

Dadavani

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The world is the puzzle itself.
There are two viewpoints
to solve this puzzle.
By the relative viewpoint,
you are Chandubhai and
by the Real viewpoint,
You are the pure Soul.
If you look at the world through
these two viewpoints,
then all puzzles will be solved.



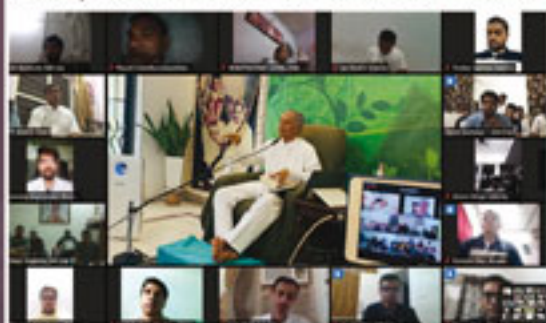
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Established Awareness of the Pure Soul Is Attained Through Grace of the Gnani

EDITORIAL

For infinite eras of the time cycle, infinite goals have been accomplished; however, only the goal of realizing 'who am I' has not been achieved. The true path is that of realizing 'who am I.' The vision that was directed towards temporary things since time immemorial, the *Gnani Purush* directs it towards the permanent state of the Self, which never leaves from there again. The *Gnani Purush* gives the most divine gift in which He bestows the divine Vision that only Sees One's own state of the Self and that of others.

After attaining Knowledge of the Self, now *mahatmas* who remain in *Gnan* and the acquaintance of the *Gnani* to a greater extent, the *laksh* (established awareness; attentive awareness) of the Self remains for them. Nevertheless, sometimes due to the pressure of circumstances, one becomes engrossed in them; at that time, one feels as though all the *Gnan* has gone, but that is not the case. At that time, the attentive awareness of the Self shifts away, but the link of conviction (*pratiti*) constantly remains. So, the attentive awareness of 'I am pure Soul' comes back immediately, on its own. This is referred to as *kshayak samkit* (permanent conviction of the right belief, 'I am pure Soul'). So, after attaining *Akram Gnan* (Knowledge of the Self through the step-less path), *mahatmas* dwell in the three steps: experience, attentive awareness, conviction (*anubhav-laksh-pratiti*). They do not go to the fourth step. That is called *kshayak samkit*, that is itself *paramarth samkit*.

[Shrimad Rajchandra had written,] "The inner tendencies flow in the natural state as the Self, and there is the permanent conviction of the right belief, 'I am pure Soul.'" (*Vrutti vahe nijbhaav ma, paramarthe samkit.*) In the state of ignorance of the Self, the inner tendencies were wandering outside. After the experience, attentive awareness, and conviction of the nature as the Self prevails, they immediately turn back inwards on their own. Now, nothing new needs to be done. The conviction that has set in of the original Self needs to become complete. For that, by following the five *Agnas* that Dada has given, one should move from the established awareness of the pure Soul to the progression of experience.

Once the Self is experienced, the One who cautions becomes alert. It shows one his own mistakes at every moment, and it makes one do *pratikraman*. Now, when does the experience of the Self arise? When the result of bitter or sweet circumstances of the past arrives, other people are seen as flawless and one sees his own mistakes at every moment. What are the signs of having experience of the Self? It is when nothing of worldly life affects You at all, that is when you have reached the absolute state, meaning the state of equanimity prevails in every circumstance, the state that is absolutely free of attachment and abhorrence (*vitaraagata*) prevails; with this, the experience of the Self arises. Subsequently, it comes into Conduct; that is when the complete state of the pure Soul manifests.

To attain the state of the experience of the Self, along with the five *Agnas*, there is just as much importance of *vidhi* (prayers that increase awareness as the Self), reading, *samayik*, and *satsang*, as it is on the basis of all of this that the awakened awareness of *mahatmas* increases. It is our heartfelt prayer that *mahatmas* uphold progress as the Self (*Purusharth*) of following the *Agnas*, moving forward in the progression of experience of the Self in this very life.

~ Jai Sat Chit Anand

Established Awareness of the Pure Soul Is Attained Through Grace of the Gnani

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn the Gujarati language.

While reading these translations of the Gujarati Dadavani magazine, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter is available on <https://www.dadabagwan.org/books-media/glossary/> on the internet for readers. Please share your feedback about this change and the overall reading experience of the English Dadavani on engvani@dadabagwan.org.

Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.

The One and Only Solution to the World's Puzzle

What is the goal of life?

There should only be the goal to find out 'who am I'; there should be no other goal.

Those who are searching for the answer to 'who am I?' are on the right path. Or else, those people who have delved in the search of it and are teaching others to do the very same, then those thoughts are said to be on the right track. Otherwise, everything else has been known, hasn't it? And having known it, it will have to be let go, won't it? For so many lives, things have been known, yet what is to be known has not been known.

When one attains the conviction (*pratiti*) that 'I am the Self' and attains the experience that the belief that 'I am Chandubhai [reader is to substitute his/her name here]' turned out to be false, then know that ignorance has left.

Questioner: When can it be said that there has been the experience of the Self?

Dadashri: What have the *Gnanis*

(the Ones who have realized the Self) referred to as the experience of the Self? All that was seen until yesterday has gone, and something altogether new is now Seen. One had been wandering for infinite lives, and all the relative that was being seen has gone, and a new type of Real is starting to be Seen; that is the experience of the Self! That which was visible has been made invisible, and that which was hidden from view has been made visible!

The world is the puzzle itself. There are two viewpoints to solve this puzzle: one is the relative viewpoint and the other is the Real viewpoint. By the relative viewpoint, you are Chandubhai and by the Real viewpoint, You are the pure Soul (*Shuddhatma*). If You See this world through these two viewpoints, then all the puzzles will be solved. This is indeed the divine Vision (*divya chakshu*).

The Ego Is Blind, and on Top of That, It Has Spectacles!

Questioner: From the relative viewpoint, the 'I' is Chandubhai, and from the Real viewpoint, the 'I' is the pure Soul; so is that 'I' one and the same? Do both have the 'I'?

Dadashri: The 'I' (*Hu*) is definitely the pure Soul. Then an illusion arose for It that, 'Is the train moving, or am I moving?' So It felt, 'I am moving,' and therefore the 'I' turned into the ego of 'I am Chandubhai, I am Maganbhai.' Moreover, the ego was made blind, so one is made to wear 'spectacles' [eyeglasses] on account of the past life karma. Therefore, one now sees everything blindly [through colors of the eyeglasses of the ego] and says, 'It is certainly my wife who betrayed me.' That is what it shows him.

Questioner: Is it because of the 'spectacles' that it is seen that way?

Dadashri: Yes. In reality, it is not like that, but it appears that way to him because of the 'spectacles'.

Questioner: 'He is doing this; he is indeed the one who did it.' Does all of this appear that way because of the 'spectacles'?

Dadashri: It appears that way due to the 'spectacles'. Similarly, that is what is within the other [all with ego have 'spectacles'], that is why everyone sees things as, 'This is bad, this is good, etc.'; that is how they see it.

The 'I' Is to Be Brought to the Original Place

[The belief that,] 'I am Chandubhai' is ego. This is because to impose 'I' where 'I' does not belong, that is called ego.

Questioner: How can there be ego in saying, "I am Chandubhai"? If I say, "I am this, I am that," then it would be a different matter, but if it is said naturally, where is the ego in that?

Dadashri: Even if it is said naturally, does the ego withdraw? Even if you casually say, "My name is Chandubhai," it is still ego. This is because you do not know who you are and you are falsely imposing yourself to be that which you are not, that is all ego, isn't it!

'I am Chandubhai' is for a 'dramatic' [as one would in a drama, not real] purpose. So, there is no problem in saying "I am Chandubhai," but the belief that 'I am Chandubhai' should not set in.

Questioner: Yes, otherwise the state of 'I' comes into play.

Dadashri: If the 'I' sits in the place of 'I', then it is not ego. The 'I' is not in Its original place, it is in a falsely imposed place, therefore it is ego. If the 'I' leaves from the falsely imposed place and if it resides in the original place, then the ego has gone. Therefore, the 'I' is not to be removed, the 'I' is to be placed in the exact place.

The Established Awareness of Pure Soul Has Set in for the 'I'

Questioner: Please explain more about the 'I' (*Hu*)!

Dadashri: The 'I' is adjustable everywhere. If the 'I' adjusts with 'I am a son-in-law,' then it also becomes a son-in-law. If the 'I' [believes] 'I am a father-in-law,' then it also becomes that, and with 'I am the pure Soul,' it also becomes a pure Soul. And if the 'I' [adjusts with, establishes with] 'I am the *pudgal* (non-Self complex),' then it also becomes the *pudgal*.

The 'I' is adjustable everywhere,

what a wonderful thing it is! Just look, the 'I' was Chandubhai just now, and two hours later, the 'I' became a pure Soul. The very same 'I'. It has not been cleaned or washed yet; it is the very same as it was before. Just imagine, that 'I' does not become impure either, does it! The 'I' that existed as a butcher, becomes a pure Soul [after attaining *Gnan*]. Before, it was a butcher, and if you were to ask him, "Who are you?" Then he would say, "I am a butcher." So after *Gnan* (Knowledge of the Self attained through *Gnan Vidhi*), [the 'I'] becomes a pure Soul. There is nothing to be cleansed or washed at all, whereas these people keep taking a bath daily and yet they have not improved at all. It is worth giving a thought to that 'I'! That is how it is, adjustable everywhere!

Questioner: So when You impart *Gnan*, do you make us relinquish that false imposition (*aaropan*)?

Dadashri: Only then it leaves; otherwise it would not leave, would it! Thereafter, when we ask, "Hey, are you the pure Soul or are you Chandubhai?" Then he replies, "No, I am the pure Soul." At that time, if one were to stick to, "No, I am Chandubhai," then we would know that the false imposition has not left. But at that time, everyone says, "I am pure Soul," isn't it?

Questioner: Yes. So Dada, the imposition of infinite lives comes to an end within an hour and the 'I' comes back to the original place. So that 'I' is very flexible, isn't it?

Dadashri: The 'I' is in fact adjustable everywhere.

Questioner: But if, once and for all, the 'I' gets adjusted into 'I am pure Soul,' then It does not waver. 'It' then becomes established in that.

Dadashri: It would definitely do so, thereafter.

Questioner: Why is that?

Dadashri: The moment the 'I' gets established in Its original place, that would certainly happen, wouldn't it! People also want to establish It in Its original place, but that does not happen, does it! How can It become established? It is actually when all the demerit karma are destroyed that One becomes as light as a flower. When the demerit karma get destroyed, that is when the 'I' gets established in Its original place. It is actually then that It experiences the coolness! So that is why It says, "I will only stay here." Now It will not leave.

Questioner: Dada, that 'I-ness' (*hupanu*) separates when You impart *Gnan*, but the 'I-ness' that remains, does it persist according to how much awakened awareness (*jagruti*) there is, or does it persist according to how little the *jagruti* there is? Does *jagruti* actually play a role in that?

Dadashri: It is indeed *jagruti*, isn't it! Due to *bhaavnidra* (lack of awareness of who the Self is), the 'I-ness' is exercised in the wrong place and when *jagruti* arises, It is exercised in the correct place, through *jagruti*.

To eradicate the ego, the *Gnani Purush* establishes the awareness (*laksh*) of the pure Soul.

What Is 'I am Pure Soul'?

Questioner: So, it is indeed the ego that is speaking, isn't it? The very one that had been going in the wrong direction, is that the very one that now says, 'I am pure Soul'?

Dadashri: 'I', the 'I' [the awakened Self] is saying this, the ego is not saying it. The ego remains separate. The ego does not say that. The 'I'; the 'I' is indeed One's own state as the Self. Now, the original Self does not say this, however, this action has now turned towards It. When we say the words 'pure Soul,' even with that, pure Soul Itself is not a word, this activity has now turned towards It. As Your faith changes, as Your belief changes, the veil [over the Self] gradually gets destroyed. This is the thing which destroys the veils. But the existence of the 'I' is indeed the experiential awareness (*bhaan*) that 'I am pure Soul.' A change has occurred in the experiential awareness. If it were the ego, then it would not be of any use at all, would it! It is a different thing altogether. This has nothing to do with the ego. In fact, it is only after the ego has dissolved that One attains [the experiential awareness of] His own state as the Self. This is all considered to belong to the interim state.

Questioner: When One comes into the belief of pure Soul, and when the experiential awareness that 'I am pure Soul' is attained, then the entire *aham* ('I am') that was creating the *visheshbhaav* (a third identity with completely new properties that arises due to the coming together of the eternal elements of the Self and inanimate matter), that itself vanishes, doesn't it?

Dadashri: Yes, when the experiential awareness of 'I am pure Soul' is attained, that itself means that *visheshbhaav* has been destroyed.

Questioner: So then, what about 'I am pure Soul,' what is that?

Dadashri: 'One' already has the experiential awareness of One's own existence (*astitva*), but when One attains the experiential awareness of 'who I am', that is called One's own *vastutva* (the Knowledge about what the Self is and what it is not). To Know what One is, means to Know [Experience] 'I am the pure Soul; and when *puratva* (completion; absolute state as the Self) happens, then even the 'I' dissipates entirely.

Upon Saying 'I am Pure Soul' the Antahkaran Clears

Questioner: Is it also the intellect (*buddhi*) that says, "I am pure Soul and I am not the body?"

Dadashri: In this, it is not the intellect that says that. The intellect would never allow the affirmation, "I am pure Soul." If the intellect were to permit the affirmation, "I am pure Soul," then that would cause its own destruction. Its existence would cease. Hence, it would never take a stance on that side. If one were to say, "I am pure Soul," then the entire existence of the mind-intellect-*chit*-ego would vanish. So none of them would accept it. They all do understand, but when the force of discharge comes, they will not accept it. The intellect is always on the side of worldly life; it is never on the side of the pure Soul. It is on the opposing side.

Questioner: Does the *pratishtit atma* (energized non-Self complex consisting of thoughts, speech, and action) say, “I am pure Soul?”

Dadashri: It does not say it. The *Pragnya* (direct light of the Self) that has separated from the Self says, “I am pure Soul,” and It Sees the *pratishtit atma*, It Sees what that [spinning] ‘top’ is doing! It becomes the pure Soul (*Shuddhatma*) and Sees.

Questioner: Is it the *Pragnya* that Sees?

Dadashri: At present, it is indeed *Pragnya* that is going to be doing all the work. As long as we do not attain final liberation (*moksha*), as long as this filled *karmic* stock exists, *Pragnya* is there. As soon as this filled *karmic* stock comes to an end, *Pragnya* immediately merges with the pure Soul within.

Questioner: When one says “I am pure Soul,” is that also Seen by *Pragnya*?

Dadashri: The ‘taped record’ is saying that, but the intent (*bhaav*) is of *Pragnya*.

Questioner: So, is that considered a natural and spontaneous activity of *Pragnya*?

Dadashri: All the activities of *Pragnya* are natural and spontaneous indeed; they are natural.

Experience of the Pure Soul Happens to the Subtlest Ego

Questioner: Who gets the experience of the Self? Who experiences the Self?

Dadashri: ‘You’ experience it. The illusion [wrong belief] that had arisen from ignorance leaves, and the existence of the ‘I’ (*astitvapanu*) comes back to the right location. The one who had the awareness of ‘I am Chandubhai’; I free him from that awareness, and he is indeed the one who gets the experiential awareness of ‘I am pure Soul.’ The subtlest ego (*sookshmatam ahamkar*), which cannot be photographed, which is like space, is the one that gets the experience. When the gross (*sthool*) ego of ‘I am Chandubhai’ leaves, the subtle (*sookshma*), subtler (*sookshmatar*), and the subtlest (*sookshmatam*) ego remain. The subtlest ego gets the experience of ‘I am pure Soul.’ The one that was going in the wrong direction up until now, has turned around. After attaining this Knowledge, the gross ego remains for you, which is lifeless. The living part has been pulled away. The gross ego can be photographed [visible]. Then the subtle, subtler, and the subtlest ego remain; it is the subtlest ego that gets the experience. What is this like? It is like dozing off while chitchatting, and then chitchatting once again. In that, who did the dozing, and who was the Knower of it? It is like that!

Questioner: The One who attains the experience and the One who Sees the experience, are they different or the same?

Dadashri: They are both the same. The One attaining the experience and the One Seeing it are the same. If the ego did not attain the experience, then it would have said, ‘I did not have the experience,’ and when it has the experience, then it passes the authority on to *Pragnya* saying, ‘This is Your throne’! The One who has

the experience and the One who Sees the experience are both the same!

The Ego Dissolves With the Belief of 'I Am Pure Soul'

Questioner: Once *Gnan* happens, the ego departs, doesn't it?

Dadashri: The *Gnan* does not happen first. The ego leaves first and then the *Gnan* happens. What causes the ego to leave? It leaves due to the power and influence of the *viraat swaroop* (The Light of the omniscient One; *Gnani Purush*).

After attaining *Gnan*, the 'developing I' (*pote*) attained *samyak Drashti* (right belief, 'I am pure Soul'). Before, the developing 'I' (*pote*) had *mithya drashti* (the wrong belief, 'I am Chandubhai'). When the *Gnani* 'fractures' these wrong beliefs, the right belief becomes established. The right belief means *samyak Darshan*. So then, the belief, 'I am not Chandubhai, I am the pure Soul' becomes established.

Both are beliefs (*drashti*) of the ego itself. That relative belief was only seeing the visible scene [object in view] (*drashya*), the worldly thing. Whereas this Real Vision Sees the Self (*Chetan*). The Self is the Seer (*Drashta*), whereas everything else is a scene (*drashya*). The Knower (*Gnata*; Knower) and the Seer (*Drashta*; Seer) are both properties of the Self.

Questioner: *Drashti* (vision) is a function of the *Drashta*, isn't it?

Dadashri: No.

Questioner: Then what is *drashti*?

Dadashri: The *drashti* (belief, Vision) is of the ego. The Self does not have any belief. It continues to be Seen within, naturally and spontaneously to the Self. Everything reflects within! Everything simply reflects within the Self!

Questioner: Then who is the Knower of this Self? Who is the one that attains the Knowledge of the Self?

Dadashri: The belief happens to the ego. Previously, it had the wrong belief, but instead of that, more pleasure [bliss] is experienced in 'this' [the right belief, 'I am pure Soul'], that is why that ego gradually starts to dissolve into 'this'. Once the ego becomes purified, it dissolves into the pure Soul; that is all! Just as when a cube of sugar is placed in oil, it will not dissolve, but if it is put in the water, then it will dissolve; that is how it is. Therefore, once the belief of 'I am pure Soul' sets in, everything begins to dissolve. Until then, the ego remains.

The Vision Has Been 'Fit' at the Original Location

The *Gnani Purush* simply does the following: The vision (*drashti*) that used to wander all over the external, he places that *drashti* onto the Seer. So, it can be said that the *drashti* has been 'fit' at the original location; only then there is freedom. And the one who was only able to see the scenes [that which is visible] up to a certain extent, can fully See and Know all the scenes [that which is]. The *Gnani Purush* places the *drashti* onto the Seer; therefore, one (the shifted 'I') becomes convinced that 'I am pure Soul.' The *drashti* too will say 'I am pure Soul.'

The separation between the two does not remain now; they have become one. Before, the *drashti* was searching for the pure Soul; it was looking for its own Self-state (*Swaroop*), but it could not be found. Now, that *drashti* has turned towards the intrinsic nature of the Self, so a state that is free of agitation and disturbance (*niraakudta*) arises. Otherwise, until then, a state of agitation and disturbance remains.

‘We’ have changed [turned around] your belief. All the beliefs such as ‘I am Chandubhai’ and ‘I am her husband’ have gone away, and ‘we’ have simply given you the Vision that ‘I am pure Soul.’ That belief has changed. The wrong belief had set previously, that is why the wrong knowledge had set in. With the change in the belief, the Knowledge (*Gnan*) changes, and so the Conduct (*Charitra*) changes.

When ‘we’ give this *Gnan*, from the very next day [the awareness that] ‘This is not mine at all’ remains. This anger-pride-deceit-greed, they belong to Chandubhai! They are not effect-producing; they are lifeless. The ego and everything else is lifeless!

Therefore, One says, “This is not mine, this is not mine, I am pure Soul.” ‘One’ says, ‘I am pure Soul,’ doesn’t One! The one who used to say, ‘I am definitely Chandubhai,’ is no more now. So, one would ask, “Are you not Chandubhai?” One is Chandubhai, but it is from the view of worldly interaction. This is only limited to worldly interaction, but in the Real sense, ‘I’ am not Chandubhai! The entire belief has changed.

The Conviction of the Pure Soul

Over here, after giving you *Gnan*, the conviction (*pratiti*) of the Self sets in for You from the next day.

Questioner: What does *pratiti* mean?

Dadashri: Say, someone says, “This is my woman,” then the other person may say, “I did not quite understand.” So then he says, “She is my wife.” There would indeed be words for that, wouldn’t there? If he does not understand the word ‘woman’, then if one says ‘wife’, then he will understand, won’t he? Therefore, *pratiti* means Vision (*Darshan*).

Questioner: If ‘I am pure Soul’ remains in one’s faith (*shraddha*), that is referred to as *pratiti*, isn’t it?

Dadashri: Faith is that which can go away, one can lose faith. Faith can leave even after it has been established, but *pratiti* does not go away.

Questioner: So then, is this called *Darshan*?

Dadashri: Yes, it is called *Darshan*. It does not leave.

Questioner: What does *Darshan* mean?

Dadashri: *Darshan* means that understanding which has become firmly established.

Questioner: If we refer to *pratiti* as *Darshan*, then in what part does *laksh* fall under?

Dadashri: *Laksh* means that ‘I am pure Soul’ constantly prevails in One’s

dhyān (internal state of being). So the awakened awareness (*jagruti*) has arisen now.

The Attentive Awareness of the Pure Soul

Someone may ask, “Why does the Self not come into the attentive awareness (*laksh*; established awareness)?” The answer is, “It is *alakh* (cannot come into the attentive awareness), so it is when It comes into experiential awareness through the Knowledge of the Self, It comes into attentive awareness.” The Self is invisible. ‘It’ is *alakh*, It never comes into one’s attentive awareness that ‘I am pure Soul.’ Such attentive awareness never sets in.

Questioner: What should be done to bring that into attentive awareness?

Dadashri: It is actually through this *Gnan* that It will come into the attentive awareness, otherwise, It is *alakh* by nature. The Self (*Atma*) is the absolute Self (*Parmatma*), and It is beyond awareness and no stain [karma particle] can attach to it (*alakh niranjan*). There is no tool, there is no means through which the attentive awareness of the Self sets in. The Lord has said, “That which is unperceived, the attentive awareness of that can never set in, and that which is in the attentive awareness can never be unperceived.” That is certainly why the Self has been referred to as *alakh niranjan*.

The conviction (*pratiti*) has now set in. There is certainty now, that ‘I am not Chandubhai, but I am only the pure Soul.’ This conviction has set in and the attentive awareness (*laksh*) has set in.

When the attentive awareness is

not present, the conviction is constantly there. And it is because the conviction is there that the attentive awareness returns, otherwise the attentive awareness would certainly not come. Once it is lost, it would have to be remembered. This in fact comes on its own. Sometimes when you wake up in the middle of the night, ‘I am pure Soul,’ comes in the memory, does it not? Yes. Therefore, it has set in completely. Now You need to understand this. This is Science! So, it needs to be understood completely, each and every word.

To claim to be that which one is not is the biggest attachment (*raag*) of all, that itself is the ‘giver of birth’ [creator of new life]. ‘I am Chandubhai’ is itself the attachment. If that attachment is destroyed, then all other attachments are destroyed. The One who has the attentive awareness of ‘I am pure Soul,’ all his attachments have been destroyed. Whereas the one who has the awareness of ‘I am a monk, I am a collector,’ all his attachments remain! In fact, people have ended up becoming such grudgers that when someone says something slightly incorrect, poison drips through their eyes. One has not understood what the *vitaraag* (absolutely detached) Lords have conveyed. If one has the awareness of ‘I am Chandubhai,’ then all kinds of attachments arise, whereas when the experiential awareness of ‘I am pure Soul’ sets in, and one asserts ‘I am’ where One truly does exist, that is not attachment, rather that is the *laksh* (attentive awareness) of the One who is absolutely without attachment (*vitaraag*). The pure Soul is indeed *vitaraag*; it is through attentive awareness of the Self

that all the external relative continues to be washed off. Who is *vitaraag*? 'I am pure Soul' or even if Dada is remembered, then that is also a sign of being *vitaraag*. Who is *vitaraag*? The One who has manifested completely within the *Gnani* is *vitaraag*! And the attentive awareness that the *Gnani* has given, that attentive awareness is of the absolutely *vitaraag* Lord. You have been given this amazing state!

The One Who Is Nirvikalpi Establishes the Attentive Awareness of the Pure Soul

Otherwise, that for which the attentive awareness never sets in, that is called *alakh niranjan*.

Questioner: The attentive awareness never sets in?

Dadashri: Never! No matter how hard you try, attentive awareness will not set in. Whether you read the religious scriptures or wring out their extract, even then the attentive awareness will not set in. This is because one has wrong beliefs, so how can the attentive awareness of the Self set in? No matter how hard one tries, the *vikalp* (the belief that 'I am Chandubhai' and all the relative 'I-ness' that stems from it) does not leave, and one does not become *nirvikalp* (free from the belief of 'I am Chandubhai' and all relative 'I-ness' and 'my-ness' that stem from it, and with the right belief that 'I am pure Soul').

One has wrong beliefs. The attentive awareness of the Self never sets in. Therefore, it is only when there is a *Gnani Purush* who has become *nirvikalp*, it is only [through Him] that the attentive

awareness sets in. The attentive awareness is established through One's own nature. One's own nature means that it is not possible for the attentive awareness of the Self to set in for the one with wrong beliefs. And if One's attentive awareness sets in, in the attentive awareness of the Self, then it is referred to as the experience of the Self.

When the attentive awareness sets in that You are pure Soul, then the wrong belief that you are Chandubhai has departed. Now, Chandubhai is your name, but you are actually the one who seeks pleasure. Now, you are no longer Chandubhai, now your pleasure is in dwelling in the Self. Before, there was dwelling only in temporary things, day and night. Now, there is dwelling in the permanent. The One who dwells in the permanent has liberation in the palm of his hand.

The Interest in a Thing Makes One Fail in Seeing as the Self

Questioner: Why would there be failure to remain in the attentive awareness as the pure Soul?

Dadashri: If there is interest in other things, then there will be failure to remain in the attentive awareness as the pure Soul. Whatever you have an interest in, that thing will not refrain from grabbing a hold of you, will it! A person will throw a fit even if the yogurt soup is spilled. This is because he has an interest in it. Eventually, these very interests are to be removed, the thing does not need to be removed. [Interest] Will not leave by getting rid of things. The entire world is

caught up in the trouble of trying to get rid of things. Hey, the things will not go away; that is written in your fate. The propensity of pleasure (*ras*) towards these things should be removed.

Questioner: How can the attentive awareness of the pure Soul remain constantly? The link breaks.

Dadashri: When the link of attentive awareness breaks from within, You have to say, “I am full of infinite Knowledge” or “I am full of infinite Vision.” When you say all of this, then the link gets established. The link will break; the link is all of the non-Self complex.

Questioner: Does that really happen?

Dadashri: Yes, it does happen. This happens many times and it is in the form of an object to be known (*gneya*). And the link of Seeing an object to be known gets broken. The Knower is indeed present, but if the link gets broken, then when You say this [sentences of the *Siddha Stuti*], it gets reestablished.

‘You’ Know when the link gets broken, You are the Knower of that, and You are also the Knower of it when it remains continuous. ‘You’ are indeed the Knower. If it is going to break, it will break; You just need to Know that.

Attentive Awareness Is Indistinct Experience

When the attentive awareness (*laksh*) of the *alakh niranjan* (that which is beyond awareness and no karmic particle can attach to it; the Self) sets in, that is the

first experience of the Self. The attentive awareness is present when one goes to sleep and wakes up, that is indeed the first experience of the Self. And when no visible anger or internal anger reaction arises, it means that One has become God.

The pure Soul is *alakh niranjan*. It is such that It never comes into the attentive awareness. Even if one refers to his wife as “mother” [extreme effort of surrender], It will still not come into his attentive awareness. ‘It’ never comes into one’s attentive awareness, that is how priceless It is, and if It does come into one’s attentive awareness, then one becomes free from everything else. This is because all the contentment resides in the pure Soul. So, the attentive awareness is pulled from everywhere else and gets established in that which is beyond awareness. Contentment of all kind resides in the pure Soul, ‘we’ have Seen that, experienced that. However, You should See where there is no contentment, where the attentive awareness is still stuck [on the relative]. When You See it, the attention will leave from there and become disengaged. And when You become *lakshaakaar* (the complete state of attentive awareness), then the experience (*anubhav*) has happened [completely]. The attentive awareness that has set in certainly is experience, but it is when You come in the state of complete attentive awareness, that is itself the experience.

Questioner: Is there a difference between attentive awareness (*laksh*) and experience (*anubhav*)?

Dadashri: No, there is no difference

as such. Attentive awareness is an experience at a small scale. Experience is a direct lesson. [Whereas in the case of attentive awareness] That distinct experience does not happen. There is an experience, but it is indistinct. There are two kinds of experiences: indistinct (*aspashta*) and distinct (*spashta*). The One for whom the attentive awareness has set in is considered to be the One with the experience of the Self. However, such a person is not helpful to others. In the *Kramik* path (traditional step-by-step path to attain the Self), there may be One with experience of the Self who is able to preach to many people, whereas here on this path [*Akram* path] we have experience of the Self, but we cannot preach to others. One carries out his own salvation. One understands the talk about His own Self, but he does not know how to explain it to others. This is because he does not have familiarity with the matter, he has attained it without any effort. However, he attains his own salvation.

After attaining that attentive awareness, the naturally unfolding energies of the Self continue to increase, they continue to blossom. And there is the state as the non-doer, because one is not the doer anymore. So, there was the state of doership before, which has now become the state as the non-doer. Through this, both absolute Knowledge and absolute Vision continue to expand to fullness.

Attentive Awareness as the Self Establishes After Departure of Doership

It is only when doership (*kartabhaav*) leaves that the attentive awareness of

the pure Soul sets in. Why have You [*mahatmas*] been given the state of the pure Soul? It is that You are the pure Soul and whatever Chandubhai does, You are not responsible for that, there is such assurance. If you do something good, a ‘stain’ is not formed, and if you do something bad, even then a ‘stain’ is not formed. ‘The state of doership itself is not mine’; with that, the attentive awareness of the pure Soul is considered to have set in.

When ‘we’ give *Gnan* to a person, ‘we’ say, “You are the pure Soul, exact?” To which he replies, “Yes, exact.” Even then, what is it that remains? It is your *vyavasthit* (scientific circumstantial evidence), I have told you clearly, haven’t I!

What does *vyavasthit* mean? You have to continue to See what Chandubhai is doing, that is the meaning of *vyavasthit*! Then if Chandubhai does someone damage worth two hundred thousand rupees, even then You should keep Seeing it. ‘You’ should not interfere in that with, ‘Why did you do that?’ ‘You’ do not even have to do *pratikraman* (confession, apology, and resolve to not repeat a mistake). It is because all these people do not understand that *pratikraman* was arranged later on, so it was put in place to have Chandubhai do *pratikraman*. *Vyavasthit* means to continue to See what is, exactly as it is, that is indeed separation!

Questioner: Chandubhai should maintain the intent, ‘May no one be hurt even in the slightest extent.’

Dadashri: Even if such a *bhaav* (intent, view) does not remain, it is not

necessary. *Moksha* means there is no *bhaav* at all. To not interfere in anything, to not interfere in the non-Self complex (*pudgal*) at all, that is called *vyavasthit*. The meaning of *vyavasthit* is exact; in whatever is happening, there is no doership of Yours in it, You have nothing to do with it. No matter what it is! So, if Chandubhai is doing a terrible deed, You should not have the thought, ‘Now what will happen to me?’ ‘You’ should keep Seeing that as well, such is the *vyavasthit* that has been given to You. ‘You’ should keep Seeing what is happening to Chandubhai. Then that which is being Seen is the scene (*drashya*), and the Self is the Seer (*Drashta*). This *vyavahaar* (interaction with the inner world) carries on all the time.

Now, You should remain in the *Agnas* (five directives that preserve the state as the Self in *Akram Vignan*), nothing else. What ‘we’ are saying is that You are indeed pure (*shuddha*), that is the right belief, and secondly, now You should remain in the *Agnas*, that is all! The result of that will come on its own.

Experience, Attentive Awareness, and Conviction of the Nature as the Self

Questioner: None of our *mahatmas* are prevailing in the state of doership, are they? No matter what, even unknowingly, they are not in the state of doership. Unknowingly?

Dadashri: Whoever is ready to practice the five *Agnas*, at least to a small extent, he does not have any problem. He is not in the state of doership at all.

Questioner: So Dada, what stage should [these *mahatmas*] be considered to be at? Should they be considered to be in the three [stages of] experience (*anubhav*), established awareness (*laksh*), and conviction (*pratiti*)?

Dadashri: They don’t descend from those three, that is our *Akram Vignan*. [*Mahatmas*] Have become the pure Soul, so *moksha* is definite, there are no two ways about it, are there! But how much do they get a ‘taste’ of? [At the level] Of conviction. When you wake up in the middle of the night, you automatically remember ‘I am pure Soul’; the established awareness is considered to have set in. So, the conviction that ‘I am pure Soul’ has set in a hundred percent, and the established awareness has set in. Established awareness (*laksh*) means awakened awareness (*jagruti*). The awakened awareness that exists will continue to increase until it reaches the complete state. And thirdly, there is experience. It is on the basis of that experience you are coming to *satsang* [of the *Gnani Purush*] every day. You have ‘tasted’ something and it has turned out to be ‘sweet’.

What did Shrimad Rajchandra [*Gnani Purush* 1867-1901, revered as Krupaludev] refer to this as? He referred to it as *parmarth samkit* (permanent conviction of the right belief, ‘I am pure Soul’). It is also called *kshayak samkit*.

Krupaludev said in the *Atma Siddhi* [the spiritual treatise of 142 verses of the exact path of liberation composed in Gujarati by Shrimad Rajchandra],

“*Varte nij swabhaav nu, anubhav, lakshane pratit.*” (The experience, established awareness, and conviction of the nature of the Self prevails.) So, for You, the conviction of the Self remains, and established awareness of ‘I am pure Soul’ also remains, and the experience that cautions You also remains. [The states of] All three words prevail. “*Vrutti vahe nijbhaav ma, parmarthe samkit.*” (The inner tendencies flow in the state of the Self, and there is the permanent conviction of the right belief that ‘I am pure Soul.’) All the inner tendencies that were wandering outside in the past, the inner tendencies that were flowing outside since time immemorial, [with the inclination of,] ‘I should do this or I should do that.’ Where do the tendencies of someone your age go? They go all the way to the Fort area [in Mumbai, with the inclination that] ‘I’ll do this and I’ll do that. I’ve got some money on me, so I’ll do something, I start this business, I will do something else.’ Now, all that has stopped and the inner tendencies have started to turn towards Your own nature. The tendencies will no longer go outside, they all turn back. On the contrary, those that have gone outside turn back. Do they turn back for you or not? If they do not turn back, then they will bother you. And if there are worries, then realize that they have not turned back.

It is in fact the tendencies of the *chit* (the subtle component of knowledge and vision) that turn back. They were going outside to wander around, they are no longer going to wander. All those tendencies of the *chit* have started to turn

back. Just as the cows and buffaloes come back [home] in the evening, in the same way these tendencies of the *chit* have started to come back. They [animals] go out in the morning and return in the evening; similarly, the tendencies of the *chit* wander due to ignorance of the Self, and they stop wandering due to *Gnan*. There is no *moksha* that is comparable to the oblivion of worldly life. The tendencies go outside to wander when they are free. They go to your sister’s house, they go to your brother’s house, they go here, they go there; they continue to wander. And now, if they [the tendencies] become free, then they don’t go [outside], and if they have gone, then they come back.

Questioner: So does that mean that the tendencies that have turned towards the Self never go out at all?

Dadashri: No. They go out and remain within; go out and remain within, it continues on like that.

Questioner: But they come back inside again.

Dadashri: They do not go outside for the *Tirthankar* Lords. But we can all reach the stage where they remain within, and go out.

Questioner: Based on this *Gnan* of Dada’s that has been given, no matter how much the inner tendencies go out, they are pulled back, aren’t they?

Dadashri: They come back and then they go out again. They come back, but they just remain within this boundary. If they go out to your business, then they come back.

The awakened awareness (*jagruti*) remains, nothing else. Along with the awakened awareness, when Dada's face is remembered, they [the tendencies] are considered to have entered the Self once again. The moment this is remembered, they return to their home once more!

Why do those inner tendencies go outside? They were wandering outside in search of pleasure. They wander here and there in the search for pleasure. All the inner tendencies keep searching for pleasure. They have not found any pleasure anywhere, but here they get pure, instant bliss, so then why would they wander outside?

Pratiti-Darshan, Laksh-Jagruti, Anubhav-Gnan

The rule of everything is that, first the conviction (*pratiti*) sets in for us that, 'This is correct.' It is not manifest in the conduct. A long time after the conviction sets in, it comes into conduct. When someone is studying, the conviction sets in first even for studying. Then, the experiences happen gradually, and then it begins to come into the conduct. *Moksha* means *samyak Gnan* (experiential Knowledge as the Self), *samyak Darshan* (right belief that 'I am pure Soul'), and *samyak Charitra* (Conduct as the Self).

Experience (*anubhav*), attentive awareness (*laksh*), and conviction (*pratiti*). Of that, conviction goes into *Darshan* (Vision as the Self). Attentive awareness (*laksh*) goes into awakened awareness (*jagruti*). Attentive awareness means awakened awareness. And when the

conviction that has been established comes into experience, it is considered as *Gnan*. 'I am pure Soul' is *Darshan*, and when the Self comes into experience, it is *Gnan*.

Questioner: We talk about the Knowledge of the Self and the experience of the Self, so what is the difference between the two?

Dadashri: Knowledge of the Self is considered as complete whereas the experience of the Self is varying in degree. Fractional Knowledge has been referred to as experience and complete Knowledge has been referred to as *Gnan*. The experience increases a fraction [degree] at a time and becomes complete.

The Experience of the Self, Penance, and Conduct of the Self

Questioner: Now, the experience, can that be referred to as Conduct as the Self (*Charitra*)?

Dadashri: No, not Conduct as the Self. Experience is that which confirms the conviction that 'This is correct.' As the experience gets confirmed, the Knowledge gradually becomes ready [established; fit to be used].

Questioner: So then, when is it considered to have come into Conduct as the Self?

Dadashri: Actually, when the *Gnan* and *Darshan* come into effect, then it is considered as Conduct as the Self (*Charita*). Whatever the proportion of experience, that much the state of absolute detachment (*vitaraagata*) arises, and only that much can be considered as Conduct

as the Self. Conduct as the Self cannot arise without penance (*tapa*). However much penance is done, that much Conduct as the Self arises. To Know and See the penance is indeed Conduct as the Self.

Questioner: So now, after it comes into his *Darshan*, it sets in his understanding and it becomes decided in the *Gnan* that 'I am pure Soul.' So...

Dadashri: That is considered as experience taking place. As much experience You gain, that much fractional Knowledge arises. In this way, eventually complete Knowledge arises. And You have already been given complete *Darshan*, You have been given *keval Darshan* (absolute Vision). But depending on the amount of *Gnan* that arises, that much Conduct as the Self prevails. And then again, as the *Gnan* begins to arise, the Conduct as the Self also increases.

Questioner: Meaning that, at the time of experience, can we say that fractional Knowledge has come into effect?

Dadashri: Whatever has come into experience, only that much is considered to have come into *Gnan*. What has not come into experience cannot be called *Gnan*.

Questioner: So, whatever comes into experience, that much is bound to come into the Conduct, isn't it?

Dadashri: It will then come into the Conduct. *Darshan* begins from the moment 'we' give *Gnan*. Now, as the experience happens, that is *Gnan*. Then, as you sit in *satsang* every day, the state of the *Gnani* arises; all its phases become complete. And when the two, the experience of the

Self (*anubhav*) and the Vision as the Self (*Darshan*) multiply, the Conduct as the Self prevails. After attaining the Vision as the Self, as the *Gnan* comes into effect, the Conduct as the Self arises; meaning that as the 'fruit' [result] of *Gnan* and *Darshan* comes into effect, now the Conduct as the Self will begin to arise within. However much penance You do, that much Conduct as the Self arises! Whenever Conduct as the Self prevails, at that time the penance has come to an end. If penance comes your way, and you are not able to do the penance, then that can even push the Conduct as the Self away, it can even throw it out. The penance that happens, that part is included in Conduct as the Self. In whatever matters penance was done, that is called Conduct as the Self. Conduct as the Self can arise only after penance comes to an end.

On the *Kramik* path, the *pratiti* is attained based on the knowledge, through the experience of the knowledge. For us, on the *Akram* path, the experience is based on the conviction, and the *Gnan* manifests by that much. The conviction that has been established, when comes into experience, that is known as having attained *Gnan*.

The 'Sapling' of the Pure Soul Rises up in This Way

Questioner: Even after taking *Gnan*, it is a bit difficult to experience 'I am pure Soul.'

Dadashri: No, it should happen. You do not need to maintain it; it indeed remains on its own. What needs to be done for that? You have to come near Me [attend *satsang* of the *Gnani Purush*]. The 'water'

that needs to be sprinkled is not getting sprinkled, that is why all this becomes difficult. If you do not pay attention to your business, then what would happen to your business?

Questioner: It would decline.

Dadashri: Yes, this is also like that. You have taken *Gnan*, so water needs to be sprinkled; then the sapling will grow. Even a small sapling needs a sprinkling of water. So once every month, every two months, You need to sprinkle some water on it.

Questioner: We ‘sprinkle’ it at home.

Dadashri: No, but it will not do if you do it at home. Would that do? The *Gnani* has come here in person, and you have no value for it at all! Did you attend school or not? How many years did you attend?

Questioner: Ten years.

Dadashri: And what did you learn there? Language! You spent ten years to learn this English language, whereas I am only asking you to spend six months with Me. If you stay in close touch with Me for six months, then your work will get done.

Do you read that book? The *Charan Vidhi*?

Questioner: Yes, I read all of it.

Dadashri: Read it. That is all you need to do. Secondly, See the pure Soul in everyone! That does a lot of good. That is the best way.

Questioner: I read the *Charan Vidhi*

and the *Vidhi* of Salutations (*Namaskar Vidhi*) daily.

Dadashri: Yes. But rather, if you follow the *Agnas*, then it [the state as the Self preserved on the triad of experience, awareness, and conviction] will remain very well. The *Agnas* are its protecting fence; otherwise, all of this will rot away!

Through Samkit, One Goes Towards Kshayak

The establishment of the awakened awareness of ‘I am pure Soul’, the Lord has referred to that as the greatest thing of all. In the *Kramik* path, the conviction is just in the form of words, yet there is a lot of value in that. The conviction that sets in on the properties of the Self that, ‘I am this’; great value has been placed on that. That has been referred to as *samkit*, and that too is just conviction in the form of words. Whereas You have attained the conviction of the actual eternal element, it is a conviction of the Self, so that is why it is referred to as *kshayak pratiti* (permanent conviction of the right belief that ‘I am pure Soul’)! This *Gnan* can do a great deal of work.

As the awakened awareness (*jagruti*) increases, the [extraneous] attributes [anger-pride-deceit-greed] that lie dormant are destroyed. You should take advantage of this *jagruti*. These external karma [which present through an apparent doer and ignite anger-pride-deceit-greed] that lie dormant within are destroyed through *samayik* (introspective Seeing as the Self). Even then, it cannot be effective until one becomes ‘tested’. Such ‘test examinations’ should arise in worldly life.

Jagruti is considered that which

Sees this, it Sees that, it Sees everything. Only this Dada remains in your memory all day long. And [the awareness of] 'I am pure Soul' is there only because of Dada; that is considered the result of His grace. Whereas this *jagruti* is considered a different thing altogether.

Nevertheless, there is no need to rush in this. The *Gnan* that you have attained is such that one cannot attain it even in a hundred thousand lifetimes. One attains it in a short time [within two hours], so he becomes restless. This is not the 'line' [track] of becoming restless, this is the 'line' [track] of stillness!

One Becomes Vitaraag by Seeing in the General Sense

To take a stroll while Seeing the pure Soul in everyone is referred to as [Seeing in] the general sense (*samanya bhaav*). So, when the Self in everyone is Seen, You can remain *vitaraag* (free from attachment and abhorrence). When you go in a car from here, there are two kinds of views (*darshan*). One is to see generally (*samanya bhaav*) and that is called *darshan*, and the other is seeing specifically (*visheshbhaav*), and that is called *gnan* (knowledge). What does it mean to see specifically? To see that this is a neem tree, this is a mango tree; that is considered to have seen specifically. And to see in the general sense is called *darshan*. While seeing in the general sense, all the living beings are encompassed. All the living beings are Seen as the pure Soul. And in seeing specifically, all other living beings are left out and only the neem tree and the mango tree are included. Therefore,

to view in the general sense is better than to view specifically. Do not get involved in viewing specifically. But sometimes there is no choice there, because when Nagindas Sheth happens to be coming along, you have to get into viewing specifically, don't you? You do not have any choice, do you? And if someone asks you if there is any mango tree here, do you not have to show him? But it is out of no choice, you should not enter into specifics if you have a choice. This is a neem tree and this is a mango tree! Hey *mooah* (mortal), you have done nothing but this for infinite lives. What else have you done? Whose child is a neem and whose child is a mango, why get involved in all this botheration now? You want to eat your own mango, so eat them peacefully!

If you go out looking for a lawyer, do you look at his hair or you look at his ability to plead? If he comes here wearing black glasses, what use do we have of those glasses? Can he plead or not? That is how we See the Self.

When a *Gnani Purush* is walking, He does not see that these are women or men, or fat or thin, or dumb or lame, He does not See any such thing. So then what does He See? He Sees only the Self through the general view.

He does not view in the specific sense. What does one who views in the specific sense do? Look, he is lame. So, he misses out on seeing the rest. He saw just one thing and so benefitted from only one thing, and lost the benefit of [Seeing the Self in] the other hundred. He viewed in the specific sense. Therefore, 'we' See

everything in the general sense. Right now, specific knowledge falls under the intellect, and the ego always comes along with the intellect. General knowledge means to keep Seeing the pure Soul in everyone. Do not look at any specific attributes, that this person is wise, or this person is senseless, and this person is a fool, this person is an ass; why would 'we' enter into such a fuss?

Questioner: That is why You tell us to do that practice of Seeing the pure Soul in everyone for an hour, don't You?

Dadashri: Yes, as you practice that, the specific attributes will disappear. Opinions arise because of the specific attributes. This person is blind and this person is mute; all of that is actually the play of the non-Self complex (*pudgal*).

Knowledge and Understanding That Is Free of Mistakes Is Needed

To know the Self, the facts simply need to be understood, nothing at all needs to be done. One person asked the Lord, "When will I attain *moksha*?" The Lord replied, "When your understanding becomes free of mistakes, You will attain *moksha*." Now tell me, what is wrong in what the Lord said?

Questioner: What He said is true.

Dadashri: Then he asked the Lord again, "What about the chanting and penance that should be done?" To which the Lord replied, "Fast on the day you have indigestion. 'We' do not require you to chant and to do penance. Make your Knowledge and understanding free from mistakes by any means, that is all 'we'

want." Currently, how many mistakes do you have? 'I am Chandubhai, I am this woman's husband, I am this boy's father.' So many mistakes...nothing but a chain of mistakes! The mistake certainly lies at the root, what can be done there? One thing is temporary and one thing is permanent. Now, by the time one tries to 'multiply' the two, the temporary thing will have disappeared. So, the multiplication will never happen, and an answer will not be derived. You will get nowhere. Friday will never move forward and it will never be Saturday. Every day will always be Friday! People have gotten sidetracked! If there are mistakes, then even worldly life would not improve, so how would one attain *moksha*? In reality, You are indeed the embodiment of *moksha*. 'You' Yourself are the absolute Self, all that is needed is awareness should arise of knowledge that is free of mistakes and understanding that is free of mistakes. You are indeed the pure Soul, but awareness of that should arise.

Be Cautious, Otherwise You Will Still Wander in Kaliyug!

Questioner: After becoming the pure Soul, why do [worldly] pressures continue to maintain their clasp?

Dadashri: This pure Soul that has been attained, if it is attained after all the karma clears, then nothing would enter inside. As it is, your karma remain without having been exhausted, and You have attained this [*Gnan*]. What I am saying is after attaining this, quickly settle these karma. Pay off all these debts. Otherwise, there was no way to clear up all the debts without attaining the pure Soul! Therefore,

you have to find a way of becoming 'wealthy' from the state of 'bankruptcy'; this debt is endless! And now, those who are wandering will wander for eighty-one thousand years. That is why 'we' are now pulling you out now, so whoever has attained this union [with Dada] should get their work done, otherwise this is a slippery era of the time cycle. You had endless debts; in the midst of that, You have been awakened. Does awakened awareness prevail for you or not?

Questioner: It prevails.

Dadashri: You should sit at the absolute pinnacle of the awakened awareness and See. If something stirs within, then You would realize what stirred within. And you should immediately understand whether it is for Your benefit or to your detriment.

The entire world sleeps with its eyes open. This is because where are they [people of the world] awake? They are 'awake' in money and sexuality. The entire world has become tired of trying to figure it out, but they have not achieved anything. That is why I am telling you that everything is *vyavasthit*. It means that it is your karmic account. No one can change that. Therefore, do not try to figure it out. You continue doing Your work. *Vyavasthit* will continue assisting you in every way.

Now, illusory attachment should remain at a distance. Illusory attachment should not enter within. As it is, it as if you are getting enticed by little trinkets and end up getting swallowed up by a python. It is only during major predicaments that You come into the pure Soul! So, awakened

awareness should remain for every aspect. It will not do if a mistake is made in this.

Dada's Vision That Sees the Self and the Non-Self

Questioner: The demarcation that is there between the Self and the non-Self complex (*pudgal*), just the way that You experience that separation, how can I experience that separation in the same way?

Dadashri: They are indeed separate, aren't they!

Questioner: Yes they are, but the way You are able to See the Self and the non-Self complex as separate, can 'I' actually See in the same way?

Dadashri: When that 'station' comes, You will be able to See that, won't You!

Questioner: So, what is the technique for that?

Dadashri: There is no technique. This is the Self and this is the non-Self complex. They are both right next to each other indeed, but the two have no association.

Questioner: Nevertheless, right now, as You are sitting here and Dada Bhagwan [the fully enlightened Lord within the *Gnani Purush*] is Seeing Dada [the *Gnani Purush* Ambalal Patel], in what way does He See him?

Dadashri: Through the Vision that Sees both the Self and the non-Self. With the Vision of the Self and the vision of the non-Self. The Self that 'we' have given You, that Vision [of awakened awareness] is different and this vision [of the intellect]

is different. This room and all of this that you are seeing, that vision is different; it is referred to as the vision of the non-Self, whereas the other is the Vision of the Self. The Vision of the Self is different; It Sees the Self and the non-Self as separate. This is the non-Self and this is the Self; You also understand this, don't You. However, there is no need for You to delve into it deeply. However, You actually understand that all this is separate. Don't You Know that this is the non-Self?

Questioner: Yes, 'I' do Know that.

Dadashri: That is indeed the Vision; 'I' am not this and 'I' am this, 'I' am not this and 'I' am this. So, just make this strong! If all these roads are poorly paved and then you start to pave the road properly further ahead, then the poorly paved section starts weakening. Whereas, this road that is firmly paved, let it become strong, properly, as far as it can be seen. In fact, all of this works in accordance with the law of nature indeed. 'You' should not get into all this trouble, or else You will become just as you previously were, a person with interference. There is no need for any interference there at all. 'You' should remain in the *Agnas*. If You do not remain in the *Agnas*, then that is considered a tremendous offence. The habits that were formed in the past are in fact the very habits that are troubling you. Just follow the five *Agnas*. Do not delve into any other interference at all. 'You' do realize that this is the non-Self and this is not the Self, don't You?

Questioner: Yes, Dada, 'I' do Know that.

Dadashri: People of the world cannot understand this.

Protect the Agnas You Have Received Through Akram

Questioner: Is 'I am pure Soul' *Gnan*?

Dadashri: No, that *Gnan* is actually considered to be *Vignan* (Science). *Gnan* is this that is written in words, that which one has to 'do'. And that which does not need 'doing', that which continues to happen naturally and spontaneously on its own is *Vignan*.

Questioner: Should I sit down with a natural and spontaneous intent to meditate for the state of the Self, or not?

Dadashri: A natural and spontaneous intent is considered that whereby 'I am pure Soul' comes in your awareness without any effort when you wake up from your sleep. Does that awareness (*khyaal*) come to You on its own?

Questioner: It does.

Dadashri: That is considered natural and spontaneous and everything else is considered unnatural. 'I am pure Soul' that comes on its own is considered natural and spontaneous, whereas elsewhere when a guru gives a person a mantra to recite mentally, the person may remember it or he may not remember it. One has to make an effort for that, whereas this has happened naturally and spontaneously for You. You have become the natural state of the Self. Your Self has become natural and spontaneous, now you have to make the body natural and spontaneous.

It can become natural and spontaneous by following the five *Agnas*. When both become natural and spontaneous, that is called *moksha*.

Questioner: Dada, you say that the *Agnas* are very simple, straightforward, that is true, but is it easy to remain constantly in the first and second *Agha*?

Dadashri: There is no difficulty in remaining in them, but it is like this; fast, and See if you can remain in them or not?

Questioner: I did not understand that, Dada.

Dadashri: Fast the entire day and then See can you remain in them or not? Because when food is consumed, dozing starts immediately.

All ‘we’ are saying is that you have never received this Science in any lifetime. Now that you have received it, protect it. This is *Akram*, and it is possible to attain the Knowledge of the Self within an hour. It is such that restlessness never arises; it is possible to constantly remain in *samadhi* (a state free from the effects of mental, physical, and externally-induced problems), if that is desired. It is possible for it to remain even in while eating and drinking, sitting or standing, or while living with a wife. If you cannot remain in them, then ask me where there is a hurdle, then I will tell you, “Press this point.” It is not necessary to say, “I am pure Soul”; just keep Seeing the relative and the Real.

Through the Vision of Gnan, One Is God

Gnan is actually a Vision (*drashti*). This vision is through the physical eyes,

and this other one is the Vision through Knowledge; if you learn how to See through it, then Your work will be done! Through these physical eyes, it appears that, ‘This is my father-in-law, this is my maternal uncle, this is my paternal aunt’s husband.’ Is all of that true? Is all of this correct? Is anyone ever a father-in-law forever? As long as a divorce is not taken, he is a father-in-law, the day after a divorce taken, that relationship is over, isn’t it! So, these are all temporary adjustments! Moreover, it is the *Gnani Purush* who can change that vision.

Questioner: He changes the externalized vision [‘I am Chandubhai’] into an internalized vision [‘I am pure Soul’].

Dadashri: No, not an internalized vision. Right now, Your vision is certainly directed inwardly. However, we change your vision, so even externally, the pure Soul is Seen [in other living beings]. Just as the Self is within, is it not also outside? However, ‘we’ change that vision for you! Otherwise, ‘we’ do not remember this worldly life even for a minute.

Questioner: And we do not forget worldly life even for a minute.

Dadashri: So the entire design is different. The entire vision differs, nothing else. You are seeing this, while I am seeing it like this from the other side. There is a difference in the entire vision. No other effort needs to be made here. If someone changes your vision, then even you would see it exactly in the same way!

Once the vision changes, that vision

blossoms, and correspondingly, One progresses towards becoming God.

Questioner: What is the difference between the pure Soul and a *mahatma*?

Dadashri: The pure Soul is, in fact, God. As for a *mahatma*, someone who is a bit more elevated than others is referred to as a *mahatma*. We refer to someone as a *mahatma* in worldly interaction, but one is actually the pure Soul. The pure Soul is, in fact, God, but that God has become such for You, in the state of conviction. When that conviction becomes complete, then the state of experience will become complete. Right now, conviction, established awareness, and experience (*pratiti-laksh-anubhavi*), continue to increase and decrease. However, when complete experience prevails, when one feels oneness with everyone, One become the pure Soul. The pure Soul is Itself the absolute Self.

In the State of the Pure Soul, One Becomes Vitadwesh

Through what is this living being bound? It is through ignorance of the Self. So how can one become free? It is through the opposite of what he is bound by, meaning through *Gnan*.

‘I am Chandubhai’ is itself attachment (*raag*) in the falsely imposed place, and there is abhorrence (*dwesh*) in the other place. Meaning that, there is abhorrence in the *Swaroop* (as the Self). If there is attachment in one place, then there is indeed abhorrence on the opposite side, in the opposite corner. When ‘we’ make You become aware of Your Real state as the Self, when ‘we’ establish the attentive

awareness of the pure Soul within, You come into the state free from abhorrence (*vitadwesh*) at that very moment. And as You progress forward, You continue to become *vitaraag* (free from attachment). *Vitaraag* means *Gnan* and *Darshan* of the original place, of the Real state as the Self. ‘We’ give You the entire absolute Knowledge (*keval Gnan*) and absolute Vision (*keval Darshan*). So, the complete absolute Vision manifests, whereas the absolute Knowledge of the complete 360 degrees does not get digested, because of the current era of the time cycle. Oh, even ‘we’ were unable to digest four degrees! ‘We’ give you the absolute Knowledge of 360 degrees, but you will not be able to digest it. So, you are considered One with partial absolute Knowledge! In the *Kramik* path, it is said to destroy illusion through illusion. For example, if a cloth is dirty, then soap is needed to remove the dirt. Now, that soap will leave behind its residue. So, to remove that residue, a bleaching agent is needed. So, the bleaching agent removes the residue of the soap, and it moreover leaves behind its own residue. In this way, whatever tool is used, it will leave behind its own residue. It never becomes pristine. It is only when one meets a pristine *Gnani Purush* that it becomes pristine. The *Gnani Purush*, who has become absolutely pristine Himself, who has become pure, He alone can separate every subatomic particle of yours, burn your demerit karma to ashes, give the absolute pure Soul in your hands. It is then that a solution comes about; it is only then that *moksha* happens. Otherwise, the ‘cloth’ will need to be washed for infinite lifetimes, and the soap that is used

for washing it continues to leave behind its own residue.

The Pure Soul Is Acquired Through the Gnani

Besides the human life-form, there is no other life-form that can attain *moksha*. If one acquires the human life-form, and comes across the circumstances to attain *moksha*, if one comes across the right tools, then his work gets done.

It is only when one encounters a pure circumstance that one will attain *moksha*. The *satsang* of the *Gnani Purush* is the only pure circumstance. This is because what has been written about the *Gnani Purush*?

*‘Shuddhatma mool upadaani,
aham-mamatana apadaani;
Mool nimit ek [shuddha] saiyogi,
chhodavyo bhav sansaare,
Vandu krupalu Gnanine...’*

The original bestower of the pure Soul, the One who removes the ego and ‘my-ness’;

The main instrument, the one [pure] circumstance, liberated us from wandering life after life in worldly life,

My salutations to the grace bestowing *Gnani*.

The *Gnani Purush* alone is one such circumstance, He is the main instrument (*nimit*), who bestows the pure Soul, and takes away the ego and ‘my-ness’, He takes away the ‘I’ and the ‘mine’. In other words, He makes one acquire the pure Soul and renounce the ego and ‘my-ness’.

That is why He has been referred to as the main instrument and the only pure circumstance for attaining *moksha*.

The Self and circumstances have the relationship of the Knower (*Gnata*) and the object to be known (*gneya*). For the Self, everything is an association of circumstance only. The pure Soul Itself is *asaiyogi* (without any association), and everything else is only an association as a circumstance. Their coming together and dissipation are objects to be known (*gneya*), and You Yourself are the Knower (*Gnata*). However, the Knower becomes one with what is being known (*gneyakaar*), that is certainly why one has wandered for infinite lifetimes. That which is seen and experienced through the five senses are gross circumstances, and those of the mind-intellect-*chit*-ego complex (*antahkaran*) are subtle circumstances, and there are the circumstances of the speech. The Self only has the relationship of association with all these circumstances, It is not ‘wedded’ to them. It only has the relationship of association of the Knower and object to be known. Provided It remains only in the relationship of association of the Knower and object to be known, then It is certainly unbound.

The Principle of Self-Realization

The *Gnani Purush* will actually make you aware that you have ‘touched’ the world, otherwise there is not a single thing that can touch you. To which someone may say, “Do I not need anything?” To which ‘we’ would reply, “No, you do not need anything at all. You do not need any dependence at all this world.”

Subsequently, one comes into awareness, and says, "I am pure Soul, I am pure Soul." Thereafter, worries and anger no longer remain within. Worries and anger all take place in the non-Self, but one takes it upon himself, believing, 'This is happening to me.' Hey, this is not Yours; it is happening in someone else's 'home'. How can anything happen to You? It is happening in the neighbor's home, what does that have to do with You? And nothing at all can happen to the Self, can it! Nevertheless, this illusion since time immemorial makes him forget all these facts.

To Not See the Pure Soul Is Spiritual Laziness

When can it be said, "I am pure Soul?" When changes continue to happen within through this *Gnan*, You can understand that. And the established awareness given by the *Gnani Purush* has set in for You. And after the attentive awareness has been established, it cannot be forgotten. When you wake up in the middle of the night, it will present itself automatically. So, it cannot be forgotten, it remains constantly. Once it becomes present, it never leaves; that is how it is for the *alakh niranjan* (the imperceptible Self which no worldly thing can attach to).

The established awareness of the pure Soul has set in for you, hasn't it? That is it, the established awareness of One's own state is the established awareness of the Self, that is the imperceptible God, the *alakh niranjan*!

That established awareness is considered the established awareness of the *alakh niranjan*. Now, remain only in

'our' five sentences, only in five *Agnas*, nothing else that is difficult needs to be done. Now do not miss out on this. This chance will not come again and again. Self-realization has taken place; it has all happened. Now, God will not leave You. Worries do not arise now, do they? Coolness prevails within, doesn't it? Yes, that coolness will increase even more. And if you read for two hours, then you will get the result worth of eight hours; that is how high Your Vision will go.

You should sit here in *satsang* and understand in detail whatever changes you feel happening; that itself is progress as the Self (*Purusharth*). You should slowly understand the *Gnan* point to point [exactly as it is]. The easiest way besides *satsang* is to keep Dada happy.

If one does not get direct company with 'us', then being in company with 'our' words is also *satsang*. *Satsang* means the relative company of the pure Soul. It is not worth being in company with anyone else, be it a monk, an ascetic, or anyone else. All You have to do is See the stock within [the Self]; then it is not worth setting your eyes on anything else. Once the assurance sets in that there is the pure Soul in cows and the buffaloes, You should be able to See It, shouldn't You? Then if It cannot be Seen, that is considered spiritual laziness (*pramaad*).

It is on a rare occasion that one finds this simple path. It is if there is the influence of a lot of merit karma that one finds it; at that time, spiritual laziness is of no use.

Questioner: One should not engage in spiritual idleness.

Dadashri: Yes, you should latch on to this. You will not get such a chance again. The pure Soul never sets into the established awareness. It is *alakh niranjan*. It has not set in anyone's established awareness, and if it sets into the established awareness, then Your work is bound to get done.

With the Experiential Awareness of the Pure Soul, One Becomes Free From All Intents

Questioner: Shrimadji says, “*Sarva bhaavthi asangpanu thavu te sarvathi dushkarma dushkar sadhan chhe.*”

“To become free from association of all intents is the most difficult of all means.”

Dadashri: Now You have become free from association (*asang*) with all intents. No intent (*bhaav*) remains for You. Where there is affection (*bhaav*), there is aversion (*abhaav*). There wouldn't be affection alone. *Bhaav* means attachment and *abhaav* means abhorrence. Do you have affection or aversion towards anything? If you are Chandubhai, then you will have affection, but You have become the pure Soul, so what affection remains? All that remains is *Swabhaav* (the natural state as the Self). This *bhaav* is actually *vibhaav* (view of the non-Self), it is *visheshbhaav* (that which is not the Self; a third identity with completely new properties). To be free from association with all intents is the most difficult of all means, but You have acquired the most difficult of all means. Don't you think so? The mind and intellect accepts it, so what

problem do You have? Our country's [the Self's] parliament accepts it, so now what more do You need?

Now You have certainly been made free from association, but you go and touch it like this. Why do you need to go and touch it? Nevertheless, You will not bind karma, that is how this Science is! If you go and touch it, then it will cause you confusion; that is all. Your bliss will leave for that much time, that is all, you will not have any other problems.

Questioner: When we go and touch that, bliss leaves because of that.

Dadashri: Yes, but the bad habit that has formed will not go away now, will it! You should do *pratikraman*; You should say, “Chandubhai do *pratikraman*.” This is actually a very wonderful and simple path! You have *moksha* in your hands!

‘You’ have actually become like Lord Mahavir. If You know how to prevail in that way, then You are Lord Mahavir. You have been made unanointable (*nirlep*), free from association (*asang*), like Lord Mahavir, but You should know how to prevail in that way. After having attained such a thing, if you do not know how to use it, then that is your over-wiseness.

The Experience Will Become Complete With the Experience of Avyabaadh

After attaining this *Gnan*, a person can start progressing, otherwise he would not be able progress at all, would he! In this entire ocean of worldly life, when one says, “I am pure Soul,” it means that one of his feet has been placed down.

He put one foot in the ocean. We are the pure Soul, with the established awareness of this *Gnan*. When those outside [those who are not Self-realized] say, “I am pure Soul,” they have not put the foot down. They have never put their feet anywhere in the entire worldly ocean, so they can’t feel the depth of it. Wherever they try to put their foot down, there is nothing but water! Now you have put your foot down, you have begun progressing. Once you put the foot down, you feel a sigh of relief, even if you are tired. You stand on one foot, then slowly you can put the other foot down. But one foot has to be planted on the ground first. So when this foot is planted on the ground, that is the beginning of progress as the Self (*Purusharth*); otherwise *Purusharth* is not under one’s control at all, is it! Once you are tired, you are bound to sink! However, an ocean will drown you, but this ocean [in the form of worldly life] doesn’t even let you drown. Even when you are extremely exhausted, it will not let you drown. We say, “I am going to drown..?” To which it will reply, “No, you are not going to die by drowning, continue wandering in your exhausted state.” So, by planting one foot down, it is the beginning of progression. Progression means steps of experiences. The first experience, the second experience, the third experience, while progressing in this way, when the experience of the state of the Self that can neither hurt nor be hurt (*avyabaadh swaroop*), such as the one ‘we’ have, when that experience happens, that is considered to have reached the height of experiences. The greatest level that one can reach in this era of the time cycle, the experience

is considered to have reached up to this level, of the state of the Self that can neither hurt nor be hurt. The progression of experience at the subtle level becomes complete when ‘I am the state of the Self that can neither hurt nor be hurt’ arises.

From the time the established awareness of ‘I am the pure Soul’ sets in, the progression of the experience as the Self begins. When an insect gets crushed under one’s foot, then a doubt arises within, the state of absolute absence of doubt cannot prevail. So until then, You have to have Chandubhai do *pratikraman*, by telling him, ‘Chandubhai, you just crushed an insect, therefore do *pratikraman*.’ In so doing, gradually, You will attain the progression of the experience as the Self in more subtlety, and You will feel, See, and experience that Your own state is such that can You neither hurt nor be hurt. Thereafter, doubt will not arise. Until then, it is the relative self that does the chanting, penance, renouncing, speaking the truth, that is not in the pure Soul. That cannot be considered a progression. So one cannot say whether such a person will go to *moksha* or somewhere else. Progression begins after the established awareness of the pure Soul sets in. Subsequently, one’s Real state that can neither hurt nor be hurt (*avyabaadh*), is subtle (*sookshma*), is invisible (*amurt*); that begins to come into one’s experience.

The Purusharth for Awareness

It should remain in Your awareness (*laksh*). Just as it remains in your awareness that you have to go to Mumbai on a certain date, it should remain in Your

awareness that You want to go to *moksha*. If it doesn't remain in Your awareness of where you want to go, then of what use is it? It remains in the awareness that you have to go to Mumbai, doesn't it? Can it be forgotten?

Questioner: It cannot be forgotten.

Dadashri: Similarly, this should remain in Your awareness. You have now started going in that direction. It may come early or late, but you are going in that direction. The more 'effort' You put into it, that much is to Your benefit. If you meet Dada, then You will fly along at the speed of a 'plane', otherwise if there is the subtle Dada, then You will still move at the speed of a train. If you meet Him in person, then You will move along at the speed of a 'plane', whereas in the other case you will move along at the speed of a train. So however much You can move at the speed of a 'plane', that is superb.

Questioner: Everyone would indeed look for the method of the 'plane'.

Dadashri: Yes.

The Established Awareness of the Pure Soul Takes One to Mahavideh Kshetra

The One for whom the established awareness of the pure Soul has set in over here, such a person would no longer be

able to remain here in *Bharat Kshetra* (the zone in the universe where planet Earth exists). It is a natural law that the One for whom the established awareness of the Self has set in, such a person certainly reaches *Mahavideh Kshetra*. Such a person would not be able to remain here, in this *Dushamkaal* (current era of the time cycle). Once the established awareness of the pure Soul has set in, one spends one or two more lives, goes to *Mahavideh Kshetra*, does *darshan* of the *Tirthankar*, and goes off to *moksha*. That is how easy and straightforward this path is! Remain in 'our' *Agnas*. The *Agna* is the religion, and the *Agna* is the penance! Now the files should be settled with equanimity. Of all the *Agnas* that have been given, remain in them as much as you can. If You remain in them completely, then it is possible to remain [in a state] similar to that of Lord Mahavir! If You go on Seeing the Real and the relative, then your *chit* will not go anywhere else.

To come to the decision that 'I am the pure Soul,' that itself is considered the experience of the Self. To have such an experience of the Self, is that any ordinary thing? This pure Soul that 'we' have given you is the first step. There is much more beyond that. Thereafter, the state as the pure Soul, along with its properties, will manifest!

~ Jai Sat Chit Anand

Special Announcement

Due to the corona virus pandemic, in the current circumstances and in accordance with government guidelines, all of Pujoyashree Deepakbhai's satsang programmes have been postponed till further notice. In the future, when normalcy returns and after the government gives approval, an announcement will be made of Pujoyashree Deepakbhai's rescheduled satsang programmes.



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When Can One Become the Pure Soul ?

One person was asking me, "Dada, the awareness that 'I am pure Soul' prevails the entire day for Me, but 'I' am still not able to become that state." Hey, why are You trying to become that state? Currently, the conviction of 'I am pure Soul' has set in for You. What happens when conviction sets in is that all the seeds that were within have burned away. So, they are no longer fit to germinate again. However, now the past seeds have to be settled once and for all. So, those past seeds give effect and then leave. However many give effect and leave, that much experiential Knowledge manifests. Thereafter, One progresses forward from the conviction. When does experiential Knowledge manifest? The answer is, when equanimity prevails in the midst of bitter or sweet results, One has such experiential Knowledge. After the experiential Knowledge manifests, It comes into Conduct and that is when You will become the pure Soul completely.

-Dadashri

