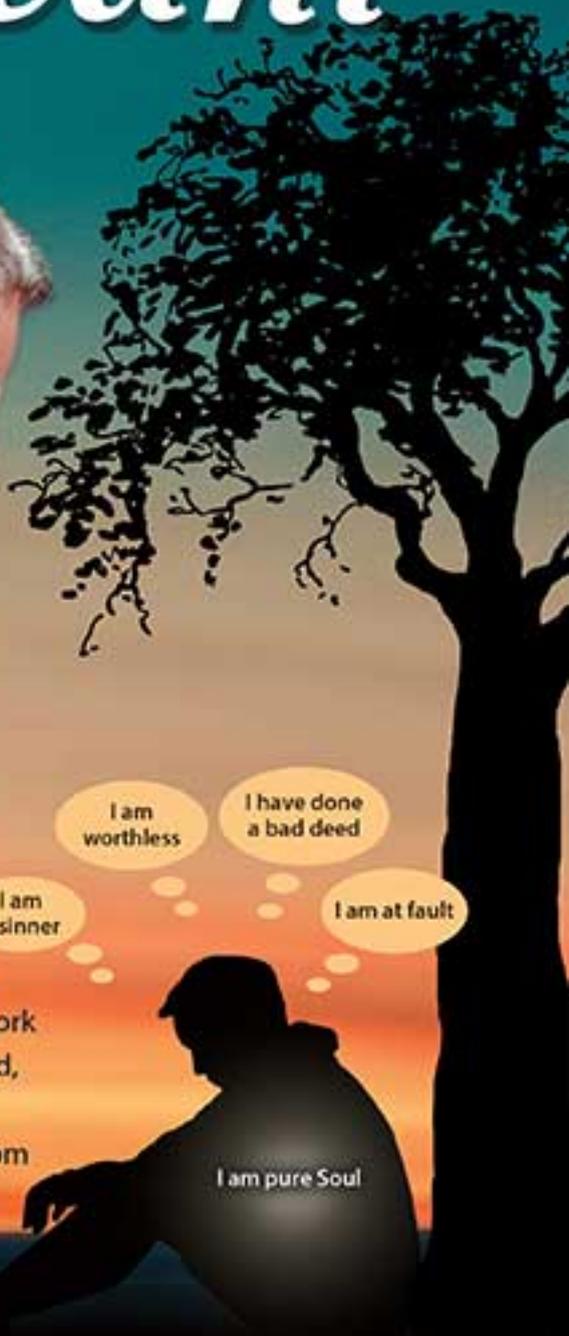


Dadavani

May 2020

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I am
worthless

I have done
a bad deed

I am
a sinner

I am at fault

After attaining this Gnan,
the attentive awareness of 'I am a pure Soul'
has set for You. So now, whatever activity and work
happens through you, whether it is good or bad,
You are not the doer of either of these.
You are pure indeed. When You become free from
doubts about this, then You will progress.

I am pure Soul

During the Lockdown Due to the Coronavirus Pandemic, Pujyashri's Satsang Via Video Conferencing From Vatsalya (Simandhar City)



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Unmarried Youth



Gujarati



The Scientific Understanding of the Word 'Shuddhatma'

EDITORIAL

Absolutely revered Dada Bhagwan [Dadashri] used to say, "The *Gnan* (Knowledge of the Self) that Lord Neminath [the 22nd *Tirthankar* of the current half-cycle of time] gave Gajasukumar [an ascetic who remained as the Knower when his father-in-law molded a clay pot on his head and placed burning coal in it, and subsequently attained *moksha*], 'we' have that very same *Gnan*, the *Gnan* of One's original state. The Self [the Soul] that the *Tirthankar* Lords had realized is the very same Self that we have attained in this era of the time cycle, and that itself is a great wonder. After *Gnan Vidhi*, the body and the Soul are experienced as separate. Then they can certainly never become one again! Just as after churning the yogurt and separating the butter and buttermilk, they can never become one again, such is this Science. The original Science belongs to the *Tirthankar* Lords, but Dadashri has given this Science to the world by the approach of *Akram* (step-less path).

In the past, one was wandering on the basis of the *pudgal* (non-Self complex), therefore he was an 'orphan'. Now after attaining *Gnan*, One has attained the basis of the Self, therefore He has attained shelter! The Self is an absolute eternal element which consists of infinite energies. 'It' alone has life-sustaining energy (*Chetanta*), *Gnan* (Knowledge) and bliss. And we, ourselves, are that. We have attained that very realization by the grace of the *Gnani*.

Everywhere in the spiritual world, it is said to realize the Soul alone. So, the question arises that, 'Why did Dada say 'pure Soul' (*Shuddhatma*)? Why didn't He just say the 'Soul'?' The reason why Dada has said the 'pure Soul' is that the Soul has certainly never become impure. Now, no matter what bad deeds happen through Chandubhai, even then the *laksh* (attentive awareness) of 'I am pure Soul' should not be forgotten. However much you have gone in the wrong direction [with the belief that], 'I am Chandubhai,' you have to turn back to that same extent [with the awareness that], 'I am pure Soul.'

While giving specific details of the word '*Shuddhtama*' Dadashri says, "The pure Soul is indeed in the state of eternal Knowledge, Vision and bliss." In the current edition, Dadashri gives the Scientific understanding of the word '*Shuddhatma*'. In which, the significance of the word 'pure Soul', the awareness of the pure Soul through the divine Vision, the significance behind saying 'I am pure Soul,' the pure *Chit* is itself the pure Soul, the internal state of the pure Soul, its recitation, chanting, explanation of its awareness, the Vision of the pure Soul for purity of the Self, the line of demarcation between the Real and the relative, and so on, have been compiled.

When *Gnan* is attained, the *jaग्रuti* (awakened awareness) of 'I am pure Soul' remains, along with that, the understanding that the pure Soul resides in everyone 'fits' [is established]. From that point on, the progression towards the state of the absolute Self begins.

Now *mahatmas* should become so strong that no matter how intense the unfolding karma are, even then they continue to See them while remaining in the 'cave' of the pure Soul, they should never exit it. They should permanently become so strong that the experience of the pure Soul is not missed out on under any circumstance. For this purpose, it is our ardent prayer that you develop the Scientific understanding of 'I am pure Soul,' and begin to progress step by step towards experiencing the state as the absolute Self.

~ Jai Sat Chit Anand

The Scientific Understanding of the Word 'Shuddhatma'

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 State of the Self Is Indeed Spectacular

'Jene Atma janyo tene sarva janyu.'

Dadashri: What is worth knowing in this world? What do you think?

'The One who has Known the Self has Known everything.'

- Shrimad Rajchandra

Questioner: The state as the Self.

Dadashri: That is all! Except that, there is else nothing else at all worth knowing in this world. Only One's own state as the Self is worth knowing.

All the scriptures of the world have only been written to Know the Self. If there is anything worth Knowing in this world, it is only the Self! 'Know' the Knower. Despite having indulged up to the level of *Indra* [the celestial being who reigns over all sensual pleasures], the wandering of infinite lives has not ceased!

Questioner: Yes, but what must that wondrous vision be?

Questioner: Does the Self actually have a state?

Dadashri: That which is completely hidden away from the world, it is a hidden state. That which the entire world does not know, that hidden state is indeed marvelous. Besides this, there is nothing else that is wondrous in this world! And there is nothing at all in this world that is wonderful, is there! You can find everything else, but that which is a hidden state, that is the only thing that is wondrous in this world! Therefore, the scripture writers have said it is marvelous, marvelous, marvelous a hundred thousand times over. The Self is not such that It is easily Known. The Self is the most mysterious thing in the entire world.

Dadashri: Anything that is in the state of an eternal element indeed has Its own state. The Self too is an eternal element and it too has a state. Its state is spectacular and that is indeed to be Known. That which has the state of Knowledge (*Gnan*), Vision (*Darshan*), and Conduct (*Charitra*), and whose nature is eternal bliss (*parmanand*), is to be Known.

The Self is not such that it can be understood through words; it can be understood through association (*sangyna*). The *Gnani Purush* (One who has realized the Self and is able to do the same

for others) awakens your Self through association. Just as if there are two people who are mute [unable to speak], their language is different; one makes a gesture with his hand this way [uses sign language], and the other that way, so they both reach their destination! They both understand through their association, we would not understand it. Similarly, only the *Gnani* understands the *Gnani's* association. It is only when the *Gnani* showers His grace and explains through association that your Self awakens. The Self does not exist in the state of words; it exists in the state of its inherent nature.

When the Knowledge-Vision Becomes Pure, That Is Sat Chit Anand

Questioner: Why is the *Atma* (the Self) called *Sat Chit Anand* (in the state of eternal Knowledge, Vision and bliss)?

Dadashri: What is the *Atma*? The word *Atma* is an association. *Atma* means Self (*pote*). The Self is referred to as *Sat Chit Anand*. The thing is, at present, the self is [in the state of], 'I am Chandubhai [reader is to substitute his/her name here],' that self is in *dehadhyaas* (the conviction and experience that I am the body), and the other Self is *Sat Chit Anand*.

Questioner: What is the meaning of the word *Sat Chit Anand*?

Dadashri: *Sat Chit Anand* is itself the state of the Self. The pure Soul that is, is *Sat Chit Anand*. This *chit* (inner faculty of knowledge and vision) has become *asat* [it wanders in that which is not eternal, temporary]. Within the temporary, the *chit* has become impure. The *chit* is referred to as knowledge and vision. So, the knowledge and vision have become

impure. When that knowledge and vision become pure, That itself is *Sat Chit Anand*.

Questioner: And is *Sat* only a word?

Dadashri: The word *Sat* means *avinashi* (indestructible, therefore eternal). It is not the truth of this world. The truth (*satya*) of this world is temporary truth. The truth that is believed by this world is temporary truth and the original truth (*Sat*) is indestructible, it is eternal.

The result of pure Knowledge, pure Vision and the eternal is bliss (*anand*). At present, there is the temporary (*vinashi*) knowledge and vision of, 'This is my house and I have known all this.' All that knowledge is temporary and the permanent is One's own state. After it is Known, eternal Knowledge arises.

Questioner: Dada, so where does the bliss come from, *Sat Chit Anand*?

Dadashri: By nature the Self is indeed eternal, it is absolute bliss. 'It' is the owner of absolute bliss, It is indeed the abode of bliss. There is nothing in this world like this bliss. One is in *aaropit bhaav* (the belief with conviction that 'I am Chandubhai'). If you attribute that there is pleasure in *jalebi* [an Indian sweet], then you will feel pleasure in it, and if you do not like *jalebi*, then you will not feel pleasure in it. That there is pleasure in *jalebi* is all wrong talk. It is people's wrong [belief] that there is happiness in money or in gold. This is because there are many people who don't take gold. Are there not? Right now if one were to give me something, then I would not accept it. If he were to give me gold, or no matter how much silver he were to give me, it is of no use to me, is it! When I reside

in endless bliss, what use are all these temporary adjustments to me!

When the Self leaves the body and goes to *moksha* (liberation), It is in the *Sat Chit Anand swaroop* (in the state of eternal Knowledge and Vision and bliss). 'Its' light spreads throughout the entire universe. Thereafter, It goes to *Siddha Kshetra* (the permanent abode of absolutely liberated Souls) and attains completion.

In *Jai Sat Chit Anand* (in the state of eternal Knowledge, Vision, and bliss) lies the extract of the entire world. The inherent nature of all the pure Souls is *Sat Chit Anand*. The collective state of all the twenty-four *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others) is *Sat Chit Anand*. The names of the *Tirthankar* Lords are given to their bodies. If you want to call all twenty-four of them collectively, then it is *Sat Chit Anand*. *Sat Chit Anand* is in fact their state. When you say, "*Sat Chit Anand*," it reaches all the twenty-four *Tirthankar* Lords. Therefore, if you say, "*Sat Chit Anand*," then you will be blessed.

Yet the Prakruti Is Imprisoned by the Shackles

Questioner: If 'It' is *Sat Chit Anand*, then is the Self independent and free?

Dadashri: No, It is *Sat Chit Anand swaroop* [state of the Self], but It is not independent. That is why this predicament has arisen. If It were independent, then It would have indeed become free by now, wouldn't It! How long would it take? 'It' is bound in such a way, if It were bound by thick iron shackles, then we would cut it with a gas-cutting torch. However, it

is bound in such a way that it cannot be broken. What kind of shackles are these? What has Kavi [a mahatma poet, blessed by Dadashri to write and sing *Gnan*-filled *Akram Vignan* verses] written? '*Adhaatu saankafiyee Parmatma bandivaan*' (The absolute Soul has become imprisoned by shackles which are made of the non-Self.) Shackles that are not made of any element (*dhatu*) mean shackles of this *prakruti* (the non-Self complex) and one is bound by it. The Self is not bound, that point is a hundred percent correct, but in what respect? This is an absolute point. The Self is not bound by *Gnan bhaav* (Right belief and conviction of 'I am pure Soul'), it is bound by *agnan bhaav* (the intent and view of the non-Self, 'I am Chandubhai'). If you have *Gnan bhaav* of 'I am pure Soul,' then You do not have bondage, and as long as you have the belief with conviction that, 'I am Chandubhai,' there is indeed bondage.

Questioner: It is said that the Self is a solid entity of *Sat Chit Anand*; is that imaginary or is it true?

Dadashri: It is true. It is true that the Self is a solid entity of *Sat Chit Anand*, there is no imagination in that.

Questioner: Other people call it an imagination, what about that?

Dadashri: The one who imagines does not have the awareness of what *Sat Chit Anand* is yet. If he attains the awareness, then He will attain His own eternal bliss. When He attains eternal bliss, He attains [the state of] *Sat Chit Anand*.

The Word 'Shuddhatma' is in the Form of an Association

Questioner: The Self is a solid

entity of *Sat Chit Anand*, then why is it referred to as the pure Soul?

Dadashri: The Self is indeed *Sat Chit Anand swaroop*, but why have these people not been given the word *Sat Chit Anand*? It is because '*Sat Chit Anand*' is a term that expresses properties that these people do not understand. These people need *Shuddhatma* (pure Soul). That is why 'we' have given these people the word '*Shuddhatma*'.

In reality, the Self is like space (*aakash*), and 'pure Soul' is an association. What association is that?

Questioner: For the sake of recognizing It.

Dadashri: No. No matter how many deeds are done by your body, whether they are good or bad, You are indeed pure. Then if one asks, "Oh Lord, am I actually pure? But what about the wrong things that happen through this body?" Even then the Lord says, "Those deeds are not Yours. 'You' are certainly pure. However, if You believe those deeds to be yours, then they will stick to you." That is why it has been written that the word 'pure Soul' is an association.

For Purity to Prevail, Say 'Pure Soul'

Now, why was there a need to use [the word] '*Shuddhatma*'? At the time of imparting *Gnan* (Knowledge of the Self attained through Self-realization), why do 'we' give you [the word] 'pure Soul'?

Questioner: It is so that the purity which is His own state prevails, isn't it?

Dadashri: 'You' have become pure now. Now do not have any thoughts regarding the Self and remain in My

Agnas (the five directives that preserve the awareness as the Self in *Akram Vignan*) now. Can you remain in them or not?

Questioner: I can remain in them.

Dadashri: [One may ask], "What if a very grave deed happens through Chandubhai, what if he kills someone, what then?" The answer to that is, "Even then, You are indeed pure. Your pure state should not be set aside, missed." If you slip away, then all will be ruined.

Questioner: How should I maintain the awareness of the pure state?

Dadashri: 'You' are indeed pure (*shuddha*), You, as the Self, are pure. Whatever has happened has gone, and it was under the control of *vyavasthit* (scientific circumstantial evidence). However, at that time [the awareness of] the purity does not remain and doubt arises. That is why 'we' have given You [the word] '*Shuddhatma*', and You should believe that You are certainly pure under any situation. So, You have become the pure Soul having understood everything. There is no falsehood stated here.

Become Absolutely Doubtless and Be the Pure Soul

Questioner: Why do you say 'pure Soul'? Why did you not just say 'Soul'? The Soul also is *Chetan* (the eternal element that Knows and Sees), isn't it?

Dadashri: Apart from the pure Soul, everything else is *parmanu* (the smallest, most indivisible and indestructible particle of matter). They are infinite, they are physical; God lies trapped within them! The pure Soul is *Chetan* indeed. The reason for saying 'pure' is that, before

one used to feel, 'I am a sinner, I am worthless, I am like this, I am like that.' You had all such false attributions towards yourself; all those false attributions have left. If one says 'Soul' alone instead of 'pure Soul', then he would lose awareness of his own purity, the awareness that He is unanointed (*nirlep*) would disappear. Therefore, 'we' have said 'pure Soul'.

'We' say It is the pure Soul because despite going through the entire course of worldly life, it is not affected by any impurity, therefore It is indeed pure. However, the belief, 'I am pure Soul' does not establish within one, does it? 'How can I be pure? I do so many bad deeds, I do this and I do that.' So, the belief 'I am pure' does not establish in him, and doubt continues to remain that, 'How can I say, "I am pure Soul"? I doubt that.'

So, after attaining this *Gnan*, the *laksh* (attentive awareness) that 'I am a pure Soul' has become established. Therefore, whatever deeds you do, whether they are good or bad, You are not the doer of any of them. 'You' are simply pure. 'You' do not become tainted by merit karma and neither are You tainted by demerit karma. Therefore, You are indeed pure. 'You' are not tainted by auspicious [deeds], nor are you tainted by inauspicious [deeds]. The moment 'we' give you *Gnan*, 'we' tell you that now all this will not affect You. You will progress once You become free from doubts regarding this.

What is the need for the pure Soul? These people say, "I am a sinner." Then 'we' say, "If you know the Science, then demerit karma cannot affect You. 'You' are indeed the pure Soul, but your belief is

wrong." Just as if a person were to sleep alone in this room at night, and during the day he has heard ghost stories, then when a steel glass rattles in the night, then his wrong belief sets in that, 'There's a ghost here.' Now, as long as that wrong belief stays, he will stay in that very same condition, he will continue to tremble with fear.

If you have a doubt, then it will stick to you, and if You are doubtless, then it will not affect You! If you remain in Dada's *Agnas*, then it will not affect You!

The doubt you had about the original Self has left, so all other doubt has also left. Nevertheless, if intellectuals have doubts within as per their original nature, then doubts can arise again.

In reality, it is not worth harboring doubts at all. Actually, You are not doing anything at all, You are not doing any activity as such. This is just an illusion, it is just a belief that has been established. Therefore, the [word] pure Soul is an association; One is indeed pure, pure through all three timespans [eternally]. It is to make you understand that.

Who Is Pure and Who Is Impure?

Questioner: If I am pure Soul, then how did Chandubhai become impure?

Dadashri: These six elements are permanent. Temporary circumstances arise through the revolving interaction of these [elements].

So this Chandubhai is the state of the *pudgal* (the non-Self complex), and one believes, 'I am Chandubhai,' and that is why these faults continue to happen. Actually it is not One's own state. 'One'

has never become impure at all, but one has the illusion of having become impure. 'You' were always pure, but because of illusion you believe, 'I am this Chandubhai.' However, relatively speaking you are Chandubhai. Really speaking You are pure Soul, not relatively speaking. Now what You should do is remain in really speaking, and what you believed yourself to be in relatively speaking, that was called egoism. 'You' are in fact *Chetan*, nature cannot create You, and nature is non-living. Hence, nature has not created You. 'You' are not a creature of nature.

The Significance of the Word Pure Soul

Questioner: So what is the significance of [the word] pure Soul?

Dadashri: The significance of 'pure Soul' is that It is absolutely unassociated (*asang*), It is unanointed (*nirlep*); whereas the self is not like that. The self is anointed, whereas the pure Soul is actually the absolute Self (*Parmatma*). People of all religions say, "My soul is a sinner." Even then, the pure Soul does not have any problem.

The pure Soul itself indicates that now You have become unanointed, all the demerit karma have gone. So, to maintain *shuddha upayog* (pure applied awareness as the Self), 'we' have said the 'pure Soul'. Besides, those dwelling in the self do not have *shuddha upayog*. Everyone is already the self, isn't it! However, those who are with pure applied awareness as the Self are referred to as 'pure Soul'. There are four kinds of self; *ashuddha upayogi* (one with impure awareness), *ashubha upayogi* (one with inauspicious awareness), *shubha upayogi* (one with auspicious awareness) and *shuddha upayogi*. These are all

[awareness of the] self. So, when we say 'self' alone, then which self is it referring to? So 'we' say, "The pure Soul." So, the One with pure applied awareness as the Self is the pure Soul. Now the awareness has to be kept pure. The [word] 'pure Soul' is for the purpose of maintaining the pure awareness, otherwise the awareness would not remain pure, would it!

A person asked me, "Dada, everywhere they say Soul, and you are the only one who says pure Soul, why is that?" I replied, "The Soul they are talking about, that is certainly not the Soul, whereas 'we' say pure Soul, there is a different reason for that." What do 'we' say? 'We' have made you realize just once that, 'You are pure Soul, and this Chandubhai is separate,' you have understood that, through even your intellect. Now if Chandubhai ends up doing the worse thing possible, something that makes people criticize him, at that time you should not forget the attentive awareness (*laksh*) of 'I am pure Soul.' You should never believe that 'I am impure'; to convey this You have to say 'pure Soul'. 'You' have never become impure, that is why You have to say this. The state of the pure Soul that 'we' have given You, that state of the pure Soul, that pure state, never changes again. That is why we have added 'pure'. As far as impurity is concerned, as long as you have this body, impurity will surely continue to happen. Impurity may happen; more for some and less for others. And due to that it enters one's mind that, 'Dada has made me pure, but there is still this impurity.' And if that enters, then it gets spoilt again.

The Scientific Word 'Shuddhatma'

Now that 'I am *Shuddhatma*' has

become joint, nothing can touch You or obstruct You. By the real viewpoint, You are indeed pure. Now that can surely never change again. By the real viewpoint, the *prakruti* is dependent on the unfolding of karma, it is not dependent on You.

Therefore, [the Self] is indeed pure, and it is decided that, 'I am That.' And by the real viewpoint, It is indeed pure. That purity should not change with, "I have done such things." Chandubhai has done such things and You take it upon Yourself that, 'It happened within me.' You have become the pure Soul as the Self (*Nishchay*), not by any other method. Through the state as the Self, pure Soul means that now onwards, under certain circumstances, You should not say, "Am I the pure Soul or not?" If the worst possible action happens, then that is subject to the *prakruti*, what do You have to do with that? And that too, people overlook this after becoming the pure Soul [by feeling], "Now, I no longer remain pure."

Questioner: Yes, but why does one miss that?

Dadashri: Yes. He should not omit that; that verily is His *Purusharth* (real progress as the Self)!

Questioner: There is no disagreement that We are pure Soul, that it is correct, but why do we have to use the word 'pure'?

Dadashri: Yes, that is very necessary. It is a very scientific word, so you should say pure. Why didn't 'we' say 'Soul'? Why didn't 'we' use another word? The answer is, the *Gnani Purush* has given you the state as the pure Soul. Thereafter, if Chandubhai does something improper that the entire world would

criticize, even then You should not to let go of the fact that 'I am pure,' then there is no one who can hurt You in the slightest. If your faith wavers, then you will suffer a beating. Do not let go of that purity whatsoever. That karma will give its effect and leave. Otherwise, it lingers in the mind that, 'I did a bad deed and so I have become spoilt.' Spoilt means gone [it's over]. So, no matter how bad a deed takes place, even if the entire world criticizes it, Your state as the pure Soul remains intact; 'we' have given You such *Gnan*.

Nevertheless, if someone says in his mind, 'I will not face any problems,' even then he is in a limbo. Yes, you should remain cautious. You should certainly remain cautious. 'You' should say, 'Chandubhai, remain cautious, even Lord Mahavir (the twenty-fourth *Tirthankar* of the current half-cycle of time) proceeded with caution.' What should You tell Your 'neighbor'? 'Be cautious, don't be afraid, but be cautious.'

Questioner: 'One' is indeed pure, but his belief was wrong.

Dadashri: Yes, One is indeed pure. The belief that was wrong has now become right. So that the wrong belief does not set in again, you should not let go of [the awareness] that You are pure. This is because what is the inherent nature of the Self like? Lord Mahavir said, "Give the understanding of the pure Soul. When a seeker of liberation attains the qualities to attain the ultimate goal (*sadhyapanu*), then in that goal of wanting to attain the ultimate goal, give him the understanding that he is indeed the pure Soul." Then one asks, "We are saying 'pure Soul', instead

if we say something else, if we say the 'Soul' alone, then will that not do?" The answer to that is, "It will not do." This is because when a certain kind of karma unfolds, at that time one himself will feel, 'I did this, I did that,' and upon saying that he dangles [in mortality]. This is because who is the doer? *Vyavasthit*. Whom did it happen to? The answer is, 'The relative. I am the Real.' Now what is the property of the Self? The answer is, 'It becomes whatever it envisions.' So if one envisions the pure Soul, then He remains as the pure Soul, otherwise he becomes that other [whatever he envisions].

That Which Sees the Relative Is the Real Indeed

Questioner: Establishing the pure Soul is the Real thing.

Dadashri: Yes, it is the Real thing.

Questioner: So, one should in fact maintain *jaग्रuti* (awakened awareness) on it, this *Agna* number one. Everything else is relative and One as the Self is Real.

Dadashri: And that has immediately placed the entire world in the relative. Now do You follow any of the *Agnas*? Which *Agna* do You follow?

Questioner: Seeing the Real.

Dadashri: Is that so? Just the Real or the relative as well? The Real and the relative exist together. They cannot be alone. So, if this can be Seen, then that can be seen. And if that can be seen, then this can be Seen.

Questioner: So if the Real can be Seen, then the relative can be seen.

Dadashri: Only if the relative exists

can the Real be Seen, and if the Real is Seen, then the relative is certainly seen. It is an inseparable relationship, if one is there, then the other is certainly there! That which is Seeing the relative is known as the Real.

Questioner: After becoming the Real, One can also See the Real, isn't it so?

Dadashri: Yes, He can See it. That which has no other activity other than Knowing and Seeing the relative, is the Real. The entire world is in the relative, it is involved in all other activities except for Knowing and Seeing.

Questioner: So is Seeing and Knowing only the relative, the activity of the Real alone?

Dadashri: Yes, no one else can ever See.

That Which Separates the Relative and the Real Is Pragnya

Questioner: When I go out and See the Real and the relative, then who does the Seeing? Does the pure Soul See that?

Dadashri: It is actually the *Pragnya* (the direct light of the Self) which Sees that, the Self does not See that. And *Pragnya* Sees it, so it certainly goes in the 'account' of the Self. There is a difference between the seeing and knowing done by the intellect and *Pragnya*. The former is known through the senses and the latter is beyond the senses.

You recognize everything that is destructible [temporary], now! Through the mind, speech, body, all this that is seen with the eyes, heard by the ears, that is all relative.

Questioner: That is correct, but who separates the Real and the relative?

Dadashri: There is *Pragnya* within, It separates the two. 'It' separates the relative and It separates the Real.

Questioner: So does that mean that there are three things: the Real, relative, and *Pragnya*? So is *Pragnya* something different from the Real?

Dadashri: *Pragnya* is actually the energy of the Real, but it is the energy that has separated from the Self. In the absence of the relative, it becomes one with the Self.

Understand and See the World With the Divine Vision

Questioner: Whenever I am interacting and conducting myself in worldly interactions, I have no understanding whatsoever of whether I am the pure Soul or I am Chandubhai. Confusion happens in the Real and the relative.

Dadashri: It is necessary to understand that; you are Chandubhai and You are also the pure Soul! By the relative viewpoint, you are Chandubhai and by the real viewpoint, You are the pure Soul! All that is relative is destructible (*vinashi*). In the destructible realm, you are Chandubhai! All destructible [and therefore temporary] interactions are Chandubhai's and the eternal is Yours! Now, after attaining *Gnan*, Your *jagruti* (awakened awareness) exists in the realm of the indestructible [eternal].

If the understanding is lacking, then sometimes someone may make a mistake like this; it does not happen to everyone.

[In the *Gnan Vidhi*, You] Have been

given this divine Vision (*divyachakshu*). Now with these external eyes the 'packing' [body complex] will be seen and with the inner eyes the pure Soul will be Seen. Did you understand this today? By the relative viewpoint you are...

Questioner: Chandubhai.

Dadashri: And by the real viewpoint?

Questioner: The pure Soul.

Dadashri: What about your wife, through the relative viewpoint?

Questioner: Wife.

Dadashri: And by the real viewpoint?

Questioner: The pure Soul.

Dadashri: She is also the pure Soul. Though she may not know it, there is a pure Soul within. Those who do not know take a beating [in worldly life]. It is necessary to know this. It truly is that way in reality. So this cow is a cow by the relative viewpoint, and a pure Soul by the real viewpoint. This goat is a goat by the relative viewpoint and a pure Soul by the real viewpoint. In the Lord's language, there is the content of pure Soul inside every 'packing'. There are so many types of 'packings' in the ocean, are there not? All the big enormous whales and the tiny little fish. There are a variety of 'packings' of cows, buffalos, elephants, yet the content within is only of one type, of the pure Soul.

These are all 'packings' in various forms. God [the Self] resides within all these packings; packings in the state as men, packings in the state as women, dogs, cats, donkeys. This body is the packing and the One who resides within is God.

Similarly, this [body] of yours is a packing in the state of Chandubhai and within resides God. This donkey is a packing in the state of a donkey and God resides within. Yet it is because these short-sighted people do not understand this, that is why they hurl abuses at a donkey when it crosses their path. So the God within [the donkey] takes note, 'Hmm... You are calling me a donkey? Just wait, you will also get one birth as a donkey.'

The Divine Vision Blossoms With Practice

Now when you go out, you'll use the *divya chakshu* (the divine Vision through which the Real and the relative is Seen as separate), won't you? It's like this; there has been familiarity with ignorance since time immemorial, so for this, when you practice a few times, then it will be set in motion.

Questioner: I know that there is a pure Soul in each human being, but I cannot get into the practice of Seeing the pure Soul in trees and plants!

Dadashri: You have to set that practice. Since time immemorial, the practice has been wrong and it has continued to be wrong. Even if the doctor were to tell you not to eat using your right hand, you would end up using it. While eating, you have to maintain some awareness for four days. So from now on, start practicing this to that extent. 'See' with the *divya chakshu* as You go along! As you gradually practice this, it begins to 'fit' [become established]. It resides within cows, buffaloes, everything. The pure Soul has not changed, the packing has changed. The pure Soul has remained the very same; it is eternal.

The Subtle Purpose Behind Saying, 'I am Pure Soul'

Questioner: Before attaining *Gnan*, I was not saying, "I am Chandubhai, I am Chandubhai," rather, it is understood that it was undoubtedly in my conviction. Now after attaining *Gnan*, after you have given us the *laksh* (attentive awareness) as the pure Soul, you tell us to keep saying 'I am pure Soul, I am pure Soul'; so what is the reason behind this? What is the significance behind this?

Dadashri: If a [karmic] debt has been incurred, there is a need to say it. And when you say 'I am pure Soul,' you are saying it while being in that place, you say 'I am pure Soul' while being at the original place. Once you Know it, then it will remain in your *laksh*; then that is it. However, you walked a thousand miles in the wrong direction from here, and at that point you realized, 'I am pure Soul,' so then you will have to walk back. There if you ask, "Sir, have I become pure Soul now?" Mortal one, you went so far in the wrong direction, so you turn around and come back, then you will become the original pure Soul. That is why you have to keep saying 'I am pure Soul, I am pure Soul.' That is why you have to do all this.

If one simply says 'I am pure Soul, I am pure Soul' for a couple of minutes or so, for five minutes then it is fine, and it is correct when he says it during *vidhi* (silent auspicious blessings performed by the *Gnani*) over here. Just as you are Chandubhai; so if you were to go on the terrace and keep saying, "I am Chandubhai, I am Chandubhai," then people would tell you, "You obviously are, so why are you saying it over and

over again?” Similarly, You are indeed the pure Soul, nevertheless you have to say ‘I am pure Soul’ because you have walked so far in the wrong direction and so there is that much of a difference. Otherwise, ‘I am pure Soul’ definitely continues to remain in Your *laksh*. This [belief that] ‘I am Chandubhai’ [made you] go in the wrong direction, hence, you used to say, “I am Chandubhai.” Now you are saying ‘I am pure Soul,’ and by doing that, it [the belief] turns around. When you were saying ‘I am Chandubhai,’ the effect of Chandubhai was taking place. And now if you say ‘I am pure Soul,’ then the effect of the pure Soul will take place.

The *chit* (inner faculty of knowledge and vision) that had become impure has now turned around.

Pure Chit Is the Pure Soul Indeed

Questioner: What is the state of the impurities in the impure *chit*?

Dadashri: As the *chit* never turns towards One’s own Real state, as it looks in another direction, it becomes impure. When the vision falls elsewhere, it is considered impure. When it looks towards One’s own Real state, then it is considered pure.

People’s *chit* is turned towards worldly vision. That is why anger, pride, deceit and greed have arisen and due to this, a lot of pain is suffered. However, its solution hasn’t been discovered, has it! So one has attachment in one [situation] and abhorrence in another. Where aggravation arises, he has abhorrence. Wherever tranquility results, he has attachment. This is because both characteristics exist. The suffering of pleasure and pain always

go together. Oftentimes, the suffering of pain is greater; it continues on that way. In this *Dushamkaal* (the current era of the time cycle characterized by a lack of unity in thought, speech, and action) there is only slight pleasure. But sometimes in anticipation one waits in the temptation that, ‘Just now tranquility will arise, just now tranquility will arise. Maybe next year, it will come next year.’ In this way they pass time, don’t they! They spend it in pain. He is trapped by hopes, isn’t he! During good eras of the time cycle, there is less pain and more pleasure. In this *Dushamkaal*, there is more pain and less pleasure. All these problems are due to the *chit*. The problem is simply due to the impure (*ashuddha*) *chit*. The *chit* should become pure (*shuddha*).

Questioner: So, what is the difference between the pure *chit* and the impure *chit*?

Dadashri: The impure *chit* sees everything contrary; that, ‘This is my father and this is my uncle.’ It says, “Lately, I can’t get along with my son.” The Self is pure *chit*. This worldly life is the result of the impure *chit*.

Questioner: But that is the subject of the intellect and *gnan* (knowledge through intellect)? How is the *chit* involved in that?

Dadashri: The intellect has nothing to do here. The intellect only takes a decision at the end; it does not do anything else.

Questioner: ‘I am pure Soul and I am not Chandubhai,’ is Seen that through *Gnan* (Knowledge as the Self), isn’t it? How is the *chit* involved in that?

Dadashri: The *chit* is knowledge and vision, with the authority over these two properties is the *chit*. If these two properties are impure, then it is considered an impure *chit*, and if they are pure, then it is considered a pure *chit*.

Pure Knowledge + pure Vision = pure *Chit* = pure Soul

Impure knowledge + impure vision = impure *chit* = impure soul

Do you know what is referred to as the pure Soul?

‘I am pure Soul’ is verily *shuddha chidroop*. *Shuddha chidroop* is itself called the pure Soul.

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

Dadashri: The difference between the Self and the *chit* is, for how long does the *chit* exist? As long as there is impurity. As the impurity of the *chit* gradually decreases, as long as there is ninety-nine percent purity, then that is still considered the impure *chit*. And when it becomes a hundred percent, then it is referred to as *Gnan*, it is referred to as the Self. Impure knowledge and vision is the *chit*, and pure Knowledge and Vision is the Self. Therefore, this impure *chit* needs to be made pure.

Does It Manifest Through a Living Person or the Knowledge of Books?

Questioner: Without taking *Gnan*, if one says ‘I am pure Soul’ after reading about it in a book [in the *Aptavani*; a series of fourteen volumes compiled from Dadashri’s speech], then does he reap the result of it?

Dadashri: He does not reap any result of it at all! If one says, ‘I am pure Soul’ without taking *Gnan*, then it is of no use. He would not remember the pure Soul at all, would he!

And it is written in that book that, ‘The Soul is pure and You are the pure Soul. ‘You’ cannot be all this. And as the pure Soul, it is not such that You cannot do anything at all in worldly life. That eternal element [the non-Self] does its work, this eternal element [the Self] does Its work.’ That is what it is trying to say. But how can [the awareness of] the pure Soul remain for people? In fact, egoism and anger, pride, deceit and greed all exist together, so how can one maintain [the awareness of] the pure Soul? He can memorize and say ‘I am pure Soul’ all day long, but the attentive awareness (*laksh*) of the pure Soul does not set in, does it! It is when the *Gnani Purush* destroys one’s demerit karma that the *laksh* of the pure Soul sets in and that *laksh* will remain the entire day; otherwise the *laksh* would not remain, would it! Therefore, first, the demerit karma should be washed off.

Questioner: If your five *Agnas* are written down, and if someone were to read the five *Agnas* a hundred or two hundred years from now, if he were to think about them, then would he attain the state of the pure Soul or not?

Dadashri: No, no. There will be some *Gnanis* around, for two hundred to five hundred years, something or the other will arise. Sooner or later, the light will be kindled in everyone, so if there is someone like that around, then He will benefit everyone. Otherwise, one cannot become the pure Soul just like that.

The Pure Soul Given by the Gnani Purush Is Useful

Questioner: Can I become the pure Soul by saying 'I am pure Soul'?

Dadashri: You cannot become the Self like that. As it is, many people say, 'I am pure Soul,' but it does not amount to anything.

Questioner: If one says, 'I am pure Soul' after reading it in a book or he says 'I am pure Soul' after someone asks him to say it, then does he benefit?

Dadashri: He will not accomplish anything at all from that. If he says 'pure Soul' for a hundred thousand lifetimes, even then he would not accomplish anything.

Suppose you have a friend who falls asleep while talking to you, but you think that he is awake, so you ask him to lend you some money. Then you ask him again and he says, "I will give you five thousand rupees." Then should you really believe him? Shouldn't you check whether he is sleeping or speaking while he is awake? If he is saying it in his sleep, then he would not give you anything, even if you sat around the entire night, and if he is saying it while he is awake, then he would give it to you. In the same way, one says 'I am pure Soul' while being 'asleep' [without the awakened Self]. Therefore, nothing is accomplished. The awareness of 'I am pure Soul' has to be given by the *Gnani Purush*. So, if he says it while he is 'awake' [awakened as and to the Self] then it is useful. In the same way, I awaken you and then make You say, "I am the pure Soul," I do not make You say it just like that!

It Is Not Mechanical for Mahatmas

Questioner: By continuing to say 'I am pure Soul' does it not become mechanical?

Dadashri: It does not become mechanical for our *mahatmas*, but it does become so for others outside [those without *Gnan*]. Others are mechanical themselves, therefore it definitely becomes mechanical for them.

Questioner: What if one mechanically says 'I am pure Soul' in the state of ignorance of the Self?

Dadashri: Nothing is accomplished by that, whereas the One who has attained *Gnan* does not say it mechanically. It may indeed seem mechanical, but He does not say it mechanically. And the one who has not attained *Gnan* will not attain anything even if he says 'I am pure Soul, I am pure Soul' all night long.

Questioner: Is it mechanical even if he simply says it?

Dadashri: Yes. Even if he simply says it, it is still mechanical. This is because the belief of who he is has not been shattered yet. Moreover, he also says, "I am Nagindas."

The Pure Soul Cannot Be Attained by Saying, 'I am That'

Questioner: What is the difference between saying 'I am the pure Soul,' and saying 'I am That (*sohum*)'?

Dadashri: There is no point at all in saying '*sohum*'. 'You' already are the pure Soul. What does *sohum* mean? 'I am That'; so what kind of salvation do you get from it? Therefore, your salvation lies

only in, 'I am the pure Soul,' and in that, 'This pure Soul is who I am.' Whereas *sohum* is actually a tool to attain the pure Soul. Those who have attained the ultimate goal, relinquish the tool.

After Attaining Gnan, the Pure Soul Should be Kept in Awareness

Questioner: When I am free, if I say 'I am pure Soul' and chant it, then is that acceptable or not?

Dadashri: It is not something to chant. Who is the one chanting in this? Therefore, it is not something to chant, it is to be kept in Your *khyaal* (awareness). 'I am pure Soul' should remain in Your *khyaal*.

Questioner: But if I say [chant] that, then will it not increasingly come into *khyaal*?

Dadashri: It is to be said for a short while. After I gave You *Gnan*, You became the pure Soul. So why do You have to keep chanting it?

Questioner: Is it necessary to turn rosary beads while chanting 'I am pure Soul'?

Dadashri: There is no need to turn rosary beads. Do not turn rosary beads for the Self. It is not in the state of rosary beads. It is not in the state of words. 'I am pure Soul' should remain in your *khyaal*; that is all. And when the *laksh* of 'I am pure Soul' remains, that is considered meditation as the pure Soul. It means that *shukladhyan* (prevailing meditation as 'I am pure Soul') prevails. Then Your salvation has been achieved! 'You' do not need to do anything else.

That Which Is Natural and Spontaneous Is Very Valuable, Not Recitation

Questioner: Is it good if the recitation of 'I am the Soul' continues on?

Dadashri: No, not like that. Recitation actually needs to be done while in the state of worldly life, in the state of being a seeker. Here, You have become the absolute Self (*Parmatma*). After 'we' give you *Gnan*, You become the absolute Self, but at the level of conviction!

Questioner: After attaining *Gnan*, what is the difference between chanting 'I am pure Soul, I am pure Soul,' and reciting 'Ram, Ram'?

Dadashri: There is not much need for recitation at all. You can recite it for some time at night, but there is no need for you to keep saying 'I am pure Soul, I am pure Soul' all day long.

Questioner: I do not do that, but 'I am pure Soul' arises automatically.

Dadashri: No, but there is no need to recite it. There is a difference between reciting it and it arising. Is there not a difference between it arising automatically and reciting it? What is the difference?

Questioner: In that other case, it comes naturally and spontaneously.

Dadashri: Yes, it comes naturally and spontaneously. So, that which comes to you naturally and spontaneously is very valuable. If the value of repeating it is four *annas* [worth about 15 rupees today], then the value of this is billions of rupees. These two things have such a vast difference; you have combined these two things together. In your internal state (*dhyana*) right now, does 'I am Chandubhai'

prevail or does 'I am actually pure Soul' prevail?

Questioner: I am pure Soul.

Dadashri: Then that is referred to as *shukladhyan*. Your awareness is in the pure Soul; that is referred to as *shukladhyan*, and *shukladhyan* is the direct cause for *moksha*. So, your 'wealth' is the sort that cannot to be found anywhere in India or in this world right now! Therefore, use your 'wealth' cautiously. And do not compare it with this [chanting, "Ram, Ram"]. What did you compare it with?

Questioner: With the name 'Ram'.

Dadashri: That is referred to as chanting God's name. Chanting God's name is necessary to attain one kind of peace, whereas this is a natural and spontaneous thing.

The Pure Soul Cannot Be Attained Through Name Recall

One person told me, "I keep recalling, 'I am pure Soul.'" So I said, "Hey, you keep recalling it, yet you still have not attained the pure Soul?" Then he said, "No. And the next day, I was wondering, 'What was that word? [I kept thinking] Which word was it? Which word was it?' But for four hours I couldn't remember that word." So, the word is simply forgotten. Therefore, nothing sets in as your attentive awareness (*laksh*) with that memory based chanting. Instead of reciting names [of God] it is better to recite your wife's name, then at least she will make you fritters and a dessert! By promoting this false [ineffective] recall-based recitation (*naam smaran*) of God's name, one has neither attained the celestial realm, nor has he got prosperity over here!

So they were given the runaround from here as well as there. If he had found prosperity over here, then even that would have been okay.

They tell you, "We are giving you [God's name] to hold within and chant, just keep reciting it." Hey, you will forget that recitation. *Smaran* [memory] prevails when you have attachment for someone, then the recall will prevail automatically. Or else, for whomever you have abhorrence, the one you have a strong dislike towards, he will continue to be remembered. So, you will continue to remember that which you have a lot of attachment for, its recall prevails.

And the result of recall-based recitation (*smaran*) is worldly life, you have to keep wandering on and on. Did you understand this point? You understood the meaning of *smaran*, didn't you? Therefore, the [awareness] of the Self should continuously prevail leading to the spontaneous expression of 'I am pure Soul.' It is not something we make him say and he repeats it. It should come on its own.

Questioner: But does saying 'I am pure Soul' come forth from within or not?

Dadashri: It does!

Questioner: Then is he saying it or is he being made to say it?

Dadashri: Here, there is no question of whether one is saying it or being made to say it. No one is saying it, and if someone makes you say it, then the one who makes you say it would be at fault.

So what you are looking for, there is darkness there. What you are looking for

ahead is all in complete darkness. There is certainly no one who will make you say it. This scientific circumstantial evidence is speaking, and what you are referring to is all pitch darkness. Many people have gone in that direction and they have all wandered around in vain.

If It Comes by Itself, Then the Awareness has Been Established

What happens to the One who has attained the right belief of 'I am pure Soul'? The awareness of 'I am pure Soul' arises, whereas there is no surety for others [those who do not have Self-realization]. Once in a while they have a little awareness that 'I am the Self,' but it comes automatically to those who have Self-realization. There is a big difference between having to recall from memory and that which comes automatically. If you have to recall from memory, it will be forgotten. That which you have forgotten has to be recalled. So these are all the ways for one to progress further. Therefore, You do not have to recite anything. If You recite it, then that original, natural and spontaneous thing [I am pure Soul] will stop. It comes naturally and spontaneously from within, it comes naturally, the *laksh* of 'I am pure Soul' prevails.

Questioner: Yes, the *laksh* of 'I am pure Soul' certainly always remains, twenty-four hours a day.

Dadashri: That remains in Your *laksh*.

Questioner: So should I not say 'I am pure Soul'?

Dadashri: You can say it if you want to. If you don't want to say it, then

it is not necessary. It remains constantly in your *laksh*, twenty-four hours a day. Every night you should say 'I am pure Soul' while falling asleep.

You should become the pure Soul and then tell everything else [the inner working mechanism], 'Now I am closing the office. Come in the morning, at half past six. The office is now closed.' You should tell all the thoughts that come, 'Today is the first day, so I request that you do not come now. Otherwise, you will be insulted, so don't come again.' So then they will stop. Say 'I am pure Soul, I am pure Soul' quietly, so that only you can hear it, and fall asleep while visualizing Dada's photo.

Questioner: Dada has said, "You should fall asleep at night saying, 'I am pure Soul' and you should visualize [Dada's photo], then the entire night the 'tap' will remain on," so which awareness (*jagruti*) is that?

Dadashri: That is referred to as *khyaal*. It is good even if it remains in *khyaal*.

When you are sleeping at night and wake up, what is the first thing that comes in your *laksh* automatically?

Questioner: 'I am pure Soul' is the only thing that comes.

Dadashri: If 'I am pure Soul' comes automatically, then know that the *laksh* has set in. You don't have to remember it. If you try to remember it, and if your memory is not good, then you may not be able to remember it. *Laksh* is *jagruti* (awakened awareness). And You also have the experience. Experience, *laksh*, and

conviction, You have all three of them. Only after You experience the Self, can you perform your actions with equanimity and make progress [towards the Self].

The Gnani Breaks the Subtle Ties of Wrong Belief

If you were to be asked, “Are You really Chandubhai or are You the pure Soul?” Then what would you say?

Questioner: I am actually the pure Soul, but in worldly interactions, I am Chandubhai.

Dadashri: Yes, You are actually the pure Soul, aren't You?

Questioner: Yes, definitely.

Dadashri: ‘You’ are actually the pure Soul, so what remains in Your *laksh*? What remains in your internal state? Does ‘I am pure Soul’ remain in Your internal state or not?

Questioner: Yes, that is what remains in my internal state, that is right.

Dadashri: That which remains in Your awareness is *shukladhyan*. Now *shukladhyan* has arisen for You. Whoever has ‘I am pure Soul’ in their awareness, the Lord says that that is referred to as *shukladhyan*. This is because the awareness that ‘I am pure Soul’ is never overlooked, You will not forget it, it prevails in Your *laksh* that ‘I am pure Soul.’

Questioner: I cannot forget that even if I want to forget it.

Dadashri: ‘You’ cannot forget it. Even in worldly interactions, people know, ‘I am Chandubhai,’ and many people want to forget that, but are they able to forget

it? For that, the ties actually have to be cut systematically by the *Gnani Purush*. Subtle ties, ties of faith have become established. Those ties should be broken. When the wrong faith and wrong beliefs are broken and the right belief sets in, then it is beneficial.

Right belief is referred to as *samyak Darshan*, and wrong belief is referred to as *mithyatva*. So, *dehadhyaas* is known as, ‘I am Chandubhai,’ ‘I did this,’ ‘This is mine’; all that is *dehadhyaas*. ‘I know this religion very well,’ ‘I know all the scriptures,’ ‘I know all the knowledge of the scriptures by heart,’ ‘I can recite all the scriptural knowledge that I have heard;’ all that is *dehadhyaas*. Even if one has memorized all the scriptures, the Lord has referred to that as *dehadhyaas*. This is because the constant belief of ‘I am Chandubhai’ has not fractured. When ‘I am pure Soul’ arises, everything is solved.

Once the right Vision is attained, the *drashti* (the belief of the developing ‘I’) turns around. That which shows the intent that, ‘There is happiness in temporary things of this world,’ is *mithya drashti*. When that *drashti* turns ‘inward,’ then only the inherent nature of the Self continues to be Seen; that is referred to as *Swabhaav drashti*. *Swabhaav drashti* continues to show only the permanent state! This world persists because of the *drashti* that has gone awry. Besides the *Gnani Purush*, no one can change the *drashti*. When the *Gnani Purush* gives the divine Vision, when He awakens *Pragnya*, that is when the *drashti* changes. ‘You’ will See Your own Self, but You will also See the Self of others; it [the Vision] becomes, ‘*Atmavat sarva bhooteshu*.’ (The Self exists in all living beings.)

See the Pure Soul for the Purity of the Self

Questioner: I remain in my pure Soul, but along with that, a connection with the other person's pure Soul should happen, should it not?

Dadashri: The benefit of Seeing the pure Soul of others is that it increases Your own purity; it is not to benefit the other person! To increase Your pure state, You should See the pure Soul of others, then Your pure state will rise!

Questioner: Can there be a connection between one pure Soul and another pure Soul?

Dadashri: There is no connection; this is the inherent nature. If we take this light, then this light and then this light, if we combine all the three lights, then each light's individuality will remain separate. In this, one does not benefit the other at all.

Questioner: So then the bad intents, negative intents we have towards others, do they decrease by doing *pratikraman* (to confess, apologize and resolve not to repeat a mistake)?

Dadashri: Your negative intents will get destroyed. All this is only for Your own sake. The other person has nothing to do with You at all.

If You See buffaloes, donkeys and everyone as pure, then You will get the benefit of the pure Soul. If you see it as a buffalo, then too it will pass by, and if You See it as the pure Soul, then too it will pass by. If there is a person here, and if You See His pure Soul, even then he will pass you by, and if you call him a rogue, worthless, even then he will pass

you by. Regardless of how your vision is, the other person does not care about it, does he!

Questioner: But don't the intents of our Soul affect the intents of the Soul of the other person?

Dadashri: It does not have any effect. The other person and You have nothing to do with each other at all. If you have something to do with each other, then it is the *pratikraman* that you do. You should understand *pratikraman*. As the Self is *vitaraagi* (absolutely detached) by nature, *pratikraman* is effective. 'We' have placed that [*pratikraman*] having personally experienced it. You must have also had some experiences, isn't it?

'You' are the pure Soul, and He is also the pure Soul. What do You have to do with the 'clothes' [body]? The clothes may be silky or they may be rough. All these bodies are nothing but 'clothes'!

I Have the Master Key

Before you received *Gnan*, you were Chandubhai and currently after attaining *Gnan* You have become the pure Soul. Is there any difference in your experience?

Questioner: Yes.

Dadashri: How long does the awareness of 'I am pure Soul' remain?

Questioner: When I am sitting alone in a solitary place.

Dadashri: Yes. Then what view remains? Do You sometimes have the view of 'I am Chandubhai'? Have You really ever had the view of 'I am Chandubhai'?

Questioner: It has not happened after taking *Gnan*.

Dadashri: So then You are indeed the pure Soul. A person has only one view. So, 'I am pure Soul' indeed remains for You constantly.

Questioner: However, many times in worldly interactions the awareness of the pure Soul does not remain.

Dadashri: Then does the internal state of 'I am Chandubhai' remain? Say for three hours the internal state of the pure Soul does not remain, and after three hours you are asked, "Are you Chandubhai or the pure Soul?" Then what would you say?

Questioner: The pure Soul.

Dadashri: That means that the internal state [of awareness] was certainly there. Suppose a businessman is drunk, and at that time he loses his internal state [of awareness]. But what happens when the effect of the alcohol goes away?

Questioner: He becomes aware again.

Dadashri: Similarly, this is how the other external effects are.

If I ask You, "Are You really Chandubhai or are You the pure Soul?" Then You reply, "The pure Soul." If I ask You the next day, "Really who are You?" Then You reply, "The pure Soul." If I continue to ask You for five days, then I would understand that I have the master key. Then if you protest, even then I would not listen to you. I would let you protest.

The Support of the Pure Soul Leads to Pure Interactions

Up until now, the *pudgal* (the non-Self) was the support for *Chetan*, and now the pure Soul has become the support

for *Chetan*. Therefore, One becomes his very own support, now it is no longer supported by the *pudgal*. The entire world is supported by the *pudgal*.

If clarified butter is placed in a container, then a learned person will ponder over whether the clarified butter is there because of the container or if the container is there because of the clarified butter. Such thoughts would arise for a learned person, they would not arise for other people who are not intellectual. The brain of a learned person is fertile, isn't it! So in order to investigate this, the learned person turned the container upside down. That is when he understood, 'Oh! The clarified butter was there because of the container!' Similarly, the self persists for these people because of the *pudgal*. When One's existence becomes supported by His own Self, when one understands, 'I do not exist because of the body,' then that is considered taking the support of the pure Soul! The one who takes support of the body, the Lord considers him as having no support, he has been called an 'orphan', whereas the One who takes support of the Self has been called being sheltered. Once You have the support [of the Self], there is nothing more left to do!

*'Pancham divo Shuddhatma saadhaar,
Shuddha khatavahee, nirbhed vepaar.'*

'The fifth lit candle provides the support to the pure Soul,

And the account of the pure Soul is credited with interactions that are without separation from others.'

The Diamond as the Pure Soul Always Remains in Attentive Awareness

Questioner: Should we naturally

and spontaneously know that Chandubhai and the pure Soul are separate, or should we practically make an effort to know that?

Dadashri: No, *jagruti* will do that for you. *Jagruti* will continue to remain. Say you have a diamond in a box, and the day you had opened the box, you had seen the diamond. Then even if the box is closed, you can still see the diamond inside it. Can't you see it?

Questioner: I can see it.

Dadashri: What does it mean to be able to see it? That it will always be in your attentive awareness (*khyaal*) that there is a diamond in this box. Would you say, "This is just a box" or would you say, "There is a diamond in this box"?

Questioner: But Dada, what happens is that as I am walking along the street, and I am Seeing the pure Soul [in others], but the way that I see that there is indeed a diamond in this box, and the way I can see it, I cannot See [the pure Soul] clearly like that.

Dadashri: There is no need to see it clearly.

Questioner: Then it feels mechanical.

Dadashri: No, no, you have Seen it. It is in your *laksh* for sure that the diamond is there. It just feels that way to you.

Questioner: When I take a walk in the morning, I say, 'I am pure Soul, I am pure Soul.' And when I see the trees and plants around me, I end up saying, 'I bow to the pure Soul,' so which of the two is better?

Dadashri: That which you say,

you do, is all correct. When the speaking gradually comes to an end, it will be even better. The speaking will stop, it will surely continue to happen on its own.

Questioner: So, which of the two is better?

Dadashri: There is no need to say both of them, but still when one says it, it is good. However, it would be good if the speaking goes away gradually. You cannot bow down without speaking it. But there is no problem with even saying it from within. Even if it happens in the mind, there is no problem.

The Line of Demarcation Between the Real and the Relative

Only the *Tirthankar* Lords have drawn a line of demarcation between the relative and the Real, no one else has drawn this line. Kundkundacharya [a *Gnani Purush*] had drawn it, and that too, through a connection with Lord Simandhar Swami. Ours is the Real, that is why a line of demarcation has been drawn between the relative and the Real! From that point onwards, it became eternal. A line of demarcation has been established very well! Only that is of value, isn't it!

People believe the relative to be the Real. In some cases, they believe the Real to be the relative. That illusion has left, hasn't it? That is why the day after attaining *Gnan*, One becomes 'alive' [awakened as the Self]. That is the very reason, isn't it! Otherwise, one can never become 'alive', can he!

Our line of demarcation between the Real and the relative is very accurate, isn't it! Whereas the entire world is

entangled in it. These people do not realize the line of demarcation between the relative and the Real that is required. So, an accurate line of demarcation is never drawn and they have become entangled. Conflicts between the relative and the Real do not stop. That is why the Self is not attainable.

Questioner: ‘One’ will only Know the relative as the relative once He Knows the Real.

Dadashri: When One knows the Real, He will Know the relative. Otherwise, once He comes to Know the relative completely, then He will Know the Real. Just as if one knows what wheat is, then what else is left? The grit. And if one knows only the grit, then what remains? The wheat. He would realize that both wheat and grit are mixed together, won’t he?

Questioner: That means that people have not even Known the relative to be the relative, is that so, Dada?

Dadashri: They have not Known anything at all, have they! If they Know the relative completely, then it would be good. People have not Known even a fraction of the relative. They have not Known anything at all. On the contrary, they have incurred losses. If they Know the relative, then the Real would definitely remain in their Knowledge. Otherwise, the line of demarcation would not be drawn properly that, ‘This part is belongs to the Real and this belongs to the relative!’

Questioner: One cannot do this on his own.

Dadashri: No, one has no awareness at all, does he! He does not know what is

written in the scriptures. The scriptures do not contain the complete ‘word’ [*Gnan*].

Questioner: Eventually, only if he meets the *Gnani Purush* will his work be done.

Dadashri: Otherwise, it will not be done. Up until now, it has certainly not happened for anyone. This is because the four Vedas [Hindu scriptures] themselves say, ‘This is not That, this is not That.’ The Self cannot be described in a book!

Jagruti of the Pure Soul with the Agnas

Questioner: What should I do for the constant awareness of the pure Soul to prevail?

Dadashri: The *Agnas* You have been given provide *jagruti*. If You just remain in those *Agnas*, then it is more than enough. The five *Agnas* themselves are *Gnan*; there is no other *Gnan*.

Questioner: Does that mean causal *moksha* has happened?

Dadashri: Causal *moksha* has happened, however our *Gnan* is such that it is beneficial only if one remains in the *Agnas*. If one does not remain in the *Agnas*, then the *Gnan* will dissipate. This is because the *Agnas* are indeed the main thing. If there is no ‘fence’, then it will all dissipate. Therefore, after attaining this *Gnan*, once You come into the *Agnas*, then You will have attained *moksha*.

The Real and the Relative Are Encompassed in All Five

Questioner: Yesterday it came up in *satsang* (spiritual discourse) that of the five *Agnas*, three of them are regarding the relative and two of them are regarding

the Real. I want to understand that. How is that so?

Dadashri: To See the pure Soul and from the relative [viewpoint] to See the packing; those two are regarding the Real. And the other three are only regarding the relative. Those three are regarding the relative and these two are regarding the Real. This path of ours is one of the relative and the Real. By the Real Vision, it is pure Soul and by the relative vision, only the goat is seen. That is why those two [*Agnas*] fall under the Real and the other three are regarding the relative. So, they keep a balance of both the relative and the Real. These five *Agnas* will keep working all the way until You attain *moksha* (liberation), and they are easy, straightforward, they are not crooked or complicated. You have not been asked to renounce anything.

These five statements [*Agnas*] should be non-contradicting, and ‘I am pure Soul’ should be in Your *laksh*, that is all. This point is undisputed.

Moksha Is Attained by Worshipping the Hidden Eternal Element

The pure Soul should be attained from the *Gnani Purush* just once. So this is Scientific, it is a Scientific approach. Otherwise, have you ever heard of something like this happening within two hours? Have you ever heard of a person becoming the pure Soul within two hours? However, this is a Scientific approach and it is the *Gnan* of the *Tirthankar* Lords! This is not exclusively mine. This approach is exclusively mine; it is the approach of *Akram* (step-less path)!

This is Science, it is the Science of

all the three eras of time! It was there in the past, it is here in the present and it will not change in the future; such is this Science! Do you not feel that this of Dada’s is a Science? You will realize it when you try to verify it. Do you not feel that in a non-contradicting, irrefutable way?

The scripture writers have said that if one attains the Self even for one *samay* (the smallest division of time), then that is more than enough. If one says [‘I am the Soul’] after attaining the Self for even a *samay*, then his work is done. After giving You this *Gnan*, when You then say [‘I am] pure Soul,’ You are saying ‘I am pure Soul’ after coming into the state as the Self and it arises automatically. Therefore, You have become the Self.

If you say [‘I am] the Self’ even for a moment after becoming the Self, then Lord Mahavir has said that you have become free. After becoming that, You have in fact kept saying that since such a long time. Whereas other people say ‘I am pure Soul’ without being that. If you say ‘I am pure Soul’ just once after becoming the Self, then that is enough! And if You understand that, ‘This is Mine and everything else is temporary and it is not Mine,’ even then, Your work is done!

Questioner: It is said, ‘One who worships the hidden eternal element [the Self], attains the ‘nectar’ directly and becomes fearless!’

Dadashri: Yes, the one who worships the pure Soul, the one who says [‘I am] pure Soul,’ after becoming the pure Soul will attain the ‘nectar’ directly and become fearless. For as long as one does not attain experience (*Gnan*) of the pure Soul and [he believes] ‘I am Chandubhai,’ the drops of

'poison' continue to constantly fall from within. So, all the speech is 'poisonous', the conduct is 'poisonous' and the mind and thoughts are 'poisonous'. So when 'we' impart *Gnan*, drops of 'nectar' immediately start to drip. So the thoughts, speech and conduct gradually become full of 'nectar'.

By Seeing the Pure Soul, True Bliss Arises

For those who have attained this *Gnan*, there is not even a single minute of idleness. I do not have even a single minute of idleness, not even a second of idleness! If people are waiting around for a bus and it hasn't come, then they will keep looking here and there. They will look here and there aimlessly. So if you are standing there, then what is the point of looking around aimlessly? 'You' have all the *Gnan*, don't You! So See the pure Soul in everyone standing around, See the pure Soul in the people passing by. 'See' the pure Soul in the passengers sitting in other buses going by. As You do this, your bus will eventually arrive. So if You keep Seeing the pure Soul in everyone, if You remain in the meditation (*dhyana*) of Your own pure Soul; by doing so, your time does not go in vain. Whereas people of the world keep looking around aimlessly. They look here and there and then end up getting agitated. They get upset when the bus does not come. So why would You waste Your applied awareness (*upayog*)

as the Self? And if You were to keep Seeing the pure Soul, so much bliss is experienced! So You should utilize the tool You have acquired, shouldn't You! Otherwise, the tool will rust!

Progression Towards the Absolute Self Begins With the Laksh of the Pure Soul

When You start to See the pure Soul in every individual, from there on You start to become the absolute Self (*Parmatma*). Otherwise, 'This is my wife's brother,' 'This is my uncle,' 'This is my house-helper,' 'This is my secretary,' 'This is my boss'; all that is an illusion. The One who understands that there is the pure Soul in everyone has attained the state of the absolute Self. But He has just begun the progression towards the absolute Self. The real steps to climb are now to come. You have entered the gate of *moksha* and are now considered to have started the progression. All the religions have to come together here. Everyone has to come together to enter this 'gate' of *moksha* at the time of beginning to progress. That is considered progressing. Progression begins from the moment the *laksh* of pure Soul sets in. Then You will continue to attain experience, step by step! So from the moment You understand, 'Every Soul is a pure Soul,' the progression towards the absolute Self commences for You!

~ Jai Sat Chit Anand

Special announcement

Due to the corona virus pandemic, in the current circumstances and in accordance with government guidelines, all of Pujyashree 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 Pujyashree Deepakbhai's rescheduled satsang programmes.

Relief Work Done by Various Centers of Dada Bhagwan Foundation During the Lockdown Due to the Coronavirus Pandemic



Declared 'Shuddhatma' for Purity to Prevail

Shuddhatma is the pure Soul (shuddha Chetan) indeed. The reason for calling It pure is because before, one used to feel, 'I am a sinner, I am worthless, I am like this, I am like that.' All those false accusations one made on himself, are now gone. Instead of the pure Soul, if It were referred to as the Soul alone, then One would lose the awareness of His own purity (shuddhata); the awareness of being absolutely unanointable (nirlepta) would disappear. That is why It is referred to as the pure Soul. Now, if Chandubhai ends up doing the worst thing possible, something that makes others condemn him; at that time, You should not lose the attentive awareness of 'I am pure Soul.' Never should You believe, 'I am impure.' It is to convey this that 'we' call it the pure Soul. The state as the pure Soul that 'we' have given, that state as the pure Soul never changes. That is why we have used the word 'pure'.

-Dadashri

