereas [both, Real and relative] knowledge does not need space. Therefore, they can coexist in the same place. One needs space and the other does not, that is why they can coexist.

Questioner: Please explain this further, I didn't quite understand!

Dadashri: Any type of karma requires space, and knowledge does not require space, so they can coexist. Whereas other things occupy space, so they cannot coexist.

Questioner: Besides karma, what other things occupy space, in the worldly sense?

Dadashri: All these devotional acts (*bhakti*) occupy space, knowledge alone is without space; it does not need space.

Questioner: A completely scientific answer. It is exactly scientific, Dada. Knowledge definitely does not occupy space.

Dadashri: You understood it, didn't you?

Questioner: I got the gist.

Dadashri: That is why they can coexist. The fact is, karma is an effect of knowledge. If they are not together, then it cannot be karma at all. They can both coexist; why is it that they can coexist? Knowledge does not occupy space, whereas karma does, so they can both occupy the same space at the same time. Whereas karma and *bhakti* (devotional acts done on the basis of the knowledge one has about the God he worships) cannot coexist. Both need space, whereas knowledge does not need space. And in this world, [Real] *bhakti* (devotional acts to approach nearer and nearer to the Self) cannot be carried out without Knowledge; there are all kinds of *bhakti*. How much *bhakti* must be out there that is being done with Knowledge?

The Effect of a Place on Thoughts...

Questioner: Can a place and the time really affect thoughts?

Dadashri: It is indeed due to their effect that these thoughts are affected. The actual place and the time do not change, do they!

Questioner: Basically, what I was trying to say was that just recently when I had gone to Surat, my inner Vision (*Darshan*) had become a bit dimmer. When I come to Vadodara, the Vision becomes clearer. Whereas when I go to Surat or Mumbai, it has an effect on my inner Vision.

Dadashri: That will have an effect. Each and every place brings about an effect. Even when we sit underneath this tree, it will have a different effect. When we sit underneath that other tree, it will have a different effect. Even the tree will have an effect on one. Whether it's the place, the time, or even the tree, be it the *dravya* (physical evidences, such as people) or things, all of them will have an effect.

Questioner: So then to clear off or discharge the karma, we definitely have to go to many places; so then what should we do at that time to ward off the effect of the place and the time?

Dadashri: The one who is being affected is not You. 'You' should See the one being affected. 'Your' place is free from the effect. There is nothing in this world that is free from effects, whereas You are free from effects. So, there is no problem with the effects; the effects will keep arising. There is not a single place that will refrain from [giving an] effect. And it is indeed the nature of the *pudgal* to be affected. It is indeed 'effective' [prone to change based on the effect]; the mind, speech, and body are all 'effective'. Furthermore, it is a puzzle; additionally, it is not solvable. Is the word 'puzzle' appropriate, or will we need to use some other word?

Questioner: No, it is correct. It is correct, it is definitely appropriate.

Dadashri: Fine. All the *parmanu* that have been acquired will have to be purified once again.

Questioner: Just as people have vibrations, locations also have vibrations, don't they? Is the atmosphere like that?

Dadashri: Everything has an atmosphere. Even a tree has its atmosphere, even a location has its atmosphere. When we go to a certain location, negative thoughts arise.

If you were to go to Kurukshetra [the land on which the war of Mahabharat was fought], then you would have thoughts only of fighting over there. If two people happen to be passing by there, they would indeed end up fighting.

Questioner: So, even this room has an atmosphere, doesn't it?

Dadashri: Everything has an atmosphere.

Questioner: When we go to a certain place, we acquire knowledge; when we go to another place, anger arises. Is there a difference from one place to another? Is it true that different intents arise in different locations?

Dadashri: Yes, the intent changes at every location.

The Karmic Accounts of Connection With Location

Questioner: This connection that is associated with location, for example, the connection that I've had with Aurangabad [a city in the Indian state of Maharashtra; Niruma's hometown], what is the cause behind that? What must be the significance behind it?

Dadashri: In terms of connection [with the location], when there is merit karma, the connection [with the location] will seem pleasant, you will find it pacifying.

Questioner: No, but Dada, I had to come here to Aurangabad.

Dadashri: This is actually the karmic account with this place. The *dravya* (the physical evidences), the *kshetra*, the time, the intent, and a lifetime keep changing constantly. One connection [with a location] may cause us to engage in conflict, another connection [with a location] may pacify you. How did you find the connection with this location?

Questioner: I found it to be pacifying.

Dadashri: Pacifying, and moreover what type of pacification?

Questioner: Happiness, filled with happiness.

Questioner: The relationship that has formed between *mahatmas* and the Amin family [Niruma's family], what are the causes behind that? Must there be some karmic account between us from the past life?

Dadashri: It is a karmic account (*hisaab*).

Questioner: Or is it considered a circumstance (*saiyog*)?

Dadashri: The fact is that one keeps coming across those with whom one has a karmic account. So if you happen to meet a dog ten times in a day, then you should realize that you have some acquaintance with it. And every time, the moment you enter a room, if you happen to see a lizard, if you keep feeling revulsion, then you should know that it is your karmic account. Why do you keep coming across it over and over again? Moreover, you happen to see the lizard as soon as you enter, and revulsion arises. So without a karmic account, no one can cause revulsion to arise within you, and without a karmic account, no one can attract you. The fact that someone attracts you, that too is a karmic account. The fact that revulsion arises is also a karmic account.

Questioner: We should just 'set fire' to the karmic account, then that will be the end of it.

Dadashri: Yes, 'we' have indeed 'set fire' to the karmic account, that is indeed why this much has been cleared.

Questioner: But why don't You spray more 'acid' on it?

Dadashri: Yes, 'we' will spray more on it.

Questioner: And can forgiveness be sought or not for the connection with a location? Forgiveness cannot be sought

from anything that is non-living, can it? Can forgiveness be sought only from a living person?

Dadashri: In reality, it is you who have to become wise [come into the awareness of ‘I am pure Soul’]. You should maintain in your belief that the place is definitely good. Fundamentally, it was because of your own fault that the place turned out to be bad. A place cannot be bad, can it! If you are not straightforward, then the place will appear to be bad.

Questioner: I did not understand that, Dada.

Dadashri: Actually, it is not as if a place is good or bad. The only thing is that when [an ignorant] one who is the sufferer or enjoyer goes there, if his intents are negative, then the place will give that person the corresponding effect. The place itself is not like that. If it were to be bad, then wouldn’t it affect the *Gnani Purush* wherever He goes? But the answer is no.

On the contrary, everything is certainly detached (*vitaraag*), the place and everything! This [the one with the ego] is the only one who has attachment and abhorrence (*raag-dwesh*). Yet, wherever he goes, he feels that the other evidence is engaging in attachment and abhorrence.

Questioner: So then is there any system to improve that *kshetra* or the time, or by simply setting that into practice... not just for us alone, but so that it [the *kshetra* or the time] improves for everyone...

Dadashri: There is no longer any need for You to improve it. This is because for You, it is discharge, isn’t it! For the other people in the world, they certainly have to improve that [intent]. As soon as their intent changes, all the other four will improve. Everything improves through the intent. The moment one changes his intent, everything improves.

Say, one has the intent to hit someone, such as, ‘He

is nothing in comparison to me, I will really straighten him out.' As such an intent was made, he will encounter a hostile location; even the time will be filled with hostility, meaning that he will encounter the person in the evening and he will even have such an [hostile] intent arising, moreover, he will come across a [hostile] person too, then oh...a physical fight will break out in the evening time.

Questioner: Why did you say 'in the evening time' (*sandhya*)?

Dadashri: Of all the times [in the day], the evening time is the most disagreeable. The junction point between lightness and darkness is called *sandhya*.

Every person has to become prepared to such an extent that no place seems burdensome to him. The place may grow weary of the person, but the person himself should not grow weary of it. One has to become prepared to this extent. Otherwise, there are infinite places; there is no end to the locations. There are infinite locations.

The Aura and Influence of Even the Location!

Questioner: Dada, however many places there are on this earth, those verily are all the locations, aren't they? For us human beings, all of these are the locations, aren't they?

Dadashri: There are many locations for human beings, and there are some locations that are so frigid and so scorching that it is not possible for humans to live there. There are such locations too.

Questioner: But in terms of this location over here; for example, this man lives here and You have come and stayed here, so this location certainly has a lot of merit karma, doesn't it? Can we say that?

Dadashri: It certainly has a lot of merit karma!

Questioner: Is it because You stayed here?

Dadashri: No, because even if I hadn't, all these people are indeed living here, aren't they?

Questioner: Yes, but this [location] is considered special, isn't it?

Dadashri: Yes, merit karma of the location, of the place, definitely exists. People can also benefit there.

Questioner: It can also prove to be beneficial?

Dadashri: Yes. Say someone does not believe in God and he ends up going there, then he will start thinking and will say, "It seems true, there must be something like God. I feel some kind of bliss."

Questioner: Yes, we feel bliss. So wherever You go, that location becomes pious.

Dadashri: That is why these *Tirthankar* Lords have been referred to as a *Tirthankar*; because wherever They go, that place becomes a place of pilgrimage (*tirth*). 'We' do not have the kind of influence that the *Tirthankar* Lords have; it is less.

The karmic account of a location is very...a very small shop in a jewelry market would be very valuable, whereas of what value would a shop anywhere else be, no matter how big it is? Therefore, the value is of the location, of that place only.

Questioner: Should we *mahatmas* not have intents for the time and the location?

Dadashri: They certainly are doing that; those are all discharge intents actually. Intents can only be charged as long as [there is the belief that], 'I indeed am Chandubhai.' Otherwise, intents cannot be charged, can they!

When can the location change? It is when one's inherent nature (*swabhaav*) changes. If one has a *dusham*

swabhaav (nature of the relative self that is characterized by anger, pride, deceit, greed, and a lack of unity in thought, speech, and action), then he will come to this location [*Bharat Kshetra*; one of the three locations in the universe where human beings reside, the other two are *Mahavideh Kshetra* and *Airavat Kshetra*]. Mine must also be a *dusham swabhaav*, that is why I had to come here. Now if One's *swabhaav* changes [after *Gnan*], then the location can change; One can go to *Mahavideh Kshetra* (one of the three locations in the universe where human beings reside, the other two are *Bharat Kshetra* and *Airavat Kshetra*).

From Within the Boundary Towards Becoming Boundaryless...

Questioner: Once You had put in different words somewhere that, the developing I (*pote*) has created a boundary.

Dadashri: Everyone is certainly within a boundary. One cannot come outside of the boundary, and the One who comes out of the boundary, for Him, it has become complete. Otherwise, one cannot come out of the boundary, one does not come out of the boundary, one cannot come outside of the circle. [The intellect has a boundary, it is limited. The *Gnan* is boundaryless; It is unlimited.]

Questioner: One is trying to gain the understanding [of beyond the boundary] while remaining within the boundary. Does he attain that understanding by remaining within the boundary, or is the understanding of beyond the boundary encompassed in this?

Dadashri: The One who comes into the periphery of the boundaryless, for Him, the [spiritual] work is done. However, there is only one way; it will happen through the One who has Himself become boundaryless.



[5.3] The Mystery Behind Different Faces

Who Molded Everyone?

One person asked me, “God has made all the faces different. How must He have done that? What must He have made them in?” I replied, “Oh mortal one, God has not made them.” Then he asked, “But how must all of these people have been molded differently without God doing it?” I told him, “All types of different molds must have been used!” He responded, “How many such molds!” Hey mortal one, this has not happened through molds. He then asked, “So on what basis are they all different?” I said, “If ever God were making them, then they would look as if they all came from the same mold in a factory.”

Questioner: Just as all the roses look like roses.

Dadashri: The very same! They would all have looked the same, but that is not the case. So he asked, “How does this happen? What is this? God has made different faces for everyone. How must He have made them?” I told him, “Not one living being is the same.” They cannot become adjustable at all. The reason for this [all faces being different] is a completely different thing.

Who created this design? That raises a dilemma,

doesn't it? That is why people imagined that it cannot ever happen without God.

Questioner: Even that is a contradictory point. Even if someone were to make them, it would not be possible to make them like this.

Dadashri: Those which are formed from molds are identical, aren't they! If there were ten kinds or a hundred kinds of molds, then every hundred or two hundred people would be identical, so then there would be a continuous problem, wouldn't there? When the husband would come, you would have to look for some signs. You'd say, "Hey, I had applied vermilion on him, this person is not the one!" There would have to be some mark for identification, wouldn't there? You would have to resort to creating some mark for identification.

Questioner: But Dada, one cannot even imagine the fiasco that would create.

Dadashri: God has not done this. People believe that if God really exists, then He would arrange everything by keeping everything different and separate, otherwise how would a person's wife recognize him? But how did all such arrangements take place without God? The answer to this is, 'The space is different. Whether a living being is sitting, standing, or lying down, the space is different for every living being, and the differences are on account of this.'

So that person tells me, "God has made everything wonderfully; just look, none of these faces are identical." I told him, "If God had made them, then poor God would never have any free time. It is actually because the space is different, it is based on that that all of this has happened." The time is the same for everyone. When I am speaking, although everyone is listening at the same time, their space is different. A person like you with a Ph.D. would understand that the space is different, wouldn't you?

Questioner: It is different.

Dadashri: That is why there are all these differences. That is why ‘we’ have said, “It is *vyavasthit* (a result of scientific circumstantial evidences).” It is so systematic that no mistakes of any kind would ever be found. If God were to make this Himself, then there would have been mistakes. This is because God does not have any intellect whatsoever, whereas all this is the work of the intellect. God has Knowledge but no intellect whatsoever. This has actually been made by nature; this is but natural! How beautiful is this creation! And that too, it has come about on the basis of *vyavasthit*. When ‘we’ say that God does not have any intellect, then God would actually laugh, but if you were to say so, He would get upset! Therefore you should not say that. Do not say what ‘we’ say. ‘We’ have a different kind of friendship with Him. ‘Our’ ‘marriage’ to Him is of a different kind, whereas you are not ‘married’ to Him. You have become acquainted with Him, but you are not ‘married’ [to Him].

Questioner: We are not ‘married’, but we are ‘engaged’, aren’t we?

Dadashri: Yes, the ‘engagement’ has taken place, but not the ‘wedding’.

Each and Every Grain Is Different...

If there is a small waterfall somewhere, and when you go there, will you not see water bubbles? Some bubbles may be this size; others may be this size. There, can you see anyone who created them?

Questioner: No.

Dadashri: And the bubbles may vary in size, but is there a change in their design? They are half round, and their design and the shape is the same, but the size is not the

same. Likewise, they burst at different times. Now, someone may ask, “Why do these bubbles vary in size?” The answer is, as the water falls, its space changes. The space is not the same. Space does so much work!

Questioner: What you are saying is wonderful, Dada.

Dadashri: Every grain is different in the *khichdee* (an Indian dish made from rice and lentils). Do they look the same? There is a difference in each one. This is because the space of each one is different. Each grain has boiled in its own space.

Just imagine, all of this is based on space. This is a very vast Science; it is a Science that is worth knowing!

The Face Is Based on Space

If the face of every human being were the same, then it would be impossible to identify them. And then our worldly interactions would not function well. Upon leaving the movie theater, it would be next to impossible to identify your husband, wouldn't it?

Questioner: The category of the Self is the same for everyone isn't it, Dada? So why is there a difference in this?

Dadashri: There is always a difference in the space, for every living being. The space in which one person is residing, no one else can come into that space.

Questioner: I see. So can that space not be replaced?

Dadashri: No. It means that, it is because of one's own space that this difference is there. Just look, what a wonderful arrangement it is! The face is according to space; one's height and everything else, is all based on space!

Questioner: Are the differences due to the attributes of the *prakruti*?

Dadashri: All of this is different. Can a father and a son occupy the same space? Would their space be different or not? Or would it coincide? So the body and everything else is on the basis of space. Therefore, as many living beings as there are, there is that much space, and that many faces are all different. Otherwise, you would never be able to find your son if you were to look for him.

And if people were not different, then the husbands and wives would keep getting mixed up. A man's wife would go with another man, and he would go with someone else's wife. How would anyone be recognized if all the faces looked the same?

Just look, there are all kinds of shapes of people, novel shapes. There are so many changes in the shape!

If there were no change in the space, then everyone's faces would look the same. So what a predicament that would be! People would be put in difficulty! How beautifully arranged the world is! No one has created it. It has come about without being created.

Questioner: Very rarely do we get to see photos of two people who look identical.

Dadashri: Not very rarely; there is not a single person like that. Where have you seen two people who look identical?

Questioner: Such photos have been released, just recently such photos have been released. Both look identical.

Dadashri: No, they may appear to be identical, but that is not so, in exactness.

Questioner: Can there be people just like these on other planets?

Dadashri: It is the very same everywhere.

Questioner: Would there be someone exactly the same as him over there? Take Pravinbhai for example, would there be another Pravinbhai just like him over there?

Dadashri: No, no, no. What is the reason for that? The space of every living being is different, therefore the design of every individual is different. No two living beings can live in the same space at the same time. The time may be the same for all, but the space differs. That is why the face cannot be the same for every living being. The cows and buffaloes may all appear the same to you. But no, they cannot be the same, there would definitely be a difference. The reason is, as the space is different, so there would definitely be a difference.

Actually, even the scientists do not know this yet. They would not realize this. This is a place where the intellect cannot reach. It becomes easy once they have been told. The intellect would not reach there at first. But I found the answer. Thereafter, I did not raise questions as to, ‘Why do these differences exist?’ or ‘Why is it like this?’ Some have very large noses, some have flat noses, some have pointed noses, some noses are wide, some may have a nose like this. Have you ever seen people with flat noses? Have you seen them all? There are a wide variety of them.

Questioner: So then why are all the idols of the *Tirthankar* Lords in the temples identical?

Dadashri: They cannot be identical. Idols cannot be identical. The idol of Lord Neminath is always black.

Questioner: Not black; the face, the shape...

Dadashri: That is based on who sculpted them, was it this person [the sculptor] or someone else [space]? Has it been sculpted by space? If space were to sculpt them, each one would be different. It is actually the one with a

chisel who sculpts them. If the stone breaks a little more than required, then he would carve the nose a certain way. He may have intended to shape it one way, but he ends up shaping it another way.

Even Two Leaves of a Tamarind Tree Are Different!

Questioner: There is not a single thing that is identical. You have said that not even two leaves of a tamarind tree are identical.

Dadashri: Nothing is identical.

Questioner: One would definitely not know this, Dada. How would a scientist know this?

Dadashri: They would not. Why is he himself different? So, he thinks that there has to be someone else who is doing the sculpting.

Questioner: Then he gets stuck there, and so he stops thinking about it.

Dadashri: He gets tired and lets go of it. However, this space is 'our' discovery. When I had not yet discovered it, I used to think, 'What are these differences based on? And what properties are there that they remain different?' Then, once the discovery was made, that is when I came to know. Because otherwise, whom would we allow to enter our home if everyone were to look identical? Then it would not be fun either, would it? When the groom arrives at the wedding, they would lose him. Then, someone else would come along. Whereas this is actually running so smoothly, isn't it? Where did all these designs come from? That is a wonder, isn't it!

Questioner: These fingerprints, they are also different for every person.

Dadashri: Yes, they are different.

Questioner: The courts are functioning based on that.

Dadashri: Yes, the courts are functioning based on that. The fingerprint of the thumb acts as a signature; the courts are functioning based on that.

Questioner: Even the lines on people's palms are not identical, are they, Dada? They are all completely different, the lines on the palms are different.

Dadashri: As the space is different, everything is different. Even the hair on the head is different, the nose is different; everything is different.

Questioner: Would two strands of hair which are right next to each other also be different?

Dadashri: Everything is different. The space of both is different, isn't it! The space for all is different. Even the two eyes are different, aren't they? The space for both is different. The two ears are different; one ear may be hearing well while the other may be slightly deaf.

As the space is different, there are differences in every individual. So, a certain number of people become soldiers, a certain number become carpenters, a certain number become women; that is the kind of 'crop' that would yield. How wonderful is this *vyavasthit*!

Examine It Very Minutely

Questioner: We say that there is life (*jeev*) even in the vegetation. Now, the taste of all the mangoes on a mango tree is identical. Whereas in humans, if someone has five children, the thoughts, speech, and actions of all five children varies.

Dadashri: Even in the mangoes, there are differences. You do not have the capacity to examine it so minutely, you do not have the capacity to understand that. Every mango

has a different taste. There is a difference even in every leaf. They may look the same, they may smell the same, but there is some difference. This is because, the law of the world is that as there is a change in space, there will inevitably be differences. Did you understand?

Questioner: Yes.

Dadashri: You can see the differences within all human beings, but the cows and buffaloes cannot see them. To the cows, all humans appear to be the same. Similarly, we cannot see the differences in these leaves, in these mangoes. For everything, as the space changes, there will definitely be differences. This space is different, that space is different. Did you understand the law of this Science? There will be a difference when there is a change in space, and also when there is a change in time.

If you were to make *rotli* (flat bread) right now, the taste of the first *rotli* would be different and the taste of the second *rotli* would be different. They may all appear similar, but you do not have the capacity to examine it so minutely, so you don't have the ability to investigate it in that detail. The person making it is the same, the place is the same, but the time keeps changing, doesn't it! So there will definitely be a change in the taste. That is indeed why some people become famous for their savory fritters. Why is that? Hey, what does he do differently with the savory fritters? It is his intent, the time, and the space. So this is how the world functions. As the time and the space changes, everything else will definitely change. Our intent changes. Say this lady was making *rotli* right now. While making the first two, she feels, 'I want to feed them the best *rotli* today.' Just then, along comes an acquaintance. Upon seeing the person, her intent spoils, 'What is he doing here?' From that moment on, the *rotlis* become ruined, even if the dough is the very same. No two roses are identical. There is a change in each

flower. You cannot see that subtlety. As there is a change in the *kshetra*, there are all these differences.

No living being (*jeev*) resides within another living being. And if there is one, say it is in a subtle form, yet it is not inside the living being, it is outside the living being; it is inside the body of that living being, but it is not inside the living being itself. Meaning that, the place, the space that each individual has, the space that one has occupied, there is no other [living being] within that space, hence as each one's space is different, consequently each individual's effort would be different, each individual's work would be different. Everyone's circumstances are different and so everything happens according to the circumstances.

If extra fertilizer has fallen on one spot, then the plants there will thrive and grow bigger, whereas if no fertilizer fell on another spot, then the plant there would be small. If there is a hole in one place, and if water has become logged there, then the plants growing there will wilt away. This is how the world is. Meaning that, this world is one that is full of differences. Did you understand some of this?

The Same Speech, the Same Time, a Different Space!

When I speak, everyone hears the same thing at the same time. So everyone receives the same content. But why does there end up being a variation [in understanding]? It all happens due to the space the body has occupied. No one else is sitting in the place where you are sitting, right? The space where you are sitting, the other person's space, everyone's space is different, isn't it? Is the space different or not?

Questioner: The place is different.

Dadashri: The seating is different, yet they are listening to the same thing. Everyone is listening at the same time, but they are not listening in the same space.

They are listening at the same time, and there is only one person who is doing the talking. For all the one hundred thousand people, the timing is the very same. When ‘we’ are speaking, it all appears to be the same, yet as the space is different, everything will end up being different. Therefore, if the space becomes the same, then everything else will become the same. So, people become perplexed, ‘Why is it like this? Why is it all different?’ That is what people ask.

The intent arises according to the place, moreover the one who is within is different, so the space remains different, and that is why different kinds of intents arise. I may say one thing, but a different kind of intent may arise within both, you and this other person; they are different for both. For some, a contradiction may arise that, ‘What Dada is saying is wrong.’ Therefore, everything is dependent on space. As the space is different for everyone, therefore it brings about a different effect for each person. That is why what each person grasps is different.

So there is One’s existence (*astitva*) and there is [the element of] Space. Whereas with regards to the original location [the original Self], fundamentally in One’s own realm [of the Self], there is no difference in that space.

Where Does Niyati Come Into Play In This?

Questioner: These two boys were to attain a certain amount of knowledge from this man and so they did. The man is speaking the same speech, yet the fifteen other people that are around remain unaffected by it. So for these two boys, it happened because it was meant to happen. Therefore, that is *niyati* (the level of spiritual development of a soul as it progresses naturally on the track of evolution), isn’t it?

Dadashri: No, that is not *niyati*. *Niyati* applies only when the space is the same. If everyone were to be in the same space, then *niyati* would apply. In fact, the space is

different for each one. *Niyati* does not apply at all. *Niyati* is actually one of the factors.

Questioner: So then why the disparity?

Dadashri: This itself is the law of *niyati*. *Niyati* means that the flow [of evolution of a soul] continues to move ahead. The flow is like these policemen marching in lines of a hundred. In our case, a person may be sitting here right now, then he gets up and moves further up, so another person comes to sit where he was originally sitting. So the space is different for every individual, isn't it! The space of each person who is sitting here right now is different, isn't it!

Questioner: The fact that everyone gets a different space, on what basis is that?

Dadashri: It is on the basis of *niyati*. What is the theory of *niyati* (*niyativaad*)? One's state in *niyati* begins from the moment a *jeev* (living being) comes from *avyavahaar rashi* (a state of uncategorized souls that have not yet entered worldly interactions) into *vyavahaar rashi* (worldly nomenclature). One remains in that state until liberation is attained. *Niyati* means that whatever mile [of spiritual development] a living being is on, it will have the relative knowledge and vision (*gnan-darshan*) of that mile only.

Questioner: And is *niyati* also the basis for the *kshetra*?

Dadashri: Yes, *niyati* is also the basis for that. For everyone, the external space is subject to *niyati*. Furthermore, *niyati* alone is not able to do all of this. If it were *niyati* alone, then no other solution would be needed in the world. However, after acquiring the space, this egoism does all the work.

Questioner: Is the process of attaining liberation also dependent on *niyati*?

Dadashri: Whatever space there is, it is dependent upon *niyati*. The instrumental entity (*nimit*) through which the process of bondage is occurring, is also the very same instrumental entity through which the process of liberation goes on. Therefore, *niyati* has nothing to do with this. *Niyati* just provides you with the space and all other such adjustments in the interim. *Niyati* is at work, but *niyati* is the same for everyone, in equal proportions. If a hundred people have set out, then there should be space for a hundred people to stand in, shouldn't there? As one has a physical body, one needs that much space to stand in. And the self certainly has its own place, because as long as it is the worldly self, it will inevitably occupy space!

Questioner: *Niyati* is also involved in the process of becoming bound, isn't it, Dada?

Dadashri: *Niyati* is not instrumental in the process of becoming bound. *Niyati* is actually helpful; it is helpful even in the process of becoming bound, and it is helpful even in the process of becoming liberated. *Niyati* does not actually cause any problems.

Questioner: So every living being would definitely be passing through that space, wouldn't it?

Dadashri: Definitely. When one reaches the sixteenth mile, then whatever was the state of the previous living being at that point, that is the very same state that he will attain.

Questioner: Is it the case that every living being must pass through that mile, and every living being will have the exact same experience?

Dadashri: Yes. When a living being comes to a certain step on the sixteenth mile, he has a certain experience that he gains from it; now, if another living being encounters the very same step, then he too will have the same experience.

The Rule of Binding the Realm of Existence for the Next Life...

Questioner: When is that place, what you refer to as space, decided? Is it at the time of birth?

Dadashri: Forty-eight minutes before the time of death. At the time of death, a balance sheet of one's entire life gets tallied, and that too, in the last forty-eight minutes... If those forty-eight minutes are taken care of [spent in awareness as the Self,] then the person's spiritual work will be accomplished.

Questioner: So how is one to understand reincarnation (*punarjanma*)?

Dadashri: No one, not even God, has any involvement with reincarnation; it is one's karmic account. Everyone's karmic accounts are different. Why are the karmic accounts not the same? This is because, of all those who are sitting here, are they all sitting in different places or not? Therefore, the space is different for each one, subsequently their karma are different. So, their karmic accounts are entirely different. And as one expresses egoism, he binds nothing but merit and demerit karma, for which he has to take birth again to suffer their effects.

Questioner: Just today, while sitting on the bus, I was thinking about how everyone's faces are so different, there is no resemblance whatsoever.

Dadashri: No, but this clarification that I have given is a very significant clarification. It is because the space is different that the faces are different, and that is why the worldly life is carrying on.

Why Isn't There Just One Religion?

Questioner: Why have various types of religions (*dharma*) emerged?

Dadashri: The space that people occupy varies, so their thoughts differ, that is why various types of religions have emerged.

Questioner: Dada, the true *dharma* of humans is *Sat Chit Anand* (to be the Self; to be in the form of eternal Knowledge and Vision and bliss), so then why are there so many religions? And when will all these religions become one?

Dadashri: When everyone's faces become identical that is when all the religions will become one. You may say, "This should not be used," whereas the other person will say, "This should be used." The minds are different, the faces are different, the space is different. The space for everyone sitting here is different, isn't it! As long as the space is different, there cannot be one religion.

Questioner: So when would they become one?

Dadashri: The space can never become one. So however many people come into this space in this way, those many people will attain the Self and will leave [worldly life] quickly. Until then, people will have to indeed continue suffering in the 'heat'. Some may have a higher degree of 'fever', while others may have a lesser degree of 'fever'.

Questioner: We worship different forms and use different names and call out to Him [a particular God]. In that, when we observe all such things as the affinity towards Him, and the formation of that [religion], what is all that?

Dadashri: These are in fact varieties of the relative. There are infinite types of varieties. This is because, as every living being occupies a different space, there are endless types of varieties.

Questioner: The reason for each individual's face being different is the space, but I do not quite understand

the link that because of this reason this is the effect that has come about. How did that come to be?

Dadashri: The fundamental factor is space, nothing else. Now, how does this work in this scenario? In this, the causes are set in such a way that space is 50 % of the causal factor and the remaining 50% are due to the other things. But whatever has the higher percentage is what is normally considered to be the cause. One cannot say that only one thing is the cause, that space alone is the cause, but the reason ‘we’ say that space is the fundamental factor is that space represents 50% of the cause.

Nature Controls Even Karma!

Questioner: Whatever space one acquires, is it bound through one’s karma?

Dadashri: Yes, that is all indeed due to karma. The *dravya*, the *kshetra*, the time, and the intent are all bound through karma indeed. One acquires a *kshetra* based on that. Right now, the fact that you are sitting in this *kshetra*, that is your karmic account for sure. So all of the karma is pre-arranged. But who controls this karma? Nature controls it.

This space that you are sitting in, did you know that this is the exact space you would be sitting in? Did you know that Dada will be talking to you at this time?

Questioner: No.

Dadashri: *Vyavasthit* brings together all these circumstances, and our work gets done. There is no need for God in all of this.

Questioner: Through which causes do the circumstances come together?

Dadashri: Say you do not drink alcohol, but if you were to say right now that it is good to drink alcohol, or

that there is nothing wrong with drinking alcohol, then you will encounter the circumstance of [drinking] alcohol [in your next life]. Therefore, everything in this world that has come together for you is on account of your *bhaav* (belief; intent). You alone, you are whole and sole responsible for your life. Nobody else is responsible. God is not responsible for your life. God does not do anything; He is residing within, *vitaraag* (absolutely free from all attachment and abhorrence).

Knowledge and Space Are the Basis of Illusory Effort

Now, you may never be stealing, but one day you may be sitting somewhere in public, at which time all your discharging karma is good for the most part, but a man sitting nearby gets up and goes outside, leaving some gold and precious jewelry lying around. So an intent to steal them arises in your mind. So that is considered as a negative *purusharth* (illusory effort; karmic cause) arising, even though you do not steal the jewelry. The fact that this intent arose is considered negative *purusharth*.

Questioner: Meaning that a seed has been sown once again. Now, that happened through the push of an evidence, didn't it?

Dadashri: No, it happened due to the negative *purusharth*. It is only on account of the *nimit* that you went there and left from there, but you are the one doing the negative *purusharth*.

Questioner: This is where I had the confusion; I could not find a solution in my mind that if this intent that arises within is due to the push of an evidence, then that too cannot be in our control.

Dadashri: No, it is not like that. Of course that is definitely in your control! Why do you not fall into a well?

Questioner: Those who want to fall in it, do so, Dada.

Dadashri: They may do so, but why doesn't anyone else? The negative-positive intents that arise are dependent upon today's knowledge. As one becomes more cultured, he does not greatly like the intent of hitting others, does he?

Questioner: Yes, that is not to be found.

Dadashri: There is not much killing and stealing in developed cultures, is there? They may be stealing at a subtle level, but there is no overt stealing. This is because all of those people have come to that state having done the *purusharth* to put an end to [overt] stealing.

Questioner: That *purusharth* that they do...

Dadashri: That is illusory effort (*bhrant purusharth*).

Questioner: For those who have not attained *Gnan*, the automatic *purusharth* that is happening of moving from ill intents towards good intents, is that...

Dadashri: It is never automatic in that sense. There definitely is knowledge behind the illusory effort; it is worldly knowledge. Worldly knowledge is indeed there as long as one has not attained the Knowledge of the Self. So, when you hit someone, that knowledge becomes the cause of teaching him that he should not fight again.

So he attains that knowledge. He would not have attained that knowledge had you not hit him. One cannot see one's own mistakes, can he! It is only when he takes a big beating that he will realize, 'This is the result of the mistake I had made.' So then he will not make that mistake again.

Questioner: In any such incident that has happened, the push of the instrumental evidence causes the intent to arise within, then does that also happen because of such knowledge or does it happen naturally?

Dadashri: It happens based on the knowledge; not nature or anything like that. You are indeed the projector, and this is the projection. Whatever you do, you will receive the effect of that one after another... Now, on what basis does one project? The answer is, it is based on the relative knowledge one attains.

Questioner: Yes, but why does everyone not attain the same knowledge? From a single circumstance that arises, the knowledge that everyone attains is different, why is that?

Dadashri: That will remain different right until the end. This is because everyone's seat is different; the space is different; so it will certainly remain different. The differences in thinking will remain right until the end. Time and everything else is the same, but the space is different. Yes, otherwise everything was indeed *niyati* (the level of spiritual development of a soul as it progresses naturally on the track of evolution). If it were to be *niyati* alone, then the entire world would be dependent upon *niyati*. However, nature has not allowed anyone to become arrogant. No one can claim, "I did it."

As the time is not fixed, therefore the thoughts are not fixed either; everyone's thoughts are different. It is the space alone that is the only thing that is different, nothing else is different.

The eternal element which this body is made up of, is the same eternal element that the cows and buffaloes are made up of. It is the very same eternal element; it is only due to the difference in the space that there is a difference in these intents. And as there is a difference in the intents, this entire world has come into being. Did you understand what is in your control?

Questioner: Thinking or giving rise to intents is in our control.

Dadashri: You should turn them around.

Questioner: However much space is predetermined, one will receive in accordance with that, won't he?

Dadashri: The space is different. Two people cannot sit in the same place, can they!

Questioner: That is true, and a person has at least something of his own, doesn't he?

Dadashri: Furthermore, it is his *bhaav* (belief; intent) that is considered his own. That is referred to as his *bhaav*. There is the *dravya*, the *kshetra*, the time, and the intent. So time is of just one type; the *dravya* meaning the I (*hu*), is of just one type. However, this is his *bhaav*, the *bhaav* of the one acquiring the Knowledge of the Self [during *Gnan vidhi*], and this place; the place affects one and the *bhaav* affects one; both give rise to an effect. The Knowledge is of only one type.

Questioner: Does the effect arise from the charge karma (*bhaavkarma*)?

Dadashri: Yes, but what is the charge karma based on? It is based on space.

Questioner: Then what is space based on, Dada?

Dadashri: [The eternal element of] Space is not based on anything at all, it is free of support (*niradhaar*). 'Space' is actually its own place indeed; that is Space itself. 'Space' means *aakash*. 'Space' is certainly there, but in whichever part of space this one [the developing I] comes, in that part of space, this kind of effect will take place.

The Antahkaran Is Also Based on Space

Questioner: Are the mind, intellect, and *chit* active because of the presence of the Self?

Dadashri: Yes, all of this is being sustained because of the presence of the Self. It has all arisen due to Its presence, and it is due to that too that it is all being sustained.

Questioner: So none of them are independent?

Dadashri: None of them are independent at all.

Questioner: Now if the mind, intellect, *chit*, and ego are active because of the presence of the Self, then why don't they work in the same way for everyone?

Dadashri: That cannot happen, everyone's space is different, isn't it! If the space were to be the same for everyone, then it can happen.

The space is different for every living being, that is why everyone sees things differently. Due to that, upon having different *bhaav* (belief; intent) everyone attracts different *parmanu*. That is why they acquire different forms.

Space Changes By Changing the Bhaav

Questioner: Every individual has a different experience; how can that be? Why does that happen?

Dadashri: It is because the space is different. There is a difference in the space.

If the space were to be the same, then the *bhaav* would be the same. So if there is a fetus growing in the mother's womb, then both would have the same *bhaav*, as their space is the same. And based on the space, the intent changes. If you go to a certain place, you may get thoughts of violence. If you go to some other place, while interacting with a person, selfish thoughts related to money will arise, or some other thoughts will arise. All kinds of thoughts will change according to the place. So based on the *kshetra*, the *bhaav* changes and everything moves forward according to the *bhaav*.

Questioner: But the fact that each person gets a different space, there must also be some reason for that, mustn't there?

Dadashri: Yes, there is a reason even for that.

Questioner: What is the reason?

Dadashri: The reason for that is the karmic accounts of one's past life.

Questioner: One acquires the space in accordance with that, so the *bhaav* would arise accordingly.

Dadashri: And one should definitely receive a space. As each one has a karmic account, each one should definitely receive a space.

Questioner: What should we do right now so that we acquire a better space in the next life?

Dadashri: Yes, you should change your *bhaav*; [the *bhaav* should arise that,] 'How can I give happiness to everyone?' If you have the *bhaav* to give happiness even to the one who hurts you, then you will acquire very good things in the next life.

Only a Jeweler Can Recognize a Diamond!

Questioner: Then why does everyone have different suspicions?

Dadashri: That is because everyone has a different space, and every space is different. If the space were the same, then different things would not arise for everyone. Different things arise for everyone because the space is different. And everyone has to occupy a space, don't they? Wouldn't they need to occupy different spaces? What do you think?

Questioner: That is true, but for that too...

Dadashri: It is because the space is different that everything appears different to us. And if the space were the same, then the same kind of *bhaav* would arise for everyone. This is because the time would be the same for everyone.

All the *ladoos* (ball-shaped Indian dessert) may be from the same batch, yet they taste different to everyone; isn't that interesting! A person may be as good as gold, yet everyone's opinion about him differs.

The *dravya*, the *kshetra*, the time, and the intent. These people [on the *Kramik* path] refer to it as *kshetra*, whereas 'we' [in *Akram*] refer to it as space, so that gave rise to confusion. So people tell me that they have never heard of the word 'space'.

Questioner: No, but You explained it in exactness, Dada. By explaining it this way, we understand it properly.

Dadashri: You can understand it completely, such that you will not have to ask about it again, will you! Not only will you not have to ask, but you will also not have any doubts as to why everyone's faces and other things differ. If someone were to shove doubt in your mind by asking, 'You say that God is not the creator, but then why are everyone's faces different?' Then you would be lost for words! You would start scratching your head! [However] If you've heard about this just once, then no one can make you be at a loss for words, can they? Those who want to disconcert you, know many tactics.

For how long did you recall all this discussion about space at night?

Questioner: It lasted up until now.

Dadashri: Whereas as soon as these people leave, they'll forget about it.

Questioner: But how can they forget this?

Dadashri: No, but these people forget everything. Where does the *chit* of people dwell? ‘Once we reach home, we’ll have those fenugreek fritters which were made; with some tea and all that.’ People’s attention is not very focused on this for the most part. Their attention is focused for the most part on the ‘chutney’ [the trivial worldly things]. Some may have the desire to go to the movies...

Whereas for someone like this fellow here, who does not want anything at all, the *chit* remains focused only on this. Has everyone understood space now? It doesn’t take long to forget it, isn’t it? Whereas you remembered it all night long!

Questioner: For me, up until now, the only film that has been running in my mind is, ‘What an amazing point this Dada has revealed!’

Dadashri: Whereas for the others, it lasts only for as long as they hear it, and nothing thereafter. As soon as they leave, they are back to how they were before!

One should have the eye of a diamond expert; however much you develop the expertise in identifying a diamond, that much you will be able to recognize it. If you have not yet developed such expertise, then you will lose out on everything.

Questioner: This brings us back to the same point; one will recognize it based on one’s space.

Dadashri: That’s it, one recognizes it based on one’s space. Very few people have a little bit of expertise in diamonds but even then they have not become completely professional jewelers. This is because, say we try to sell a diamond here in Baroda itself, and we ask all the jewelers in Vadodara, then some would give a quote for a thousand, some would say one thousand and fifty, and some would say

nine hundred and fifty; but it would be within that range. Whereas if we were to take the same diamond to Mumbai, then they would give a quote for eighteen hundred. And if we were to take the very same diamond to Madras, they would give a quote for twenty-five hundred. And if we were to take the very same diamond to Paris, they would give a quote for seven thousand...

Questioner: How would the word ‘space’ have come to You? Many people have not understood this word ‘space’. Many influential people have used it, those who speak English have used this word, they have said that as long as there is space, there is no liberation.

Dadashri: That is correct, what they are saying is correct.



[6]

Worldly Life Means a Business Partnership of the Six Eternal Elements

The Six Partners

There are six partners in this body. Six partners have come together to run this worldly life. The universe is filled with the six eternal elements only! These six partners have formed a ‘limited company’. Who do you think are the six partners?

Questioner: Inanimate matter (*parmanu*) [*jada*].

Dadashri: What else?

Questioner: ‘Space’ (*aakash*), then Time (*kaal*).

Dadashri: That’s three, then what else?

Questioner: The eternal element that supports motion (*gatisahayak tattva*), the eternal element that supports inertia (*sthitisahayak tattva*), and the Self (*Atma*).

Dadashri: Yes, these six get together and say, “Let’s form a partnership and start up a business.” All of this is a business deal of the six partners. All six are running the business in a partnership; they have formed a corporation.

Space Gave Them a Place

These six partners say, “We want to start up a business.”

So then they all get together and ask, “Hey, but where is the space to do so? We’ll need a compound, won’t we? A place for our factory.” Would that not be needed if we wanted to start up a factory?

Questioner: It would be needed.

Dadashri: Now the Self asks, “Whose place is this?” To which Space replies, “This entire place is mine, however much we need. There is unlimited space, however much we want to use. The space is all mine, so go ahead.” It’s just like when people say, “If we want to build a factory, then I’ll provide the land. You provide everything else, I won’t put any cash in the business.” ‘Space’ provided the place [in this partnership]. In this way, Space became one of the partners.

The Goods Belong to Inanimate Matter

So then, what about the goods that are needed? Who would be the supplier of that? The answer is, *Parmanu*. The eternal element of inanimate matter is just the supplier. The one who has the matter says, “Whatever stock you need, just call me. I will supply you with everything.” Hence, the stock is provided entirely by the *Parmanu*, the eternal element that has form. Then the *Parmanu* says, “All the material that you need will be provided by me, but that will be without ‘carting’ [transportation] charges. I do not do ‘carting’. The responsibility of transporting it will not fall on my head.” So the eternal element that does the ‘carting’ is moreover different.

The Eternal Element That Supports Motion Does the Carting

So we tell the supplier, “Why don’t you just drop it off over here!” He responds, “No, assign a contractor to do the ‘carting’, that is not our job. Ask for whatever goods you need, then assign it to the ‘carting’ department.” So

who does the ‘carting’? It is the eternal element referred to as *gatisahayak* (the eternal element that supports motion). The element that supports motion does all the ‘carting’, it picks up all the supplies and delivers them. So is this the one responsible for transporting everything? The answer is, yes, we tell the ‘carting’ contractor, “Please pick up the stock and drop it off.” The ‘carting’ is done by the element that supports motion, so it will pick up whatever stock there is and drop it off, that is all. The one who picks up and delivers the stock is the eternal element that supports motion. The element that supports motion says, “I will provide the ‘carting’.” So, this one, the eternal element that supports motion, became the third partner.

The Eternal Element That Supports Inertia Does the Storing

And the fourth partner is the eternal element that supports inertia (*sthitisahayak*). Once the one doing the ‘carting’ starts to ‘cart’ the stock, he will keep on moving, so if he doesn’t stop, then how will we unload the stock? So the eternal element that supports inertia is the one that helps him. The one bringing the stock will bring it, the one taking it away will take it away; the ‘carting’, the cleaning and all that will be done automatically. And the element that supports inertia says, “Let’s store the stock in one place in a storage room.” So the element that supports inertia does both, the unloading and the storing of the stock.

The Management Is Done by the Eternal Element of Time

Questioner: ‘Time’ is left, Time! What is the function of the eternal element of Time?

Dadashri: As far as Time is concerned, say something needs to be delivered by a certain deadline, so all the work should be completed within that set time period. So, Time

does its work. 'Time' says, "The management is all mine." 'Time', the atoms of Time, they bring together all the circumstantial evidences [to complete the work].

Questioner: Dada, so the action and its reaction, does that happen on the basis of the atoms of Time?

Dadashri: No, that does not happen because of them; however, based on that, it can be deduced that, 'This has become old, and this is new.' 'Time' consists of atoms of Time. Now Time says, "On what basis will this be decided?" To which the answer is, "It will be based on me. I will keep turning the new into old." So Time tells the manager, "You then have to discard it. It is my business to turn the new into old." So Time's function is management.

The Supervisor of All, the Eternal Element of the Self!

Amongst all of those partners, the eternal element of the Self keeps a watch on everyone. 'It' keeps a watch on everything that is happening and on everyone. So like a supervisor, It does not have to 'do' anything. All It has to 'do' is supervise. That is the function of the eternal element of the Self in this. What are It's duties in the partnership of the six? 'It' has to supervise. 'It' is not supposed to talk to or scold anyone, or do anything like that at all. 'It' does not have to transport goods back and forth, nothing like that at all. The only thing the Self has to do is to keep a watch on everyone, as to, 'How is all of this working out?' If there is a mistake happening, It is to make them aware of that and explain it to them. All You [the Self] have to do is to observe how everything is working out. 'You' have to oversee everything; for example, "Hey, how come there was a delay in transporting this?" That is all, You do not have to reprimand. Observe; You simply have to keep Seeing only. 'You' simply have to keep Seeing the work that all the

others are doing. Keep overseeing the others. Do not scold anyone; do not do anything like that. What is Your function? It is to keep overseeing all the others. Overseeing is Your role. The arrangement is under the control of someone else. 'Your' job is that of a superintendent, of simply Seeing and Knowing, that is all. Do not get involved in anything else. The eternal element that keeps a watch on all such things like, what stock came in and what stock left, is the Self; that is who You Yourself are.

This Is How the Business Functions With the Six Partners

This is a business that all these eternal elements have started up. There are six partners, of which Space provides the place, and each of the remaining five partners have their own function; that is how they started this partnership.

There are six eternal partners in this world. The element of the Self is also a partner, the element of inanimate matter is also a partner, then the element that supports motion is a partner, the element that supports inertia is a partner, the one that provides the space is a partner too. 'Time' is a partner. Each one has its own function in this. They have made a demarcation of their individual work. And the Self's function is to observe all of this, Its function is to oversee everything. That was the extent of Its partnership. It was only to the extent of overseeing. Instead, it started to claim, "This is mine, this is mine." It took over everything entirely [by claiming], "What are all of you doing? I am indeed the one doing everything, how could all of this happen without me?"

Amongst these six partners, the Self is a one-sixth partner. And yet it claims, "I am indeed the one doing all of this." So the other five partners have become outraged, so they take vicious revenge. Would they get outraged or not?

Why don't you tell the truth? It has taken all the credit for itself by claiming, "I am the only one doing everything." So the other partners say, "Hey, we are doing all the work and you are taking all the credit for it!"

The Self Has Taken on the Ownership

So, one of them says, "Where were you before? I am the one doing the 'carting'." Then another one says, "Hey, the stock is mine." Yet another says, "Hey, the place is mine, so why are you kicking up a fuss amidst this?" And yet another says, "What do you have to do with this? Hey, at present, we are responsible for all of these things." The five other partners say, "Who runs everything when you are asleep? Are we not partners? We are all equal partners."

So, all of the eternal elements are doing their respective work. In the midst of that, we [the self that has deviated from its inherent nature] ourselves claim, "This is I. I did this. I did this. I did this. This is mine." By claiming, "This is mine," the partnership of all the other partners is negated and so all of them have filed lawsuits. Now tell me, can anyone be happy when lawsuits are filed? If the business is functioning with everyone's presence, then shouldn't we acknowledge their partnership by saying, "Dear fellow, you did this work!"

Those other partners are not inconsequential. What are they like? They will say, "Bring it on, we will even take your father to task!" So they keep on retaliating, and the lawsuits carry on. They even manage to find attorneys like this gentleman here. When the attorneys take one side, then discord arises within the other. The conflicts, the disputes, all keep carrying on within.

Worldly Life Arose Through Visheshbhaav

Now tell me, wouldn't an attorney need to be hired?

So the other partners hired an attorney like this gentleman here.

Questioner: But Dada, we had one clause in our arbitration, that if we meet a *Gnani*, then He will help us settle the matter; that was acceptable to all.

Dadashri: [The thought may arise in you,] ‘But why is this dispute taking place? I am the only one here. So then, who is nagging and complaining from within right now? Why don’t you let me sleep right now?’ But they will not let you sleep. Has this not happened before? Have you not experienced it?

Questioner: It goes on; oh it goes on a lot!

Dadashri: Are you experienced in that? Are you an expert?

Questioner: Experienced, but not an expert. I see the dispute going on, the dispute goes on for a long time.

Dadashri: Well, I had actually become an expert. I would not be able to sleep at all; how could sleep come? Until the *Gnan* had not manifested, I would not be able to sleep well. I lost my reputation because of that. As if I had a great reputation! Although I had only about ten acres of land and a roof over my head, yet the amount of pompousness I had was as if I were the governor of Khambhaat [a province in Gujarat]! Moreover, I would not even obey the governor of Khambhaat. I was such that I would not even obey the king Gaekwad [He was king of the state of Baroda from 1875 to 1939 and brought great reforms during his rule.]!

Questioner: It is written in one of the *Aptavanis* (a series of fourteen volumes compiled from Dadashri’s speech) that the other eternal elements have discord with the pure Soul, so how did You make those eternal elements agreeable?

Dadashri: After One attains the Knowledge of the Self, they become agreeable. If ignorance of the Self prevails, then they will disregard you. When one does egoism, the other eternal elements say, “Is this yours alone? We all have a partnership in this.” And when *Gnan* is attained, the ego departs, so all the rest become pure. All of these disputes exist because of ignorance of One’s own Self. It is because of ignorance that the self ends up taking on the entire ownership. There are six partners, yet the self alone says, “This is mine, I am indeed the owner.”

The *visheshbhaav* (an assumed identification with that which is not One’s own) that has arisen, the egoism that has arisen, is not within the Self. The Self has remained the very same, but as these two [inanimate matter and the Self] came together, the *visheshbhaav* arose, so the belief of ‘I am doing it’ arose. That is why all these disputes are going on. That is why when One separates from them, when One realizes this [One’s real form as the Self], then One no longer does such things [like expressing egoism]. Then disputes will not remain. All of this, the quarrels carry on in the worldly arena because of ignorance of the Self.

Now, all the other partners have become upset. They have filed a lawsuit, they keep retaliating and giving one [the self] a beating. Now, one does not know how to become free from that. The self feels, “All these others are bad.” But no, hey you, mortal one, why don’t You [the Self] separate from them, otherwise you will suffer. Hence, ‘we’ release the Self from this entanglement.

In this body, in this ‘shop’ called ‘Chandubhai’, You were one of the six partners, and you ended up taking over their part of the partnership with the belief, ‘I indeed am Chandubhai, and I am doing everything.’ All these disputes are because of this. And now You have taken Your share out of the partnership, so You are released. ‘You’ were supposed

to simply keep Seeing; why would You then stick your hand into that?

God Is a One-Sixth Partner in This

Questioner: By giving this example, You have made a significant point about the six eternal elements.

Dadashri: It is a very significant point. It is only when there are six eternal elements in a body that a body can form. Now by 'six eternal elements' it means that there are six partners in this body.

No one in this world can claim, "I am doing this!" No one has a right to say so. Not even God [the Self] can claim, "I have made this!" If God were to say, "I have made this," then the other eternal elements would say, "Go ahead then, create another world, we are moving aside." And if they move aside, then God would end up twiddling his thumbs! Now, if the other eternal elements were to become arrogant, then God would say, "I am moving aside." So then the other eternal elements would say, "No sir, we all have an equal right!" This is actually an equal partnership of all six eternal elements. Therefore, God is not the universe, and the universe is not God.

Questioner: It is said that there is no God. All of this is merely a natural process.

Dadashri: No, no, that is a hundred percent wrong. God is a one-sixth partner in this universe. 'He' is not the owner, He is one of the partners.

Questioner: So are You saying that where there is a living being, where there is the Self, there God has one-sixth of the partnership?

Dadashri: God is in every creature, whether visible or invisible, not in [man-made] creation. There is no God in [man-made] creation.

In order to make this body function, there are six partners. One is God, and there are five others. Now God is saying, “I am doing everything,” and that is why the dispute is going on in ‘court’. Those five other partners have filed a lawsuit in ‘court’.

The Internal Quarrels!

These six partners are within this body. If we ask, “Why does divisiveness due to difference of opinion (*matbhed*) arise internally?” Would divisiveness due to difference of opinion arise within us or not? One side may be saying something like this, and the other side is saying something like that; would they speak thus or not?

There should be no divisiveness due to differences of opinion of any kind within the entire body. There should be no divisiveness due to difference of opinion in the body. People make it a priority to get rid of divisiveness due to difference of opinion in India. However, there should be no divisiveness due to difference of opinion internally. And if it were to arise internally, then it would be a fiasco. Then there would be tension. What would happen next? Compression would arise, wouldn't it?

Questioner: What does it mean to have divisiveness due to difference of opinion internally? Please explain this using an example.

Dadashri: Say Chandubhai greets someone; upon seeing that person, he says, “Come in, come in.” But internally something speaks [the thought arises in the mind], ‘What does this worthless person want?’ On the contrary, this is what is being spoken internally. Does it ever happen that some third entity says something quite absurd sometimes?

Questioner: Not just sometimes, it happens almost every time.

Dadashri: Daily?

Questioner: After having invited them in by mistake, we feel, ‘Darn, why did I invite him in?’

Dadashri: So this divisiveness due to difference of opinion is everywhere. In the home, internally, there are disputes and divisiveness due to difference of opinion. It is just recently, after You have been given *Gnan* that they have decreased. Otherwise, before that, the chaos used to persist all day long. [You may ask,] “Hey, what have I done to you that all of you are fighting in my home?” To which they respond, “Don’t you know how you have caused us damage? All six partners have an equal share in the business, yet you are claiming, ‘I did it.’ That is not acceptable to us.” All these quarrels are due to this.

You are saying, “I did it.” Do not speak in this way. You may casually [‘dramatically’] say, “I did it,” in your worldly interactions. However, in saying, “I did it,” you are not too much at fault. Everything is scientific circumstantial evidence. Everyone is collectively involved. Instead, you have become adamant that, “I alone have done everything,” and on top of that, you have actually believed that to be fact in your mind, you have actually ousted all the other partners. And that is why the other partners are bickering, quarreling, fighting, wreaking havoc, and creating chaos within. So, when this ‘I-ness’ goes away, there will be no quarrel of any kind. See, haven’t all the quarrels decreased? Yes... Otherwise, it was all about, “I, I, I...” Even this businessman had a lot of such quarrels going on within, isn’t it? They have all decreased now, haven’t they?

Questioner: Yes, Dada.

Dadashri: This is because the Self is not the only one doing over here, all of them are coming together and doing it collectively. They are all partners. But what would happen

if the Self alone were to take all the credit? That is why, now [after *Gnan*] You feel, ‘There is not as much quarrelling as there was before!’ There is not as much as before, is there?

Questioner: No, Dada.

Dadashri: Gradually, even that will come to a stop. For this man here, there used to be a war going on, it used to go on like the quarrels between India and Pakistan; all of that has stopped. Now, it is very mild within, one quarrel may arise with this one, two quarrels may arise with that one, things like that. A dispute may arise from here or from there, so then it goes on for a bit.

Questioner: But Dada, what were the other five partners going to do if the Self were not there?

Dadashri: You cannot speak that way. Those five would say, “If even one of us were not present, You would fall apart.”

Questioner: So then where do the other five eternal elements go when the Self goes to *moksha*?

Dadashri: They are enjoying their independent happiness in their own way. They have not incurred any loss.

Questioner: But the partnership is because of the Self, isn’t it?

Dadashri: No, it is not because of It. Not one of them is dependent on the others, not one of them relies on the help of the others, not one of them incurs a loss on account of the others, not one of them pushes the others, not one of them helps the others, not one of them obliges the others; nothing at all. It is simply the ego that has arisen, which claims, “I did it.” And when the ego gets uprooted, even that is recognized immediately, isn’t it?

Questioner: It is recognized immediately.

Dadashri: See, haven't all of the quarrels decreased within? You don't have many quarrels anymore, do you?

There are just six partners in everyone. There are six partners in a rose too, but there is no quarreling. However, the moment one becomes the owner of the five sense organs, the punches start to be thrown. Whereas in a rose, all six are equal. That is why the leaves are the same, the fragrance is the same. As You clear [the files] with equanimity, as You prevail only as the Knower-Seer, the rest of the five partners will behave properly, they will do their work properly. They will not complain.

How can people understand such a world? It is only when one gets the clarification of 'Who is the doer?' and 'Who am I really?', that is when 'we' can tell him [the developing 'I'], "Dear fellow, Your inherent nature is that of the continuous Knower, You should keep Seeing. *Vyavasthit* (result of scientific circumstantial evidence) is the doer." 'We' explain this to You, don't 'we'? Only then does ultimate closure come about.

The Six Became Twelve and...

The name of this 'shop' is 'Chandubhai'. But who is Your own? There are six partners in this 'shop', but you are the only one who latches on, saying, "It is indeed mine, it is indeed mine." That is what causes the quarrels.

There are six partners in this. And when a person gets married, six more partners associated with the 'shop' called 'Chandraben' are added, so it turns into a large corporation. Then, within that corporation, a baby boy is born, who brings with him six more partners. Then, when a baby girl is born, she brings with her six more partners. So, the husband and wife make twelve. Then comes along the son's wife; his wife has a baby boy. In this way, the partners keep on increasing. So then what else will happen, if not a battle?

Now, these six partners are collectively running everything, and when another six are added, it turns into a corporation. These people do not realize this. Not even the priest [who weds the couple] reveals that a corporation is being formed. The corporation increases day by day, doesn't it? How can one become free from this? How can one become free from the misery?

That is how this world is. This should be known, shouldn't it! If this is known, then a solution can come about. If one does not know this, then he will continue to become entangled, won't he! Therefore, this belief that 'I am this body' that has been established within you, 'we' free you from that. Otherwise, one can never, not in any lifetime, become free from the belief that 'I am this body'.

The Self Simply Has to Remain as the Knower-Seer...

Did you like these partners?

Questioner: I did.

Dadashri: Now if these partners are working of their own accord, then why should You interfere unnecessarily? Do You like this or not?

Questioner: I like it.

Dadashri: So what do You do now, regarding all the administration...

Questioner: 'I' keep Seeing it.

Dadashri: Yes, that is all, keep Seeing it. After 'we' give you *Gnan*, what remains for You is this, You should keep Seeing.

Is that what You are doing now or are You doing things contrary to what You have been told to do?

Questioner: I do exactly that.

Dadashri: Do You now behave as a superintendent? ‘You’ are no longer claiming, “I am doing it,” are You?

‘We’ continue to observe and review on ‘our’ own, and ‘we’ remain as the superintendent over everyone. There are no issues. Everyone’s work carries on. There are no complaints or objections from any of the partners. They bring and take away whatever stock is needed.

Questioner: Fundamentally, It [the Self] is free from all attachment and abhorrence (*vitaraag*), yet It gave rise to this drama from that state?

Dadashri: Even the other eternal elements are free from all attachment and abhorrence, they do not have any attachment or abhorrence. In the process of carrying out the drama, You [the Self] gave rise to the ‘I’ (*aham*); from that point onwards, the fighting and the retaliation began, “Is everything yours alone? We will get back at you.” Then, it carried on from there...

Questioner: Dada, you gave a great example of the partnership of the six eternal elements!

Dadashri: Yes...it is wonderful!

This discussion is something that would not be found in any of the scriptures. This is a very subtle discussion. There is a jointly-owned partnership of the six within! This is Yours and this is of the others; when You separate from the partnership, then the court cases will cease.

Devoutly Practise Only the Agnas!

So, ‘we’ are simply talking about this so that everyone understands. Otherwise, by simply understanding the six eternal elements, your problems will not be solved. You should first get solutions to the questions that perplex you. The six eternal elements are actually a Science. It is

something worth knowing. And that which is worth knowing does not need to be devoutly practised daily. Knowing it just once should bring about closure and inner satisfaction in the mind. And that which brings a solution to the questions that arise daily is something that is worth practising devoutly. If there are many things to see in a city, then one will say, “After seeing all of them once, there is no need to be burdened by it any longer!” Isn’t it? Similarly, after listening to this discussion about the six eternal elements once, there is no problem. It is considered known. It is of no help [thereafter]. It would be considered helpful if it brought about solutions to the questions that perplex you daily in worldly interactions. ‘You’ should not delve too deeply into these subtle matters. ‘You’ should keep doing all that which is helpful for the Self.



Section 2: Parmanu, an Indestructible Eternal Element

[1]

The Real Form of Parmanu

Its Real Form Is Roopi

‘*Parmanu*’ are everywhere in the world. The entire world is filled with *Parmanu*.

That which can be seen with the eyes, heard with the ears, and experienced through these sense organs is all the eternal element with a visible form (*roopi*). In its original form, in its real form, it is indestructible, and as a temporary state, it is destructible. As *Parmanu*, it is indestructible, whereas as an atom (*anu*), all that is visible here, all of that is destructible. It is the only eternal element that has a visible form; nevertheless, the original eternal element is not visible. It is only its temporary state that is visible. Inanimate matter (*jada*) has form, the Self (*Chetan*) is formless. Therefore, we can recognize inanimate matter, whereas we cannot recognize the Self. That which cannot be recognized through these physical eyes, can be recognized through the ‘divine eyes’ (*divya chakshu*).

Questioner: Who discovered these *Parmanu*?

Dadashri: The *Tirthankar* Lords discovered them, and they have come into the *Gnanis* understanding. What the former Saw, came into the understanding of the latter.

Questioner: The scientists are trying to discover the origin of the *Pudgal Parmanu*.

Dadashri: What are they trying to discover? Their origin? You should tell them that anything that is indestructible can never have an origin. That which has an origin undergoes destruction permanently, so tell the scientists that it does not have an origin. However, as long as they are understanding through their intellect, they will not be able to understand the eternal element. Even ‘we’ cannot see it through absolute Knowledge (*keval Gnan*); however, this discussion at the level of absolute Knowledge has come into ‘our’ understanding.

These people have discovered that other thing, haven’t they! They have discovered the atom. The *Parmanu* is much much smaller than the atom. They have even managed to see the atom.

Questioner: So that means *Parmanu* is subtle, isn’t it?

Dadashri: It is something that cannot be seen with the eyes. That which cannot be divided any further, that which cannot be broken down, is referred to as *Parmanu*. These *pudgal* (the non-Self complexes that undergoes influx and outflux) have indeed been formed from *Parmanu*.

Parmanu, One or Countless?

Questioner: Is there one *Parmanu*, or are they countless?

Dadashri: There are infinite *Parmanu*. However, one can separate them into individual units. A separated individual unit is referred to as a *Parmanu*. So, there are infinite such *Parmanu*.

Questioner: Is it the case that when two *Parmanu* come together, there is a certain temporary state, and when

three come together, there is a certain temporary state, and when four come together, there is a certain temporary state?

Dadashri: That keeps changing.

Questioner: When they are in the form as *Parmanu*, is there only one *Parmanu* or are there countless *Parmanu*?

Dadashri: There are infinite *Parmanu* and there are also infinite *Chetan* (the Self). Of the six eternal indestructible elements, some of them are infinite. The eternal element of Space is only one [single]. Then, the eternal element that supports motion is only one. The eternal element that supports inertia is also only one.

Questioner: What I want to know is, have infinite *Parmanu* arisen out of one *Parmanu*?

Dadashri: Not a single one has arisen from another. Not a single one of them has anything to do with the other. Countless *Parmanu* have not arisen from one *Parmanu*, nor has one *Parmanu* arisen from countless *Parmanu*. They exist in accordance with their own inherent nature. Therefore, no one is a doer of anything in this. It is simply due to circumstances that two [*Parmanu*] adhere to each other, three adhere, the fourth one adheres, and once it becomes visible through a particular instrument, people refer to that as an atom (*anu*). However, that which is not visible through any instrument is referred to as *Parmanu*.

Questioner: The *Parmanu* that You refer to, the ones that are not visible, is that [one] *Parmanu* or are they [more than one] *Parmanu*?

Dadashri: *Parmanu* [at the elemental state]. There are infinite *Parmanu*.

Questioner: Yes, but fundamentally there is only one, isn't there?

Dadashri: No, there cannot be just one. If there were only one, then how would an atom form?

Questioner: Yes, so if two *Parmanu* came together, then where did so many *Parmanu* come from?

Dadashri: Where are they going to come from? They already exist here. Their existence is within this world. None of them have had to go and come back. They were here, they are here, and they will remain here. They are always in existence indeed.

Questioner: Now, a substance is visible. From a substance, there is the level of the atom; beyond the level of the atom, there are *Parmanu*. Now, have infinite *Parmanu* arisen from the multiplication (*prasav*) of one *Parmanu*?

Dadashri: No, there is no such connection amongst each other. They are all in accordance with their own inherent nature. However, they all have the same properties. The properties that are in one *Parmanu* are the same properties that are in all the other *Parmanu*. It is not as if this [substance] has formed from these [atoms], nor have these [*Parmanu*] formed from those [atoms]. Wherever it is said that it has been formed, it is some sort of a creation. There is no creation of the eternal elements in this world. If there is any creation in this world, then it is simply these man-made objects alone. All these pots, homes, and so on are all creation. Whereas, these are all temporary states (*avastha*) that are arising through an evidentiary doer (*nimit*). This cloud is not a creation; it is a temporary state.

The True Understanding of Skandha...

Questioner: From the relative perspective, all these *pudgal* (non-Self complexes that undergo influx and outflux) are separate, but from the Real perspective, is it just one?

Dadashri: From the Real perspective, *Pudgal* [*Parmanu*] is not one.

Questioner: Then?

Dadashri: It is in fact from the perspective of those who want to become free, they are the ones who have claimed this to become free from the *pudgal*. It's like that for those who want to become free. Otherwise, even from the relative perspective, they are infinite, and they are infinite also from the Real perspective. This is because in the form as *Parmanu*, they are pure. The entire *pudgal* is in the form as *Parmanu*.

Questioner: What is referred to as a *skandha*, a *skandha* of *Parmanu*? What is the difference between all of these?

Dadashri: When two or more *Parmanu* unite, when many of them unite, when they form one unit, that is referred to as a *skandha*. A *skandha* means that they have gelled together, when they all join together and a small piece forms; that is called a *skandha*. Everything that is visible in this world is a *skandha*.

Questioner: Can inanimate matter be recognized through its characteristics?

Dadashri: [It can be recognized] Through its inherent nature. '*Parmanu*' aren't [visible], are they! In our case, there are *skandha*; big solid aggregates [of two or more *Parmanu*].

Questioner: The *pudgal*?

Dadashri: Yes.

Questioner: The effects that arise over here from within, are they also in the form of a solid aggregate, as a *skandha*?

Dadashri: No, at first [in the past life] they are in the form as *Parmanu*, then they form aggregates. *Pudgal* means that which was filled in (*puran*) and that which continues to empty out (*galan*).

Questioner: Dada, this point about the formation of an aggregate from *Parmanu* is a novel one. At first, they are in the form as *Parmanu*, and later they form aggregates. How does it convert from the former to the latter?

Dadashri: There is not just a single *Parmanu* in this body, it is made up entirely of aggregates. That is referred to as a *skandha*. *Parmanu* are actually not visible. It is only after they become atoms, that these scientists can discover them; otherwise, other people cannot discover them. We can only see it when it becomes large enough, like a grain of millet. Our eyes are not capable of seeing anything so subtle, are they! And we don't have microscopes. We would be able to identify them if we had microscopes.

'*Parmanu*' are permanent; they are eternal. These two [atoms and *skandha*] can be perceived by people, but the Self cannot be perceived. And the other thing that can be perceived is space.

There Is No Word for It in English...

Questioner: The English word for '*anu*' is atom, so what is the English word for *Parmanu*?

Dadashri: There is no English word for '*Parmanu*' here. There cannot be any word for it. There are words for that which is visible; there cannot be words for that which is not visible.

Questioner: Dada, there is no English word for '*Parmanu*', so can we refer to it as an atom, when we speak about *Parmanu*?

Dadashri: An atom is actually a temporary state (*avastha*) of the *Parmanu*.

Questioner: Western philosophy uses the word ‘matter’; is that itself *Parmanu*?

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

It is only the temporary states that can be understood through the intellect. It is just the temporary state that can be seen through the eyes or grasped through the intellect; that is not the original eternal element. So, those people were able to see the atom, and they were even able to analyze that it is possible to divide this further, whereas *Parmanu* cannot be divided further.

Questioner: Scientists are such that if you tell them that the *Parmanu* are like this, and that they cannot be broken down, then they would need to conduct an experiment and if they are unable to prove that in the experiment, then they will not believe that this is a fact.

So, how can you prove to the scientists over here [abroad, out of India] that the *Parmanu* are indivisible?

Dadashri: They are actually indivisible, so no matter how many divisions one makes to reach it, but when the ultimate division takes place, it cannot be seen through the eyes nor through a microscope. So, it is not something that can be perceived through the sense organs or through the intellect. So, they will have to go beyond the intellect, and there, they must bear in mind that this is the Reality; it begins from this. And they will also have to accept that there is something that is beyond the intellect, where the intellect cannot reach.

Even Scientists Have Limits!

Questioner: Won't prominent scientists be able to discover *Parmanu*, the way they have discovered small atoms?

Dadashri: Yes, atoms can be discovered, atoms are visible. And they are also convinced that atoms are such that they can be divided and broken down further. So the doubt remains that there must be something that is indivisible.

Questioner: Scientists cannot see these *Parmanu*, but perhaps they may say that there is such a thing as *Parmanu*.

Dadashri: Yes, so although they may not say *Parmanu*, they will understand that this [atom] is divisible, so there should be something that is indivisible. There has to be something at the other end of the spectrum. There is always something at the other end of the spectrum.

Questioner: Dada, the particles that are smaller than an atom, they refer to them as subatomic particles in English. These people have reached up to this point.

Dadashri: That's it, they will not be able to go any further.

Questioner: And yet they believe, they theorize that even subatomic particles can be further divided into smaller particles, but these people have not yet reached the level of *Parmanu*.

Dadashri: They will not be able to reach the level of the *Parmanu*, will they! This is because it is not something that can be grasped by the sense organs nor is it something that can be grasped through the intellect. It is not something that can be understood through the intellect or the sense organs.

Questioner: For many years, the scientific history has been such that five hundred years ago, they believed that there is such a thing as an atom but it is not possible to go beyond that. However, the scientists of today have progressed further through efforts and inquiry. Now if they want to go further, then why can they not reach the level of *Parmanu*?

Dadashri: You would be able to separate *Parmanu* only if you are able to see them! If it were possible to perceive them through the intellect, through the eyes, if they were perceivable through the sense organs, then they would be seen, wouldn't they! And it is approximately at that point that you will have to stop. This is because the original eternal element is not such that it can be seen [at the gross level]. The *Gnanis* alone can understand it. Moreover, even 'we' will come to Know it after some time, through absolute Knowledge (*keval Gnan*).

The *keval Gnanis* (the Ones with absolute Knowledge), meaning those who have become absolute, completely absolute [can See them]. 'We' too, have become absolute, but it is not complete. Once One becomes completely absolute, that is when One can Know what this is in its entirety!

The Difference Between Pudgal and Parmanu...

Questioner: This mind, speech, and body are also an effect of *Parmanu*, aren't they, Dada?

Dadashri: All of that is *parmanu*, and there is nothing else besides *Parmanu*. Do not refer to them as *Parmanu*, refer to them as the *pudgal*. Fundamentally, the *pudgal* is not in the form as *Parmanu*, it is in the form as a temporary state (*avastha*).

Questioner: Are *pudgal* and *Parmanu* the same thing or different?

Dadashri: They are both considered to be different.

Questioner: So then what are the definitions of *pudgal* and *Parmanu*?

Dadashri: That which cannot be divided further is *Parmanu*. And only *Parmanu* in the true sense can be referred to as *Parmanu*. This *pudgal* has become *vibhaavik*

(deviated from its inherent nature). This *pudgal* has taken on a form that is not one's own (*visheshbhaav*).

There are two kinds of *pudgal*. One that has acquired *visheshbhaav* [referred to as the *vibhaavik pudgal*; the *pudgal* formed from *parmanu* that have deviated from their inherent nature]. And the other is the original *Pudgal*, which is in its inherent nature (*swabhaavik*), which exists in the form as *Parmanu* [these are referred to as *Pudgal Parmanu*]. In the *vibhaavik pudgal*, there are aggregates of *parmanu*, whereas in its natural form, it is in the form as *Parmanu*.

As far as the *pudgal* is concerned, only the body that humans or every living being has acquired can be referred to as *pudgal*; nothing else can be referred to as *pudgal*.

Questioner: So is this [a tape recorder] not considered as *pudgal*?

Dadashri: No.

Questioner: So even if a certain thing has atoms, it cannot be referred to as *pudgal*! *Pudgal* means it has to be living.

Dadashri: It can be said that they [the *Pudgal Parmanu*] are *kriyakaari* ('effective' such that they take on the effect and give result), they come together and they can also separate. When the time unfolds, they separate.

Questioner: Can two Souls (*Atma*; the Self) fit within one *pudgal*?

Dadashri: Millions of Souls can actually occupy one *pudgal*. This is because the *pudgal* that is being occupied is a *vibhaavik pudgal*. Hundreds of thousands of Souls can exist within a *vibhaavik pudgal*. As one has become this big, it can be understood how many living beings there must be within it! People have no idea about the *vibhaavik pudgal*.

So what people refer to as the *pudgal*, it is only the *vibhaavik pudgal* that is being referred to as the *pudgal*.

‘*Pudgal*’ [in its original form, the eternal element called *Parmanu*] is permanent, and You [in the original form, the Self] are also permanent; when You understand this, salvation happens.

Questioner: Is the *Pudgal* also permanent?

Dadashri: Yes, the original *Pudgal Parmanu* is permanent by its inherent nature. If You understand this *vibhaavik pudgal* as being *vibhaavik* (unnatural; deviated from its inherent nature), then You will also be able to understand the *swabhaavik Pudgal* (*Parmanu* in its pure natural form); it is permanent.

Questioner: So One’s Vision (*Darshan*) should unveil to the point of understanding that the *Pudgal* [*Parmanu*] is permanent and the Self is also permanent?

Dadashri: Yes, and this *pudgal* [physical body] is actually the unnatural (*vikrut*) *pudgal*, it is not the original *Pudgal Parmanu* that is in its inherent nature! The unnatural *pudgal* is destructible, it increases and decreases by its inherent nature (*guru-laghu swabhaav*), whereas the true *Pudgal Parmanu* is such that it never increases or decreases by its inherent nature (*aguru-laghu swabhaav*).

Questioner: What is the difference between the *swabhaavik Pudgal* and the *vibhaavik pudgal*?

Dadashri: The *swabhaavik Pudgal* is not visible, so it is meaningless to talk about it right now. People do not even know about it. The Self-realized *Gnanis* Know exactly what the *swabhaavik Pudgal* is, however the general public does not know anything about it at all.

Questioner: Now, this part that is the *prakruti* (non-

Self complex) is not really in the form as the *Pudgal*, is it? Meaning that the *prakruti* is not in the form as *Parmanu*, is it?

Dadashri: The *prakruti* is in the form as *pudgal*. The *Parmanu* are pure, whereas the *prakruti* is ‘colored’ *parmanu*; *parmanu* that have been ‘colored’ with *bhaav* (intent; belief). Whatever *bhaav* they have been ‘colored’ with, that is the type of *parmanu* they are. As the ‘color’ was picked up after the [*vibhaavik*] *pudgal* had formed, that is why it [the *prakruti*] is referred to as *pudgal*. Then, once they discharge, upon giving effect in accordance with whichever *bhaav* they had been ‘colored’ with, they become pure once again.

Questioner: The *pudgal* has no existence without the Self (*Chetana*), does it?

Dadashri: That is true. However, in the fundamental state, the *Pudgal* exists in the form as *Parmanu*. It does not exist in any other form. His point is correct; how can the *pudgal* exist without the presence of the Self? Well it does; in the form as *Parmanu*, It is eternally independent. It exists devoid of the Self.

The Independent Energy of the Pudgal

Questioner: In reference to the point that You have made, that this is all *pudgal*, how compatible is the energy of the *pudgal* with the energy of the Self?

Dadashri: The power of the *pudgal* is comparable to that of the power filled in the batteries of a torch; so as long as those cells are in the torch, the torch will be operational. Once the power [in the battery] exhausts, the torch will not work. Similarly, the power that is instilled in the *pudgal* in the presence of the Self is in the form of these three batteries of the mind, speech, and body. So as long as these three

batteries are filled with power, there is 'light', and when the power exhausts, the 'light' goes out. The power continues to be charged once again. The old batteries discharge, while new batteries continue to be charged.

Questioner: So You have spoken about the changes, but how much power is there in the *pudgal*, how much energy does the *pudgal* have?

Dadashri: The energy of the *pudgal* is *paudgalik* (worldly; of the non-Self complex), it is not the energy of the Self. So, its energy is different. Had this power not been filled, then the *Pudgal Parmanu* were certainly separate. It is actually because power has been filled in, that it functions as if it is like *chetan* (living; animate). It functions so wonderfully, as if it is living indeed. The mind, intellect, *chit*, ego, anger, pride, deceit, and greed; everything is there. It functions as if it is living, but there is no life in it whatsoever. It is simply 'powered' [charged energy]; it is only the power *atma* (the self that has been powered with life energy). The worldly-interacting self (*vyavahaar atma*) means the power *atma*, whereas the *Nishchay Atma* is the Real Self. The Real Self does not 'do' anything whatsoever in this body. 'It' continues to only illuminate every living being; It does not 'do' anything else. To 'do' is not in Its inherent nature at all. Anything that is being done is the state as the *pudgal*. It is the power *atma** alone that is doing everything.

There is no problem if these batteries discharge and new power is not charged, however, for the people of the world, the old ones continue to discharge and new ones get charged.

Questioner: But just as there is the energy of the Self, how much energy does the *pudgal* have?

* There is detailed *satsang* on power *chetan* in Aptavani 14 parts 3.

Dadashri: Not a single component in the energy of the *pudgal* is weak; it is very powerful. There is tremendous energy in the *pudgal*, there is boundless energy, but You do not need to make use of that energy. What help can the *pudgal* be to You? Just as the Self has boundless energy, this too has boundless energy, but the boundless energy of the Self is of a different kind, and the energy of this [the *pudgal*] is of a different kind. This energy [of the *pudgal*] is *achetan* (that which is devoid of the Self; without the property to Know and See), whereas that energy [of the Self] is *Chetan* (with the property to Know and See). This energy [of the *pudgal*] has form, whereas that energy [of the Self] is formless.

Questioner: All the energy that has currently arisen in the world, for example, this electricity being generated from the force of water, that is doing so much work in the world; similarly, all this *pudgalik* energy that has arisen, would that energy remain if the relative knowledge and vision (*gnan-darshan*) and the worldly-interacting self (*chetana*) were not around?

Dadashri: It is a tremendous energy. As it is, even if the relative knowledge and vision, the worldly-interacting self (*chetana*) were not around, there would still be tremendous energy in the *Parmanu*.

On the contrary, it is because of the relative knowledge and vision and the worldly-interacting self that this unnatural energy (*vikrut shakti*) has arisen. The original energy [of the *Parmanu*] is actually a phenomenal energy. ‘One’ [the Self] has extensive Vision (*Darshan*), yet presently It remains veiled.

The Energy Gets Released When the Atom Is Split

Questioner: When they made the atomic bomb, they generated all the energy from inanimate matter.

Dadashri: There is actually immense energy in inanimate matter (*jada*), there is more energy than even the Self (*Chetan*). Inanimate matter actually has enough energy to annihilate the entire world. The only thing it lacks is *laagni* (Knowledge and bliss in this case). People have made use of the atom.

Questioner: The electrons, neutrons, and protons in matter?

Dadashri: All of that is inanimate.

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

Dadashri: There is no energy in *Parmanu*. When the *Parmanu* come together to form atoms, that is when there is energy. The smallest division of an atom is a *Parmanu*. Thereafter, the *Parmanu* is indivisible; therefore, there is no energy in what is indivisible. There is energy in that which can be divided. So, the atom can be broken down; it is divisible. As soon as a *skandha* is formed, it can be divided.

Questioner: Is it true that whatever is visible in the form of a substance is made up of atoms and *Parmanu*? In every substance, that which is the non-Self (*anatma*) is fundamentally [made up of] atoms and *Parmanu*, isn't it?

Dadashri: Yes, of course!

Questioner: Even with respect to atoms and *Parmanu*, there is talk of electrons and protons at present. Even within these, there are different, novel elements, and they have energy. So is that in the form of *Chetan shakti* (life energy; the energy to Know and See)?

Dadashri: No, no, that energy is different. There is no *Chetan shakti* in any of them. Each one of them has energy

in them, which is different. The energy is definitely present; they definitely have energy. There is so much energy in those atoms and *Parmanu* that the Self cannot become free from them. Just imagine!

The atom possesses so much energy that it can completely annihilate the entire world! It is after two *Parmanu* come together, or three come together that energy arises [in invisible form].

Questioner: Of the six eternal elements, which one does physical energy fall under?

Dadashri: It is in the atoms and *Parmanu*, in the *Pudgal*. All the energy has arisen as a result of the *Parmanu* coming together. It contains a great deal of energy itself.

Questioner: Does the energy arise after the *Parmanu* come together?

Dadashri: It is when the atom is split that the energy arises, it gets released.

Questioner: And when the *Parmanu* are brought together...

Dadashri: Energy does not get released when they come together. Energy is released only upon splitting them. Energy is released by splitting them.

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

Dadashri: The *Parmanu* certainly have [their own natural] energy! However, as the *Parmanu* are indivisible, no changes can take place in the energy.

Questioner: The *Parmanu* come together to form atoms in a certain arrangement. Now, what happens to the *Parmanu* when the atom is split?

Dadashri: It is possible to split the atom using whichever method you use to split it, and that gives rise to energy. Now, people have extracted the energy generated from splitting the atom.

Questioner: But what is that energy from? Whose energy is it?

Dadashri: The atom has tremendous energy.

Questioner: The *Parmanu* remain exactly the same, don't they? The aggregated *Parmanu* that were split...

Dadashri: The divisions that form from the atom, are even smaller particles of the atom. They do not become *Parmanu*. When the atom is split, subatomic particles are formed.

Questioner: It does not happen on account of the inherent energy within the atom, does it happen due to an external energy?

Dadashri: It is not external; it is the intrinsic energy. There is a tremendous amount of energy stored within. The external [energy] has nothing to do with this. Each one is dependent on its own energy. All these eternal elements have their own inherent energy.

Questioner: The atom can only be split if the external energy is greater, otherwise it does not split.

Dadashri: It can actually be split using certain methods.

Does Energy Arise by Coming Together?

Questioner: This nuclear energy that they talk about is the energy that is released by splitting an atom. This energy is released when an atom is split. So this proves that if this much energy is released by splitting it, then how much energy would be needed to bring them together?

Dadashri: No energy at all is needed for them to come together; that itself is known as *Parmanu*. To come together is its inherent nature and to separate is also its inherent nature. It is simply that we are setting out to split them; otherwise, it is indeed its inherent nature to undergo input and output (*puran-galan*).

Questioner: So then when this splitting occurs, how much energy does it produce?

Dadashri: The energy in fact arises because they are split. They are going against nature. They are not doing it as a natural process; they are following an unnatural process. The *Parmanu* gather on their own, and they also separate on their own. The *Parmanu* are inherently active (*sakriya*), so they carry out the activity (*kriya*) on their own indeed.

Questioner: If inanimate matter is doing this, then how much energy must the Self have?

Dadashri: Yes, the energies of the Self have entered into this on account of illusion (*bhranti*), that is why this is happening.

Questioner: Yes, so that is on account of illusion. So then how much energy must there be in the original Self, that is what I meant to ask.

Dadashri: There is infinite energy; that is something altogether different!

Questioner: Can this infinite energy be understood by anyone else besides the *Tirthankar* Lords?

Dadashri: No, it does not fully come into anyone else's understanding. 'One' should feel absolutely free of any dependence whatsoever (*niralamb*). When the awareness arises in the developing 'I' that 'Nothing can do anything to Me [as the Self],' then so many energies will manifest! A

transformation takes place by ‘touching’ the One with the energy.

Questioner: What the world refers to as energy, is energy that has arisen due to either the integration or else the disintegration. Energy is released when two things that have come together, or else many things that are situated close to one another, are separated. This energy, what the world refers to as energy, is that verily considered as the coming together and dissociation of the unnatural effects?

Dadashri: There is no dissociation or anything like that. Everything has atoms; energy is released as long as it is split.

Questioner: The energy that the world knows about, is it in the form of fusion energy?

Dadashri: Energy is released from fused atoms [when they are split], after becoming fused.

Questioner: This energy is from the coming together and the dissociation, so is it relative?

Dadashri: Yes, it is all relative. It is such a powerful energy!

Questioner: Yesterday, we saw rocks; they were white on one side and grey on the other side.

Dadashri: Yes, there are all kinds of varieties. The stones form in a certain way in one area, they are different in another area, they form differently in yet another area. One location may have a specific kind of formation, and another location may have a different kind of formation. Just look; kerosene can be extracted, coal-tar can be extracted, so many different varieties! The intellect cannot comprehend this.



[2]

The Properties of Pudgal Parmanu

Everything That Has Form Is Pudgal Indeed!

Therefore, there is one eternal element that is *Chetan* (with the property to Know and See), the remaining five eternal elements are *jada* (inanimate; non-living). [There is no property of Knowing and Seeing in the other five.] And of the eternal elements that are *jada*, one has a visible form (*roopi*). Of the six, only one eternal element has a visible form, whereas the other five are formless (*aroopi*). Why are you not saying anything?

Questioner: I am taking it in.

Dadashri: But if someone were to ask, “Which one has form? Which one is formless?” Then I would give an answer, wouldn’t I?

Questioner: There is no need to ask, please explain it to us.

Dadashri: Then I will explain it to you in the way that I can.

That which has form is the eternal element of inanimate matter; it is in the form of atoms and *Parmanu*. It is never formless.

Questioner: So just as there are living entities (*jeev*) in this world, there are also non-living entities (*ajeev*), aren't there?

Dadashri: Yes, there are also non-living entities. That which has form is visible; the form which is visible through the eyes, which can be heard through the ears, which can be tasted through the tongue, which can be smelled through the nose, which can be touched, all of that is a non-living entity. As long as it has a form, it is a non-living entity, and that which is formless is the living entity. The living entity is formless; It cannot be seen, It cannot be heard through the ears. 'It' cannot be perceived through these sense organs. 'It' is beyond the senses, It cannot be recognized through the sense organs. Everything that can be experienced through the sense organs is non-living.

In this, as the *Pudgal* [*Parmanu*] is endowed with the property of having form, it has a visible representation, whereas the others are invisible (*amurt*). The Self is also invisible and the other four eternal elements are also invisible.

And what is the inherent nature of these *Parmanu*? Their color keeps on changing constantly. The Self does not have the property of color or any such thing. This person has a fair complexion, and this other person has a dark complexion; so the colors are constantly changing depending on the kind of *parmanu* a person has. Furthermore, the texture (*sparshna*) keeps on changing.

Questioner: Dada, with reference to both, the *prakruti* (the non-Self complex) and the *Purush* (the Self), 'Not a single property of the *prakruti* is in Me, and not a single property of Mine is in the *prakruti*.' But there must be some common properties that the *prakruti* and the *Purush* share? Aren't there any?

Dadashri: No.

Questioner: This [the Self] is formless, It is subtle. Can the mind be considered subtle?

Dadashri: No, all of that has form.

Questioner: What about thoughts? What about those we refer to as subtle circumstances?

Dadashri: All of that has form. The entire *prakruti* has nothing but form. The mind-speech-body, all of that has form.

Questioner: Is there not a single common property between the two?

Dadashri: No, they have nothing in common.

Questioner: The way I understood it with reference to phases (*paryay*) is that the impure phases are common to both. Isn't there any such perspective?

Dadashri: There is no such thing. This *prakruti* that has form is entirely destructible (*vinashi*), whereas that which is formless is indestructible (*avinashi*). That which has form keeps on changing, the formless does not keep on changing. That which has form undergoes input and output (*puran-galan*), and the Self is formless. So, all of their properties are different. There is no commonality in the intrinsic functional properties (*gunadharmas*) of the two. Where did you note down all these points from?

Questioner: Dada, there are all these terms that are used, aren't there? Terms such as subtle circumstances, gross circumstances...

Dadashri: Gross circumstances have form, but so do the subtle circumstances.

Questioner: Don't we say, "I am subtle." Similarly, the circumstances are also subtle...

Dadashri: That subtle is different. What ‘we’ actually mean by ‘I am subtle’ is that the *prakruti* is gross and the Self is subtle; that is what ‘we’ mean to say. Otherwise, the *Parmanu* are the subtlest. The subtlest means that they cannot be seen [with these physical eyes]. Even the *Pudgal* [*Parmanu*] are like that. The original *Pudgal Parmanu* are such that they cannot be seen, however by their inherent nature, they have form [they can be Seen through absolute Knowledge]. The entire *prakruti* has form. Everything keeps on changing. It keeps on changing thereafter.

No matter how beautiful the *praakrut* (that which pertains to the non-Self) is, there is no telling when it will change its guise. No matter how appealing this fruit is, it is going to rot later on. Even a blossoming flower will eventually wilt. There’s no telling when that which pertains to the non-Self will go bad, is there?

The Beauty Always Wears Away!

It is on account of this eternal element with form, the eternal element of the *Pudgal* [*Parmanu*], that this world has arisen. It is indeed the eternal element with form that perplexes one. However, it is because one sees the [beauty of the] form (*roop*), that he becomes perplexed. As one sees the [beautiful] form, everything within him takes a turn for the worse.

Questioner: Does it take a turn for the worse because he believes it to be beautiful?

Dadashri: It is because he sees the [beauty of the] form (*roop*). He does not believe it to be beautiful. It has a [beautiful] form.

Questioner: It has a [beautiful] form?

Dadashri: It definitely has a [beautiful] form! Form [beauty] is an inherent nature of the *Pudgal* [*Parmanu*]. It

is its inherent nature to have form (*roop*), taste (*ras*), smell (*gandh*), tactility (*sparsh*). There might be a woman who appears perfect, like a rose flower, but the awareness does not remain that this [beautiful] form is a property of the [*vibhaavik*] *pudgal*; it is ever changing.

When the [beautiful] form is at its peak, he selects her [for marriage], and then two years later, when she becomes ill, the [beautiful] form has faded.

Questioner: Then does the [beautiful] form keep fading as each year passes by?

Dadashri: Yes, one should at least envision what she would look like when she turns fifty. At that time, he will get fed up of looking at her. Is there not a difference between the way she was when he selected her and when she turns fifty?

Questioner: Yes, that [beautiful] form has changed now.

Dadashri: So then he gets fed up of looking at her. But what can he do? What can be done now that he has already married her!

A man may have married a woman with a fair complexion, but when she suffers some illness, her complexion becomes dark. Then what can be done? A brass pot can be buffed, but can she be buffed? Is it possible to buff her? So then why should you keep seeking a fair-complexioned wife? The one you get is the right one. If she were fair-complexioned and her complexion becomes dark, then what would become of you? People don't understand all this, do they?

Questioner: They do understand it, but when the situation comes into effect, they forget.

Dadashri: Yes, they are clever people, aren't they?

So this property of form, what must it belong to? Everything that has form is a property of this [*vibhaavik*] *pudgal*. How appealing do all the varieties of fruit appear! That is all [*vibhaavik*] *pudgal*. And have you ever seen those dried fruits? Have you ever seen a fair-complexioned woman? What do those dried fruits look like? All of those are indeed considered ‘fruits’ also. However, it is only when one ‘tastes’ them that he realizes [what they are]. The ‘taste’ he gets when he marries [is different], but when she says something quite absurd, that is when he gets fed up. Whereas, with regards to a fruit, it appears to be very appealing on the outside, because it is *pudgal*, isn’t it! And our people become pleased; [they’ll say,] “She is fair-complexioned.” Hey mortal one, just try and marry a fair-complexioned woman; you’ll end up a fool! He gets married, and then he gets fed up.

Questioner: [A beautiful] Form is nothing but an object of pleasure for the eyes. It is only the eyes that take in the [beauty of the] form.

Dadashri: The fact is, fundamentally, the natural form (*swabhaavik roop*) is not discernible to the eyes. This unnatural form (*visheshbhaavi roop*) is discernible to the eyes. And everything in this world that has deviated from its inherent nature (*visheshbhaav*) is due to form. The natural form is not destructible, whereas this unnatural form is a temporary adjustment.

Questioner: What is the connection between the form (*roop*) and the name (*naam*)?

Dadashri: Everything indeed has form. How else would anything be recognized? People have named them, such as, this is called a cow, this is called a buffalo, this is called a bull, this is called this. Moreover, in the language used by Muslims, the names and words may be different,

yet the meaning is the same for everyone. The words are different, likewise the language is different, so in one [language] they may use the word ‘God’, in another they may say ‘*Bhagwan*’, in yet another, they may say ‘Allah’. The names are all different, nevertheless they are an association used to distinguish something. A name is a suggestive association.

Questioner: In many scriptures of the Vedanta (one of the six schools of Hindu philosophy), the name and the form have been referred to as an illusion.

Dadashri: The name and the form are temporary adjustments.

Questioner: Now, what connection does it [that which has name and form] have with existence (*asti*), illusion (*bhramanti*), and material pleasures (*preya*)?

Dadashri: It [that which has a name and form] definitely has an existence. And [because of illusion], it has connections only with material pleasures (*preya*). It does not have a connection with that which is spiritually beneficial (*shreya*). They [the name and the form] take one towards material pleasures and in order to go towards that which is spiritually beneficial, Real spiritual effort to progress as the Self (*Purusharth*) must be done. These naturally take one towards material pleasures; the name and the form. The form is a kind of thing that attracts a person. The form is such that it can even cause a true *brahmachari* (a person practicing celibacy through the mind, speech and body; One who is prevailing as the Self) to become attracted.

Who Is Beautiful, the ‘I’ or the Parmanu?

Questioner: Once there was a discussion that in worldly interaction, that which takes on a form inevitably acquires a name.

Dadashri: That is actually for those embodied living beings who have not yet been named (*avyavahaar rashi*); when they enter into worldly nomenclature (*vyavahaar rashi*), a name is given to them. It is considered worldly interaction when it [the embodied living being] has a name.

Questioner: Does that mean it acquires a form first?

Dadashri: Every living being certainly has a form. The absolutely liberated Souls (*Siddha*) have *Swaroop-roop* (a form which is the Real form as the Self; the Real form as absolute Knowledge). The Real form is the fundamental form, and everywhere else, there is the *bhrant swaroop* (the illusory form). Therefore, 'I' am separate from the name and the form. This *paudgalik swaroop* (form as the non-Self complex) that has ended up becoming mine, 'I' am separate from that. That form (*roop*) is really the form as the non-Self complex.

Questioner: The *paudgalik swaroop* has also been referred to as form (*roop*)?

Dadashri: There is *roop* and there is *swaroop* (the Real form). *Swaroop* is also considered *roop*.

Questioner: But One's own form is actually the Real form as the Self (*Swa-swaroop*), isn't it?

Dadashri: And this form as the non-Self (*par-swaroop*), which one believes to be his own, is also considered *roop*.

Questioner: But this actually has form, doesn't it? The form as the non-Self is considered to have form, whereas This [*Swa-swaroop*] is considered formless.

Dadashri: Yes, but it is because the developing I believes, 'I am that form,' that is why it is known as *swaroop* (one's own form).

Questioner: But that is the form as the illusory self (*bhrant swaroop*)?

Dadashri: Yes.

Questioner: Form (*roop*) also causes confusion and so does knowledge (*gnan*), doesn't it?

Dadashri: 'Knowledge' (*Gnan*) does not cause confusion, ignorance of the Self (*agnan*) causes confusion. Ignorance arises because of form. That is why it causes confusion. 'Knowledge' is actually considered illumination (*prakash*), and illumination does not cause confusion.

Questioner: The name causes confusion, doesn't it?

Dadashri: The name? It is due to that, that all the wrong beliefs actually start arising; that is the fundamental primary cause. 'One' has lost One's own Real form as the Self and has become the one with a name; that is the root cause.

The eternal element with form has become such that it changes the belief of the self. Then one will claim, "I am handsome. I am fair-complexioned." What would one say? Hey mortal one, if you keep claiming, "I am this, I am this," with reference to *parmanu*, when will there ever be an end to this? So people are confused in this way. No male ascetic nor any female ascetic can ever become free from this, nor can a monk or a nun become free from this. As long as the original element is not Known, what can be done?

The Self is not fair-complexioned, nor is It dark-complexioned, nor is It yellow or red or green, It is none of these things...these are all properties of the eternal element with form. If a person appears very fair in complexion and handsome, that is the eternal element with form, the Self has nothing to do with this at all. However many forms and colors there are, they are all properties of the non-Self (*anatma*).

Questioner: One has to understand that the one with form is *pudgal* and the formless One is the Self.

Dadashri: The Self is indeed formless and the *Pudgal* has form. So ‘I’ have nothing to do with the *Pudgal*. So then no confusion remains, does it! No matter how beautiful anything is, even the most beautiful rose flowers, no matter how beautiful they are, what do You have to do with them? Those are all properties of the *Pudgal*. And the *Pudgal* has form and the Self is formless; it is because of the coming together of the two that this has been created, a third identity with completely new properties (*visheshbhaav*) has arisen!

Pudgal means that which has been filled in [charged] and that which then empties out [discharges]. That which has emptied out, gets filled; that which has been filled in, empties out. Everything that is visible in the world is all *pudgal* and how beautiful it appears! It actually does appear beautiful, doesn’t it?

Questioner: Yes, it does.

Dadashri: That is indeed why the world has become trapped in it.

Questioner: It appears to be both; it appears to be ugly and it also appears to be beautiful.

Dadashri: Actually that is itself contextual [relative]. As there is something beautiful, there will be something ugly; as there is something ugly, there will be something beautiful. If one was not ugly, then another would not be considered beautiful. So, this point is contextual. This *pudgal* actually has many properties, but it does not have the property of Knowing. It cannot Know, nor does it have feelings, nor does it experience anything. Everything that is visible is all a property of the *pudgal*; whatever is visible in the world, all of that. Even the pupils of the eye are [made up of] *pudgal*. There are all sorts of beautiful pupils, some have pupils like those of a cat, some have black ones, there are so many kinds of pupils!

There are many varieties of form. All the forms that exist, they are all a property of the *pudgal*. No matter how beautiful the eyes may appear, that too is a property of the *pudgal*.

The eye is primarily made up of luminous *parmanu*.

No matter what kind of body one possesses, no matter how attractive one appears, even then it is temporary. The Self does not have an attractive appearance (*laavanya*), the Self is actually of an entirely different sort.

Inanimate Matter Has Form, the Self Is Formless

On what basis has the Self been referred to as being formless (*aroopi*)? It is because inanimate matter has form, that is why the Self is formless, otherwise It has nothing to do with form. The Self which resides in *Siddha gati* (the realm of the absolutely liberated Souls) is neither formless, nor does It have form; It is not any of these things. ‘It’ does not have any of these properties. It is actually on the basis of the *Pudgal* that It can be recognized. That is why It has to be referred to as formless. ‘It’ has nothing to do with that. This is only mentioned for the purpose of contemplation, and It is not merely formless.

Questioner: The properties of the Self and the functions of those properties are different, aren’t they?

Dadashri: [To be] Invisible (*amurt*) and formless (*aroopi*) are not properties. The properties of the Self are actually infinite Knowledge, infinite Vision, infinite energy, infinite bliss, to not hurt nor be hurt (*avyabaadh*). Everything else is actually considered analysis. Based on that, the scripture writers have said that if you worship It as being formless, then it will also apply to the other [eternal elements]. If you worship It as being invisible, then it will also apply to the other [eternal elements]. This *Pudgal* alone

is visible (*murt*), all the other [eternal elements] are invisible. All [the eternal elements] are indeed free from association (*asang*). The property of *nirlep* (to be unaffected by any intents that tend to anoint) applies to the Self; despite being so close together, no coating [of charged *parmanu*] adheres to It whatsoever. Nor does that adhere to any of the other five [eternal elements], hence they are all *nirlep*. That is certainly why we refer to them as *tankotkirna* (immiscible); nothing touches them, nothing adheres to them, not even if they come close together. Then there is the property of *avichal* (fixed; steady); the *Pudgal* alone is *chanchal* (active; unsteady), all the others are *avichal*. All the eternal elements are indestructible (*avinashi*). This is not in reference to the Self alone. Therefore, by worshipping these [properties], it does not reach the original element [of the Self]. On the basis of these two eternal elements, we should understand that the *Pudgal* is entirely visible, and ‘I’ am invisible. However, in reality, the Self that resides in *Siddha gati* is neither visible nor is It invisible. Over there, the Self is the Self. This is actually the theory of relativity, that is why it has been necessary to say this. As the *Pudgal* is visible, if we refer to This [the Self] as being invisible, then It can be recognized. How else would It be recognizable? If the *Pudgal* were not visible, then what need would there be to refer to the Self as invisible?

Even the Six Types of Taste Are Pudgal!

There are six types of taste: bitter, sweet, pungent, salty, astringent, and sour. They are properties of inanimate matter. There are all kinds of tastes in the world, but each and every taste is *paudgalik*. These are properties of the *Pudgal*.

This mango tastes sweet. The reason why this part turned out to be sweet and that part turned out to be sour is also a property of inanimate matter; the *bhaav* (preference or

attachment) [for a specific taste] is of the self. If You [as the Self] neutralize the *bhaav* (interest; attachment) with *abhaav* (no interest; equanimity), then there is no problem if you eat it. Consequently, it is the *pudgal* that eats the *pudgal*. Should You not neutralize the preference? Otherwise, according to ‘our’ new system, You should say, “The eater eats, and I, the ‘non-eater’, am the Knower of this.” So that initial *bhaav* [interest] has gone entirely, hasn’t it!

Tactility, a Property of the Pudgal

The *Pudgal Parmanu* simply keep on undergoing change (*parivartan*), only the temporary states (*avastha*) keep on changing. They are the very same *Pudgal Parmanu* and they have intrinsic properties with a specific function (*gunadharm*a) and they have temporary states. What are those temporary states like? One moment it may appear to be yellow, in another moment it may appear to be red, in yet another moment it may appear to be white, in one moment it may be like this, in another moment it may be like that; they simply keep on changing. Moreover, the *Pudgal Parmanu* have the property of tactility (*sparsh*), which is of eight types: light, heavy, smooth, rough, hot, cold, sticky, dry. [In one moment, that which is] Rough becomes smooth. One moment it may become like this, it may become coarse, it may become hot, in another moment, it may become cool; these are all the properties of tactility. Therefore, it is because of all of these properties that all of this, the world has arisen.

If one’s hand feels hot to touch, then he will say, “Oh, I seem to have a fever!” ‘Hey mortal one, what is it to You [the Self]?’ This is simply the property of tactility; the Self does not have any such property of becoming hot like this at all. This is very important to understand. Yet one claims, “I have a fever, my body is feeling hot to touch.” Now, mind you, the Self does not even have the property or the inherent nature of having a fever. Fever is actually

the inherent nature of the *pudgal*, instead one takes it to be his own form, by claiming, “I have a fever.” So then, it is inevitable that an entanglement will arise. Then, once one says this, a psychological effect arises. Moreover, it is not a true effect, but a psychological effect definitely arises. The entire world is nothing but a psychological effect. It is really nothing else but a very powerful psychological effect.

Questioner: This has turned out to be something completely different from what was in my understanding.

Dadashri: The property of tactility does not exist in the Self, whereas the property of tactility exists in the non-Self. It [an object; the *parmanu*] may feel cold, it may become hot, then it may become sticky, it may feel rough; all of these are not the properties of the Self, they are the intrinsic functional properties (*gunadharma*) of the *pudgal*.

Moreover, the tactility keeps on changing constantly. Sometimes, it becomes a heavy load, sometimes it becomes a light load. It all keeps on changing. The Self has no ‘load’ [weight] of any kind. If we were to weigh [the body] with the Self and then if someone were to say, “Weigh it [my body] after removing the Self,” then both weights would indeed be the same. The Self does not have a ‘load’. The changes keep on happening later on [in the body after the Self leaves].

The Law Pertaining to the Tactility of the Pudgal...

The body is made up of *parmanu*. In spite of having attained this *Gnan*, it becomes red hot within. It becomes red hot due to its own inherent nature. Every single thing has its own inherent nature; it has its own intrinsic properties with a specific function.

Whatever *bhaav* (intent) one had done in the past life, the *parmanu* [colored; coated] with that intent lie within.

If one had had an angry (*ugra*) intent in the past life, then there are *parmanu* coated with that [angry] intent within. Those hot *parmanu* lie within, so when the circumstances come together, when the scientific circumstantial evidences come together, they come into effect and when the self becomes engrossed (*tanmayakaar*) in them, it is considered as *krodh* (anger with a violent intent). If the Self does not become engrossed in it, then it is not considered as *krodh*, it is considered as *ugrata* (discharging anger). So, none of our *mahatmas* become engrossed because the Self has become separate.

Questioner: What is the scientific understanding behind the *parmanu* of anger, pride, deceit, and greed?

Dadashri: In this body, one has brought forth not only hot *parmanu* but also cold *parmanu*. Moreover, one has also brought forth *parmanu* that attract as well as *parmanu* that repel. Greed arises through the *parmanu* that attract. Hence, this entire world is made up of all kinds of *parmanu*.

Therefore, when anger (*krodh*) is about to arise, at that time, there is a machine within called the *krodhak* (that which causes one to become angry) which starts up. It causes one to become angry. At that time, all the *parmanu* colored with anger become red hot; it feels as though the machinery has heated up. We would feel as though this machine has heated up. At that time, if the check nut is tightened, it does not work. In cases where a police inspector is reprimanding a person, even then the anger still rages on within that person. When he is being reprimanded, the anger may stop on the outside, but it certainly rages on within.

All of this is made up of *parmanu*. Anger, pride, deceit, and greed and their effects keep on arising. The mind is 'effective' [in the form of an effect], the speech is 'effective', and the body is 'effective'. And in the midst of

that, because the [worldly-interacting] self does not have the awareness of its own Real form as the Self, it feels, ‘This effect is indeed happening to me.’ All these people believe that and consequently dwell in that. The *parmanu* are simply dwelling in their properties. In the midst of this, the developing I feels, ‘This has latched onto me.’ Therefore, it is only after You become the pure Soul that You realize, ‘Actually, these are all things that are not of the Self, they are happening outside [the realm of the Self].’

Questioner: The biggest thing of all is that the developing I does not have the understanding pertaining to the law of tactility of the *pudgal*.

Dadashri: At present, no one else in this world is able to understand that, however, ‘we’ know the law pertaining to the tactility of the *pudgal*. Who is going to be able to drop how many bombs? The one firing simply believes that once I fire the bullet, it is done. He fired the bullet, but how would the poor fellow know the law of whether or not the bullet will make contact? And what control does he have over that anyway? The authority is that of *vyavasthit*. There is nobody [no such existence out there] who has the authority.

Smell Is a Property; a Pleasant or an Unpleasant Odor Is a Phase

Questioner: There is fragrance within a rose; can that be considered the Self?

Dadashri: No. All pleasant and unpleasant odors are properties of inanimate matter, and there is no such property in the Self.

Questioner: There are the properties of the subtle body: words, form, taste, smell, and tactility. These have been referred to as the five forms of one of the primary elements, haven’t they?

Dadashri: They are actually in the gross body.

Questioner: My experience is that when *upsham samkit* (state in which the right belief that ‘I am pure Soul’ remains for a very short time) happens, a fragrance arises from within.

Dadashri: But what is the benefit of such fragrance? Fragrance is [a property] of the *pudgal*. *Samkit* (the right belief that ‘I am pure Soul’) is of the Self.

Questioner: Then what is that [fragrance] a sign of?

Dadashri: All of that will happen. And as far as fragrance is concerned, when one attains Self-realization, He certainly becomes filled with fragrance. For many, after attaining our *Gnan*, fragrance pervades their entire vicinity. The fragrance spreads everywhere. That is a different matter; that is something that concerns the *pudgal*. That is the aura of the power and influence (*prataap*) of the *Gnan*. Nonetheless, it has nothing to do with the Self. There is no property of fragrance in the Self at all, but all of that arises as a result of Its power and influence.

On the contrary, of all these properties that are in the *pudgal*, not a single property is in the Self. Be it a pleasant odor or an unpleasant odor or any of that. If a pleasant odor is detected, then there will be an unpleasant odor waiting at the other end. Yes, so do not apply Your awareness to pleasant odors, otherwise Your awareness will become stuck on unpleasant odors. So, apply Your awareness on the Self. Pleasant and unpleasant speech, objects that are pleasing and unpleasing to the eyes, pleasant and unpleasant tastes of the tongue; these are all properties of the *pudgal*.

After attaining Self-realization, there is no such property of the Self like a pleasant odor or an unpleasant odor. The Self is the abode of infinite properties. As these properties begin to manifest, bliss arises.

A pleasant odor that emanates is not a property, it is a phase (*paryay*) of the *pudgal*. The *pudgal* in which there is a pleasant odor also has an unpleasant odor lying within. In every *pudgal* of the world, both pleasant and unpleasant odors lie within. When a pleasant odor emanates, an unpleasant odor lies dormant within. Oil turns rancid after two months, then it gives off such an unpleasant odor that one would not like the smell of it at all.

Milk that has been delivered at nine o'clock, does not spoil at nine o'clock, but it begins to spoil from that moment onwards. It is dependent on the passage of time. As the time changes, it begins to change of its own accord, and it spoils due to the internal circumstances only.

Someone may ask me, "Are you smelling this flower?" [Then, I would respond,] "'We' are in 'our' *Gnan*, and the *pudgal* is smelling the *pudgal*."

Words Are a Phase of the Pudgal

The *Parmanu* have four types of properties: form, taste, smell, and tactility. Words are not a property of the *Parmanu*. It is only when the *Parmanu* collide with each other that words are produced; they are not a permanent property of the *Parmanu*. What happens when you squeeze [the rubber ball on] a horn?

Questioner: It produces a sound.

Dadashri: Now, why does a sound get produced when you squeeze the rubber ball? This is something you should think about; there are *Parmanu* in the space inside the rubber ball of the horn; because wherever there is space, there are *Parmanu*. Now, when you squeeze it like this, the *Parmanu* are pushed out, and they are pushed out with a force. As they are pushed out, there is friction, so a sound is produced. That is all; this is not a property of the *Parmanu*.

The *Atma* means *Chetan* (the Self), *Paramatma* (the absolute Self). It is not possible to replicate even a single property of It. Those which can be replicated are properties of the *pudgal*. Speech is a taped record. Thoughts are a discharge. That which discharges is *pudgal*.

Questioner: For many years, twenty-four seven, I have been hearing the sound of crickets chirping; what is that?

Dadashri: There are all kinds of sounds (*naad*), [even] the *anaahad naad* (the silent sound of the universe that is thought to transcend space and time), they are all *pudgal*, they fall in the division of the non-Self. When one gets an illness, they stop. Only the ‘string’ of the Self is such that it can come into one’s hands. The ‘string’ of other things cannot come into one’s hands. They may give peace of mind, but one cannot attain Self-realization through them.

The World Means the Changing States of the Pudgal...

Questioner: They do say that the world is destructible (*vinashi*).

Dadashri: No, no, the world cannot be destructible, can it! The world is eternal, it is everlasting.

Questioner: Isn’t everything besides the Self considered to be destructible?

Dadashri: That which is destructible are actually the temporary states (*avastha*) that have arisen. This fan that has been built is destructible, but fundamentally, in the form of the eternal element it is made of, it cannot be destructible, can it!

Questioner: Can only the fundamental element be considered as the world? Its original element and its original state, are these considered to be the world?

Dadashri: No. Take, for example, iron. Iron will continue to disintegrate and end up as the original *Parmanu*. All of this has formed from *Parmanu* alone. All of these things have been formed from *Parmanu*. All objects that have formed from *Parmanu* are destructible, whereas the *Parmanu* [themselves] are not destructible. Not a single *Parmanu* decreases or increases in this world. Even if you were to set It on fire or cut It, not a single *Atma* decreases or increases.

Questioner: The taste, form, smell that are in the *Parmanu*, are they in the form of a seed, or do they reside as *sanskaar* (karmic impressions)?

Dadashri: They are not in the form of a seed, there cannot be any seeds in this, can there? There are various temporary states of the *Parmanu* [that tend to arise] under certain circumstances. When other *Parmanu* come together, it gives rise to a certain temporary state, when other new ones come together, it gives rise to another temporary state of this kind; all the temporary states keep on changing. From the very same milk, we can make buttermilk, and then use that to make a yoghurt soup, and from the very same milk, we can make a milky rice pudding. The base material is the same, but different forms tend to arise due to different things coming together.

Questioner: Is there any involvement of the power of *sanskaar* in this?

Dadashri: All this has certainly arisen because of the power of *sanskaar*, hasn't it! Otherwise, the *pudgal* would have been playing about on its own. However, this blood that oozes forth, the bones, the flesh, the pus that forms, is because of the power of *sanskaar* [*vibhaav* in this context]. Otherwise, how would blood ooze out of the *pudgal*? However, there is the power of *sanskaar* in it, meaning that the Self became involved in it.

To the eyes, a woman may appear to be dark-complexioned, or she appears in a different way, she appears short, she appears a certain way. How beautiful someone appears to be is all a property of the *Parmanu*. There is so much energy, and yet nothing of the Self gets used in this. The Self has never gotten wrung out after being washed. Had the Self been wrung out after being washed, then It would have been used up to a certain extent. However, the Self has not been used.

The Difference Between the Effects of the Pudgal and the Effects of the Parmanu...

Questioner: It is written here, “I am telling you once again, so listen. The intents that arise in the *antahkaran* (the mind-intellect-*chit*-ego complex), such as attachment and abhorrence, pleasure and pain, are of the non-Self. Taste, smell, and so on, charging karma (*bhaavkarma*), subtle discharging karma (*dravyakarma*), and gross discharging karma (*nokarma*) are effects of the *pudgal* (*pudgal parinaam*).” What are all these effects of?

Dadashri: These are all effects of the *pudgal*. Attachment and abhorrence are effects of the *pudgal*, pleasure and pain are also effects of the *pudgal*. Then tactility is also an effect of the *pudgal*, taste is also an effect, smell is also an effect of the *pudgal*, then charge karma, subtle discharge karma, gross discharge karma are all effects of the *pudgal*. These are all effects of the *pudgal*, that is what the above is conveying.

Everything that is visible to the eyes, heard through the ears, all of that is gross discharging karma. It is all an effect of the *pudgal*, there is no effect of the Self in this. None of that is an effect of the Self, that is what it is conveying.

Questioner: Form, taste, smell, tactility; these are actually properties of the *Parmanu*, aren't they?

Dadashri: That is all considered to be the effects of the *pudgal*.

Questioner: Actually, in terms of the original *Parmanu*, the *Parmanu* that are in the elemental form, these are said to be their permanent properties: form, taste, smell, and tactility.

Dadashri: Yes, but all of that is considered to be the *pudgal* itself and they are considered its effects. Right now, a person may appear to be red, then blue, then he may appear to have become yellow. Within no time, all of these effects may change, so these are effects of the *pudgal*.

Questioner: But the properties do not change, do they, Dada?

Dadashri: Yes, so the properties are verily of the *Pudgal Parmanu*, but these are considered to be effects of the *pudgal*. These are not the effects of the Self.

Everything else is just unnecessary botheration. Once the two divisions [inanimate matter and the Self] become separate, a conclusion comes about. This is the very thing ‘we’ strive to explain each day to those who have taken *Gnan*. And to those who have not taken *Gnan*, ‘we’ explain this point from the very beginning.

Likewise, the phases of the *pudgal* and the phases of the *Pudgal Parmanu* are of a different kind. The phases of the *pudgal* keep on changing; red, yellow, green, all the colors keep on changing; smoothness, warmth, everything [all that which is experienced through the five sense organs] keeps changing. All those phases keep on changing.

The Attributes of the Prakruti, the Inherent Nature of the Prakruti...

The *Pudgal* has four properties: tactility, form, taste

and smell; they [the phases] keep changing. Words are not a property; they are a phase. The form has lustre and all the forms are natural. Whatever properties the *Pudgal* has, they are inherently natural properties. They are intrinsic properties (*anvay guna*); they are not *vyatirek guna* (completely new properties of a third component that arises when the eternal elements of the Self and inanimate matter come together). Whereas these others [anger, pride, deceit, and greed] are actually *vyatirek guna*. However, words are not even *vyatirek guna*, they are phases. So, they only arise if we end up ‘squeezing’ [the horn] based on the circumstances.

Questioner: Words, taste, tactility, form, and smell; these five are the properties of which object?

Dadashri: [Hearing] Words is a property of the ear, taste is of the tongue, tactility is of the skin, form is of the eyes, and smell is of the nose.

Questioner: So are the mind, intellect, *chit*, ego all an effect of the *pudgal*?

Dadashri: Everything is indeed of the *pudgal*.

Questioner: And anger, pride, deceit, and greed?

Dadashri: They are all [an effect of the *vibhaavik*] *pudgal*, but they are not properties of the [*swabhaavik*] *Pudgal*. They can only arise in the presence of the Self, otherwise they would not arise.

Questioner: If they are not the properties of the *pudgal*, then are the *pudgal* and the *prakruti* one and the same?

Dadashri: They are one and the same, there is actually no difference between them.

Questioner: But the *prakruti* does have attributes, doesn’t it?

Dadashri: It does have attributes, but what kind of attributes? They are all destructible. They are all unstable; it does not take long for them to change.

Questioner: This *prakruti* can make a mess of things. The *prakruti* can sabotage everything.

Dadashri: It can become unstable all of a sudden, there is no stability with regards to the attributes of the *prakruti*! So, we can list out all of the attributes of the *prakruti* today, but by the next morning, it will show entirely new types of attributes. It is very inconsistent, whereas the properties of the Self are permanent. The properties of the Self that have been established, they all remain eternally.

And there are many kinds of attributes of the *prakruti* in this world. One may be honest, forgiving, having a high moral conduct; one may have acquired many different types of attributes. People may say, “This is a man worthy of reverence,” but it does not take time for those attributes to come to an end. These are attributes of the *pudgal*, of the *prakruti*. Of what use are all these attributes? They are actually attributes of the *pudgal*, of what use are they [to You, the Self]? Is a ‘chutney’ to be made out of them, afterwards? Because, sooner or later, the attributes of the *pudgal* will have to be discarded.

Questioner: People try to set the *pudgal* at a certain state, and You have dismissed all of that in the matter of a moment.

Dadashri: What ‘we’ are saying is that all these worldly attributes such as pity, peace, forgiveness, mercifulness, generosity, and so on and so forth...all those attributes; if people associate such attributes with you, if they say things like, “He is very wise, he has an obliging nature,” then what should You [as the Self] do? Should You deposit them in the bank? If someone were to tell you, “Give me yours and take these,” then should You deposit them in the bank?

Questioner: No.

Dadashri: All of those attributes are destructible, what would You gain by acquiring them? On the contrary, the Lord has gone as far as to say, ‘Do not undertake a lot of effort in trying to acquire these destructible attributes.’ Upon acquiring all these destructible attributes, subsequently if delirium arises, then that very same person will bite others, and curse at others, and throw stones, and speak however he pleases, will he not! Where did all those attributes go? These attributes which exist on the basis of the *triguna* (the three physiological qualities of the physical body: *sattva*, *rajas*, and *tamas*); as long as the *vatta*, *pitta*, and *kapha* (the three types of *dosha* that each *prakruti* is influenced by, they comprise of the five elements of fire, air, water, earth, space in which one or more elements dominate; *vatta* - air and space, *pitta* - fire, *kapha* - earth and water) have not increased disproportionately, these attributes remain as they are. And when all three of them increase disproportionately, delirium arises, and mania ensues! Therefore, come into Your own properties, the properties of the Self; those are permanent, they can never be destroyed, they do not cause delirium.

They [the attributes of the *prakruti*] are fine from the context of worldly life. What the people of the world are doing is not wrong. This is because those poor people are at that stage. They have not moved from that point at all.

Questioner: But are these attributes really needed in order to become eligible for liberation?

Dadashri: No, there is no need for those attributes, there is a need to be free from the intoxication of the ego and doership (*nishkefi*). Of what use are those attributes? They are all simply attributes of the *prakruti*. They are attributes of the *pudgal*, should they be placed on a pedestal? There is no need for the attributes of the *pudgal* whatsoever.

Questioner: These attributes would indeed be in the Self, wouldn't they? They cannot be those of the *prakruti*, can they?

Dadashri: Anything that can be experienced through the five sense organs does not contain even a single property of the Self.

You [the relative self] are dependent on the *prakruti*, and the attributes of the *prakruti* and the properties of the Self are completely different.

People try to derive the essence from the attributes of the *pudgal*. The essence will never be derived from it.

The very nature of the *pudgal* is such that everything keeps on changing. 'You' should keep on Seeing it. Everything that comes, later leaves. When it leaves, another thing comes. There is no escaping it. When you let go of something that is rough, another thing that is smooth will come. Then, you will also have to let go of the thing that is smooth. And something that is rough comes once again. Its inherent nature is that of *puran-galan* (to fill in and empty out). So, if a 'friendship' is bound with that which is smooth, then there will be trouble! If you 'befriend' the other, then that which is smooth will not affect you, will it! Whom should you 'befriend'? When you come across something that is rough, say, "Yes, now I like it." And the other [that which is smooth] is something that you are bound to like anyway. So, turn what you don't like into something that you like. And the Self actually has infinite perspectives, so no matter which perspective you change It [the Knowledge] to and place It on, it will appear that way to it.

A Phase Is an Effect of the Inherent Nature

There is water inside every coconut. Then our [so-called] intelligent people established, "Look here, look at

how God has filled water in this! How else would water get inside this?” Their wisdom cannot fathom that! How else would water be entering inside it? So they think that God filled it in there. So they begin to feel love for God. They don’t even know from where God got the water. Surely He must be bringing it from somewhere, from some lake?

Questioner: The coconut trees grow by the seaside, yet the water inside turns out to be sweet. Is water being filled inside it due to the inherent nature? How exactly is it?

Dadashri: It is indeed the inherent nature that is at work in that case. Each thing comes with its inherent nature.

Questioner: Are there so many infinite kinds of inherent nature?

Dadashri: There are as many kinds of inherent nature as there are things.

Questioner: Is there any connection between the infinite phases and the infinite [kinds of] inherent nature?

Dadashri: What does ‘infinite phases’ mean? They are an effect of the inherent nature (*swabhaav*). For something to rise or to fall, those are all considered phases. A visible object having a particular nature, what is that like? As it [the nature] rises or falls, those are all considered phases.

Questioner: The inherent nature that is visible, be it rising or falling, increasing or decreasing, undergoing change; has that been referred to as a temporary state (*avastha*)?

Dadashri: Yes, the fact that it [the inherent nature] becomes less intense or more intense, that is called a phase.

Questioner: So depending upon what the inherent nature is at a particular time, that is the temporary state of the inherent nature; is that what You mean to say?

Dadashri: Yes.

Questioner: And that is indeed what we can see, isn't it? This formation of a coconut tree, the formation of mango tree, a neem tree; all of these can be referred to as the inherent nature of the *pudgal*, can't they?

Dadashri: Yes.

Questioner: And it is because there is the presence of the Self in it that such an inherent nature arises, isn't that so?

Dadashri: It would never happen without the presence [of the Self], would it! Everything is indeed functioning because of Its presence.

Questioner: The fact that this *pudgal* became bitter, that is the inherent nature of that *pudgal*. Then for a mango to become sweet, to become sour, for water to fill inside a coconut, all of that is also the inherent nature of that *pudgal*. But that cannot happen without the presence of the Self, so then, how does the Self help in that? What is the connection between that and the Self?

Dadashri: The truth is, the word '*pudgal*' is used to refer to certain things. But otherwise, the inherent nature is of the *Parmanu*, and this can occur without the presence of the Self. The *pudgal*, however, has arisen only due to the presence of the Self. The *parmanu* that have deviated from their inherent nature (*vikaari parmanu*) are referred to as *pudgal*.

Questioner: Now, have those *parmanu* deviated from their inherent nature because of the presence of the Self?

Dadashri: Yes, the deviated state of the *parmanu* is called *pudgal*.

Questioner: Now, for this to become sour, salty, all the different tastes that exist, they are the properties of the

original *Pudgal*, aren't they? But only the *pudgal* that has deviated from its inherent nature can have such properties!

Dadashri: They are definitely the properties of the *Parmanu*. However, this that is being experienced is of the ones that have deviated from their inherent nature.

Questioner: Meaning that, even those [*Parmanu*] which have not deviated from their inherent nature definitely have these properties too?

Dadashri: Yes.

Questioner: But are there any such *Parmanu* in the world that have formed without the presence of the Self? The deviation from the inherent nature means these ones that are sour, salty...

Dadashri: Even if they have not deviated from their inherent nature, they still exist.

Questioner: But these properties are even present in them too, aren't they?

Dadashri: Yes, properties such as sourness and saltiness are present [in them].

Questioner: The *Parmanu* that are in the pure form, the ones which have not deviated from their inherent nature in any way whatsoever; can such pure *Parmanu* exist in this world, or have all the *parmanu* deviated from their inherent nature?

Dadashri: No, for the most part, they are pure indeed!

Questioner: Now, do those pure *Parmanu* have the properties of sourness, saltiness?

Dadashri: They have all of the original properties. They have all eight properties of tactility in them. If some of them come together, then they become coarse, they change in one way or another.

Questioner: So does that happen without the presence of the Self?

Dadashri: Yes, so the ones that have deviated from their inherent nature are different, and the ones in their original nature (*nirvikaari*) are different. The latter has inherently natural properties (*swabhaavik guna*). It is from these inherently natural properties that these properties that have deviated from their inherent nature (*vikaari guna*) arise.

Questioner: Is it only if the inherently natural ones are present that the ones that have deviated from their inherent nature can arise? These properties that have deviated from their inherent nature cannot arise without the presence of the Self. So what instrumental role does the presence of the Self play in them deviating from their inherent nature?

Dadashri: In the presence of the sun, power gets filled in the solar cells, doesn't it?

Questioner: Yes, solar power.

Dadashri: Does the sun know anything about that?

Questioner: The sun does not know about that.

Dadashri: It all happens through its presence. The illumination itself is at work.

Questioner: Yes, so in the same way, the illumination of the Self must also be helping in some way in that, right?

Dadashri: It does, the illumination itself is at work. Don't 'we' say that the Self, God, does not 'do' anything; It simply gives illumination to every living being.

Questioner: But to give illumination is one thing, and...

Dadashri: 'We' simply say that It gives illumination, but the truth is, the illumination emanates, and that [the *aham*; the 'I'] acquires it, by being in close proximity.

Questioner: I didn't quite understand that.

Dadashri: Is it as though the sun is generating it [the power in the solar cell]?

Questioner: It is illuminating by its inherent nature. The *Parmanu* are in their inherent nature, they exist in the pure phase (*vishrasa*). Similarly, God is naturally illuminating, so then, who is in the middle that is making them deviate from their inherent nature?

Dadashri: The one who is looking for *moksha*. The one who is bound.

Questioner: So does its Real form fall under the division of the illumination? The one who is bound, whose side is he on? Is he on the side of the illumination or on the side of these *parmanu*?

Dadashri: On the side of the *parmanu*.

Questioner: Is he made up of *parmanu*?

Dadashri: He is made of *parmanu*. He is the deviated form of the *parmanu*.

Questioner: Who is that, Dada?

Dadashri: The ego (*ahamkaar*) and the 'my-ness' (*mamata*). The one who is bound is trying to become free.

Questioner: So fundamentally, it is simply the ego, isn't it?

Dadashri: He likes being bound. Despite going through so much misery, he likes being bound.

Questioner: Dada, how does the ego work in making a neem tree bitter, in making the coconuts fill up with water? For the neem tree to become bitter, how is the ego involved in generating the bitterness?

Dadashri: The ego does not do any other work at all; it just has the *bhaav* (inner intent) arise naturally. It has the authority to have *bhaav*. It does not have any other authority.

Questioner: And moreover, it is the very one that says, “I am pure Soul.” So does it also become the pure Soul?

Dadashri: Yes, it becomes the pure Soul in that way, on the basis of circumstances.

Questioner: If it encounters someone who frees it, then it even becomes free. Then, what happens to those *parmanu*?

Dadashri: They all dissolve; they go back to the way they were before.

Questioner: To the pure *Parmanu* phase (*vishrasa*)?

Dadashri: To the pure *Parmanu* phase. Transformation back into the pure phase is constantly going on; even otherwise they are continuously becoming pure.

The *vibhaavik pudgal* (the *pudgal* formed from the *parmanu* that have deviated from their inherent nature; same as *vikrut pudgal*, *vibhaavik parmanu*, *vikaari pudgal* and *vikaari parmanu*) is the one that is ‘touching’ the Self. For all those who possess a physical body, the two are together. Whereas the temporary states of the *swabhaavik Pudgal* (*Parmanu* in its pure natural form) keep changing. This body is made up of infinite *parmanu*, but these are *vibhaavik parmanu*. Whereas all the other *Parmanu* are in their inherent nature. To feel cold, to feel hot, to find it spicy on the tongue, to exude a fragrant odor, to exude a foul odor; these are [the inherently natural] properties of the *pudgal*. *Vyavasthit* (the result of scientific circumstantial evidences) has nothing to do with them [the inherently natural properties of the *pudgal*]. [*Vyavasthit* only gives the effect of the causes bound.]

The Hand Belongs Entirely to the Pudgal!

Questioner: If we let go of *sankalp-vikalp* (all the relative ‘I-ness’ and ‘my-ness’ that stem from the belief that ‘I am Chandubhai’), then will they remain in the next life?

Dadashri: No. Whatever is let gone of is gone. Just like in the farm, after sowing cotton seeds in the field, the farmer goes out to check, ‘Has anything besides cotton grown in the field?’ Then what does he do to that? Have you ever seen them plucking the weeds out?

Questioner: They uproot them.

Dadashri: Now, once they have been uprooted, they will not appear again, will they! [Similarly,] Once the *vikalp* (the wrong belief that ‘I am Chandubhai’ and all the relative ‘I-ness’ that stems from it) have been uprooted, they are gone.

Someone may say, “You are very dark-complexioned,” but if You have cleared off the *vikalp* relating to this, then it will not affect You. However, as long as you yourself call other people dark-complexioned, you have placed a value for that *vikalp*. So, you should devalue its importance. When you don’t call others dark-complexioned, and if someone says that you are dark-complexioned, then it will not affect You; once the devaluation has taken place, it gets cleared off. To increase or decrease the value of something is in Our hands. By saying, “Why did you say I am dark-complexioned?” the value placed on it increases. This prevalence as a dark-complexioned, fair-complexioned, red, yellow-complexioned person; all these colors that exist are the properties of inanimate matter, and one falsely attributes them onto one’s self, by saying, “I am dark-complexioned.” Hey, mortal one, You are not dark-complexioned. Furthermore, bitter, sour, bland, sweet, salty, pungent, sweet, these are all properties of inanimate matter.

Now, it is because we falsely attribute the properties of inanimate matter as our own that these problems arise.

As we falsely attributed the properties of inanimate matter as our own, the *vikalp* arose. And because these *vikalp* arose we lost the *nirvikalp* state (the state free from wrong beliefs and with the right belief of ‘I am pure Soul’), moreover, we have ended up becoming the husband of a wife. One will say, “I am your husband, don’t you know?” To which the wife will retort, “I definitely know, I’ve known right from the very beginning, you’ve become the boss!” Can you ever boss over anyone? Even the government maintains a democracy, so should we also not have a democracy in our homes? Should we not maintain a democracy?

Questioner: We should.

Dadashri: But people don’t do that, do they?

Who does the ‘hand’ [synonymous to the playing cards held by a player in a game of cards] belong to? The ‘hand’ belongs entirely to the *Pudgal*! The ‘hand’ belongs to the *Pudgal* alone. The inherent nature of the *Pudgal* is all these properties that we can perceive: form, taste, tactility, and smell. Moreover, there are so many varieties of form, so many varieties of taste, of smell, of tactility; all of those are the ‘hand’ of the *Pudgal*! Yet we believe all those properties to be our own!

The smallest microorganisms are living beings, whereas the *Parmanu* are inanimate matter. And that too, both of them have energy. When the atom was split, this energy was discovered, wasn’t it! So, even inanimate matter has energy too, doesn’t it! But that is a non-living energy (*jada shakti*), whereas this is a living energy (*Chetan shakti*; the energy of the Self to Know and See); there is this much of a difference between the energy of the two.

There is infinite energy in the Self, but there are veils over It. That veil is not of this body. The body is faultless; but the veil is of the *parmanu* the body has brought with it. It is comparable to pitch darkness.



[3]

Kriyavati Shakti

Kriyavati Shakti; Is It of the Self or of Inanimate Matter?

Questioner: Of the six eternal elements, be it the inanimate matter (*jada*) or the Self (*Chetan*), be it the *Pudgal* (*Parmanu* in their natural pure form) or the Self, they both have *kriyavati shakti* (the unique energy or property to be inherently active), which the other eternal elements do not have. So, what kind of energy is that?

Dadashri: It's like this, each eternal element actually has its own individual [unique] inherent energy [property]!

Questioner: That is correct; but it has been written that, 'It is only the *Pudgal* and the Self that have the *kriyavati shakti*, and the other four [eternal elements] do not have this.'

Dadashri: No, the *kriyavati shakti* is in the *Pudgal* alone, not in both; it is not in the Self. The *Pudgal* alone is *sakriya* (continuously in some kind of activity). None of the others are *kriyavaan* (to be inherently active; to be 'effective' such that it takes on the effect and gives result) at all.

Questioner: How does it do that? I wanted to understand that.

Dadashri: *Kriyavaan*, that indeed is the inherent nature of *Pudgal*. If there is snow falling over here, you may see different shapes taking form. In some places, you may see a shape in the form of Lord Mahavir's idol, you may see a different shape elsewhere. In some cases, it may appear like an animal. Doesn't the falling snow form shapes? Does that not happen?

Questioner: Yes, it does.

Dadashri: Hence, the inherent nature of the *Pudgal* is such that it takes on a form. That actually is the inherent nature of the *Pudgal*. It undergoes *puran* (influx or coming together) and that very same then undergoes *galan* (outflux or dissipation). The moment the self has a *bhaav*, that entire activity [of charging/influx] occurs immediately. This is because it [the *Pudgal*] is the one who possesses the *kriyakaari shakti* (the energy to procure results on its own). The moment the *bhaav* of the self is seen to arise, vibrations arise and everything becomes *kriyavaan* ('effective' such that it takes on the effect and gives result).

Questioner: So, it will become *kriyavaan* only if the *bhaav* of the self arises, right? Otherwise it will not become *kriyavaan*, will it?

Dadashri: No, even otherwise, the inherent nature of the *Pudgal* is to be *kriyavaan*; however, it is not like the changes that happen in the bones and the flesh.

Questioner: Does that mean that there is dormant energy lying within the *Pudgal*, but that energy is then awakened by the self?

Dadashri: It is not dormant, that energy exists permanently. That energy is openly manifested in the *Pudgal*. No one needs to activate it whatsoever!

When snow falls over here, does it not create all kinds

of shapes and figures? Various kinds of shapes and figures tend to form, do they not? That is an amassing of the energy of *Pudgal*. That is the energy at work when *puran* (influx or charging) takes place and at the time of *galan* (outflux or discharging), that energy is also at work. None of the others have such a *kriyavaan shakti*. It is the *Pudgal* alone that has this *kriyavaan shakti*, and it is verily due to this, that the world has come into existence. If the *kriyavaan shakti* of the *Pudgal* were to not exist, then the world would not have come into existence. Each [*Pudgal*] has its own individual energy or property. That is the basis for this world coming into existence, otherwise this world would definitely not come into being!

Just like, when a photographer has a desire to take a photograph of something. Then, after taking the photograph, he sees, ‘How do the eyes and all that appear in the photo?’ All of that is the energy of the *Pudgal*.

What would you like to ask?

Questioner: It has been said that both, the eternal element of inanimate matter (*Pudgal*) and the eternal element of the Self, have *kriyavati shakti*.

Dadashri: No, the Self is absolutely *akriya* (in the state as a non-doer; in the state as the Knower-Seer). It is actually due to illusion (*bhranti*) that people consider the Self to be a doer. It is only one [eternal element] that is *kriyavaan*, this *Pudgal* alone. If the Self were to be *kriyavaan*, then It would be deemed a doer. The one that carries out the *kriya* (activity) would be deemed the doer; and there is bondage for the one who becomes the doer.

Questioner: But aren’t they saying that It [the Self] is actually the doer of Its own inherent nature?

Dadashri: In fact, each eternal element (*dravya*) is

the ‘doer’ of its own inherent nature; however, this *Pudgal* is the doer in every way, with regards to its natural state (*swabhaav*) as well as its unnatural state (*vibhaav*).

Questioner: So why is it that we cannot see any *kriya* of the *pudgal* where there is no Self?

Dadashri: The *kriya* of the *pudgal* is indeed going on even when the Self is not present. Say there is a piece of wood lying around, it will continue to decay. Even a bone will continue to deteriorate. If you were to throw a piece of flesh right now, from that moment on, it will continue to decay. So, every thing is constantly in its own *kriya* indeed. It is *kriyavaan* (inherently active) regardless of whether the Self is present in it or not. It is *kriyavaan* by its own inherent nature.

It is because both *Chetan* and *Pudgal* have been referred to as being *sakriya* (continuously in some kind of activity) that people have become engulfed in this ignorance; and it is verily because of that, that all the people of the world are wandering aimlessly. If the incorrect thing is known, then incorrect things will happen. In that case, what can poor God do? And if one were to ask these people [the *mahatmas*], “Please state the properties of the Self?” They will say, “*Gnata-drashta* (the Knower-Seer), *akriya* (the state as a non-doer).” They will say all that! Have you not read somewhere that It is *akriya*?

Questioner: Yes, I have definitely come across that in my reading!

Dadashri: So if you happen to read things contrary to that any more, put it aside, then Your [spiritual] work will be done, otherwise it will not be done at all! If it were to enter your mind even slightly, it will take you somewhere or the other on the wrong track! This is because that discussion is not correct. That is the reason why I have asked you not to

read religious books! The reason being, they are not correct. You will get a solution only if you ask ‘us’ [the *Gnani Purush*], otherwise a solution will not come about and you will get more confused. In fact, this illusion has arisen from the very moment the Self was referred to as being *kriyavaan*.

What is the Self like in Its inherently natural state? The answer is, It is *akriya* (in the state as a non-doer; in the state as the Knower and Seer). And even right now, the Self within the body is in Its inherently natural state; It has not become *vibhaavik* (that which has deviated from its inherent nature) even to the slightest. Whenever you look at It, It is the very same indeed. ‘It’ does not have even the slightest energy to become *vibhaavik*. ‘Its’ form is such that It cannot change whatsoever! The Self that I have seen, I have not even on a single day seen any change in It whatsoever. Nevertheless, if you want to say that It has activity, then people can say that the Self is the doer of the activity of Knowing (*Gnan kriya*) and the activity of Seeing (*Darshan kriya*); that is Its inherently natural activity. The eternal element that supports motion (*dharmastikaya*), the eternal element that supports inertia (*adharmastikaya*) and the eternal element of Space are also in their inherently natural activity. However, we cannot consider that [as being active]. Of the six eternal elements, it is the eternal element of the *Pudgal* alone that can be considered as being *sakriya* (continuously in some kind of activity) and it is due to this property of being *sakriya*, that the eternal element of Time (*kaal*) was identified. Otherwise, the eternal element of Time would have never been identified. The very reason for the eternal element of Time to be cognized is the *Pudgal*’s property of being *sakriya*. Just as when sand falls from the top chamber of an hourglass into the bottom one, once all the sand has fallen into the bottom chamber, we would know, ‘Oh, forty-eight minutes are up!’ The hourglass was filled

with sand bearing in mind the forty-eight minutes. Similarly, all of this is becoming old on the basis of time. Things come into being and then they are prone to dissolution. Things come into being and they continue to undergo dissolution. Do you understand what I am trying to say? Are you getting clarity?

Questioner: Yes.

Dadashri: If something is lacking clarity, then ask over and again; discuss it. Do not read all other things like that again. It may infect you with some ‘disease’ [misinformation] such that it will end up ruining even the clarity that had been established within.

The Difference Between Parmanu and Pudgal...

Questioner: So then, the doership is of the *Pudgal* alone, that is the one aspect I do understand.

Dadashri: Yes, the doer is indeed the *Pudgal*. All these activities are also of the *Pudgal*. All these activities are of inanimate matter alone. It is *sakriya* by its inherent nature. The Self cannot ‘do’ any activity at all.

Questioner: What is the meaning of *sakriya*? Dada, can you please explain that?

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

This entire *vibhaav* (the unnatural state) is the craftsmanship (*karamat*) of the *Pudgal*. Even in the absence of the Self, everything comes into being due to the craftsmanship of the *Pudgal*. *Pudgal* means *anatma* (the non-Self). The craftsmanship is like a maze. A person may go to the toilet, but who makes him relieve himself? The *Pudgal*. Whatever craftsmanship is happening in this world; it is the independent craftsmanship of the *Pudgal*.

And those that form aggregates (*skandha*) are actually the *swabhaavik Pudgal*; its inherent nature is such that it aggregates. The *Pudgal Parmanu* come together naturally. Sometimes, if any two atoms (*anu*) may have come together, then it will be an aggregate of two atoms; if there are three atoms, then the three atoms will come together and they will all then get joined with each other.

Questioner: So does that mean that the pure *Parmanu*, the ones that are in the form of *vishrasa*, do they undergo *puran-galan* (influx-outflux)?

Dadashri: They are *kriyakaari* ('effective' such that they take on the effect and give result), they are *sakriya*; but that is also considered as [*swabhaavik*] *puran-galan*. Only 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) can be referred to as *pudgal*, the rest cannot be called *pudgal*.

Questioner: You have said that there is a difference between the *pudgal* and the *Parmanu*, have you not?

Dadashri: The difference between the *Parmanu* and the *pudgal* is that, first of all, there are two types of *pudgal*; there is the pure *Pudgal*, and there is the *visheshbhaavi pudgal* (the *pudgal* with completely new properties that arises when the Self and inanimate matter come into close proximity). Say snow fell over here and a large statue was formed, and later it melts; that is referred to as the pure *Pudgal*. Whereas this here is the impure *pudgal*, the one that has arisen due to the coming together of the two eternal elements.

Questioner: Is there some kind of energy within the pure Soul that makes all of this happen?

Dadashri: 'It' does not have any energy to 'do' at

all. As It does not have any energy to ‘do’, It has Itself become bound by the *Pudgal*. All this energy to ‘do’ is of the *Pudgal*. All this is the business, the craftsmanship of the *Pudgal* alone. The *Pudgal* is *sakriya* (continuously in some kind of activity) of its own accord. The world does not know of this *sakriya* property of the *Pudgal* known as *karamat* (craftsmanship).

The Arising, the Steady State, the Dissolution of the Pudgal...

Questioner: Is it not the energy of the *pudgal* that brings about the *utpatti* (arising; genesis), *sthiti* (the steady state) and *laya* (dissipation)?

Dadashri: What else? It is the inherent nature of every *pudgal* to undergo the constant phenomenon of arising, maintaining a steady state, and dissolution. This happens even when the Self is not present, and it will continue happening even if the Self is present. When a person dies, even if the life force (*jeev*) within has departed, the change will indeed continue to take place. That has nothing to do with the Self.

Questioner: Without the presence of the Self, the arising, the maintaining of a steady state and the dissolution cannot arise in the *mishrachetan*, can it?

Dadashri: It continues to happen in everyone. There is no connection with It whatsoever! The Self and the *pudgal* have nothing to do with each other.

Questioner: Even in the *mishrachetan*?

Dadashri: This *pudgal* is a discharging *pudgal*. The Self is needed when charging occurs. [Charging takes place because of becoming engrossed.] The *pudgal* would arise only if the Self were present, right? Nothing whatsoever

can happen without the presence [engrossment] of the Self, can it!

Questioner: This cloth can be fabricated because it is inanimate (*jada*), however the *pudgal* is not inanimate, is it?

Dadashri: This *pudgal* is actually *mishrachetan*; it too undergoes the phenomenon of arising (*utpatti*), maintaining a steady state (*sthiti*) and dissipation (*laya*). This is because, this happens not only for all the destructible (*vinashi*) things that exist out there but also for the indestructible (*avinashi*) ones too. [This has to be understood in a different way for both cases.]

Observe the Craftsmanship of the Pudgal Through the Divine Vision as the Self

The entire world has come into existence through each and every *Parmanu*. Each and every *Parmanu* has its law. Hence, this world is not a falsehood.

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

Dadashri: Yes, of course, there is energy within it. There is only one eternal element that has such energy. It is this *Pudgal Parmanu* which has form and is visible; it is *swayam karyakaari* (such that it functions of its own accord).

Questioner: But Dada, what about the formless *Pudgal*; the one we refer to as pure *Parmanu*?

Dadashri: That *Parmanu* in a way is formless, but from the perspective of *keval Gnan* (absolute Knowledge), it does have form. It can be seen through absolute Knowledge. Meaning that, we cannot see it through our physical eyes. The *Gnanis* can perceive its form; as such They cannot see it, but They can understand it.

Questioner: [a verse from a spiritual hymn]

‘kare chhe kon e samje to ukle kaayami koydo.’

‘If one were to understand who the doer is, then the puzzle would be solved forever.’

Dadashri: It is possible to find closure if one understands ‘who the doer is’. What is the next line?

Questioner: *‘Karamat pudgalni baaji, swabhaavik Gnan netre jo.’*

‘Observe the craftsmanship of the *Pudgal* through the divine Vision as the Self.’

Dadashri: Yes, ‘*swabhaavik Gnan netre*’ means See who is doing this through the divine Vision as the Self (*divya drashti*); that is what it is telling us. This craftsmanship (*karamat*) that is going on is the ‘hand’ of the *Pudgal*. What that means is that, say the weather is fine right now, but half an hour later, there is fog everywhere such that you cannot even see the person standing in front of you. So who came to do that, was there some middleman coming to do that?

Questioner: No one comes to do that; it happens naturally.

Dadashri: Yes, imagine all the things that arise? Have you not seen such things happening outside? Who causes the whirlwinds?

Questioner: *Vyavasthit.*

Dadashri: And people say, “God does. God has gas, that is why it is happening!” People even say things like that, but one should not talk this way.

Moving about is entirely an intrinsic functional property of the division that is the non-Self; it is not of the Self. The Self neither sleeps at night nor during the day. It is the division that is the non-Self that sleeps; the one that does the activity is the very one that sleeps.

The craftsmanship (*karamat*) of the *Pudgal* is a very subtle point. It is not easy to understand. What ‘we’ have Seen and Known is unprecedented. Let me give you an example. Say, amongst all those who are sitting here, no one has the wish to sneeze, however, if at that time someone does a *vaghar* (first cooking step of tempering spices like asafoetida, mustard seeds, chilies in heated oil or ghee) in the kitchen, then everyone will start to sneeze. So if you are the doer, then why don’t you stop the sneezes! But you cannot stop them. That is the craftsmanship of the *Pudgal*.

Then someone may say, “Show us the doership of the *Pudgal*.”

Even if the lady was doing the *vaghar* behind closed doors, it is not her wish nor is it the wish of those who are going to eat the food to cough and sneeze, but it does happen, doesn’t it? And then one claims, “I coughed.” That is all egoism.

Sitting here, ‘we’ can See the craftsmanship of each and every *Pudgal*. If you do not believe it, then drink some milk, drink some nectar, drink some alcohol and drink some poison; then you will know what the craftsmanship of the *Pudgal* is like!

Unaffected Despite Being Present!

The *Parmanu* have tremendous power, similarly, the Self also has infinite power. However, the form of that power is different. God’s [the Self’s] power is to be the Knower and Seer of the universe, and the power of this [the *Parmanu*] is actually used in the creation, dissolution and all that. The Self is Itself *akriya* (in the state as a non-doer; in the state as the Knower-Seer).

Questioner: Once the Self leaves the body, what do all the activities of the body fall under?

Dadashri: Thereafter, the gross activities of the body come to a stop. God's [the Self's] presence is necessary for those activities. It is due to Its presence that all this functions. If It leaves the 'temporary dwelling', the activities will come to a stop; [however] It does not 'do' anything.

Questioner: This *pudgal* that becomes *sakriya* (continuously in some kind of activity) due to the presence of the Self, does its effects then touch the Self?

Dadashri: The Self does not get affected at all; it is the *pudgal* alone that gets affected. The effect has not reached the Self at all, yet one believes, 'This is what happened to me.' But no such thing has happened at all.

Of the Two, Only the Pudgal Catches a Hold of the Effects!

Questioner: The changing temporary states of the *Pudgal*, the fact that the *Pudgal* transforms into a temporary state, that phenomenon is indeed what we refer to as *sakriyata* (to be in a continuously active state).

Dadashri: No, no, no, the temporary states of everything can be changed.

Questioner: So then, what do we consider as the *sakriyata* of the *Pudgal*?

Dadashri: This entire world has arisen due to *sakriyata* alone. Due to the *sakriyata* of the *Pudgal* itself, meaning that if the *sakriyata* were arising because someone or something pushed it, then *sakriyata* cannot be considered a property [of the *Pudgal*]. *Sakriyata* is a permanent property. Of all the six eternal elements, the *Pudgal* permanently prevails in a *sakriya* (continuously active) state; which in fact is why it stands out from the rest. The other five are *akriya* (devoid of activity) and they all comprise of their *dravya* (elemental

matter), *guna* (properties) and *paryay* (phases). They all keep changing, they constantly undergo change (*parinaman*); all of that happens. Even the *Pudgal* is constantly undergoing change, but the property of *sakriyata* is different. Without any influence of anything or anyone, without any hindrance from anyone or anything, the *Pudgal* is *sakriya* of its own accord, by its inherent nature.

Questioner: Isn't the transformation of the *Pudgal* from one temporary state into another temporary state referred to as its *sakriyata*? As in the case where water becomes ice...

Dadashri: The elemental matter, properties and phases cannot be considered as *sakriyata* (being in a continuously active state). *Sakriyata* is actually its [the *Pudgal Parmanu*'s] inherent nature. That is indeed why this world appears the way it does, due to the *sakriyata* of the *Parmanu* themselves. Humans have not created all of that. This is actually prevalence in a continuously active state (*sakriyapanu*) in the Real sense. Whereas the prevalence of the *pudgal* [*mishrachetan*] being in a continuously active state is not exact *sakriyapanu*; it has happened due to some other influence.

Questioner: This *pudgal* that makes up the body, what is it?

Dadashri: The *pudgal* that makes up this body is an unnatural state [of the *Pudgal*]. This *sakriyapanu* [of the *pudgal*] is considered an unnatural state.

Questioner: When the *vibhaav* of the self [the belief of 'I am Chandubhai'] arises, and its influence falls on the *Pudgal*, that is the exact moment when this unnatural state of the *pudgal* arises, right?

Dadashri: Yes, but this is referred to as the *vikrut*

kriya pudgal (the *pudgal* in an unnatural state); it is not the natural *Pudgal* and the one that is *sakriya* is the natural *Pudgal*. It is an inherently natural property of the *Pudgal*, which is why this disorder (*vikriya*) has taken place in the world. Otherwise what kind of property would it be that when the [worldly-interacting] self has an intent, the body keeps being formed? Who formed it? Who is responsible? The answer is, 'Nobody is responsible.' Don't the eyes and pupils etc., all get formed?

Questioner: What would we consider the *bhaav* (inner intent) done by the self, would we consider it as *sakriyata* (being in a continuously active state) or phases or what would we consider it as?

Dadashri: No, no, it's not like that. It is not *sakriyata* at all, it is its *vibhaavik bhaav* (the wrong belief of 'I am Chandubhai'), a *visheshbhaav*. There is absolutely no property of *sakriyata* in the Self, nor is it in any other place whatsoever, neither is it in any of the other eternal elements, not even in the eternal element of Space (*aakash*).

This *vibhaavik* [form] is an unnatural activity (*vikriya*) that has taken place. It is definitely the activity of the *pudgal*, but it is considered unnatural activity, that is why it ends up smelling foul and everything else happens; whereas the other [the natural *Pudgal Parmanu*], they do not end up smelling foul or nothing like happens to them; they only continue undergoing change.

Questioner: We are referring to *puran-galan* (influx-outflux) itself as *sakriyata*, aren't we?

Dadashri: Yes, *puran-galan* itself is *sakriyata*, its [the *pudgal's*] property of *puran-galan*, that itself is *sakriyata*. It is not this alone that undergoes *puran-galan*. The very same *puran-galan* continues to happen in those pure *Parmanu*.

Puran-galan, puran-galan, puran-galan, that very *sakriyata* is ongoing; that will constantly be there for every *Parmanu*.

Questioner: This *vikrut bhaav* of the *pudgal* [the *parmanu* in a charged state], is that considered its new temporary state (*vishesh avastha*)?

Dadashri: The arising of the *vikrut bhaav* of the self [the wrong belief of ‘I am Chandubhai’] and the *vikrut bhaav* of the *pudgal*, that itself is the *vishesh avastha*.

After Vibhaav, the Vikrut Pudgal Arises

The Self prevails as the Knower and Seer. Everything besides the Self is *puran-galan*; it is the craftsmanship (*karamat*) of the *Pudgal*. It is because of our [the developing I’s] attachment (*raag*) that the *Pudgal* becomes *vikrut* (charged with the *bhaav*). The clouds, the rain and hail, are they all different things? They are one and the same, [they are] *Pudgal*. Is there really a difference between the *Pudgal* and such large hailstones?

Questioner: That is also *Pudgal*.

Dadashri: They are all one and the same, [they are] *Pudgal*. It’s just that when things come together, when the two eternal elements come together, this unnaturalness (*vikrutata*) arises. The unnaturalness does not arise in the original Self (*mool Atma*), the unnaturalness arises in the *Pudgal*, because the *Pudgal* itself is *kriyakaari* (such that it procures results on its own).

Questioner: Does the *Pudgal* have its own energy to undergo change or not?

Dadashri: Of course! It has boundless energy of its own. It is indeed through its own energy that it undergoes change. The *Pudgal* has created this body through its own energy indeed. The Self plays no part in this. The Self

has just done the experiment, and that too, the experiment was done collectively, in the presence of the two [eternal elements]. The original Self has not done the experiment independently. The original Self remains as It is.

Questioner: Are the two elements, the *jeev* and the *pudgal*, *sakriya* (continuously in some kind of activity)?

Dadashri: The *jeev* [meaning the *bavo*; the internal one with wrong beliefs and anger, pride, deceit and greed] is *sakriya* and the *pudgal* is *sakriya*. The *pudgal* [the physical body; Mangaldas] is inanimate (*achetan*) and the *jeev* is charged *chetan*, power *chetan* (*pudgal* that has been powered with life energy in the presence of the Self). However, they are both like the *pudgal*! Because, what has the life energy been filled in? It has been filled in the *Pudgal*.

Questioner: Yes, but how can the *pudgal* be considered *sakriya*?

Dadashri: It is *sakriya* by its inherent nature; the activities continue to happen in accordance with time.

It Becomes as per the Envisioning

Questioner: So then what is the main *gunadharma* (intrinsic property with a specific function) of the *Pudgal*?

Dadashri: It has a visible form (*roopi*) and it is *kriyakaari* ('effective' such that it takes on the effect and gives result), these are its main *gunadharma*. It is such that it can carry out the activities on its own. It can procure results on its own, despite being inanimate. For example, whatever you [as the self] envision, an effect materializes on its own in the form of a statue on the outside! And it is due to this, that man had the illusion of, 'Who else but me could do this?'

The inherent nature of the *Pudgal* is such that it

becomes as per the envisioning of the self. That is why the entire world has become perplexed as to ‘Who is the doer of this?’ Hey mortal one! There is this wonderful property within that eternal element [the *Pudgal Parmanu*] of being *kriyakaari* (‘effective’) on its own, and that is why it is considered *sakriya*. And what is the Self called? The Self is referred to as *akriya* (being in the state as a non-doer; being in the state as the Knower-Seer). So all this is the craftsmanship of the *Pudgal*. [If one were to ask,] “Who made these eyes? Who made the ears?” The answer is, “It made them.” Isn’t it a wonder! It is not alone in making them. The self’s *vibhaavbhaav* (the wrong belief that ‘I am Chandubhai’) is subtle. So based on the kind of desire the self [with the wrong belief that ‘I am Chandubhai’] has, the *Pudgal* gets everything done. It gets everything done in accordance with whatever kind of desire there is. In this world, everyone has only two ears, right? Two arms, two legs, and all such things, isn’t it! And what is more, it is all within limit. If there were no limit, then some would have twelve hands, others would have twenty hands, and some would have ten to fifteen legs. But that is not the case; there is this limit, a limit to the desires. There is also a limit to the *moha* (illusory attachment). Moreover, everything has a limit; it is not unlimited.

Who sits inside a cow to create a calf? Who creates that? People don’t have an answer to these questions. The *Gnani Purush* has Seen how this actually happens! Therefore, based on the slightest of intent that arises for the [worldly-interacting] self, an exact design is created within. That is how this eternal element with form is, it is itself *kriyakaari* (‘effective’).

Everything that can be experienced through the five sense organs is exhibiting the energies of the Self. There is tremendous energy! Just imagine what this *kalpshakti* (the

energy or property of envisioning of the Self) alone can accomplish!!

There are six eternal elements within the universe. So, the world is filled with *Parmanu*. It is due to these *Parmanu* that the Self encounters great difficulties in traversing worldly life. And that is why all this has arisen.

It is because these *Parmanu* are there, that the *vikalp* (the wrong belief of ‘I am Chandubhai’) arises, otherwise this *vikalp* would never arise! Therefore, where there is no *Pudgal*, there is no effect there at all. The rest of the five eternal elements are not obstructive, it is the *Pudgal* alone that obstructs. The difficulty has arisen because of this *Pudgal* alone. The inherent nature of the *Pudgal* is such that it becomes whatever the self envisions. Whatever *vikalp* arises for the self, that is the form the *Pudgal* takes on. Whatever the self envisions, the *Pudgal* takes on that form accordingly. That is why an illusion arises for the self as to, ‘Am I this or am I that?’ Then everything moves forward with the illusion!

The self believes, ‘This activity has been done by me.’ This wrong belief has arisen for it, and consequently an entangled state got established. This entangled state can never go away. One Himself is *Brahm* (the Self), but he became *brahma* (the creator) and then the *brahma* became *bhramit* (deluded). Thereafter, he was trying very hard to get rid of the entanglement, but in the process, more entanglements were created. After coming into the deluded state, nothing besides a multiplication [of the entanglements] happens; and that results only in a deluded state once again!

Imagine what a tremendous pressure has come upon the Self! Such terrible pressure has come upon It that so many veils have come over It and imagine the kind of circumstances It has had to encounter? Depending on the

knowledge of the self, a corresponding effect takes form over there! So wonderful are the properties of the *Parmanu*, [which are a circumstance in close proximity to the Self,] that depending on the knowledge of the self, a corresponding effect manifests over here immediately.

Questioner: Well, that happens only because the part related to the Self did that, right?

Dadashri: Yes, it is actually due to the presence of the Self that this *Pudgal* becomes this way. The knowledge is of the self and the craftsmanship (*karamat*) is entirely of the *Pudgal*. The knowledge that is used during the craftsmanship is of the self. The energy [of the *Pudgal*] is such that many different tasks can occur at the same time. The craftsmanship cannot create the knowledge and the knowledge cannot do the craftsmanship. It is not the Self's energy of Knowing-Seeing (*Chetan shakti*) that affects the *sakriyata* of the *Pudgal*, rather it is the self's energy of having wrong beliefs (*vikalp shakti*).

The Self does not change. The envisioning property of the [worldly-interacting] self (*kalp*) gave rise to the wrong belief of 'I am this' (*vikalp*). It is simply the belief that leads to the forming of this body; in this, the belief itself does not do any work, but due to the belief, the *Parmanu* get drawn in and the inherent nature of the *Parmanu* themselves is such that they procure results on their own.

Questioner: What causes the *Pudgal* [*Parmanu*] to get drawn in?

Dadashri: They get drawn in automatically.

Questioner: And then they become charged when they come in contact with the Self?

Dadashri: No, once they get drawn in, when the time is right, they become charged automatically. They

take on a visible form (*murt*) of their own accord; a visible representation (*murti*) manifests [in the next life]. The Self does not have to do anything. The moment the *vibhaav* (the wrong belief of ‘I am Chandubhai’) arises, they get drawn in; once they are pulled in, they continue to do their work on their own. Thereafter, from them, the entire body gets formed, everything gets formed. All of that is the work of the *Pudgal* alone; the Self has nothing to do with that.

No one is the [independent] ‘doer’ [creator] of the *pudgal*. Depending on the belief that one has, it gets ready accordingly. Then if one sees cross-eyed, that too is a belief. Don’t people see cross-eyed? What is more, that belief too is as per the law of nature (*niyam*)! This world is based on the law of nature. Meaning that it is not outside the law of nature.

Questioner: I didn’t quite understand that.

Dadashri: All humans do not have more than two legs.

Questioner: Meaning that, the *pudgal* that arises out of the belief is based on the law of nature?

Dadashri: Everything is based on the law of nature. How many wrong beliefs will occur, all of that is based on the law of nature!

Questioner: Is the wrong belief itself based on the law of nature too?

Dadashri: The law of nature exists; otherwise, if that law of nature was to not exist, then that wrong belief would never become the right belief, it would become unregulated.

Questioner: So, just as the wrong beliefs are subject to the law of nature, similarly, is the *pudgal* also subject to the law of nature?

Dadashri: Everything is as per the law of nature. Nothing is outside the law of nature. The reign is not of the God of death (Yamaraj); the governance is as per the law of nature (*niyamraj*).

Questioner: Isn't the wrong belief, the *pudgal*?

Dadashri: If you want to consider it as *pudgal*, you can do so. But when can it be considered a *pudgal*? The belief can actually be removed whereas the *pudgal* will in fact change on its own; nothing else. It is the very same *pudgal*, instead of this change, another change occurs (the *pudgal* simply transforms). Whereas the belief actually gets destroyed completely.

Questioner: So what you are saying is that this *pudgal* is in the form of *parmanu*?

Dadashri: Yes, *parmanu*.

Questioner: And what about the belief?

Dadashri: Belief is actually considered as a kind of tendency (*vrutti*).

By looking in this direction, you cannot see the ocean; does it mean that there is no such thing as an ocean? If you turn the person this way, the ocean will be seen. That is indeed what all the arguments in the world are about. One man says, "There is no other thing besides the Self." Then someone else says, "There is no such thing as the Self in this world." Now, how can a solution be found? A person speaks based on what he can see.

Questioner: Who is the seer that arises within?

Dadashri: It is the wrong belief. When that wrong belief turns into the right belief, that is when there is nothing besides the Self. And [to believe that] there is no such thing

as the Self, is a wrong belief. All the problems are there because of the beliefs only. Nothing besides the belief has spoiled. The Knowledge (*Gnan*) has not become spoiled, the belief has become spoiled.

Questioner: That is actually what You have said, that when the two eternal elements come together, it gives rise to this *vishesh parinaam* (a completely new effect).

Dadashri: Yes, a completely new effect. The effect takes form according to our [the developing I's] *bhaav*. [The *Pudgal*] That which keeps changing on its own through its own inherent nature is different, whereas this is our *bhaavna* (intention; effect of the developing I's *bhaav*); the 'design' is ours. One person's nose is like this, another one's nose is like that, that is all our own design, no one else's. Otherwise, the Self would be considered partial. The Self is not partial; all this liability is our very own indeed.

In this case, the self becomes a culprit, because those *Parmanu* give effect as per its own *bhaav*. There would be no problem if they [the *bhaav*] were arising of their own accord. But the self is doing the *bhaav*, and more so, due to ignorance of the Self.

Questioner: It charges.

Dadashri: It charges, that is why it becomes the culprit of doing that.

Questioner: Dada, when I come across an overpowering file, sometimes [the belief that] 'I am Chandubhai' takes over.

Dadashri: No matter how overpowering a file is, when it comes your way, You should say, 'I must say, look at the craftsmanship (*karamat*) of the *Pudgal*!' Regardless of what the file is like, what does it have to do with You? Whether the other person gets angry or does anything else,

but ultimately, that is the craftsmanship of the *Pudgal* alone, isn't it! That which is inanimate but behaves as if it is animate, that can be considered as craftsmanship only, isn't it! And 'we' have proven this fact. So now, You should Know that this is all the craftsmanship of the *Pudgal*.

When Mr. Lalchand punches Mr. Fulchand three times, that is also the craftsmanship of the *Pudgal*. And then if Mr. Fulchand punches Mr. Lalchand four times in return, that is also the craftsmanship of the *Pudgal* indeed. The [worldly-interacting] self has to act in accordance with the craftsmanship of the *Pudgal*. For the people who don't have Self-realization, the self prevails in an engrossed state; for the *Gnanis* (those who have Self-realization and can impart the same to others), the Self remains separate. When the *pudgal* broke apart the *pudgal*, people got alarmed and on top of that, they claimed, "I broke it apart, I tore it apart, I split it."

There are endless kinds of infinite craftsmanship (*karamat*) of the *Pudgal*; why have fear of it? What is there to be scared about? There is the craftsmanship of a carpenter, the craftsmanship of a blacksmith, similarly, this is the craftsmanship of the *Pudgal*. At present, the Self has not 'done' anything in this; It has not 'done' a single thing. It is simply due to Its presence that things keep happening.

The Energy of the Pudgal Is Also Magnificent!

Questioner: In inanimate things, when an atom (*anu*) is split into [smaller] subatomic particles, tremendous energy is released; so then can that be considered as being inanimate?

Dadashri: Lord Krishna has mentioned two kinds of energies in this world; one is the energy of the non-Self (*anatma shakti*) and the other is the energy of the Self (*Atma*

shakti). The energy of the non-Self is an inanimate energy (*jada shakti*). There is absolutely no *Chetan* (the function of Knowing and Seeing) in inanimate matter, similarly, there is nothing inanimate in the Self either; both the energies are different. By saying that there is *Chetan* in inanimate things, people have been misled. If that were the case, then there would be no need to separate ‘the grit and stones from the wheat’ [separate the non-Self and the Self], would there? Then everyone would indeed easily become God!

Questioner: What relationship does the Self have with karma?

Dadashri: ‘It’ has a relative relationship. It is indeed by believing that the karma are its own, that the self has become trapped! The karma themselves are very powerful, are they not? All the Gods [the Self] are entrapped in karma, are They not?

Questioner: Does *karma* entrap the self, or does the self bind karma?

Dadashri: No, the karma entraps the self. There is that much energy in the *pudgal*. It was when the atom (*anu*) was split that we realized how much energy there is in the *pudgal*.

Questioner: If the self so choses, it can shed the karma, can it not?

Dadashri: How can the one who is bound shed the karma? It can only do that when It comes into Its inherent nature as the Self (*Swabhaav*). When can the self come into Its inherent nature? It can happen when one goes to the One who has come into His inherent nature as the Self. And when One comes into the inherent nature as the Self, the karma will be shed. Once One comes into the inherent nature as the Self, One can get rid of any kind of karma. It is

only when the *Gnani Purush* burns to ashes so many karma within an hour [in the *Gnan vidhi*], that the *laksh* (awakened awareness of ‘I am pure Soul’) is established; otherwise, this awakened awareness would not be established.

Questioner: Dada, the *Parmanu* that are pure prior to becoming charged, they too have their own energy, don’t they?

Dadashri: There is a lot of energy in the *Parmanu* [in each and every *Parmanu*], tremendous energy. And when we are charging [karma], Our energy [as the Self] is not being used, it is just the *bhaav* alone. It is simply our [the developing I’s] power [*bhaav*] alone that enters into it. This [charging] happens on the basis of the intrinsic energy of the *Parmanu* itself. Everything is going on the wrong way simply due to the belief that ‘I am doing’. We only need spectacles when our eyesight goes bad; otherwise, if our eyesight is fine, we would not need them. So all of this is indeed due to our very own ‘blindness’. As a change occurred in the *darshan* (belief of the self) [the Vision, Knowledge and Conduct as the Self has deviated from Its inherent nature], the knowledge (*gnan*) changed and that is why there is a change in the conduct. Meaning that, if the belief and the knowledge change, everything else will change. With the [*keval*] *Darshan* (absolute Vision as the Self) that ‘we’ have given You, the rest [Knowledge and Conduct] will change for You.

In this body, it is only the *anatma* (the part that is the non-Self) that is changing [*puran-galan*; charging-discharging] everything.

There is so much energy in this *pudgal* that it can smash you [the ego] to fragments, then imagine what your state would be like if you happen to come into conflict with someone who does not have Self-realization?

Questioner: The Self is separate from this body, but it has been veiled by the *Pudgal*. The Self is Itself all powerful, so why can It not free Itself from the veils of this *Pudgal* with Its own energy?

Dadashri: The energy of the *Pudgal* is no less. The energy that is within an atom is no ordinary energy; it is not as if the Self can push it aside and come out. The energy of the *Pudgal* is an inanimate energy and this energy of the Self is the energy of Knowing and Seeing. It is only when one gets the realization of who One really is, when He comes to Know ‘who am I’ that He can become free, otherwise that cannot happen. As long as the developing I does not have the Knowledge of Its own identity, until then this weakness remains and the moment Self-realization occurs, once the Knowledge of the Self (*Atma Gnan*) is attained, the Self becomes free.

Questioner: In spite of the Self having the function of Knowing and Seeing, how does It come to be trapped by this inanimate energy?

Dadashri: It is because these eternal elements are all in close proximity with each other in the universe, that the Self has become trapped. With the coming together of the two eternal elements, neither loses its own intrinsic functional properties (*gunadharmas*), but a third completely new property with specific functions arises. Therefore, it is the ego that has arisen as the third completely new property with specific functions. When the self attains Self-realization, the ego is destroyed.

The fact that this [worldly-interacting] self accepts all the attributes of the body to be its own by believing ‘this is happening to me’ is called a wrong belief (*bhramanti*).

Otherwise, there is no such property at all as *raag* (attachment) in the Self. And if *raag* is not there, then *dwesh*

(abhorrence) cannot be there either. If one property were to be present, then the opposite of that specific property would also be present. But the Self does not have any such dualistic properties whatsoever; It is the abode of independent properties. 'It' has absolute properties. Nevertheless, this has arisen due to a wrong belief. This *Pudgal* has such a tremendous energy that it can make one delusional.

Only the Gnani Has Seen the Craftsmanship of the Pudgal!

It is the *Pudgal* that is doing everything but these people are believing, 'I am doing it'; here the I is also the *pudgal*. Therefore, the *Pudgal* is doing everything. No one besides the *Tirthankars* and the *Gnanis* can understand this craftsmanship (*karamat*) of the *Pudgal*. This craftsmanship that 'we' have actually Seen cannot be described. 'We' have Seen its shape and the way it works, but 'we' cannot describe it. It is an indescribable phenomenon. Words have limitations but this is a limitless element.

People claim that God is doing everything, because they neither know of nor do they understand the craftsmanship of the *Pudgal*.

The entire workmanship is due to the craftsmanship of the *Pudgal*. Before I used to think that this is all my creation, and that I was the creator, but after attaining *Gnan*, I understood that this is the craftsmanship of the *Pudgal*. Hey, this craftsmanship of the *Pudgal* is actually the craftsmanship of inanimate matter.

Questioner: The fact that the Self has been referred to as being completely *akriya* (in a state as the Knower-Seer; in the state as a non-doer); I don't quite understand that.

Dadashri: 'It' is definitely *akriya*, It is *akriya* permanently. When the one who is doing this activity right

now, Sees Himself as *akriya*, then He will have become God. How can You See to that extent? If the word '*akriya*' is in Your belief (*shraddha*), then that is considered as conviction (*pratiti*). But when You See Yourself as *akriya*, when this comes into Your experience, then You will have become God. Is [the word] '*akriya*' in Your belief or not?

Questioner: Yes, it is, but I wish to get clarification on that.

Dadashri: Well, it is not at the gross level (*sthoor*). Activity is always taking place at the gross level. It [being *akriya*] is not at the gross level; it is in fact very subtle (*sookshma*). It is extremely subtle. You are interpreting this concept of doing activity as per your own understanding; like a potter turning the pottery wheel.

Questioner: What are the activities at the gross level dependent upon?

Dadashri: They are dependent upon the ego.

Questioner: Who is the ego dependent upon?

Dadashri: The ego's existence is on the basis of one's own ignorance of the Self (*agnan*). Ignorance of the Self is the root cause. Once it leaves, the ego will leave. Once the ego leaves, everything will go away.

Questioner: Shrimad Rajchandra has referred to the Self as being *sakriya-akriya*; how is that?

Dadashri: Yes, that is actually correct. But that has been said for you to understand that, as long as you have egoism, the self is considered *sakriya* (to be continually in some kind of activity), and when You have *Gnan*, the Self is *akriya* (in a state that is devoid of activity; in the state as the non-doer). Therefore, do not refer to the Self as being *sakriya*. What does *sakriya* mean [in this context]? It is being

said from the relative viewpoint (*vyavahaar*). By relative viewpoint it means, say our car is moving on the road and a person gets hit by the car, then the policeman will tell all of us, “Come on, let’s go [to the police station].” At that time, it will not be acceptable for me to say, “No, I am a *Gnani Purush*!” I have to say, “I am A. M. Patel.” Hence, this is what is meant by being *sakriya* from the relative viewpoint.

The Doer, the Meditator; Both Are Pudgal

Questioner: Dada, You had said that the doer of the activity and the doer of the *dhyan* (meditation) are both separate, so who exactly are these two? The *pudgal* is the doer of the activity, so then who is the doer of the meditation?

Dadashri: Actually, both of them are *pudgal* indeed. But the *pudgal* that is the doer of the activity is the *achetan pudgal* (inanimate *pudgal*; physical body) and that other is the *chetan pudgal* (animate *pudgal*), it is the *pudgal* that is *mishrachetan* (the developing I with the wrong belief of ‘I am Chandubhai’). Based on *Akram Vignan* (the spiritual Science of the step-less path to Self-realization), they are both *pudgal*; the Self has nothing to do with this. And based on the *Kramik* path (traditional step-by-step path of spiritual progress), the [worldly-interacting] self is the doer of the meditation; based on their belief, that is the Self.

So, the two can be separated; the *pudgal* [that is the mechanical *chetan*] experiences the effect of pain or pleasure (*bhogave*) while the *pudgal* that is the *mishrachetan* does the *dhyan*. The first *pudgal* is the doer (*karta*), and because it is the doer, it is the same *pudgal* that later becomes the *bhokta* (the one who experiences the effects; the sufferer). And the *pudgal* that does the *dhyan* is the doer of the *dhyan* and is the *bhokta* of the *dhyan* only. Depending upon the type of *dhyan* done, the expression on the face will change. If it has not been done too intensely, then the face may not

have a pained expression; but if it has been done intensely, then his face will have a pained expression.

Questioner: Now Dada, in the case where the *pudgal* is the doer, and in the other case where the *mishrachetan* is the doer, at that time, is the original Self simply prevailing as the Knower-Seer?

Dadashri: Yes. This is how they have caused the confusion; they have taken the worldly-interacting self (*vyavahaar atma*) to be the Real Self (*Nishchay Atma*). Secondly, upon believing the Self to be the doer from the relative viewpoint, they have gone on believing this permanently. And that is why they have believed the Self to be the *bhokta*. That is why they consider the Self to be the *tyaagi* (the renunciate); they believe that one will attain liberation only through renunciation, and not otherwise. Imagine what a grave mistake has been persisting! The mistake is such that everything has become a mishmash, and it was to destroy this very mistake that Kundakund Acharya [a Self-realized Digambara Jain monk who lived around 600 years after Lord Mahavir attained *nirvana* (final liberation from all karma, from the physical body and the worldly cycle of birth and death) and who authored many Jain texts such as *Samaysaar* and *Niyamsaar*] wrote. The entire mistake has been destroyed but it should set in one's understanding, shouldn't it?

The self is the doer only by the relative viewpoint, but from the Real viewpoint (*Nishchay*), the Self is a non-doer (*akarta*). *Nishchay* means in Reality; as per Its inherent nature, the Self is a non-doer. In the same way, this *Pudgal* is the doer from the relative viewpoint as well as from the Real viewpoint.

The world is simply existing based on evidences (*naimittik*). No one is the [independent] doer of anything.

The doership of the *Pudgal* is to be *sakriya* (continuously in some kind of activity) by its inherent nature. Other things support that. The Self is completely *akriya* (in the state as the Knower-Seer; in the state as a non-doer).

The *Pudgal* is the only one which is *sakriya* as well as *akriya*. As long as it is a single *Parmanu*, it is *akriya*.

The Self is [the only thing] worth realizing, whereas all these other things are impersonations.

Questioner: They are activities of inanimate matter.

Dadashri: Activities of inanimate matter would be better, but these are all simply impersonations [arising due to the ego and the intellect].

This can only be understood when ‘we’ explain using examples.

Questioner: But who else is there to give such clarifications in the current era of the time cycle? There is no one else.

Dadashri: The mind, speech and body are naturally *kriyakaari* (‘effective’ such that they take on the effect and give result). They simply continue doing everything and the Knowledge and Vision of the Self are also naturally ‘effective’. If all these things are lying around, then the Self continues to See and Know them, naturally!

The Self constantly prevails in the activity of Knowing (*Gnan kriya*) only. All the other activities are being carried out by the *Pudgal*. Upon saying, “I am doing,” veils of ignorance come over the *Gnan* (Knowledge of the Self). The intellect then enters the picture. Just as you would cover a light bulb with a piece of cloth, similarly there is a veil of the intellect over the Knowledge of the Self. As One becomes free of the prevalence of the I in the relative (*hupanu*), the

stains of karma start to clear away, thus infinite Knowledge manifests, infinite Vision manifests.

Since time immemorial, the stains of karma have been adhering on all the *pradesh* (smallest amount of space that a single *parmanu* occupies on the Self) of the Self. When such karmic effects are stuck on It, how can the energies of the Self be realized?

Humans do not have the energy to prevent even a single strand of hair from growing. Oh, mortal one! When you have no control over your own hair, where else do you have any control? No human being has the authority to become *sakriya* or to become *akriya*. No one has the independent authority to go relieve themselves, neither does anyone have the independent authority to not go relieve themselves. This is because this world is being run entirely by *Pudgal*.

Who does the activity? The *Pudgal* does. That is why Lord Krishna has said, “Oh mortal one! How are you going to prevent it? How can you restrain the senses? Is there any solution out there that can restrain them?”

Questioner: ‘I do not have to do anything at all,’ is that called inactivity (*nishkriyata*) or is that considered as being the Self (*Chetanta*) in its entirety?

Dadashri: That is considered as being the Self in its entirety. Having [the belief that,] ‘I have to do something’ is verily the illusion. With great difficulty, ‘we’ have brought You from the state of doing activities into the state of *akriyata* (in the state as the non-doer). Who would now engage in those activities once again? That is why ‘we’ have given You a guarantee. your household will run properly, You do not have to ‘do’ any activities for that, it will actually continue to happen on its own, You just keep Seeing. Now, activity does not remain [for You]. What does entering into an activity mean? It means to stick your hand in worldly life

once again. *Akriyata* (the state as the non-doer; the state as the Knower-Seer) alone is the main thing, but no one can remain *akriya*. There is not a single man in this world who can remain *akriya*. And if One is able to remain in the state as the non-doer (*akriya*) through Dada's *Agnas*, then that is the absolute. If one can come into an *akriya* state in this world, it is beneficial; it is as good as a blessing.

The Self is Not the Doer in Any Way!

Questioner: Does *akriya* mean non-doership? So the question is, does *sakriya* mean to prevail as the Knower-Seer (*Gnata-Drashtapanu*)?

Dadashri: To prevail as the Knower-Seer is itself considered as being *akriya*. What is considered as *sakriya*, it is this *Pudgal*; it has the inherent nature of doing activities.

Questioner: To prevail as the Knower-Seer, is that not an activity?

Dadashri: No, 'we' had said that once, just to explain something. The activity of Seeing and Knowing have to be done but in Reality those activities are not like the activities done in the relative. It is the *Pudgal* alone that is *sakriya*. The Self is indeed constantly *akriya*.

Questioner: Every eternal element (*padaarth*) is endowed with its activity that transforms it, so when this transformation or change is constantly taking place, is that not considered an activity?

Dadashri: No. The activity is actually being done by this *Pudgal* alone. Meaning that, the activities of the *Pudgal* [*Parmanu*] are going on constantly. They are themselves *sakriya*; things like the formation of our body and then its dispersal, thereafter they [the *Parmanu*] dissipate. They come to be bound and then they disperse. They have the

property of being *sakriya*, which is not present in any of the other eternal elements. The remaining five eternal elements are not *sakriya* (continuously in some kind of activity); all five of them are *akriya* (in a state that is devoid of activity).

The *Pudgal* will continue to become new and old, that in itself is *sakriyata*.

Questioner: Krupaludev has referred to It [the Self] as being *akriya* in the ultimate sense, in the state as the Self (*Parmarthe akriya*), and as being *sakriya* in the state as the Knower-Seer.

Dadashri: That is actually what the scripture writers have spoken to make people understand, but in doing so, people have ended up understanding that the Self is engaging in activity. But, the scripture writers have said, “The Self is the doer of the activity of Knowing and Seeing, It does not ‘do’ any other activity.” They have actually given this [used the word ‘activity’] as a supporting example (*odambo*). However, the Self does not even have the property of being *sakriya*, so how can It be engaging in any activity? What you have in your belief is not what Krupaludev intended to say. ‘He’ would not write such things. ‘He’ would not have written any statement irresponsibly; that carries grave liabilities. Not even an *aacharya* (Self-realized master) of today would write that either. The Self does not have the property of being *sakriya*, It only has the property of being *akriya* (in the state as the Knower-Seer).

Questioner: Has It been referred to as *akriya* from the viewpoint that It does not have a sense of doership (*kartabhaav*)?

Dadashri: No, it is not like that.

Questioner: However, every eternal element (*padaarth*) is endowed with activity.

Dadashri: No, the Self is not endowed with activity at all. Everywhere that Krupaludev has written, that ‘every eternal element is endowed with activity,’ in reference to the word ‘*sakriyata*’, it is not like what we understand the word ‘*sakriyata*’ to be. It is actually referring to the property of constantly undergoing change (*parinamanata*; to be the doer of its own inherent nature); [to consider the Self to have] the property of *sakriyata* would be very dangerous.

Questioner: Has It been referred to as *sakriya* from the perspective of the Self undergoing change?

Dadashri: The Self is not *sakriya* from any perspective whatsoever; to constantly undergo change is actually Its inherent nature.

Questioner: Dada, just as all these images are reflected in the mirror, can we say that the mirror is akin to being a Knower-Seer?

Dadashri: To be in the function as the Knower-Seer is like being the mirror, meaning that there is no sense of doership of the Self in that. Everything is being reflected within It and when any eternal element is undergoing change, that is not considered as *sakriyata*.

Questioner: Shrimad Rajchandra has written in one place that,

“All eternal elements are endowed with activity,’ [its meaning is that] every eternal element is Seen to have some kind of resultant change taking place. Even the Self is endowed with activity, therefore it is a doer. Lord Mahavir has elaborated that this doership is trifold; ‘In the absolute state as the Self, in the resulting inherent nature as the Self, the Self is the doer of Its own Real form [as Knowledge]. With regard to worldly interactions that happen automatically [without planning], the self is the doer of the

subtle discharge karma; with regard to worldly interactions that require planning and efforts, the self is the doer [builder] of houses-cities, etc.”

“*Sarva padaarth arth kriyasampann chhe, kai ne kai parinaam kriya sahit j sarva padaarth jovama aave chhe. Atma pan kriyasampann chhe, mate karta chhe. Te kartapanu trividh shri Jine vivechyu chhe; Parmarththi swabhaav parinatie nij swaroopno karta chhe. Anupcharit vyavahaar thi te atma dravyakarma no karta chhe ane upchaarthi ghar-nagar aadino karta chhe.*”

Shrimad Rajchandra – Vachanamrut pg. 394

Dadashri: So, from the relative viewpoint, the self is the doer of the *dravyakarma* (the subtle discharge karma); in Reality it is the doer of Its own inherent nature as the Self.

Questioner: The statement that is written here that, ‘Even the Self is endowed with activity’...

Dadashri: The thing is that as far as the Self is concerned, here [in *Akram*] You have already come to know what the Self is. But otherwise, on the *Kramik* path (traditional step-by-step path of spiritual progress), they believe this one [the one doing the activities] to be the Self. So they would undoubtedly feel that it is endowed with activity! That is indeed why they are doing all these rituals (*kriya*), forming committees and all that. By ‘rubbing away and wearing away’ [purifying] the self through severely set penance, they turn the self into a diamond; whereas what does absolute Knowledge states? ‘That is not so. Why are You continuously doing such severe penance? ‘You’ See this Self and make Yourself become that Self.’ ‘You’ See the original Self and You make Yourself become that Self. Just like when you have seen a bus and you have to make a copy of that bus, similarly, do that here, that is what it says.

Instead what are they [people on the *Kramik* path] doing? They themselves are continuously doing the rituals.

Questioner: The people on the *Kramik* path who are continually doing such rituals (*kriya*), do they have that ‘model’ in their mind?

Dadashri: If that were the case, then their salvation would definitely happen, wouldn’t it! The world, everyone in the world, would not have that at all. [Although,] They definitely say, “The Self within is pure.”

Questioner: So Dada, from this discussion, a very clear distinction has been made between the *Kramik* and the *Akram* path; that there is no such ‘model’ on the *Kramik* path, and on the *Akram* path, You have given us such a ‘model’, You have given us the state of the pure Soul.

Dadashri: ‘We’ have made You the ‘model’ Itself, now You have to ‘repair’ this [*pudgal*].

Questioner: This is where the very basic and fundamental difference comes in. And thereafter, the difference spreads even further as You delve deeper within it.

Dadashri: They hold their ear lobes from behind, whereas we hold them directly.

Questioner: Those people have to do an important type of ritual, but for that, they require a ‘chisel’, just like a sculptor does, do they not?

Dadashri: The ‘chisels’ are needed. Even if one has the ‘chisel’ today, the *kriya* (ritual) will happen only if he had had the intention (*bhaavna*) to do so in the past life! Now, if one does the *bhaav* today that he wants to take on the ‘chisel’, then it will happen in his next life [on the *Kramik* path].

Questioner: Yes, and on the *Akram* path, there are actually no ‘chisels’ at all.

Dadashri: Nothing of the sort. ‘One’ just Sees this way and that way and it [the spiritual work of attaining liberation] will be done. It will happen just by continuously Seeing.

Just look at the astounding greatness and importance of *Akram Vignan* these *mahatmas* have humbly represented through their experiences! How simple and easy it is!! There is nothing to be done at all!

There is no fault of theirs in that, the *Kramik* path itself is that way. The entire belief of that path is like that. [Their belief is] ‘I am verily this, the Self’ and that is indeed what has to be made steady (*sthir*). So, they go to meditate on the Self by standing on huge stones. Due to the fear of falling, in order to ensure that they do not fall, they remain alert and they practice *kayotsarg* (standing in an upright position and meditating on the properties of the pure Soul after renouncing the mind, speech and body) in this way. They believe the *kashay atma* (the self which has anger, pride, deceit and greed) to be the Self; they do not believe the *indriya atma* (the physical self which is ‘effective’ through the sense organs; Mangaldas) to be the Self, because they actually consider that to be the body. So, [they believe], ‘I am renouncing this’ meaning that ‘I am separate from this’. Therefore, [first] there is the *indriya atma* [Mangaldas; the physical body], the second one is the *kashay atma* [the *bavo*; the the internal one with wrong beliefs and anger, pride, deceit and greed] and the third one is the *darasal Atma* (the Real Self), the *akashayi Atma* (the Self that is free of all *kashay*) [the original Self]!

Questioner: None of them know about power *chetan*, do they?

Dadashri: That is why ‘we’ said, “This Science is one that has been coming along from the past, it is not mine.” So they said, “Do not say that! ‘Yours’ is a special Science. All this is not in the science that has been coming along from the past. Not a word of this is in that, on top of that, Yours is exclusive and it is absolutely novel.” ‘We’ said, “No, why would I want to take on that liability? That which is of the twenty-four *Tirthankars* is the correct one.”

If someone robs you of ten thousand rupees, at that time You will have the experiential awareness as the Self (*bhaan*), ‘That *pudgal* is pretty strong that it can rob ten thousand from this *pudgal*.’ At that time, the experiential awareness that prevails that ‘this is the craftsmanship (*karamat*) of the *Pudgal*’, is *keval Darshan* (absolute Vision). No one had understood this in this world. To prevail in the constant awareness (*khyaal*) that, ‘In whatever is being done in this world, whether the world finds it acceptable or not, yet ‘I’ am not doing anything at all,’ that is *keval Darshan*. Having the understanding set in that ‘this is the craftsmanship of the *Pudgal*,’ that is *keval Darshan*. To Know that ‘these are the skillful activities of the *Pudgal*,’ that is *keval Gnan*. If it comes into experience that ‘this is the craftsmanship of the *Pudgal*,’ then it is *keval Charitra* (absolute Conduct as the Self).



[4]

The Pudgal Is Prasavdharmi

Ekodaham, Bahusyam

Questioner: *Ekodaham bahusyam*, can you please explain that?

Dadashri: ‘I’ was the only one and then all these came about. ‘I’ was just one, and all these [forms] arose? How is that possible? People have understood this differently.

Questioner: Dada, what is its exact meaning?

Dadashri: As the Self, ‘I’ am just one, and with *tadaakaar bhaav* (by taking on the form as the *pudgal* whilst remaining totally separate from it) in the world, I take on endless forms. This is because the *pudgal* is such that it has many forms, ‘I am the maternal uncle (*mama*), I am the paternal uncle (*kaka*), I am the *fua* (father’s sister’s husband), I am this and I am that.’ ‘I’ am just one, but I take on many forms.

Questioner: So what energy is at work here? What is the difference between this energy and that other energy?

Dadashri: The other is an inanimate energy (*jada shakti*) entirely, whereas this is the energy of the Self (*Chetan shakti*). The former is an energy that gives rise to many visible forms (*roopi shakti*), infinite forms; and it is

prasavdharmi; from one, it has the inherent nature to show or give rise to endless other visible forms.

This world is such that it can take on many visible forms; that is why people are confused. The inherent nature of the *pudgal* is such that it can take on many visible forms. The confusion will go away if You understand this; You will then become free of everything.

Questioner: The two energies are different, is that so?

Dadashri: They [the two eternal elements] are very different, the two have nothing to do with each other at all. It is just that they are in contact (*sansarg*) with each other, but otherwise there is no relationship between them whatsoever. Hey! Neither one is under the control of the other.

Confusion Due to Prasavdharma!

So, it is worth understanding this world. How many things can be made from wheat?

Questioner: Many things. There are many things that can be made out of wheat.

Dadashri: How many things can be made out of it?

Questioner: I have not calculated that, but there must be many things that can be made from it.

Dadashri: This world is filled with *parmanu* having the potential to show endless other visible forms from one (*prasavta*). The *parmanu* are *prasavdharmi* (having the inherent nature to give rise to endless visible forms from one).

What is the nature of the *pudgal* actually like? It is *prasavdharmi*. Everything that is visible in this world, it is all *prasavdharmi*. So, if you are sitting here, and somebody has set up many mirrors around you, then even if you are

only one, many reflections of you would be seen in the mirrors, would they not?

Questioner: Yes.

Dadashri: So in that case, you are sitting in just one place, but [in the mirror] it is *prasavdharmi* [endless visible forms of you are seen].

What's more, if someone has placed five hundred thousand pieces of mirrors, then you will see an image of 'Chandubhai' in each one of them. And if only one piece of mirror is placed, then you will see only one.

If you stand in front of them and raise your two hands like this, then all the mirrors will show your image with two hands raised; imagine the antics! If you tell the mirror, "Hey, just show one, do not show many of the same," then will the mirror let go of its nature? All of them will show [your image], will they not? It would confuse one, wouldn't it? But what can one do?

So, the inherent nature is such that it can give rise to endless visible forms from one; infinite visible forms from one. Meaning that, things continue to be formed. From one to two, from two to four and from four, endless forms keep on arising. The inherent nature of the *pudgal* is such that it can give rise to endless visible forms from one. The Self does not have this inherent nature of giving rise to endless other visible forms from one. The eggs just keep on getting laid, they keep on getting laid, that is all. Subsequently, one would definitely get perplexed, and would start to believe, 'I am the only one that seems to be laying these eggs, so these eggs are definitely mine.' Now, how can any resolution come about, tell me? So, people get perplexed and to what extent? To the extent that they even believe God to be the doer. If they consider God to be the doer, then how long will their belief last? They believe, 'God has done all of this

to me.’ That is definitely not exact, is it! And that which is not exact cannot last for long. So they become perplexed once again. So, it [that belief] does not help when it is really needed, at a critical time. The inherent nature of the Self is not *prasavdharmi*. That is why You have benefitted, after becoming the Self. Whereas for the *pudgal*, endless visible forms keep on arising from one.

Just like something may be spoken on just one television, but it can be heard throughout the world; that is *prasavdharma*.

One Image in the Ocean and Numerous in Water Pots!

There is one moon in the sky, but if you place a hundred thousand water pots near the shore of the ocean, then you will see only one moon in the ocean, but a hundred thousand will be seen in the hundred thousand water pots. Such a vast ocean, but only one moon to be seen; and just imagine there is an image in each and every water pot! Each water pot will say, “The entire moon is visible in us too.” So the water pot is considered as being bound, isn’t it! The water pot is akin to the ego arising, a divisiveness has arisen; whereas for the ocean, there is no divisiveness, so it does not have any problems, does it? Therefore, the ones with divisiveness are all ‘water pots’. Endless visible forms from just one, and all of that just keeps going on, there is no end to that.

Questioner: But even though endless forms of the *pudgal* are arising, yet only one of the original one is present.

Dadashri: Yes, the original one that is present is only one. You can see only one moon in the ocean, why is that?

Questioner: It is because the ocean is just a single mass of water, whereas those are separate masses of water. That is why many visible forms of the moon are seen.

Dadashri: There is only one moon, but all of this is such that from one, imagine how many more forms keep arising (*bahusyam*)! So this is the language that is used to convey this phenomenon, but people have interpreted it as per their own understanding.

Questioner: When I was young, the way I understood it was that one Soul gives rise to two, and then four, and then five. That is the kind of understanding I had.

Dadashri: No, not just you, everyone had understood it that way. That is why ‘we’ don’t delve too deep into *bahusyam*. Then people would get perplexed and why would ‘we’ get involved in such a complication?

Questioner: Has *bahusyam* been mentioned in reference to the *pudgal*?

Dadashri: It is because of the *pudgal* that there are endless forms visible (*bahusyam*); that is definitely what it means to convey.

Questioner: For that, You had once told me a phrase. I had asked, “Dada, why do you explain this in brief only? Please explain it at length, so that people can understand.” At which You replied, “If ‘we’ were to explain it in detail, then it would ‘proliferate’, that is indeed why ‘we’ only speak about it briefly. If someone understands it, then it is good; otherwise, it doesn’t matter.”

Dadashri: In fact, by speaking in detail, it will proliferate. This entire worldly life that is in existence, it is made of *pudgal* alone. By going into detail about *purangalan* (charge-discharge), there is proliferation [of worldly life].

If the awareness of the Self is applied for the *pudgal*, then the *pudgal* is such that it can give rise to endless visible forms from one (*prasavdharmi*). So then, it will keep giving

rise to new things. Just look at this, ‘children’ keep on getting born! If the applied awareness (*upayog*) as the Self prevails, then the ‘children’ will not be born.

Questioner: Please explain about the applied awareness as the Self in this.

Dadashri: For example, when drinking tea, the applied awareness as the Self would be to simply See and Know, that is it; there would be no interest in drinking the tea.

Any insistence for it is akin to it becoming *prasavdharmi*.

Questioner: Dada, this *prakruti* is *prasavdharmi*, so then is *Gnan* (the Knowledge of the Self) the opposite of *prasavdharmi*?

Dadashri: No, *Gnan* does not oppose it or do any such thing. Nothing affects *Gnan*, nothing obstructs It, nothing fights It; that is known as *Gnan* and that verily is *Vignan* (absolute Knowledge)! This worldly knowledge is *matignan* (worldly knowledge acquired through the medium of the sense organs and the intellect). The Real *matiGnan* (Knowledge of the Self that has been digested and that is in experience) is different, whereas this is actually *sumati-kumati* (knowledge acquired through both, the good and the misleading intellect); both are together.

Questioner: After taking *Gnan*, is there a cessation of *vikalp* (the wrong belief of ‘I am Chandubhai’)?

Dadashri: Thereafter, no *vikalp* arise whatsoever. [The wrong belief of] ‘I [am Chandubhai]’ is a *vikalp* and [the belief of] ‘[this is] mine’ is a *sankalp*. When ‘we’ give *Gnan*, the [wrong beliefs of] ‘I am Chandubhai’ and ‘this is mine’ go away. For that person, the *sankalp* and *vikalp* have gone. Thereafter, all that remains for Him is to keep

Seeing. To keep Seeing what thoughts are arising in one's own mind.

That is how this world is, it's like a maze. Those who have gone beyond the intellect (*abudha*) will not get trapped in it, only those with intellect get trapped in it.

What was the result of that? How can the intellect work in that case? Even the intellect gets tired of working.

Questioner: This cannot be understood by the intellect.

Dadashri: Instead, it is better for You [the Self] to go to Your own realm, Your own home [in the Real form as the Self; *moksha*], rather than getting bogged down in the nagging quarrels. How can one find a solution for that? It is impossible to find a solution for that!



[5]

Prayogsa - Mishrasa - Vishrasa

The Exclusive Discovery of the Tirthankar Lords!

Questioner: What is *vishrasa*?

Dadashri: This is a word given by the *Tirthankar* Lords. These words appear to be very important, but people are not able to understand them. So, there are three such words, *prayogsa*, *mishrasa*, and *vishrasa*. The *Tirthankar* Lords have revealed a wonderful thing, but if people cannot understand it, then what can they do? They will butt heads with each other. This is in fact something that should be understood through a *Gnani*. Now, what was the first word?

Questioner: *Vishrasa*.

Dadashri: The world is filled entirely with *Pudgal Parmanu* (the smallest, most indivisible, indestructible particle of inanimate matter). They are completely pure *Parmanu*; they are not atoms (*anu*). They can neither be seen through the eyes nor through a microscope. They are solely *Gnangamyas* (can be experienced through the Knowledge of the Self). That eternal element cannot be understood through anything else. When those *Parmanu* come together, an atom is formed.

Although they have been given the name *Pudgal*

Parmanu, they are really not *pudgal*, the poor things. They are in fact *vishrasa Parmanu* (pure phase *Parmanu*). These *vishrasa Parmanu* alone are such that they do not undergo *puran-galan*; however, their fundamental inherent nature is such that they all come together. Thereafter, they form into large *skandha* (aggregates of two or more *Parmanu*) which later dissipate. The *Tirthankar* Lords refer to the pure *Pudgal Parmanu* of the entire world as *vishrasa*. *Vishrasa* means they are absolutely pure. Even if the *Parmanu* have come together and formed an atom, they do not lose their purity. Therefore, this entire world is densely packed with these *vishrasa Parmanu*.

Questioner: The *Tirthankar* Lords have referred to the *Parmanu* which are in their pure form as *vishrasa*.

Dadashri: No one besides the *Tirthankar* Lords have understood these *vishrasa Parmanu*.

Questioner: This word is not to be found anywhere else.

Dadashri: It can never be anywhere else at all.

Prayogsa, Drawn in Through the Entire Body...

Questioner: How do the *vishrasa Parmanu* get drawn in?

Dadashri: *Vishrasa* refers to the pure *Parmanus* that are on the outside; the ones that are to be found throughout the open space (*aakash*), they are called *vishrasa*. So, when one gets angry, or has pride, they immediately get drawn in [the body]. They enter within after becoming *prayogsa* (*parmanu* in the charged phase). When they enter within, they are in the form of *prayogsa*. The moment one does anger, pride, deceit, and greed, they immediately become *prayogsa*.

Now, the moment a person without Self-realization

(an *agnani*), the one with the belief of ‘I am Chandubhai’, has a slightly bad thought, these *parmanu* enter within. On the outside, these *Parmanu* are in fact pure, they are definitely *vishrasa*, but the moment that bad thought arose, the *vishrasa Parmanu* immediately got drawn in. At that moment, they become *prayogsa* and then enter within. The moment you [the developing I] do a *bhaav*, they get drawn in right away. If no *bhaav* is done, they will not get drawn in. As the *parmanu* enter within, they go from *vishrasa* to *prayogsa*, meaning that they undergo a *prayog* (an experiment; a process); they come into a laboratory.

Questioner: Those *prayogsa parmanu* get drawn in through the entire body, isn’t it?

Dadashri: They can be referred to as *prayogsa* only after they enter the body; the *prayogsa* come into being as a result of being drawn in.

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

Dadashri: Through the sense organs. When a person becomes angry, he draws the *parmanu* through his nose, that is *prayogsa*. *Prayogsa* occurs first. The moment one becomes angry, the *parmanu* immediately get drawn within. For some people, they get drawn in through the nose and the mouth, whereas for others, they can even get drawn in through the hands, the legs, through all of that. As one trembles with anger like this, the *parmanu* get drawn in through the hands, the legs, and everywhere else. Do some people not tremble [with anger] like this?

Questioner: They do; the moment one becomes angry, one trembles like that.

Dadashri: So, they get drawn in from all the sides. Not only are they drawn in through the nose, but they are

also drawn in from everywhere else. That is [the process where] these *vishrasa Parmanu* become *prayogsa*. And those that have become *prayogsa*, they are referred to as *mishrasa* in the next life. And the *mishrasa parmanu* are those that are ready to give effect. The *prayogsa parmanu* do not give effect, they are extremely subtle *parmanu*.

Questioner: Dada, those pure *Parmanu*, all of them are similar, are they not?

Dadashri: There is no difference between the pure *Parmanu*. The moment the *Parmanu* get pulled in, they have entered into a process. To enter into a process means that they have all become *parmanu* plated with anger. What's more, those *parmanu* which have become plated with anger, will give rise to the same amount of anger in the next life.

Questioner: When anger arose within, the *parmanu* that got drawn within were pure *Parmanu*. Is that when they underwent some kind of process; some kind of change must have taken place in the *parmanu*, right? There must be an electrical charge or some other kind of charge that gets drawn in along with it, right?

Dadashri: The moment the anger arises the color of anger gets plated onto the *parmanu*. And based on the ego that arose, the *parmanu* become plated with that ego.

Questioner: So, do the *parmanu* plated with the ego remain completely separate? Are the *parmanu* plated with ego different, and those plated with anger different?

Dadashri: Yes, they are all different. And, those are the very ones that give effect. The *Parmanu* on the outside are all of the same kind. Based on whatever [*bhaav*] you do, that is the kind of *parmanu* they become. If you inflate your chest [become proud], then all the *parmanu* become plated with pride (*maan*).

Questioner: But Dada, that means that when the *parmanu* get drawn in, some change occurs in those *parmanu*?

Dadashri: It is indeed because a change happened that they became *prayogsa*.

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

Dadashri: Yes, they indeed become charged.

Questioner: Where does such a charge come from?

Dadashri: There is an electrical body within; everything gets charged on the basis of that electrical body. But when you get angry, that in turn causes the *parmanu* of anger to get charged. If you become greedy, then the *parmanu* get charged with greed, if you become proud, then the *parmanu* get charged with pride; all such *parmanu* continue to arise; the ‘seeds’ [causes] are being sown.

The *prayogsa* are extremely subtle, whereas the *mishrasa* are gross.

Questioner: So, the charge actually comes from within, doesn’t it? It is only after the *parmanu* get drawn in that they get charged within, isn’t it?

Dadashri: They enter within after having become charged. At the point of entry, they get charged from within automatically; they cannot become charged outside. They get pulled into the body naturally due to the [body trembling with] anger. And if there is no medium to pull the *parmanu*, then when the hands shake like this, they get pulled in from everywhere. Even the legs shake. The hair may even stand up, and the *parmanu* get pulled in from there.

These *prayogsa* then become *mishrasa* in the next life.

When these *mishrasa* ‘ripen’, they dissipate after giving the effect. They all definitely do exist within.

Questioner: At the time when they dissipate after giving the effect, do they end up sowing new seeds in the process?

Dadashri: Actually, the new seeds are sown by you if you have the belief that ‘I am Chandubhai’. So, the moment you become engrossed in the mind, a new seed is sown. And if You do not become engrossed, then a seed will not be sown.

Those that were *vishrasa* are now referred to as *prayogsa parmanu*. The form of *parmanu* changed the moment the *bhaav* was expressed by the developing I. Now that they have become *prayogsa*, they do not dissipate just like that. The *prayogsa parmanu* then become *mishrasa* naturally, of their own accord indeed. And once they become *mishrasa*, this body forms automatically. No one has to form this body; the body gets formed on its own. The *prayogsa parmanu* cannot form the body. The *prayogsa parmanu* are at the planning stage, and thereafter, there is nobody’s visible effort or planning at all in the process of the *prayogsa parmanu* transforming to *mishrasa* and the body becoming formed from that.

That Which Gives Effect Is Mishrasa

Questioner: The *parmanu* that turn into *mishrasa*, into *prayogsa*, are they the ones that are referred to as *pudgal*?

Dadashri: The *parmanu* that become *prayogsa* cannot be referred to as *pudgal*. Only the *mishrasa parmanu* are considered *pudgal*.

Questioner: After *prayogsa* happens...

Dadashri: *Prayogsa* means that [in accordance with

the developing I's *bhaav*] a red or yellow color gets plated onto the *parmanu*. Then those *parmanu* are 'fed' [inputted in the cause-effect cycle], and thereafter the 'result' [output] that comes out, those are *mishrasa*.

Questioner: The *bhaav* that arises on this end, which is the basis for those *parmanu* getting pulled in, is that *bhaav* also considered *pudgal*?

Dadashri: That [discharge] *bhaav* is considered *galan* (*mishrasa*; discharge; outflux).

Questioner: Is that considered *galan*?

Dadashri: From that *galan* (discharge *bhaav*), this [*puran*; charge *bhaav*] arises once again.

Questioner: That *galan*, is that actually *pudgal*?

Dadashri: That *galan* will cause the *puran* (*prayogsa*; charging; influx) to be pulled in.

Questioner: But can we consider that *galan* to be the *bhaav* of the *pudgal*?

Dadashri: It is definitely the *galan* of the *pudgal* alone. This *pudgal* remains as *pudgal* as long as *galan* has not happened. Once the *galan* (*mishrasa*; discharge; outflux) takes place, it pulls in yet another *puran* (*prayogsa*; charging; influx). And for us [after this *Gnan*], at the time when *galan* happens, charging does not take place; that is what 'we' [the *Gnani Purush*] are saying.

Questioner: So then what is the position of the *aham* (the 'I') in all this? The one that Dada refers to as the arising of the *vishesh parinaam* (completely new result that arises when two eternal elements come together). The *aham* that has arisen as the *vishesh parinaam*, that is also considered as *pudgal*, isn't it?

Dadashri: It is definitely *pudgal*; the *ahambhaav* (the

state as the 'I') and all of that! The mind, intellect, *chit*, ego is all *pudgal*; everything besides the Self is *pudgal*. Whatever circumstances have been encountered, all of that is the *pudgal* alone. As long as the *parmanu* are in *prayogsa* form, they cannot be considered as [*vibhaavik*] *pudgal*. [However, they are considered as *vidharmi pudgal*.]*

Questioner: But this *aham*, whose *bhaav* is it considered to be? Whose result is it? Has it arisen on the basis of the *parmanu* that are undergoing *galan*? Meaning that, is it considered to be under the section of the *parmanu* or does it fall under the section of the Self (*Chetan*)?

Dadashri: It is of the *mishrachetan* (the developing I with the wrong belief of 'I am Chandubhai') only. This entire *pudgal* is considered *mishrachetan*. The very meaning of *pudgal* is *mishrachetan*. *Prayogsa* means *prayog chetan* (the *parmanu* charged in accordance with the *bhaav* of the developing I). You cannot see the *prayog chetan*.

Questioner: What exactly is considered as *mishrachetan*?

Dadashri: A mixture of the two, your [the developing I's] *bhaav* and the [discharge] *parmanu*, is known as *mishrachetan*.

The *prayogsa* are at a subtle level. In the next life, they take on a gross form [become *mishrasa*] and they dissipate after giving effect.

The *prayogsa parmanu* that get drawn in are the causal *parmanu*; they are in cause form. And later, when they go into the womb, they give rise to the effective body (*karya deha*). 'We' fundamentally bring a stop to the arising of the causal *parmanu*; hence they no longer take on a causal

* For further details, read Aptavani 14 Part 1, Sec 1, CH 7 Heading: Vibhaav Arises From the Constant Samsaran of The Six Elements!

form. But this can happen very rarely, when a path like this arises as an exception, once in a million years. And when one does not have *Gnan*, the *parmanu* continue to become *prayogsa* once again, and from that they turn into *mishrasa* once again; the cycle continues on and on. One may be eating bread [a human being] in this life and will then end up eating fodder [as an animal] in the next life. It is *Kaliyug* (current era of the time cycle characterized by lack of unity in thought, speech and action) indeed! In *Kaliyug*, one can definitely fall spiritually!

The Karma Are Bound Due to a Sense of Doership

Questioner: So in this case, how would the subtle karma get bound?

Dadashri: You say, “I did this,” when the doer is actually the unfolding karma (*udaykarma*). You are not the only one who says this. Even great saints and monks say, “I am doing it;” moreover, they believe it too. Now, what nature says is, ‘For that which is happening on its own, why are you saying, “I am doing it”?’ By saying ‘I am doing it’, karma gets bound. The moment he says that, in that instant, he gives rise to the corresponding karma. That is why he will take on a bodily form. The moment the *parmanu* get drawn in, it means that the process of molding a physical form (*murti*) will definitely take place; that is *prayogsa*.

To whom do these *prayog* karma (charged phase *parmanu*) go? They are governed by *vyavasthit shakti* (the energy that brings together the scientific circumstantial evidences to give result). And there, it transforms them into a gross form which then gives an ‘exact’ effect. Those *prayogsa* karma are in a subtle form, and this [*vyavasthit shakti*] transforms them into *mishrasa*, which then give effect. And if one has had the desire for sexual pleasures [in the past life], then *vyavasthit* will not only provide him with

a wife, it will also give him a mother-in-law, a father-in-law, a brother-in-law, a sister-in-law, and many others. So, in seeking out just this one thing, sexual pleasures, so many other 'extra' worldly entanglements ensue! All of this is the work of *vyavasthit*. *Prayogsa* means that nothing else has happened yet; the [charged] *parmanu* have just accumulated within. The *prayog* (the experiment; the processing) has happened; the 'color' has been plated on the *parmanu*. So that is verily what is known as karma.

Questioner: At times, you have said that these are the karmic *parmanu*. So are the pure *Parmanu* different and the karmic *parmanu* different?

Dadashri: Yes, they are different. The ones [*mishrasa parmanu*] that are in the space within, they are the ones that pull them [the gross *parmanu*] in, but they [the ones within] are in the subtle form, and based on the subtle ones, the gross ones enter from the outside. Only thereafter, can they give effect. On the basis of the past life account, the karma that have been bound are within. Then at the time of giving effect, the *parmanu* enter from outside, and then give effect.

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

Dadashri: Yes, they do. The *parmanu* have the energy to give effect, but they can do so only when all the circumstances come together. The part that has visible form (*roopi*) is considered to be a part of the gross *parmanu*.

The Physical Body, the Subtle Body, the Causal Body...

Questioner: When a corpse is placed on a funeral pyre, at that time the physical body gets burnt in the fire, but the subtle body goes away immediately, does it not?

Dadashri: The *parmanu* do not burn at all, do they! Those *parmanu* are so subtle, whereas in comparison, this fire is at the gross level. Therefore, it cannot affect the *parmanu* at all. All three bodies are considered *pudgal* (the non-Self complex that undergoes influx and outflux). (1) The physical body (*sthool deha*), (2) the subtle body (*sookshma deha*), and (3) the causal body (*kaaran deha*). All the faults are of the subtle body, through which the causal body pulls the *parmanu*. The *parmanu* of this physical body have come to be burned, the subtle body has not come to be burned. The subtle body gives rise to the causal body, which in turn gives rise to the effects (*karya*). The *parmanu* of the causal body are extremely subtle, such that they take on the shape of our body. But depending on which life form one goes to, when the *parmanu* of the father and mother come together, those subtle *parmanu* which were in the form of the causal body, start to transform into the physical body; the effective body (*karya deha*) comes into being and then continues to grow.

Questioner: The subtle ones which have transformed into the physical ones, will they transform back into the subtle ones? Will the seeds be sown once again?

Dadashri: They will continue to transform from the physical to the subtle, then from the subtle to the physical; thereafter, the same old cycle of cause and effect continues. Those subtle *parmanu* are so subtle, that on one side the mother's food continues to go in, and on the other side all of those *parmanu* start transforming into the physical [form]. Once a baby is born, it is quite small, then as it feeds on tangible food, it grows. The *parmanu* are the very same, and it is based on those *parmanu* themselves that the baby gets food. If the [karmic account of the] *parmanu* are such that the mothers' milk is for three days only, then the baby will get the mother's milk only for three days. Otherwise he will get goat's milk. That is how precisely all of this is arranged.

On the contrary, what do people say? The living being (*jeev*) enters in at six months. So when the baby starts moving in the womb, people perform a religious ceremony for the mother and the baby. They say that, until then the living being was not present. But no, that is not so. The moment the living being leaves from here, its new life starts from that very moment [in the next body]. Just like the embryo in the egg, this embryo too is in an unconscious state. Thereafter, once certain sense organs have developed, it comes into a conscious state. The sense organs continue to manifest day by day; they continue to develop. If we were to observe what happens within, we would see the ears growing, the nose growing, the hands growing; everything would be developing on its own. The 'shoots' would just keep on sprouting. At first, it is just a small mass, like a potato, then slowly, gradually...

Questioner: It is written in the Vedas [the oldest scriptures of Hinduism] that life enters only when the first breath is taken.

Dadashri: No, all those talks are not experience based, they are not fact; they are a worldly interpretation. The embryo can only develop if a living being is present in it, otherwise it cannot develop.

Questioner: Does the living being enter the chicken egg after making a hole in it?

Dadashri: No, that is all hearsay and that is exactly what's been written down. The development of the embryo can occur only when all the scientific circumstantial evidences inclusive of time, come together.

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

Dadashri: The causal body permeates throughout the entire physical body; however, it is in the form of *parmanu*.

It is from those *parmanu* that subsequently [in the next life] the effective body develops. Those *parmanu* are in the subtle form, then in the next life, the effective body develops.

The effect can happen only from the causes. The causal body is like the seed of a banyan tree. In that seed lies the entire tree; similarly, in the causal body lies this body.

The banyan seed contains *chetan* (the living being; the life-force) and it also contains the [blueprint of the] entire tree. The leaves and everything else are within the seed; everything is in a compact form. When the circumstances come together on the outside, they start sprouting. From which point will the tree start to bend, that is all designed within the seed.

Sanchit Karma, Prarabdha Karma, Kriyaman Karma...

Questioner: The *karma* that are going to become *sanchit* (accumulated within), they all gather in the *chit*. Amongst all of these, the mind, the intellect, the *chit* and the ego, do these karma collect in the *chit*?

Dadashri: There are three kinds of karma: they are *prarabdha*, *sanchit* and *kriyaman*. Of those, the *prarabdha* karma and the *kriyaman* karma are visible to us, whereas the *sanchit* karma are not visible. *Sanchit* means [accumulated] stock [of karma]. When the time is right for that accumulated stock of karma, they come to unfold (*prarabdha* karma; come into effect).

Questioner: When the time is right, do they come to unfold so that they can be experienced?

Dadashri: Yes, when the time is right they come to unfold, that is when they are called *prarabdha* [karma]. And what does *kriyaman* mean? The visible activity that is seen after the karma unfolds, is called *kriyaman* [karma].

Questioner: Where is the stock of the *sanchit* karma stored?

Dadashri: The *sanchit* karma are stored in the part that is the heart. *Sanchit* karma are in the form of *parmanu*, they are not karma. And they are very tiny *parmanu*. They require very little space in the heart, and in fact, in that small space reside many *parmanu*. Then when those *sanchit* karma become ready to give effect, they become *mishrasa*. And this body has become *mishrasa*, so then, it keeps giving effect. One has to suffer both, the bitter and the sweet effects. Once the effects have been suffered, the *parmanu* become *vishrasa* once again.

Now, when you say, “There was a worthless man called Jasubhai who lived in my village,” that verily is considered as doing *viradhana* (to speak contrary to fact about a person, leading to spiritual descent) towards God. God definitely resides within him, doesn’t He! So, as the breath is drawn in through your nose, at that very time the *parmanu* become *prayogsa*. The *prayog* (experiment; process of charging of *parmanu*) took place because you spoke in that way. Hence, a demerit (*paap*) was charged; the *parmanu* became charged with demerit. And if you were to say, “I would like to give a donation,” at that time, the *parmanu* become charged with merit (*punya*). So the *parmanu* that have become charged with demerit give off a painful effect. And the moment you had thoughts of donating, at that time the *parmanu* are drawn in, but they will give off an effect of merit.

The Plating Happens According to the Bhaav

Now the moment we say, “I did this, and look at how well I did it,” the *prayogsa* takes place, the *parmanu* get plated in accordance with the *bhaav* (inner intent) and enter within. If one has the *bhaav* to curse at someone, then that *bhaav* gets plated onto the *parmanu*. That *bhaav* makes those

parmanu become *bhaavatmak* (charged in accordance with the *bhaav*); the *parmanu* become plated [with the *bhaav*]. Or else, upon saying, “That particular lawyer is worthless,” the *parmanu* enter within, and because you said the word ‘worthless’, the *parmanu* get a plating of ‘worthless’ on them.

Questioner: So the pure *Pudgal Parmanu* that were there, they got spoiled after having entered within. They got plated within.

Dadashri: They became plated. A plating of ‘worthlessness’ was placed on them. And if you were to say, “He is a wonderful person,” then a plating of that would also get placed on them. What is *prayogsa*? If a plating occurs on the *parmanu*, then the *prayog* (experiment) has taken place. Hence, it is referred to as making the preparation. Yes, getting the *parmanu* ready with the plating on it!

When a person who is not Self-realized (*agnani*) does any *bhaav*, when he has thoughts filled with attachment or abhorrence, then the *parmanu* get drawn in. Upon being drawn in, they get colored with the *bhaav* the person had. With a ‘golden’ *bhaav*, a ‘golden’ plating will happen, and with a ‘silver’ *bhaav*, a ‘silver’ plating will happen. Depending on the *bhaav* with which the plating happened, the *parmanu* will give off a similar effect at the time of suffering. The plating that takes place with a *kashay* laden *bhaav* (an intent with anger, pride, deceit and greed) gives off extremely bitter effects. The plating that takes place with a *vishay* laden *bhaav* (an intent of indulging in sensual pleasures) gives off a mixed effect, both bitter and sweet. Therefore, whatever *bhaav* we have done, those are all tantamount to the karmic account (*hisaab*) we bind. One plating gives off a pleasurable sensation (*shata*), and the other gives off a painful sensation (*ashata*); they are both platings. When you have the thought today that, ‘I want

to harm that person,' that is an *ashubha bhaav* (hurtful or inauspicious intent), which in turn transforms these *vishrasa Parmanu* into *prayogsa parmanu*. If the plating is that of a *shubha bhaav* (helpful or auspicious intent), then those *parmanu* will give off a sensation of pleasure, and if the plating is that of an *ashubha bhaav*, then they will give off a sensation of pain (*dukh*); but *prayogsa* will happen for sure.

The Speech Gets 'Colored' by Kashay

This world is filled entirely with pure *Parmanu* called *vishrasa*. So, when does interference take place in them? The moment you say to someone, "Hey, are you senseless! What are you doing?" an immediate effect takes place on those *parmanu*, based on what your *kashay* (anger, pride, deceit and greed) is. Every time a person who is not Self-realized speaks, it is always *kashay* laden. If he speaks lovingly, then it is laden with *raag kashay* (attachment), meaning that it is *lobh kashay* (greed). Even if a statement is uttered with love, it is still considered as *kashay* laden, and if it is uttered with abhorrence (*dwesh*), it is also considered as *kashay* laden.

Now, when *kashay* laden speech comes forth for us, that speech affects these *vishrasa Parmanu*. It dyes them, it colors them, it makes them colorful. Depending on the type of *kashay*, a corresponding color gets plated onto the *parmanu*, and then they get pulled in, within us. They are known as *prayogsa*.

Questioner: Does one's *leshya* (the aura or coloring of the soul based on its association with the karmic matter or based on one's internal state of being) change in this process?

Dadashri: Yes, the *leshya* changes completely [due to the effect of *kashay*]. When do karma form? When the *parmanu* become *prayogsa*, that is when karma gets bound.

And say in business, if you sell fabric after stretching

it whilst measuring it, then at that time there are two things that take place, the *yogkriya* (an activity involving your physical body) and your *dhyan* (internal state of being); so based on the multiplication of these two, the *parmanu* get pulled in. Now, pure *Parmanu* are getting drawn in, but due to the internal state of being during the activity, those pure *vishrasa Parmanu* become charged (*prayogsa*). So what kind of *prayogsa* is it? Well, if one is in *dharmadhyaan* (a virtuous internal state of being), then the *prayogsa parmanu* are in accordance with that, but if his internal state of being is of the other kind [adverse or with the intent to cheat the customer by stretching the cloth to sell less cloth], then the *parmanu* will be charged in accordance with that. If the internal state of being is one befitting a hellish lifeform, then such will be the *prayogsa parmanu*.

Now, up to what point does one draw these *parmanu* in? As long as one has the awareness that ‘I am Chandubhai’, as long as the I prevails in the relative (*hupanu*), these *vishrasa Parmanu* will get drawn in. But the moment Self-realization is attained, when the awareness that ‘I am Chandubhai’ goes away, then One will no longer draw the *Parmanu* in.

That Which Is Subject to Vyavasthit Is Mishrasa

Questioner: At the time of death, the two bodies, the electrical and the causal bodies leave along with...

Dadashri: They all leave together, they leave behind only this physical body; the physical form which is no longer useful is the only one that is left behind, everything else leaves together.

Questioner: How does the causal body (*kaarman sharir*) leave? Does it have a shape?

Dadashri: It leaves in the form of *prayogsa parmanu*. The causal body is nothing but *prayogsa parmanu*. When

the time comes for them to unfold, then they are known as *mishrasa*. *Prayogsa* is considered as karma [cause], and *mishrasa* is considered as *bhogavato* (the effect of *karma*; that which is to be suffered or experienced). The *prayogsa* are those that were bound in the past life and they are accumulated within the body, and based on them, in this life, the *mishrasa* all give effect.

Questioner: After they get drawn in, do they become *prayogsa* once again?

Dadashri: When the *mishrasa* gives their effect, as the effect feels bitter, we get upset with someone; at that moment, the *parmanu* become *prayogsa* once again. And if you become happy, then at that moment too, *prayogsa* happens. The very *parmanu* that have become *prayogsa* [become *mishrasa* in this life], when they unfold to dissipate, the *mishrasa* give off the effect and dissipate; that is known as *sansaar fal* (the effect or fruit of worldly life).

The *prayogsa* [*parmanu*] refers to those which are in the form of a plan. Then they become *mishrasa*; they are the very ones that manifest as an effect (*roopak*). And those which manifest as an effect are what we experience, and what's more, they [the *mishrasa parmanu*] keep on discharging (*nirjara*; exhausting; shedding off), for the entire world, for every living being.

Prayogsa refers to those [*parmanu*] that have become *avasthit* (charged because of absorption in an effect or situation) whereas *mishrasa* refers to those that are *vyavasthit* (unfolding to give an exact effect of a cause). Those which have become *avasthit* subsequently manifest as an effect. And the effects that the *mishrasa* [*parmanu*] give off are on the basis of the precise laws of *vyavasthit* (scientific circumstantial evidence). So then, once the *mishrasa* undergo discharge, they become as they were originally,

they become *vishrasa*. Once the bitter or sweet effects have been suffered, the *parmanu* become the way they originally were; the moment they have finished giving off their effect, they become *vishrasa*. Therefore, the cycle of *prayogsa*, *mishrasa*, *vishrasa* keeps going on.

Prayogsa refers to the temporary state (*avastha*) of the *parmanu* on which a process (*prayog*) happens when the worldly-interacting self (*vyavahaar atma*) becomes engrossed (*tanmay*) in a situation. The *prayogsa* [*parmanu*] can be turned around. Just as the time one gets between writing a letter and going to post it, where you can decide whether you want to post it or not; similarly, before the *prayogsa* turn into *mishrasa*, if one has the awareness, then he can turn them around. But once they become *mishrasa*, they will definitely materialize. Then they can no longer be turned around. After becoming charged, the *parmanu* remain accumulated within. Up until the time the *prayogsa* give off their effect and dissipate, that temporary state of the *parmanu* is known as *mishrasa*. The *mishrasa parmanu* give off their effect, become pure and transform back into *vishrasa*.

These *prayogsa parmanu* do not affect us [in this life]. When the causes happen, those *parmanu* become *prayogsa* and remain within. When they become ready to give effect and they manifest externally to give effect, they manifest as the *udaykarma* (unfolding karma); therefore, they are called *mishrasa*. No one can escape those. The *prayogsa* can be changed. If one were to come to 'us', 'we' can change it for him. Even God cannot change the *mishrasa*. There is no choice but to undergo the unfolding karma that has solidified! And the *parmanu* that fall away after the bitter or sweet unfolding karma have been suffered, those *parmanu* become *vishrasa*, pure.

The Planning Manifests as an Effect...

Questioner: No matter what circumstances come my

way, what if I completely prevent them from becoming *mishrasa* ...

Dadashri: If they are allowed to become *prayogsa*, then they will definitely turn into *mishrasa*. Where the *prayogsa* are not allowed to form at all [there *mishrasa* will definitely not happen]. And when one gets reborn in this life, the *prayogsa* that were charged in the past life automatically become *mishrasa*. When the *prayogsa* transform into *mishrasa*, they are seen in the form of a body. Then once they give off their effect and dissipate, they become *vishrasa* once again. If at that point in time, *shuddha Charitra* (pure Conduct as the Self; being the Knower-Seer) arises in the heart, then pure *vishrasa* will come into effect.

Questioner: So, when the *prayogsa parmanu* become *mishrasa*, is there really any effort (*purusharth*) from our side?

Dadashri: No, the *prayogsa* turn into *mishrasa* automatically; there is no *purusharth* in that. *Prayogsa* means the *parmanu* are in the form of a plan, whereas *mishrasa* are related to the effect. The planning is decided by the people [who are not Self-realized]. Thereafter, when the work starts according to the plan [through *vyavasthit shakti*], only that is *mishrasa*. Once they become *mishrasa*, after giving off the bitter or sweet effects which have to be suffered, they dissipate. One [the ego] has no choice but to suffer the bitter or sweet effects. Bitterness arises within, sweetness arises within. When the sweetness arises, how elevated one becomes! In the same way, the bitter taste arises. That too is a kind of a taste, isn't it?

Now, when the *mishrasa* are cleared with *Gnan*, they become *vishrasa*. And *mishrasa* happens even for the people of the world [who are not Self-realized], which then give effect and discharge, but because of ignorance of the Self,

they once again acquire new *parmanu*. After Self-realization, the acquisition of new *parmanu* ceases. The reason for this is that One has the conviction of ‘I am pure Soul’, and the [old] conviction of ‘I am Chandubhai’ has vanished for him.

There Is No Prayogsa, After Self-Realization

The entire world is filled with *pudgal* only. But all *Parmanu* that are in the natural form (*swabhaavik*), those are called *vishrasa*. As long as the belief of ‘I am Chandubhai’ prevails, even if one does religious rituals all day long, the *parmanu* keep entering within; *puran* (influx in the form of charging) continues to happen. If you were to ask, “Hey *parmanu*, why do you keep entering my home?” then they will say, “You yourself are *pudgal*. If You are the Self, then we definitely cannot come in. But yes, as you are saying ‘I am Chandubhai,’ we are entering.” Now, You say, “I am pure Soul,” therefore all of these *parmanu* do not get drawn in. No matter what activity (*kriya*) is being done, the *parmanu* cannot enter. And if the *parmanu* enter within, it means that the *pudgal* continues to undergo *puran* (influx; charging) and thereafter the *galan* (outflux; discharging) is bound to happen.

But for the One who has attained the Self, the *parmanu* will not enter at all. So then where is the possibility of them giving any effect? Neither bitter effects, nor sweet ones. ‘One’ prevails only in the bliss of the Self. As such, these bitter or sweet effects prevent the bliss of the Self from arising, and make one dwell only in the bitter or sweet effects. Whereas that other is One’s own spontaneous bliss of the Self, due to which contentment prevails; it gives rise to constant contentment. The bliss of One’s own Self is such that it will not matter even if You do not have anything.

Mishrasa the Entire Life...

Vishrasa (pure phase *Parmanu*) are natural (*swabhaavik*). They do not have a *pudgal* (bodily form).

They are *aguru-alaghu* (neither heavy, nor light; neither increase nor decrease). It is the *vikrut* (unnatural) *pudgal*, the *vikaari pudgal* (*parmanu* that have deviated from their original nature), the one from which blood and pus comes out, that is *mishrasa*. That *pudgal* is the one which becomes *guru-laghu* (heavy or light; increase or decrease).

Now, in fact the entire world is also encompassed in *mishrasa*. What is *mishrasa*? From the moment one is born until one goes to the funeral pyre, that is all *mishrasa*. What else arises from them? The answer is, new *prayogsa* arises once again. The *prayogsa* that arise in this life will become *mishrasa* in the next life. Therefore, it is this very *mishrasa* that are being suffered constantly. The suffering (*bhogavato*) is due to the *mishrasa*. Now, if the *mishrasa* were to become *vishrasa* without any new karmic bondage being created, then One [the Self] would become free. Otherwise, One cannot become free.

If someone hurls abuse at you, then what You have to do now is clear it with equanimity (*sambhaave nikaal*). When [You remain in the awakened awareness of] ‘I am pure Soul’, and after Seeing the pure Soul in the other person, You clear [the file] with equanimity, then the *parmanu* that were *mishrasa*, become *vishrasa* once again.

Do ‘we’ not say, “By clearing a file with equanimity, the *parmanu* become pure.” It is indeed because You See the pure Soul at that time that the *parmanu* become pure. These *parmanu* are actually constantly unfolding to give effect; and more so, they dissipate after becoming pure, hence they don’t lay any claim again. Therefore, the *parmanu* ‘get set up in’ [return back to] the *Parmanu*, and the [awakened] Self ‘gets set up in’ [prevails as] the Self, that is what is referred to as *moksha*. Therefore, there is no longer the question of coming into bondage once again. Once the Self has become free, It cannot have any bondage.

The *prayogsa* have been charged in the past life. When those *prayogsa* later become subject to scientific circumstantial evidence, they turn into *mishrasa* and then become evident in this life. The *mishrasa* have to be suffered in this life.

Questioner: Dada, if those *parmanu* are suffered whilst remaining in *Gnan*, then would they become *vishrasa* once again?

Dadashri: Yes, if they are purified by remaining in *Gnan*, then they will become *vishrasa*. Meaning that You are thereafter no longer responsible for them. For how long are You responsible for the *parmanu*? For as long as they do not turn into *vishrasa*. Therefore, the *parmanu* that were charged in a state of ignorance of the Self, need to be purified by remaining in *Gnan*.

Now, Karma Do Not Get Charged

Questioner: If we want to ensure that *prayogsa* do not arise within us at all, then what should we do?

Dadashri: For those who take *Gnan* (the Knowledge of the Self and the doer given in the *Gnan vidhi*) that is exactly what has been done!

Questioner: We [*mahatmas*] have taken this *Gnan*, so I want to understand, ‘What state are we in?’ Does *prayogsa* happen for us anymore? When the *mishrasa* come to unfold, and are giving off their bitter or sweet effects, at that time what would our state be considered as, now that we have taken *Gnan*?

Dadashri: Because you are unable to tolerate the bitter effects, as a reaction, you get irritated with the other person.

Questioner: That definitely ends up happening in reality. It tends to happen.

Dadashri: In Reality, it is not You who gets irritated; You are the pure Soul, and it is this ‘Chandubhai’ who gets irritated.

Questioner: Yes, it is ‘Chandubhai’ who gets irritated.

Dadashri: Yes, now if one were to get irritated in an ignorant state, then at that time, he would once again be drawing in *parmanu*. But after attaining *Gnan*, the energy that was pulling the *parmanu* is no longer there. This is because the one who was pulling them has gone, he has become separate. So, what do You now have to do? The *parmanu* are no longer being pulled in, but if you ‘go into’ [become engrossed in] them once again, then they will come to unfold again; the very same ones. It’s similar to when a letter has been sent out without being signed, it will then come back to be signed.

Questioner: So, does that mean that *prayogsa* does not arise for us [*mahatmas*] anymore?

Dadashri: But how can they arise? They cannot arise at all.

Questioner: Yes, the one who would carry out the *prayog* (process; experiment) has become separate, so the *prayog* cannot ever take place, right!

Dadashri: Yes, there is no doer! They would arise if there was a doer.

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

Dadashri: That [discharge ego] cannot charge anything. But whatever goes by without being Seen and later You become aware that ‘this was a mistake’, then that will come back again and You will have to clear that [with equanimity]. It will not do if it is sent off without a

‘signature’. Each one has to have a ‘signature’. Each paper has to be ‘signed’; signed with the ‘signature’ of *samata* (equanimity that prevails for One who is in the experience of the Self).

Questioner: Of *samata*?

Dadashri: Yes, of clearing it with equanimity (*sambhaave nikaal*).

Questioner: So, the awakened Self will now have to pay proper attention and ensure that He signs everything off and only then will it be cleared with equanimity?

Dadashri: Yes, but wherever it is sticky, the signature will not happen, and it will remain pending; hence suffocation arises. So then, the same thing will come once again in this very life. That much of a karmic account still remains pending for You to clear off. If you have a pile of clothes to wash and you forget to wash two of them, then they will be returned for washing, won’t they?

Questioner: Yes.

Dadashri: All of them will have to be washed.

This Science is of a different kind, therefore here You are no longer held responsible. ‘You’ have become the pure Soul, isn’t it! This will not do at all on the traditional *Kramik* path. On the *Kramik* path, one would definitely end up binding karma. For You [on the *Akram* path], ‘this’ [no more *prayogsa*] is the prize. Eat, drink and be merry.

After taking this *Gnan*, there is a difference between You [a *mahatma*] getting angry and a person without *Gnan* getting angry. For You, the *Pudgal Parmanu* do not get drawn in. Your anger is not capable of pulling the *pudgal*, whereas those other people’s anger pulls in the *pudgal* [*parmanu*] quite strongly, it pulls them in by the bulk.

Therefore, those [*parmanu*] that were *vishrasa* become *prayogsa*. *Prayog* (experiment; process) refers to the *parmanu* becoming 'joined' [colored; plated] with the intent of this [worldly-interacting; *vibhaavik*] self. Those *parmanu* that have become *prayogsa* are the causal *parmanu*, and the effective *parmanu*, they later give effect in the *mishrasa* form. So, for You, the *mishrasa* remain and the *prayogsa* have ceased. Whereas, for the whole world [those without Self-realization], the *prayogsa* and the *mishrasa* continue, yet however many *mishrasa* there are, they all definitely turn back into *vishrasa*. The *mishrasa* turn into *vishrasa*, but [for those in a state of ignorance of the Self,] new ones will have been bound along with that. And for You, the *mishrasa* turn into *vishrasa* and no new ones are bound. For You, the *mishrasa* will continue to turn into *vishrasa*; *prayogsa* does not happen. All the liability would come if the *prayog* (experiment; charging process) was ongoing, but the *prayog* itself has ceased altogether.

Questioner: Why do the *parmanu* that are undergoing dissipation come back into the cycle [of being charged]?

Dadashri: With [the belief that,] 'I am doing it', the cycle will repeat. If You don't 'do', then the cycle will not repeat. That too, this cycle is ongoing because of a fault you have committed. What is your fault? Someone else is the doer, and you believe, 'I am doing it'. So 'this' is the punishment for that fault.

Questioner: The cycle will repeat only if the *bhaav* (the belief) of 'I am doing it' prevails, isn't it?

Dadashri: Yes, it will only happen if that is the case.

Questioner: So, wherever the sense of doership (*kartabhaav*) arises, does that mean that there, the cycle will repeat?

Dadashri: The entire world prevails in the sense of

doership only. The monks, the renunciates, they are all indeed prevailing in the sense of doership. They have the awareness that, 'We indeed are the ones doing.' It is solely because of this *Gnan* that You have become free of the prevalence in doership (*kartapanu*), meaning that You have become the pure Soul.

Now the Possessions Are Also Discharge

So now karmic accounts will not be bound. Otherwise [without *Gnan*], the karmic accounts with the entire world would indeed continue to proliferate, whereas for You the limit has been reached; the discharge has a limit, 'Only this much is left.'

Questioner: Only those that are pending from the past life, that's all.

Dadashri: Yes, only those many *parmanu*.

Questioner: Do we refer to that limit as *parigrah* (worldly possessions; worldly acquisitions)? Is the limit referring to reducing the *parigrah* or should one limit the *parigrah*?

Dadashri: Everything is discharge. Increasing the *parigrah* is discharge, and limiting the *parigrah* is also discharge.

Questioner: That is also discharge?

Dadashri: Yes, and to remain *aparigrahi* (one who is in a state free from worldly attachment or acquisitiveness) is also discharge. The *aparigrahi* state has come into effect [in this life] due to the *bhaav* [done in the past life] of wanting to remain *aparigrahi*. But that too is discharge. That is also something that You will have to relinquish. That state cannot come along with You over there, in *moksha*. That state is actually helpful for certain 'stations' [on the *Kramik*

path], so it will help for those ‘stations’. But it is of no help whatsoever for these ‘stations’ [on the *Akram* path]. These are the very ‘stations’ that You have to solve [with equanimity]. ‘You’ have to solve all of those, because You have to clear [discharge] all the *parmanu*.

Through the Agnas, They Become Pure

When you curse at someone in your mind, then whether it becomes ‘hot’ within or whatever else happens within, if You clear it with equanimity, then the *parmanu* will become *vishrasa* and dissipate. The *Pudgal* has a complaint. Now what does it say? The *Pudgal* says, “‘You’ have become the pure Soul; Dada has made You free and even though we do accept that, but what about us? Dada cannot free us. Dada has freed us as much as was possible. The rest has to be done by You, because you are the one responsible. We were actually pure, but you were the one who spoiled us. ‘You’ cannot become [completely] free without purifying us.” The reason for this is, the *parmanu* claim, “We have not become impure on our own; you plated us with your *bhaav*, and that is why we have become impure. So, if You make us pure, then You will become free; otherwise You will not become free. Put us back into the state we were originally in. That is Your responsibility.”

They say, “You latched on to us. If You now claim that ‘I am free,’ if You now push us away, it will not do.” So, You ask, “How should we solve this?” The answer is, “Follow the *Agnas* (the five special directives that preserve the awareness as the Self in *Akram Vignan*) as Dada has said, and enjoy your food peacefully. Then put your hand on your stomach and sleep; rest a little. But live in accordance with Dada’s *Agnas* constantly.”

So that is why ‘we’ have said, “Keep clearing with equanimity.” If someone hurls abuse at you, then keep clearing that with equanimity. Now, if those *parmanu* [within]

get heated up, it means that a bitter effect has unfolded. And for those that give rise to happiness within, understand that a sweet effect has unfolded. As You keep Seeing them, they will give off the effect and leave, meaning that they will become pure. All those *Parmanu* will then dissipate.

Liberation Attained With an Absolutely Blemish-Free State

“Not even a single *parmanu* can be seen to touch It,
Behold the absolutely blemish-free steady form as the Self,
Pure, free from karma, exclusive oneness with the Self,
Behold the neither increasing nor decreasing, invisible,
natural form as the Self.”

*“Ek parmanumatrani made na sparshata,
Poorna kalank rahit adol swaroop jo,
Shuddha niranjan Chaitanyamurti ananyamai,
Aguru-laghu amurt sahajpad roop jo.”*

- Shrimad Rajchandra

Dadashri: ‘He’ [Shrimad Rajchandra] is saying that if there is no ‘touch’ of even a single *parmanu*, then One can prevail in an absolutely blemish-free steady state. Whosoever’s *parmanu* you have acquired, once they are returned back to them, and no one raises a red flag, then know that everyone has given you the green signal, meaning that the *Parmanu* have been returned.

Questioner: So Dada, when You say, “Even the *parmanu* will have to be purified,” is this what you are referring to?

Dadashri: Yes. They will have to be [purified] for sure!

‘We’ used to travel by train before. At that time, about fifty to a hundred people would come to see ‘us’ off and then they would sing a few spiritual hymns (*pados*) and enliven

the atmosphere across the entire station. What would they not do when overcome with love? It so happened that there, one man told me, “Dada, please do not go today.” So ‘we’ realized that he is showing ‘us’ a red flag; while everyone else is showing a green signal. In that case, ‘we’ would explain to him [why ‘we’ have to go] and if he understands, then it’s fine, otherwise ‘we’ would have to postpone ‘our’ trip. This is because, One cannot attain liberation (*moksha*) by hurting others or pushing them away. Saying, “Get out of my way, let me go to *moksha*,” will not do. You may be allowed to push your way into a movie theatre, but You cannot go to *moksha* like that. When everyone gives You the green signal saying, “Sir, go ahead and please set up a path like yours for us too,” that is when You can go to *moksha*!

Questioner: But Dada, the point is that ninety-nine people have given You the green signal and there is only one who is showing You a red flag, so how can You justify that?

Dadashri: ‘You’ are not to look for justification. As that person is showing you the red flag, you can ask him the reason and check to see if he is technically correct or not. If You feel that he is technically correct, then postpone your trip. And if he is not technically correct, if he is off track, then all the other *mahatmas* will say to him, “Dear fellow, don’t be adamant like this.” But, it is only when You check technically that You will know what the problem is. He may say, “My brother is in a state where he is likely to die any moment now,” then ‘we’ would analyze that, ‘Yes, he is technically correct,’ so ‘we’ would postpone the trip. Should You not check in this manner, or do You want to go [to *moksha*] by pushing others aside as You go? What do You think, should You not check that? Moreover, has anyone attained *moksha* by pushing others aside?

So, all the *parmanu* will have to be settled. The karmic account of each and every *parmanu* will have to be settled.

All these *parmanu* that have been taken from other people, once they have been returned, You will become free!

This means that no blemish remains, because no one has raised a red flag. Hence the blemish-free steady form as the Self; ‘we’ are steady in that form, so no one can make ‘us’ waver from that at all!

...Not Through Pratikraman, Simply By ‘Prevailing in Equanimity’ and ‘Seeing’!

Questioner: How can the spoiled *parmanu* be purified and returned?

Dadashri: When someone hurls abuse at you and if at that time, You maintain *samata* (equanimity that prevails for One who is in experience of the Self), then all the *parmanu* are purified.

Questioner: What if *samata* is not maintained? Then will those *parmanu* still remain impure?

Dadashri: The *parmanu* become pure only if *samata* prevails.

Questioner: And what if it does not prevail?

Dadashri: If it does not prevail, then they will remain spoiled.

Questioner: What if one does *pratikraman* for that later on?

Dadashri: Even then, they will remain spoiled.

Questioner: If *pratikraman* is done, then they will be purified, won’t they?

Dadashri: The impurities will remain; it [the purification] will not be like that of *samata*.

Questioner: You have said that we just have to

maintain the firm resolve that ‘I want to clear the files with equanimity,’ then whether it happens or not, is immaterial. So, supposing the file was not cleared with equanimity, then would they [the *parmanu*] still remain to be purified?

Dadashri: Yes, of course they would still be pending purification! However, as You are following the *Agnas*, for the most part, they will be cleared off.

Questioner: Okay, so if One decides that He wants to clear with equanimity, then for the most part, they will be cleared off?

Dadashri: Yes, they will be cleared off.

Questioner: And thereafter, if one does *pratikraman*, they will get cleared off completely, won’t they?

Dadashri: Yes.

Ultimate Closure Through Samayik-Pratikraman...

The stains keep getting Seen and you keep on doing *pratikraman*.

Questioner: These *parmanu* become pure through *samayik* (introspection process for a specific time in which One remains as the Self and Sees the faults of the non-Self), don’t they?

Dadashri: They do, a great many become pure. Ultimate closure (*nivedo*) can come about through *samayik*. *Pratikraman* is the work of *Pragnya* (the direct light of the Self), therefore a lot of things can be cleared. Whereas in *samayik*, It [the Self] is Seeing [as separate], so everything gets purified. However many faults are Seen, those many [*parmanu*] get purified.

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

Dadashri: Straight, direct.

Questioner: To purify each and every *parmanu*, if We remain as the Knower-Seer and keep Seeing that which is happening, then do they become pure?

Dadashri: That's it.

Questioner: Or do they become pure through *pratikraman*?

Dadashri: No, no, they get purified only when One prevails as the Knower-Seer.

Questioner: So then what happens through *pratikraman*, Dada?

Dadashri: The way *pratikraman* works is, if a big mistake has been made where the opposite person has been hurt, then You have to tell 'Chandubhai', "Chandubhai, do not do such things. As *atikraman* (aggression towards other living beings through the mind, body, or speech) has been done, you have to do *pratikraman*." If no *atikraman* has been done, if no one has been hurt, then there is no need to do *pratikraman*.

Questioner: But don't the *parmanu* get purified through *pratikraman*?

Dadashri: No, *pratikraman* cannot purify the *parmanu*. Right upon Seeing them as separate, You become free. As they are Seen as pure, they become free and so do You. The world sees them as impure, because they are seeing through the *bhaav* (belief; state) of 'I am the doer'. And now, You have the *bhaav* of 'I am not the doer', and so they become free.

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

Dadashri: When would the *parmanu* actually become pure? It is when they are Seen. And the effect that *pratikraman* has on the *parmanu* is related to the hurt caused to the other person. If the effect of the hurt caused to the other person is left pending to clear, then he will bind vengeance. As far as is possible, such an effect should not be caused to anyone on our account. That is why You should tell Chandubhai, “Do *pratikraman*.” Therefore, the effect would no longer remain for the other person; that is all.

Questioner: Suppose you hurt my feelings and then you do *pratikraman*, then will the effect [of the hurt] not remain for me?

Dadashri: In general terms, to the people out there, it can be said that purification happens through *pratikraman*. In reality, the *pudgal* [*parmanu*] has to be purified through *Gnan*. When that is not being done, ‘we’ tell people this in the general sense, “Do *pratikraman*.” So when *pratikraman* is done, He [as the Self] remains separate from them [the *pudgal parmanu*]. So it is considered as purifying them.

Questioner: Yes, we are realizing that this [‘Chandubhai’] is the *prakruti* (the relative self with inherent characteristic traits). It is because of the *prakruti*, that we end up speaking like that.

Dadashri: ‘You’ are aware that it is the *prakruti* that is doing it, but You should purify it with *Gnan*. That which was filled in due to ignorance of the Self, let go of it with *Gnan*. Because although this is the *prakruti*, all of it is actually *parmanu*. What are those *parmanu* like? The answer is, they are *mishrasa parmanu*. *Mishrasa* refers to those that have been filled in [charged in the past life], as well as result-giving. Due to the filled *parmanu*, the speech ends up coming out that way, meaning that those *parmanu* gave

off their effect. At that time, if You send those *parmanu* off after purifying them, then You will no longer have a quarrel [pending account] with those *parmanu*.

Hence, You should purify them in this way and clear them off. So, once the *Parmanu* become *vishrasa*, You are free. Now, not all of these people [*mahatmas*] are able to perform the required activities of purification, so ‘we’ tell these people, “Do *pratikraman*.” So then, they [the *parmanu*] become pure. How can this person do all of those activities? This spiritual Knowledge (*Vignan*) is in fact scientific! The *jagruti* is definitely there, and that too, it [the *pratikraman*] is not to be done by You, ‘Chandubhai’ has to do it. All You have to do is Know whether ‘Chandubhai’ did it or not! It is ‘Chandubhai’ who does the *atikraman* as well, isn’t it?

Questioner: Yes, it is indeed he who does the *atikraman*. Is that why he has to be made to do the *pratikraman*?

Dadashri: Yes, the *pratishtit atma* (discharging relative self) is the one who does the *atikraman*, and it is the *pratishtit atma* that has to do the *pratikraman*. ‘You’ are not to do the *pratikraman*. It has to be done by the one who commits the fault. The faults are happening in discharge and the *pratikraman* is to be done for that discharge. The *atikraman* is also being done in discharge and the *pratikraman* for that is also discharge. [This statement is only applicable for those who have attained Self-realization through the *Akram* path.]

Questioner: The *Nishchay Atma* (the awakened Self in this context) does in fact not bind any karma whatsoever, so then there is no such thing as *nishchay pratikraman*, is there?

Dadashri: The *Nishchay Atma* has in fact become completely free. But what does this *prakruti* say? “You

are the one who spoiled us, we were actually in the form as pure *Parmanu*. So make us pure now.” What does it say? “We were *vishrasa Parmanu* but you turned us into *prayogsa*, and that is why we have come into effect as *mishrasa*.” Convert the *mishrasa* back to *vishrasa*. Meaning, purify the *parmanu*. Now, nothing else remains to be done.

When One Becomes Steady...

Questioner: So, on the one hand, you have shown us the process of how the *parmanu* become steady (*sthira*). Now on the other hand, how do they become unsteady (*asthira*) and restless (*chanchal*)?

Dadashri: The very nature of these *pudgal* [*parmanu*] is to be *chanchal*.

Questioner: So then how can they become steady?

Dadashri: After attaining this *Gnan*, day by day, they gradually become steady. They gradually draw closer and closer [revert back] to their fundamental inherent nature.

Questioner: In their fundamental inherent nature, are they actually steady?

Dadashri: In their fundamental inherent nature, they are indeed steady. This here is actually an unnatural state (*vikrut swabhava*). In the unnatural state, the *pudgal parmanu* are restless and unsteady.

Questioner: How did they become *vikrut* (unnatural), Dada?

Dadashri: Due to the engrossment arising out of the coming together of the two [the eternal elements of inanimate matter and the Self], the *visheshbhaav* (identification with that which is not One's own) arose.

I discovered *visheshbhaav* while reading Krupaludev's book.* Krupaludev has written that '*vibhaav* does not mean *viruddh bhaav* (an opposing *bhaav*), it means *visheshbhaav*.* So look at that, are we not making a scientific point here! It's like this, when the sun and ocean are both present, water vapor gets generated. Neither the sun nor the ocean has generated the water vapor, yet it is a fact that water vapor gets generated and then turns into clouds, from which rain falls. Who did all of that?

Questioner: The *pudgal* by its very nature is restless, but in its fundamental inherent nature, it is steady. I didn't quite understand that.

Dadashri: Every eternal element is steady indeed. In their fundamental inherent nature, every eternal element (*vastu*) is steady indeed, they cannot be *chanchal* (restless). The *pudgal* alone can be considered *chanchal*. But in its fundamental inherent nature, meaning that in the elemental form, in the Real form, the spontaneous inherent nature of the *Parmanu* is steady.

Questioner: So, in *vishrasa* form, they are steady, is that it?

Dadashri: Even before they revert back to *vishrasa*, that is the case; but when Your Vision towards the *Pudgal* [*Parmanu*] becomes like that of Lord Mahavir's, when Your Vision reaches 360 degrees, then they can indeed be

* Dadashri is making a general statement here, as a reference, to give people confirmation. Otherwise, upon attaining spontaneous Self-realization in 1958, the most profound infinite clarities were revealed to Him.

* Shrimad Rajchandra Vachanamrut, Page No. 759 (205) *Vibhaav* does not mean *viruddh bhaav* (opposing intent) but *visheshbhaav* (identification with that which is not One's own). For the Self to prevail as the Self is known as *bhaav* or *Swabhaav*. When the eternal elements of the Self and inanimate matter come into close proximity, due to engrossment, the Self goes out of Its *Swabhaav* and comes into effect as *visheshbhaav*; that is *vibhaav*. Understand that the same applies to inanimate matter.

considered as being steady. Considered as steady means they [the *Parmanu*] are such that they do not have attachment or abhorrence (*raag-dwesh*) even in the slightest; they are not emotional in the slightest.

Questioner: So, they do not become *kampayman* (unsteady; emotional) in any situation?

Dadashri: They do not become *kampayman*. The word '*kampayman*' is exact. When uninterrupted steadiness arises, that is when pure *vishrasa* happens.

The Science of the Vitaraag Lords Is From the Grossest to the Subtlest Level!

Questioner: What is the boundary [of the *parmanu*] with reference to the gross (*sthool*), the subtle (*sookshma*), the subtler (*sookshmatar*) and the subtlest (*sookshmatam*) levels?

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

The *Parmanu* that are pure, the *vishrasa*, they are the subtlest.

The *parmanu* that are *prayogsa* are the subtler ones. The *prayogsa parmanu* are verily the causal body (*kaaran deha*).

The *parmanu* that are *mishrasa* are the subtle ones; those verily make up the *pratishthit atma* (discharging relative self).

The speech that comes forth is based on the *parmanu* that are within. Even the mind is made of *parmanu*. An opinion means egoism (*ahamkaar*) is at work. Opinions are made up of *parmanu* plated with egoism. If One has this *Gnan*, and if all the causal (*kaaran*) *parmanu* are destroyed,

then the *vitaraag* state (a state where One is absolutely free of attachment and abhorrence) would come about, but this is not so quick and easy to attain.

The *vitaraag* Lords Saw infinite *gneya* (the objects to be known) as just one *gneya*. Similarly, this ‘Dada’ has Seen just one *gneya*; He has Seen the *Pudgal* alone. In the fundamental sense, the *Pudgal* is only one; the *Pudgal* that is in the original inherent nature, the one that is *vishrasa*! The world comprises of one [type of *Parmanu*], ‘net’ [overall], pure *Parmanu*!

In the process of becoming *prayogsa*, impurity arose; in *mishrasa* form, the impurity came into effect, and once the impurity comes to an end, they become *vishrasa*. The final state of the *Pudgal* is *vishrasa*.

Everything out there in worldly life does not belong to the Self; if that is Known and experienced, then it can be understood that the *parmanu* that make up this body do not belong to the Self. Progressing in this way, it can be Known that not even a single *parmanu* belongs to the Self.

If one understands *prayogsa*, a lot of [spiritual] progress can be made. ‘We’ refer to *prayogsa* as charge, and *mishrasa* as discharge.

These people were not able to understand this [*prayogsa*, *mishrasa*, *vishrasa*], that is why ‘we’ said it in this simple, colloquial language; that is when they started to shape up. Think about it! Would a discovery of the *Tirthankar* Lords be any ordinary thing? It is said that nowadays, people are more educated as compared to those in the past; but these people of today do not even know how to write the words spoken during the reign of the *Tirthankar* Lords. And the word ‘*tankotkirna*’ that They have spoken, is such a word

that no one in the world can give its meaning; there is no other word for it.

So grateful are we to the *Tirthankar* Lords, the Ones who discovered *prayogsa*! Not a single living being (*jeev*) can refrain from giving rise to *prayogsa*. After *prayogsa* arises, there is no choice but to undergo *mishrasa*. What is *mishrasa*? Giving the bitter or sweet effects is indeed the function of *mishrasa parmanu*. People claim that God gives the effect. No, only the *mishrasa parmanu* give the effect, and from that effect, a ‘seed’ [cause] is sown again; and that too, God does not have to sow the seed from His home.



[6]

The Link Between Bhaav and Parmanu

The Parmanu Get Arranged According to the Bhaav

Questioner: There has to be a link somewhere between the *parmanu* and the *bhaav* (inner intent), right?

Dadashri: Yes, it is all there! The *parmanu* get arranged in accordance with the *bhaav*. When this man has the *bhaav*, 'I want to donate money,' and that other man has the *bhaav*, 'I want to donate money,' then the *parmanu* for both will get arranged [in accordance with their *bhaav*]. But the *parmanu* for both will be different.

Questioner: Yes, that makes sense that the *bhaav* will be different based on each individual.

Dadashri: What kind of *bhaav*, of what intensity, and for what purpose, that would have to be considered. Everything is encompassed in that. That would be different for both people.

Questioner: That may be different for everyone, but the main thing is that they are *parmanu* after all, are they not?

Dadashri: So, the *parmanu* come together, nothing

else. However, *vyavasthit* is indeed the result of the *bhaav* [done in the past life]!

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

Dadashri: In fact, this [body] is just a ‘toy’ made up of *parmanu* that arises in the middle. The *parmanu* get arranged in accordance with the *bhaav*.

Questioner: So what is this ‘toy’ made up of *parmanu*?

Dadashri: This body has been formed from these *parmanu*; that has happened through the *bhaav*, has it not! This body that has formed, it has formed in accordance with the *bhaav*, has it not!

Questioner: Yes, but are those *parmanu* gross (*sthool*) or subtle (*sookshma*)?

Dadashri: The *parmanu* are subtle, but they are visible at the gross level. That is because they are *roopi* (have a visible form)! As they aggregate, they become visible at the gross level. The original *parmanu* are subtle.

Questioner: And is the *bhaav* gross or subtle?

Dadashri: The *bhaav* is subtle and the *parmanu* which it attracts are also considered subtle. The *parmanu* then become visible at the gross level, so as an effect, the entire body becomes visible.

Questioner: The *parmanu* are subtle and so is the *bhaav*. They are equally subtle, but do the *parmanu* become visible at the gross level when the two come together?

Dadashri: No.

Questioner: Then?

Dadashri: Only those *parmanu* that are drawn in by the *bhaav* become subtle. Subsequently, other *parmanu*

aggregate together, they become [visible at the] gross [level], they form a visible representation (*murti*), the body.

Questioner: Which other *parmanu* aggregate together?

Dadashri: Whatever the desire is, whatever is in that *bhaav*, it gets sculpted in a physical form on the outside. The body gets formed according to the *bhaav*.

Questioner: Is this body a collection of *parmanu*?

Dadashri: It is a collection of *parmanu* and this body has form.

Questioner: Everything that exists in the world, all that which is a collection of *parmanu*, is that how they all took shape?

Dadashri: Yes, they have all taken shape, that is all.

Questioner: But once all the *parmanu* separate from the collection, do they come together again?

Dadashri: The problem [this cycle of cause-effect] is verily due to that.

Questioner: When the body dies, those *parmanu* will separate, won't they?

Dadashri: The *parmanu* will then dissipate. When we burn the body, they dissipate, and they revert to the way they were before. The original eternal element (*mool tattva*) doesn't increase or decrease. We may feel that a lot of destruction has occurred, but there is no loss incurred from the context of the eternal element. There is no loss or damage incurred at all.

Questioner: Say a man dies today and he is going to be born again. Then whatever *parmanu* he had, do those same *parmanu* go along with the pure Soul (*Shuddhatma*)?

Dadashri: No, the *parmanu* of the physical body do not go with It.

Questioner: Then how do they go so that his new birth can take place?

Dadashri: The causal *parmanu* are the ones that go [with It].

Questioner: Yes, the causes, but all of those causes are in the form of *parmanu*, are they not?

Dadashri: Meaning that, the *parmanu* that got charged due to attachment-abhorrence (*raag-dwesh*), those definitely exist!

Questioner: The *parmanu* charged with the *bhaav* (inner intent) of attachment and abhorrence, do those *parmanu* mix with the *bhaav* and go as the causal body (*kaaran deha*) to the next [physical] body?

Dadashri: The moment the *bhaav* of attachment is done, the *parmanu* are drawn in, and they get colored with the *bhaav* of attachment. And if one has abhorrence, the *parmanu* that are drawn in become colored with abhorrence. The coating happens on the *parmanu* at that time, and then those colored *parmanu* go with the Self. In the ignorant state, this activity actually keeps going on; this cycle [of cause and effect] continues.

Questioner: So those *parmanu* charged with attachment and abhorrence, do they go along into the next body?

Dadashri: They go in a subtle form with It.

Questioner: And they then give the result in the next body.

Dadashri: The ones that were colored go in a subtle

form and they ‘ripen’ in the next body. It’s like when a mango tree blossoms with flowers, we cannot consider the flowers as mangos. Juice will not come out of them. But when the flowers mature, they become mangos. At first the mangos taste sour, then eventually when they ripen, they taste sweet. So the *parmanu* charged with attachment ‘ripen’ and give effect and so do the *parmanu* charged with abhorrence. Those charged with attachment give off an effect of happiness and those charged with abhorrence give off an effect of unhappiness. They give off the effect of unhappiness and then dissipate. The moment they give off their effect, they immediately become pure once again. This means that the coloring on them has cleared away. Once the effect of unhappiness has been given off, the coloring clears away; this cycle keeps going on.

Questioner: After the attachment and abhorrence have already unfolded in effect, do those *parmanu* dissipate?

Dadashri: Those *parmanu* dissipate. Now as those are dissipating, at that moment whatever *bhaav* one has, say he found the effect of the unhappiness that unfolded to be bitter, so he starts complaining, ‘He did this to me, he did that to me!’ He immediately draws in new *parmanu* that become charged with abhorrence. The old [*parmanu* charged with] abhorrence dissipate.

Questioner: The old ones [*parmanu* charged with abhorrence] dissipate and new ones form. At that point, if the state as the Knower-Seer prevails, then no new ones will form, right?

Dadashri: Then they will immediately become pure and dissipate, It [the Knower-Seer state] will not allow new coloring to occur.

The Science of Parmanu Is Profound!

This is so profound a Science that the moment you

have a single bad thought, these *Parmanu* that are on the outside, they immediately get joined [with the thought] and enter within and that is the karmic account that is bound; they then [in the next life] give off an exact effect and subsequently they dissipate. They do not leave just like that. So, no one has to come and give the effect or do any such thing. There is actually no one out there who gives off the effect. There is no such God who will come to give you the effect! Neither are there any celestial beings who will come to give you the effect. These celestial beings are actually used as an analogy, so that people can worship [what they represent]. They are analogies that have been given so that the [corresponding] energies can arise within. The planets (*grah*) have all been given symbolic forms. There are *grah* [here meaning different forms of prejudice] within just like the *grah* [planets] on the outside.

The *parmanu* that we draw in through abhorrence, when we speak badly or have a bad *bhaav*, at that time, the *parmanu* that get charged are so bad that they give off a bitter effect, one that we do not like. When we have a good *bhaav*, it brings forth a good effect; a sweet effect. And when we do not have a good or bad *bhaav*, with [the awareness of] ‘I am pure Soul,’ the sense of doership (*kartabhaav*) comes to an end, so the old ones give effect and dissipate and no new ones are drawn in. That is how this [spiritual] Science works; there is an entire systematic way in which it functions. This is not like some sort of religion. As long as One has not come into this Science, religion is there to develop his eligibility. Religion is there for him to develop his eligibility, so that he becomes qualified [to attain the Science]. Whereas, this Science is entirely nothing but Science.

The *parmanu* are indeed doing everything. Just like if a person were to dissolve this much opium or something

like that in water and drink it, would God have to come to kill him? Who would kill him? Similarly, all this is like opium. The *parmanu* that are drawn within become of different kinds; like nectar, like opium, all kinds of different *parmanu*. Whatever kind of *bhaav* one has, that is how the *parmanu* become. That is how extraordinary (*alaukik*) the energy of the Self is! Even inanimate matter (*jada*) has such extraordinary energy that it can take on so much. I have Seen the energy of inanimate matter, that is why I am saying that this is a very vast Science. The Self definitely has the energy, that is something that the entire world accepts too. However, the energy of inanimate matter is tremendous as well; that energy is such that it can increase beyond that of the Self. That is precisely why this one [the developing self] has become trapped, hasn't it? Otherwise, after becoming trapped in them, why would the [developing] self not be able to free itself whenever it wants? The answer is 'No. Until One comes to Know this Science, He cannot become free.' So long as the developing I (*pote*) does not come into the Real Science, he cannot become free.

So this is all a Science. Religion is only to a certain extent. It brings about the eligibility in a person; he comes into a specific kind of 'formation' [qualification]. After coming into that 'formation' [qualification], he can attain this [Science]. This Science will only work if it is attained after reaching a certain normality, otherwise it will not.

Just upon having a *bhaav* arise, the *parmanu* change entirely. And the inherent nature of the [worldly-interacting] self is fundamentally also such that it can become whatever it envisions. Therefore, what envisioning do 'we' give You? That You are nothing but the pure Soul. 'You' are nothing else in any other way, and in Reality, that is exactly the way it is. 'We' are not making You say a baseless statement. A baseless statement will not last, it will not last for even an

hour. At most, it may last for six months through blind faith; even then, it will not last for long. It will certainly break down and it will not give one inner peace. 'I am pure Soul' is the *nirvikalp* state (the state free from the wrong belief of 'I am Chandubhai' and all the relative 'I-ness' and 'my-ness' that stem from it), therefore, in that state, the *parmanu* do not get drawn in. In the state of *vikalp* (the wrong belief of 'I am Chandubhai' and the relative 'I-ness' that stems from it), the *parmanu* get drawn in.

The Profound Science Behind the Conversion of the Causal Body to the Effective Body...

Questioner: Now those charged *parmanu* that are there, are they the causal body (*kaaran deha*)?

Dadashri: Yes, the causal body (*kaaran sharir*) refers to the charged *parmanu*. The causal body goes along with the Self.

Questioner: And after one takes birth, the discharging starts?

Dadashri: No. The moment one enters the womb, the effective body starts to develop. The effective body continues developing until the time of birth. Now the body may be small, but the effects of the entire life are contained within that small body. So as the circumstances come together on the outside, the effects will unfold to give result.

The body is so small, but within it lie [the *parmanu* of] sexuality and sexual impulses for the female gender (*stri vishayvikaar*). The *parmanu* of sexuality are already within, but they are not apparent immediately after birth. After thirteen-fourteen, fifteen, or even twenty years, the [parmanu of] sexual impulses will sprout for him. When the time is right, they become ready to give effect. However, the entire stock [of charged *parmanu*] is contained within this small body.

Questioner: It is just like the seed of a banyan tree; the entire tree is contained within it.

Dadashri: The entire banyan tree is contained within the seed. Similarly, everything is contained within this ‘seed’ [the effective body]. The ‘seed’ is considered the birthplace [origin; source]; based on that, we are then born over here. The formation of the effective body begins from the moment one enters the womb. By the time birth takes place, the formation of the effective body is complete. The fellow may be small, but the entire stock [of the charged *parmanu*] is filled within. If he is to marry four times, then the stock for marrying four times is indeed filled within.

Questioner: How many children he will have, how much of this will be there, what is going to happen, all of that...

Dadashri: The entire guise! Then, as the effects give result, they start to discharge.

Questioner: Would both, discharge and charge, continue until one takes *Gnan*?

Dadashri: Discharge and charge both continue. That is called *sansaar* (worldly life), isn’t it! The one who suffers the discharge, for him, there is also charging. Otherwise, what will he do in his next life? He is an *agnani* (one without Self-realization), isn’t he!

Questioner: So, are these *parmanu* only in the ‘seed’ or are they on the outside also? The ‘seed’ that is the causal body, that causal body is indeed the charged *parmanu*, right?

Dadashri: The causal body has now converted into the effective body. After entering the womb, the charged *parmanu* would indeed be in the ‘seed’, wouldn’t they! Now that the effective body has come into being, that itself will give results. This effective body was formed from the

charged *parmanu* that were there; all those *parmanu* were used up. They were used up and took on a different form. The *parmanu* that were in the form of causes, all of those were used up and now the discharging, effective form has come into being. Now the effective [body] will give results. The former *parmanu* [charged ones] are not needed in this.

Questioner: Are the charged *parmanu* in the ‘seed’, or are they also on the outside? Besides being in the ‘seed’, can the charged *parmanu* also exist on the outside? Because You said that the causal body was formed from the charged *parmanu*.

Dadashri: The *parmanu* that have become charged, those indeed make up the causal body. What does ‘charged *parmanu*’ mean? If one has charged the *parmanu* with a red color, then they will be red; if they have been charged with a green color, they will be green. If someone has charged them with a yellow color, then they will be yellow. Then those yellow *parmanu* convert into the effective state. The corresponding effect is formed and through that effect, they then give off the result. If the *parmanu* are black, then the entire body will appear black. Those *parmanu* [charged with the black color] are not present anymore at that time.

Questioner: Then the effect has come.

Dadashri: All the *parmanu* have become effective. Now when the time is right, the effect will start giving off the result.

Questioner: At the time the ‘seed’ was formed, the collection of the charged *parmanu*, they were encompassed in the ‘seed’. Besides those, do any *parmanu* remain on the outside?

Dadashri: Once the ‘seed’ becomes effective, the other [former/charged] *parmanu* do not remain at all, they

are not even in there [in the womb]. They are not in the [new effective] body. The *parmanu* of the effective body are the subtlest of all, however the gross *parmanu* do exist on the outside.

Questioner: Outside, meaning where?

Dadashri: Outside, everything that you see with your eyes, that you eat, that you drink.

Questioner: Those for sure. The ones that are on the outside are there for sure.

Dadashri: No, no, not those. Whatever you eat, those are seeds from the past life. The *parmanu* from the past life are the very ones that unfold and based on them, things come together on the outside. But what are the ones on the outside like? They are the ones that are consumed [what you eat] at the gross level; those on the outside are the *parmanu* in gross [physical] form. So if you are to eat only two of these mustard seeds, then those two *parmanu* which are within become ready to unfold, so you will only be able to eat two mustard seeds. You will not be able to eat a third one.

Questioner: I see, so the effect is being given off through those *parmanu* on the outside?

Dadashri: Yes.

Questioner: Is it the same with *vishay* (sexuality), Dada?

Dadashri: Everything. Everything. Say you eat a guava today. You don't eat one every day, so what is the reason that you ate one today? The answer is, the *parmanu* for guava that were within, came to unfold today. Whichever *parmanu* become ready to unfold, they bring everything together [on the outside]. All the circumstances come together in the form of an effect. And one will even end

up eating it. And on top of that, what does he say? ‘I ate a guava.’ Hey mortal one, who are You to eat anything? If You were the one eating it, then why didn’t You eat it yesterday? This is the nonsense he speaks.

Questioner: Everyone says such things, isn’t it Dada? The entire world is verily saying such things.

Dadashri: I am not saying this to anyone in particular. I am simply stating that one speaks such nonsense. He says, ‘I ate a guava.’ Then yesterday when it was offered to you, why didn’t you eat it? So these *parmanu* that come together on the outside, are not something that even doctors can understand. I said to one doctor, “You are telling this person to eat more of this and less of that today. You tell them all this, but on what basis is it that something gets eaten or does not get eaten? He replied ‘If one doesn’t eat it, then it won’t be eaten, and if one eats it, then it will be eaten.’ Oh ho ho!... One will end up eating according to the internal design. One will be able to eat only in accordance with whatever the internal design is. There will be absolutely no deviation from that design.

Questioner: That is exactly how *vyavasthit* unfolds, is that what you are saying?

Dadashri: Call it whatever you want, but what I am saying is that, one will end up eating as per the internal design only.

Questioner: So, the subtle *parmanu* which are in the ‘seed’ [the effective body], do they keep on coming across the circumstance of the gross *parmanu* thereafter?

Dadashri: It is a type of attraction that just takes place. It’s like if you have gone out somewhere, but before leaving, you haven’t told your wife to make a bitter gourd curry. However, when you return home, a bitter gourd curry

is waiting for you along with other dishes, and you even eat it. What is the basis for this? Is it without any basis? The answer is, 'No, not a single *parmanu* is without basis.' If we ask, "Is Mr. Lalbhai eating it?" The answer is, "No, Mr. Lalbhai doesn't even have the power to go relieve himself [at will], so how can he have the power to eat [at will]?" This is with a basis. There is an attraction for the other relevant *parmanu* on the outside [based on the subtle ones inside].

One may have been served four chapattis, but two are eaten and two remain in the plate, why is that? Well, people cannot understand these subtle things!

The Karmic Account of the New and the Old Kashay...

Questioner: The ego that is in me right now, does that same amount of ego go with me after death, or does more or less of it go with me, or does a new ego arise in the next life?

Dadashri: A new one arises.

Questioner: So none of the past life ego goes?

Dadashri: The one from the past life dissolves completely. It is a new karmic account (*hisaab*), so the ego, the anger, pride, deceit, and greed, all of that is new; it is not of the past life.

Questioner: The increase or the decrease in the new one, on what basis is that?

Dadashri: The one in this life is a new one, but that is because it is actually the balance. The karmic stock that he has [accumulated] in his entire life, he takes the balance of that with him [to the next life].

Questioner: So then, that is of the past life, isn't it?

Dadashri: No, it cannot be considered as that of the

past life. The balance of that filled karmic stock is taken, and based on that balance, the [new] karmic stock unfolds. The anger, pride, deceit, and greed that is currently present, that in fact, dissolves entirely.

This karmic stock is fundamentally that of the past life only. However, ‘of the past life’ does not mean the way you are saying it. It is the balance of all that you have done in this life, and your anger, pride, deceit, and greed actually dissolve completely in this very life. Whatever is currently there, it dissolves.

Questioner: The greed and the ego?

Dadashri: Nothing remains. A new one will arise. Right now, all of this [discharging anger, pride, deceit, greed and ego] is not something that you can control.

Questioner: After a child is born, from where does that ego arise?

Dadashri: That which was dormant, manifests; it doesn’t arise.

Questioner: So it is definitely there with him, isn’t it?

Dadashri: Yes, it is there for sure. But all the karmic stock is from the past life. By ‘of the past life’, it doesn’t refer to the karmic stock of the past life. The anger, pride, deceit, and greed of the past life have actually dissolved and whatever new karmic accounts were bound in the past life, the balance of that is manifesting. The balance of the karmic accounts that were bound is manifesting.

Questioner: Then why are the karma of many lifetimes remaining?

Dadashri: It is because he keeps sowing seeds; the same process keeps repeating, he keeps sowing seeds anew.

Questioner: Do the past ones dissolve?

Dadashri: Yes, as the past ones dissolve, he keeps sowing new seeds once again.

Questioner: So, there may either be more seeds or less.

Dadashri: Yes, those may be less, but he keeps sowing [new] seeds. You [*mahatmas*] have not sown many [new] seeds. So, for you, something different will happen in the next life, it will not be like it is now. In fact, as you have come over here [to the *Gnani*], those kinds of seeds have been sown.

If you have *jatismarangnan* (knowledge of one's previous identities), then you will know what kinds of seeds have been sown.

Questioner: But that *jatismarangnan* will arise, won't it?

Dadashri: What for? Why do you need that?

Questioner: Aren't You saying that it will arise?

Dadashri: No, no. But there is no need for it! If we try to attain it, then we will miss out on our main thing.

Questioner: What goes with the subtle body? If a completely new ego is arising due to the karmic accounts bound in the past life, then in that balance carried forward, do all those past causes go along with the subtle body?

Dadashri: All the [charged] *parmanu* go along with it.

Questioner: Meaning the *parmanu* of greed, pride, etc.?

Dadashri: No, no, they will all accumulate [within] and thereafter, they will manifest over there. Right now, the *parmanu* are still in an adulterated form, those are the causal *parmanu*. Then when the effect arises, that is when

they are referred to as anger, pride, deceit, and greed. Until then, they are in the form of *parmanu*. This is why ‘we’ are telling you that it is not of this life. Those [*parmanu* that have been charged up until now] of this life have been burnt and cleared up.

The [discharging] karmic account of this life will in fact dissolve [the balance of the karmic accounts charged will go with you to the next life], so, whatever your nature is currently, it will all dissolve. [A new one will arise] From scratch, that of the past life will dissolve completely. In the next life, your nature will not be like what it is currently.



[7]

The Science of the Effects of Parmanu

The Coming Together of Parmanu

Have you understood ‘vyavasthit’? What would happen to you if you had to go to a place where you would be insulted?

Questioner: Dada, You have said that it is not possible for one *parmanu* to come together with another *parmanu** outside the law of *vyavasthit*. So all these verbal abuses that come in bulk, is that all just *vyavasthit*?

Dadashri: You made a very good point. You have grasped this minute point of ‘ours’. The coming together of each *parmanu* is not outside the law of *vyavasthit*. So, when this one word comes out in the form of speech, and if we were to separate the *parmanu* within that speech, this entire room would be filled up. The coming together of two completely auspicious (*chokhkha*) *parmanu* cannot happen outside the law of *vyavasthit*. So what is there to say about these inauspicious (*kadroopa*) *parmanu*? Every single

* Throughout this chapter, wherever there is reference to pure or impure *parmanu*, understand them to be the *parmanu* of the *vibhaavik pudgal*. This is not a discussion regarding the pure phase *Parmanu*. The pure *Parmanu* are completely distinct from this. *Vyavasthit* applies only to *vibhaavik pudgal parmanu*.

parmanu is subject to the law of *vyavasthit*. And there isn't a single *parmanu* that can remain in one place. They are constantly revolving.

The *parmanu* that are acquired take on a form (*roopi*), so they take on a form as subtle *parmanu*. They accumulate within and they later manifest in a gross, tangible form. The activity takes place thereafter. One has accumulated the *parmanu* of the entire universe. One has not left alone even a single transaction.

Hence, this world is entirely an effect of *parmanu*. This entire Science was originally here [in India]. Later, this Science went from here to the foreign [countries].

Now, what were those [pure phase] *Parmanu* like? All the *Parmanu* that are in the world, the *Parmanu* that have form, all of them are pure indeed. But a man says, "You are a worthless person." Neither does the one saying 'worthless' have any awareness [of the consequences], nor does the listener. Now, based on how much the listener gets affected, those many *parmanu* enter within him, and the [effect of those] *parmanu* reaches the speaker as well. The effect does not reach the *Siddha* Lords (absolutely liberated Souls). The *parmanu* do not affect the absolutely liberated Souls.

However much you quarrel, that many *parmanu* linked to the other person will enter within you. Things will spoil for the other person and for you too.

If you had made a comment to someone that, "This judge isn't good," and later when you go before that judge, then by simply looking into your eyes, the judge will understand the [effect of the] *parmanu* accumulated within you due to speaking negatively about him. The [effect of the] *parmanu* reach him. Similarly, if you had said to someone, "This judge is good," then in a short while, the judge will experience a positive effect due to the positive *parmanu* for

him that are accumulated within you. It is not worth thinking negatively or positively at all. [It is worth Seeing the pure.]

Based on whatever *parmanu* have been accumulated within [charged], [at the time of discharge] such are the thoughts that become imprinted, and those very *parmanu* then come to unfold. If one was indeed the thinker, then he would only have thoughts that he likes. But whatever *parmanu* were accumulated within are the ones that are coming out. Thoughts are dependent on circumstances.

In every *parmanu*, one end is positive and the other end is negative. Everyone in our country should say “welcome” to the rain, in one united voice. On the contrary, when it rains, some say, “Don’t fall right now.” Others say, “Fall quickly.” Yet others say, “Fall after two days.” If someone has worn new clothes and it starts raining, then he will curse at the rain. Everyone speaks to the rain according to what suits them. So what can the poor rain do?

The *parmanu* that are unfolding are in a normal state of motion (*veg*), but by thinking upon them, people spur them into an emotional state (*aaveg*). If one becomes engrossed in the thoughts, then a seed is sown. But if One becomes the Knower-Seer of them, then all the *parmanu* become pure and dissipate.

Once the *parmanu* of the subtle ego have accumulated, it is very difficult to remove them. The arrangement of these *parmanu* are such that, the moment the ego arises, it will definitely get a beating.

There is a difference in the karmic account of every *parmanu*. If you were to give your *parmanu* to him, he would find them to be light. He would say, “How light!” And if I were to receive those *parmanu*, then I would find them to be of no significance. Such are the effects of *parmanu*! This is because the mind has not been tamed, the mental strength

has not yet developed; it is now developing gradually. As the energies of the Self increase, the mental strength will also develop. Does everyone experience unhappiness to the same extent? No, because in everyone, the *parmanu* of courage of the mind are different. Someone who has the *parmanu* of courage will say, “Only four robbers have come!” He will eat peacefully and ignore them, whereas others will tremble.

The Proportion of Parmanu Is Different

No Soul can become a father or a son. No Soul can become a husband or a wife. All of that is an effect of *parmanu*.

The reason being, even this [male] body of yours is made of *parmanu*. Her [female] body is also made of *parmanu*. But yours is made of [*parmanu* of] anger and pride and hers is made of [*parmanu* of] *maya*, meaning deceit and greed. Both bodies are formed from *parmanu*. If a man lives with a woman and accumulates the *parmanu* of deceit and illusory attachment, then he will become a woman in his next life. And if a woman lives with a man and accumulates *parmanu* that males normally have, while accumulating less *parmanu* of deceit and illusory attachment, then she will become a man [in the next life]. The Soul remains the very same. Through *satsang*, if the *parmanu* of deceit and illusory attachment decrease, then she will become a man [in the next life].

There are three genders in men. There are also three genders in women and in bisexuals (*napunsak*). There are male, female and neutral *parmanu* in everyone. The body is made up of *parmanu*, there are these three types of *parmanu* within. Those *parmanu* are in a mixture form. There are three types of *parmanu* in every living being; *parmanu* which have a masculine (*purush-ling*), feminine (*stri-ling*) and neuter (*napunsak-ling*) gender. All living

beings are made up of just these three types of *parmanu*. As it is, men generally do not have breasts. But if that [feminine] type of *parmanu* were to increase, then that man would appear womanlike. If the masculine type of *parmanu* were to increase in a woman, then you would see a bit of a mustache here [on her face]. This is all based on the balance of the three types of *parmanu*. If the neuter type of *parmanu* increase greatly, then the person will attain a lifeform in hell. All the living beings in hell are considered *napunsak*. They experience tremendous suffering there. When it comes to suffering, women come second in number and men are last [they experience the least suffering].

When the feminine type of *parmanu* become dominant, the person will naturally exhibit feminine attributes and when the masculine type of *parmanu* are accumulated [in greater number], the person will naturally exhibit masculine attributes. There is nothing more to this.

That is why I have told men what happens when they worship the *Mataji* (Goddess). The feminine type of *parmanu* become beautiful. Meaning that the feminine type of *parmanu* present in men become beautiful. What happens because of that? His hyperness will subside; he will gain steadiness. Aren't there hyper people? They cannot stay still; they can't sit still in one place.

The feminine *parmanu* [in women] are full of *moha* (illusory attachment). Whereas the feminine *parmanu* [in men] become beautiful. Men are without *moha*, therefore, they gain some steadiness. They gain the kind of steadiness that women have. Otherwise, they keep scurrying back and forth all day long. They cannot sit still for even a moment. Whereas women can easily remain steady, as if nothing is going to happen! And for men, they feel in their mind, 'Will this happen or will that happen? Will this happen or will that happen?'

Questioner: What is the meaning of *ling* (gender)?

Dadashri: Everything besides the Self is considered *ling*. Besides the Self, the *pudgal* (the non-Self complex that undergoes influx and outflux) is *ling*. There are three types of *ling*: *stri-ling*, *purush-ling* and *napunsak-ling*.

Then *ling* also refers to the clothes one wears [the attire of a renunciate or a householder]. Subsequently, everything is considered *ling*.

Questioner: Is an idol also considered *ling*?

Dadashri: Everything is considered *ling*. All this which is in the *pudgal* state (*bhaav*) is considered *ling* [whereas the Self is *aling* (without a gender)].

In fact, all of this is scientific; it is a Science. ‘Your’ main concern should be how to attain liberation. There is no end to this Science [of the effect of *parmanu*]. It is worth understanding it once by asking, “Dada, please explain this to us. What is this in reality?” So then the intent or the desire to know that, will no longer remain in the mind.

The Parmanu of Krodh...

What is *krodh* (anger with violent intent)? It is in fact the *parmanu* of the outer [discharge] *prakruti*. If you become engrossed in the temporary states, then sparks fly. But if You don’t become engrossed, if You do not allow any positive and negative links to arise within, then sparks will not fly. ‘You’ are pure Soul, so those *ugra parmanu* (*parmanu* colored with the intent of anger) are not Yours. When the *ugra parmanu* unfold, You should not become engrossed in them, You should just keep Seeing them [as separate]. All of this is arising out of ignorance alone. There are two types of ignorance; that of worldly interactions or the relative [misunderstanding] and that of *Gnan*. Discharging anger (*ugrata*) arises due to misunderstanding in the relative. In

the true sense, it is not worth becoming angry in the relative. Things can spoil, but the intent should not spoil; that is how it should be. *Krodh* (anger with violent intent) does not remain after *Gnan*; it is then considered *gusso* (anger without violent intent). The reason being, thereafter, a *tanto* (lingering link) does not remain in the slightest.

Questioner: What is the difference between *aasakti* (discharge attachment that arises due to attraction) and a lingering link? Does *aasakti* mean excessive attachment, is there ‘my-ness’ or a sense of ownership in it?

Dadashri: My-ness is a different thing and *aasakti* is a different thing.

Questioner: And lingering link?

Dadashri: A lingering link is a type of *shraddha* (belief; conviction), a wrong belief, a deluded belief (*mithya shraddha*), which is why the lingering link remains. Once the deluded belief leaves and the right belief (*samyak shraddha*) sets in, and the right Vision of ‘I am pure Soul’ (*samyak Darshan*) is established, this lingering link [towards the Self] begins. So this is *kshayak samkit* (the permanent conviction of the right belief, ‘I am pure Soul’). [Although,] There is no assurance for attaining *samkit* in the current era of the time cycle, but this is *kshayak samkit*.

Questioner: But, the word *tanto* is new to me.

Dadashri: Let me explain it to you. When we had gone on *jatra* (pilgrimage), even if someone had said something to you at night, there was no lingering link prevailing within You the next morning. When you meet that person again, you sit with him as if nothing has happened. Whereas before attaining this *Gnan*, the effects would remain within; that verily is the lingering link.

Questioner: But just like we use the phrase ‘lingering

link' for negative things, similarly when we have a lot of attachment, excessive attachment, what is that called?

Dadashri: The lingering link of that too will remain. After all the lingering links are destroyed, *aasakti* remains. Attraction and repulsion both remain, but there is no lingering link.

People who are proud and angry are good, people who are greedy and deceitful are not. Are the *parmanu* of greed limited to those accumulated in just one life? They have been accumulating for infinite lives. The *parmanu* of anger are subtle but they can be seen in the eyes. The *parmanu* that one dies with, those *parmanu* carry forward. One monk became so angry that he ruptured a blood vessel in his brain and died. Then [in the next life] he became a cobra, known as Chandkoshio. Lord Mahavir went and liberated him. As he had accumulated *parmanu* of anger in the state as a monk, he made an adjustment [cause]; therefore, in order for the disadjustment [effect] to take place, he had to inevitably become a poisonous cobra. So, he had to face this adjustment for just one lifetime. He suffered the consequences and then went back to where he was [to the human life-form].

The disillusioned people of the world have discovered that there is anger and love in the self. As such, there is no such attribute of love in the [original] Self and the love that is in the [worldly-interacting] self is pure love. That love is not considered the same as worldly love; it is a different thing altogether. [There is absolutely no attachment or abhorrence in that love.] While this [worldly] love increases in one instant and decreases in the next. That is actually *aasakti*; that cannot be pure love. Why don't you go and ask what love there is between an iron filing and a magnet? Anger comprises of hot *parmanu* whereas love comprises of mild [cool] *parmanu*. All of this is nothing but *parmanu*,

it is the craftsmanship (*karamat*) of the *Pudgal*. Everything that is seen with the physical eyes is not Real.

To Know is *Gnan* and to 'do' is anger. The entire world loses awareness completely. At that time [when anger is arising], there is no awareness [of the Self] whatsoever. Even if one is a religious guru, yet the awareness does not prevail for him! Does hot-temperedness prevail for You or not? At the most, it is the body that becomes heated, such are the properties of the body. There are many properties of the *pudgal parmanu*. Yes, there are cold *parmanu*, there are hot *parmanu*, there are dry *parmanu*, there are smooth *parmanu*. So these are the properties of the *parmanu*; they are the ones that exhibit the effect. Just imagine, a person without Self-realization becomes engrossed the minute anger arises, and he himself becomes angry. He says, "I became angry," whereas a Self-realized person will Know it [as separate]; that is the only difference. Then gradually, even those effects will subside.

After giving You *Gnan*, instead of the *parmanu* of anger [charge *parmanu*], the *parmanu* of *ugrata* (discharging anger) remain; and instead of the *parmanu* of greed [charge *parmanu*], the *parmanu* of attraction [discharge *parmanu*] remain. In fact, You Know that Chandubhai spoke harshly or he caved in. As long as that is Known, it is considered *ugra* (discharge anger). As long as the Self does not become engrossed in them, it cannot be called *krodh* (charge anger). Those are considered properties of the *parmanu*, and if the Self becomes engrossed in them, then it is called *krodh*. Otherwise, it is considered as having spoken while being in a state absolutely free from attachment and abhorrence (*vitaraagata*).

That Is the Internal Pull of the Positive With the Negative!

Everything is the internal pull (*khenchan*) of the

parmanu. There are two kinds of *parmanu* in attraction and repulsion (*aakarshan-vikarshan*). The *parmanu* of abhorrence that you have brought with you, cause abhorrence. The *parmanu* of attachment that you have brought with you, cause attachment. When anger arises, during anger, the *parmanu* have volatility (*ugrata*) in them [repulsion], and when greed arises, there is attraction towards the *parmanu* related to money. Greed arises, attachment arises; how can that be stopped? The *parmanu* that you have brought along with you, they will definitely unfold. People refer to the attraction of the *pudgal* as attachment. That attachment is not really attachment; rather, it is a mistake in the belief. Attachment arises due to the property of attraction between *parmanu* that have a compatible nature. It is actually the craftsmanship of the *Pudgal*. If a mother and child are sitting together, the moment the mother gets up to leave, the child will also get up and follow her. The child is not doing this with the understanding that ‘My mother is leaving, so I should follow her.’ Rather, he is doing this due to the attraction of the *parmanu* of their bodies. The attraction of the *parmanu* occurs only when the positive [charge] and the negative [charge] come together.

Worldly relations are going to come to an end; and these temporary relations that exist, such as a husband and wife, a mother and child, are all only scientific circumstantial evidences. People are simply believing, ‘I am his father.’ Hey! How were you going to become a father? Weren’t you this other person’s son! This person’s son has become this child’s father. These are all wrong beliefs.

Questioner: The *parmanu* that make up blood are the same, they in fact maintain relationships.

Dadashri: They maintain relationships as well as pull them apart. The *parmanu* of attachment and abhorrence have been filled in. In one instant, that person becomes happy,

so they hug you and in the next instant, they feel unhappy, so they slap you. These are the effects of attachment and abhorrence.

Questioner: No, but what I have learnt is that this attraction is always there in blood relations and it is beyond the intellect or feelings for each other. So compared to all other types of relationships, blood relationships are not so easy to break.

Dadashri: There is no such thing as a blood relationship. It is just that their blood matches. Forget about blood relationships, but there are no such relationships of bone or of flesh either. If blood relationships did exist, if the blood were being passed down from your ancestors, then the anger, pride, deceit and greed would indeed remain [within the family]. Instead, there are cases where the father is an angry person and his son is mild-tempered. So there is no such thing as this. It's just that people see things that way and so they speak that way; they call it a 'blood relation'. In reality, there is no relation [of their blood]; the relation is only from the worldly perspective. There is no mixture whatsoever of even one *parmanu* between people. You have to say it from the worldly perspective that, "These people are from one family, those who are related by blood."

Questioner: Isn't it the case that there is a greater attraction between people having similar *parmanu* or the *parmanu* of people having similar *prakruti*?

Dadashri: That is exactly what has happened. People having similar *prakruti* are all born close to each other in the next life.

Questioner: Where there are similar *parmanu*, there, they attract each other, and where the *parmanu* are different, there, they do not get along.

Dadashri: Similar *parmanu* attract, and when those

very *parmanu* change, there is repulsion. Meaning that, this is all nothing but magnetic properties that have arisen.

Questioner: So, that is the inherent nature of the *prakruti*. The body cannot go outside of that nature.

Dadashri: This magnet only attracts iron. If we were to place brass or anything else next to it, nothing will happen. So when it is agreeable to him, the *parmanu* will get attracted and he will then say, “I got attracted.” ‘I got attracted’ is an illusion. He will say, “I got attracted even though I didn’t want to.”

Questioner: But Dada, that is what I was saying, that there is bound to be attraction and repulsion within the *parmanu* of the body. To make the effort of removing them is like walking in the wrong direction.

Dadashri: You do not have to think about removing them. They cannot be removed at all; they would never come out. ‘You’ simply have to withdraw your *bhaav* from them. ‘You’ have to withdraw these *bhaav* of attachment and abhorrence. Therefore, You have to maintain *vitaraagata* (a state absolutely free of attachment and abhorrence), that is all. The *parmanu* will continue giving off their effects.

Whatever kind of *parmanu* you have filled within, that is the kind of effect they will give. That is why ‘we’ say, “No matter what happens, clear it [with equanimity].” Whatever was filled in, is what will come out. What is the only thing that gets withdrawn? The answer is, the attachment and abhorrence that we had for those things, that gets withdrawn. Does attachment and abhorrence happen anymore? They don’t, do they?

Questioner: No, Dada.

Dadashri: The One for whom attachment and abhorrence does not arise is considered *vitaraag*. ‘You’ need

to become *vitaraag*. Attachment and abhorrence should not occur. There is no need to 'do' anything. The habits will remain; they will not go away. The habits of the body, the habits of the mind, all of those will not go away.

Attachment and Abhorrence, the Root Cause of Worldly Life!

As long as the *parmanu* match, oneness (*abhedta*) will prevail. Then later, it will turn into enmity. Where there is *aasakti* (discharge attachment that arises due to attraction), enmity will indeed be there. *Aasakti* is akin to poison itself. The more the *aasakti* in the body, the more the restlessness (*chanchalta*).

Despite making a strong decision to not have attachment, the body will become attracted towards the thing it has attachment for. This is because attachment is itself nothing but *parmanu*. Hence, one himself is not doing this, but the inherent nature of the *parmanu* of attachment is like that. The property named attachment or abhorrence is not in the Self. They are actually *parmanu*; the *parmanu* colored with attachment, colored with abhorrence are lying within.

That which is liked and that which is disliked, in a bigger form is referred to as attachment and abhorrence. The *parmanu* of attachment are for giving happiness and pleasure and the *parmanu* of abhorrence are for giving unhappiness and pain. Worldly life is persisting due to attachment and abhorrence. The seed of worldly life is attachment and abhorrence. Due to which there is an illusion of suffering imagined pain and pleasure.

When you have a lot of abhorrence for someone, the *parmanu* of attachment will inevitably arise and when you have a lot of attachment for someone, the *parmanu* of abhorrence will inevitably arise. Which is why 'we' have

said, “Become *vitaraag*.” Oh awakened One! If You are faced with an effect that causes abhorrence, then remove it from its roots. It is from this very seed of abhorrence that attachment will arise. Hence, abhorrence is never of any use. Abhorrence should actually be pulled out with its roots and thrown away, but it should be done so while prevailing in equanimity (*samata*).

Even Celestials Beings Have Attachment and Abhorrence...

Sometimes when the husband is disagreeable, the wife is straightforward; she is such a good wife. Many times the husband is completely straightforward whereas the wife is disagreeable all the time. There are all kinds of karmic stock here in worldly life.

Questioner: The ones with mutually opposing *parmanu* come together; why is that?

Dadashri: To make them aware, otherwise they would fall asleep. Both would fall asleep. They would sleep for six months. They would not even come out to see the sun. They are such that they would just remain in bed. The fun is in the fact that they all oppose each other. Otherwise, no one would want to attain liberation, would they!

The very same karmic stock is present in the celestial life-form (*devgati*). It is the same karmic stock everywhere!

Questioner: Do the celestial life-forms have shape? Do they all have different looks and forms and all that?

Dadashri: They do have a beautiful form, but nothing else [like childhood and old age]. If they did not have a beautiful form, then they would have no value, would they! They would be considered worthless, wouldn't they? If they did not have a beautiful form, then how would they understand the worth of another *devi* (female celestial being)? The *dev*

(male celestial beings) will realize all such things as, ‘I have this *devi* whereas he has a more beautiful *devi*.’ ‘He has a really nice *devi*. She is not like mine. That one’s *devi* is not very nice.’ The *devis* also talk amongst themselves, “I have one who is dull and unimpressive, but I have to spend my whole life with him, what can I do?” Whereas here, we can change things if we want to. The government has passed divorce laws; all kinds of laws have been passed.

Questioner: If all the karma in the celestial life-form are in the form of discharge, then wouldn’t one attain liberation directly from there, once all those karma come to an end?

Dadashri: No one can attain liberation from any other place [besides the human life-form]. The karma can never come to an end there. Karma come to an end in the human life-form alone. That happens through *vitaraagata* (a state absolutely free of attachment and abhorrence). It happens when a certain number of years are spent in *vitaraagata*. There is no *vitaraagata* in the celestial life-form. So all such hope is useless. There is no liberation except from here, the human life-form.

There Is No Attachment in the Self!

The craftsmanship of the *Pudgal* is itself *vitaraag*. If You become *vitaraag*, You will have won. Why don’t You become *vitaraag*! Then Your work would be done. It is not a test of Your *vitaraagata* if you are just sitting amongst a few resting snakes. Instigate the snakes slightly, then check to see where Your *vitaraagata* did not prevail.

There is no property named attachment in the Self, yet people say, “My Self is full of attachment and abhorrence.” But what is it actually? There is an electrical body within this [physical] body. The entire body gets attracted like a magnet when matching *parmanu* are encountered. And

people say, “I got attracted. I have feelings of attachment.” But what is the opinion of the *vitaraag* Lords (absolutely enlightened Lords)? ‘They’ say, “‘You’ should Know how this body is dancing; Know where it got attracted and where it didn’t get attracted.”

After attaining *Gnan*, the *kashay* leave. What remains thereafter is attraction and repulsion, which is in the non-Self part. The aggregates (*skandha*) of *parmanu* magnetized with attraction and repulsion are in the non-Self. Attraction occurs even when you do not desire it. That is indeed why we can understand that this is not attachment, but the non-Self part is being attracted to the other non-Self part. In fact, it can be considered attachment only if the [worldly-interacting] self becomes engrossed in that [attraction].

The Principle of Attraction and Repulsion...

Questioner: Who governs the Self?

Dadashri: No one governs It. The entire governance is natural. No one at all is the [individual] doer of the world. Everything continues happening through scientific circumstantial evidence. Neither has any God ‘done’ anything. Governance does not need to be ‘done’. If there were someone ‘doing’ the governing, there would be an effect; it would give an effect. There is nothing effective in This [in the elemental matter of the Self].

Questioner: Who decides all such things as this Soul will go into this body and that Soul will go into that body?

Dadashri: There is no need for us to decide that. As one encounters the *parmanu* related to one’s own karmic account, one gets pulled towards them due to attraction. The world is functioning entirely on [the law of] attraction alone.

Questioner: How does the attraction between the body and the Soul occur?

Dadashri: There is no attraction between the body and the Soul. Attraction does not arise for the Soul anywhere. The other eternal elements which are with the Soul, it is due to the attraction of those eternal elements that the Soul gets pulled.

All kinds of *abhyaas* (practices; habits) have taken place. If attraction has been there for a long time, then repulsion of the same will occur. That is not the inherent nature of the Self; it is the inherent nature of the *puḍgal*.

Questioner: If one does good deeds, one attains a birth in the celestial realm (*Devlok*); so who justifies all of that, that this one should go to the celestial realm and...

Dadashri: Justify... Well, don't we take this oral medication? What does the doctor say? "Take these pills. Where is the pain?" The patient says, "Here, in my head." Hey! How will the medicine [taken orally] reach the head? How will the medicine know that it has to go from here to there? The [natural] law in the world is such that the ailment and its corresponding medicine will mutually attract one another. Based on the same [natural] law, if someone's accumulated *parmanu* make him worthy of a celestial life-form, then the celestial realm will pull him there. If his accumulated *parmanu* make him worthy of a life-form as a donkey, then he will be pulled there. If his accumulated *parmanu* make him worthy of a life-form in hell, then he will be pulled there. This is all nothing but the pull of attraction. The entire world is functioning on [the law of] attraction. The sun, the moon, all of them are functioning based on [the law of] attraction. Therefore, there is no need for anyone to justify it.

Attraction occurs only if the *parmanu* match with each other. One sees exactly as per the *parmanu* that are within. There is no such thing like misery in this world. Everything has been filled within only.

Questioner: At the time of parting, our eyes well up with tears. What is that?

Dadashri: All of that certainly has to do with *parmanu*. If the *parmanu* are of attraction, then tears will fill the eyes at the time of separation, and if the *parmanu* are of repulsion, then there will be joy at the time of separation.

Why do people let the relatives cry when their loved one passes away? If they allow them to cry, then the *parmanu* of ‘my-ness’ (*mamata*) will flow out through the eyes. Thereafter, the person will feel relieved. Instead, people stop them from crying. Hey! You shouldn’t stop them. He will feel relieved only if he cries. If he doesn’t cry, then his burden will increase. That is why if they cry near ‘us’, ‘we’ don’t try to console anyone by rubbing their back. ‘We’ let them cry, so that all the bad *parmanu* empty out. At home, the mother will rub the child’s back.

‘We’ are the embodiment of compassion, so when ‘we’ see people cry, ‘we’ also feel like crying. But if ‘we’ were to cry, what would happen to them? It is just that ‘we’ don’t stop anyone from crying. Why would ‘we’ allow those *parmanu* to remain? Let them come out, the *parmanu* of ‘my-ness’ and other garbage-filled *parmanu* will come out.

The body is made of *parmanu*; it is nothing besides that. Depending on the *parmanu* that one has within, that is what one experiences via the body. By shaking hands with any odd type of person, those types of *parmanu* enter within. It would be better to remain alone, rather than interact with a person who has a lower quality of *parmanu*. That person’s *parmanu* will affect you.

Having loving or disagreeable feelings are on account of the *parmanu*. When your *parmanu* and his *parmanu* do not match, then despite him being dear to you, he will still seem disagreeable to you.

There is a difference in the *parmanu* making up the body for each individual. [Looking at a vegetable curry served,] Just as there is a difference in each piece of the same vegetable in that curry, similarly, there is a difference in the *parmanu* within each individual. That is why everyone's personality is not the same. Those with an identical stock of *parmanu* and those with an opposing stock of *parmanu* come together.

If you keep remembering a person over and over again, his 'disease' will enter within you. Whomever you have a lot of thoughts about, that person's *parmanu* will enter within you. To remember is akin to the attraction of matching *parmanu*. When those *parmanu* no longer remain, the person will no longer be remembered.

The inherent nature of the world is that there is attraction between similar *parmanu*. A greedy person will come across another greedy person. This world is filled with *parmanu*.

The repulsion and attraction is of the *parmanu*. One end of the *parmanu* is positive and the other end is negative. One remains aware during repulsion, but during attraction, he does not remain aware. Attraction is a property of the *pudgal* [*parmanu*]. When one *parmanu* matches another, they pull each other. The body, the mind, the intellect which are made up of *parmanu*, they are the ones that get pulled. Repulsion also occurs in some places.

The property of attraction is of the *parmanu*, but as long as one has not attained *Gnan*, it cannot be referred to as attraction. This is because, he definitely believes in his mind that, 'I am the one who did this.' Whereas for the One who has attained *Gnan*, He Knows, 'The body got pulled due to the attraction and I didn't 'do' anything, I only Knew it.'

There is an immense science in this very body. It is an

incredible machine. After attaining *Gnan*, [as one follows the 5 *Agnas*] *chokhkha parmanu* (pure *parmanu*; auspicious *parmanu*) keep getting filled within and the impure stock keeps emptying out. What happens at the time of singing these songs [which denote devotion towards the Knowledge of the Self]? With the activity starting off in the body, *chokhkha parmanu* enter within, whereas *parmanu* of boredom and other such *parmanu* come out. As you clap your hands and become filled with joy, the useless, impure garbage-filled *parmanu* come out; and the moment one [*parmanu*] comes out, another must enter. So *chokhkha parmanu* enter within. That is indeed why ‘we’ put on a ‘drama’ of clapping our hands! ‘We’ ourselves sing, and make you sing the praises of the *vitaraag* Lords. So, you become filled with joy, and purification starts to happen. This is *Akram Vignan*. We sing these songs for the very purpose of emptying out the garbage-filled stock within. Purification starts to happen. What an easy path! Whatever tubers of ignorance there are within, they continue dissolving by singing [these songs], and the right belief of ‘I am pure Soul’ (*samkit*) continues taking hold within.

That Is Magnetism!

Questioner: Attachment is an effect of the ego and attraction is a property of the *pudgal* [*parmanu*].

Dadashri: Attachment is a property of the ego. Attachment and abhorrence are both properties of the ego. Attraction is considered a property of the *pudgal* [*parmanu*].

Questioner: Does attraction of the *pudgal* remain for the One whose ego is no more?

Dadashri: It does not remain for Him, but the attraction of the *pudgal* towards another *pudgal* remains. If the ego no longer remains for You, then it [the attraction] will not affect You, but it will remain for Chandubhai. After attaining this

Gnan, new interest (*ras*) does not arise. As long as the old interest has not been pulled out completely, things will not get settled once and for all. Where new interest is arising, there worldly life will persist. This [attraction and repulsion] is merely an effect. They are not causes; they are simply things that are to be cleared [discharged]. When both causes and effects exist at the same time, it is known as worldly life.

If you have not understood the definition of gold and you refer to brass as gold, then it certainly means that you have not understood its value, isn't it? Even brass, when it is buffed, looks like gold, but one should know the definition of gold along with its properties. Similarly, [One should Know,] 'What is anger? What is greed? What is attraction? What is repulsion?' They are properties of the *pudgal parmanu*. This is all a Science. Science means that it should be understood in exactness. It is necessary to understand this point minutely. There is no need to 'do' anything.

The Self that 'we' have given You, has been given in a state that is absolutely untainted, It has definitely been given as being absolutely free from association (*asang*). Now, the only thing is to understand this. The awareness of Knowledge does not prevail that much and the pull of this *pudgal* is still there. The pull of the *pudgal* is there and you had sided with the *pudgal* for infinite lives and You are now, all of a sudden, no longer siding with it. Meaning that, You are now opposing it. 'You' have become the pure Soul, therefore You are now not siding with the *pudgal*. However, the pull of the *pudgal* that has been there for infinite lives does not go away. Now, where is that pull likely to cause [spiritual] harm? It is likely to cause harm in the attraction between men and women. So there, a lot of awareness should be maintained.

Even Renunciation Is Repulsion!

This world is functioning on the basis of [the law

of] attraction alone, and in that, the living being himself is expressing the egoism of, “I did this and I did that.” One keeps taking a beating for that. In addition, although one gets married due to attraction, yet he claims, “I got married!” Hey mortal one! How can You get married? And now, you have actually ended up with a wife!

Questioner: So these people who leave after renouncing everything, is it considered repulsion for them? Whatever they renounce, is that considered repulsion?

Dadashri: When there are no more such *parmanu* within, one automatically separates from her [the wife]. At that time, he will claim, “I renounced.” He is simply expressing egoism.

It is worth understanding this world at a very subtle level. This world is not like what people say it is, neither is it like what these scientists say it is. The scientists have reached up to a certain limit, and they are not wrong. Whatever they have discovered, they have understood that much. And that is not the work of their intellect; it is a gift [natural insight] that they have.

Pratikraman Is Needed for Attachment and Abhorrence

Questioner: Do we have to do *pratikraman* for attraction?

Dadashri: Of course. If the body is experiencing attraction and repulsion, then You have to tell Chandubhai, “Hey Chandubhai, attraction is taking place here, so do *pratikraman*.” Then the attraction will stop. Both attraction and repulsion are such that they cause you to wander life after life.

Do You or do You not need to bring about a solution for the things that you dislike? ‘You’ should also bring about

a solution for the things that you like; they are not to be accumulated. Do not hold onto things that you like, bring about a solution for that, and also bring about a solution for this [that which is disliked]. That which is liked is the filled stock of attachment that is discharging, while that which is disliked is the filled stock of abhorrence that is discharging. Therefore, a solution has to be brought about for the abhorrence. So in those instances, remain the way ‘we’ do, always in harmony and oneness with everyone! [The reason being, abhorrence causes divisiveness to arise. By being in harmony and oneness with everyone, the divisiveness comes to an end and abhorrence dissolves.]

Questioner: It can generally be understood that abhorrence has to be cleared, however the fact that attachment has to be cleared, is a profound point.

Dadashri: All of that will in fact have to be cleared. How can it be acceptable without it being cleared? The accumulated stock will have to be handed over. ‘You’ have to hand over each and every *parmanu* to whomever they belong and become free. ‘You’ will have to hand over the ones that are disliked as well as the ones that are liked. Thereafter, You have to become *vitaraag*. Now, this is discharge illusory attachment (*charitra moha*), meaning the filled karmic stock has to be removed; the account of the filled karmic stock has to be cleared off. Clear that discharge illusory attachment with equanimity.

The *parmanu* are present in the balance brought forward, and they have to be expended, however it is only when the circumstantial evidences come together that the *parmanu* accumulated within can unfold.

‘You’ have to become free by returning whatever *parmanu* you had accumulated in the past. What has Krupaludev said? ‘You’ have to return whatever *parmanu*

you had accumulated from whoever in the past. Why should You keep something after Knowing that it belongs to someone else?

The Knowledge of the eternal elements (*tattva Gnan*) is pure [without any adulteration]. Where not even a single *Parmanu* is adulterated, there the Self is pure and the Knowledge regarding the *Parmanu* is also pure.

Through the Knowledge that separates the Self and the non-Self (*bhed Gnan*), ‘we’ have separated You in such a way that not even a single *parmanu* is Yours. People have inappropriately taken things that belong to others. Hey! When people go to their grave, do they take those misappropriated things with them?

The world is constantly undergoing change at every moment. Each and every *Parmanu* is constantly undergoing change in every *samay* (the smallest, indivisible unit of time). People are looking for permanent happiness in this ever-changing world. How is that possible?

The Science of the *vitaraag* Lords is exact, but as people don’t understand it and because of the increase in the *parmanu* of illusory attachment, a peculiarity of this current era of the time cycle, everyone has become strange.

Questioner: Does karma have *parmanu*?

Dadashri: Karma is indeed made up of *parmanu*, but as long as the belief of ‘I am the body’ exists, they appear to be animate (*chetan*). Once the belief of ‘I am the body’ leaves, the *parmanu* appear *chokhkha* (purified; unadulterated; lighter; clearer).

There is no choice but to pay off the installments related to the *parmanu* which make up the body. It’s not worth interfering with that. When both, the *parmanu* of the mind and the body, come together, a severe assault occurs;

terrible restlessness prevails. If one is not able to handle such terrible restlessness, he will throw himself in the ocean.

When the *parmanu* of speech are used up, a lot of the body's energy is expended. 'Our' speech is spoken with *vitaraagata*, so none of that happens.

The *parmanu* will come out from the body in the same way they were acquired. They are acquired through vibrations and they leave through vibrations. The Self is steady (*achal*). Those which were acquired through the mind, speech and body, will unfold through the vibrations of the mind, speech and body.

When the tubers made up of explosive *parmanu* burst, that is the mind. The causal mind (*bhaav mun*) is equivalent to the [worldly-interacting] self's state of engrossment in the explosive *parmanu* (*ranjaymaanpanu*). When the time comes for the [charged] *parmanu* to unfold [in the next life], they give their effect. When one spoils his intent, vibrations arise. If One prevails as the Knower, the vibrations gradually start to diminish.

Anger, pride, deceit, and greed arise due to the vibrations. Near a *Gnani*, they empty out, whereas near an ignorant person, the vibrations increase.

Worldly life is filled with *parmanu* that can shake up even the greatest of *Gnanis*, so beware!

The Parmanu of the Self-Realized One and the Ignorant One...

One man kept having thoughts like, 'Whose things shall I take? How can I gather things? How can I [find something to] eat [by taking from others]?' From that moment, 'we' knew that he was attracting *parmanu* that would take him to the animal life-form. The good *parmanu* that are pulled in, are very light; they are considered light-weighted *parmanu*.

Even for ‘us’, the *parmanu* are going to be pulled when we are together, but they are very light-weight *parmanu*, they hardly have any weight. And the person who says things like, “Whose [things] can I take? From whom should I steal?” would have heavy-weighted *parmanu*.

It is like this; place a Self-realized person on one side and an ignorant person on the other. They are of the same age, with similar bodies, similar size chests; everything is the same. If you place them both in water, they will both displace the same amount of water. The volume of water would be the same. But if you were to place them both on a weighing scale, you will not believe to what extent the weighing scale will tip for the ignorant one!

Questioner: What kind of weighing scale is this? Is this an ordinary weighing scale or a spiritual weighing scale?

Dadashri: No, no, an ordinary weighing scale. I am just speaking in general, at the gross level. I am speaking in a way that people living a worldly life can understand. Now, that state of ignorance of the Self is considered the first level of madness. Then the second level of madness is of those in a mental hospital. Moreover, if those with the first and second level of madness are placed on a weighing scale, the person with the second level of madness would be heavier. The more *chokhkha* (auspicious; clear) the *parmanu*, the lighter they are. That is indeed why we have this saying that, ‘When a mad person hits us with his hand, it feels as if he has hit us with a club.’ Have you ever heard this?

Questioner: Yes, such a person’s hand is heavy.

Dadashri: Therefore, as the [worldly-interacting] self attains a higher life-form, the [body] weight becomes lighter, the *parmanu* become lighter. The self goes to a higher or lower life-form based on the weight of the *parmanu*.

The *pudgal* [*parmanu* covering the Self] must decrease.

If the *pudgal* [*parmanu*] do not decrease, then know that it is like a stone within. If the *pudgal* [*parmanu*] decrease, then the [energy of the] Self will increase.

Questioner: Dada, what do you mean by the *pudgal* [*parmanu*] decreasing?

Dadashri: As the *parmanu* of the mind, speech and body decrease, on the other side, the energy of the Self increases. If these *parmanu* do not decrease, then one is like a statue made of stone.

Questioner: Does that mean that the weight of the body also reduces?

Dadashri: Everything. As all the *parmanu* start decreasing, one becomes light like a flower.

Questioner: So Dada, how does the *pudgal* decrease?

Dadashri: As the love for that side [the Self] increases, the love for this side [the *pudgal*] decreases. Meaning that, the limitless *parmanu* of the mind, speech and body, they all start decreasing. The *parmanu* of the mind and all the rest become stronger [heavier] due to the influence of ignorance of the Self, whereas with Self-realization, they dissipate.

The Difference Between Nirvana and Death...

Questioner: What is a *charam sharir*?

Dadashri: *Charam sharir* refers to the final body [before attaining final liberation]. All of the *parmanu* that make up that body are the final ones. There are limitless *parmanu* in this world. The *parmanu* of the lowest grade are for underdeveloped people. All the uncivilized people are underdeveloped; they have heavy-weighted *parmanu*. The body weight of such people is also very heavy. The highest level of *parmanu* in the entire world, even higher than those of celestial beings, are those that Lord Mahavir

had, are those that the *Tirthankars* had. Simply upon seeing Them, we feel bliss. Just upon looking at Them, we would feel in our minds that we want to just remain seated there.

Questioner: So, are they light-weighted?

Dadashri: The *parmanu* are verily such; they are attractive *parmanu*! We keep having an affinity for whatever They speak! We find it sweet!! As the body [life-form] develops, the level of all the *parmanu* keep changing to a higher level. And what are the ultimate *parmanu* like? They are the ones that make up the *charam sharir*. *Charam sharir* means that even if someone were to strike the body with a sword, it would not cause any wound. Otherwise, no one would allow anyone with a *charam sharir* to attain liberation. That is why Lord Mahavir was able to attain *nirvana* (final liberation from all karma, from the physical body and the worldly cycle of birth and death)! Goshala [Lord Mahavir's disciple] threw the *tejoleshya* at him. *Tejoleshya* means, he had looked with a fixed gaze at the sun, which gave rise to the *tejoleshya* (power of fire or electricity harnessed from the rays of the sun) within him. And if that *tejoleshya* were to be thrown at someone, it would burn them to ashes. He burned two of Lord Mahavir's disciples to ashes in this way and then he threw the *tejoleshya* at Lord Mahavir, but he was not able to burn Lord Mahavir to ashes. However, the Lord did have rectal bleeding for six months! Such was this Goshala! He was a disciple of the Lord, he had learned that art [of *tejoleshya*] from the Lord, and he even used all of that on the Lord!

Questioner: So, this *charam sharir* is considered the final body?

Dadashri: That in fact is the *charam deha* (the final body before final liberation), oh ho ho! Otherwise, Lord Mahavir would not have attained *nirvana*; He would have

died! The One who has a *charam sharir* attains *nirvana* and no one can kill Him.

Questioner: Dada, you have four degrees pending, so can this [body of yours] be considered *charam sharir*?

Dadashri: When ‘our’ four degrees are completed [when 360 degrees are attained], that is when ‘we’ will have a *charam sharir*.

Questioner: Dada, what is the difference between *nirvana* and death?

Dadashri: *Nirvana* means that a new body is no longer going to be acquired; [it is] the final body. Now, there are no more *parmanu* left that can give rise to another body. And for the one who dies, a new body would definitely have arisen. One has died for infinite lives, but they were all *kumaran* (deaths without having the awareness as the Self), they were not *samadhi maran* (blissful deaths during which One is in the awareness as the Self), whereas now, there will be *samadhi maran*. The reason being, whenever worldly difficulties arise, do You prevail as Chandubhai or do You prevail as the Self?

Questioner: ‘I’ prevail as the Self.

Dadashri: Yes, so when death is imminent, One prevails as the Self from within! The moment a disaster is imminent, One does not wait outside, He enters His ‘home’ [the Self]; that is *samadhi maran*.

Questioner: Will *mahatmas* have a death where *samadhi* (a blissful state as the Self) prevails?

Dadashri: If they follow ‘our’ *Agnas*, then ‘we’ will be present at that time, and they will have a *samadhi maran*.

Questioner: Does that mean that at the time of *samadhi maran* We will prevail as the Self?

Dadashri: Yes, *samadhi maran*; at that time, One is indeed prevailing as the Self! For *mahatmas*, during their final moments, Dada will be readily present!

Those With Matching Parmanu Are Indeed Attracted Here!

There is not a single *parmanu* of abhorrence to be found in the body of the *Gnani Purush*. As there is not a single *parmanu* of attachment in the *pratishtit atma* (discharging relative self) of the *Gnani Purush*, therefore there is no abhorrence either. However, attachment may arise [in the body] naturally and spontaneously, but abhorrence will definitely never arise naturally or spontaneously. The *Gnani* has come to bestow liberation, He has not come to produce ‘mangos’.

Questioner: People with all kinds of *prakruti* have come to You. Would they all have come for liberation? Would that have been the main purpose?

Dadashri: They have also brought along merit karma with them, moreover, their *parmanu* also match ‘ours’.

Questioner: The *parmanu* that we all have, they would actually not match a single one of ‘yours’.

Dadashri: They may be different, but [some] do match ‘our’ *parmanu*.

Questioner: So, in this case, would ‘your’ *parmanu* and the *parmanu* of all those who have met ‘you’, match for sure?

Dadashri: ‘Our’ *parmanu* match everyone else’s. ‘Our’ *parmanu* [those with the purpose of liberation] are common to all. If someone has *parmanu* similar to ‘our’s’, he will be drawn here to ‘us’. It is only when one has *parmanu* which are more or less similar to ‘our’s’, that we come across each other, otherwise not.

Questioner: If he has *parmanu* similar to Yours, and I also have *parmanu* similar to Yours, then he and I would definitely connect, right?

Dadashri: You and him will not connect. You will connect with ‘us’. The *parmanu* within you which are of a different kind, those are within ‘us’. He does not have *parmanu* similar to yours in him. ‘We’ have the same kind of *parmanu* that are within him. You do not have *parmanu* similar to his in you.

Questioner: ‘You’ have a store-house of *parmanu*.

Dadashri: As such, ‘we’ do not have a store-house; ‘our’ *parmanu* match everyone’s.

Questioner: So is the quantity of Your *parmanu* more or is their quality such that they match with everyone?

Dadashri: Each and every *parmanu* of ‘ours’ is indeed such that it is helpful to everyone. They are similar to those that everyone has, and only those people come across ‘us’. Others are not able to meet ‘us’. ‘We’ had shown this gentleman; whilst living in Mamani Pol, when someone would come up the stairs, ‘we’ would say, “This man who is coming up the stairs, will go back down just now. Just watch!” After a while, that person would have gone back down! He would not be able to come here.

Questioner: Many have gone back. Besides those, there are also many who meet You and then never come back, right?

Dadashri: The connection does not happen at all. Something will tell him ‘no’ from within. So this entire world has a basis (*aadhaar*); it is not baseless (*niradhaar*). God [the Self] is in His form and the *parmanu* are in their form. All of that has its basis, it is within the law, and it is *vyavasthit*. And yes, it is the regulator of the world.

Questioner: These *parmanu*, the subtle *parmanu*, the ones that draw us towards You, do they have anything to do with the Self?

Dadashri: They have nothing to do with each other. The Self does not have anything to do with anyone whatsoever. The Self is independent, It is in the form of eternal bliss and by Its inherent nature, It is the same in all. There are no differences at all. All the differences are of the *parmanu*. One may ask, “Then, why are there differences everywhere?” The answer is, “The differences are there because the space that each one occupies is different. If there was just one space, then nothing like this would have happened.”

Questioner: What power controls the *parmanu*, and in what state are these *parmanu* bound? The *parmanu* have come into different spaces, they are of different shapes; these *parmanu* have come together in different amounts. So what power is controlling them?

Dadashri: Who would be the controller? They themselves are the controller, by their inherent nature. The world is constantly undergoing change. The world is certainly flowing along. There is no need for You to make it function. *Vyavasthit* brings together the circumstances; everything is indeed in one’s karmic account. The *parmanu* are constantly revolving.

When the *parmanu* are compatible, attraction happens and when they are not, repulsion happens. If they are very distinctly compatible, then *viraho* (the pain of separation from a loved one) will arise. Now all *mahatmas* have the same *bhaav* for the *Gnani Purush*, because the *parmanu* within ‘us’ match the *parmanu* within every *mahatma*, and only those *mahatmas* meet ‘us’. Now when your *parmanu* of repulsion empty out and when the *parmanu* that match ‘ours’ start filling within You, You will become like ‘us’.

‘Our’ *parmanu* are strong, similar to how termites cannot affect [wood that is on] fire. No one’s *parmanu* can affect ‘us’.

When you remember Dada Bhagwan, His *parmanu* get drawn within you, the moment you remember Him. Therefore, recall the people who are the most [spiritually] elevated of all. Recall people who are considered to be the most [spiritually] elevated in society, not royalty, but highly spiritually elevated people.

Questioner: Simandhar Swami.

Dadashri: Yes, the moment you recall Him, His live, direct *parmanu* will enter within you. That is indeed why people in the past used to recite the names of the *Satis* (women of high moral conduct)! Now, if you were to recall the names of bad people, then their *parmanu* would also enter within. If you keep saying “Kasturi, Kasturi” [name of a person sitting in *satsang*] then those *parmanu* will get drawn within and if you keep saying, “Alcohol, alcohol,” then those *parmanu* will get drawn within. This is how everything in the world functions at the subtle level. In all of this, what does *satsang* represent? It is something that takes You towards greater things. There, even the *darshan* that You do is of that which is [spiritually] elevated, what you speak is also of that which is [spiritually] elevated, even when you think, it is of that which is [spiritually] elevated; the worship or devotion is for everything that is [spiritually] elevated.

When you curse at someone, when *kashay* happens, vibrations are created and the *parmanu* that enter within at that time, enter through the nose. When the hands tremble, the *parmanu* enter through each and every pore. Likewise, by singing ‘Dada Bhagwan na aseem jay jaykar ho’, auspicious *parmanu* enter through each and every pore. This

body has formed from *parmanu*. The Self is not made up of *parmanu*. When you sing out loud the devotional songs of *Dada Bhagwan*, inauspicious *parmanu* leave and auspicious ones enter. When you laugh in ‘our’ presence, those many *parmanu* of ignorance will leave and the *parmanu* of *Gnan* will set within. In this body, no vacuum, meaning space without ‘air’ [*parmanu*], can remain.

When a garland is placed around ‘our’ neck, the flowers don’t have any value; the value is of the *bhaav* (inner intent). ‘We’ fill the garland that is placed around ‘our’ neck with *parmanu* and return it. Those *parmanu* will have an effect on you. Each and every *parmanu* of the *Gnani Purush* is ‘cool’. By touching them, you experience nothing but ‘coolness’. When you touch ‘our’ feet, you acquire extraordinary *parmanu*. This [worldly life] is such a huge entanglement. Each and every *parmanu* gives rise to entanglements alone. It is not possible to escape from it. That is why the Lord said, “If you meet a *Gnani Purush*, then remain with Him!”

How can disasters come your way after you have met ‘us’? Why would they come? The disasters are in fact bidding you farewell. All of that is actually the karmic account of *parmanu*.

When you come here for *satsang*, the doors to the ‘room’ [of Self-ignorance] definitely close. The *parmanu* from ‘outside’ [the ‘room’] do not enter within you. The *parmanu* of ‘our’ room [in Mamani Pol, Baroda] are such that no matter how agitated a person is, he experiences peace when he comes here. The miseries of an unhappy person are alleviated. Self-ignorance (*maya*) would actually not even be able to enter here. Here, there are no discussions related to the relative. Even if discussions related to worldly interactions happen, there is *vitaraagata* (a state absolutely free from attachment and abhorrence) in them.

The Parmanu of a Tirthankar!

The bodies of all the living beings in the universe are made up of *parmanu*. Those *parmanu* are of four types. Impure (*ashuddha*) *parmanu*, meaning where one is doing impure deeds, like burning people's houses down without any reason, just for one's enjoyment. Aren't there people who do such things? The *parmanu* of their bodies are like that. Then there are those who do inauspicious (*ashubha*; bad) deeds, where one hurts others for one's own selfish needs. Their *parmanu* are like that. Then there are those that do auspicious (*shubha*; good) deeds, like the monks and saints! Then there are even some who for the most part don't do anything inauspicious. Those who do auspicious deeds, their *parmanu* are of a high quality. Whereas the *parmanu* of the Lord are actually pure (*shuddha*). No one in the entire universe, not even the celestial beings would have such *parmanu*; and what extraordinary attractiveness (*laavanyata*), such that you have never seen! There would be no famine in the vicinity of the Lord. 'Our' *Gnan* is that of the *Tirthankar* Lords. What the *Tirthankar* Lords have Known, 'our' *Gnan* is the very same, but there is a big difference between Them and 'us'. Near where 'we' are, we have indeed seen famine arise, haven't we! So 'our' *parmanu* are not as influential or that collectively strong. Within a thirty-mile radius [of a *Tirthankar* Lord's vicinity], even dogs become quiet! Whereas dogs become quiet only around where 'we' are seated, but not elsewhere. 'Our' fragrance reaches those sitting upstairs, but they would not be able to understand where it is coming from! 'Our' fragrance only reaches up to a certain limit. It doesn't reach very far.

There is no difference in the *keval Gnan* (absolute Knowledge) of a *Tirthankar* Lord and of a *Kevali* (the absolutely enlightened One), but to become a *Tirthankar*

is a *naamkarma* (name determining karma). Meaning that They are instrumental in bestowing liberation to many living beings. The body of a *Kevali* is considered a human body and the body of a *Tirthankar* Lord is in fact considered a wonder of this world. Even celestial beings cannot acquire such a body. No celestial beings, not even Mahendra [the king of the celestial realm] would have such a body. The highest of all *parmanu* in the entire world are what comprise a *Tirthankar* Lord's body; they were in Lord Mahavir's body. Even though He lived in that body for seventy-two years [only], the *parmanu* were of the highest quality.

Questioner: What kind of *parmanu* were they that He attained the state of God?

Dadashri: It is like this, the one who has the intent to steal will accumulate the *parmanu* of stealing; they will be added to his balance. The one who has the intent to practice law will accumulate the *parmanu* of practicing law and if he wants to be a carpenter, he will accumulate the *parmanu* of carpentry. Whereas for the Lord? If one wants to do the work of a *Tirthankar*, then he will accumulate the *parmanu* for the work of a *Tirthankar*. 'They' are born solely for the purpose of people's salvation. What is in it for Themselves? So imagine, what those *parmanu* must be like?

Questioner: All of those are pure *parmanu*, aren't they?

Dadashri: The *parmanu* are pure, but when can the *Parmanu* be considered pure [in the Real sense]? When their purification takes place. 'Their' *parmanu* are not pure, but they are considered of a very high quality.

Questioner: The *Parmanu* in this world, the ones in the original form, they are all the same, aren't they?

Dadashri: In their original form, they are the same,

but these ones are in fact colored with *bhaav*. So every living being has *parmanu* that are colored with *bhaav*. The *parmanu* have been colored with one's own *bhaav*. A carpenter's [*parmanu*] are colored with the *bhaav* of carpentry, a thief's [*parmanu*] are colored with the *bhaav* of stealing, a *Tirthankar* Lord's [*parmanu*] are colored with the *bhaav* of a *Tirthankar*'s work and a *Gnani*'s [*parmanu*] are colored with the *bhaav* of a *Gnani*.

Questioner: But the body of a *Tirthankar* is actually the *charam sharir*, so He will have to let go of all those *bhaav* and leave, won't He?

Dadashri: 'He' will indeed leave after letting go of all the *bhaav*. All the *parmanu* that He has acquired, He has done so by having the intention of 'I want to help towards the salvation of the world. May the world attain the bliss that I have attained.' 'His' body is not meant for writing scriptures. The speech that emanated from Him while helping the people attain salvation, it is precisely from this, that people have made the scriptures.

Questioner: So, have these *parmanu* come with Him from the time He bound the status of a *Tirthankar*?

Dadashri: The day He bound the *Tirthankar* name-determining karma, the *Tirthankar* status-determining karma, the *parmanu* were accumulated and based on those [charged] *parmanu*, the gross *parmanu* have come together right now. Even Lord Mahavir had difficulty protecting those *parmanu*. 'He' had a very difficult time protecting them. 'He' had an attractive body; one would get attracted by just looking at it. Even the celestial beings would keep staring at Him. The male and female celestial beings would look at Him and smile gently thinking, 'I must say, what a body!'

Questioner: What do you mean by protecting?

Dadashri: So that no one would kidnap Him. Thugs

would want to kidnap Him; all people would want to kidnap Him because He had an attractive body.

Questioner: Even the thugs would find it attractive?

Dadashri: Yes, everyone would. So He had to be protected very well. But why would He always be saved? It was because of His merit karma. Why were people not able to kidnap Him or rob Him even when they tried? It was because of the merit karma. ‘He’ had brought that with Him, the grandeur. But people would definitely be scared for His safety. Even if He was not to be protected, no one would be able to bother Him at all, no one would be able to touch Him; and what a beautiful body!

Questioner: There must be many people wanting to kidnap Dada, the *Gnani Purush*, right?

Dadashri: The body of the *Gnani Purush* is of this *Kaliyug* (current era of the time cycle characterized by lack of unity in thought, speech and action), so what substance would it have? This body is actually of the *Dushamkaal* (an era of moral and spiritual decline characterized mainly by misery) whereas the Lord’s body was that of the fourth era of the time cycle.

In ‘us’, all eight [subtle discharging] karma are of a high quality, but they are not like those of the *Tirthankar*. This is because the state as a *Tirthankar* is in fact the highest state in the entire world. Of all the *parmanu* that exist, the highest of all *parmanu* would get pulled over there and fit there. ‘Their’ body is made up entirely of *parmanu*, but they are of the highest quality. The shape of that body is different, the bones and blood are different; they are very beautiful. The body is such that one would naturally get attracted to it. The speech is different. It is very sweet, extremely sweet; it is speech that is *syadvaad*. *Syadvaad* means that the speech would not be hurtful to anyone, not to the Muslims, the

Parsis or any of the other eighteen castes. The speech is such that it would not be hurtful to anyone's religion even to the slightest. Imagine how amazing those *Tirthankars* were!

Being a *Tirthankar* means that He has the highest of merit karma in the entire universe. The *parmanu* of His entire body are of the highest kind. They are completely unique. Even the *parmanu* of celestial beings are nowhere close to these ones, such are these *parmanu*! At present, the One with such *parmanu* is Lord Simandhar Swami. Simandhar Swami is the current living *Tirthankar* Lord. The [effects of the] *parmanu* of the current living *Tirthankar* Lord permeate all around. One can benefit greatly from a current living *Tirthankar*!



[8]

The Effects of the Parmanu of Food

The Indent From Within Is Supplied From the Outside

All this is based on scientific circumstantial evidences. Not even a single *parmanu* in this world can be changed.

If you sit down to eat right now, you yourself do not know what you are going to eat! The person preparing the food does not know what they will make tomorrow! How this happens is also a wonder! How much of that you will be able to eat and how much you will not be able to eat, all the *parmanu* for that are already arranged [within].

Questioner: So does that mean that we cannot know how they are arranged?

Dadashri: Of course We can Know, We can Know everything. This puzzle of mine has been solved. 'I' am sitting here after having Known it.

Whatever you are eating, you are only eating what the *parmanu* within like.

It is indeed the *parmanu* within the body that are asking for it. When the circumstances come together [for the *parmanu*] to come into fruition, they unfold, and when the time is right, it [the food] comes before you.

This one-year-old baby girl was offered every item

that was served on the plate. Then I gave her a piece of *magas* (an Indian sweet made from chickpea flour, sugar and clarified butter). She looked at it, but did not touch it. Then I offered her some moong beans, but she did not touch them. Then I offered her a small piece of *jalebi* (a crispy, deep-fried Indian sweet soaked in sugar syrup), which she quickly snatched and put in her mouth. Why is that? She does not have any understanding that this is this particular food item. But no, it is such that the *parmanu* within her are asking for it. So it comes before her. And once it has been eaten, she does not remember it.

Questioner: There is also like and dislike for food, is there not?

Dadashri: Of course, there is! That is there for everything. There is a big difference between not liking [the taste of] a food item and having a dislike [abhorrence] for a food item. A person may want to eat something sour but is unable to, then again, that is a different thing. That is the interference of the *parmanu* within. They prevent you from eating that item. In 1960, you may say, “I don’t like *laddoos* (ball-shaped Indian dessert) made from jaggery.” And in 1970 you may even say, “I don’t like *laddoos* made from sugar, but I like the ones made from jaggery.” What is the reason for this? Scientific circumstantial evidences. The *parmanu* within have changed. Those [*parmanu*] that are asking from within, have all changed, whereas that one, the worldly person [without Self-realization], will think, ‘I am indeed the one doing all this.’

If we were to ask him, “If you are the one doing it and you want to eat it, then why can’t you eat it?” He would say, “But what can I do? I don’t like it.” So, we would ask further, “Hey, but why is that? Even though you want to eat it, you don’t like it. Whose interference is this?” He believes that not liking it has become his nature. Now how can he

understand this? He is not aware that there is some other interference!

Who is the one that is eating this? The *parmanu* are pulling it. Why is it that you do not eat what you do not like? The *parmanu* within are saying ‘no’. And why is it that you like this item? The *parmanu* within are pulling it, that is why you are eating it. Whereas people say, “Every grain you eat has your name written on it.” That is not a scientific discovery; it is not exact.

The subtle *parmanu* within are pulling the gross ones [the food]. The attraction between the two continues. In the midst of that, one does the egoism of ‘I drank it and I did this.’

The *puran* and *galan* (influx and outflux; charge and discharge) is neither under my authority nor is it under your authority; it is subject to *parsatta* (the authority of another entity; subject to external circumstances). These are scientific circumstantial evidences, and even a doctor can eat only what the *parmanu* within pull.

When one drinks alcohol, he is really not drinking it, but it is the *parmanu* within that are pulling it. ‘Our’ Science, *Akram Vignan*, says that, as it is the *parmanu* that are pulling it, what is his fault in this? He is simply doing the egoism of ‘I drank it.’ Moreover, he will say, “I didn’t want to drink it, yet I ended up drinking it.” Hey! You didn’t want to drink it, but you did. How can you say it both ways? It is the *parmanu* within that are pulling it. This is a scientific discovery.

We had gathered all the doctors in Aurangabad. I asked, “How does one eat?” One can only eat however much the *parmanu* within are pulling. Only that particular item will be eaten off the plate, and the other items will remain uneaten.

This is not something the world can accept, that is

why ‘we’ are not disclosing it. Otherwise, ‘we’ are ready to do so with proof. But ‘we’ are not disclosing this. This Science has never before been disclosed, that is why ‘we’ don’t wish to disclose this Science [to the public].

It is just that, at times, in order to save someone from their addiction, ‘we’ would talk about it. It is not the fault of the addict. Do not have abhorrence towards the addict. The *parmanu* within are pulling it and according to that, he ends up consuming it. Then he will say, “I consumed it, that is why this happened.” Do you not end up eating something even when you do not have the desire to do so? What do you think?

Questioner: When the *parmanu* are pulling it, what is the function of the mind at that time?

Dadashri: When the *parmanu* are pulling it, the ego is saying, ‘I don’t want to drink it.’ Because this egoism was done, the [charge] mind arose. Otherwise, the mind does not complain at all. If these ones [the *parmanu*] are pulling that [the food], then We [the Self] continue Seeing and Knowing that the ones pulling are these [*parmanu*] and the one being pulled is this [food], then what connection remains with the mind? When is there a connection with the mind? [When one does the egoism of,] ‘I am drinking’, a connection is established. With [the egoism of,] ‘I didn’t want to eat it, but I ended up doing so,’ that is also a connection with the mind.

And if the *parmanu* within are not pulling it, then there is such an arrangement set within, that it [the food] will be thrown out immediately. If one keeps on putting food within, it will end up getting vomited out. Then he will go to the doctor and say, “Sir, I vomited, I vomited.” Hey, it is these internal ones [the *parmanu*] that caused the vomiting; what is the person’s fault in this?

In one moment, he will say, “I drank some tea.” Then

in the next moment, he will say, “I vomited.” Hey, it cannot be both ways. If you did drink it, then you wouldn’t have vomited, and if you vomited, then you did not drink it. How can these two things happen together? Don’t you feel there is a contradiction? Who is the one rejecting it? It is indeed the *parmanu* within that are at work here.

These scientists went to the moon and all these people made discoveries. ‘Our’ discovery is far superior than all of them, but ‘we’ have kept it concealed.

If ‘we’ ask, “Do you like the taste of this?” He will say, “Yes, I like it a lot.” If ‘we’ ask “Do you have an ardent desire (*shok*) for it?” He will say, “No, I don’t have an ardent desire for it.” Hey, what is the meaning of this? ‘I like it’ means that it is being pulled from within, and ‘I have an ardent desire for it’ proves that you are the doer. Now, the worldly people [without Self-realization] have no awareness of this at all. [They say,] “I like this a lot. I don’t like this.” Hey, on what basis do you not like this? To like something means to pull it.

Questioner: The one accepting it and the one rejecting it, are both the doers separate?

Dadashri: No, the doers are not separate. No one is rejecting it at all. On the contrary, it is just being accepted continuously. It is only when some disagreeable thing has come along, that it [the body] rejects that thing. Otherwise, it is indeed the *parmanu* that keep pulling. They are the ones rejecting, and they are the ones accepting, but in the midst of that, one keeps saying, “I drank tea. I had breakfast. I did this. I did that.” All the people of the world, the ascetics and monks alike, are wandering aimlessly because they do not know this Science. ‘I’ have Seen how these things are being pulled. Now how can people [without Self-realization] understand this? The poor things! However, verify this concept through the increasing stages of experience as the

Self; You will be able to understand this, because ‘we’ have given You this *Gnan*. Other people who have not been given *Gnan*, will not be able to understand this. No matter how much ‘we’ disclose this concept to them, they will not be able to understand it. They will think that this concept is incorrect. They will keep saying things like, “I do exist and I ate it myself and I am knowing it.”

These buffalos from the town of Anand may have grazed on someone else’s farm, and the milk that they produce is used to make the tea that someone in Mumbai is drinking! The *parmanu* within have so much energy that they can pull something such as tea all the way from Ceylon and bring it to your table!

That is why I am scolding these humans, “Mortal ones, you don’t even have the energy to go to the toilet, so why are you bragging so much! Find out which energy this is and the energy that is Yours [the Self’s], that you don’t know. You don’t know which ‘current’ [authority] is Yours. You have needlessly latched on to the authority that is not Yours!”

The Effects of Food...

There is an electrical body (*tejas sharir*) in everyone. It is common in each and every body. The *tejas sharir* is the electrical body which carries out all of the inner functions like digestion, etc. It carries the blood up and down. Its machinery is set up in the spinal cord and its ‘wires’ reach everywhere. It runs everything, including the digestion of food. This is not just a body; it is a machinery. It needs to be cared for, does it not! Even this machinery needs the right food, regularity, and care. This is the Science of *parmanu*. That is why the right, pure food, along with care is necessary.

This entire body is made of *parmanu*. When food comes for this body, be selective in what you feed it. Don’t just feed it anything.

So the one who eats a non-vegetarian diet, if he is eating meat, his mind will be a certain way, his tendencies will be violent. If there is an argument going on somewhere, he will head over there without even drinking his tea; that is how his tendencies would be racing. ‘You are what you eat. What you drink determines how you speak.’ Even though everyone is drinking water coming from the same source, the one who eats meat will have this feeling of ownership that, ‘This is my water pot, this is my water.’ That is why, if a person were to drink the water at his home for fifteen days straight, that person would also learn to speak like him. Why is that? One will say, “Because that person drank the water at his home.” That is indeed why ‘we’ tell you, “Drink the water from ‘our’ home, even if you have to ask for it, ask for something to eat, consume some drinks like tea or water by asking for them. At least have something, then ‘our’ *parmanu* will enter within you.”

What the *parmanu* are saying is, “We are *vitaraag* (absolutely free from attachment and abhorrence). You will get however much happiness you desire. That happiness is at your own expense, not ours.” If you eat these chilli fritters just once and they remain in your memory, then those *parmanu* will give rise to such ‘bitterness’ later on, that I can’t even describe!

Why does the work of eating never end for the eater? If you are indeed the eater, then it should definitely come to an end. But this is *puran and galan* (influx and outflux). Whatever is being eaten, it is the body that is consuming it. ‘Your’ own ‘food’ is actually to be eternally blissful, why don’t You ‘consume’ that! But you don’t know that.

The Mystery Behind the Illness TB...

Questioner: After receiving *Gnan*, one still becomes ill, what is that?

Dadashri: The bad *parmanu* are leaving and good ones are entering. Whereas for those who do not have *Gnan*, not only are the *parmanu* that are leaving bad, but the ones entering are also bad.

When the head starts to ache, do you have to do anything to bring on the headache? And what if you were to ask someone, “Can you bring on a headache?” This actually happens due to the internal *parmanu* and the external circumstantial evidences.

The doctors normally see the germs, but what are the germs subject to? They are subject to the *parmanu* that lie within; due to the ones that are ready to give effect, a fever arises and turmoil begins. They [the *parmanu*] give off their effect and become neutral [pure]. Based on one’s merit karma, the good *parmanu* tend to come together. Even the medicine ends up being helpful. All these arrangements are of a completely different kind. What these people believe is not even one percent true. ‘We’ are actually Seeing this constantly in ‘our’ *Gnan*.

One person doesn’t contract TB even if he is fed butter with TB germs in it, whereas another person living ten houses away from a TB infected person, ends up contracting it. The main reason for that is those *parmanu* are within you. The moment the external circumstances come together, those *parmanu* unfold at the gross level and one ends up contracting TB.

[Someone may say,] This is simply a supposition from your side. People say that the TB germs have entered from outside, so then how did they enter for this person [living ten houses away]? Why don’t the nurses and doctors contract TB? To that, they answer, “They have the resistance power.” Hey! Why are you saying incorrect things? Whenever something lodges itself in the lungs and remains there for

an extended period of time, the process of rotting begins. The natural law for germs is that they will go wherever their food is. Therefore, you should remove whatever waste material there is within, then the germs will not come.

Questioner: How can we prevent food [for the germs] from being formed within? That can never be prevented, can it?

Dadashri: What ‘we’ are trying to say is that before one contracts TB, before the TB germs enter, get rid of the waste material that the TB germs feed on. Once the germs enter, they will multiply and take control.

What happens is, the moment the thinking process starts within, the *parmanu* related to those thoughts come together. Say you had thoughts about burning a beehive, so you pulled the *parmanu* of destruction. By burning the beehive, you make those *parmanu* stronger. The *parmanu* are like that, that is why the germs arose. Not just for a beehive, but for every living being; however many living beings you kill, those many will take revenge and disease will arise.

In addition, they [the *parmanu*] also heal. Just imagine what the craftsmanship of nature is like! It is such that nothing at all needs to be done. When so many things are going on [automatically] within, why are you needlessly exercising the egoism of doing things on the outside? Are you the one running this?

Therefore, the energy of these *Parmanu* is so tremendous, that even God’s energy does not compare to it. This is actually a Science. Even the *Parmanu* [alone] are not such that they can do anything. If the Self (*Chetan*) were not present, then they too would not be able to do anything. Whereas here, the *visheshbhaav* (identification with that which is not One’s own) of the self is arising; that is why

feelings like, ‘It would be very nice if this were to happen, it would be very nice if this were to happen, it would be bad if this were to happen,’ tend to arise. Whatever we [as the developing I] consider as being good or bad, well, nature takes it even further [brings it into effect].

One Has Always Eaten Ladoos Made From Crematorium Ashes!

The *Gnani Purush* does not need to suffer [external] penance. That is why His face appears to be eternally blissful. When this [*antahkaran*; ego] gets heated, by its [the heat’s] inherent nature, it also undergoes *puran-galan* (influx-outflux; charging-discharging, filling in-emptying out). When it heats up, it becomes red hot, and then in no time, it cools down.

Doesn’t one cry at the time of crying? And doesn’t one also laugh at the time of laughing? For the last twenty years, I have not laughed about anything, I have not laughed about any particular thing, any *pudgal* (non-Self complex that undergoes influx and outflux) whatsoever. What is there to laugh about? All of this is nothing but *ethvado* (food left over in a plate after eating; refuse). And everywhere, it is nothing but *ethvado* that is being eaten. People are eating nothing but the ‘*ladoos*’ (ball-shaped Indian dessert) made from the crematorium ashes. It is the very same *ethvado*; there is no new *ethvado* being added. *Pudgal* means *ethvado*. *Puran-galan*, *puran-galan*, *puran-galan*... There are just two things; the pure Soul and *puran-galan*, but imagine how many scriptures have been written for them! Oh ho ho! There are only two things. The *puran* keeps happening, and that can then not refrain from undergoing *galan*, can it! If you eat, you will have to go to the bathroom. And many times you vomit, don’t you? Let the *puran* and *galan* happen on its own, otherwise you will become miserable. If you eat

but don't go to the toilet, you will become miserable. If you drink water but don't urinate, you will become miserable.

There are two parts, *Chetan* (the Self) and *jada* (inanimate matter). *Pudgal* is a part of the inanimate matter. Even if you don't want to eat, you still have to eat. Even if you don't want to suffer (*bhogavu*; consume; enjoy; indulge in) something, you still have to. The interest for something (*ruchi*) and the disinterest for something (*aruchi*) are the siblings of attachment and abhorrence, which is why worldly life persists. [The moment One becomes] *Vitaraag* (absolutely free from attachment and abhorrence), there is liberation.

There are some people like 'us', who do not even enjoy eating! Why would 'we' enjoy eating? To go through this hassle of chewing with your teeth; would anyone like going through all this trouble? But what can be done where there is no choice at all! However, 'we' remain separate from this one [file one], so 'we' do not have any problem, but other people really don't like it. The one who has become a thinker, that thinker can understand everything like, 'What is all this for? Why should we have to brush our teeth every day? Why does that process not end? If we brush our teeth properly today, then the work should be done, shouldn't it? If not today, then after eight days, but it should end, shouldn't it? Has it ended for anyone?' The reason for that is, would anything ever come to an end in *puran* and *galan*? What did the Lord say? *Puran* and *galan* can never end. After *galan* has happened, *puran* keeps happening, after *puran* has happened, *galan* keeps happening; this is the very business that has been started. What 'we' are saying about this *puran* and *galan* is that, if you are a thinker, then 'we' will tell you frankly that as you continue to minus the objects that are subject to *puran* and *galan*, then it is possible to attain the Self. But one does not understand this, does he!

That is why Krupaludev has said that a *Gnani Purush* is extremely rare. He has personally written, “Had I met a *Gnani*, I would have followed Him [to liberation]. I would not have had to face these problems of people believing that I am a *Gnani* and I want to renounce, but am not able to do so.” Because on the *Kramik* path, one has to renounce, there is no other choice. As long as the ultimate goal has not been attained, one has no choice but to renounce. Because there is *galan* (discharging) along with *puran* (charging). And here on the *Akram* path, ‘we’ bring an end to the *puran*! Once the *puran* has stopped, only the discharge remains. If One understands this spiritual Science in its entirety, then *samadhi* (a blissful state) will prevail for Him no matter what the situation. But he should come to ‘us’ and understand it. He should understand everything by asking questions.

Have You understood it or have You left it incomplete?

Questioner: Dada, it is coming into my understanding. It is gradually starting to ‘fit’ [sink in].



[9]

The Pudgal Constantly Undergoes Puran-Galan

Puran - First Galan - Second Galan...

[*Puran* (charging) was done in the past life, then in this life] Eating is the first *galan* (discharge) and going to the toilet is the second *galan*.

Questioner: Is eating not *puran*?

Dadashri: In worldly terms, it is *puran*, but in the language of the *Gnani*, that too is *galan*. *Puran* is in your hands to a certain extent. To a certain extent only, not completely. One has the authority [over the causes part] and if one attains *Gnan*, then it [the ability to change the causes] comes under His authority. Or else if One attains *matiGnan* (Knowledge of the Self that has been digested and is in experience) and *shrutGnan* (Knowledge of the Self obtained through listening or reading the words of an enlightened One), then it comes somewhat under His authority. *MatiGnan* and *shrutGnan* are the basis for [coming into] One's authority [as the Self]. Otherwise, as per the *indriya gnan* (the knowledge attained through the medium of the sense organs and the intellect), eating is *puran*, and as per the exact *Gnan* (*yatharth Gnan*), it is *galan*. 'We' refer to eating as the first *galan*. Even earning money, that too is

[the first] *galan* and it too is subject to *vyavasthit*. If just this much were to be understood, then one would keep getting abundant free time for the Self.

Questioner: I want to understand charge and discharge, as well as *puran* and *galan*.

Dadashri: *Puran* requires effort whereas *galan* continues to happen on its own. Therefore, go discover what needs effort and what continues to happen on its own! At the time of eating, does effort have to be made or not? Chewing and all that has to be done; well, in reality that is not *puran*, but to the world it appears as *puran*, which then undergoes *galan*. You do not have to worry about that *galan*.

Questioner: Does it keep happening automatically?

Dadashri: Yes. Actually, this [eating] is not [the original] *puran*. [The original] *Puran* was done in the past life, due to which these circumstances have come together for him. It is appearing as *puran* to you, and that will undergo *galan*. Therefore, in *puran*, some effort has to be done, whereas *galan* occurs without any effort. That is why I told you, “After attaining this *Gnan*, You have stopped doing *puran*. Now for You, the *galan* is entirely subject to *vyavasthit*; the *galan* will continue to happen on its own. ‘You’ do not have to worry about it.” What have ‘we’ told you? “Only *galan* remains for You, *puran* has stopped. The charging has stopped and only the discharge remains. So now, for You, that is [subject to] nothing but *vyavasthit*. And so, You keep doing that [*Purusharth* (real spiritual effort)] to go towards the Self. This [discharge; the relative] will continue happening according to *vyavasthit*.” Are You able to understand that in this, in the discharge, no sense of doership remains for You at all?

Pur + Gal = Pudgal

This [everything that can be seen in this world] is all

a play of the *parmanu*. Whatever *puran* had occurred, is now undergoing *galan*. The circumstances [that had come together] are now dissipating.

Questioner: Looking back, I can see that in every matter I have always received discredit (*apjash*).

Dadashri: So now you want to do something so that you receive credit (*jash*)? Do you not like being discredited?

Questioner: I don't like it.

Dadashri: Whatever *puran* you had done up till now, that is what has undergone *galan*. As that *galan* ended up discrediting you, it means that you had not known how to do *puran* [in the past life]. You had not known what to 'purchase' at the time of the original *puran*. This beating that you have suffered right now, is due to that. Keep Seeing the credit that you receive and also keep Seeing the discredit that you receive. The reason being, credit and discredit are both *pudgal*; they both undergo *puran-galan*.

It is written as '*pudgal*', but really it is '*purgal*'. The '*r*' has become a '*d*' here. So, in the combined form *pur* + *gal*, is considered as *puran* and *galan*; whereas, the pure Soul is *Chetan*. When you go from here to the market and bring back vegetables, then, leaving from here to get vegetables is referred to as *pur*, and returning is referred to as *gal*. This entire world is *pudgal*. The word '*pudgal*' is worth understanding.

Questioner: Here, we have got its exact meaning.

Dadashri: This can be understood only if you get the exact meaning. This is a *Vignan* (Science). *Vignan* meaning, this is something that the scientists would accept.

The Pure Soul and Puran-Galan...

And in fact, 'we' say it clearly, don't 'we'? That, there

is the pure Soul and *puran-galan*. Credit and debit, credit and debit. There is nothing else going on whatsoever. Would anyone's money deposited in the bank remain still? It will come and go. People keep two types of accounts: *puran* and *galan*. Withdrawing [money from the bank] is *galan*, and depositing is *puran*.

Whatever *puran* you had done in the past life, whatever you had credited, that is continuously being debited in this life. And right now, if the crediting is going on anew, then it will be useful in the next life. Then, it's like the money deposited in the bank, you can spend that for the rest of your life. Whatever type of *puran* is done, that is the type of *galan* that will come.

So, have you understood this in brief, in short? 'Come to the short', otherwise this is such that there is no end to this. There are five things in this world. There are three in this body; *puran*, *galan* and the pure Soul. And there are only two things on the outside; *bhojanalay* and *shaochalay*. *Bhojanalay* is something that is worth enjoying and *shaochalay* is something that is worth letting go of. So the entire world is encompassed in this much, in these five words. Moreover, all of this can even be encompassed in just these two words, the pure Soul and circumstances (*saiyog*); there are just these two. When the people of the world do not even understand concepts that are subtle (*guhya*), how can they understand concepts that are even subtler (*guhyatar*)? Then, what is there to say about 'our' discussions, they are in fact at the subtlest (*guhyatam*) level.

With whatever intent you do *puran*, that is the intent with which the *galan* will happen. What happens is that when a person speaks, the *parmanu* that get drawn in at that time, all become like that [charged based on the intent with which the person spoke]. So, the time when those *parmanu* got drawn in, is referred to as '*pud*', and thereafter, when

those *parmanu* undergo *galan* after giving off the effect, that is referred to as ‘*gal*’. They enter within and then they undergo *galan* after giving off the effect. *Puran* happens at the time karma are bound, and *galan* happens at the time karma are released. That is what is referred to as *pudgal*. At the time they undergo *galan*, it is called *nirjara* and at the time they undergo *puran*, it is called *bandh*.

Say you bring a wicked person here; he is currently undergoing *puran* (filling in; charging) of wickedness. Even if you put him in an ‘ocean’ of virtuousness, he will still keep undergoing the *puran* of wickedness whilst the *galan* (emptying out; discharging) of virtuousness keeps taking place. But for the one who is undergoing the *galan* of wickedness, ‘we’ can make him virtuous. Whatever stock was filled in, is indeed what is undergoing *galan*. Even though this neem tree is being watered with sweet water, yet there is bitterness in each and every leaf. If you cut it with an axe, the axe will smell bitter. Just look at how much bitterness there is even in a small neem tree! Just look at this craftsmanship of the *Pudgal*! No matter what efforts you make, even if you water it with sweet water, its bitterness will continue to increase. There is not a single thing in this world that does not undergo *puran-galan*. Its very nature is *puran-galan*. It is but natural.

This *puran-galan* is applicable everywhere. *Galan* happens naturally and so does *puran*.

As You have received *Gnan*, the process of *galan* is not accompanied with *puran*. Just like how a spinning top does not do *puran*, it just does *galan*. The *puran* of the spinning top is done by a person [by winding the string] whereas the *galan* is done by the spinning top. That is how it is in this case too; the [developing] I who is the representative of the Self, does the *puran* and the ‘spinning top’ [the non-Self complex], does the *galan*. The three ‘tops’ of the

mind, speech and body keep spinning, day and night. The representative of the Self, the ego, does the *puran*. ‘I am, I am.’ It doesn’t even pay heed to the Self. It doesn’t even know anything about the Self! It claims, ‘I indeed am the one.’ The *pudgal* itself is doing the *puran-galan*, but it [the ego] is believing that ‘I am doing it.’

However much is filled within, only that much will undergo *galan*. No one will bother you for that which has not been filled. The entire *pudgal* is subject to *vyavasthit*.

With whatever intent the *puran* was done, the *galan* will happen with that same intent. At the time of making a donation, if the intent arises that, ‘I only gave the donation because they pressured me,’ then the same thing will happen at the time of *galan*. If you happily donate of your own accord, then at the time of *galan*, the effect will be of a different kind. So for us [*mahatmas*], the *pudgal* [*puran-galan*; discharge effects] will keep on happening. Arguments will occur, other things will occur, all that will happen, but it is lifeless. The living part has been pulled out from it. Only the non-living part (*achetan*) remains, which continues to undergo *galan*.

What is profit and loss? It is [subject to] *puran-galan*. The Self is a permanent thing, and all these things are subject to *puran-galan*. When *puran* occurs, he will have attachment saying, “It’s increased, it’s increased.” And when *galan* occurs, he will have abhorrence saying, “It’s gone,” and thus, he binds worldly life. In fact, one is the absolute Self (*Parmatma*), but in this worldly life which is subject to *puran-galan*, he suffers a beating, due to wrong understanding.

In the State of Ignorance of the Self, Puran Doesn’t Stop, but It Changes

‘You’ are the Self whereas this [body] is actually the

pudgal. The *pudgal* will indeed continue to undergo *puran-galan*. Don't they eventually cremate it! Don't they put it on the bier!

Questioner: How can one stop *puran* from occurring?

Dadashri: The one who has not taken *Gnan*, cannot stop the *puran*, but he can change it. While doing a bad deed towards someone, if the intent arises in his mind, 'This should not be so, this should not be so,' that is *puran*. Or else, while doing a good deed, if he feels in the mind, 'This should be done,' that too is *puran*. That *puran* will then undergo *galan* on its own.

Making a change in the *puran* is the only thing in our control, but only to a small extent. And that too, the thought will arise only if the circumstances are present, otherwise it will not. Whilst doing something bad, the intent of doing good that arises, can happen only if all the circumstances are favorable, otherwise they won't allow it. One himself does not have any independent authority [to do so].

Questioner: If we feel that someone is a bad person, that they are despicable, if we see their faults and we become engrossed (*tanmayakaar*) with these thoughts, then is that also *puran*?

Dadashri: No, [for *mahatmas*] it is not *puran*, it is *galan*.

Questioner: Is becoming engrossed also *galan*?

Dadashri: Becoming engrossed is also *galan*. This is Dada's *vitaraag Vignan* (the Science that leads to the absolute state). If You [a *mahatma*] saw someone's faults and you became engrossed in that fault, even then, it is *galan*. It is the *galan* of the *puran* that had already occurred. *Puran* is not taking place.

Krupaludev says, "For a living being to attain the

natural and spontaneous state [as the Self], the *vitaraag* (absolutely detached) Lord has referred to that as liberation.” This is indeed what is applicable for us, *mahatmas*. To attain the natural and spontaneous state [as the Self] means that You don’t have to bother about considering the *pudgal* as good or bad. ‘You’ simply need to Know that. Why are You bothering to consider it as good or bad? Whatever *puran* was done, is now undergoing *galan*. If you ate some radishes, then four hours later when you go to urinate, you will think, ‘Oh dear, why does it smell like radishes? I ate radishes four hours ago. It should not smell like radishes now.’ But what can you do? The *puran* that you had done, is now undergoing *galan*.

If you ate restaurant food ten years ago and you get dysentery today, what fault is it of the restaurant food? You may have eaten all kinds of food in restaurants, but when you get dysentery after attaining *Gnan*, people will ask, “How could you get dysentery?” Hey mortal one, the *puran* for that had been done. Now that its *galan* is occurring, why are you complaining?

Mahatma’s Karma Are Galan Alone

After this *Gnan*, the belief of being the doer that you had in the state as the body, that sense of doership (*kartapanu*) has gone, therefore You have become *akarta* (the non-doer). Now everything is under the control of *vyavasthit*. Everything happens according to its inspiration. Up to what point is it considered *puran*? *Puran* was happening as long as you, in the state as the body, had the belief that ‘I am the doer.’ [Now, after *Gnan*,] New *puran* has stopped. The old [stock] is undergoing *galan*. Whatever was filled in, is what comes out, it keeps undergoing *galan*. New [*puran*] will not happen. If a person has a miserly nature, then that miserliness will come into effect. If a person is noble, then that nobility will come into effect. Whatever filled stock

there is, that is what will keep coming into effect. So this is *Akram Vignan*.

And on the *Kramik* path, how it works is that you have to renounce everything. By letting go of everything, you have to become ‘alone’. Therefore, step-by-step; today this was renounced. In this lifetime, this much was renounced. In that lifetime, up to this extent was renounced. However, on the one side, the renunciation is indeed happening, but on the other side, new things are also being bound, so there is no end to this.

Questioner: But Dada, many times when the *galan* is happening, we do not like it. Is there a reason for this?

Dadashri: It is not liked, but who is it that does not like it? It’s simply your opinion that has now changed, that, ‘This is of no use.’ And whatever *puran* has been done, cannot refrain from undergoing *galan*, can it!

Questioner: We have brought so much stock with us that it will keep on undergoing *galan*. When will we become free from this?

Dadashri: Whatever is filled in is in accordance with however much greed one has. Whatever type of greed you have for specific things, those many types of *puran* [take place]. If you have the greed to own land, you will keep buying land. There are many kinds [of greed]; the greed to eat, the greed to enjoy the pleasures derived from the sense organs, the greed to enjoy in any way possible!

If you go to a wedding and are greeted with a lot of respect, then *puran* will happen. Your chest will become inflated. Then, if someone doesn’t greet you with respect, at that time, *galan* happens and you become depressed! The ego undergoes *puran-galan*, does it not?

Then, anger too, undergoes *puran-galan*. When anger

arises, the instant it comes out, it is at 500 degrees, then it becomes 400 degrees, then 300 degrees, then 200 degrees, then 100 degrees. Like this, it keeps decreasing till it reaches zero. Haven't you experienced this? Greed is also like that; it undergoes *puran-galan*. Everything keeps undergoing *puran-galan*.

However much *puran* of *moha* (illusory attachment) has been done for your sons and daughters, that will indeed undergo *galan* now. So whatever comes, clear it with equanimity. At that time, as Dada's words come to mind, it will get cleared.

From the moment you get married, the *galan* of married life begins. Then one day, when it has all undergone *galan*, the old man will go this way and the old lady will go that way.

Such is the nature of *puran-galan*. *Puran* increases regularly, little-by-little, while *galan* happens all of a sudden. That is how it is, the nature of *galan* is different, isn't it!

People are saying that the population has increased. So, I told them, "It has not increased, *puran* has occurred. Slowly and gradually, every decade, this much *puran* keeps happening indeed, but what about when *galan* happens?

Questioner: [It happens] All of a sudden.

Dadashri: There is no material thing in this world that is unchanging (*achal*). [Only] This mount Meru is unchanging, its shape does not change; the *puran* and *galan* of *parmanu* does occur, but its shape does not change.

If You remain as the Knower-Seer of all the *kriya* (activities of the mind, speech and body), then all the activities are in the form of *galan*. Bad habits and good habits are all in the form of *galan*. Everything that is *pudgal* continues to undergo *puran-galan*; simply keep Seeing that,

do not interfere in that. If you try to stick your hand in it, you will be swept away, [therefore] just keep Seeing it. The One who has Known this *puran-galan* is the Knower-Seer and eternally blissful (*Gnata-Drashta-Parmanandi*). That very Self is the absolute Self (*Parmatma*).

Everything Is an Illusion of the Pudgal!

The *puran* that was done is undergoing *galan*, and that which has undergone *galan* is verily what is undergoing *puran*; You are to See that. ‘You’ are *Gnanakaar* (the Knower), *Atmakaar* (the Self), so why are you becoming *kshetrakaar* (one with the body)? [By believing,] ‘I am wealthy, I am bankrupt,’ you become *kshetrakaar*.

So, how long should you continue wandering aimlessly in this *puran-galan*? You have not found any happiness in it. This happiness from temporary adjustments is of no use. That is why you are searching for your own eternal happiness. Let the *puran-galan* continue, but if the belief (*bhaav*) related to it [that ‘I am this’] is relinquished and Self-realization occurs, You can attain permanent happiness. Then that happiness will never come to an end. In fact, even attachment and abhorrence happen due to *puran-galan*.

Atindriya sukh is the bliss of the Self that You experience without the help of any external things. *Indriya sukh* (pleasures derived from worldly or material things as perceived by the five sense organs) are subject to *puran-galan* and are imaginary; they do not last. If one day, someone were to tell you to eat imaginary mango pulp, would you be able to eat it? No, you would only eat real mango pulp, right?

‘You’ are not to derive ‘taste’ [enjoyment or suffering] from that which undergoes *puran-galan*. During *puran*, do not take subtle pride (*garva*) and during *galan*, do not become disappointed.

This was the filled karmic stock, that is shedding off, that is called *pudgal*. After shedding off, they go away on their own. Thereafter, they will not bother You again.

Questioner: Is there anything else in this world besides the eternal element of the Self and the illusion of the *pudgal*?

Dadashri: There is nothing besides the eternal element of the Self and the illusion of the *pudgal*. But what things are included in the illusion of the *pudgal*? What have You understood about that? The reason being, the ego, anger, pride, deceit, and greed, that is the illusion of the *pudgal*. If that is what You have understood, then it is correct.

Questioner: Have the Tantric techniques and rituals arisen through the illusion of the *pudgal* or is there something of the Self in it?

Dadashri: The Self has nothing at all to do with this! The Self is indeed the Self, It is the absolute Self. All that other, is an illusion of the *pudgal*. That is indeed why ‘we’ do not get involved in it! Otherwise, wouldn’t ‘we’ have learned that technique and ritual? ‘We’ too would have learned it. If it was a part of the Self, then ‘we’ would have gone and learned it. ‘We’ Know that this is all a ‘toilet’ [a place of *galan*; nothing but discharge; has no value or importance]. That is why, ‘we’ do not get involved in it at all. If it were a ‘kitchen’ [place of *puran*; where preparations or changes can be done], then ‘we’ would have gotten involved. What is the need to get involved in a ‘toilet’?

“Be it a particle of dust or the prosperity of a Vaimanik dev,
‘See’ them all as *pudgal*, of that same inherent nature.”

“*Rajkan ke riddhi vaimanik devni,
Sarve manya pudgal ek swabhaav jo*”

- Shrimad Rajchandra.

Rajkan meaning, just one particle of dust, the smallest particle, which has no value. This value, which is the beginning of all values, up to the point where the value becomes complete, the prosperity of a Vaimanik dev (a category of celestial beings), which is the highest of all states; all these states are considered *pudgal*, meaning that they are in the form of *puran-galan*. So He [Shrimad Rajchandra] is saying that none of this is Ours [of the Self]. The inherent nature of all of that is the same, *puran-galan*. If *puran* has occurred, it will then undergo *galan*. Even if you were to become Mahendra (the king of the celestial beings), meaning that, before you become that, the *puran* for that happened, and therefore, in order for the *galan* to occur, you become Mahendra. The moment you became Mahendra, the *galan* starts, and when the *galan* ends for you, it will be over [meaning, the state as Mahendra comes to an end]. The *puran* to attain the Mahendra state was done in the lifetime as a human, and the *galan* [for that] is being done over there [in the celestial life-form].

At the End, There Is Akram Even on the Kramik Path!

Questioner: In the last step of the *Kramik* path, does *bhaavkarma* get charged or not?

Dadashri: Not in the last step. In fact, all the charging stops many steps before that.

Questioner: If the charging has stopped, then shouldn't it all come to an end before the final step?

Dadashri: No, thereafter the *galan* still remains! The *galan* of anger, pride, deceit and greed will indeed continue!

Questioner: As the charging gradually comes to a stop, does the *Kramik* path become *Akram* later on?

Dadashri: It becomes just like the *Akram* path for them.

The last part is like *Akram*. As long as [the living] anger, pride, deceit and greed are there, the charging continues. After that [charging] comes to an end, of the other entire part that remains, some of that undergoes *galan*. Thereafter, there is oneness [the developing 'I' becomes one with the original Self].

Questioner: The state of the *Tirthankar* at the very end, that would indeed be the state that One has on the *Akram* path, wouldn't it?

Dadashri: That is the *Akram* path. It is *Akram* for the part which is liberated.



[10]

The Terminology Related to Pudgal

The Tattva Are Eternal

Questioner: It has been said that the *pudgal* is eternal (*Sat*), but how can that which is subject to *puran-galan* (charge-discharge; influx-outflux) be considered eternal?

Dadashri: That which is eternal is never subject to *puran-galan*; it never increases or decreases (*aguru-laghu*). Meaning, it does not undergo *puran*, it does not undergo *galan*, it does not increase, it does not decrease, it doesn't become thin. That is called eternal. That which undergoes *puran-galan* is not eternal (*asat*), it is destructible (*vinashi*). But that which is the original *Pudgal*, the one in the form as *Parmanu*, that is eternal, that is indestructible (*avinashi*). There is no *puran-galan* in that, it does not increase or decrease.

Questioner: Yes, but isn't the *pudgal* one of the six *tattva* (eternal elements)?

Dadashri: No, that is simply referred to as *Parmanu*. They call it '*pudgal*' in order to recognize it. *Pudgal* refers only to the part which undergoes *puran-galan*.

Questioner: That which is *jada* (inanimate matter), that is an eternal element, isn't it? We refer to that *jada* as an eternal element, and from that *jada*, this...

Dadashri: That is *Parmanu*.

Questioner: Isn't it the case that this body is formed only when the phases of the *pudgal* arise from the *jada Parmanu*?

Dadashri: Not the phases of the *pudgal*. The *pudgal* itself is formed from those *Parmanu*.

Questioner: It is true that it is formed from *Parmanu*, but the original eternal element is *jada*, is it not?

Dadashri: *Jada*.

Questioner: So then, is the *pudgal* in the form as *jada* (inanimate; lifeless)?

Dadashri: No, do not ever say that it is in the form as *jada*. There is nothing in this world that is in the form as *jada*. The *pudgal* cannot be in the form as *jada*, the *Parmanu* which make up the *pudgal* are *jada*.

The Vibhaavik and Swabhaavik Form of the Pudgal

Questioner: What is the difference between the Soul (*Atma*) and the *pudgal*?

Dadashri: The Soul is simply one of the eternal elements. Therefore, It does not increase or decrease. 'It' is an eternal element that exists naturally (*swabhaavik*), whereas the *pudgal* is not a naturally occurring eternal element.

Questioner: What can be considered as *pudgal*?

Dadashri: Well, these *parmanu* that have become distorted (*vikrut*), they are considered *pudgal*.

Questioner: Yes, but do people not consider this [a tape recorder] as *pudgal*? The people of the world call it lifeless (*nirjeev*). Can this be considered *pudgal*?

Dadashri: [The *pudgal* is] Not that which exhibits the inherent nature (*swabhaav*) of the original *Parmanu*, but [it refers to] that which has become distorted, that which has become deformed (*vikaari*). This wood came about when it took on the form as a tree, right?

Questioner: So, that can be considered *pudgal*, right?

Dadashri: Yes, to consider that as *pudgal* is correct. That which has taken on the form as a tree.

Questioner: You said that the *pudgal* is the *prakruti*. What does that mean?

Dadashri: The *prakruti* (non-Self complex) is indeed also nothing but the *pudgal*. Everything other than the Soul is nothing but the *pudgal*, whether you call it *prakruti* or *pudgal*. There are only two, the pure Soul and *pudgal*. And the *Parmanu* are a completely different thing, they are pure. Even if the *Parmanu* have formed into a large cluster, they are still pure!

Questioner: That means that all that which is without the Soul, is *pudgal*, then whatever it may be.

Dadashri: Except for the Soul, everything in the body is *pudgal*.

The [*swabhaavik*] *Pudgal* is indeed something that is constantly changing. The Soul does not undergo change. But the [*vibhaavik*] *pudgal* is a mixture [form]. This *pudgal* that has come about is not the *swabhaavik Pudgal* (the *Parmanu* in its pure natural form), it is the *visheshbhaavi pudgal* (*pudgal* made up of *parmanu* that exhibits completely new properties). The *visheshbhaavi pudgal* refers to that in which there is a mixture of the eternal element that supports motion (*dharmastikaya*), the eternal element that supports inertia (*adharmaastikaya*) and all that. If it were the *swabhaavik Pudgal*, then there would be no problem, but

this has become a mixture. That is why it is difficult to make sense of it!

In this *pudgal*, the Soul is *Chetan* (the living entity; the Self), It is the pure Self. Besides this pure Self, the rest of it is *pudgal*. The Soul is not *pudgal*. The Soul does not undergo *puran* or *galan*. ‘It’ is only one eternal element; It is *Chetan*. Now do you want to ask anything else?

Questioner: The *pudgal* is entirely made up of atoms (*anu*), isn’t it?

Dadashri: Actually, with regards to the *pudgal*, when all the six eternal elements come together, [the worldly-interacting self and the other five eternal elements; the original Self is separate by Its inherent nature], that is called *pudgal*. People have considered the *pudgal* to be made up of atoms alone, but if you really look at it, the *pudgal* contains a mixture of all these things [the six eternal elements]. However, people have understood that the *pudgal* is made up of atoms alone, made up only of the eternal element which has a visible form (*roopi tattva*).

Pudgal refers to that which has undergone *puran*, and it continues to undergo *galan*. *Galan* means to discharge and *puran* means to charge. So that is, charge-discharge. ‘We’ are stopping the charging part and only the discharge remains.

This entire body is a combination of the six eternal elements, and what’s more, what is its inherent nature like? It is such that it will disintegrate (*visarjan*). After the six eternal elements come together, what is it called? It is called *pudgal*. And the *pudgal* then continues disintegrating on its own. Therefore, let go of the reins of these five ‘horses’, the five sense organs. They are continuously disintegrating. It is said, “If You want to attain liberation, then let go of the reins. Hand the reins over to *vyavasthit* and You let go of them.” But how can one let go of the reins without realizing

‘Who am I?’ On the contrary, one will say, “I am indeed the five sense organs, I am indeed this one.” Meaning that, I am not only the ‘horses’, but I am the rider as well, I am also the one who falls, I am also the one who becomes spoiled, I myself am everything. That is why by giving *Gnan*, the *Gnani* liberates You [the developing ‘I’] from this. After liberating You, once You let go of the reins, You will immediately realize that this *pudgal* is indeed disintegrating on its own. If we try to stop the beard from growing, it doesn’t stop, does it? Does it stop?

Questioner: No.

Dadashri: Similarly, none of this is such that it will stop. The disintegration keeps happening on its own indeed. One simply expresses the egoism that, ‘I did this, I did this.’ Just as the beard doesn’t stop growing, similarly none of this stops. Everything keeps happening indeed.

Questioner: I am trying to understand this one [phrase]: ‘The combination of the six eternal elements is *purgal* [*pudgal*], [which undergoes] disintegration.’

Dadashri: What this [phrase] is trying to say is that this world has arisen due to the coming together of these six eternal elements. What is the result of this? The answer is, the *purgal* [*pudgal*] that formed undergoes disintegration.

This body has indeed been constantly undergoing disintegration from the moment one was born. In that process, one believes, ‘I am growing up.’ The reply would be, ‘No, it is constantly undergoing disintegration.’ The *purgal* [*pudgal*] may be present in a great amount, but it is undergoing disintegration. Yet, the body appears to be this small. The more the *pudgal*, the smaller the body. So, the little children have more *pudgal*, they have more filled stock of karma. As the child grows up, it empties out.

Questioner: The entire *pudgal* continues to undergo *galan*.

Dadashri: Yes, it takes time to discharge. That is why elephants have less karma and ants have more. The body of an elephant is large, so it has less karma. And ants have a lot of karma.

The entire basement [basis] of this world rests on *puran-galan*.

During Puran, Skandha Form and During Galan, They Revert to Parmanu...

Questioner: When the Soul separates from this *pudgal* [at the time of death], then with which of the other five eternal elements do the anger, pride, deceit and greed merge?

Dadashri: They do not merge with any eternal element. That is indeed the entity the Lord has referred to as *pudgal*.

Questioner: Is that indeed what is referred to as *vishesh parinaam* (a completely new effect that arises as a result of the two eternal elements, the Self and inanimate matter, coming together)?

Dadashri: Yes, *vishesh parinaam*. But they [anger, pride, deceit and greed] are considered to be of the *pudgal*, not of the Soul. The *pudgal* is not an eternal element. That is the understanding those people have given. The *Parmanu* are the eternal element.

Questioner: But Dada, when these *Parmanu* come together and form *skandha* (aggregates of two or more *Parmanu*), the Soul does not come together in that. So should we not refer to those as *pudgal*?

Dadashri: No, they cannot be called *pudgal*. Now, these people refer to them as *pudgal*. The language has

become like that. Otherwise, the only things that can be referred to as *pudgal* are creatures of any sort; meaning trees, plants and other things that are living. For them, other than their Soul, the remaining part is called *pudgal*. Wherever there is a tree, the wood of that tree is called *pudgal*. The tree is also called *pudgal*. Then when it is cut down, the wood is also called *pudgal*.

Questioner: The Soul has left from it. The eternal element of the Soul would not be in it.

Dadashri: The eternal element of the Soul has left from it, but it is due to [the initial presence of] the Soul that the state of these *parmanu* has become like this! Why did the state of the *parmanu* become like this?

In the *pudgal*, the stock that is undergoing *puran* is in the form of *skandha*, and the stock that is undergoing *galan* is natural. While undergoing *puran*, *skandha* are formed, and in *galan*, the *skandha* undergoes *galan* by naturally [through scientific circumstantial evidences] reverting back to the form as *Parmanu*.

Even Electricity Is Considered Pudgal!

The *vibhaavik pudgal* (*pudgal* formed from *parmanu* that have deviated from their inherent nature) is temporary. The *swabhaavik Pudgal* (*Parmanu* in its pure natural form) is permanent. The [*swabhaavik*] *Pudgal* has no dependency on the Soul, it is independent. Not even for a moment has it become dependent. If it were to become dependent even for a moment, then it would become dependent forever. Then the Soul would not let go of it, after it has come under Its control. But neither is the Soul under anyone's control, nor is anyone under the control of the Soul.

Questioner: Can the *Pudgal* be Known? Can the *Pudgal* be controlled?

Dadashri: It can be Known. The *Pudgal* cannot control You, and You cannot control the *Pudgal*. It cannot do anything to You, and You cannot do anything to it. Each one is independent and they are nonviolent towards each other.

Questioner: When blood circulates in the body, does the Soul touch [affect] it or not?

Dadashri: No, they do not have anything to do with each other. This mind and everything else is only of this *pudgal*.

Questioner: This electricity that is there, under which eternal element does it fall? Does it fall under an eternal element or not?

Dadashri: Under the eternal element of inanimate matter.

Questioner: That is the eternal element of *Parmanu*, the one that is immortal?

Dadashri: That [electrical body] is actually a phase (*paryay*) of the *Pudgal Parmanu*. Because you have seen it, have you not? Have you seen it coming and going or not? Does it come and go? It fills and then it empties. Everything that fills and empties is *pudgal*.

Questioner: This electricity never dies. Meaning that, the electricity is continuously there, therefore electricity is an eternal element. It exists forever. Can it be considered an eternal element or not?

Dadashri: No, a phase means that it is a temporary state (*avastha*). It stops, it arises, it stops.

The Difference Between Doing and Being Active...

Questioner: The Self (*Chetan*) has become trapped in

the *pudgal*, so where is It in the *pudgal*, and how much of the *pudgal* does It occupy?

Dadashri: The Self is not trapped at all. ‘It’ has not occupied any part of the *pudgal*. ‘It’ is in Its own division. The *pudgal* is in its own division. They both have their own independent places.

The developing I (*pote*) says, “I am Chandubhai.” He believes that this *pudgal* is what ‘I am’. The doer (*karta*) is the *pudgal*, but he believes, ‘I did it.’ That is why the *pudgal* has adhered to him.

Whose nature is it to do activity? People will say, “It is my nature to do activity! If I were not there, then who would do it? If the *pudgal* is the doer, then why does this bench not do anything? Why does this desk not do anything?” Hey mortal one, those cannot be called *pudgal*.

Questioner: What is being referred to as *pudgal*? The part that is carrying out these activities is indeed the *pudgal* part, is it not?

Dadashri: Everything that is with the *jeev* (embodied soul; living being; relative self) is considered *pudgal*. However, this [desk, bench] cannot be considered *pudgal*. This is actually the inherent nature of *Parmanu*, to decay, to rot. Whereas this [*vibhaavik pudgal*] is in fact *puran-galan*. In whichever way the *puran* was done, that is indeed how it is undergoing *galan*.

Pudgal refers to that which has undergone *puran* and is now worthy of undergoing *galan*. Moreover, the *pudgal* arises once again from that *galan*. Until the Self is realized, the *pudgal* continues to arise from the *galan* and from that *pudgal*, *galan* happens once again. *Puran-galan*, *puran-galan* keeps happening indeed.

This very process has been going on since infinite lifetimes.

‘I know this and I did this,’ is neither a property (*guna*) of the Soul nor of *jada* (inanimate matter). The Soul does indeed Know, but It does not ‘do’ anything. And in fact, *jada* itself does not even have the property of ‘doing’, it has the property of being active (*kriya*). It has the property of being active, however, that is activity that happens naturally (*swabhaavik kriya*), [of its own accord]. Whereas this *pudgal* that has arisen, that is a distorted (*vikrut*), a deformed (*vikaari*) process in itself!

Questioner: Who binds karma? Does the Soul bind karma or does the *pudgal* bind karma?

Dadashri: It is like this, with the belief of ‘I am Chandubhai’ karma is charged, and when You get the realization that ‘I am not Chandubhai’, then karma will no longer be bound.

Questioner: Chandubhai is the *pudgal*, whereas the Self is a different thing. The one doing the karma is the *pudgal*, so then why should they bind the Self?

Dadashri: The belief of the [worldly-interacting] self itself is wrong, that of ‘I am Chandubhai’. Therefore, due to this wrong belief, the karma are bound. The *pudgal* alone does not bind the karma, but it is the wrong belief of the [worldly-interacting] self. The wrong belief is also the *pudgal*; the ego is at work there. If that egoism becomes fractured for You, then it [the binding of karma] will come to an end. It is indeed this egoism that binds karma, and nature releases it. When the time is right, nature releases all the karma, and the egoism suffers it and binds karma [anew]. It suffers the karma and binds karma. That’s it, this is the work of egoism indeed. When there will be no egoism, karma will not be bound.

Questioner: So You are trying to say that the Self binds karma through the *pudgal* and it releases it through the *pudgal*.

Dadashri: It is not like that. The [original] Self does not get involved in this at all. Really speaking, the Self is indeed free, It is independent. This ego binds karma in the presence of the Self, and the ego is also the one that suffers the karma.

Questioner: The ego that is the one suffering the karma, it does so through the medium of the *pudgal*, doesn't it?

Dadashri: Yes, but there is no other way, is there? The ego is also *pudgal* and these karma are also *pudgal*. Both are one and the same, but you can refer to them differently if you want. Who suffered it?

Kashay Is Pudgal...

Questioner: These *kashay* are definitely subject to the *pudgal*, and they give effect through the *pudgal* only, don't they?

Dadashri: They themselves are considered part of the *pudgal*. They are one part of the *pudgal*.

Questioner: Is anger the inherent nature of the *pudgal* or the *prakruti*?

Dadashri: The *prakruti* is indeed the *pudgal*; this entire thing. There is nothing like *Chetan* in the *prakruti* at all; all of that is nothing but *pudgal*.

Questioner: So, are anger, pride, deceit and greed part of the *pudgal*?

Dadashri: All of that is *pudgal* indeed.

Questioner: The effect that is displayed by anger, pride, deceit, and greed, what is the reason for that?

Dadashri: All of that exists as long as there is ignorance of the Self (*agnanta*). Anger, pride, deceit and greed, which

have the inherent nature of increasing and decreasing, are of the *pudgal*. All that which does not increase or decrease is of the Self. If you are feeling angry but don't say anything, you would recognize it, wouldn't you? Of course you would.

Questioner: The *pudgal* has been referred to as the one who caused the puzzle, ignorance of the Self (*agnan*) has not been referred to as the cause of the puzzle.

Dadashri: That itself is the *pudgal*. The *pudgal* is verily ignorance indeed!

Anger, pride, deceit, greed, ego, are all considered *pudgal*. They are *mishratchetan*, but that is still considered *pudgal*.

That which is prone to rising and falling (*udayast*) is all *pudgal*, it is not Yours. Anger, pride, deceit, and greed are all such that they increase and decrease, they are not Yours.

Attachment and Abhorrence Is Bondage

[There is] The pure [*swabhaavik*] *Pudgal*, whereas the relative *pudgal*, namely the *vibhaavik pudgal*, has arisen due to circumstances.

The *swabhaavik Pudgal* is not effective, the *vibhaavik pudgal* is effective.

Questioner: Dada, You said that if there is a cause, then the effect will arise, so did the cause come first or the effect? What came first?

Dadashri: Now that is a question of the intellect!

Questioner: If there is a body, if the *pudgal* exists, then attachment and abhorrence will definitely arise!

Dadashri: Yes, but even if the *pudgal* exists, the *pudgal* is an effect. What you are referring to as *pudgal*,

I am calling that an effect, meaning that, if this effect is there, then this attachment and abhorrence will happen. Just like how causes and effect, effect and causes will indeed continue constantly.

Questioner: How did the first *pudgal* arise? Which is first, the *pudgal* or attachment-abhorrence?

Dadashri: You are going in circles once again! Which would be considered the first bead in this rosary?

The entire worldly life is made up of *pudgal*. But when attachment and abhorrence arise for the *pudgal*, that is called bondage, and when attachment and abhorrence do not arise for the *pudgal*, that is called *mukti* (freedom; liberation from the cycle of birth and death).

Four of the five sense organs are *vitaraag* (absolutely free from attachment) on one side [with regards to one of the two parties involved], whereas the sense of touch makes both parties involved are *raagi* (prone to attachment). And there is the presence of the *mishrachetan*, which is the most harmful of all. If there is *vitaraagata* (a state absolutely free of attachment and abhorrence) in both parties involved, then One can become free. Sexual desire comes under the sense of touch. A beautiful scene and the one seeing it are both *pudgal*. One is *raagi* and the other is *vitaraagi* (absolutely detached). A beautiful song and the one listening to it are both *pudgal*. One is *raagi* and the other is *vitaraagi*. A fragrance and the one smelling it are both *pudgal*. One is *raagi* and the other is *vitaraagi*.

The ‘quick-sand’ like *pudgal* is such that the greater the effort you make to come out of it, the deeper you sink into it.

As long as this *Pudgal* is pure and natural, there is no problem, but if the [overall] effect of the *vibhaavik pudgal* is

Seen, then attachment will not arise. If you were to observe how the food that you eat looks before you eat it and what its state is after you eat it, then you too will not like it.

The Weight of the Pudgal Is the Basis for the Next Life Form

The *Purush* (the Self) and the *prakruti* (the non-Self complex) are both different. The *Purush* is referred to as pure Soul. The *prakruti* is referred to as *pudgal*; its inherent nature is *paudgalik* (made up of *pudgal parmanu*). The pure Soul's inherent nature is that of *Gnan*. There is no *Gnan* in the *pudgal* and there is no *pudgal* in the other [the pure Soul]. Hence, with respect to their own inherent nature, both are completely different indeed. We can separate the copper and the gold from this [item] if we recognize their [individual] inherent natures. This experiment is similar to that.

It is the very same [filled karmic] stock that becomes a woman and a man. If one were to learn just these two things, 'Who is doing all this?' and 'Who am I?' then freedom can be attained. But everyone has become perplexed in the face of this Science. This is something that even those who are very deep thinkers are not able to understand. Even those who have left after renouncing everything are not able to understand this 'hand' [the workings of the *pudgal*].

Whether one becomes a woman or a man, it is all the same *pudgal*. All these metals that exist, they are indeed made of the very same *pudgal*.

Questioner: All of them?

Dadashri: All of them; the very same *pudgal*.

Questioner: But they all have their own independent inherent nature, don't they? What does the Science say?

Dadashri: No, they have all come together based on the evidences. This [metal] came across these evidences, so it became gold. This [metal] came across these evidences, so it became copper. It all depends on the evidences.

Questioner: So fundamentally, it is the same eternal element?

Dadashri: [Yes,] In fact, fundamentally it is the same eternal element. In general, you cannot compare them with this [the original eternal element of *Parmanu*]. All metals and non-metals are fundamentally made up of the same eternal element.

However many gases that exist, like oxygen and hydrogen, are all made up of the eternal element of inanimate matter. There is nothing else. These are all the ‘goods’ of the same eternal element. However many colors there are, they are all of the same eternal element.

These clouds are of two types. All the elders here know that although it has become cloudy, these are warm clouds. So the weather won’t be cool. On the contrary, it will be hot and humid even at midnight. And on some days, when it becomes cloudy at midday, they [the elders] will say that they are cool clouds. So, the weather will feel cool. Therefore, there are all kinds of *parmanu*. When two [clouds] come together and bang into each other, thunder ensues. Look, it even sets people straight! That person will suddenly wake up.

Questioner: Do atom bombs and hydrogen bombs go off due to friction only?

Dadashri: However many bombs there are, they are all of the eternal element of inanimate matter. This entire relative world (*vyavahaar*) of ours is of the eternal element of inanimate matter! What you eat is [made up of] inanimate

matter. All of this is nothing but the eternal element of inanimate matter. You simply [think that you] walk, you move about. This wind that blows from here, it blows the corrugated roofs off and sends them a mile from here. Hey, even the corrugated roofs blew off? The answer is, 'Yes, even the corrugated roofs blew off.' Don't they blow off? That is the *pudgal* indeed. The *pudgal* is managed by 'this one' [*vyavasthit*]. Otherwise, where does wheat actually grow and whom does it end up going to over here? Does it come 'walking' [moving along] all the way from Haryana [a state in India]? Are *rotlis* (Indian flatbread) made at your home too? Look, the wheat is 'walking', the millet is 'walking', everything is 'walking'. Is it 'walking' or not? It is the eternal elements that are moving them along.

Just as the *paarinaamik bhaav* (resultant state) of metals is different from non-metals, the *paarinaamik bhaav* of the Self is completely different from that of the non-Self. The *paarinaamik bhaav* of the non-Self will continue getting heavier whereas the *paarinaamik bhaav* of the Self is that it gets lighter. What is this 'load' [weight] due to? The Self does not have weight, but the causal body that goes with the Self is in the form of *parmanu*, that definitely has weight, doesn't it?

Now, the inherent nature of the *pudgal* is to descend (*adhogami*). How does the *pudgal's* inherent nature become prone to descend even further? The answer is, it is neither based on the thickness of the body nor on the heaviness of the body, but it is based on how big the ego is and how long and wide it is. Someone may be skinny like me but may have an ego as big as the world. And another may be strong like this, weighing two hundred and fifty kilograms, but he may not have much of an ego. Even though he is heavy, he does not sink.

Ego is weight. The very meaning of ego is weight and

to descend. Gradually, as the strength of this one [the ego] increases, one descends, one descends towards a lower life-form (*adhogati*). Whereas the inherent nature of the Self is to gradually ascend towards a higher life-form (*urdhvagati*); but as the weight of this *pudgal* gets added on, it pulls the Self down.

Questioner: The *pudgal* takes It down, doesn't it!

Dadashri: The 'weighty' [heavy] *pudgal* gets added on. How is it that the weighty *pudgal* gets added on? It is a *pudgal* comprising of demerit karma. All that is considered weighty. Even the one comprising of merit karma is considered weighty, but it is less weighty.

It brings one down. As the demerit karma increases, one tends to descend. As the demerit karma starts to decrease, one keeps ascending. As the merit karma increases, one tends to ascend. Then, when both, merit and demerit karma, come to an end, One is considered to have completed the upward journey.

Questioner: Yes, that is correct. When both come to an end, it is over.

Dadashri: Yes, as long as he is engaged in demerit karma, he will descend. Is there engagement in demerit karma right now?

Questioner: Dada, that is indeed the only thing that is going on!

Dadashri: Then the result of that will indeed be in accordance to that, won't it?

Questioner: One will then descend to a lower life-form.

Dadashri: Is that something you have to go ask a policeman?

What Is the Pudgal Dependent On?

Questioner: The suffering of karma that comes, that is impartial, isn't it? And it is also dependent on *vyavasthit*, isn't it?

Dadashri: Yes, it is dependent on *vyavasthit*. The authority (*satta*) of the *pudgal* is also subject to *vyavasthit*. The *pudgal* does not have the independent authority.

Questioner: The *pudgal* does have authority, does it not?

Dadashri: The *pudgal* does not have any authority at all; it is subject to *vyavasthit*.

Questioner: Then nothing like karma remains, does it?

Dadashri: That is true. There is no such thing as karma.

Questioner: Then even merit and demerit karma do not exist, right?

Dadashri: Karma exists due to the false attribution of the belief 'I am the doer', and because of that, there is merit and demerit karma. If the sense of doership leaves, then karma also leave.

Questioner: How long does the *pudgal's parsatta* (authority over the non-Self) last?

Dadashri: The *pudgal's*? For as long as you are within the boundary of this form [as the non-Self]. If You are within Your own boundary, then the authority of the *pudgal* remains outside that boundary. If You go outside Your boundary, into the foreign, all that is subject to the authority of the *pudgal*. There it will catch you [and say] "Why have you come into my boundary?"

It is possible for all karma to dissolve here, but one has to realize his [true] Self.

Questioner: All these *pudgal* that are there, who are they dependent on?

Dadashri: On the one who is experiencing restlessness (*ajampo*). Where is there any dependency for the One who is not experiencing restlessness?

Questioner: That is true, but who are all of these dependent on?

Dadashri: In the inherently natural state as the Self (*Swabhaav dasha*), One is independent (*Swadhin*); One is dependent on the Self alone. And in the unnatural state (*vibhaav dasha*), one is dependent on scientific circumstantial evidences.

The *pudgal* itself is not the one wielding the authority; the Self is wielding the authority. Speech is not dependent on the Self. That is why ‘we’ refer to it as being dependent on another entity (*paradhin*). What ‘we’ mean to say is that it is subject to *vyavasthit*.

That Is the Right Conduct as the Self...

No one can stop the effects of the *pudgal*. The *Gnani* has made a seat for You, seated You in it, given You *Gnan* and said that You will not face any obstacles.

The body is an effect of the *pudgal* whereas within, the effect as the Self (*Swaparinaam*) prevails. The world is entirely an effect of the *pudgal*.

Anger, joy, sorrow, everything has been filled in this body, but when the Self does not become engrossed in them and Knows every circumstance of the *pudgal* to be an effect of the non-Self (*parparinaam*), that is known as *samyak Charitra* (the right Conduct as the Self).

Questioner: ‘You’ have given a very nice analogy, that the water in a river is always flowing at every moment.

Dadashri: Just like the river, the unfolding of karma is flowing continuously. It is nothing else but the unfolding of karma, and what is this unfolding [of karma] considered? It is an effect. The unfolding [of karma] is considered an effect. A river is indeed flowing. It is not a cause; it is an effect. Therefore, the effect and the Self have nothing to do with each other. That which is not involved in the causes and the effects is the Self. The causes and the effects are all of the *pudgal*.

Sarjan (the sowing of causes; creation) is in your [the ego’s] control. *Visarjan* (giving off the effects of causes sown; disintegration) is under the control of the *pudgal* [*vyavasthit* in this case]. Therefore, whatever causes you sow, sow them correctly. The *pudgal* will not refrain from giving the effects of whatever causes you have sown.

Don’t think about the effects, they are not under Your [the Self’s] control. [To prevail as the] Knower-Seer (*Gnata-Drashta*) is Your effect and to bring about continuous change is an effect of the *pudgal*. What is the use of interfering in matters where You have no control? What would happen if a clerk were to sign on behalf of the collector? Hey, the clerk would be afraid all day long.

Engrossed in the Non-Self or Dwelling as the Self?

This world is characterized by engrossment in the temporary states of the non-Self complex (*paudgalik ramanata*)! If one worships the Self even for a moment, he will definitely attain liberation. To remain engrossed in the temporary states (*avastha*) is referred to as worldly life. To remain engrossed in the temporary states of the non-Self complex is *pudgal ramanata*. ‘I am Chandubhai, I am a lawyer, I am his maternal uncle, I am his father-in-law, I

am his paternal uncle.’ This continues all day long! To keep claiming, “If you do this in business, you will profit, if you do that in business, you will incur a loss,” that is all *pudgal ramanata*. Just as worldly people claim, “I earned money this way, and I progressed that way and I incurred this loss, and this and that,” there is this commotion all day long! When one keeps claiming things about himself like, “I have a habit of waking up early in the morning. As soon as I get up in the morning, I have to have a cup of tea in bed. Then the second cup of tea [with breakfast]...”, Know that this is *pudgal ramanata*. There is nothing but engrossment in whichever temporary state that arises; engrossment in the temporary state of sleeping, engrossment in the temporary state of dreaming. In the waking state, when he sits down to drink tea, he becomes engrossed in that. When he goes to his business, then he becomes engrossed in the business. Even foreigners [not Indians] remain engrossed [because they have a *prakruti* that is natural and spontaneous]. Whereas these people [Indians] are not even engrossed. When they are at home, they think of the business. They are engrossed in the business whilst eating. While eating, their *chit* is engrossed in the business. That is how much perversity we [Indians] have! It is called perversity, and the One who remains engrossed in the Self attains liberation.

The food is made up of *pudgal*, the drink is made up of *pudgal* and the engrossment is in the *pudgal*. Everyone in this world has only these three things. They have been given many names. There is a limit with regard to food and drink, but the engrossment is unlimited. The entire world is engrossed in the *pudgal*!

There is *pudgal ramanata*, *praakrut ramanata* (engrossment in the temporary states of the non-Self complex) and there is only this one that is Ours, *Atma ramanata* (dwelling as the Self). Dwelling only in One’s

own state as the Self. This *pudgal ramanata* gives rise to worldly life whereas liberation is attained through *Atma ramanata*.

To become free of the *pudgal* is called *virti*.

Until You acquired this *Gnan*, you were ‘being entertained by’ [engrossed in] nothing but the *pudgal*. ‘I am Chandubhai and all this is mine. I am her husband and I am his father and I am his maternal uncle.’ Even the scriptures are considered *pudgal*. The ascetics and monks keep ‘being entertained by’ the scriptures, which are also considered ‘toys’ made up of *pudgal*. As long as this is going on, *Atma ramanata* will not arise. *Atma ramanata* happens after One ‘tastes’ [experiences; realizes] the Self. And *pudgal ramanata* is verily known as worldly life. There will be no end to it. No matter who you are [in the relative], what does that have to do with God [the Self]? If you were to ask the Lord, “What is this person engrossed in?” the Lord would say, “He is engrossed in the *pudgal*.” You say, “Sir, he has knowledge of all the scriptures.” [The Lord would say,] “We have no problem with that. He will get the fruits of that knowledge. But what is he engrossed in?” The answer is, “He is engrossed in the *pudgal*.” So ascetics and monks are ‘toying with’ the scriptures, then they are also ‘toying with’ the rosary. Is the rosary animate (*chetan*)? The rosary beads are made of wood. So put a stop to it and end that chapter.

Moreover, people are reading these books [the scriptures] due to societal influence. The scriptures too are *pudgal*. They are one of the many [spiritual] tools (*sadhan*). All the tools are *pudgal*. One has to attain the Self through the tools of the *pudgal*. However, those [the scriptures] are just a tool. And as far as tools are concerned, once the work has been accomplished through that tool, it should be put aside. Tools are not meant [to be used] forever. Once you have attained your goal, you should let go of the tools.

Instead, one keeps enjoying using the tools all the time. Is this appropriate? Tools are meant to be used to attain the goal. On the contrary, the tools themselves have become the cause of bondage! The tools that were meant to free you, have instead bound you. Does this happen or not? Once you have finished using the tongs, you should set them aside.

If someone is doing something, you cannot tell them, “Do not do this.” This is because everyone’s *pudgal* is different. You have no right whatsoever to say anything. Yes, you do have the right to ask them this much, “Are you dwelling as the Self or engrossed in the *pudgal*?” You can ask them that. If they say, “I am dwelling as the Self” then that is fine. Dwelling as the pure Soul is the main thing. Up until now, there was this engrossment in the *pudgal*. All this is indeed considered *pudgal*, right! Whatever form you call it, whether you call it this form or that form, but in every form, it is all nothing but *pudgal*. All those who are on the path which uses tools, they are all engrossed in the non-Self!

Questioner: So, in whichever way the *pudgal* was charged...

Dadashri: That is exactly how the *galan* (discharge) occurs. You had multiplied by seventeen and now you are wondering why you can’t divide by three? Hey, if you divide it by the same amount that you had multiplied it by, only then will there be no remainder.

Questioner: But these activities (*kriya*) are not becoming nil, are they? You are saying that the *pudgal* is doing the activities, so now in order to make them nil, will we have to divide them again in the same way?

Dadashri: The *pudgal* is indeed doing all the work in that way. But this one [the relative self] interferes by saying, “Why are you dividing it by 17? Divide it by 3 or by 5.”

Questioner: Otherwise, was it going to become nil by itself?

Dadashri: Yes, it gets cleared on its own.

Questioner: But this one is multiplying it or dividing it, so there is some remainder.

Dadashri: When these people are interfering, they are bound to bring 'clouds' [veils of ignorance] over themselves. They keep on bringing 'clouds', all twelve months of the year. In fact, where there is no interference, that much is good. Otherwise, these people keep interfering in everything and anything. And for You [after attaining *Gnan*], this interference is not there, so there is peace of mind.

No One Dies or Lives!

Questioner: So if the awareness is neither of the *pudgal* nor of the Self, then whose awareness is it considered?

Dadashri: It is definitely of the *pudgal*. It is this *pudgal* that fights, the *pudgal* does *atikraman* (aggression towards other living beings through the mind, speech or body), the *pudgal* does *kraman* (activity of the mind, speech and body that does not hurt anyone), the *pudgal* gets married, the *pudgal* becomes a widow, the *pudgal* dies, the *pudgal* takes birth. But this cannot be spoken outside. It can be spoken here [in *satsang*]. This point is contextual. Outside [in worldly life; in the relative], 'we' have to speak just the way you do that, 'The soul takes birth and the soul dies.'

Questioner: How does the *pudgal* do *atikraman*?

Dadashri: It is like this, the *pudgal* does not do *atikraman* alone. This world itself is being run by the *pudgal*. The wars are indeed being waged by the *pudgal*. The *pudgal* is running all of this. How can others understand the language of the *Gnanis*? The *Gnanis* speak after Seeing, whereas others have to bring it into their conviction (*pratiti*).

Questioner: Whatever is happening to the *pudgal* is happening based on *vyavasthit*, but how can it do *atikraman*?

Dadashri: It can do *kraman* and it can also do *atikraman*. It is indeed the one doing everything, isn't it?

Questioner: It can only happen if *Chetan* mixes with the *Pudgal*, right?

Dadashri: That verily is called the *pudgal*. 'We' tend to refer to these *Pudgal Parmanu* as *Pudgal*; that is all. They are actually just *Parmanu*. But the Lord has referred to the *mishrachetan* as *pudgal*. What is *pudgal*? It is *mishrachetan*, the one that has been filled with the intent of the self (*chaitanyabhaav*). The *puran* that occurred undergoes *galan* in the next life. Once again, it gets charged through *puran* and discharges through *galan*. And *atikraman* is *galan*. However, if that *atikraman* happened through the self [the one who believes 'I am doing this, this is happening to me'; *mishrachetan*], then it is *puran*. If it has been done with a sense of doership, then it is *puran*. If it has been done in a state free of doership, then it is *galan*.

Questioner: Dada, if this Chandubhai does it, then he does not have any attachment or anything else, so then what are *atikraman* and *pratikraman* to him?

Dadashri: Attachment and all that actually belongs to Chandubhai [the *bavo*; the internal one with wrong beliefs and anger, pride, deceit and greed; the one with the mind, intellect, *chit* and ego].

That is why 'we' have said over here, 'In the language of the *Gnanis*, no one lives or dies.' That is what is said here, isn't it? 'No one lives or dies in the language of the *Gnanis*. It is the *pratishthit atma* (charging relative self) who lives, due to *bhrantiras* (the belief that perpetuates the illusion that 'I am Chandubhai, this is mine, and I am the doer').'

Hey, no one is at fault whatsoever! No one appears to be at fault to 'us'. No one is at fault at all. It is because of the divisive form (*bhed swaroop*) that one is deemed to be at fault. It is due to the intellect that causes divisiveness (*bhed buddhi*) that others appear to be at fault.

The one for whom the divisive intellect leaves, for him, the perspective of oneness arises. With that, there is nothing like seeing someone at fault, there is only pure love.

Questioner: What we eat is *pudgal* and what we drink is *pudgal*. Is all of that *pudgal*?

Dadashri: All of that is *pudgal*.

Questioner: So then is this body also *pudgal*? This medicine that we take, is that all *pudgal*?

Dadashri: *Pudgal*.

Questioner: So does the *pudgal* help the *pudgal*?

Dadashri: Yes. When one *pudgal* collides with another *pudgal*, then the entire *pudgal* gets demolished. The *pudgal* helps and it also wreaks havoc. The Self is not like that.

Questioner: 'It' is something completely different.

Dadashri: In fact, people refer to the *pudgal* as the Self. That is the only problem, really.

Questioner: Well, this is just the *pudgal* but it is really something. This *pudgal* can cause a lot of harm to another *pudgal*. The *pudgal* is also the one who wreaks havoc.

Dadashri: It does all kinds of things! Then again, it brings about peace too. It gives judgement and it also becomes the accused, it is also the lawyer.

The *pudgal* is the one who makes one feel hungry and the *pudgal* is the one who satisfies the hunger. The *pudgal* is

also the one who ripens everything to fulfil the hunger. It is also the *pudgal* that cooks [the food], it is also the *pudgal* that sells [the food], and it is also the *pudgal* that eats [the food]. It is all a ‘play’ of the *pudgal*. In that, the *hupanu* (the prevalence of the I) or saying, ‘I am the doer’ is an illusion (*bhranti*). This entrapment is due to one becoming engrossed [in the *pudgal*]. We may say, “This belief (*bhaav*) is wrong. Come out of it.” But how can people come out of it? Without a *Gnani*, one cannot come out of it. One needs a guide who knows the path, doesn’t he? And one also needs Self-realization. Without Self-realization, one cannot come out of it. That is indeed why the entire world has also become trapped. What an entrapment!!

The worries and quarrels that are happening, are also happening to the *pudgal*, they are not happening to the Self.

Questioner: The Self has become trapped. Does It want to become free now?

Dadashri: Actually, It is free indeed. But once that realization arises, then It can become completely free. ‘You’ have become free now, have You not?

It is all a ‘play’ of the *pudgal*! In the language of the *Gnanis*, no one dies at all, and in worldly terms, everyone dies. In [a state of] illusion, this is how it appears.

An illusion is akin to seeing two lights [instead of one], when pressure is placed on the eye with the hand like this. Is that seen or not? Hey, there aren’t two, there is only one. But the person will say, “There are certainly two.” If we say, “There is one,” and he doesn’t agree with us, then the moment we pull away his hand [from his eye], he will immediately see only one.

Questioner: Do the *Gnanis* also have to consume the *pudgal* (food; medicine) for the *pudgal* (the body) as long as this *pudgal* exists?

Dadashri: What can even the *Gnanis* do? The *Gnanis* too have no choice; no one has a choice.

Questioner: So then, if this *pudgal* can become better by consuming that which has arisen from within it, then what is wrong with making use of that?

Dadashri: But the control is not in your hands. It has its own *dravya-kshetra-kaal-bhaav* (physical matter or evidences, location, time and intent). So that will not work. When the time is right, people will say, “Who caused you to have a cough?” The answer is, ‘The *pudgal* caused the cough.’ “Who will cure it?” The answer is, ‘The *pudgal* will cure it.’ “Who is unhappy?” The answer is, ‘The *pudgal* is.’ But one does not understand that, does he! When he has divisiveness due to differences of opinion (*matbhed*) with his wife, they both become unhappy. Moreover, they are not able to sleep at night.

The *pudgal* is colliding with [another] *pudgal*. The *Chetan* (Self) never collides with [another] *Chetan*.

The Arithmetic of the Body...

There are four things in the world. The addition and subtraction are occurring on their own indeed, because that is the inherent nature of the *pudgal*. The multiplication and division are done by the developing I (*pote*; the worldly-interacting self), which leaves a remainder. Oh mortal one, divide it such that there is no remainder, then it will be solved.

The addition and subtraction are of the *pudgal*. The multiplication and division are of the [worldly-interacting] self. With attachment there is multiplication, with abhorrence it gets divided. To become elevated is multiplication, to become depressed is division, and when one gets in bed at night and makes ‘plans’ [fantasizes], that is multiplication.

I first started with the division; once the division was done in such a way that no remainder was left, then it came to an end. The multiplication and division were never of the *pudgal*; they are of the [worldly-interacting] self alone. Now, when you say, “This is not right, this is not how it should be,” the multiplication of the *vishrasa* (pure phase *Parmanu*) happens, which is *prayogsa* (the charged phase of *parmanu*). From *prayogsa*, they then [in the next life,] become *mishrasa* (charged *parmanu* waiting to give effect). From *mishrasa*, they once again revert to *vishrasa*. The causal *parmanu* are *prayogsa*, the effective *parmanu* are *mishrasa*. Subsequently, after giving off the effect, the process of them reverting to *vishrasa* goes on constantly. However, if the *parmanu* stop becoming *prayogsa*, it means that there will be no *mishrasa* arising, so everything will come to an end.

One believes the body to be his own. As one has *aaropit bhaav* (the false attribution of the belief that ‘I am Chandubhai’), the world is not seen as it really is. That is why one does the multiplication and then keeps doing the division. The *Pudgal Parmanu* are natural (*swabhaavik*), but the state of the self is unnatural (*vibhaavik*). Hence multiplication and division are the inherent nature of the illusory self. The seed of multiplication is actually encompassed within the division, and the seed of division is encompassed within the multiplication. That is what ‘we’ refer to as disorder. In this world, there are only four things: addition, subtraction, multiplication and division. The majority of living beings are under illusion. They are doing nothing else but multiplying. When you multiply two numbers and the result is not agreeable, what is the reason for that? This entire world is filled with worldly happiness. And when you do not experience happiness, then wouldn’t you understand that there must be some mistake that still remains?

The circumstances begin to add up early in the morning. 'We' do not have beggary for anything, yet in worldly interaction, 'we' were made to do a beggarly deed [multiplication] and 'we' told this young girl, "Please bring a sweater." Asking for it was multiplication and wearing it was addition. It is natural for subtraction of this addition to take place. That is why, 'we' now feel hot. So, to feel like taking the sweater off is division. Then, taking off the sweater means the subtraction took place. The subtraction occurred when the circumstantial evidences came together, and that is when 'we' took the sweater off.

People here in India as well as abroad state, "Wouldn't everyone here also know how to do the multiplication, division, addition and subtraction?" Everyone would definitely know. There are only these four things in this world, there is no fifth thing whatsoever. All the other infinite things that you can see, have arisen out of these four things only. Instead, people keep on scaring others [by saying,] "Don't cheat. Don't steal!" "Oh mortal one, who is the one saying this? And who is the doer?" Understand the nature of these four things. The entire world is doing division. They just keep adding zeros and then after subtracting, they bring down the value to bring about no remainder, but to no avail. 'Our' division is actually such that there is no remainder anymore. 'We' no longer have to add zeros or bring down anything after subtracting.

Say you go to the Himalayas and it is snowing there. As you are walking along, you see a pile of snow that looks like Lord Buddha. In another place, you see a pile of snow that looks like a temple of Lord Mahadev [Shiva]. And in a third place, you see a pile of snow that looks like a wash basin. Doesn't the snow fall equally everywhere? When the snow fell at night, that was addition and once the sun rises in the morning, everything starts to melt, that is subtraction.

Now upon seeing the statue of Lord Buddha, when one yells with excitement, “Hey, look a statue of Lord Buddha!” One keeps doing the multiplication, moreover, one tells others, “Go look over there, there is a statue of Lord Buddha.” However, by the time people get there to see it, it has melted. At that time, the intent changes within, that is akin to division happening. ‘Our’ division leaves no remainder. When it is cleared with equanimity, it is considered division with no remainder.

Just look, he has a Jain [a person whose religion is Jainism] *pudgal*, whereas this one is a Vaishnav [a member of a Hindu sect holding Vishnu or Lord Krishna to be the supreme being, generally seeking salvation through devotional worship of the God or His avatars] *pudgal*. Moreover, all these [*pudgals*] are such that they raise objections. The Lord told a person, “This *pudgal* is obstructing you.” Therefore, one should not raise objections. No matter where the *Gnani* goes to do *darshan* (devotional viewing of an idol in a temple), you should not raise any objection to that. That is because, He has only one method, that of *vitaraagata* (absolute detachment). ‘He’ is not partial towards anyone whatsoever. ‘He’ has only one method, to balance it out by dividing that which has been multiplied, or by multiplying that which has been divided. ‘He’ would either multiply or divide as required, meaning that He makes them balance each other out, He makes them equal. Whereas, what does the world like? They like multiplication alone. They will ask, “Why did you divide?” While the work of the *Gnani Purush* is to make it equal; *vitaraagata*!

Jada (inanimate matter) is the kind of geometry that it gets solved in its own theorem, so won’t this theorem of yours also be solved? *Jada* is such that, when *vyavasthit* leaves you with something disagreeable, it does so after giving you knowledge, and when *vyavasthit* leaves you with something

agreeable, it does so after making you derive enjoyment from it. We are in fact benefitting in both contexts.

The organizing is of the *Pudgal*, and the *karamat* (craftsmanship) is also of the *Pudgal*, so then why are you interfering in it? What is the need to interfere in that? If you interfere (*dakho*), then the effects of that interference (*dakhal*) will undoubtedly arise. If the organizing [role] was yours, only then would your opinion be of use. Therefore, in this, a solution will come about only if the opinion is destroyed.

The Pudgal Eats Pudgal...

On the *Kramik* path they tell you, “Renounce this, renounce that.” The question arises, ‘Hey, why are you making everyone renounce everything?’ When the *pudgal* is eating *pudgal*, why are you interfering in that?’ The Reality is different.

Questioner: That is correct.

Dadashri: It is the *pudgal* that eats *pudgal*; the Self does not eat.

If a child comes across some outlaws who cut off the ears and nose and make a curry out of that, then what would happen? What effect would arise? They are making a curry of the *pudgal*, not of the Self, are they?

When it is the *pudgal* that eats *pudgal*, how does it oblige or not oblige the Self?

The people who have not realized [the Self], believe that from wherever they cut the ‘cantaloupe’ [the *pudgal*, the body, a fruit, something to be consumed], they are indeed cutting the Self, and those who Know the Self, go ahead and cut the cantaloupe from wherever they please. If they want to mash it, they mash it, but [they Know that]

the Self will not be cut. The entire world is nothing but a ‘cantaloupe’. Even the celestial beings become ‘consumed’ [as objects of enjoyment]. The female celestial beings get ‘consumed’. Some are intelligent, some are not so intelligent, and some don’t have any intellect. They are all nothing but ‘cantaloupes’!

As You have realized the pure Soul, cut the cantaloupe with a knife from wherever you want to, after doing a prayer (*vidhi*) whereby the God within the cantaloupe is made to sit outside. The one cutting is a ‘cantaloupe’ and the one being cut is also a ‘cantaloupe’.

The *pudgal* is the one who eats and the developing I is simply expressing the egoism of “I ate.” He has no idea at all that it is actually another entity. He takes someone else’s pain onto himself.

If some suffocation arises or if something causes an obstruction, then he will get constipation. All of that is nothing but the *pudgal*. Even sickness is related to the *pudgal*. ‘See’ the *pudgal*, do not become one with the *pudgal*; See what is happening. But how can one See unless his *moha* (illusory attachment) decreases? As long as the *moha* does not break, the illusion will not dispel. When only a certain type of *moha* remains, that is when he will meet ‘us’. ‘We’ then remove that *moha* for him. Once ‘we’ annihilate his *moha* for him, He will be able to See. Unless the *moha* is annihilated, *Gnan* can never arise! For how many days can one have the feeling of *vairaag* (dispassion for worldly life)? *Vairaag* does not last.

Questioner: Does the *pudgal* have energy [to control]?

Dadashri: The inherent nature of the *pudgal* is *puran-galan*. If we say that the energy of this speech is under the control of the *pudgal*, but well, it is indeed the *pudgal* that does everything. When hunger arises, does the body do

anything? When one wants to go to the toilet, can he [the *pudgal*; the ego; the developing I] exercise control over the *pudgal*? [Hence] The authority is not of the *pudgal*, but its inherent nature is that of *puran-galan*.

Questioner: I did not understand that properly. Are you referring to its inherent nature of constantly undergoing change?

Dadashri: The entire world definitely keeps undergoing change.

Questioner: Is the inherent nature of one *pudgal* the same for every *pudgal*?

Dadashri: Yes, the inherent nature of every *pudgal* is the same. To feel hungry, to feel thirsty, to have feelings, to feel tired, to become white, to become black, to become yellow.

Questioner: Yes, that is correct.

Dadashri: The inherent nature that one *pudgal* has, is the same inherent nature that every *pudgal* has. It is the same inherent nature in all cases.

If the *pudgal* was in control, without *vyavasthit* [in the picture], then no one would get hungry, but that is not the case. The *pudgal* is certainly working within its own inherent nature.

Questioner: I cannot maintain control when I eat.

Dadashri: To keep eating uncontrollably is the inherent nature of the *pudgal*. It is the *pudgal* [the *parmanu* within] that is pulling the *pudgal* [the food item]. If five hundred people were to sit down to eat right now, and if you were to tell a man who has etiquette to sit down to eat, he would decline the offer. But if he does sit down to eat, and it is taking time for the rice to be served, then he will

keep dipping his hand in [tasting] the lentil soup or in the vegetables. Because that is the inherent nature of the *pudgal*.

Although it is the *pudgal* that is asking [for the food], yet one falsely claims, “I asked.” Although he doesn’t know that, but upon checking, he indeed feels, ‘There is no one else in this who is asking.’ What would one feel if he were to check that?

Questioner: He would not find anyone else.

Dadashri: “There is certainly no one else, is there? I am the only one,” he will say. The *pudgal* is indeed the one asking for all this.

Questioner: Food, water, everything?

Dadashri: Everything, the *pudgal* is also the one asking to take a bath. The *pudgal* is also the one asking to brush the teeth.

The body is the eater. The eater does not Know and the Knower does not eat. The doer of the activity is not the Self (*partattva*) and the Knower is the Self (*Swatattva*)! The one who is robbing and the one who is being robbed are both the non-Self (*anatma*).

Questioner: No one has ever become satisfied through the *pudgal*.

Dadashri: That is indeed why no one has ever become satisfied. Even in the case of the *pudgal*, it will certainly remain beggarly to some extent! So then what would be wrong in calling it a beggar right from the beginning? At least then it will get settled once and for all, at least it will come to an end!

Life after life, you have been contemptuous towards the *pudgal*, that is indeed what is obstructing you. There is no such thing in this world that you cannot receive whilst

sitting in one place, that is what the grandeur of the Self is like!

The *karamat* (craftsmanship) of the *pudgal* is such that whichever thing you contemptuously reject, you will never come across it again. You may get it in this life, but not in the next life.

In worldly terms, people refer to things as being good or bad, but in the language of the Lord, they are considered the same, ‘An eternal element is an eternal element.’ The *Pudgal* [*Parmanu*] is in its inherent nature and the Self is in Its inherent nature.

What is the inherent nature of the *Pudgal* like? To come together and to disperse, to come together and to disperse. At that time, people will say, “It has all dispersed completely.” The *Pudgal* does not have any preference that it should disperse. It simply disperses and comes together, disperses and comes together.

If you boil this rice, it will become cooked. So people will say, “This is cooked rice, but that rice is still raw.” Hence, they keep getting agitated and keep interfering. But it is in fact due to the habit that had been formed previously [that one says], “This is good and this is bad. If this happens then it is good and if this happens then it is bad.” There is nothing like good or bad in the *Pudgal*. The *Pudgal* is indeed in its inherent nature.

The *Pudgal* will not let go of its inherent nature. The Self (*Chetan*) will not let go of Its inherent nature. The Self remains in Its own inherent nature whilst this one [the ego] interferes, ‘This is mine and that is mine. This is mine and that is also mine. And the woman whom I married and brought home is also mine.’ Just look at the externally induced suffering one has invited!

Questioner: Dada, nowadays this has become more prevalent, this has become excessively prevalent.

Dadashri: It is more; right now, the ‘my-ness’ (*mamatva*) has reached its peak. Therefore, the beating that one suffers is also in line with that! You are someone who would sit with those who have exactness in their worldly interactions, whereas this crowd that you are interacting with is indeed the company of those who do not have exactness in their worldly interactions!

Even a Religious Pudgal Can Become a Spiritual Roadblock!

Questioner: When we do something on the ‘ornamental path’ [in religion], we feel a type of self-satisfaction.

Dadashri: It is illusory satisfaction and peace of some sort prevails. Just like how a mountain in some areas appears to be very scenic, it is naturally ‘ornamental’ [attractive]. There, you feel, ‘It looks so beautiful! What a scenic atmosphere!’ In this way, some atmospheres feel ‘ornamental’. That is all *paudgalik masti*, the ‘play’ of the *pudgal*. All the paths are ‘ornamental’. Not only do people like them but they are also completely contradictory. [One will think,], ‘Until now I was travelling North, so why am I now travelling South?’ The answer is, ‘You have to go in whichever direction the road leads you.’ What is the point of that? Who has shown such a path that takes you North and then takes you South? Even if you take a different road that is heading North, it may turn to the Northeast. Not completely East, but Northeast. But it certainly wouldn’t turn towards the Southeast! So complete awareness is needed, is it not?

Questioner: That is all a ‘play’ of the *pudgal*, is it not?

Dadashri: It is all a ‘play’ of the *pudgal*. The

enjoyment that worldly people are indulging in is a ‘play’ of the *pudgal*.

Questioner: Dada, worldly life increases due to this ‘play’ of the *pudgal*, doesn’t it?

Dadashri: Not only does worldly life increase, it becomes endless.

Questioner: If it becomes endless, then it’s like a noose around the neck. He thinks he is doing something, but instead, he now has a noose around his neck!

Dadashri: He suffers a beating due to being in a state of gross unawareness of the Self!

Questioner: In Krupaludev’s book, it says, “With a decrease in the belief that ‘I am a Jain’ (Jain *pudgal bhaav*), the awareness of ‘I am pure Soul’ (*Atma dhyan*) will come into effect.” Why does He say that? ‘He’ is saying it exactly. The Jains say that if the *pudgal bhaav* decreases, then...

Dadashri: ‘He’ is not saying that. When the karma of ‘I am a Jain, I am a Jain’ leaves, that is when the awareness of ‘I am pure Soul’ will come into effect.

Questioner: To have the belief that ‘I am a Jain,’ is that the Jain *pudgal bhaav*?

Dadashri: Yes. That indeed is the disease, which is why the karma adhered to him! The religion of the *vitaraag* (absolutely detached) Lords has no karma; it is the Real religion. Whereas this is the Jain religion. The Jain religion is a relative religion. Each and every sentence written by Krupaludev is worth reading. Each and every sentence is worth understanding.

Even *murtis* (physical representation; idols) are something that have been developed. The Lord has mentioned four *nikshep* (aspects to understand something in

exactness and in the relevant context). One is *naam nikshep* (identifying someone based on the name given), then there is *sthapna nikshep* (identifying someone based on a physical representation in the form of an idol). Then there is *dravya nikshep*. *Dravya nikshep* refers to [identifying someone based on] whatever karmic stock one has filled in. A Jain would have filled the karmic stock of a Jain; he would keep doing ritualistic practices such as *pratikraman* and *samayik*. Whereas a Vaishnav would keep bathing the idol [of Lord Krishna]. Whatever karmic stock one has filled is what keeps coming out. A Jain would be prevailing as a Jain *pudgal*. A Vaishnav would be prevailing as a Vaishnav *pudgal*. When that *pudgal* will empty out completely for him, he will become free from its bondage, that is when a solution will come about. As long as that *pudgal* is there, a new *pudgal* will arise. As the old one discharges, a new one is being bound at the same time, new karma are being charged.

For a Vaishnav, the Vaishnav *pudgal* will not let him attain *moksha*, and for a Jain, the Jain *pudgal* will not let him attain *moksha*.

Questioner: What is a Jain *pudgal* and a Vaishnav *pudgal*?

Dadashri: It is whomever he has worshipped; whatever worshipping he has done, it is indeed of the *pudgal* only, isn't it! He went to do *darshan* [at the temple], he went to bow down to the *maharaj* (spiritual teacher); all of that is worship of the *pudgal* only, isn't it? What does the Self have to do with that? One is bound to pick up the 'rust' of whatever one becomes involved in. But these are all steps. In a Jain *pudgal*, the discharge of worshipping the celestial goddess (*mataji*) is not liked. In this one [the Vaishnav *pudgal*], there is worship of the celestial goddess and many other things. In all of this, it is nothing but the *pudgal* indeed! There are all kinds of religious sects.

Questioner: Then it says, “With the decrease in the belief that ‘I am a Jain’, the awareness of ‘I am pure Soul’ will come into effect.” Why does He say that? What He is saying is exact but this is of the *Kramik* path, is it not?

Dadashri: No, no. It is not of the *Kramik* path; [it is applicable] everywhere. Jain *pudgal bhaav* means the one who is a Jain relinquishes other *pudgals* and keeps acquiring a Jain *pudgal*. A Vaishnav would have acquired a Vaishnav *pudgal*. This [Jain] person would have learned to do *samayik* and some other things; he would have learned many other things. All of those are *pudgal bhaav* that he would have learned. He will have to then relinquish all of those Jain *pudgal* [*bhaavs*]. There is also bondage because of them.

That is called a Jain *pudgal bhaav*. A *Sthanakvasi* (a member of a Jain sect that does not believe in temple worship) has a *Sthanakvasi pudgal*, a [*Sthanakvasi*] *pudgal bhaav*. A *Deravasi* (a member of a Jain sect that believes in temple worship) has a *Deravasi pudgal bhaav*. This Vaishnav *pudgal bhaav* (the belief that ‘I am a Vaishnav’) is pliant like a hollow wooden box, whereas this Jain *pudgal bhaav* is hard like a copper sheet. So one has to wander a lot due to this *pudgal*. This Jain *pudgal* is like a copper utensil; it does not break. That veil does not break, whereas this Vaishnav *pudgal* is like a wooden box. One day it will decay and break.

Right now, the path to *moksha* is open for Jains. A real Jain *pudgal* existed when there were true Jains around. Today, they are only Jain by name. So, this is not a true Jain *pudgal*. Therefore, this *pudgal* is such that it can break. They are Jain by name because they were born into a Jain family, and those others were true Jains. They were not only Jains in *bhaav* (at the cause level) but also in *dravya* (effect). And these [current Jains] are Jain only by birth. If a person who [in the past life] was a Brahmin [a member

of the highest class of the four Hindu castes, spiritually and socially, comprising the priests, religious teachers and scholars] takes birth in a Jain family [in this life] and thus becomes a Jain, that does not mean he can be considered a true Jain. Therefore, this *pudgal* can break. It is a pliant *pudgal* in this era of the time cycle!

So [being] a Jain or a Vaishnav is all a wrong belief brought about by the *pudgal* (*paudgalik maya*). You have to come out of that wrong belief (*maya*). While doing these religious practices (*sadhana*), the religious tools (*sadhan*) are themselves an illusion; you have to become free from them. When a Jain *sadhu* (ascetic) gives a sermon, people of other religions get up and walk away. This is not the case for a *Gnani*.

There is a vast difference between the *vitaraag* path and the Jain path. Not a single *pudgal* affects the *vitaraag* path, whereas the Jain *pudgal* affects the Jain path. The Jain *pudgal* will eventually have to be exhausted! On the *vitaraag* path, everyone can accomplish their [spiritual] work, even the Jains and the Vaishnavs. The Jains are very shrewd in understanding [the *Gnan*] but are weak in clearing [the veils over the Self].

It is very difficult to exhaust a Jain *pudgal*. After ‘we’ give you *Gnan*, if something negative arises, then Know that it is the Jain *pudgal* that is exploding. Just like if some fireworks were exploding in a store, the owner would know that the fireworks are exploding and not him. As long as there is ignorance of the Self, one will not know whether it is the fireworks exploding or whether it is him.

When the Jain *pudgal bhaav* leaves, the Self will be attained.

Questioner: Dada, even after taking *Gnan*, many people still have this *atkan* (spiritual roadblock) of, ‘Why are

these people eating root vegetables?’ Why doesn’t *upayog* (the applied awareness as the Self) remain there?

Dadashri: That is what the *Tirthankar* Lords have called a Jain *pudgal*. They have brought Jain *atkins* with them and they continue to dwell in them. A Vaishnav will have a Vaishnav *atkin*. A Jain will not have such an *atkin*. He will have a Jain *atkin*. But those *atkins* are nothing but the *pudgal*; the Self is not like that. The Self is the Knower of the *atkin*, such that, ‘This *atkin* has arisen.’ And ‘we’ have given You that same Self; the Self that can Know all the *atkins*. ‘It’ can Know all of them, can It not?

Questioner: Absolutely. The *atkin* of not eating after sunset, the *atkin* of not eating root vegetables.

Dadashri: Yes, those are all *atkins* of Jains; the *atkins* of renunciates. For all these renunciates who have taken *Gnan*, these types of *atkins* will arise once again for them. So there are different types of *atkins*. What do You have to do with the *atkins*? ‘You’ simply have to See them.

‘Hey, you cannot go to a *derasar* (Jain temple)’; a Vaishnav *pudgal* is indeed like that. Vaishnavs will have to exhaust their Vaishnav *pudgals* and Jains will have to exhaust their Jain *pudgals*. Because no *pudgal* will be of any use in *moksha*. So everything must be exhausted.

“For the Self to come into Its natural and spontaneous state, is what the revered *vitaraag* Lords refer to as *moksha*.”

“*Sahaj swaroope aa jeevni sthiti thavi tene Shri vitaraag moksha kahe chhe.*”

- Shrimad Rajchandra

‘Our’ state has become natural and spontaneous whereas You still have to come into the natural and spontaneous form. But that *pudgal* obstructs You, that Jain *pudgal*; that Jain *pudgal* will have to be exhausted.

A Vaishnav has a Vaishnav *pudgal*, a Jain has a Jain *pudgal*. All those will have to be exhausted. Once You understand [how to do so] from ‘us’, it will get exhausted. ‘For the Self to come into Its natural and spontaneous state’ means that if people here are singing, at that time you should sing, if they are eating, at that time you should eat, if they are getting up, you should get up, when it is time to sleep, go to sleep; don’t interfere. If you don’t want to drink, then say, ‘I don’t want to drink tea’, but don’t interfere. ‘You’ shouldn’t feel, ‘Why is this happening to me?’ How can anything happen to You? How can anything happen to the Self?

‘You’ have attained Self-realization; the awakened awareness (*laksh*) has been established. If You don’t interfere in what is happening, then that is the natural and spontaneous state.

After attaining *Gnan*, what obstructs a Jain on the path to *moksha*? The Jain *pudgal*. What about someone who is not a Jain? The answer is, a non-Jain *pudgal*. Which *pudgal* would obstruct a renunciate or an ascetic? The renunciate *pudgal* obstructs them. Which *pudgal* is hard [to break]? The renunciate *pudgal*. Which *pudgal* is better than that [easier to break]? The Jain *pudgal*. Which *pudgal* is better, more pliable than that? A non-Jain *pudgal*.

After *Gnan*, the *pudgal* obstructs. For renunciates, their *pudgal* obstructs them greatly. As they have filled in all such egoism of, ‘I am a religious teacher (*maharaj*), I am a renunciate (*tyaagi*), I am a *saiyami* (someone who is in control of their *kashay* with egoism)’! All the *parmanu* colored with that egoism have now solidified. What does he need to do now? If he keeps saying, “All the types of egoism I have done so far are all wrong,” then the egoism will leave. If he repents, then it will leave.

If someone is facing trouble, if someone is suffering from injustice, at that time my fighting spirit gets stirred up. ‘We’ would know that this is an *atkan* at work. These are all considered *pudgal*. A Kshatriya [a member of second of the four Hindu castes comprising the warriors] *pudgal*, a Vaishya [a member of the third of the four Hindu castes, comprising the merchants and farmers] *pudgal*; all of them are bothersome, all of them cause torment. The beliefs cause torment.

The ‘Play’ Is of the Pudgal!

God does not know how to meddle in this way. All of this is nothing but meddling, moreover, it is the meddling of the eternal element of inanimate matter (*jada tattva*); God [the Self] is in fact just God. The one who gets confused, suffers. The *Gnani Purush* frees one from this suffering; because the One who is free can free others.

This is all a ‘play’ of the *pudgal*. To learn, to teach, to pass, to renounce, to become an *aacharya* (a religious teacher), to become a disciple; this is all a ‘play’ of the *pudgal*. ‘A ‘play’ of the *pudgal*’ means that the work gets done once all the scientific circumstantial evidences come together. Amidst that, God [the Self] has become confused thinking, ‘What must all this be? I am supposed to be eternally happy, why has all this come my way?’

The laborers are doing the laborious work, and the superintendents remain as supervisors. This entire craftsmanship is of the *pudgal*, but the confusion is of the self. The confusion is due to the pressure of circumstances. The circumstances keep changing from one moment to the next. The former ones [circumstances] leave and others come; there are countless circumstances.

Questioner: In our job, say there is a worker who reports to us, and is not doing the work properly and we have

to let him go, then do we incur a liability or is it considered *vyavasthit*?

Dadashri: No, it is not like that. What liability? If you have abhorrence, then you would incur a liability. If one has attachment or abhorrence, then one would incur a liability. All other actions, no matter what they are, are the ‘play’ of the *pudgal*. If there is no attachment or abhorrence, then it is simply the ‘play’ of the *pudgal*. The *pudgal* are fighting with each other. Wherever there is attachment or abhorrence, there one incurs a liability. Therefore, You should check within to See whether you have abhorrence towards the other person or not. Check this much. Moreover, after attaining *Gnan*, abhorrence does not remain, that is for sure. And if abhorrence still arises within you, then it means that you have let the worker go, therefore you incur a liability. Nevertheless, what kind of liability is it? If it is discharge [abhorrence], then you incur a liability, but a liability in the form of discharge is not a grave liability. It is a [grave] liability only if there is attachment or abhorrence [at the charge level], otherwise it is not. While doing any activity, if attachment or abhorrence arises, then it is a liability. A wrong or bad deed can never happen without abhorrence underlying in us. Good deeds happen due to the underlying attachment. After attaining this *Gnan*, those deeds become separate [from Us, the Self].

Questioner: The doer himself has become separated entirely!

Dadashri: And if even the slightest of abhorrence arises, then one will bind vengeance. ‘You’ can openly See even the slightest of abhorrence. ‘He has some abhorrence, otherwise this would not have happened to such an extent.’ ‘You’ can See it as an open fact. ‘You’ can definitely See all of its attributes, can’t You! Anything that exists would have its own attributes, wouldn’t it? So, you have not let the worker go with abhorrence, have you?

Questioner: No.

Dadashri: Then there is no problem. If he is not doing the work...and this is all worldly interaction, isn't it? In that, the one who is letting him go is separate and You are separate. Isn't the one who is letting him go separate?

Questioner: Yes.

Dadashri: That is called the 'play' of the *pudgal*. The *pudgal* collide with each other, they scold each other, they fight with each other. The One who Sees that is the Knower, It is the Self. And the moment one becomes that form [as the *pudgal*], if he gets involved in it, then he will suffer a beating. When does one get involved in it? It happens when one has become deeply entangled in it, when he has become interwoven into those thoughts. If He becomes separate from that, then there is no problem. But after it [letting go of the person with abhorrence] has happened, You should tell Chandubhai, 'Do *pratikraman*. You let that man go, so repent for that. Bring about a solution.' Even if abhorrence did not arise, You should still say this to him. Then it will become clean! Don't people add some 'tinopol' [cloth whitener] when they wash their clothes? So, for Us, the 'tinopol' [*pratikraman*] is free, whereas the other one has to be bought from the market.

Questioner: 'My obeisance to the Lord of the fourteen worlds who as the Self is only the Seer, who Sees the pure Soul in all and the 'wrestling' [play] of the *pudgal*.'

Dadashri: This is all a 'wrestling' of the *pudgal*. The entire world is a 'wrestling' of the *pudgal*. In that 'wrestling', someone may raise their hand, someone may hit us on the head with their hand; it is all simply 'wrestling'. If he is hitting us, that too is 'wrestling'.

It is all entirely in the hands of the *pudgal*. God has

only one thing, the pure applied awareness as the Self (*shuddha upayog*). It is fine even if no applied awareness is placed on worldly life, but how can one understand this?

This good or bad that you see, it is the *vibhaavik* (unnatural; charged) state of the *pudgal*. Do not differentiate between the two, that this is good and this is bad. Those that are immersed in duality have made all these distinctions. These are all wrong beliefs (*vikalp*). The One who is free from all wrong beliefs (*nirvikalpi*) Sees both, the good and the bad, as unnatural states.

Like-dislike, good-bad, profit-loss; who created all these dualities? Society did. There is no duality in the Lord's eyes. If there are grains on this side and feces on this side, then from the Lord's perspective, both are 'material'. What does the Lord refer to them as? 'All are materials.' [All of this is nothing but *pudgal*.]

Except for the Self, Everything is Subject to the Pudgal!

It is the *pudgal* that interferes, it quarrels; the Self does not have anything to do with it. After attaining this *Gnan*, One can understand that the Self is *vitaraag* (absolutely free from attachment and abhorrence), so why is it that the *pudgal* quarrels? It does not do as You wish. Even if You have the desire, it does not do so. That happens, doesn't it? Why is that? This *pudgal* is the unfolding of the karma of the past life; it is just a bundle of unfolding karma. When such a time comes, it manifests. When the time comes, it manifests. Amidst that, a person who is ignorant of the Self expresses the egoism of, "I am doing this." He is not actually doing it; it is the karma that keeps unfolding. This body and everything else is subject to the unfolding karma. Hence, the movement of the hands and legs is subject to that. The intellect, mind, and all that are subject to the *pudgal*. Even

the ego is subject to it, but it then gives rise to a new ego by claiming, "I am doing this." What he believes is an illusion. Karma get bound through that, and then the world functions according to that karma. And after 'we' give you the *Gnan*, that ego of doership leaves immediately, thereafter the ego as the sufferer remains. So who does this quarrelling? This *pudgal* does. 'You' are to keep Seeing that. This [person] or that [person], what are these two *pudgals* doing? Are they fighting or are they doing something else? 'You' are to keep Seeing both. Otherwise new karma will get bound once again.

Questioner: One will have to clear all of the *pudgal parmanu*; only then will one attain *moksha*, correct?

Dadashri: That will indeed happen. Once You reside in Your 'home' [as the Self] after becoming pure, then that [*pudgal parmanu*] will become clear on its own. If you attempt to 'do' it, then it will not happen. The moment You shut all the doors and sit [prevail as the Self], it will continue to go out on its own. By the morning, the 'hurricane' will have ended and everything will have become calm. If you take any part in it, then it will be ruined. Therefore, You do not have to 'do' anything. Just as nothing needs to be done in the process of dying. It is like that, nothing needs to be done at all. If You are sleeping in Your 'home', then it is cleared.

Do not stick your hand in the effect. The body, the mind, speech, and body are just an effect, what is there to be done in that? So there is no need to do anything, is there!

One Believed the Pudgal to Be the Self!

All the grandeur is there, yet He has no interest in it. The grandeur is of the *pudgal*. How could it be of the Self? The *pudgal* may have prosperity, yet One does not get involved in the *pudgal*, 'Just look, this is the *pudgal*.' Yet people [not

Self-realized] are interested in that only. Their mind, intellect, *chit* and ego dwell in that alone. Whereas some people [after attaining *Gnan*] are not interested in that at all.

Questioner: Dada, what is the reason that people get drawn towards the *pudgal*?

Dadashri: One believes himself to be the *pudgal*. ‘I indeed am this Chandubhai.’ So then the *pudgal* enters within due to the wrong belief. He believes that he is the *pudgal* and feels that he indeed is this [the *pudgal*].

Questioner: He is not that and yet he believes himself to be the *pudgal*. What is the reason behind that?

Dadashri: He does not believe himself to be the *pudgal*. In fact, he says, “I am definitely the Self,” but he is referring to the *pudgal* as the Self. Who is he truly referring to as the Self? This *pudgal*. If he were to refer to the Self as the Self, then he would attain salvation!

Questioner: Yes, but why does he refer to the *pudgal* as the Self?

Dadashri: Because people tell him so. When people tell you, “You are a Jain,” then you believe, ‘I am a Jain.’ When people say, “You are this lady’s husband,” then you take on the belief, ‘I am the husband.’ You do not say, “I am the Soul,” do you? You say, “I am the husband,” don’t you? Therefore, that belief becomes established firmly. ‘We’ refer to that as a wrong belief. This psychological effect has overcome him. ‘We’ simply break that wrong belief, ‘we’ fracture it. The Self does not enter the *pudgal* and the *pudgal* does not become the Self; it is simply a belief. Which is why ‘we’ are saying that there is no *Chetan* (Self) whatsoever in this physical body. Whatever work this physical body is doing, there is no such thing like *Chetan* in it whatsoever. But this is not something that can be spoken in public. The entire public

would claim, “I am this indeed. I myself am *Chetan*.” It is not *Chetan*, yet it eats, it drinks, it reads the scriptures, it teaches the scriptures to others. In spite of it not being *Chetan*, it does all kinds of work as though it were *Chetan*.

The Body Is Like a Shadow

The body in fact arises like a shadow. When you do this [wave your hand] to a shadow and tell it, ‘Go away, go away’, what does it do? Does the shadow mimic you or does it go away? “Hey, I am doing this. Why are you mimicking me?” So this body latches onto you like a shadow. It is an image of the *pudgal*. Due to illusion we have believed that ‘I am indeed this’, and that is why it appears to be like *Chetan*. But at noon, if we go looking for the shadow, we won’t be able to find one. We will not find it anywhere. Hey, where did the shadow go? It got absorbed. When it becomes noon, the sun reaches equilibrium. Similarly, when the Self prevails in equanimity, that [*pudgal*] will go away immediately. The moment One prevails in equanimity, it [the *pudgal*] goes away.

One finds his own gestures to be bitter, but they are of the *pudgal*, and the opinion is of the intellect. But they have been filled by oneself.

If you become one with the *pudgal*, the *pudgal* is destructible, so you too have to become destructible. If You remain separate from the *pudgal*, then You are indestructible, You will realize Your immortality. Due to the sense of doership, you become one with the *pudgal*.

Everything that is included in ‘my’ is *pudgal*; it is entirely *pudgal*. From the relative viewpoint you have to say, “This is my coat. This is mine.” You have to say ‘my’ and all that in worldly interactions, but if You don’t make it Yours [in the Real], nothing will touch You, will it! There’s no problem in saying that, but only if You are clear of what

is Yours [in the Real]. Nevertheless, you still have to say it in worldly interactions, don't you? If a policeman asks, "Whose house is this?" Then 'we' would reply, "It is our house." But from within, ['we' Know that] it is not 'ours'.

All of these are simply effects of the *pudgal*. If Your bliss and *niraakulta* (a blissful state free of uneasiness and agitation attained after Self-realization) is disturbed even to the slightest, then that is an effect of the *pudgal*, nothing else. One has taken the effect of the *pudgal* on himself [by believing], 'This happened to me.'

The *pudgal* is effective by its inherent nature. It gives two kinds of effects. It gives *shata* (the sensation of pleasure) and it gives *ashata* (the sensation of pain). It gives these two effects constantly. Do not allow these effects to touch You. 'Your' inherent nature is such that neither the sensation of pleasure affects You, nor does the sensation of pain affect You. 'We' may say things out aloud in order to give everyone encouragement, "Goodness! You have grown up nicely." 'We' do say this, but that is not how it is in 'our' mind. The person who does the activity has certain expectations, 'we' fulfill those expectations.

When the sense of ownership (*swamipanu*) [over the *pudgal*] is relinquished, One becomes the owner of the Self. Have You experienced that You are not the owner of this body?

Questioner: Yes.

Dadashri: Have You experienced that You are not the owner of this mind?

Questioner: Yes.

Dadashri: In this way You will experience the sense of ownership as the Self (*Swaswamipanu*). The more the sense of ownership over the *pudgal* gets relinquished, the more You will experience the sense of ownership as the Self.

The external conduct (*vartan*) and *Gnan* have nothing to do with each other. *Gnan* prevails in Its own nature and the external conduct is of the *pudgal*. The external conduct may be good or bad; it is not pure.

One has believed the inherent nature of the *pudgal* to be one's own and has set up residence there. So when would this ever get solved?

Who Is the Afflicted? Who Is the Knower?

Questioner: When the *pudgal* is feeling the effect of pleasure and pain, Chandubhai may be crying and 'I' am Seeing Chandubhai, then would that be considered as being separate at the experiential level or as being separate through words?

Dadashri: At the experiential level. The fact that Chandubhai is affected, means that it is a weakness. The dullness that Chandubhai exhibits is in the form of discharge, and no one has any choice in the discharge!

Lord Mahavir had a wooden spike pierce him here [through his ear]. So for those six to eight months that it remained [in his ear], what would the Lord's facial expression have been like? It looked afflicted.

Questioner: It would definitely have been afflicted due to the pain!

Dadashri: Does that mean that karma adhered to Him? And even then, a solution came about. The karma cleared away completely for Him. No karma adhered to Him even though He was afflicted. This is because He as the Self is not afflicted, the body is afflicted. Similarly, You as the Self are not involved in the *kashay* of anger, pride, deceit and greed, it is the *pudgal*. The *pudgal* eventually gets cleared once and for all. It should definitely get discharged. 'You' should not feel wearisome about it.

All You have to do is See what You are a customer of. What are You a customer of?

Questioner: The Self.

Dadashri: Yes, a customer of the pure Soul. In spite of this, there is nothing wrong in Seeing the *pudgal*. *Pudgal* means *pudgal*.

Lord Mahavir Saw One Pudgal...

Ascetics, renunciates and high-ranking Jain monks have been saying this for the last two thousand years. When a baby snake hatches from its egg and you try to touch it, it will immediately raise its hood towards you, even though it has yet to learn how to be a snake. Similarly, the sense organs are showing their effect [raising their hood], that is the inherent nature of the sense organs. You may say that you don't want to listen to something, but you still end up hearing it. Even if you don't want to look at something, you still end up seeing it. That is their inherent nature. Now these sense organs are *pudgal*, they are made of *parmanu*. They undergo *puran-galan*. There is nothing of the Self in them. The Self really does not enjoy or suffer the effect. The sense organs are enjoying or suffering the effect, but the developing I believes, 'I am enjoying it.' One expresses such egoism and has the wrong belief of 'I enjoyed it. I suffered the pain too. It affected me.'

Hence, it is not the Self who suffers the pain, the sense organs do. But the entanglement of 'I am this' has arisen. Find me one person who has conquered even one of the sense organs!

In the worldly sense, no one has ever become *jitendriya jina* (one who has conquered the pleasures derived from the five sense organs). 'One' can become *jitendriya jina* only if they attain this *Gnan*. It is not possible to conquer the

sense organs whilst still being ignorant of the Self. That is because the sense organs undergo *puran-galan* by their inherent nature. The moment one sense organ is conquered, another one will erupt.

To go beyond the sense organs (*atindriya pratyaksh*) is the skill of the Self. Everything that is perceived by the sense organs is the skill of the *pudgal*. ‘We’ are describing this after having Known and Seen it in absolute Knowledge (*keval Gnan*).

In this world, the *pudgal* alone is the *gneya* (an object to be Known).

Questioner: Are all the *gneya* in the form as *pudgal*?

Dadashri: Yes, they are not in the form as *Parmanu*, but they are in aggregate form (*skandha*). Whatever has undergone *puran-galan* is *gneya*. ‘You’ may not See the *puran* that has occurred, but You can certainly See the *galan*. *Pudgal* refers to that which has undergone *puran*; just keep Seeing how it undergoes *galan*.

What did Lord Mahavir ultimately See? Whether a person appeared to be crazy, wise, a thief, a rascal, a liar, a prostitute or a chaste woman, He only Saw the same *pudgal* in all of them. Just as there are many types of gold jewelry, but you don’t see that, and instead you see only the gold; similarly, You shouldn’t See the *prakruti* (inherent characteristic traits) of people, instead You should be Seeing that everyone indeed comprises the same *pudgal* only. Beyond that, You simply have to See your own *pudgal*, do not See the *pudgal* of others. Do you still enjoy watching movies? Don’t you go to the cinema?

Questioner: I have not gone for many years.

Dadashri: Then that is good. There are many types of scenery, and as long as you enjoy looking at that, then all

that is the same as liking or not liking a woman. The One who does not like to See anything on the outside [in the relative] and likes to See only all that which is within; that indeed is the pure Soul.

Bhojanalay (something worth enjoying; the place where *puran* takes place) and *shaochalay* (something worth letting go of; the place where *galan* takes place), *puran-galan* and *Shuddhatma* (pure Soul); there are only these five things. Is there any reference to *strived* (the sexual orientation as a female) in that? Do you or do you not perceive this person as a woman? This person is a woman, you would know that, wouldn't you? Or would you forget that?

Questioner: I can't forget that.

Dadashri: You can't forget it, can you? Well then, you would be estranged from the Self to that extent!

Everything Besides the Pure Soul Is Pudgal!

Questioner: All of the activities that Dada does, as far as I understand, are all considered *pudgal*, aren't they?

Dadashri: Yes, *pudgal*, but the type of *pudgal* that liberates. That *pudgal* has come to liberate you. It grants you a complete sense of freedom. All the efforts that it makes are to liberate [others]. Everything that 'we' are doing right now, what is that for? To become free. This is the ultimate *pudgal*. All the efforts of the ultimate *pudgal* are going on. Everything that you can see is all coming to liberate, not to bind.

Questioner: This subtle body that goes, which part of it goes and how does it go? Please explain the process.

Dadashri: Where does it go?

Questioner: The *Gnani* can go anywhere through the subtle body, to America, to Mumbai, everywhere. What is that?

Dadashri: That is all *pudgal*. There is nothing else in that and it is something that is outside of One's control. To believe that it is in one's control is egoism.

Questioner: Many times you say, "We are able to go anywhere through the subtle body."

Dadashri: However much has come within the evidence [of *vyavasthit*] will go.

Questioner: Yes, but what is that? Which part of this body goes?

Dadashri: The part of the *pudgal*.

Questioner: So, is it the pure *Chetan*? When Dada Bhagwan becomes present, is that activity, the external activity based on the pure *Chetan*?

Dadashri: It is not based on anything; it is a natural activity. Those are the activities that happen naturally due to the attraction of the subtle body within.

Questioner: But is that included in the *pudgal* part?

Dadashri: It is all considered *pudgal*. Everything besides the pure *Chetan* is *pudgal*. The world believes it to be *Chetan*. What the world believes to be *Chetan*, there is no *Chetan* in that at all.

Questioner: So, what about when one visualizes the Self within?

Dadashri: That is all a part of the *pudgal*, not of the Self.

Questioner: What about when a saint has a vision of the celestial goddess (*mataji*) and she speaks? What is that?

Dadashri: That is the overt *pudgal*, the completely overt *pudgal*, the gross *pudgal*.

Questioner: So, such temporary states of the *pudgal*, are these *pudgals* closer to *Chetan*?

Dadashri: As one comes closer to [realizing] *Chetan*, the *pudgal* starts to become subtler day-by-day. So, ours would have all started to become subtler. Those saints would be insisting unduly in front of the celestial goddess, whereas these people with the subtle *pudgal* would not insist or have undue insistence. The former are considered to have gross [*pudgal*].

Questioner: So based on that, You are saying that all these people have not yet ‘reached’ [realized] *Chetan*?

Dadashri: Not a single person has ‘reached’ *Chetan* yet. This world has not even ‘reached’ the shadow of *Chetan*.

Questioner: The *pudgal* of the *Gnani Purush* is also divine, is it not?

Dadashri: Of course! If He were to simply touch someone, that person’s work would be done. And even more divine than His is the *pudgal* of a *Tirthankar* Lord. ‘They’ have the topmost *pudgal* in the entire universe!

Questioner: But one would never get to see that, would he? One would not be able to see that through the physical eyes, would he? Can a more divine *pudgal* or the most divine *pudgal* be seen through the physical eyes?

Dadashri: Yes, they can be seen. The *pudgal* for the most part will be seen by others only. What other kind of ‘eyes’ [vision] do people have? If people cannot even see Their *pudgal*, then what is the point in Them becoming a *Tirthankar*?

Questioner: But is that possible in the current era of the time cycle?

Dadashri: There are no *Tirthankars* in this era of the time cycle!

In Kaliyug, These Are Useful Scriptures...

The *nimit* (one who is instrumental in a process) is *pudgal* and the one with *upadaan* (spiritual development) is also *pudgal*.

Questioner: As a matter of fact, each and every word of Yours will end up creating the new scriptures of *Kaliyug* (current era of the time cycle characterized by lack of unity in thought, speech and action).

Dadashri: These are indeed the new scriptures. And later on, people will only make use of these.

Questioner: The first clarification that You gave was regarding *pudgal*, that it refers to *puran-galan*. I don't think that anyone after Lord Mahavir has understood this concept, this clarification of *puran-galan* that You gave.

Dadashri: No, but how would people understand this without the *Gnani Purush*? People are not capable of this at all. People keep saying [the word] '*pudgal*'. What is *pudgal*? The response is, "The body." So, another name for the body is *pudgal*. I spent an extensive amount of time over the course of twenty years to discover this, that this is *pudgal* and all these are other words, and this is *pudgal*, and how can God be found, and all things like that.

This word '*pudgal*' is a ground-breaking discovery. So, even if you simply understand that this is *puran-galan*, then it is more than enough. This is *puran-galan* and You are the pure Soul. So if You See what undergoes *puran-galan* and subtract all of that out, then You are indeed the pure Soul. Now, people surely do not have the understanding to this extent, do they? That is why they need to come to the *Gnani*. By teaching them this, by talking about such things, they will understand [and say], 'What You are saying is correct,' but then they find it difficult to put it into practice, isn't it!

Questioner: Dada, the meaning of the word ‘*pudgal*’ has actually been written in the scriptures in this way, hasn’t it? You are saying that, “‘We’ discovered its meaning after twenty years.”

Dadashri: ‘Our’ meaning was written recently; it was all recently published in the *Aptavani*. Otherwise, this had not been disclosed, had it! People have understood it; they have come to know it from these new books [*Aptavani*]. During the discussions in *satsang*, this concept was discussed. People did not actually know what *pudgal* is, they just kept saying [the word], “*Pudgal, pudgal.*”

Questioner: Dada, which year was this? When did you begin the endeavor to understand the word *pudgal*?

Dadashri: This started in 1932. I had not understood [the word] ‘*pudgal*’ in the years 1940, 1942. I had not understood it even in 1945.

Questioner: Dada, there is a difference in the *pudgal* that You are talking about, the entire *mishrachetan* and the *pudgal* that undergoes *puran-galan*, which those people talk about, isn’t there?

Dadashri: They all do talk about the *pudgal* and *puran-galan*, but they do not understand what the words actually mean. They do not understand any of that. Right now, even the high-ranking Jain monks do not understand this.

Priority Only of the Self!

Questioner: Everything in worldly life (*sansaar*) is *pudgal* indeed.

Dadashri: It is all nothing but *pudgal*. But what is the intention behind referring to it as *pudgal* alone? The *Gnani* says that all this is a mixture, but the intention behind

referring to it as *pudgal* alone is that, our concern is only with the Self, isn't it? And if we try to clarify these other things, then one will forget That, one will forget the Self. That is why the *Gnani Purush* refers to all that as *pudgal* alone. There are actually five eternal elements altogether [referring to the five eternal elements that remain once the worldly-interacting self or the developing 'I' is separated], but He refers to that as *pudgal* only. This is the Self and all of that is only one thing, the *pudgal*.

Questioner: These five eternal elements should be Seen, shouldn't they?

Dadashri: Right now there is no need to See them. Right now See only the Self. 'See' that which is made up of the five eternal elements.

Questioner: What are each of the five eternal elements doing?

Dadashri: Movement is not the inherent nature of *Pudgal*; it is another's inherent nature. But put everything in the [category of] *Pudgal*, because that is not the Self. 'Your' concern is with the Self.

And in this body, there are only two things, the Self and the *Pudgal*. The one who learns how to distinguish between the Self and the *Pudgal*, if he understands this, then he will 'find' [realize] the Self. But man does not have such capacity, it is beyond the intellect of man. Where discussions beyond the intellect take place, that is where this concept lies. So one may go up to a certain extent in distinguishing [between the two], but he does not know how to do it [in exactness]. That is why this is a task for the *Gnani Purush*. The Lord Himself resides within the *Gnani Purush*. What cannot be accomplished through His grace! Is there anything in this world that cannot be accomplished through His grace!



[11]

Pudgal Bhaav

Bhaav Is a Desire-Based Tendency

Questioner: What is this '*pudgal bhaav*'?

Dadashri: Right now, you will not have the thought of eating *jalebi* (a crispy, deep-fried Indian sweet soaked in sugar syrup). But if you are walking through the market and someone is making fresh *jalebi* and you smell its aroma, a *bhaav* (inner intent) of wanting to eat *jalebi* will arise within you. That is called a *pudgal bhaav*. The *jalebi* makes you have the *bhaav*. Does it, or does it not?

Questioner: It does, it does.

Dadashri: There was nothing as long as you had not seen the *jalebi*. The moment you see it, it makes you have the *bhaav*.

Questioner: What if one uses the *bhaav* of the self for the *pudgal*?

Dadashri: Any *bhaav* done by the self is itself *pudgal*. The *bhaav* itself is *pudgal*. A desire-based tendency is referred to as *bhaav*. The *bhaav* is itself *pudgal*.

Can the gold and copper in a piece of jewellery be separated?

Questioner: They can.

Dadashri: And once they have been separated, if you see a little bit of rust, you would know that it is not a property of gold, but of copper. Similarly, ‘we’ have shown You the *Gnan* of which *bhaav* belongs to the *pudgal* and which *bhaav* belongs to the Self.

There are two kinds of *bhaav* within. What are all these *bhaav* of? They are all of the *pudgal* (*paudgalik*), not of the Self. That is why ‘we’ have said, “Amidst all the intents that tend to anoint (*lepayamaan bhaav*) of the mind, speech, and body, ‘I’ remain totally unanointed.” The *lepayamaan bhaav* arise within, all kinds of *lepayamaan bhaav* arise. At the age of sixty, one may even have a *lepayamaan bhaav* arise within that ‘Although I have practiced *brahmacharya* (celibacy through the mind, speech and body) for thirty years but now I want to get married.’ Such a thought may arise at the age of sixty, but that is not the *bhaav* of the Self, it is the *bhaav* of the *pudgal*. If the *bhaav* to steal arises in a rich person, does that make him a thief? No, the *bhaav* is arising within. The *puran* (charging) you had done [in the past life] will undergo *galan* (discharge); at that time don’t get confused. Whatever *bhaav* you had charged will certainly not refrain from discharging. And with whatever *bhaav* you had charged the karma, the discharge will definitely happen in accordance with that very *bhaav*. So, at the time of discharge, even though, You have *Gnan* today, but that discharge will take place according to the *bhaav* that was charged previously, won’t it! The karma that were bound in a state of ignorance, will certainly continue discharging, won’t they!

The *bhaav* that arise of the mind, speech and body, meaning of the *pudgal*, such as, ‘I like the taste of this’ and ‘I like the taste of that’, those *bhaav* are of the *pudgal*. Based on that, the [worldly-interacting] self does its own *bhaav*, which

in turn gives rise to worldly life (*sansaar*). Whatever *bhaav* of the mind, speech and body that arise, those *bhaav* are all of the *pudgal*. The one who understands just this much, his [spiritual] work is done. If one has the *bhaav* to eat *undhiyu* (a Gujarati mixed vegetable curry) or the *bhaav* to attend a wedding, those *bhaav* are all of the *pudgal*.

What science says is that, say this item is made of gold and copper; then the *bhaav* (properties) of gold do not enter into copper, and the *bhaav* of copper do not enter into gold. Even though they are together, they are such that they remain in their own *bhaav*.

This ascetic claims, “I have renounced, I have left my wife and children.” To that, the Lord says, “What do You as the Self have to do with that? These *bhaav* are of the *pudgal*.” Now, this is all happening in ‘the shop across the street’, and one believes, ‘I did a lot.’ But the Lord says, “No, You have not done anything.”

Renouncing the home, the wife and the children, all those are the *bhaav* of the *pudgal*. Getting married is also a *bhaav* of the *pudgal*. One believes the *bhaav* of the *pudgal* to be his own, and that is what causes this worldly life to persist. This is because he believes, ‘No one besides me can do the *bhaav*. Everything else is *jada* (lifeless; inanimate).’ But he does not know that these *bhaav* are of *jada* (the inanimate matter). Even these *bhaav* themselves are inanimate. If one understands that these *bhaav* are *Chetan* (living; animate; that of the Knower-Seer) and these *bhaav* are *jada* (lifeless; inanimate), then he is free.

What are the *bhaav* of the *pudgal* like? After they arise, they leave. The *bhaav* that does not go away is Yours. *Pudgal* means whatever *bhaav* have been filled in, they will undergo *galan*. As they are going to leave, they are the *bhaav* of the *pudgal*, they are not Yours.

This is a very subtle point, isn't it!

Questioner: One can only be considered as pure Soul when the *pudgal bhaav* (the belief that 'I am the *pudgal*') is destroyed, right?

Dadashri: Yes, the moment the *pudgal bhaav* is destroyed, One becomes the pure Soul.

Questioner: But that never gets destroyed, right! When we are poked with a needle, it certainly hurts us.

Dadashri: No, the fact that it hurts is a different thing. It does not hurt the Self at all, it hurts the one who has the *pudgal bhaav*. In this case, even the *mishrachetan* (developing I with the wrong belief of 'I am Chandubhai') is ultimately nothing but the *pudgal*. It is indeed the *mishrachetan* at work here, isn't it; and that is nothing but the *pudgal*.

It is definitely *pudgal*, but as long as one does not have *Gnan*, it is considered *chetan* (the self). This is because through the egoism he believes, 'I am this'; that is an *aaropit bhaav* (false attribution of the belief that 'I am Chandubhai'). So after attaining the Knowledge of the Self, the *bhaav* goes away; the *pudgal bhaav* itself goes away in that instant. The [developing] 'I' no longer remains the owner of the *pudgal*. So where the developing 'I' Himself is no longer its owner, what concern does He have with it?

‘We’ Go to ‘Our’ Home...

Questioner: Attachment and abhorrence no longer arise, however, at times, *abhaav* (dislike; discharge abhorrence) arises.

Dadashri: That is fine. The main thing that concerns You is that there is no attachment and abhorrence, whereas *abhaav* is the inherent nature of the *pudgal*. In some places,

bhaav (like; discharge attachment) may arise and in others, *abhaav* may arise, but You no longer have attachment and abhorrence.

To not have attachment and abhorrence is Your *dharma* (true nature). *Abhaav* and *bhaav* are the *pudgal's dharma*.

Everything has been ruined because one has not understood the exact meaning of *raag* (attachment). One believes it to be attachment when he has *bhaav* for someone and abhorrence when he has *abhaav* for someone. But this *bhaav* and *abhaav* is the inherent nature of the *pudgal*. The attraction that occurs in the home, it is the body being attracted; that is not at all the inherent nature of the Self.

Questioner: Is it considered *vyavasthit* when *bhaav* or *abhaav* arise for something?

Dadashri: *Bhaav* and *abhaav* are definitely subject to *vyavasthit*. ‘You’ just have to See them. They are *pudgal bhaav*; *bhaav* arises and leaves subject to *vyavasthit*. The *abhaav* that occurs is in accordance with *vyavasthit*. ‘You’ should also See that; then it will go away. Thereafter, if You do not challenge it, there is no problem. If you interfere in it, it will stay and lay a claim against you, ‘We are on our path, you go on yours. Why are you interfering with us? You go on your path of becoming *vitaraag* (absolutely detached). We are going on our path of *puran-galan*.’ What is their path? That of *puran-galan*. Whatever *abhaav* one has filled in, that *abhaav* will unfold and subsequently leave. The *abhaav* that has undergone *puran* will certainly unfold as *abhaav* at the time of *galan*. It will then manifest as *abhaav* and leave. ‘You’ have to keep Seeing that. Based on that, You should understand that the *abhaav* you had filled in is what is coming out. If you had filled *bhaav*, then *bhaav* would come out; but they will both ‘bite’ you. ‘You’ may See one to be bigger and the other to be smaller, but You are

indeed Seeing both of them. Therefore, You should bid them farewell and remain *vitaraag* (absolutely detached).

All You need to do is become *vitaraag*. All other *bhaav* that are Seen are of the *pudgal*. The *pudgal* is going on its path and You are going on Your path. It will not interfere with You and You should not interfere with it. They [the *bhaav*] will automatically leave on their own.

They Are All Pudgal Bhaav

Questioner: One situation arises due to the unfolding of karma, and another situation arises due to the *bhaav* of the Self. So, how can we know whether it has happened due to the unfolding of karma or due to the *bhaav* of the Self? What are their characteristics?

Dadashri: One can recognize both of them. Approximately ten thousand people [those who have taken *Gnan*] would be able to recognize that, ‘This is a *pudgal bhaav* that has come. This is a *jada bhaav* (the intent of the non-Self; the intents that are lifeless) and this is a *Chetan bhaav* (*bhaav* of the Self).’ You would recognize both, wouldn’t you?

They can be differentiated immediately. Both the tracks continue to flow completely separately, continuously, all day long, and both are Seen as separate. When [discharge] anger erupts, are You not able to See it as separate? Are You able to See it as completely separate? And what is Your *bhaav* at that time? At that time, the *bhaav* of the Self is non-violent (*ahimsak*) and on the outside, the anger is discharging. Isn’t that a wonder!

The *bhaav*, the *pudgal bhaav* that arise within are considered *sansaar bhaav* (worldly intents). All kinds of *bhaav* arise within; nonetheless, all of those are *pudgal bhaav*. All such *bhaav* that arise and then dissipate are considered a

part of *pudgal bhaav*. If you latch on to them by saying, “It arose in me,” then you will have to suffer a beating.

Questioner: But the *pudgal bhaav* that arise, the ones that We Know, are they in the form of charge or discharge?

Dadashri: In the form of discharge.

Questioner: Is that for any kind [of *bhaav*], regardless of whether a good one or a bad one arises?

Dadashri: [The distinction between] ‘Good’ and ‘bad’ has been made by society; The Lord does not make such a distinction. In fact, [the distinction between] ‘good’ and ‘bad’ is different based on the society an individual belongs to. We consider the slaughtering of a goat as demerit karma, whereas others do not. So this ‘good’ and ‘bad’ is a societal arrangement. As far as the Lord is concerned, it is all the same. When one wants to attain liberation, there is no need to see whether the thoughts are good or bad. Yes, if someone is being hurt due to your thoughts, then You have to tell file one, ‘Hey, you can still repent. Ask for forgiveness.’ Your only concern should be that no one gets hurt. There is no need for you to hurt anyone. It does not suit you. What’s more, it is not possible to attain liberation after having hurt someone. No one should be hurt to the slightest extent.

All the thoughts that arise, they are all the *bhaav* of the *pudgal*. The entire day, people are functioning based on the *bhaav* of the *pudgal*, but they believe those *bhaav* to be of *Chetan*, that is all.

‘He is poor, so I will help him’, ‘It is like this’, ‘It is like that’; these are all *pudgal bhaav*. The Lord does not accept that. They [the *pudgal bhaav*] are *gneya* (objects to be Known). If they were the *bhaav* of *Chetan*, then the Lord would accept it. Before *Gnan*, even you believed that they were of *Chetan* [such as], ‘I had a thought!’

Questioner: In fact, when one says, “I had a thought”, it indeed latches on to him.

Dadashri: Now, what does the *Kramik* knowledge of today say? That all of this should stop.

Questioner: Does stopping it mean to keep suppressing it?

Dadashri: One struggles terribly to stop it, but that is not possible. One will only make progress if he can distinguish between *Gnan* and *agnan* (relative knowledge). But if he accepts *agnan* by considering it to be ‘his own’, then he will not succeed. ‘I had a thought,’ the Christians say this, the Muslims say this and even the Jains say this. Is there any difference between what is said by the Christians, the Muslims and the Jains? You used to say the same thing, didn’t you? ‘I am the one having thoughts.’

Questioner: Yes.

Dadashri: Then they also say, “Why am I getting violent thoughts?” These are all *pudgal bhaav*.

Questioner: The *pudgal bhaav* have been there since time immemorial.

Dadashri: This world is indeed nothing but *pudgal bhaav* since time immemorial. So many *pudgal bhaav* tend to arise within such as, ‘This wretched person is worthless’, ‘He is like this’, ‘He is like that’, ‘I will do this’, ‘I will do that’.

Questioner: Yes, that happens, that does happen.

Know Them, But Do Not Listen To Them!

Dadashri: These *jada bhaav*, these *prakruti bhaav* (intents of the non-Self), they keep jumping around within. Now, You certainly do not have the right to listen [be

influenced by; pay heed] to them. ‘You’ should only listen to *Chetan bhaav*. ‘You’ cannot listen to *jada bhaav*.

Questioner: We cannot listen to them or we should not listen to them, Dada?

Dadashri: ‘You’ can certainly listen to them, but You should let them go [by understanding], ‘These *jada bhaav* are not Mine. This is not My Real form.’

Questioner: They keep jumping around inside. They jump around a lot.

Dadashri: The *lepayamaan bhaav* are *jada bhaav*, they are *praakrut bhaav* (intents of the non-Self). [Amidst them,] ‘I’ remain totally unanointed (*nirlep*). So, all these that you are talking about are *jada bhaav*, they are *achetan* (inanimate; lifeless). They may deceive you, but You should not listen to them at all, all You have to do is Know them. They will keep on jumping around on their own. They will kick up a commotion. This happens to ‘us’ too!

Questioner: It happens to You too?

Dadashri: Yes, but ‘we’ have Known that these are *jada bhaav*. So ‘we’ do not pay any attention to them. ‘You’ should only pay attention to the *Chetan bhaav*.

Questioner: So You are attentive to the *Chetan bhaav*, not to the others.

Dadashri: ‘We’ do not have anything to do with the others. Once You have become the Self, once You have become the pure Soul, what connection do You have with the others? The entire world is in confusion due to *jada bhaav*. People do not Know that ‘I am the Self and these are *jada*’; they do not have such Knowledge.

‘We’ have made the separation for You, otherwise those *jada bhaav* would harass you. ‘You’ should tell them,

‘Who are you all to tell me anything? Who are you who have newly arisen to oppose me? Who are you to give me proof? I am the one who gets Dada’s authorizing signature on the deed, so who are you newly arisen to have come here?’ ‘You’ have signed the deed Yourself, so then who is Your boss? Can there be a boss over this boss?

Questioner: This happened recently, so I told them, ‘Dada has said it, so who are you? Get out.’ Nevertheless, they still arise.

Dadashri: Yes, so they are *jada bhaav*. ‘You’ cannot listen to them at all, not even for a moment! The *jada bhaav* will show You this and that. Why are You getting scared? They are not Yours! They harass people a lot. Even though You have signed [the deed], they will tell You, ‘Tear it up.’ They will even say, ‘Hey, do you want to ruin me? Who do you think you are?’ Those are called *jada bhaav*. They arise for you, don’t they?

Questioner: They arise in great numbers.

Dadashri: A lot of them arise, don’t they? A woman immolated herself in front of this man’s house. He saw her on fire. He cannot forget that image. Now tell me, what difficulty would that create for him?

Questioner: Moreover, thoughts keep arising that, ‘If I die, what will happen to my wife and children?’

Dadashri: As she was burning, she was yelling and in agony. He saw that scene; he bore witness to that. This can only be witnessed by someone with tremendous merit karma, right? It’s not as if everyone would get an opportunity to witness that! He bore witness to it because he must have had such a karmic account. But You don’t need to be afraid. ‘You’ have Dada’s *Gnan*.

Let all those [scenes] be Seen and usually there is a

time for them to be Seen, maybe between two and three o'clock, so they will automatically arise at that time. Then, after four o'clock, there will be nothing at all. Some days, they may arise for three hours and other days they may arise for two hours. They do not remain the entire day. Are they present the entire day?

Questioner: No.

Dadashri: So they are *jada bhaav*. Now, this man is bound to feel scared. That's because he keeps seeing it as if she is burning right now! He can see her screaming and in torment; he can see all of that. Whatever he had seen is exactly what he keeps seeing. Now tell me, how can that fear go away? It would take time to leave, wouldn't it? At least You don't have to deal with anything like that.

Questioner: But even though Dada is watching over me, I still get shaken up a bit. As Dada is watching over me, I should become strong, shouldn't I?

Dadashri: So all is not lost. Once You understand this point, You will become strong. This point came to light only today, didn't it! 'We' kept wondering, 'What kind of thoughts must be arising within? Thoughts are normally not like this, are they!' And upon investigating, 'we' realized, 'You have actually become entangled in the *jada bhaav*. Otherwise it would not affect you to such an extent!' If it lasts for a couple of days, then 'we' would speak to you and it would all go away. But these *jada bhaav* are such that no one can remove them.

If someone were disturbing the entire *satsang*, 'we' would tell him, "Hey you worthless person, we won't allow this here." In order to reduce the disruption to *satsang*, 'we' would say this with *vitaraagata* (absolute detachment). Nevertheless, even afterwards, all kinds of commotion would arise within like, 'He is worthless, he is a very bad

person, he is like this and that.’ So to that, ‘we’ would say, ‘Consider him [the one who opposes you] your benefactor.’ With that, everything becomes silent [within]. Didn’t ‘we’ tell you earlier on, that if we ourselves call someone bad, that is what they want, and the ‘dogs’ [*jada bhaav*] will start ‘barking’ non-stop. Because there are all kinds of ‘dogs’ within. The entire world is indeed entangled in this itself, the *jada bhaav*! One himself is the Self, yet the entire world is entangled in *jada bhaav*. So ‘we’ are actually setting You free from them.

Look, this *mahatma* just came back from a month-long pilgrimage, but has He been disturbed at all? He says that He could see Dada everywhere. This is because He had understood this point, that in this, besides these [*jada bhaav*], there is nothing else. So these are *jada bhaav*. If they were Your *bhaav*, then it would be a different matter.

Questioner: Should we only listen to *Chetan bhaav*?

Dadashri: ‘You’ should listen to *Chetan bhaav*. ‘You’ can never listen to *jada bhaav*.

Questioner: Now You say, ‘He is a benefactor.’ But people ask us, ‘In what way is he a benefactor?’

Dadashri: As you had called him ‘worthless’, they [the *jada bhaav*] will keep saying negative things about him, that is why you have to say, “He is a benefactor.” So You should Know that because you said something negative, all these ‘dogs’ have started barking. You spoke negatively only because it was necessary to get rid of him, because of the difficulty that was arising due to him. However, you don’t have permanent attachment or abhorrence towards him. But then those *jada bhaav* make you have attachment and abhorrence. They will say, ‘He is like this and he is like that.’ So then ‘we’ tell them, ‘He is actually a benefactor.’ That is when they all become silent.

If you say, ‘This man is actually a benefactor’ right from the start, then they will not say anything negative about him. However, if you say, ‘He is being partial’ then they will start talking [negatively] in great amounts. That is indeed the work of *jada*. Not only will it cast a net on you, but it will also trap you completely. That is why ‘we’ have cautioned everyone to beware of *jada bhaav*. Amidst all the *lepayamaan bhaav* (intents that tend to anoint) of the mind, speech and body, ‘I’ remain totally unanointed. They are known as *lepayamaan bhaav*. Even if you don’t want to be anointed, they will anoint you.

Aren’t there people here who are very clever and manipulative? Even if you don’t want to drink tea, they will only let you go after making sure that you drink it. Hey, you did something outside of my authority? Even if you don’t want to give five rupees, they will make you pledge five hundred to their fund.

They will plead with you, convince you, do this, do that and then leave. Now, it is because you entertained those *lepayamaan bhaav* that you did not get your way.

Questioner: It is indeed due to that incident of suffering that I have come to you. Had the incident not taken place, I would not have come here.

Dadashri: Yes, so imagine how beneficial that incident has become for you, otherwise you would have continued to struggle in vain.

Questioner: The *jada bhaav* within are such that they show the other person to be at fault.

Dadashri: It is when you say, ‘He is at fault’, when it is your desire to see him as being at fault, that they [the *jada bhaav*] engulf you. Otherwise, if you say, ‘Actually, he is a very good man,’ then they will stop. Even ‘we’ have to take

such an adjustment sometimes! ‘We’ usually do not have these [*jada bhaav* arising], but it does happen sometimes for ‘us’. But ‘we’ are familiar with them, so ‘we’ recognize them, ‘Wow! Where did you *jada bhaav* come from? I am removing everyone’s *jada bhaav* and you have come here to my home?’

If You succeed in this spiritual Science, Your work is done. Then *prarabdha* (destiny; effect of past karma) will certainly continue to help. For a short while, it may sometimes not go as thought, but thereafter it will definitely continue to help You.

Questioner: That is indeed where One needs to do extraordinary spiritual effort (*parakram*), right?

Dadashri: *Swapurusharth* (the Real effort to progress towards the absolute Self after Self-realization) normally is with *Swaparakram* (extraordinary effort as the Self after Self-realization to break certain entrenched habits of the self).

Questioner: After receiving *Gnan*, One should do *Purusharth* for four to five years, but now One should do *parakram*.

Dadashri: At that time, One should ensure that the *Gnan* does not get ruined. With great difficulty, One has protected the *Gnan*, One has perfected the [understanding of] *Gnan*, so He should do *parakram* to make sure It does not get ruined. The ‘steamer ship’ will certainly sail very well, but when it is rocking back and forth, that is when One will understand It’s [the *Gnan*’s] value.

Questioner: But once He comes into *parakram*, His level [of experience of *Gnan*] will increase greatly.

Dadashri: ‘His’ level will increase; His level will go very high.

Questioner: Twelve months ago, *pratikraman* was happening upon seeing a fault in someone. ‘I’ would say [to file one], ‘Why did you see faults in him?’

Dadashri: Was it happening immediately, shoot-on-sight [*pratikraman*]?

Questioner: Shoot-on-sight. [‘I’ would tell file one,] ‘The foundation of Dada’s spiritual Science (*Vignan*) is that the entire world is faultless and the fault is of the sufferer, so then why are faults being seen?’ That’s what used to happen. But now what happens is that I continuously feel that the other person is definitely at fault.

Dadashri: That is actually those *jada bhaav* that have all amassed within and are confusing you.

Chetan’s Bhaav Is Only as the Knower-Seer!

One is *jada bhaav* and the other is *Chetan bhaav*. If the *chetan bhaav* mixes [with the *jada bhaav*], then a fault is bound. And if you end up ‘signing’ within due to the *jada bhaav*, then a fault is bound. If You don’t ‘sign’, then You will not bind anything due to the *jada bhaav*. If You understand just this much, then it can be said that You have understood the entire world. *Jada bhaav* arise based on scientific circumstantial evidences, and they keep increasing and decreasing. Their inherent nature is to increase and decrease (*guru-laghu*). ‘You’ have to recognize that ‘This is a *jada bhaav* and this is a *Chetan bhaav*.’ ‘We’ have not left anything up for question. Yet, the intellect continues to confuse you. That is its nature. If You understand this in its entirety, then Your [spiritual] work will be done. And people [who are not Self-realized] do not have any such examination about whether this is a *jada bhaav* or a *Chetan bhaav*, do they! What the whole world believes to be *Chetan bhaav*, is really *jada bhaav*. And that is why the world continues to remain in existence. One only

needs to realize his own Self. For infinite lives, the Self has remained hidden, such that one didn't know his own Self. For infinite lives, one has not known who He really is. Isn't that a wonder!

Questioner: *Chetan* only has two *bhaav*, that of being the Knower and being the Seer, or are there any other *bhaav*?

Dadashri: There are many other *bhaav*, but they are all *bhaav* that are *aguru-laghu* (never increase or decrease). The Self does not increase or decrease at all. And that which increases and decreases, You [the Self] have to See that, 'This is a *jada bhaav*.'

Questioner: This inherent nature of being *guru-laghu*, is it an inherent nature (*swabhaav*) or is it a property (*guna*)?

Dadashri: It is a property of the [*vibhaavik*] *pudgal*.

Questioner: But I asked that with regards to *Chetan*.

Dadashri: It is not of *Chetan*. The inherent nature of *Chetan* is *aguru-laghu*. That is why Krupaludev has written:

“The state that the Omniscient One saw in *Gnan*,
The Lord was not able to describe that state.
How can ‘our’ speech describe that form?
That *Gnan* only remains to be experienced!”

“*Je pad Shri Sarvagne dithu Gnanma,
Kahi shakya nahi te pad Shri Bhagwan jo.
Te swaroopne anya vaani te shu kahe?
Anubhav gochar matra rahyu te Gnan jo!*”

Apoorva Avsar...

If one were to ask the four Vedas [the oldest scriptures of Hinduism], what would they say? It is inexpressible, it is indescribable; so how can they say anything? Even the Vedas say, 'This is not That. This is not That.' The

Gnan would be with the *Gnani*. The *Gnan* is Itself the Self, and It is with the *Gnani*. ‘He’ is able to completely separate the *Chetan bhaav* and the *jada bhaav*; He is able to differentiate between them. Only then can this be solved, right! Otherwise, it cannot be solved and one will be confused. Hundreds of thousands of lifetimes go by in search of a path which can solve this in one hour. It is an entanglement, isn’t it?

Questioner: Dada, besides the *bhaav* of being the Knower-Seer, what other *bhaav* does *Chetan* have?

Dadashri: There are many other *bhaav*. The abode of infinite bliss, so many other *bhaav*, there are unlimited *bhaav*. However much of *jada* there is, It has the energy to become *gneyakaar* (one with what is being Seen) with that. Say there is this mango, then the Self takes on the design of the mango; It becomes *gneyakaar*. Yet, It remains unanointed (*nirlep*); moreover, It does not get affected by the mango. The infinite energy is of the absolute Self (*Parmatma*) only. ‘It’ definitely represents all the properties It has; there is no other *Parmatma* besides that. The entire world has become confused due to this; and they eat and drink, and become confused nonetheless.

There, All the Gnanis Are One!

As the people of the world [those who are not Self-realized] do not have this awareness of the Self, they keep binding karma. That is why ‘we’ have said that these are *jada bhaav*, they are not One’s own *Chetan bhaav*. Therefore, they are objects to be Known (*gneya*) and You are the Knower (*Gnata*). ‘You’ only have to See them. Just as the One who has written: ‘The One who has Seen the *Chetan bhaav* and the *jada bhaav* as separate is the Omniscient One.’ (*Je Chetan-jada bhaavo avlokya shri Munindra Sarvagney.*)

Questioner: ‘The One who has Seen the *Chetan* [*bhaav*] and the *jada bhaav* as separate is the Omniscient One. When such a clear belief manifests within, the One in experience of the eternal elements has referred to that as *Darshan*.’ (*Je chetan-jada bhaavo avlokya Shri Munindra Sarvagney. Evi antar aasthaa pragatye, Darshan kahyu che Tattvagney.*)

Dadashri: [To have the feeling] ‘I like mango pulp and chapati’ is a *jada bhaav*. One believes the *jada bhaav* to be his own. He will say, “I have the desire to eat potatoes.” That is a *jada bhaav*, but he believes it to be *Chetan bhaav*. What has the Omniscient One said about the desire to eat potatoes? “This is a *jada bhaav*. If one believes this to be a *Chetan bhaav*, then what will become of him?” The part that is active (*chanchal*), the part that is mechanical, increases and decreases. The *chit* moves around, it increases and decreases; the intellect increases and decreases. The memory waxes and wanes, ‘I do remember, but I forgot.’ And if one were to tap on his head twice, and the ‘machinery’ starts up, then he will remember.

The eternal element of inanimate matter (*jada*) also has *bhaav*, but those cannot be the *bhaav* of *Chetan* (the Self). The *bhaav* of the Self are all *Chetan* (animate; living; that of Knowing-Seeing). The *bhaav* of *jada* are *jada* (inanimate; lifeless). Therefore, it is extremely difficult to understand that these are *jada bhaav*. Everyone believes the *jada bhaav* to be *Chetan bhaav*. ‘I did this, I did *samayik*, I did *pratikraman*, I did this, I did that.’ All these are *jada bhaav*.

Questioner: All things like ‘I did’ come under *jada bhaav*, do they not?

Dadashri: Yes, this is a very important sentence that you have written.

Questioner: ‘The One who has Seen the *Chetan bhaav* and the *jada bhaav* as separate is the Omniscient One.’

Dadashri: The Omniscient One (*Sarvagnya*) writes, ‘This is *jada bhaav* and this is *Chetan bhaav*.’ That is why ‘we’ tell You, ‘The temporary states are simply natural occurrences, which do not have a higher authority as the doer, and they are a result of scientific circumstantial evidences (*vyavasthit*).’ ‘I sat cross-legged, I did this, I did *samayik* [as a ritual on the *Kramik* path], I sat in *padmasana* (the lotus pose), I did *pranayam* (breathing exercises), I did such and such yoga pose...’

Questioner: The sense of ‘I-ness’ that one has, is that *jada*?

Dadashri: Yes, moreover, it increases and decreases. All *gneya* are *jada bhaav* and their inherent nature is that of *guru-laghu*; they can increase and they can decrease. By not understanding this much, all such entanglements arise. The entire spiritual Science (*Vignan*) is contained in that statement. These scriptures have been written verily for this, yet One is not able to find the Self! And the Self is not something that can be found!

No one has the experiential awareness of *Chetan bhaav* and *jada bhaav*. But when ‘we’ give You *Gnan*, ‘we’ show You the *jada bhaav* like this and ‘we’ show You the *Chetan bhaav* distinctly separate like this. There is no difference between ‘this [*Gnan*]’ and what the Omniscient One Saw; that is indeed what ‘we’ are giving You.

The *Chetan bhaav* that the Omniscient One has Seen and when the belief that ‘These *bhaav* are the only ones that are *Chetan*,’ is established, when a single ray of light like that emerges, when One reads that and ‘digests’ it, that is called *samyaktva* (the right belief that ‘I am pure Soul’). So,

after Seeing that, ‘we’ said, “Amidst all worldly desires and intents that tend to anoint, ‘I’ remain totally unanointed. The worldly desires and intents of the mind, speech, and body are *jada bhaav*, they are not *Chetan bhaav*.”

What is the only difference in the two views? The answer is, this is a *pudgal bhaav* and this is the *bhaav* of the Self. The people of the world are not aware of this at all. All the *Gnanis* converge at this station, ‘This is a *pudgal bhaav* and this is the *bhaav* of the Self.’ If one does not get such clarity here, then he cannot be a *Gnani*. This station is such, and the path beyond it is very long, but One must reach here first. ‘He’ is then considered to have attained the Knowledge of the Self and the non-Self.



[12]

The Pudgal and the Self

How Much Does the Self Weigh?

Questioner: This *pudgal* or these *parmanu* that are present; currently in worldly science more emphasis has been placed on these *parmanu*, but no one has said anything from the scientific perspective about the eternal element of the Self; that this is also an eternal element.

Dadashri: The scientists do not even know that word!

Questioner: Can It not be sized up scientifically?

Dadashri: They do not even know about It.

Questioner: But can It be understood within science?

Dadashri: No, It is not something that they can discover. They do suspect that there is an eternal element that gives life to everyone, but they are not able to figure out which eternal element that is. And they would not be ready to believe what 'we' tell them. They would become ready to accept that only if It were to come into their own understanding and vision. Therefore, they do not accept 'our' scriptures.

Questioner: If they were to accept that, then all their [spiritual] work would be done.

Dadashri: The Self is not something that one simply believes in. Just as this *pudgal* can be experienced, the Self too can be experienced.

Questioner: Many saints say that the Self can also be weighed; is that possible?

Dadashri: The worldly-interacting self can be weighed. So what they have said is not incorrect. The worldly-interacting self has weight; what that means is that the other [charged] *parmanu* have come along with the original Self. Those *parmanu* have weight and that is what they believe to be the weight of the Self.

So they are not wrong when they say that the self has weight. It is possible to weigh it. This is because, when the original Self goes from here to another life-form, the worldly-interacting self goes with it; and the *pudgal parmanu* encompassed within that are the ones that have weight. The original Self does not have weight.

Anything that is done without a change in the fundamental belief, leads to bondage. If the train were to head towards Surat instead of Ahmedabad, then the faster it moves, the further it will go in the wrong direction.

Nothing Besides the Pudgal Has Latched Onto the Self!

The *Parmanu* that exist have neither a beginning nor an end. If you give a prize only to God [the Self], then the *Parmanu* will be hurt.

Questioner: Why would the *Parmanu* be hurt?

Dadashri: No, but they too are entitled [to that prize], are they not! They do not have a beginning or an end.

Questioner: They seem to be entitled to it due to the influence they have, isn't it!

Dadashri: No, they have nothing to do with each other. The *Parmanu* do not have influence over God, neither does God have influence over the *Parmanu*; both are independent eternal elements. Otherwise, God would become the doer of the entire world. That would not do. There is not even an iota of such energy [to 'do' within God].

Has God become bound or have the *Parmanu* become bound? In fact, the *Parmanu* have actually bound God to such an extent that they do not allow Him to become free. [The bondage has occurred due to the arising of *vibhaav* (the third entity with completely different properties that arises when the eternal element of the Self and the eternal element of inanimate matter come together). The *Parmanu* cannot independently cause bondage.] People are trying to become free.

There are such industrious people in the entire world, who can break the bondage of a heavy iron chain, but they cannot break the subtle bondage between the *pudgal* and the Self. And if they do try to break it, they would get wound up in even more bondage. The *pudgal* is actually a prison for the Self.

Questioner: What kind of illusory attachment (*moha*) must the *pudgal* have that it does not let the Self go?

Dadashri: No, it is not like that. What the *pudgal* is saying is, 'I have become what you have made me. Have you lost one or both [eyes, such that you cannot see the truth]?' This *pudgal* is something that you yourself have created!

In Dada's words, the *pudgal* has latched onto the Self, not the other way round. Whereas, the whole world is saying that it is indeed the Self that has latched onto the *pudgal*. This is 'our' discovery; 'we' are saying, 'It is definitely the *pudgal* that has latched onto the Self,' after having Seen this

‘ourselves’. This *pudgal* that has arisen out of the six eternal elements is a suffocation of a kind for the Self. This *pudgal* is actually a *vishesh guna* (completely new property of a third entity that arises when the two eternal elements of the Self and inanimate matter come together).

Questioner: When You say, “I am saying this after having Seen it myself,” in what exactly do You See?

Dadashri: It is not [through] *indriya gnan* (knowledge obtained through the medium of the sense organs and the intellect). ‘We’ are saying it after having Seen it through *atindriya Gnan* (Knowledge beyond the sense organs). A solution has come about for ‘us’. This *indriya gnan* is subject to the intellect and is limited, whereas that other *Gnan* [*atindriya Gnan*] has no limit.

The Pudgal Dances in Tune With the Self...

Questioner: Who does *bhakti* (devotional worship)? The *pudgal*? If the *pudgal* is doing it, and if the Self can never be attained through the *pudgal*, then can the *pudgal* have *bhakti* for the Self? And if that is the case, can the Self be attained? Through which activity, how much of activity, and what type of activity of the *pudgal* can the Self be attained?

Dadashri: To have *bhakti* is the inherent nature of the *pudgal*. However, if one has done something wrong [bound wayward karma], then it will stop doing *bhakti*. The very inherent nature of the *pudgal* is such that it dances in tune with the Self. If we get rid of our crookedness and obstinacy, then the *pudgal* will continue having *bhakti*. When ‘we’ give this *Gnan*, the wrong belief of ‘I am Chandubhai’ goes away and the right belief of ‘I am pure Soul’ sets in; that indeed is having *bhakti* for the Self. Through that *bhakti*, the veils of ignorance over the Self break and You can See.

Questioner: If the *pudgal* has *bhakti* for the Self, can the Self be attained?

Dadashri: *Bhakti* for the Self can occur only after attaining the Self. Through that *bhakti*, the veils of ignorance over the Self break and You can See more. That is dependent upon whose *bhakti* the *pudgal* is doing. By having *bhakti* for the One who has attained the Self, the Self can be attained.

Who Hits? Who Gets hurt?

Questioner: Does friction ever occur between the eternal elements of the Soul and inanimate matter?

Dadashri: Friction happens between two living things.

Here, one is the Self [living] and the other is non-living, the *pudgal*. If you keep hitting something that is non-living, then the one doing the hitting will get hurt. Similarly, everything hurts this [worldly-interacting] self.

Questioner: But by hitting it, wouldn't the non-living thing also be affected?

Dadashri: It will be affected, but the one that is living is the one that should understand, right! If you keep beating something made of iron, what does it have to lose? The one beating it will get tired.

Questioner: But by beating the iron, does anything happen to it, something...

Dadashri: No, nothing like that. It's not as if the Self is beating it, an 'iron' [the *pudgal*] is beating the iron.

Questioner: Yes.

Dadashri: So, who is the one beating the iron? The answer is, the very same thing, the *pudgal*. The Self does not get involved in that. Only the *bhaav* of the [worldly-interacting] self gets involved in that. Everything is

happening through its ‘weapons’, but there is no *Chetan* in it, so there is no liability, is there! The entire world that is visible to the eyes, is all made of *parmanu*, there is no Soul in it. These so-called saints who are wandering around, have certainly not realized the Self. The Self that is to be realized is completely separate. They are not even aware of what the Soul is doing within. They believe that, ‘The one who is talking, the one who is doing everything, that verily is the Self.’ Oh mortal one, that is actually power *chetan* (the *pudgal* that has been powered with life energy in the presence of the Self).

Questioner: Then does the pure Self have the need for a body, does It have the need for a *pudgal*?

Dadashri: Why?

Questioner: Because the Self cannot live on Its own, so It would have the need for a *pudgal*, wouldn’t It?

Dadashri: If It has needs, then It would be considered a beggar. As such, It is not a beggar. It is because of the *pudgal* that It has to live in a ‘location’ which is not Its own [dwells in the realm of the non-Self]. Once It becomes free of the *pudgal*, once It comes out of [dwelling in] the *pudgal*, then that’s it. One has come to dwell in the scientific effect, in the midst of circumstantial evidences. As these six eternal elements continue to revolve around each other, changes tend to take place when these two eternal elements, [inanimate] matter and the Soul, come together into close proximity.

The Self Is ‘Uneffective’!

The pure Self (*Chaitanya*) is ‘uneffective’ [not causing any effect to arise]. The *pudgal* is always ‘effective’. Because the *vibhaavik pudgal* (the *pudgal* formed from *parmanu* that have deviated from their inherent nature) is ‘effective’, there

is the weight of 'I-ness' in it, and that is why the [worldly-interacting] self appears to be 'effective'. Therefore, if one's attentive awareness is towards the *pudgal*, he will feel the effect, and if One's attentive awareness is towards the Self, then He will not feel the effect. Even if a bed bug were to bite, it would not affect the Self. This [*pudgal*] is 'effective', and in that effect, the false attribution of the 'I-ness' is added. That is why causes are created, and so there are causes and effects, causes and effects.

Just like when you are walking and your hair is blowing, it does not bother you. In the same way, even whilst remaining in worldly life (*sansaar*), the *pudgal* cannot bother You.

There is one thing that is not Yours, the *pudgal*, and the other thing is Your own. Something that is not Yours will never be Yours. The things which are not Yours are called *karan* (instruments of action, like the mind, speech and body). They are weapons and you have become the owner of these instruments of action. The One who is the owner of His own things, He Himself is God.

The Moment You Become the Eater, It Becomes Poison!

How can the Self eat? The Self does not have a mouth or anything like that. 'It' does not have a physical body, so how can the Self eat? Do you believe the *pudgal* to be the Self?

Questioner: I believe the *pudgal* to be the Self, isn't that why I am able to eat?

Dadashri: It is indeed the *pudgal* that eats. It is just that you believe that [you are the eater]. The sensation of tasty food on the tongue is of the *pudgal*. You have come to believe, 'I am the one enjoying tasty food.' You are falsely

attributing all the effects of the *pudgal* upon yourself. Why have you delved so deep into this?

Questioner: No, the *pudgal* is with this *Chetan* (the Self). That is why it eats. Otherwise what would the *pudgal* eat?

Dadashri: The Self does not do anything in this.

Questioner: No, It does not do anything.

Dadashri: Nevertheless, the *pudgal* lives due to Its presence.

Questioner: Yes.

Dadashri: It lives, it eats, it drinks; the *pudgal* does all of that. The illusion has arisen in the developing I that, ‘I am doing this. Who else could be doing it?’ Even powerful judges understand that, ‘There is no one else here right now, so I am the one [doing it].’

If food is consumed with *shuddha upayog* (the pure applied awareness as the Self), then the food is separate and the ‘I’ is separate. But the moment the ‘I’ gets involved in that, the moment one says, “I ate,” it immediately gives rise to ‘poison’ [alcohol] within. In addition, all the *parmanu* become colored by that ‘poison’ and subsequently, that gives rise to intoxication. However, if one does not say that, then nothing happens. By saying, “I ate. I enjoyed it,” one is pouring ‘poison’ on it. The food is not ‘poison’, but due to a lack of understanding it becomes akin to ‘poison’. What would happen if you were to light a firecracker and throw it into a shop full of fireworks? That is what these people are doing and then they say, ‘Everything of mine has been burned!’ God does not come to burn things. In fact, it is one himself who ruins it all.

Relinquished the Entire Self!

After attaining this bliss, after attaining the Knowledge

of ‘I am pure Soul’, all these pleasures derived from the *pudgal* taste [bitter] like neem. ‘We’ had given this simile. You should understand all of the similes. So how do You find this *pudgal* to be? It feels [bitter] like neem, meaning bitter like poison, otherwise the sweetness derived from this *pudgal* will not leave your mind. Even after one has eaten a delicious potato fritter, his *chit* will still keep going to it.

How many things are there that need to be relinquished? Are there one or two, or are there ten, twelve, fifteen?

Questioner: Everything.

Dadashri: Everything means what? One hundred, two hundred, five hundred, one thousand, one hundred thousand, two hundred thousand, five hundred thousand, one million, two billion, five billion?

Questioner: All the things that are related to the *pudgal*; everything except for the Self.

Dadashri: So there are infinite things that need to be renounced. You have renounced just these potatoes, these onions, this and that; when will that ever come to an end? Your life span will be over by then. In that time, you will not have progressed [on the path of liberation] even a little. Then, in your next life, you will be at exactly the same spot. Moreover, if you are born to a Vaishnav family, you will surely eat potatoes again.

You did not relinquish what you were supposed to and instead, you relinquished the entire Self. You were supposed to relinquish the *pudgal*, but instead you relinquished the Self, so what kind of state would you be in now?

The One Who Knows the Pudgal Is the Knower!

If *jada* (inanimate matter) were the one pulling *Chaitanya* (the Self), then are ‘we’ [the Self] considered even worse than *jada*?

However, the *pudgal* does shake up the self. Even though it [the *pudgal*; a person or any non-living item] is not an outlaw, yet one tends to tremble. What is more, if a ‘registered’ mail [from the income tax department] is received, then there is nothing but anxiety. Why should You fear the *pudgal*? The Self remains just the way It is. The inherent nature of the *pudgal* is to be *chanchal* (active; restless) and the inherent nature of the Self is to be steady (*achal*). The more the restlessness increases, the more one goes towards the *pudgal*. The more the steadiness increases, the more he goes towards the Self. The five sense organs and the mind are made of *pudgal*. They cannot be conquered. They are *gneya* (objects to be Known) and the Self is the Knower (*Gnata*). But instead, the mortal one believes the *jada* (inanimate object) to be himself. Meaning that, it is verily due to illusion that he believes the *gneya* to be the Knower. When that illusion breaks, One is said to have become *jitendriya jina* (the One who has the Knowledge of the Self, hence He is no longer the owner of the five sense organs or the pleasures derived through them). The very existence (*astitva*) of the Self and the *pudgal* are completely separate. Anything that has existence will definitely have its own *vastutva* (what an eternal element is and what it comprises of). The One who Knows and understands only the *pudgal*, is called the Knower.

To Know the Self is called *Gnan*. The One who Knows the Self, Knows the *pudgal*. The One who Knows the *pudgal*, Knows the Self. If either one is Known, the other can be Known. If there is a mixture of wheat and grit, one will say, “Show me what grit looks like.” If we ask him, “Don’t you want to know what wheat looks like?” To which he will reply, “No, there are only two things, so if you show me what grit looks like, then I will understand that this other thing is wheat.” He won’t have to ask you anything else, will he?

When One recognizes ‘Who am I?’ then whatever remains is the *pudgal*. Just like if we pick out all the grit, then only the wheat will remain. Don’t have someone show you both. Why would you pay the fee for both? Just pay the fee for one. You have not Known the Self completely, that is why You have not Known the *pudgal*. Once You Know the Self completely, everything else that remains is all *pudgal*. On the *Kramik* path, it is very difficult to Know the Self in Its entirety. That is why, they keep making one do penance and renounce things. ‘Do this. Do that.’ “Can you not understand either one of the two, wheat or grit? Do you need to Know both? Then you wouldn’t have to pay the fee for both, would you? Then, you would only have to pay the fee for one!” On the *Kramik* path, until you pay the fee for both, you cannot Know either of them. How can the entire Self be known there? The Self can be Known in entirety in the final life [before liberation]. In that life, there is no longer any need for any penance or renunciation, is there! Renouncing is subject to *parsatta* (the authority of another entity; subject to external circumstances); it is not in Your hands. To ‘do’ anything is subject to *parsatta*; it is not at all in Your authority!

Whose Name? Whose Gnan?

Questioner: I have understood this much, ‘There are only two, the Self and the *pudgal*; everything else is of no use.’

Dadashri: That is what ‘we’ had told you, that there are only two, the pure Soul and *puran-galan*.

Questioner: Yes, but every day You keep bringing up a third thing, which causes confusion.

Dadashri: But ‘we’ have to explain it in a different way to others, and ‘we’ have to explain it in a different way

to You. So if ‘we’ have said something at one point, You should not hold on to that.

Questioner: The speech of a person in whom the Self has manifested (*pragat Purush*) makes one ageless and immortal.

Dadashri: Yes, that is correct. The Self is not [to be found] in books; It is not in anything. ‘It’ is not in the words, It is not in the intent, It is not in the association (*sangnya*). The Self is so subtle most (*sookshmatam*) that It can pass right through not just a wall, but through a mountain too. But it is not able to pass right through the ‘entanglements’ [the multiplication of wrong beliefs] of the *pudgal*. Isn’t that a wonder! How sticky must the entanglements of the *pudgal* be?

One businessman had come to attain *Gnan*. ‘We’ asked him, “What is your name?” He replied, “I am a businessman, the president of this [company].” [He was asked for his name yet he announced his status]. Hey, at least show some humility (*vinay*). Where the *pudgal* has to be done away with, why is there a ‘pull’ towards the *pudgal*? Why should you carry the burden of the *pudgal*? In fact, where the Self is to be attained, there absolute humility (*param vinay*) is needed.

Questioner: Does the name belong to the *pudgal* or to the Self?

Dadashri: The name would indeed be of the *pudgal*, wouldn’t it! Whatever gets given a name is *pudgal*.

Questioner: ‘You’ had once said that the *pudgal* is the ‘base’ [foundation, support] and the Self is the Vision (*Darshan*). This ‘base’ of the *pudgal* is needed to attain the Knowledge of the Self.

Dadashri: Yes, that is true. The ignorance of the Self

has occurred due to the *pudgal*, and it is also through the *pudgal* that *Gnan* is attained. The *pudgal* serves as a support at the moment.

Questioner: So does the *gnan* (relative knowledge) arise in accordance with the ego that arises?

Dadashri: Depending on what the ego is like, such will be the *gnan* that manifests.

Questioner: Which *gnan*?

Dadashri: The illumination that is not of the Self (*par-prakash*).

The Self by Nature Is Steady, Similarly the Pudgal Is Restless

The Self within is steady indeed. The entire world is dwelling in nothing but the *pudgal*. Not even for a moment have they gone outside the *pudgal*, and whatever steadiness that arises, is the steadiness of the *pudgal*. The Self is already steady. The One that remains steady at all times is called the Self. There is no partial steadiness in Its case. Partial steadiness happens in the *pudgal*. The Self does not have partial steadiness.

Questioner: After attaining this *Gnan*, even the *pudgal* becomes steady, does it not?

Dadashri: The *pudgal* does become steady, but in what way? In a way that the *pudgal* can be called God. [The *pudgal* of Lord] Mahavir can certainly be called ‘God’ because He [the Self within] is steady.

Moksha Is Attained When the Pudgal Becomes a Kevali

Questioner: In doing all this, will there not come a time when we will become completely *akriya* (devoid

of activity; free of kashay; to come into the state as the non-doer), first from the perspective of the Self and then Chandubhai too will become *akriya*?

Dadashri: Yes, but you are not to become *akriya* through egoism. This path is verily for the purpose of becoming *akriya* automatically.

Questioner: So to become *akriya* is correct, is it not?

Dadashri: Ultimately one [the *pudgal*] has to become *akriya* indeed. The *pudgal* has to become just like the Self. The *pudgal* has to become such that it mimics the Self; and by remaining in the *Agnas*, that will happen; it will become *akriya*. It will become *akriya* after One attains the experience of the Self.

When an impression is given off that One is a *Kevali* (the absolutely enlightened One), then Know that this *pudgal* has become a *Kevali*. When the *pudgal* too becomes a *Kevali*, that is *moksha*. Right now, all of You are in the process of making the *pudgal* a *Kevali*. The [original; absolute] Self is certainly a *Kevali*, but it has to come into Your [the developing ‘I’s] understanding that It is a *Kevali*. The absolute Self is such that It can pass right through a large mountain. This is because the mountain is gross (*sthool*) and the Self is the subtlest of the subtle (*sookshmati-sookshma*).

Questioner: *Gnan* is also subtle! *Gnan* is also the subtlest of the subtle!

Dadashri: ‘That’ indeed is the Self. There is no difference between *Gnan* and the Self.

The Protector of the Self Is the Gnani!

Questioner: Can a *Kevali* See the Self? Would He have Seen It?

Dadashri: To See means to become aware. To Know

means to experience. [By saying,] ‘The *Kevalis* have Seen the Self,’ it means They have become aware of It. What you feel are your mistakes, are You able to See them or does that come into Your experience? The original Self is That which can be experienced, It is a formless state. The state that a *Kevali* Lord experiences is one in which this *pudgal* is a completely separate entity from One’s Self. There is no need to See whether what has been done is right or wrong. This body is actually just a lifeless statue; it is *achetan* (that which is devoid of the Self). The very sense of doership should not be visible at all. ‘You’ do not have anything whatsoever to do with the *pudgal* or with the behavior of the *pudgal* through the mind, speech and body. ‘You’ are completely separate from that. ‘You’ have certainly Seen and Known Your Self; that experiential awareness as the Self (*bhaan*) has arisen. That has also come into experience slightly. Now, when the *mool vastu* (the original eternal element; the original Self) comes into Your experience completely, then the [spiritual] work is done!

The one who becomes a protector of the *pudgal* is not a *Gnani*. The *Gnani* is the protector of the Self, the protector of just One’s own inherent nature as the Self (*Swabhaav*).



Spiritual Glossary

Gujarati Word

English Translation

<i>aacharya</i>	a religious teacher; Self-realized master
<i>aadhaar</i>	basis
<i>Aagam</i>	Jain Scriptures
<i>aakaar</i>	form
<i>aakarshan-vikarshan</i>	attraction and repulsion
<i>aakash</i>	that which gives space; space; open space; eternal element of Space
<i>aakash kshetra</i>	space in this world
<i>aakash tattva</i>	the element of Space
<i>aakulta-vyaakulta</i>	state of uneasiness and agitation
<i>aaropit bhaav</i>	the false attribution of the belief that ‘I am Chandubhai’
<i>aasakti</i>	discharge attachment that arises due to attraction
<i>aaveg</i>	an emotional state
<i>aavirbhaav</i>	manifestation
<i>abhaav</i>	non-existence; no interest; equanimity; dislike; discharge abhorrence
<i>abhedta</i>	oneness
<i>abhyaas</i>	practices; habits
<i>abudha</i>	beyond the intellect
<i>achaitanya</i>	that which does not have the property to Know and See
<i>achal</i>	steady; unchanging
<i>achetan</i>	without the property to Know and See; that which is devoid of the Self; inanimate; non-living part; lifeless
<i>achetan pudgal</i>	inanimate <i>pudgal</i> ; physical body
<i>achetan tattva</i>	that does not have the property to Know and See
<i>adharma</i>	irreligion
<i>adharmastikaya</i>	eternal element that supports inertia; also known as <i>ssthisahayak</i>
<i>adhogami</i>	to descend
<i>adhogati</i>	to descend towards a lower life-form
<i>adol</i>	steady

Advaita Vedanta	an outlook or school of Hinduism
<i>agnan</i>	ignorance of the Self; relative knowledge
<i>agnani</i>	a person without Self-realization
<i>agnanta</i>	ignorance of the Self
<i>Agnas</i>	the five special directives or principles that preserve the awareness as the Self in <i>Akram Vignan</i> ; the five special directives or principles given by the <i>Gnani Purush</i> that sustain the enlightened state after <i>Gnan Vidhi</i>
<i>aguru-laghu</i>	never increases or decreases; neither heavy, nor light; neither increase nor decrease; also known as <i>aguru-alaghu</i>
<i>aguru-laghu swabhaav</i>	the inherent nature to never increase or decrease
<i>aham</i>	the 'I'
<i>ahambhaav</i>	the state as the 'I'
<i>ahamkaar</i>	the ego; egoism
<i>ahimsak</i>	non-violent
<i>ajagrut</i>	unaware
<i>ajampo</i>	restlessness
<i>ajanma</i>	without birth
<i>ajar amar</i>	ageless and immortal
<i>ajeev</i>	non-living entities
<i>akarta</i>	the non-doer
<i>akashayi Atma</i>	the original Self; the Self without <i>kashay</i> ; the Self that is free of all <i>kashay</i>
<i>akhand</i>	continuous
<i>Akram</i>	step-less
<i>Akram Vignan</i>	spiritual Science of the step-less path to Self-realization
<i>akriya</i>	not connected with any activity; without activity; without action; prevailing in the state as the Knower-Seer; prevailing in the state as a non-doer; devoid of activity; in a state that is devoid of activity
<i>akriyata</i>	in the state as the non-doer; the state as the Knower-Seer
<i>alaukik</i>	that which is beyond the worldly; extraordinary

<i>aling</i>	without a gender
<i>alok</i>	a region in the universe where there is only the element of Space, and no other eternal element
<i>amurt</i>	invisible
<i>anaadi</i>	without a beginning
<i>anaadi anant</i>	no beginning and no end; without a beginning or an end
<i>anaahad naad</i>	the silent sound of the universe that is thought to transcend space and time
<i>anant</i>	this has no end; infinite
<i>anant Darshan</i>	infinite Vision
<i>anant Gnan</i>	infinite Knowledge
<i>anant shakti</i>	infinite energy
<i>anant sukhdam</i>	infinite bliss
<i>anatma</i>	not the Self; the non-self; the part that is the non-Self
<i>anatma shakti</i>	the energy of the non-Self
<i>anatma vibhaag</i>	division that is not the Self
<i>anavgaahak</i>	that which does not occupy space
<i>anekant</i>	all-encompassing and accepting of all viewpoints
<i>anitya</i>	temporary
<i>antahkaran</i>	the mind-intellect- <i>chit</i> -ego complex
<i>anu</i>	atom
<i>anupcharit</i>	worldly interactions that do not require planning
<i>vyavahaar</i>	or effort
<i>anvay guna</i>	intrinsic properties
<i>apara</i>	that which is farther away from me
<i>apara prakruti</i>	the <i>prakruti</i> that is further away from the 'I', the mind, the speech, the body; also known as <i>paroksh prakruti</i>
<i>aparigrahi</i>	one who is in a state free from worldly attachment or acquisitiveness
<i>aparivartansheel</i>	unchanging
<i>apjash</i>	discredit
<i>aprameya</i>	unconfined illumination
<i>apratibaddh</i>	not bound

<i>Aptavani</i>	a series of fourteen volumes compiled from Dadashri's speech
<i>ara</i>	division of the time cycle
<i>aroopi</i>	without form; formless
<i>aruchi</i>	disinterest for something
<i>asang</i>	free from association
<i>asat</i>	destructible; temporary; not eternal; that which is not an eternal element
<i>asatya</i>	untruth
<i>ashata</i>	painful sensation; sensation of pain
<i>ashubha</i>	inauspicious; bad
<i>ashubha bhaav</i>	hurtful or inauspicious intent
<i>ashuddha</i>	impure
<i>asthir</i>	unsteady
<i>asti</i>	existence
<i>astikaya</i>	that which can have more than one <i>pradesh</i>
<i>astitva</i>	existence
<i>atattva</i>	the non-eternal; the relative
<i>atikraman</i>	aggression towards other living beings through the mind, body, or speech
<i>atindriya Gnan</i>	Knowledge beyond the sense organs
<i>atindriya pratyaksh</i>	to go beyond the sense organs
<i>atindriya sukh</i>	bliss of the Self that You experience without the help of any external things
<i>atkan</i>	a major impediment on the path of liberation; spiritual roadblock
<i>atma</i>	the self that has been powered with life energy
<i>Atma</i>	the Self; the Soul
<i>Atma dhyani</i>	awareness of 'I am pure Soul'
<i>Atma Gnan</i>	the Knowledge of the Self
<i>Atma ramanata</i>	dwelling as the Self; dwelling in the state as the Self
<i>Atma shakti</i>	the energy of the Self
<i>Atmadrashti</i>	the right belief that 'I am pure Soul'; Vision as the Self
<i>Atmakaar</i>	the Self
<i>avalamban</i>	dependency

<i>avaran</i>	veils of ignorance over the Self
<i>avastha</i>	temporary state
<i>avasthit</i>	charged; charged because of absorption in an effect or situation
<i>avatar</i>	reincarnation
<i>avichal</i>	steady ; fixed
<i>avikaari</i>	unchanging
<i>avinabhaavi</i>	interconnected; cannot be or exist without the other
<i>avinashi</i>	indestructible; permanent
<i>avinashi tattva</i>	permanent eternal element
<i>avkaash</i>	open area
<i>Avsarpini chovisi</i>	the succession of twenty-four <i>Tirthankar</i> Lords in the ascending half-cycle of time
<i>avyabaadh</i>	to not hurt nor be hurt
<i>avyavahaar rashi</i>	a state of uncategorized souls that have not yet entered worldly interactions; those embodied living beings who have not yet been named
<i>avyay</i>	that which does not wear away
<i>bahusyam</i>	more forms keep arising; endless visible forms
<i>bandh</i>	undergo <i>puran</i>
<i>bavo</i>	the one in whom the power of the self has been filled in; the one with all the wrong beliefs; the internal one with the internal one with wrong beliefs and anger, pride, deceit and greed; the one with the mind-intellect- <i>chit</i> -ego
<i>bebhaan</i>	gross unawareness of the Self
<i>bhaan</i>	experiential awareness as the Self
<i>bhaav</i>	belief; inner intent; preference or attachment; interest; like; discharge attachment
<i>bhaav mun</i>	causal mind
<i>bhaav-abhaav</i>	The belief of ‘I like this’ and ‘I do not like this’
<i>bhaavak parmanu</i>	those that cause the <i>bhaav</i> to arise
<i>bhaavatmak</i>	charged in accordance with the <i>bhaav</i>
<i>bhaavkarma</i>	charge karma
<i>bhaavna</i>	intention; effect of the developing I’s <i>bhaav</i>
<i>Bhagwan</i>	God

<i>bhajana</i>	worshipping
<i>bhakti</i>	devotional acts; devotional worship; devotional acts done on the basis of the knowledge one has about the God he worships; devotional acts to approach nearer and nearer to the Self
<i>Bharat Kshetra</i>	one of the three locations in the universe where human beings reside, the other two are <i>Mahavideh Kshetra</i> and <i>Airavat Kshetra</i>
<i>bhav</i>	a lifetime
<i>bhavstithi</i>	predetermined number of lives and lifespan until the attainment of <i>moksha</i> based on one's filled stock of karma; spiritual development
<i>bhed buddhi</i>	the intellect that causes divisiveness
<i>bhed Gnan</i>	Knowledge that separates the Self and the non-Self
<i>bhed swaroop</i>	the divisive form
<i>bhed Vignani</i>	the One who separates the Self and all the other five eternal elements; a spiritual Scientist who has the experiential Knowledge to separate the Self and the non-Self
<i>bhogavato</i>	the effect of karma; that which is to be suffered or experienced; suffering
<i>bhogave</i>	experiences the effect of pain or pleasure
<i>bhogavu</i>	suffer; consume; enjoy; indulge in
<i>bhojanalay</i>	something that is worth enjoying; the place where <i>puran</i> takes place
<i>bhokta</i>	sufferer; the sufferer or the one who experiences the effects
<i>bhoomika</i>	place
<i>bhrant chetan</i>	the self with the wrong belief that 'I am Chandubhai'
<i>bhrant purusharth</i>	illusory effort
<i>bhrant swaroop</i>	form as the illusory self; the illusory form
<i>bhranti</i>	wrong belief ; illusion
<i>bhranti chetan</i>	the worldly-interacting self; the developing I with the wrong belief of 'I am Chandubhai'
<i>bhrantibhaav</i>	wrong belief that 'I am Chandubhai'
<i>bhrantiras</i>	the belief that perpetuates the illusion that 'I am Chandubhai, this is mine, and I am the doer'

<i>Brahm</i>	the Self
<i>brahma</i>	the creator
<i>brahmachari</i>	a person practicing celibacy through the mind, speech and body
<i>brahmacharya</i>	celibacy through the mind, speech and body
Brahmin	a member of the highest class of the four Hindu castes, spiritually and socially, comprising the priests, religious teachers and scholars
<i>brahmit</i>	deluded
<i>buddhi</i>	intellect
<i>Chaitanya</i>	the Self; that which Knows and Sees; the pure Self
<i>chaitanyabhaav</i>	filled with the intent of the self
<i>chaitanyaghan</i>	unbroken Knowledge and Vision
<i>swaroopi</i>	
<i>chanchal</i>	active; unsteady; moving; restless
<i>chanchalta</i>	restlessness
<i>charam deha</i>	the final body before attaining final liberation
<i>charam sharir</i>	the final body before attaining final liberation
<i>charitra moha</i>	discharge illusory attachment
<i>Chetan</i>	the Self; to Know and See; the eternal element with the function of Knowing and Seeing; with the property to Know and See; the One who has the Knowledge of all this that is happening, the One who Knows; the living entity
<i>chetan</i>	animate; living; the living entity; life energy; the living being; the life-force; powered with life energy in the presence of the Self; the embodied soul
<i>Chetan bhaav</i>	the function to Know and See; the <i>bhaav</i> of the Self
<i>chetan pudgal</i>	the animate <i>pudgal</i>
<i>Chetan shakti</i>	living energy; the energy of the Self to Know and See; energy of the Self
<i>Chetan tattva</i>	the eternal element of the Self; eternal element that Knows and Sees; eternal element which has the property to Know and See
<i>chetana</i>	worldly-interacting self
<i>Chetana</i>	the Self

<i>Chetanta</i>	the property to Know and See; life sustaining energy; being the Self
<i>chit</i>	subtle component of vision and knowledge in the inner functioning instrument called <i>antahkaran</i>
<i>chokhkha</i>	completely auspicious; pure; auspicious; purified; unadulterated; lighter; clearer
<i>chovisi</i>	the succession of twenty-four <i>Tirthankar</i> Lords in the third and fourth era of each half-cycle of time
<i>dakhal</i>	the effects of the interference
<i>dakho</i>	to interfere; interference
<i>darasal Atma</i>	the Real Self
<i>Darshan</i>	the Vision as the Self; Vision
<i>darshan</i>	devotional viewing of an idol in a temple; the belief of the self
<i>Darshan kriya</i>	the activity of Seeing
<i>dehadhaari atma</i>	the embodied soul
<i>derasar</i>	a Jain temple
<i>Deravasi</i>	a member of a Jain sect that believes in temple worship
<i>dev</i>	male celestial beings
<i>devgati</i>	celestial life-form
<i>devi</i>	female celestial being
<i>Devlok</i>	a cosmic plane where celestial beings live; celestial realm
<i>dharma</i>	function; religion; true nature
<i>dharmadharm</i>	relative religion
<i>dharmadhyaan</i>	a virtuous internal state of being
<i>dharmastikaya</i>	the eternal element that supports motion; also known as <i>gatisahayak</i>
<i>dhoti</i>	loose lower garment worn by Hindu men
<i>dhruv</i>	permanence
<i>dhyān</i>	internal state of being; meditation
<i>divya chakshu</i>	the divine Vision through which the Real and the relative is Seen as separate; the divine eyes
<i>divya drashti</i>	divine Vision as the Self

<i>Drashta</i>	the Seer
<i>drashti</i>	perspective
<i>drashya</i>	objects to be Seen
<i>dravya</i>	elemental matter; six eternal elements; physical matter; the relative self; effect; physical evidences; worldly-interacting self
<i>dravya nikshep</i>	identifying someone based on whatever karmic stock one has filled in
<i>dravya-guna-paryay</i>	elemental matter, property and phases
<i>dravyakarma</i>	subtle discharge karma
<i>dravya-kshetra-kaal-bhaav</i>	physical matter or evidences, location, time and intent
<i>dukh</i>	pain
<i>dusham swabhaav</i>	nature of the relative self that is characterized by anger, pride, deceit, and greed, and a lack of unity in thought, speech, and action
<i>Dushamkaal</i>	an era of moral and spiritual decline characterized mainly by misery
<i>dwesh</i>	abhorrence
<i>ekakaar</i>	become one
<i>ekantik</i>	single viewpoint
<i>ethvado</i>	food left over in a plate after eating; refuse
<i>gal</i>	returning; giving off the effect
<i>galan</i>	discharge; empty out; discharging; outflux or dissipation; withdrawing
<i>gandh</i>	smell
<i>garva</i>	subtle pride
<i>gati</i>	motion
<i>gatimaan</i>	in motion
<i>gatisahayak</i>	the eternal element that supports motion; also known as <i>dharmastikaya</i>
<i>gatisahayak tattva</i>	the eternal element that supports motion; also known as <i>dharmastikaya</i>
<i>Gnan</i>	the Knowledge of the Self and the doer given in the <i>Gnan vidhi</i> ; Knowledge of the Self; Knowledge
<i>gnan</i>	relative knowledge; knowledge
<i>Gnan kriya</i>	activity of Knowing

<i>Gnan vidhi</i>	Scientific experiment to impart Self-realization, exclusive to <i>Akram Vignan</i> . This is a scientific process of 48 minutes wherein the <i>Gnani</i> graces the seeker and imparts the Knowledge of the Self
<i>Gnanakaar</i>	the Knower
<i>gnan-darshan</i>	relative knowledge and vision
<i>Gnan-Darshan</i>	Knowledge and Vision of the Self
<i>Gnangamya</i>	that which can be understood through Knowledge; which can only be experienced through the Knowledge of the Self
<i>Gnani</i>	The Knower of one eternal element; the One who has realized the Self and is able to do the same for others; the enlightened One who can enlighten others
<i>Gnani Purush</i>	the One who has realized the Self and is able to do the same for others; the enlightened One who can enlighten others
<i>Gnanshakti</i>	the energy of Knowledge
<i>Gnata</i>	the Knower
<i>Gnata-Drashta</i>	the Knower-Seer
<i>Gnata-Drashtapanu</i>	to prevail as the Knower-Seer
<i>Gnata-Drashta-Parmanandi</i>	the Knower-Seer and eternally blissful
<i>gneya</i>	the object to be known
<i>gneyakaar</i>	to become one with what is being Seen
<i>grah</i>	the planets; the different forms of prejudice
<i>gruhit mithyatva</i>	entrenched deluded beliefs acquired through societal influence
<i>guhya</i>	subtle
<i>guhyatam</i>	subtlest
<i>guhyatar</i>	subtler
<i>guna</i>	property
<i>gunadharma</i>	intrinsic properties with a specific function ; intrinsic functional properties
<i>guru-laghu</i>	heavy or light; increase or decrease
<i>guru-laghu swabhaav</i>	the inherent nature to increase and decrease
<i>gusso</i>	anger without violent intent

<i>hisaab</i>	karmic account
<i>hu</i>	the I
<i>hupanu</i>	the prevalence of the I; the I that prevails in the relative
<i>indriya</i>	sense organs
<i>indriya atma</i>	the physical self which is ‘effective’ through the sense organs; the physical body; Mangaldas
<i>indriya gnan</i>	the knowledge attained through the medium of the sense organs and the intellect
<i>indriya sukh</i>	pleasures derived from worldly or material things as perceived by the five sense organs
<i>indriyagamyā</i>	that which can be understood or perceived through the five sense organs
<i>jaanpanu</i>	the function of Knowing
<i>jada</i>	inanimate matter; insentient; lifeless; eternal element of inanimate matter; inanimate; non-living; in the form of <i>Pudgal Parmanu</i> ; an inanimate object
<i>jada bhaav</i>	the intent of the non-Self; the intents that are lifeless
<i>jada Parmanu</i>	the smallest, most indivisible, indestructible particles of the eternal element of inanimate matter
<i>jada Pudgal Parmanu</i>	the smallest, most indivisible, indestructible particles of the eternal element of inanimate matter
<i>jada shakti</i>	inanimate energy; non-living energy
<i>jada tattva</i>	the eternal element of inanimate matter
<i>jada vastu</i>	inanimate matter
<i>jagruti</i>	awakened awareness
Jain	a person whose religion is Jainism
Jain pudgal bhaav	the belief that ‘I am a Jain’
<i>jalebi</i>	a crispy, deep-fried Indian sweet soaked in sugar syrup
<i>jash</i>	credit
<i>jatismarangnan</i>	knowledge of one’s previous identities
<i>jatra</i>	pilgrimage
<i>jeev</i>	the embodied soul; the self; life force; the soul; life; the living being; that which believes that it lives and dies; the living entity; the relative self

<i>jitendriya jina</i>	the one who has conquered the pleasures derived from the five sense organs; the One who has the Knowledge of the Self, hence He is no longer the owner of the five sense organs or the pleasures derived through them
<i>Kaal</i>	Time; the eternal element of Time
<i>kaal</i>	time in the relative sense
<i>Kaal tattva</i>	eternal element of Time
<i>kaalanu</i>	atom of Time
<i>kaalatit</i>	beyond Time
<i>kaaran</i>	causal; causes
<i>kaaran deha</i>	causal body; also known as <i>kaaran sharir</i> , <i>kaarman sharir</i>
<i>kaaran sharir</i>	causal body; also known as <i>kaaran deha</i> , <i>kaarman sharir</i>
<i>kaarman sharir</i>	causal body; also known as <i>karan sharir</i> , <i>karan deha</i>
<i>kadhapo</i>	visible outbursts
<i>kadroopa</i>	inauspicious
<i>Kaliyug</i>	the current era of the time cycle, which is characterized by a lack of unity in thought, speech, and action
<i>kalp</i>	one complete revolution of the time cycle comprising 12 time periods, 6 of the ascending cycle and 6 of the descending cycle; the Self; the [worldly-interacting] self
<i>kalpana</i>	imagination
<i>kalpshakti</i>	energy or property of envisioning of the Self
<i>kampayman</i>	unsteady; emotional
<i>karamat</i>	craftsmanship
<i>karan</i>	instruments of action, like the mind, speech and body
<i>karta</i>	the doer
<i>kartabhaav</i>	sense of doership
<i>kartapanu</i>	prevalence in doership; a sense of doership
<i>karya</i>	effect
<i>karya deha</i>	effective body
<i>kashay</i>	anger, pride, deceit and greed

<i>kashay atma</i>	the self with anger, pride, deceit and greed; the <i>bavo</i> ; the one with all the wrong beliefs
<i>kashaybhaav</i>	an intent laden with anger, pride, deceit or greed
<i>kayotsarg</i>	standing in an upright position and meditating on the properties of the pure Soul after renouncing the mind, speech and body
<i>keval Charitra</i>	absolute Conduct as the Self
<i>keval Darshan</i>	absolute Vision; absolute Vision as the Self
<i>keval Gnan</i>	absolute Knowledge
<i>keval Gnani</i>	the One with absolute Knowledge; the absolutely enlightened One
<i>Kevali</i>	the One who has attained absolute Knowledge from the <i>Tirthankar</i> Lords; the absolutely enlightened One
<i>khenchan</i>	internal pull
<i>khichdee</i>	an Indian dish made from rice and lentils
<i>khyaal</i>	constant awareness
<i>kraman</i>	activity of the mind, speech and body that does not hurt anyone
<i>Kramik path</i>	traditional step-by-step path of spiritual progress; traditional spiritual path of penance and austerities
<i>kriya</i>	actions; activity; ritual; activities of the mind, speech and body; active
<i>kriyakaari</i>	works on its own from within; brings results; materializes in action; procures results on its own; ‘effective’ such that they take on the effect and give result
<i>kriyakaari shakti</i>	the energy to procure results on its own
<i>kriyaman karma</i>	The visible activity that is seen after the karma unfolds
<i>kriyavaan</i>	to be inherently active; to be ‘effective’ such that they take on the effect and give result
<i>kriyavaan shakti</i>	the energy of the <i>pudgal</i> to do activity; the unique energy/property to be inherently active; also known as <i>kriyavarti shakti</i>
<i>kriyavarti shakti</i>	the energy of the <i>pudgal</i> to do activity; the unique energy/property to be inherently active; also known as <i>kriyavaan shakti</i>

<i>krodh</i>	anger with violent intent; anger; charge anger
<i>krodhak</i>	that which causes one to become angry
<i>Kshatriya</i>	a member of second of the four Hindu castes comprising the warriors
<i>kshayak samkit</i>	the permanent conviction of the right belief that ‘I am pure Soul’
<i>kshetra</i>	location
<i>kshetragnya</i>	the Knower-Seer of the relative self
<i>kshetrakaar</i>	to become one with the relative self; one with the body
<i>kumaran</i>	death without the awareness of the Self
<i>laagni</i>	feelings
<i>laavanya</i>	an attractive appearance
<i>laavanyata</i>	extraordinary attractiveness
<i>ladoos</i>	ball-shaped Indian dessert
<i>laksh</i>	awakened awareness of ‘I am pure Soul’
<i>laya</i>	dissipation
<i>lepayamaan bhaav</i>	the intents that tend to anoint
<i>leshya</i>	the aura or coloring of the soul based on its association with the karmic matter or based on one’s internal state of being
<i>ling</i>	gender
<i>lobh kashay</i>	greed
<i>lok</i>	region of space in the universe where there is worldly existence; the universe; space
<i>lokaakash</i>	the region of space in the universe in which all six eternal elements exist
<i>maan</i>	pride
<i>magas</i>	an Indian sweet made from chickpea flour, sugar and clarified butter
<i>maharaj</i>	spiritual teacher; religious teacher
<i>mahatma</i>	those who have received Self-realization through <i>Gnan Vidhi</i> ; Self-realized ones in <i>Akram Vignan</i>
<i>Mahavideh Kshetra</i>	one of the three locations in the universe where human beings reside, the other two are <i>Bharat Kshetra</i> and <i>Airavat Kshetra</i>
<i>Mahendra</i>	the king of the celestial beings

<i>mamata</i>	‘my-ness’
<i>mamatva</i>	the ‘my-ness’
Mangaldas	the physical body
<i>marapanu</i>	the sense of ‘my-ness’
<i>mataji</i>	Goddess mother
<i>matbhed</i>	divisiveness due to a difference of opinion
<i>matignan</i>	worldly knowledge acquired through the medium of the sense organs and the intellect
<i>matiGnan</i>	Knowledge of the Self that has been digested and is in experience
<i>maya</i>	illusion induced by worldly life; Self-ignorance; wrong belief
<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; the developing I with the wrong belief of ‘I am Chandubhai’
<i>mishrasa</i>	<i>parmanu</i> that are ready to give effect; subtle phase <i>parmanu</i> ; also known as <i>mishrachetan</i> or <i>vibhaavik pudgal</i> ; also known as <i>bhaavak parmanu</i> ; also known as <i>karma fal</i> (karmic effect); charged <i>parmanu</i> waiting to give effect; effective <i>parmanu</i>
<i>mithya shraddha</i>	deluded belief
<i>moha</i>	illusory attachment
<i>moksha</i>	the state of ultimate liberation There are two stages of liberation: 1) freedom from worldly misery, hurt, unhappiness also known as causal liberation 2) ultimate/final liberation from all karma, from the physical body, and the worldly cycle of birth and death; also known as <i>nirvana</i> .
<i>mokshadata</i>	the bestower of liberation
<i>mooh</i>	mortal one; a classic term used by Dadashri to shake up the listener, it literally means ‘one who is destined to die’; one who is dying by the second
<i>mool Atma</i>	the original Self
<i>mool Chetan</i>	the original Self
<i>mool swaroop</i>	the original form

<i>mool tattva</i>	the original eternal element
<i>mool vastu</i>	the original eternal element; the original Self
<i>mukti</i>	freedom; liberation from the cycle of birth and death
<i>murt</i>	visible; the visible form
<i>murti</i>	visible representation; physical form; physical representation; idols
<i>naad</i>	sound
<i>naam</i>	name
<i>naam nikshep</i>	identifying someone based on the name given
<i>naamkarma</i>	name determining karma
<i>naimittik</i>	happens through many evidences; existing based on evidences
<i>napunsak</i>	bisexual
<i>napunsak-ling</i>	neuter
<i>nikshep</i>	aspects to understand something in exactness and in the relevant context
<i>nimit</i>	evidence; the one who is instrumental in the process; instrumental entity; evidentiary doer
<i>nimit-naimittik</i>	evidentiary; based on evidences that are instrumental in the process
<i>niraakaar</i>	formless
<i>niraakul anand</i>	the bliss of a state that is free of uneasiness and agitation
<i>niraakulta</i>	a blissful state free of uneasiness and agitation attained after Self-realization
<i>niradhaar</i>	free of support; baseless
<i>nirahamkaari</i>	egoless
<i>niralamb</i>	absolutely free of dependency on anything relative
<i>nirbhay bhaav</i>	an intent or state that is free of fear
<i>nirjara</i>	discharge of karma; discharging; undergo <i>galan</i> ; exhausting; shedding off
<i>nirjeev</i>	lifeless
<i>nirlep</i>	untouched; absolutely unaffected; untainted; unanointed; non-smearable; to be unaffected by any intents that tend to anoint; without any tendency of karma to adhere to it

<i>nirmalya</i>	the final discharge; not chargeable anymore
<i>nirpeksh</i>	that which is Real; God; absolute
<i>nirpekshata</i>	with respect to Reality
<i>nirvana</i>	final liberation from all karma, from the physical body and the worldly cycle of birth and death
<i>nirvikaari</i>	the One who is in His original nature
<i>nirvikalp</i>	that which cannot be imagined; the state free from wrong beliefs and with the right belief of ‘I am pure Soul’; the state free from the belief ‘I am Chandubhai’ and all the relative ‘I-ness’ and ‘my-ness’ that stem from it
<i>nirvikalpi</i>	the One who is free from all wrong beliefs
<i>Nishchay</i>	Real; the Self; the Real viewpoint
<i>Nishchay Atma</i>	the Real Self
<i>Nishchay kaal</i>	Time in the Real sense; Real Time; the eternal element of Time
<i>nishchetan</i>	non-living
<i>nishchetan chetan</i>	non-living entity
<i>nishchit</i>	predetermined
<i>nishkefi</i>	the One who is free from the intoxication of the ego and doership
<i>nishkriyata</i>	inactivity
<i>nitya</i>	permanent
<i>nivedo</i>	ultimate closure
<i>niyam</i>	the law of nature
<i>niyamraj</i>	the governance is as per the law of nature
<i>Niyamsaar</i>	a famous Jain text composed by Acharya Kundakunda
<i>niyati</i>	the level of spiritual development of a soul as it progresses naturally on the track of evolution
<i>niyativaad</i>	the theory of <i>niyati</i>
<i>nokarma</i>	gross discharge karma
<i>odambo</i>	a supporting example
<i>paap</i>	demerit karma
<i>paarinaamik bhaav</i>	the resultant state
<i>padaarth</i>	an eternal element

<i>padmasana</i>	the lotus pose
<i>pados</i>	spiritual hymns
<i>pal</i>	a measure of time equal to 24 seconds
<i>panch mahabhoot</i>	according to ancient Indian philosophy, the five elements that are the basis of all cosmic creation: earth, water, fire, air, and space
<i>par</i>	the non-Self
<i>para</i>	that which is near me
<i>para prakruti</i>	the <i>prakruti</i> that is closer to the 'I', the <i>mishrachetan</i> ; also known as <i>pratyaksh prakruti</i>
<i>paraatpar</i>	the pure Knower-Seer
<i>paraatpar Chaitanya</i>	the eternal element of the Self
<i>paradhin</i>	dependent on another entity
<i>parakram</i>	extraordinary spiritual effort to progress as the Self
<i>param vinay</i>	absolute humility
<i>paraya</i>	not being of the Self
<i>parbhaav</i>	the state as the non-Self
<i>pardravya swaroop</i>	in the form that is not the form as the Self
<i>parigrah</i>	worldly possessions; worldly acquisitions
<i>parinaam</i>	result
<i>parinaman</i>	constantly undergo change
<i>parinamanata</i>	constantly undergoing change; to be the doer of its own inherent nature
<i>parivartan</i>	constantly changing; constantly undergoing change
<i>parivartansheel</i>	constantly undergoing change; constantly changing
<i>parkaal</i>	time as it relates to the relative
<i>parkshetra</i>	the realm of the non-Self; the relative self
<i>parmanand</i>	eternal bliss
<i>Parmanu</i>	the smallest, most indivisible and indestructible particle of matter
<i>parmanu</i>	particles of inanimate matter which are not in pure form
<i>Parmarthe akriya</i>	devoid of activity in the ultimate sense, in the state as the Self
<i>Parmatma</i>	the absolute Self
<i>parparinaam</i>	an effect of the non-Self

<i>par-prakash</i>	illumination that is not of the Self
<i>parsatta</i>	subject to another entity; authority over the non-Self; subject to external circumstances
<i>par-swaroop</i>	form as the non-Self
<i>partattva</i>	not the Self
<i>paryay</i>	a phase
<i>paudgalik</i>	worldly; of the non-Self complex; made up of <i>pudgal parmanu</i>
<i>paudgalik masti</i>	the ‘play’ of the <i>pudgal</i>
<i>paudgalik maya</i>	the wrong belief brought about by the <i>pudgal</i>
<i>paudgalik ramanata</i>	engrossment in the temporary states of the non-Self complex; also known as <i>pudgal ramanata</i> or <i>praakrut ramanata</i>
<i>paudgalik swaroop</i>	the form as the non-Self complex
<i>pote</i>	the developing I; the worldly interacting self
<i>Pote</i>	the developing ‘I’; the Self
power <i>chetan</i>	the <i>pudgal</i> that is powered with life energy in the presence of the Self
<i>praakrut</i>	that which pertains to the non-Self
<i>praakrut bhaav</i>	intents of the non-Self
<i>praakrut ramanata</i>	engrossment in the temporary states of the non-Self complex; also known as <i>pudgal ramanata</i> or <i>paudgalik ramanata</i>
<i>pradesh</i>	region; spatial unit; smallest amount of space that a single <i>parmanu</i> occupies on the Self
<i>pragat Purush</i>	a person in whom the Self has manifested
<i>Pragnya</i>	the direct light of the Self
<i>prakash</i>	illumination
<i>prakashak</i>	the illuminator
<i>prakruti</i>	non-Self complex; the visible form created in an ignorant state by the continuous instillation of the false attribution that ‘I am Chandubhai’ in the past life; the relative self with inherent characteristic traits
<i>prakruti bhaav</i>	the belief that ‘I am the <i>prakruti</i> ’, ‘I am the non-Self complex’
<i>pranayam</i>	breathing exercises

<i>prarabdha</i>	destiny; effect of past karma
<i>prarabdha karma</i>	accumulated stock of karma which are ready to unfold; karma that have come into effect; the karma which come to unfold when the time is right
<i>prasav</i>	multiplication
<i>prasavdharma</i>	the inherent nature to give rise to many visible forms from one
<i>prasavdharmi</i>	having the inherent nature to give rise to endless visible forms from one
<i>prasavdharmi swabhaav</i>	having the inherent nature to become multiple visible forms from one
<i>prasavta</i>	having the potential to show endless other visible forms from one
<i>prataap</i>	the aura of the power and influence
<i>pratikraman</i>	Three-step process of reversal from aggression through thought, speech, or action. It consists of: <i>alochana</i> - confessing the mistake to the Lord within, <i>pratikraman</i> - asking for forgiveness for that mistake, and <i>pratyakhyan</i> - making the firm resolve to never repeat the mistake, and asking for the energy for the same
<i>pratishtit atma</i>	charging relative self [for those not Self-realized]; discharging relative self [for those who are Self-realized]
<i>pratiti</i>	conviction
<i>prayog</i>	experiment; processing; process of charging of <i>parmanu</i> ; process
<i>prayog chetan</i>	<i>parmanu</i> charged in accordance with the bhaav of the developing I
<i>prayog karma</i>	charged phase <i>parmanu</i>
<i>prayogsa</i>	<i>parmanu</i> in the charged phase; subtler phase <i>parmanu</i> ; <i>parmanu</i> charged in accordance with the <i>bhaav</i> of the developing I; also known as <i>vidharmi pudgal</i> ; also known as <i>prayog chetan</i> ; also known as karma; causal <i>parmanu</i>
<i>preya</i>	material pleasures
<i>pudgal</i>	inanimate matter; the physical body; the non-Self complex that undergoes influx and outflux; the bodily form

<i>Pudgal</i>	the eternal element of inanimate matter; <i>Parmanu</i> in their natural pure form
<i>pudgal bhaav</i>	the desire based tendency of the non-Self complex; the belief that ‘I am Chandubhai’
<i>pudgal parinaam</i>	the effects of the non-Self complex
<i>Pudgal Parmanu</i>	the smallest, most indivisible, indestructible particles of inanimate matter
<i>pudgal ramanata</i>	engrossment in the temporary states of the non-Self complex; also known as <i>paudgalik ramanata</i> or <i>praakrut ramanata</i>
<i>punarjanma</i>	reincarnation
<i>punya</i>	merit karma
<i>puran</i>	filled in; charging; influx; coming together; <i>prayogsa</i> ; influx in the form of charging; depositing
<i>puran-galan</i>	input and output; to fill in and empty out; influx-outflux; charging-discharging; charge-discharge; discharge effects
<i>Purush</i>	the Self-realized One; the Self
<i>Purusharth</i>	Real spiritual effort to progress as the Self
<i>purusharth</i>	effort; relative effort; illusory effort; karmic cause
<i>purush-ling</i>	masculine
<i>raag</i>	attachment
<i>raag kashay</i>	attachment
<i>raag-dwesh</i>	attachment and abhorrence
<i>raagi</i>	one who is prone to attachment
<i>rajkan</i>	a particle of dust, the smallest particle, which has no value
<i>ranjaymaanpanu</i>	a state of engrossment in the explosive parmanu
<i>ras</i>	taste; interest
<i>roop</i>	form
<i>roopak</i>	manifest as an effect
<i>roopantar</i>	change in form; transformation
<i>roopi</i>	with form; to have a visible form
<i>roopi shakti</i>	an energy that gives rise to many visible forms
<i>roopi tattva</i>	the eternal element that has a visible form; the eternal element of inanimate matter

<i>rotli</i>	flat bread
<i>ruchi</i>	having an interest for something
<i>sadhan</i>	tool; religious tools
<i>sadhana</i>	religious practices; effort
<i>sadhu</i>	an ascetic
<i>saiyam</i>	self-restraint
<i>saiyami</i>	someone who is in control of their <i>kashay</i> with egoism
<i>saiyog</i>	circumstance; coming together
<i>sakriya</i>	inherently active; continuously in some kind of activity; continuously active
<i>sakriyapanu</i>	continuously active state
<i>sakriyata</i>	to be in a continuously active state
<i>samadhi</i>	a blissful state as the Self
<i>samadhi maran</i>	blissful death during which One is in the awareness of the Self
<i>samata</i>	the equanimity that prevails for One who is in experience of the Self
<i>samay</i>	the smallest, most indivisible unit of time
<i>samay parinaamik</i>	that which keeps changing from one <i>samay</i> to the next
<i>samayik</i>	introspection process for a specific time in which One remains as the Self and Sees the faults of the non-Self
<i>samaysaar</i>	the essence of the smallest unit of Time
Samaysaar	a famous Jain text composed by Acharya Kundakunda in 439 verses
<i>sambhaave nikaal</i>	to clear with equanimity
<i>samkit</i>	the right belief that ‘I am pure Soul’
<i>samsaran</i>	that which is constantly undergoing change
<i>samsaran marg</i>	path of natural and spiritual evolution, starting with the entry of a living being (<i>jeev</i>) in the interactive life state (<i>vyavahaar rashi</i>) from <i>nigod</i> (dormant state), and progressively evolving from a one-sense life-form all the way to five-sense life-form, and ultimately ending with final liberation
<i>samuchchay</i>	collective; federal

<i>samyak Charitra</i>	the right Conduct as the Self
<i>samyak Darshan</i>	the right vision of 'I am pure Soul'
<i>samyak drashti</i>	the right belief of 'I am pure Soul'
<i>samyak shraddha</i>	the right belief
<i>samyaktva</i>	the right belief that 'I am pure Soul'
<i>sanatan</i>	eternal
<i>sanchit karma</i>	the stock of karma accumulated within
<i>sandhya</i>	in the evening time; the junction point between lightness and darkness
<i>sangnya</i>	an association
<i>sanjog kaal</i>	the time of a circumstance
<i>sankalp</i>	the belief that 'this is mine'
<i>sankalp-vikalp</i>	all the relative 'I-ness' and 'my-ness' that stem from the belief that 'I am Chandubhai'
<i>sansaar</i>	worldly life
<i>sansaar bhaav</i>	worldly intents
<i>sansaar fal</i>	the effect or fruit of worldly life
<i>sansarg</i>	in contact
<i>sanskaar</i>	karmic impressions
<i>sapeksh</i>	relative; related to
<i>sapekshta</i>	with respect to relativity
<i>sarjan</i>	the sowing of causes; creation
<i>Sarvagnya</i>	the One who Knows all the eternal elements; the One who even Knows what each eternal element is doing; the Omniscient One
<i>sarvansh Darshan</i>	complete Vision
<i>sat</i>	relative truth
<i>Sat</i>	indestructible; the Self; the eternal element; the absolute truth; the Real truth; eternal
<i>Sat Chit Anand</i>	in the form of eternal Knowledge and Vision and bliss; the Self
<i>Sati</i>	a woman of high moral conduct
<i>satsang</i>	a spiritual discourse
<i>satta</i>	authority

<i>sattva, rajas, tamas</i>	the three physiological qualities of the physical body
<i>satya</i>	the truth
<i>shaashwat</i>	eternal
<i>shakti</i>	energy
<i>Shalaka Purush</i>	a human being with extraordinary, super human energies and accomplishments
<i>shaochalay</i>	something that is worth letting go of; the place where galan takes place
<i>shata</i>	a pleasurable sensation; a sensation of pleasure
<i>shok</i>	an ardent desire
<i>shraddha</i>	faith; belief; conviction
<i>shreya</i>	spiritually beneficial
<i>shrutGnan</i>	the Knowledge of the Self obtained through listening or reading the words of an enlightened One
<i>shubha</i>	auspicious; good
<i>shubha bhaav</i>	a helpful intent; a good intent; an auspicious intent
<i>shuddha</i>	pure
<i>shuddha Charitra</i>	pure Conduct as the Self; being the Knower-Seer
<i>shuddha Chetan</i>	the pure Knower-Seer
<i>shuddha upayog</i>	the pure applied awareness as the Self
<i>Shuddhatma</i>	the pure Soul
<i>Shudra</i>	a member of the fourth and lowest of the Hindu castes, comprising the artisans and laborers
<i>Siddha</i>	the absolutely liberated Souls
<i>Siddha gati</i>	the realm of the absolutely liberated Souls
<i>Siddha Kshetra</i>	the location at the crest of the universe which is the permanent abode of the absolutely liberated Souls who have attained ultimate liberation
<i>siddhant</i>	the established principle
<i>Siddhashila</i>	the crescent shaped location at the crest of the universe which is the permanent abode of the absolutely liberated Souls who have attained ultimate liberation
<i>siddhi</i>	spiritual power

<i>skandha</i>	aggregates of two or more <i>Parmanu</i>
<i>sookshma</i>	subtle
<i>sookshma deha</i>	the subtle body
<i>sookshmatam</i>	subtlest; subtle most
<i>sookshmatar</i>	subtler
<i>sookshmati-sookshma</i>	subtlest of the subtle
<i>sparsh</i>	touch; property of tactility
<i>sparshna</i>	the texture
<i>srushti</i>	natural occurrence
Sthanakvasi	a member of a Jain sect that does not believe in temple worship
<i>sthapna nikshep</i>	identifying someone based on a physical representation in the form of an idol
<i>sthir</i>	still; steady
<i>sthirata</i>	steadiness
<i>sthiti</i>	the inert state; the steady state; the stationary state
<i>sthitisahayak</i>	the eternal element that supports inertia; also known as <i>adharmastikaya</i>
<i>sthitisahayak tattva</i>	the eternal element that supports inertia
<i>sthool</i>	gross; at the gross level
<i>sthool deha</i>	the physical body
<i>stri vishayvikaar</i>	sexual impulses for the female gender
<i>stri-ling</i>	feminine
<i>strived</i>	the sexual disposition of a female
<i>sumati-kumati</i>	knowledge acquired through both, the good and the misleading intellect
<i>Swa</i>	the Self
<i>Swaabhavik</i>	with respect to the Real; the inherent nature of the eternal elements
<i>swabhaav</i>	inherent nature as the <i>prakruti</i>
<i>Swabhaav</i>	inherent nature as the Self
<i>Swabhaav dasha</i>	the inherently natural state as the Self
<i>swabhaavik</i>	inherently natural; inherent nature; natural form; naturally
<i>swabhaavik guna</i>	inherently natural properties

<i>swabhaavik kriya</i>	activity that happens naturally
<i>swabhaavik Pudgal</i>	<i>Parmanu</i> in its pure natural form
<i>swabhaavik puran-galan</i>	natural influx and outflux, wherein the <i>Parmanu</i> come together and dissipate
<i>swabhaavik roop</i>	the natural form
<i>Swadhin</i>	independent; dependent on the Self alone
<i>Swadravya</i>	the form as the Self; the elemental matter as the Self; the realm of One's own Self
<i>Swadravya Swaroop</i>	the Real form as the Self
<i>Swakaal</i>	Time as it relates to the Real
<i>Swakshetra</i>	the realm of the Self
<i>swamipanu</i>	the sense of ownership
<i>Swaparakram</i>	extraordinary effort as the Self after Self-realization to break certain entrenched habits of the self
<i>Swaparinaam</i>	the effect as the Self
<i>Swapurusharth</i>	the Real effort to progress towards the absolute Self after Self-realization
<i>Swaroop</i>	the Real form; the Real form as the Self
<i>swaroop</i>	one's own form
<i>Swaroop-roop</i>	a form which is the Real form as the Self; the Real form as absolute Knowledge
<i>Swasatta</i>	the authority of the Self
<i>Swaswamipanu</i>	the sense of ownership as the Self
<i>Swa-swaroop</i>	the Real form as the Self
<i>Swatattva</i>	the Self
<i>swayam</i>	spontaneous
<i>swayam kriyakaari</i>	that which brings about results on its own; that which procures results on its own; that which functions of its own accord
<i>syadvaad</i>	that which does not hurt anyone, and which is acceptable by all
<i>tadaakaar bhaav</i>	taking on the form as the <i>pudgal</i> whilst remaining totally separate from it
<i>tankotkirna</i>	immiscible
<i>tanmay</i>	engrossed

<i>tanmayakaar</i>	engrossed
<i>tanto</i>	a lingering link; a grudge
<i>tattva</i>	an eternal element
<i>tattva Gnan</i>	the Knowledge of the eternal elements
<i>tattva Swaroop</i>	the elemental form as the Self
<i>tattva vastu</i>	eternal elements
Tattvadarshan	a section in a Jain scripture
<i>tattvadarshi</i>	the One with the complete experience of the Self
<i>Tattvagnani</i>	the One who Knows the Self
<i>tejas sharir</i>	the electrical body
<i>tejoleshya</i>	the power of fire or electricity harnessed from the rays of the Sun by gazing directly at it
<i>tirth</i>	place of pilgrimage
<i>Tirthankar</i> Lord	the absolutely enlightened Lord who can liberate others; a living fully enlightened being whose presence turns every place He goes into a place of pilgrimage and whose <i>darshan</i> grants final liberation to the One who has attained Self-realization
<i>triguna</i>	the three physiological qualities of the physical body: <i>sattva</i> , <i>rajas</i> , and <i>tamas</i>
<i>tyaagi</i>	a renunciate
<i>udayast</i>	prone to rising and falling
<i>udaykarma</i>	unfolding karma
<i>ugra</i>	discharge anger
<i>ugra parmanu</i>	<i>parmanu</i> colored with the intent of anger
<i>ugrata</i>	discharging anger; volatility
<i>undhiyu</i>	a Gujarati mixed vegetable curry
<i>upadaan</i>	spiritual development
<i>upadhi</i>	an externally-induced problem
Upanishad	the ancient Sanskrit texts of spiritual teaching and ideas of Hinduism
<i>upayog</i>	applied awareness; the applied awareness as the Self
<i>upchaar</i>	worldly interactions that require planning and effort

<i>upsham samkit</i>	the state in which the right belief that ‘I am pure Soul’ remains for a very short time
<i>urdhvagami</i>	prone to ascend
<i>urdhvagati</i>	to ascend towards a higher life-form
<i>utpaat</i>	genesis; beginning; creation
<i>utpatti</i>	genesis ; arising
<i>Utsarpini chovisi</i>	the succession of twenty-four <i>Tirthankar</i> Lords in the descending half-cycle of time
<i>vaado</i>	enclosure behind the house
<i>vaanki drashti</i>	deviated perspectives
<i>vaghar</i>	first cooking step of tempering spices like asafoetida, mustard seeds, chilies in heated oil or ghee
Vaimanik dev	a category of celestial beings
<i>vairaaag</i>	dispassion for worldly life
Vaishnav	a member of a Hindu sect holding Vishnu or Lord Krishna to be the supreme being, generally seeking salvation through devotional worship of the God or His avatars
Vaishnav <i>pudgal bhaav</i>	the belief that ‘I am a Vaishnav’
Vaishya	a member of the third of the four Hindu castes, comprising the merchants and farmers
<i>vartan</i>	external conduct
<i>vastu</i>	eternal element
<i>vastutva</i>	what an eternal element is and what it comprises of; what the Self is and what It comprises of
<i>vastutvapanu</i>	prevalence in the Knowledge of what the Self is and what It is not
<i>vatta, pitta, kapha</i>	the three types of <i>dosha</i> that each <i>prakruti</i> is influenced by, they comprise of the five elements of fire, air, water, earth, space in which one or more elements dominate; <i>vatta</i> - air and space, <i>pitta</i> - fire, <i>kapha</i> - earth and water
<i>vedana</i>	the sensation of pleasure or pain
Vedanta	one of the six schools of Hindu philosophy
Vedas	the oldest scriptures of Hinduism
<i>veg</i>	normal state of motion

<i>vibhaag</i>	division; separation
<i>vibhaav</i>	a third identity with completely new properties that arises due to the coming together of the Self and inanimate matter; unnatural state; the wrong belief of ‘I am Chandubhai’
<i>vibhaav dasha</i>	unnatural state
<i>vibhaavbhaav</i>	the wrong belief that ‘I am Chandubhai’
<i>vibhaavik</i>	deviated from its inherent nature; unnatural; charged
<i>vibhaavik bhaav</i>	the wrong belief of ‘I am Chandubhai’
<i>vibhaavik chetan</i>	the self that has deviated from its inherent nature
<i>vibhaavik hu</i>	the unnatural I
<i>vibhaavik parmanu</i>	the <i>parmanu</i> that have deviated from their inherent nature; same as <i>vikrut pudgal</i> , <i>vibhaavik pudgal</i> , <i>vikaari pudgal</i> and <i>vikaari parmanu</i>
<i>vibhaavik pudgal</i>	the <i>pudgal</i> formed from the <i>parmanu</i> that have deviated from their inherent nature; same as <i>vikrut pudgal</i> , <i>vibhaavik parmanu</i> , <i>vikaari pudgal</i> and <i>vikaari parmanu</i>
<i>vidharmi pudgal</i>	the <i>pudgal parmanu</i> that have been coated with the intent; charged <i>parmanu</i> ; also known as <i>prayogsa</i>
<i>vidhi</i>	silent auspicious blessings performed by the <i>Gnani</i> for the salvation of others; a prayer
<i>Vignan</i>	Science; the absolute Knowledge; spiritual Knowledge; spiritual Science
<i>vikaari</i>	deformed
<i>vikaari guna</i>	properties that have deviated from their inherent nature
<i>vikaari parmanu</i>	<i>parmanu</i> that have deviated from their inherent nature; same as <i>vikrut pudgal</i> , <i>vibhaavik pudgal</i> , <i>vibhaavik parmanu</i> and <i>vikaari pudgal</i>
<i>vikaari pudgal</i>	<i>parmanu</i> that have deviated from their inherent nature; same as <i>vikrut pudgal</i> , <i>vibhaavik pudgal</i> , <i>vibhaavik parmanu</i> and <i>vikaari parmanu</i>
<i>vikalp</i>	the wrong belief that ‘I am Chandubhai’ and all the relative ‘I-ness’ that stems from it
<i>vikalp shakti</i>	self’s energy of having wrong beliefs
<i>vikriya</i>	disorder; unnatural activity

<i>vikrut</i>	unnatural; charged with the <i>bhaav</i> ; distorted
<i>vikrut bhaav</i>	wrong belief
<i>vikrut kriya pudgal</i>	the <i>pudgal</i> in an unnatural state
<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>vikrut shakti</i>	unnatural energy
<i>vikrut swabhaav</i>	an unnatural state
<i>vikrutata</i>	unnaturalness
<i>vimaan</i>	mythological flying vehicle
<i>vinashi</i>	destructible; temporary; relative
<i>vinay</i>	humility
<i>vipal</i>	one sixteenth of a second
<i>viradhana</i>	to speak contrary to fact about a person, leading to spiritual descent
<i>viraho</i>	the pain of separation from a loved one
<i>virti</i>	to become free of the <i>pudgal</i>
<i>viruddh bhaav</i>	an opposing <i>bhaav</i>
<i>visarjan</i>	to disintegrate; giving off the effects of causes sown
<i>vishay</i>	the desire for sexual pleasures; sexuality
<i>vishesh avastha</i>	a new temporary state
<i>vishesh guna</i>	completely new properties; completely new property of a third entity that arises when the two eternal elements of the Self and inanimate matter come together
<i>vishesh parinaam</i>	completely new effect; completely new result that arises when two eternal elements come together
<i>visheshbhaav</i>	that which is not the Self; an assumed identification with that which is not One's own; taken on a form that is not one's own; a third identity with completely new properties; also referred to as the <i>vibhaavik pudgal</i> ; that which has deviated from its inherent nature
<i>visheshbhaavi pudgal</i>	the <i>pudgal</i> with completely new properties that arises when the Self and inanimate matter come into close proximity; <i>pudgal</i> made up of <i>parmanu</i> that exhibit completely new properties

<i>visheshbhaavi roop</i>	an unnatural form
<i>vishrasa</i>	pure phase <i>Parmanu</i> ; subtlest phase <i>Parmanu</i>
<i>vitaraag</i>	absolutely detached; absolutely free from all attachment and abhorrence
<i>Vitaraag Vignan</i>	the Science that leads to the absolute state; the Science of the absolutely detached Lords
<i>vitaraagata</i>	a state absolutely free from attachment and abhorrence; absolute detachment
<i>vitaraagi</i>	One who is absolutely detached
<i>viyog</i>	dissipation
<i>vrutti</i>	tendency
<i>vyaapt</i>	pervaded
<i>vyatirek guna</i>	completely new properties of a third component that arises when the eternal elements of the Self and inanimate matter come together
<i>vyavahaar</i>	worldly interaction; the relative; relative viewpoint; relative world
<i>vyavahaar atma</i>	worldly-interacting self
<i>vyavahaar kaal</i>	relative time; time used in the relative
<i>vyavahaar rashi</i>	worldly nomenclature
<i>vyavasthit</i>	a result of scientific circumstantial evidences; unfolding to give an exact effect of a cause; scientific circumstantial evidence
<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>Yamaraj</i>	the God of death
<i>yatharth Gnan</i>	exact <i>Gnan</i>
<i>yogkriya</i>	an activity involving your physical body



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The Seed of Gnan Has Been Maintained in the Aptavanis!

If just one of 'our' Aptavanis remains in existence, then the Gnan will not disappear from India. The Aptavani actually represents the seed of Gnan. Religion is encompassed in its entirety within it, and it is easy to understand. It is in even more detail than those scriptures.

The reason English words have been incorporated into it is that it will be helpful to the young generation of today. Thereafter, they will no longer have any need for spiritual tools like the scriptures.

Therefore, the seed of Gnan will remain in India through the Aptavanis. Otherwise, the seed of Gnan has become fractured in India. As the Aptavanis reach the people of India, and when this Gnan flourishes for people, at that time, the splendor of India will be something different altogether!

- Dadashri

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