

Dadavani

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Even if the other person
is hurling abuses
at you and hitting you,
the view that 'He is indeed pure'
should not be forsaken.



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With the Established Awareness of the Pure Soul, Worldly Interactions Disentangle

EDITORIAL

Absolutely revered Dadashri [Dada Bhagwan] has moved on the path of *moksha* (liberation) by making the wings of the Real and relative parallel, and He has done the same for hundreds of thousands of people. Upon giving the highest level of understanding of the Knowledge of the Self (*Atma Gnan*) and worldly knowledge (*vyavahaar gnan*), He has made us aware in worldly life. Through the experiment of *Gnan Vidhi*, the wrong belief of seekers of liberation fractures and the right belief sets in that, 'I am not Chandubhai [reader should substitute his/her name here], I am the pure Soul.' We understand that 'Chandubhai' is separate and the pure Soul is separate, that is theoretical, but along with that, it is essential to apply *Gnan* (Knowledge of the Self) practically and to bring a solution to worldly life.

Mahatmas (Self-realized ones in *Akram Vignan*) need to remain aware as long as anyone is hurt by them in worldly interaction, as long as they see anyone's faults or view others negatively, as long as *kashay* (anger-pride-deceit-greed) arise. This is because the *kashay* have not emptied out; they lie dormant. The understanding that has been given here of how to remain *vitaraag* (free of attachment and abhorrence) in situations in which discharge *kashay* arise, is wonderful, simple, and is given with on-the-mark examples that are immediately accepted without any resistance.

In the current edition, events in Dadashri's life have been described which illustrate how to maintain *jagruti* (awakened awareness) in 'Chandubhai's' daily worldly interactions by maintaining the *laksh* (established awareness) of the pure Soul. With this, *mahatmas* get the understanding to experience the pure Soul, such as when someone hurls abuse at 'Chandubhai', when someone insults 'Chandubhai', when 'Chandubhai' scolds someone at the office, when the illusion of doership prevails, when there is the vision that sees the faults of others, and so on. At that time, if You See the other person as flawless, if You See him as the pure Soul in the Real, if you set the *jagruti* that scientific circumstantial evidence is the doer and the pure Soul is the non-doer, then a solution will come about.

Worldly life perpetuates by seeing the faults of others, it perpetuates through the vision that sees the faults of others. Whereas with the pure Vision, worldly life comes to an end. Dadashri says that after experiencing the state of the pure Soul, 'we' do not have any separation with all of you and there is oneness with everyone. This is because 'we' constantly remain as the Self and See all living beings as the pure Soul. Now, no separation prevails between you and I, such a Vision of oneness is maintained and this Science is indeed there to bring about oneness.

Dadashri says with utmost compassion that when one follows the five *Agnas* (the five directives that preserve the awareness as the Self in *Akram Vignan*), Dada's protection will always be there. [Dadashri says,] 'We' have only one intention; that *mahatmas* keep 'our' *Agnas* on your head and the weight of all of your worldly life on Dada's head! Dada will take care of everything of yours in the Real and the relative. 'I am pure Soul' is considered the window to *moksha*. With that state, one can enter the path to *moksha*. Now, as *mahatmas* progress through *Purusharth* of the five *Agnas*, they will experience the absolute Self (*niralamb Atma*) here and now.

~ Jai Sat Chit Anand

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With the Established Awareness of the Pure Soul, Worldly Interactions Disentangle

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.dadabhagwan.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@dadabhagwan.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.

He Gave Us the Divyachakshu and Made Us the Pure Soul

During the war of Mahabharat [one of the two major Sanskrit epics of ancient India], Lord Krishna had given Arjun [one of the central characters in the ancient Indian epic Mahabharat who plays a key role in the Bhagavad Gita by raising fundamental questions to Lord Krishna] the *divyachakshu* (the divine Vision that Sees the pure Self); however, that was only for five minutes so as to avert Arjun's state of *vairaagya* (apathy and alienation for the world and worldly life). Lord Krishna had thereafter taken it back. 'We' give You permanent *divyachakshu*. Subsequently, no matter where you look, You will See God. 'You' will See God in 'us', in the other person, in the trees, and even in a donkey. 'You' will See God in all living beings. 'The Self resides within all living beings (*Atmavat sarva bhuteshu*),' is indeed all You will See everywhere. So, would there be any problems after that?

The most renowned high-ranking Jain monk, Anandghanji Maharaj, had said more than three hundred years ago, "Even the resolve to attain the *divyachakshu* cannot be found in the current era of

the time cycle." That is why everyone has closed their 'doors'. It is just that this phenomenal *Gnan* has manifested naturally, it is a natural adjustment. Therefore, the *divyachakshu* has become easily attainable, in just one hour!

This Knowledge of the Self (*Gnan*) will actually remain with You all the way to final liberation. Here, in 'our' presence, the purification of the *antahkaran* (the mind-intellect-*chit*-ego complex) continues to happen. If any unhappiness is arising in it, then that ceases to happen. Moreover, purification takes place. In fact, through that purification, true bliss arises! Peace prevails permanently!

If one puts aside his unity with the body and the *antahkaran*, and sits with a *Gnani Purush* (One who has realized the Self and is able to do the same for others) for only one hour, then He can become the Lord of the world. In that one hour, 'we' annihilate your demerit karma and bestow You with the *divyachakshu*; 'we' make You the pure Soul (*Shuddhatma*). Thereafter, it does not matter, go wherever you desire!

The Pure Soul Does Not Have Attachment and Abhorrence

Now are You 'Chandubhai' [reader

should substitute his/her name here] or are You the pure Soul?

Questioner: The pure Soul.

Dadashri: So not a single *parmanu* of attachment or abhorrence remains in the pure Soul. Therefore, the state that ‘we’ have made You is a pure Soul entirely, so why are you doing this? We have established You in that state a hundred percent, a state where there is not the slightest of attachment or abhorrence, nor anger, pride, deceit, or greed. Have You now understood this puzzle? It is just that you have this old habit that does not leave. It is in your habit that, ‘These [attachment, abhorrence, anger, pride, deceit, and greed] are indeed happening to me.’ This [state that has been given] is a guaranteed thing. This is not any ordinary thing. This is a guaranteed *moksha* (liberation) that has been given. ‘We’ have given *moksha* in Your hands. But it is Yours by as much as You know how to enjoy it.

The pure Soul is indeed the pure Soul, it is free from attachment and abhorrence (*vitaraag*). However, the *prakruti* (non-Self complex) is with attachment and abhorrence (*raag-dwesh*); it is the one that needs to become *vitaraag*. For the *prakruti* to become *vitaraag*, the Knowledge about the pure Soul has to happen.

Currently, after attaining this *Gnan*, the attachment and abhorrence that appear to be happening are actually attraction and repulsion; it is a property of the *pudgal* (the non-Self complex of input and output). However, to say, “This is happening to me,” that is attachment (*raag*). Moreover, attachment and abhorrence are not One’s own inherent nature (*swabhaav*). The

inherent nature of the Self (*Atma*) is not that of attachment and abhorrence at all. The Self by its very nature is *vitaraag*. Attachment and abhorrence are actually the inherent nature of the *pudgal*. Therefore, attraction and repulsion is the inherent nature of the *pudgal*. One (*pote*) believes the inherent nature of the *pudgal* to be his own and then says, “Attachment and abhorrence are happening to me.” That is a wrong belief. This predicament will exist as long as there is the belief ‘I am the non-Self complex, I am definitely this, I indeed am Chandubhai.’ And when [the belief] ‘I am Chandubhai’ goes away and [the belief] ‘I am pure Soul’ sets in, then this predicament will leave.

Wherever there is attachment and abhorrence, the Self does not exist there, and wherever the Self exists, there is no attachment and abhorrence. The lesser the attachment and abhorrence, that much the Self manifests. The moment all the attachment and abhorrence leaves, the Self becomes fully manifest (*sampurna*; absolute). Therefore, You have been given the state free from attachment and abhorrence (*vitaraag pad*). Is this any ordinary state? This is exact. You don’t have to think about it, and if worries start to arise then know that this is not *vitaraagata* (a state free from attachment and abhorrence). So, now that You have turned towards this [the Self], You will encounter causes that nurture it. This is because You Yourself are the pure Soul. And everything else that remains, the *gneya* (the object to be known) and *drashya* (the object to be seen) that you bring forth, You have nothing to do with them. The object to be known can be of this kind and it can be of that kind too. Actually, the object

to be known; what arises in the mind is, 'I will have to commit suicide.' But who does this refer to? To him [the ego], right! What does it have to with You? 'You' are the Knower. So this state is of a different kind; it is the *vitaraag* state!

How Should One See the Pure Soul?

Questioner: How can I See the pure Soul?

Dadashri: What does it mean to See the pure Soul? If I open this gold box and show you the diamond within it once and then I close the lid, that does not mean that the diamond is gone. It remains in your established awareness (*laksh*) that there is a diamond inside it. This is because you have seen it. And your intellect has accepted it that day. When 'we' give you *Gnan*, your mind, intellect, *chit* (inner faculty of knowledge and vision), and ego have accepted it. Subsequently, doubt does not arise at all.

There are two divisions within this body: one is the *chanchal* (changing, unsteady) division and the other is the *achanchal* (unchangeable, steady) division. That which is *achal* (still; steady) is the Self. The original Self is the pure Soul; it has not become impure even for a moment.

The Self is *shuddha Chetan* (the pure Knower-Seer). That which is visible here, that is the *mishrachetan* (a mixture of the eternal elements of the Self and inanimate matter). And the pure Knower-Seer is the pure Soul, and that Itself is the absolute Self (*Parmatma*).

The amount of meticulousness that you have in your business, if You were to employ that for the Self, then

Your [spiritual] work would be done! A goldsmith would not get upset with you even if you were to bring him impure gold. He would only be concerned about the gold within. People would typically become angry, but a goldsmith would only be concerned about the gold within. Even a doctor would reprimand a patient saying, "Why have you ruined your health?" A goldsmith would not do that. Just like the goldsmith, the *Gnani Purush* is only concerned about the Self within. He does not concern Himself with the material that makes up the external part. The temporary state (*avastha*) of gold can change; it can become impure, it can become a liquid, it can become a powder, and from that, it can become pure once again. Even though the temporary state keeps changing, the gold indeed remains as gold only! Just as the attention of the goldsmith remains only on the gold, similarly, if Your attention prevails only on the Self, then Your work will be done! The goldsmith focuses his attention only on the gold. No matter how impure it may look on the outside, his attention is focused solely on the pure gold within. Similarly, the *Gnani Purush* focuses His attention on the Self alone.

Interact With the World While Being the Pure Soul

If a man who has just been released from prison becomes a prime minister, he will not forget that he is prime minister, whether it is day or night, will he? He will not forget that, therefore he will not neglect his duties either. If someone asks him a question, then he will indeed give the answer with the understanding, 'I am the Prime Minister.' So because You have become the pure Soul, You should give the

answer with the understanding, '[I am] pure Soul.' Whatever you have become, it is of that form [the Self]; understand this. The unfolding of karma may be forceful on the outside; that is a different matter. It may be forceful even for the prime minister. Due to the unfolding of karma, someone may throw a brick or hurl abuses at him. Even if he is faced with the effects of unfolding karma, he fulfills his duty as prime minister; similarly, You have to fulfill Your duty as the pure Soul. By doing so, you will not entirely forget that 'I am Chandubhai.' Do you think that forgetting this is viable? Everything indeed remains in the established awareness (*laksh*), doesn't it!

There Is Experiential Awareness of the Pure Soul After the Experience of the Self

Questioner: I have understood that 'I am pure Soul'; however, the experiential awareness (*bhaan*) of that does not remain constantly.

Dadashri: Let me explain to you what experiential awareness is. Say someone is smoking a cigarette and his child tries to touch it. Now when will this 'disease' of this child go away? If someone is smoking, he stretches out his arm like this and tries to touch it. So one day we take his hand and make him touch the cigarette. So he feels intense burning. Then he will not forget that experience for the rest of his life. The moment he sees the red glow of a burning cigarette, he will run away; upon seeing the red glow, he runs. This is referred to as experience (*anubhav*). Likewise, 'we' have given You the experience of the Self. That is why the [awareness] of the pure Soul remains; would it remain otherwise?

'We' give You the experience of the Self without even 'burning' you! In this world, you have to gain experience of things by getting 'burnt', but this experience of the Self is eternal bliss! There is no getting 'burnt' here. Bliss arises from the moment you sit with 'us'. The awareness of the pure Soul constantly prevails for sure, what more do You need?

This *Gnan* remains constantly present for You. Even when you are in court, the experiential awareness of 'I am pure Soul' constantly remains. The awareness can never prevail without your demerit karma being destroyed. Generally, if you are told just one word, then you would not remember it the next day. Whereas this is not something you need to remember.

On the Seat of the Pure Soul, the Effects Do Not Touch You

Questioner: 'You' are indeed the pure Soul, but the experiential awareness of that should happen. Dada, please explain how that [can be maintained] in worldly interactions.

Dadashri: 'You' are indeed pure. If a living creature dies at the hands of 'Chandubhai', even then he does not lose his purity, that is referred to as *Gnan*. Illusion does not arise for You that 'I killed it.' This is because You are not the killer at all. 'You' are the pure form. 'You' are not the doer or the sufferer at all. It is the fault of the one who is the doer and the sufferer. So You should keep Seeing what 'Chandubhai' is doing. And if a living being dies on his account, then You should give him some advice, 'Chandubhai, it would be good if you walk carefully.' If

Gnan remains Scientifically, then there is no problem even if You remain silent. But it does not remain Scientifically for our people [*mahatmas*].

[I am] indeed pure, that view (*bhaav*) does not leave. And even if the other person is hurling abuse at you and hitting you, You should not let go of the view that ‘He is indeed pure.’

The entire world is binding karma through counterattacking intent. A Self-realized person does not have counterattacking intent. The effect arises, but karma does not get bound! And when *parakram* (the firm determination to tackle something with extraordinary spiritual effort) arises, then even the effect does not arise. What happens when an effect arises is that when someone hurls abuse at him, he feels, ‘Why did he speak to me in this way?’ But what *parakram* says is, ‘It must be your own fault for him to say such things to you. And the reason you have incurred this loss is because you don’t know how to run a business.’ When You talk to yourself in this way, You will get to Know Yourself, familiarity will be gained; You gain familiarity with sitting in Your own seat, the seat of the pure Soul. As it is, You quickly jump out of Your seat! This is because of the habit of time immemorial, and also because of the suffering that remains pending!

Remain in the ‘Home’ and Let the Worldly Interactions Be Superficial

You will have to understand that there is no happiness in this [worldly life], won’t you? Your brothers insult you, the wife also insults you, the children insult you! All this is worldly interaction that

is ‘dramatic’ [as in a drama]; besides, it’s not as if anyone is going to come along with you [at the end of this life]!

‘You’ are the pure Soul, and all these worldly interactions are to be carried out superficially. ‘You’ should remain in the ‘home department’ [the Self], and remain ‘superfluous’ [superficial] in the ‘foreign department’ [the non-Self]. To remain ‘superfluous’ [superficial] means absence of any tendency to become engrossed (*tanmayakaar vrutti*), that which is ‘dramatic’ [as in a drama]. This ‘drama’ simply has to be played out. In this drama, you should smile even if there is a loss, and you should smile even if there is a profit. In a drama, you have to put on a show, too; if you have incurred a loss, then you have to put on a show accordingly! You can even say out loud, “I have incurred a great loss,” but do not become engrossed from within. You should maintain a superficial interaction. Don’t many people say, “My relationship with this person is superficial!” That is the way you should interact with the entire world. One who learns to interact superficially with the entire world becomes a *Gnani*! Superficial interaction even with this body! ‘We’ constantly keep superficial interactions with everyone. Even then, everyone tells ‘us’, “You have a lot of affection for us.” I carry out all the worldly interactions, but while remaining in the Self.

Worldly Interaction With the Experiential Awareness of the Pure Soul

Questioner: How is it possible to talk about worldly interaction while remaining as the Self?

Dadashri: It remains naturally for ‘us’.

Questioner: How can we learn that?

Dadashri: When the experiential awareness (*bhaan*) remains that ‘I am not speaking,’ then it remains naturally. When the experiential awareness of ‘I am not the doer’ remains, then that is certainly what has come about, isn’t it! When you find something tasty, is it You that is eating anything in that? Does the Self eat?

Questioner: No.

Dadashri: Only the eater eats, the Seer keeps Seeing. Do any difficulties arise through our Science for you? Only the eater eats, You never eat, do You?

Questioner: That is the understanding, but I cannot remain [in that awareness].

Dadashri: Did You eat the *maalpuda* (sweet fried bread)? What about the *doodhpaak* (milk and rice pudding)?

Questioner: Truly speaking, ‘I’ did not eat it. ‘Chandubhai’ ate it all! I did not remember this while eating.

Dadashri: Just because you did not remember, does it mean that the Self ate it? Under no circumstances does the Self become ‘Chandubhai’ now. You have spoiled this much, even then You still have not become him. Even now if You make changes according to what I say, then everything will fall into place from tomorrow. This is because it has fallen into place for You; You are settling [the ‘files’] with equanimity, *vyavasthit* (scientific circumstantial evidence) has come into understanding. If any mistakes have been made, then they can be corrected.

Questioner: After attaining the

Vision, whatever the conduct may be, if the awareness of separation remains in the Vision, then is there any binding [of karma]?

Dadashri: Whose conduct is it? Whose Vision is it? If you say, “It has stuck to me, it has stuck to me,” then it will stick to you. Otherwise, mortal one, the elements have become separate. Now what is going to stick to You! ‘You’ Know the Self as *nirlep* (without any coverings or tendency to adhere to any karma), when You have experienced It as *nirlep*, then what would stick to It! And if it sticks, then *Pragnya* (the direct light of the Self) immediately cautions You! If You follow the *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*), then you do not bind karma and because you do not bind karma, the Self has indeed become separate within.

The Prevailing View of Doership Leads to Bondage of Karma

Questioner: If a person has taken *Gnan*, and if someone slaps him, and if he slaps the person back, then are we to assume that *Gnan* has had no effect on him? Or should we assume that his state as the pure Soul has a shortcoming?

Dadashri: You cannot say that the *Gnan* has a shortcoming.

Questioner: So then why did he slap him back?

Dadashri: When he slaps the other person back, at that moment, He is separate. And he repents internally, ‘This should not happen, why is this happening?’ This *Gnan* is such that when you make a mistake, you immediately realize it. And if

you realize that a mistake has happened, then repentance will happen for sure.

And in what has happened, it has nothing to do with *Gnan*. These are all his discharging intents.

Questioner: If One has become the pure Soul, if this *Gnan* has been attained and it is perfected, how would we be able to tell from his conduct?

Dadashri: He would not have any egoism; his doership will have disappeared.

Questioner: Say for instance, [the understanding that] ‘I am not doing this’ prevails for me. So when I slap this man and I say, “I am not delivering the blow, the body is delivering the blow, the Self has not delivered the blow,” then?

Dadashri: You cannot say that! You cannot say, “The body has delivered the blow.” That is a liability. If you say, “The body delivered the blow, the Self did not deliver the blow,” if you justify yourself in that way, then we say, “Hold on a second, let me stick a needle into your body.” So in that case, you would not say, “The body has delivered the blow.”

The fact is, to hit someone is a kind of discharging intent. After this *Gnan*, one stops charging [karma]. Then the discharge remains, one no longer remains responsible for that. “One becomes free from karma when the doer leaves.” The doership has left for him.

Questioner: The intent of ‘I am doing’ should go away.

Dadashri: That is all, when that much intent goes away, Your work is completed.

The One Who Scolds Is Not ‘I’

Questioner: I have to scold people at work, I have to tell them off, but then I feel very bad, ‘Why did I have to be a *nimit* (evidentiary instrument) in telling someone off like this?’

Dadashri: The fact is, You are not scolding them, are You? Are You scolding them or is ‘Chandubhai’ scolding them?

Questioner: ‘Chandubhai’ is scolding them.

Dadashri: Then You do not need to take the responsibility. ‘You’ should tell ‘Chandubhai’, ‘How much of your worth will remain if you scold too much? You will lose your reputation!’

Questioner: Many times we see people become so helpless against [the forces of] nature; at that time, no knowledge or anything else is of use. So what should be done there?

Dadashri: ‘You’ have become the pure Soul. The pure Soul can never become helpless, can It! ‘You’ should not become ‘Chandubhai’. If you become ‘Chandubhai’, then the responsibility falls on you. Have You decided who You really are? And ‘Chandubhai’ is your relative state. So You should not become that at all.

There Is Complete Jagruti in the State as the Non-Doer

Questioner: When can it be said that the Self has been Known? Is it when the state of doership departs?

Dadashri: When the sense of ‘I am doing this’ is destroyed, it can be said that the Self is Known. That which keeps

showing you your mistakes all day long is the experience of the Self (*Atmanubhav*). Don't you have the sense of 'I am running this worldly life'?

Questioner: That is actually happening on its own!

Dadashri: When something good happens, when someone praises a person, "Oh, look how well he did this!" Then he says, "I had done it." And when something goes wrong, he'll say, "The unfolding of my karma has overwhelmed me!" The entire world speaks this way. The state of doership never goes away. One will become free from everything, but one will not become free from the state of doership. As long as the awareness of doership does not leave, it is considered as egoism, and ego means illusion. Anyone with complete illusion is not allowed entry there [to *moksha*]. Should the awareness of doership be destroyed or should it not be destroyed? One may say, "[I am] Pure Soul," but nothing is gained from that. It is actually when the awareness of doership is destroyed and One understands who the doer is that He can progress in His [spiritual] work; otherwise, would the work get done? As long as there is the state of doership, there is no spiritual awareness. Nobody will allow one to enter the gateway of *moksha* until one is free from 'doership'!

The illusion of 'I am Chandubhai' should be destroyed and the state of doership should leave. Thereafter, the state of doership remains as a drama. What is 'dramatic' doership? It is when one says, "I did it." Just as [the actor playing] King Bhartruhari says in the drama, "I am a King." But alongside, he does not forget,

'I am Laxmichand, and when I go home, I will eat *khichadee* [a staple Indian dish].' Similarly, You do not forget 'I am pure Soul' and when you say, "I did this," it is considered being 'dramatic' [as in a drama]. The awareness of doership should be destroyed. Otherwise, people keep reciting, "[I am] Pure Soul," don't they! It is clearly written in the scriptures; if one keeps reciting what's in the scriptures, it's not as though that will accomplish anything. That has actually been recited since infinite lifetimes.

Becoming the Pure Soul, Doership Leaves

'We' See the world, every living being, in the pure form only. The way You See them, 'we' too See them that way. And 'we' observe minutely the *prakruti* (non-Self complex) in the form of unfolding karma. One, 'we' See (*joiye*), and the other, 'we' observe minutely (*nihadiye*). And no one is at fault; the world is flawless (*nirdosh*). Do people see it as at fault? The wife appears to be at fault, everyone indeed appears to be at fault!

Questioner: You said, "One, 'we' See, and the other, 'we' observe minutely." I did not understand that. What is the difference between observing minutely and Seeing?

Dadashri: 'We' See with [as] the Self; as the *Drashta* (Seer), 'we' See the *drashya* (the object being seen). 'We' See the Self [in the other] as the Self and through the *deha drashti* (inner perspective as the relative self), 'we' minutely observe the state of unfolding karma, that the fact that he is hurling abuse at someone is the form of his unfolding karma; there is no fault in it today. His fault is whatever

bhaav (belief) he is doing within. That is his fault. However, our *mahatmas* (Self-realized ones in *Akram Vignan*) do not even do *bhaav* (have the belief that 'I am this body, I am doing'). This is because the *kartapurush* (the 'I' with doership) has separated. 'I am pure Soul,' means the doership (*kartapanu*) is gone. Are You really the pure Soul or are You really 'Chandubhai'?

Questioner: I am pure Soul.

Dadashri: Then the doership is gone. 'I am Chandubhai' was indeed the doership. So, the state of doership (*kartapad*) is gone. Now, the doing (*karvapanu*) no longer remains for You. Karma cannot bind You.

If someone tells me, "They were saying this behind your back," then I would say, "They would say so." That is in fact the state of my unfolding karma, and it is the state of his unfolding karma too, the poor fellow. And 'we' minutely observe the state of unfolding karma.

Equanimity in Good and Bad Certificates

One of 'our' nephews was a merchant of a textile mill in Bharuch [a city in Gujarat]. He said, "Uncle, you have become bad compared to what you used to be before. Uncle used to be a very good man, but after getting involved in religion, he's become bad!" So what did I tell him? "You are a superior man and that is why you don't understand this. I was this way from the very beginning, you didn't realize it. I do know what I was like, don't I! Your uncle is actually a very disagreeable person!" He replied, "But you weren't like this before, were

you?" I said, "No, I was like this from the very beginning. You did not realize it. I live with him, don't I!" To which he said, "Why are you talking like this?" I told him, "I have known this from the beginning. I know your uncle well!" So then he cannot depress me, can he! And is it as though I do not know him? I know everything [about him].

So, I say this and settle the issue, but I don't say, "I am not like this." If I say that right from the beginning, then one will think, 'He was not like this before, he is saying this now!' And there is no point in that at all. He would disregard that issue. And he would think, 'What I am doing is wrong.' Then mortal one, what is it of yours that is right? He talks baselessly without understanding! "You have become like this! You have become like that! You no longer have any affection for the family, you don't attend weddings!" So then I go to weddings. [He will say,] "Yes, uncle attended the wedding; he is a very good man!" Mortal one, you are the very same person; my school certificates are better than you! They will show that I have passed for the duration of my entire life. Does it say 'Matriculation passed' or not? Whereas for you, one moment I am good and the next moment I am wrong! So the world carries on in this way. However, 'we' settle [the files] with equanimity, very nicely.

Equanimity Prevails When Someone Speaks Negatively

We were invited to do *satsang* (spiritual discourse) at a specific place in our village. So when we were doing *satsang* there, one of my cousins was

speaking negatively. He said, “You have set aside a vast amount of money, so of course now you can easily do *satsang*.” What did he say?

Questioner: You have set aside a vast amount of money.

Dadashri: I understood that this cousin is saying this out of ‘the family trait’. He could not tolerate it, could he! I asked him, “Dear fellow, how do you know what I have set aside?” How do you know what I have in my bank account?” To which he replied, “Hey! Without hiding it, you would not be able to speak, would you; how would you be able to do *satsang*?” I told him, “Go to my bank and check [my account].” Before earning a hundred thousand rupees, some expense or another comes up and it gets used up. So there has never been any surplus money nor has there been any shortage. However, I have never stashed away any money. This is because if I have made money through illicit means, then I would be able to set it aside, wouldn’t I? Such money is not acquired at all, so how would I set it aside? And I don’t want it either. We have neither a shortage nor a surplus of money.

Nothing Is Spoken Outside of Vyavasthit

It is because of searching for the cause that the world has arisen. Do not look for the cause in anything. It is actually *vyavasthit*. No one is going to say anything outside of *vyavasthit*. If you make an assumption about any person, then it is your fault. The entire world is flawless (*nirdosh*). I am telling you that it is flawless upon Seeing that it is flawless. Why is the world flawless? Is the pure Soul flawless or not?

Questioner: It is flawless.

Dadashri: So what appears to be at fault? It is this *pudgal*. Now, the *pudgal* is subject to the unfolding of karma, for the entire life. Now, it speaks according to what is in the unfolding of karma; what can You do in that? Just look at the wonderful Science Dada has given you, such that dispute never arises!

Only the Two: The Pure Soul and the Spinning Top

Questioner: When we hear such things, we feel, ‘How many adjustments must Dada have taken!’

Dadashri: Yes, so it was written in my destiny, so I don’t have any choice, do I! He was from ‘our’ village, he was a cousin, so I had to remain well-behaved with him. If he ever feels offended, then I have to make amends with him, I have to comfort him.

However, this is all ‘dramatic’ [as in a drama]. How? If one doesn’t act appropriately in a drama, then he will be chastised. Those relatives told me, “You are doing *satsang* now. You don’t care about the world anymore.” I said, “Oh, not at all! I don’t like it without you at all.” When ‘we’ say that, they become delighted! See, they forget again! They forget and we have indeed forgotten, haven’t we! We act in the drama. “It is different with you, you are blood relatives,” ‘we’ play a role in the drama in this way. We went to Bhadran [Dadashri’s hometown] on our own initiative, didn’t we? There was no feeling of separation with the relatives, was there? One or two people from the town did not come, those who must be opposed to this.

On the contrary, what did those two people do? They went around telling people, “Dada Bhagwan is here, watch it.” So, one person even told me, “They will spread propaganda [negative publicity].” Yes, they announced it far and near, “Do not go there to do *darshan* (devotional viewing).” This is how the world is! If ‘we’ were to come across him, ‘we’ would not have any opinion about him. If ‘we’ come across him, then he would not know, ‘He knows about me’! This is because why should I maintain an opinion about him when he himself is a ‘top’? There is the pure Soul and the ‘top’, just these two. What else is there?

His poor father came and did *darshan*. Whereas he [the son] just kept on saying negative things throughout the entire town. And he didn’t like the fact that loudspeakers were playing [in the *satsang* program]. And he would be the first one to hear them, because he would be sitting around waiting for them, wouldn’t he!

This is how this world is! Nevertheless, if he comes across ‘us’, then he would not feel, ‘He [Dada] is separate from me.’ This is because ‘we’ do not have any separation. That poor man is a spinning top, why have an opinion about a spinning top? There is no authority in his hands, he does not have the power to empty his own bowels. Whatever he is doing, he is displaying my own karmic account. Yes, of course, the poor man has no authority at all in that, does he! He is undoubtedly the pure Soul, and I bow down to his pure Soul.

Opinions Leave With the Vision of the Pure Soul

You have been given *Gnan* that

is indeed free of opinions. By the real viewpoint, the other person is a pure Soul, and by the relative viewpoint, he is Naginbhai. As the relative is entirely subject to karma, Naginbhai is also flawless. If he were entirely independent, then he would have been considered at fault, but the poor fellow is like a spinning top. Therefore, he is flawless. Now, He is actually pure Soul and the external [Naginbhai] is flawless. So now tell me, it is indeed possible to remain free of opinions there, isn’t it!

The opinions should actually dissolve completely. There should not be any opinion whatsoever. If the slightest opinion remains, if it remains stuck anywhere, then destroy it! Such an opinion should definitely not remain! And those opinions are not Yours! All those opinions are ‘Chandubhai’s’! ‘I’ am actually the pure Soul that Dada has given and the pure Soul itself is *Parmatma* (the absolute Self); this much needs to be understood! These five *Agnas* that have been given are for the protection of the pure Soul!

The Knower and Speaker Are Both Separate

Questioner: The separation does not remain for me; what should I do?

Dadashri: It remains separate for sure. As You Know about it, it is certainly considered separate, isn’t it! Without the separation, who would Know? The Knower and the one speaking are both separate. Therefore, it remains separate for sure. Your Self remains separate. Did you not understand this?

Questioner: I do! I cannot See the pure Soul in anyone.

Dadashri: There is no problem if you cannot See the pure Soul.

Questioner: If I could See the pure Soul, then I would not see the faults of others, would I? As it is, I keep seeing the faults of others.

Dadashri: It is ‘Chandubhai’ who sees the faults, is it as though You are seeing them? You keep acting crazy like this! When ‘Chandubhai’ sees the faults, if You keep scolding him, then there is separation. Then there is no problem. As You continue to scold him, the pure Soul becomes stronger. And if you say, “This is happening to me,” then the Self becomes suppressed.

In the Absence of the Vision as the Pure Soul, Exists the Vision That Sees Others at Fault

Questioner: It is only when I do not See the pure Soul that I see the other person at fault (*doshit*), isn’t it?

Dadashri: You see the other person at fault when You do not See the pure Soul, that is why he seen as at fault, and secondly, you have not arrived at the final conclusion of it. If you arrive at the final conclusion, then you yourself, the one seeing the fault would say, “This is actually my own fault.” So it will not stop by simply Seeing the pure Soul. It will continue to carry on. So it should get settled systematically. So, with the final conclusion, you should conclude in what way the other person is not at fault. Yes, he is not at fault and why does he appear to be so?

Lord Mahavir had said, “The entire world is flawless, and whatever mistakes

there were, they were my own, and they have been discovered.” And I too have realized my mistakes. And now what am I telling you? Realize your mistakes. I am not telling you anything else. The ‘string’ of the ‘kite’ that I have in my hands, You have the same kind of ‘string’ of the ‘kite’ in Your hands. As You have attained the Knowledge of the pure Soul, the ‘string’ of the ‘kite’ is in Your hands. If you don’t have the ‘string’ of the ‘kite’ in your hands and it takes a tailspin and you start shouting and become restless, then you will not achieve anything. But if You have the ‘string’ in Your hands and You pull it, then will it stop taking a tailspin or not? I have handed that ‘string’ over to Your hands.

When is a person considered to be at fault? It is when the pure Soul of the person is making the mistake. However, the pure Soul is a non-doer (*akarta*). ‘It’ is not such that It can do anything. What is happening is actually discharging, and in that, you are considering him to be at fault. You should do *pratikraman* for seeing him at fault. As long as you see any living being as at fault, understand that purification has not happened internally; until then, there is knowledge that is attained through the medium of the senses.

So You should See everyone as flawless. Through the flawless Vision, See the pure Soul, and make him flawless. After a while, there will be an uproar from within, ‘He is doing this and that; why are you Seeing him as flawless?’ So You should See with exactness that he is flawless, and as it is, he exactly is flawless. This is because whatever you see in this world is your result, you cannot see the causes. Now who is at fault in the result?

Questioner: The fault is of the causes.

Dadashri: It is the fault is of the one who created the causes. So in the result, no one is at fault. This world is in the form of results. I have taught you this very simple example of how to arrive at the final conclusion. There are many other conclusions. It is when so many of these conclusions came together I accepted that this world is flawless. Otherwise, would it be accepted without any basis? Is this something that is baseless?

To me, the world appears flawless. When such a Vision arises for You, this ‘puzzle’ will be solved. I will give you such a Light [Knowledge of the Self] and will wash away so many demerit karma, such that Your Light will stay, and You will begin to See [the world as] flawless. And along with this, I will give you the five *Agnas*. If you remain within the five *Agnas*, then they will prevent the *Gnan* that has been given from becoming fractured even to the slightest extent.

‘I am Pure Soul’ Is the Only Goal

Questioner: So how is it possible to remain focused on the goal [of the pure Soul] and exhaust the *prakruti*?

Dadashri: It is, provided You remain in the *Agnas*. The *Agnas* are something that can bring everything of yours to an end, and it’s not as though I have put any restrictions for eating any food items. If mango pulp and *rotli* (Indian flat bread) are served in your plate, then settle it with equanimity. What is the problem with that ‘file’ [Dadashri’s special term for karmic accounts that take one away from the Self and into worldly life]?

Questioner: There is no problem.

Dadashri: Yes. Get these two sons married, get the daughter married. Am I saying no to this? But settle [the ‘files’] with equanimity. Not by spending extravagantly; just do it according to the customs and traditions of the average person.

Questioner: Is it considered a goal for *mahatmas* to follow the *Agnas*?

Dadashri: No, to follow the *Agnas* is not the goal. The goal is [to remain as] the Self, but You should follow the *Agnas* to attain the goal. Otherwise, You will not achieve the goal.

Questioner: *Mahatmas* have attained the experiential awareness (*bhaan*) of ‘I am pure Soul,’ so the goal is considered to have been attained, isn’t it?

Dadashri: But that goal should reach completion (*purnahuti*), shouldn’t it! Therefore, go only according to the goal of ‘I am pure Soul.’

There are three things in everyone; the *prakruti* (non-Self complex), the *ahamkaar* (ego; egoism), and *Shuddhatma* (the pure Soul). For You [*mahatmas*], the ego has been eradicated from the roots. Now two things remain for You. One is the *prakruti* and the other is the pure Soul. Lord Mahavir made two divisions: 1. The results of the *prakruti*, 2. The results of the pure Soul. They both flow separately.

Upon Becoming Separate as the Pure Soul, the Prakruti Dissolves

Questioner: After attaining the state of pure Soul, the *laksh* (established awareness) has set in. Then *jagruti*

(awakened awareness) should remain properly, at the top level, shouldn't it! Why does it fluctuate?

Dadashri: It does not fluctuate. That which fluctuates is different and this *jagruti* is different. They are both working separately, aren't they! They indeed are separate.

Questioner: For how long is it going to be separate like this? Will they continue to work separately right until the end?

Dadashri: It will be so as long as there are 'files'. As long as there are 'files', One is the awakened Self (*Antaratma*). Once all the 'files' are cleared, One becomes the absolute Self (*Parmatma*). The 'interim government' then becomes a 'full government'. Therefore, it is these 'files' that are bothering you!

Questioner: Yes. But despite the fact that there are all sorts of 'files', no matter how much they are hurting me, I do not have any negative intent towards them internally. However, when I encounter the 'file', he should be Seen as flawless. It should happen right away, but it does not. It happens after some time.

Dadashri: The *jagruti* is actually there, but you fall short. The habits of the past are still present, aren't they?

Questioner: Dada, after having been placed in the seat of the pure Soul, why do I fall short?

Dadashri: If someone hurls abuse at you, then you again interfere in it. You feel, 'That person hurled abuse at me.' In reality, that person is not hurling abuse at You, You are certainly in Your place.

Yet why did You come back here? What does *Akram Vignan* say? No one is at fault at all!

Vyavasthit gives the inspiration and everything runs according to that inspiration. So You have to keep Seeing that. Both the film and the person Seeing the film do not get tired. The Seer does not get tired, nor does the film get tired. No effect arises through Seeing. One does not get affected by Seeing and Knowing.

Questioner: Now, with this 'file' that arose, I cleared it with equanimity. I keep Seeing whatever entanglements the *prakruti* has within and all that has happened. As I keep Seeing it, the *prakruti* progressively becomes cleaner, doesn't it?

Dadashri: It does, it progressively becomes cleaner. As You See it, Your energy to See increases. This is because the energy multiplies, and it becomes purified. Bliss arises within. As it is, when you have a headache, you'll say, "I have a bad headache." Hey, but is it Your head that is hurting or is it 'Chandubhai's'? 'You' are actually the pure Soul. To which You reply, "Yes, I am the pure Soul. It is 'Chandubhai's' [head] that is hurting. Now, it is 'Chandubhai' who has a headache, and if You say, "I have a headache," then it will have an effect on you!

If You become the pure Soul, then the *prakruti* becomes natural (*sahajik*). *Sahajik* means it is not be the kind that will allow you to interfere (*dakhodakhali*) and once it becomes natural, it is *vyavasthit*. So 'we' do not tell you, "You had a bad thought, so go ahead and drink poison." Now, when a bad thought arises, then the bad thought is Known and when a good

thought arises, then the good thought is Known. But now, in what way will all this dissolve? A lot of it is the kind that does not come under control. You say that there are things that will not dissolve. For that, You have to figure a way out. Certain things will dissolve if You sit for an hour and See these things through the relationship of Knower and object to be known (*Gnata-gneya*). Whatever *prakruti* You want to dissolve can be dissolved in this way. So, sit for an hour and You (*pote*) become the Knower (*Gnata*) and See that which is in the form of an object to be known (*gneya*). So, that *prakruti* will gradually dissolve. Therefore, it is possible to dissolve all types of *prakruti* here.

The Prakruti Becomes Sahaj by Seeing the Pure Soul

Questioner: If I want to adjust with another person, then I should See the pure Soul in him, shouldn't I? It is only if I see the pure Soul that I will be able to adjust with him, isn't it?

Dadashri: Yes, what else? When you follow these *Agnas*, you will inevitably adjust. Follow the *Agnas* and See the pure Soul and See his 'file' too. See both, the Real and the relative.

Questioner: Instead of making my *prakruti* adjust with the other person's *prakruti*, if I am now the pure Soul, and I See the other person as the pure Soul, then will the *prakruti* adjust on its own?

Dadashri: It will definitely adjust. If it is provoked, then the *prakruti* will react, otherwise it will become natural and spontaneous (*sahaj*). It is because one (*pote*; the developing I) has become

unnatural (*asahaj*) that the *prakruti* keeps reacting.

Questioner: But the *prakruti* becomes natural for the one who has taken *Gnan*; however, it is not as if it becomes natural for the one who has not taken *Gnan*?

Dadashri: Nevertheless, the one with *Gnan* can work with the *prakruti* of another person naturally, provided that the discharging ego does not provoke within.

Questioner: Say there are two people; one has taken Dada's *Gnan* so he is in the process of making his *prakruti* natural by staying in *Gnan*, by following the five *Agnas*; but how would the *prakruti* of the other person, who has not taken Dada's *Gnan*, become natural?

Dadashri: No, this has nothing to do with him.

Questioner: Now if his *prakruti* does not become natural, then would it not create a problem for us?

Dadashri: For You, these five *Agnas* are your 'safe-side' in every way. If You remain in them, then no one can harass you, not even a tiger or a lion. For however long You see a tiger as a pure Soul, it will forget its beastly nature, its animalistic nature. If it forgets its nature, then that is it; it will not do anything.

If One becomes the pure Soul, then the vibrations will stop arising, and if the vibrations stop, then the *prakruti* will gradually come into a natural and spontaneous state (*sahajata*). When both come into a natural and spontaneous state, that is called *vitaraag* (free from attachment and abhorrence).

When You See the Pure Soul, the Prakruti Is Seen as Flawless

Questioner: Does that mean that a change occurs in the other person by Seeing that person's pure Soul?

Dadashri: Of course, that is why I am telling you to See your family members as pure Souls. You have never seen them as such! As soon as you enter the house and you see your older son, then you may not have anything in mind [towards him]. Externally, you may say, "How are you," you may do all of that, but internally you say, 'He is an unworthy brat.' If you perceive him in this way, then it will have an effect. If you See the pure Soul, then it will have that effect.

This world is characterized by nothing but effects. It is characterized by effects to such an extent that there is no question about it. In these *vidhi* (the instillation of inner energies to the one who surrenders to the *Gnani*) that 'we' do, 'we' are doing the same thing. 'We' are placing an effect, 'we' are placing 'vitamins'; that is how so much energy arises, otherwise how would energy arise! I have come with the earnings of infinite lifetimes, whereas you have wandered down this path with nothing in hand.

Questioner: You had said, "'We' See the pure Soul as the pure Soul. Within, this pure Soul is absolutely flawless..."

Dadashri: It is indeed God.

Questioner: "But 'we' can even See his *prakruti* as flawless."

Dadashri: Yes. The *prakruti* should be Seen as flawless.

With the Support of the Pure Soul, the Support of the Prakruti Breaks

The Self and the *prakruti* are both separate, they are separate by their intrinsic nature, they are separate in every way. The Self is not used in worldly life at all. Only the illumination (*prakash*) of the Self keeps getting used. If that illumination were not there, then the *prakruti* would not function at all. It is because that illumination is there that the *prakruti* functions, otherwise the Self does not do anything in this at all.

You can demolish a palace that you had built yourself; however, this 'palace' has been built by the *prakruti*. Therefore, it is worth doing things after understanding everything systematically.

The *Gnani Purush* knows how this 'palace' has been built and where its core support is located, what will cause the first floor to collapse, and what will cause the second floor to cave in; the *Gnani* knows all of that.

What support were you living on before?

Questioner: [On the support of] The desires of the mind.

Dadashri: All those supports were false. There is no telling when that support would go away. This is because no one can become one's own, can they? In this world, no one can ever become your own. Even if one were to do so for a little while, the moment any *matbhed* (divisiveness due to difference of opinions) arises, there will be separation. And it does not take long for *matbhed* to occur, does it! Therefore, these supports are false. Only the support

of one's own pure Soul is true and if one were to attain it, then there would be peace of mind, wouldn't there? But otherwise, people have become weary from taking beatings from these supports.

Questioner: How can one become free from the tendencies that cling to the support?

Dadashri: Does the established awareness (*laksh*) of 'I am pure Soul' remain for you?

Questioner: Yes.

Dadashri: So then the support does not remain at all, the tendencies do not remain at all. Whatever tendencies remain, they are of the one without support ['Chandubhai'], not the one with support [the Self]. From the moment the support of the one giving support leaves, all those tendencies are of the one who is without support. It should remain in Your established awareness that those tendencies are not Yours. There is no such thing as tendency (*vrutti*) in You at all. After coming into the intrinsic nature of the Self, the tendencies of the Self remain only in the intrinsic state!

The Inherent Nature of the Pure Soul and the Prakruti

After attaining Self-realization, from the moment one says, "I am pure Soul," he starts to become *nirvikalp* (free from the belief 'I am Chandubhai' and all relative 'I-ness' and 'my-ness' that stem from it, and with the right belief 'I am pure Soul'). And if he says anything other than this, such as, "I am like this, I am like that," then that is all *vikalp* (the belief that 'I am Chandubhai' and all the

relative 'I-ness' that stems from it), and this gives rise to worldly life. And that [the One with the right belief 'I am pure Soul'] comes under the *nirvikalp* state. Nevertheless, both deeds will carry on for 'Chandubhai', good as well as bad. He will do good deeds and he will also do bad deeds, that is the nature of the *prakruti*. No one can do only good deeds or only bad deeds. Some may do bad deeds to a lesser extent, while others may do bad deeds to a greater extent!

Questioner: Is that going to happen even if I do not want it to?

Dadashri: Yes, it will definitely happen, so decide 'I am pure Soul' and See the good and the bad! If any good or bad [results] arise within, then you should not think, 'Something bad happened to me. My pure Soul has become ruined!' The pure Soul is indeed Your original form (*Swaroop*). This good and bad that happens is a result that has come about. It is a result of the mistakes made in the past [life]. Keep Seeing those results. And good and bad is over here, in the language of people of the world; there is no such thing as good and bad in the Lord's language.

Questioner: If 'good' and 'bad' are not in the Lord's language, then why even bother with them?

Dadashri: There is absolutely nothing to bother about. That is why I tell You to See and to not hurt anyone. And if you do happen to hurt someone, then the Lord has said to do *pratikraman* for it.

Questioner: There is no good and bad in the Lord's language, so what is the need to do *pratikraman*?

Dadashri: It is because the other person gets hurt. The other person should not get hurt, that is the language of the Lord, isn't it!

Questioner: But our intentions are good, yet he still gets hurt?

Dadashri: Your intentions may be good, but regardless of what your intentions are, no one should be hurt. So, whenever the other person gets hurt, [the consequences of the offense] will be slapped on. Therefore, you should proceed with the task on hand without hurting anyone.

After Attaining the State as the Pure Soul, Why Does Pratikraman Need to be Done?

Why has the pure Soul been placed? It is because You are indeed pure (*shuddha*). Now come what may. If some fault happens through 'Chandubhai', even then You are indeed pure. The fault is a karmic account of the past life. Now, it is your own karmic account, so You should clear it. If someone has been hurt because of that fault, then You should tell 'Chandubhai', 'Dear fellow, have some remorse. Repent over it. Make the firm resolve to not do this again.'

Questioner: Dada, I still do not understand, we have been given the state as the pure Soul, so why we have to do *pratikraman*? There is subsequently no need for it, is there?

Dadashri: No, there is also no problem even if you do *pratikraman*.

Questioner: I do not have a problem with doing it, but how should

I do it? I am either Chandubhai or I am pure Soul.

Dadashri: It is not You who has to do *pratikraman*. The Self does not have to do *pratikraman*. If the Self had to do [*pratikraman*], then there definitely wouldn't be any. As it is, You should tell 'Chandubhai', as a neighbor, 'Why are you doing such *atikraman* (hurting another living being through the mind, speech, or body)?'

Questioner: But Dada, why should I get involved with the 'neighbor'?

Dadashri: The 'neighbor' is a result of your own past mistakes. It is your unsettled crime.

I will tell you something; listen to what I tell you. Say a young man goes on a spending spree in Ahmedabad and he creates a debt of about two thousand rupees. Now that young man decides from today, 'I do not want to create a debt of even a single pie (a former Indian currency unit that is equivalent to 1/192nd of a rupee).' He decides this today and goes exactly according to that, he does not create a single pie worth of debt and he hands over all his earnings to his family members. Nevertheless, he will still have to pay off however much past debt he has incurred, won't he? Now, he does not want to do it, yet why does he have to pay off the past debt? Similarly, this 'Chandubhai' is the result of mistakes of the past. So the karmic account book will have to be settled, won't it?

Questioner: So then after attaining *Gnan*, *pratikraman* do not need to be done, do they?

Dadashri: There is no problem if they are not done. It is not mandatory to do this.

Questioner: I do not have any problem with doing it. Nor am I opposed to it, but I just want to understand this. This question keeps arising for me.

Dadashri: What happens by doing *pratikraman* is that the Self puts pressure on the relative self. This is because *atikraman* means that pressure is placed on the Real. The karma that is of *atikraman*, and if one becomes interested in that, then it causes damage once again. Therefore, as long as you do not accept that which is wrong as wrong, you are liable for it. Therefore, it is necessary to do this *pratikraman*.

Live Pratikraman, Done With the Awareness of the Pure Soul

Questioner: Once it falls into the hands of nature, what benefit is there in doing *pratikraman*?

Dadashri: It has a lot of effect. *Pratikraman* has such an impact on the other person that if you do *pratikraman* for someone for one hour, then it will bring about changes of a new kind within that person, it will bring about tremendous changes. The person doing the *pratikraman* must have taken this *Gnan*. He must have become pure, with the experiential awareness (*bhaan*) of 'I am a pure Soul.' Then his *pratikraman* will have a tremendous effect. *Pratikraman* is actually our greatest weapon!

When you do *pratikraman* for two to three hours over here, you continue to see your faults for two to three hours. That

is referred to as live *pratikraman*. When you sit down to do this *pratikraman*, You indeed become the pure Soul at that time. When you sit down to do *pratikraman*, does *pratikraman* continue to happen? Does it happen even if you don't want to do it?

Questioner: Yes, then it continues to happen.

Dadashri: What if I said, "Now stop doing it"?

Questioner: Then the pulley just keeps on running.

Dadashri: Who makes it run? The answer is, 'The pure Soul has been attained, all these activities are of *Pragnya* (the direct light of the Self).' Before, the activities were of *agnya* (the energy of ignorance). For these people [who do not have Self-realization] who say, "Pure Soul," the activities of *agnya* carry on, the activities of *Pragnya* have not yet commenced. What has happened [for You]? For You, the activities of *agnya* have stopped and the activities of *Pragnya* have commenced. What do the activities of *agnya* do? *Agnya* keeps on giving rise to worldly life; it keeps creating new [causes for worldly life] each day.

With the 'Eagle' In the Form of the Pure Soul, the Faults Will Flee

The scripture writers have given an example that says a jungle filled with sandalwood trees is full of snakes. They sit coiled around those trees in the coolness; they coil around the sandalwood trees in the jungle. But as soon as an eagle comes, they hastily slither away. Similarly, I have

placed this 'eagle'; so all the faults will flee. An eagle in the form of the pure Soul resides within. Therefore, all the faults will flee. And Dada Bhagwan is there to protect to you, so what do you have to fear! Dada Bhagwan is there to protect me, so I have so much courage, so doesn't courage arise for you?

Questioner: Yes, the courage arises fully!

Being the Pure Soul, You Are Free From Kashay

Dadashri: This much time has passed since you've taken *Gnan*; in that, so much of the uprising of *kashay* (anger, pride, deceit, greed) that used to happen has stopped for you! Has it stopped to a certain extent or not?

Questioner: Greater than fifty percent of it.

Dadashri: Now, to stop this uprising is called freedom (*mukti*). Nothing remains within. So this path of liberation of ours is so wonderful! It solves everything within one or two lifetimes!

Questioner: Dada, I can see the result. I can experience that the *kashay* have become weak.

Dadashri: No, the *kashay* are not weak, You have become free from *kashay*.

Questioner: Now, to say that I am completely free from it is a little too much.

Dadashri: Of course, you can say it! It is not too much.

Questioner: The weakness [of *kashay*] definitely prevails.

Dadashri: If you are 'Chandubhai', then there is the weakness of *kashay* and if You are the pure Soul, then You are free from *kashay*. The One who has conquered *kashay bhaav* (anger, pride, deceit, and greed) is referred to as an *Arihant* (the One who has annihilated all the internal enemies of anger, pride, deceit, and greed)! *Kashay bhaav* does not remain with 'I am pure Soul.' Where there is *shuddha upayog* (pure applied awareness as the Self), there is no *kashay bhaav*. There is no *kashay* where there is the pure Soul, and there is no pure Soul where there is *kashay*. *Kashay* do not happen at all in *Akram Gnan* (Knowledge of the Self through the step-less path).

Questioner: This is the greatness of *Akram Gnan*, isn't it?

Dadashri: Tremendous greatness! This is tremendous progress! Otherwise, *kashay* would not decrease by even a fraction.

Questioner: Yes, that is correct. So from that perspective, [I am] free from *kashay*!

Dadashri: If you are 'Chandubhai', then there is weakness. This is because the weakness that is there of 'Chandubhai', it is in the form of discharge and there is no escaping discharge, is there! Now anger, pride, deceit, and greed have all left from You. Nothing remains within You at all. 'You' have become pure. Now whatever stock of karma that is filled in 'Chandubhai' will continue discharging. The charging of new karma has now stopped. So the [stock of karma] that has been filled will

keep emptying. It is discharge stock of karma that is emptying; you may feel that it is anger, pride, deceit, and greed, but it is not actually anger, pride, deceit, and greed! It is discharging intent. When ‘Chandubhai’ becomes heated with someone, when he becomes upset, it is discharge, it is not charging. This is a Science! The Science simply needs to be understood. Subsequently, there is not even a moment of worry; *upadhi* (externally-induced problems) does not arise, it is characterized by the absence of *upadhi*!

The Gnani Purush: Allah’s Assistant

Questioner: This person is saying, “The Iraq war was going on. At that time, there were bombs falling all around, everything was blazing, but it did not affect me at all. Dadaji’s *Gnan* remained present that ‘It is *vyavasthit*, I am pure Soul.’”

Dadashri: Yes, Dadaji was present there. His sister was surprised, [thinking], ‘What kind of Dadaji is He that is protecting him?’ So his sister came to do *darshan*, [thinking], ‘I want to come and see what your guru is like. What is the *Gnani Purush* like!’ Then she came and she approved from within, she approved as soon as she saw [Dadaji], she felt satisfied from within that, ‘He does look like Allah’s assistant!’

‘We’ have made very subtle discoveries about worldly life. ‘We’ are saying all of this after having made the ultimate discovery. ‘We’ are showing you how to prevail in worldly interaction, and ‘we’ also show you how to attain liberation. ‘Our’ purpose is to lessen your difficulties.

When a Great Difficulty Comes, Gnan Is Experienced

You have been given marvelous *Gnan*! Whenever you wake up at night, [the *Gnan*] will be present that ‘I am pure Soul.’ It will be present wherever You invoke it. And if you are faced with a big difficulty, then it will remain constantly in *jaग्रuti*. When a great difficulty comes, and an even greater difficulty comes, when bombs start falling outside, then You will enter the ‘cave’ [of the pure Soul], Your state will become like that of a *keval Gnani* (the One with absolute Knowledge)! Bombs should fall outside, then Your state will become like that of *keval Gnan* (absolute Knowledge); You have been given such *Gnan*.

Nevertheless, if we were to say, “It would be good if bombs were to fall!” Then others would say, “No, do not let them fall, don’t let the bombs fall.” “Hey, You can attain a state like that of a *keval Gnani*, let them fall!” And if there are two mosquitoes inside the mosquito net, then one will stay awake the entire night. [If we were to ask,] “Hey, why did you wake up again?” [Then the person would reply,] “When I turned on the light, the mosquitoes got inside the net.” You foolish man, the mosquitoes don’t let you stay in the ‘cave’ [of the pure Soul] and the bomb lets You stay in the ‘cave’, so which one is better? That bombs fall! It will bring about a quick resolution. By getting smacked upside the head repeatedly, your head will become swollen; instead, let it explode in one shot! By getting smacked upside the head repeatedly, your head will become swollen, it will decompose, it will rot; instead, just bring about a resolution

once and for all! Yet one says, “This bomb is going to fall. Oh God! May the bomb not fall right now!” Hey mortal one, let it fall; get ready!

Even if you ask for them [to fall], they are not likely to fall. And who would drop such expensive bombs? The bombs are expensive, when they fall, our *mahatmas* say, “It is a very auspicious day,” and enter the ‘cave’ [of the pure Soul].

When a bomb falls, the Self will not get shattered, but all the desires for worldly pleasures will become shattered. One who does not have *Gnan* [will say,] “I have to get my son married, I wanted to build a bungalow, all my desires remain unfulfilled.” When he dies with unfulfilled desires for worldly pleasures, he becomes an animal [in the next life]. For one person, if a bomb falls then he will become an animal, whereas for another, when a bomb falls it [his condition] will be like that of *moksha*, because his desires for worldly pleasures become fractured. He is not likely to fracture them by himself!

Dada Has Given the Agnas and Has Lifted the Burden of Worldly Life

If one follows the five *Agnas*, then everything will speed up, and the five *Agnas* are the very reason for that. As You follow the five *Agnas*, the veils of ignorance break, and the energies begin to manifest. The energy that is unexpressed begins to manifest. By following the five *Agnas*, the energies of the Self (*aishwarya*) manifest. All kinds of energies manifest. It is all dependent on following the *Agnas*.

Questioner: Many times you say, “If

You remain in the five *Agnas*, then you receive special grace of ‘ours’.

Dadashri: However much one follows ‘our’ *Agnas*, he will receive that much grace (*krupa*).

Questioner: What is this special grace?

Dadashri: Special means complete. Your work will be done.

Questioner: This special grace that we receive; is it of this Dada Bhagwan or is it the Dada Bhagwan who is within us?

Dadashri: It is not mine; it is Dada Bhagwan’s. I actually tell Him, “He follows the *Agna* very well, give Him your grace.”

“Dada, the weight of my worldly life is on Your head and Your *Agnas* are on my head!” You should say this.

Questioner: Please tell me whether or not I am remaining in the five *Agnas* properly!

Dadashri: You are remaining in them properly, so you are remaining in them well. It does not call for any scolding; you do not need to be scolded. You are remaining in the *Agnas* well, so that is more than enough. Now when this person says, “I am remaining in them completely!” I say, “You do not need to be scolded.”

Questioner: Yes, I know that it is not easy to remain in the *Agnas* completely!

Dadashri: Hey, is it as though it’s child’s play? Otherwise, One would become Lord Mahavir Himself. I have given these *Agnas* and they are my own,

and I constantly remain within the *Agnas*, don't I! I have given them; nevertheless, I cannot become Lord Mahavir. But he [the *mahatma*] can become Lord Mahavir. This is because the shelter is Mine, isn't it! So the One who bestows the shelter cannot come in that state himself, but others can come in that state.

Questioner: How is that so, Dada?

Dadashri: Yes. If one follows the *Agnas* completely, then he will attain a state similar to that of Lord Mahavir! He would have a state that is higher than Mine! The One who remains in 'our' five sentences [*Agnas*] can prevail as Lord Mahavir did!

Dada Has Given the Pure Vision Like Lord Mahavir

'You' have to keep Seeing what 'Chandubhai' is doing. Lord Mahavir used to do only one thing all day long, He used to constantly keep Seeing only one *pudgal* (non-Self complex). He would constantly keep Seeing where the changes were occurring within, what other vibrations were arising; He constantly kept Seeing all that within. He even kept Seeing his eyelids blinking. Now, all that Lord Mahavir was Seeing was different from what people are seeing. People see through this sense organ (*indriya*) of the eyes whereas the Lord was Seeing with the Vision beyond the sense organs (*ateendriya drashti*). Whatever part people with the sense organ of the eyes cannot see, the Lord could See all of that part.

Questioner: But Dada, this point that you have said about constantly Seeing, but actually in the real sense this has verily

become the greatest of all spiritual effort to progress as the Self (*Purusharth*). To remain as the Knower-Seer (*Gnata-Drashta*) and to keep Seeing the non-Self complex.

Dadashri: That is the ultimate *Purusharth* to progress as the Self; Lord Mahavir was doing that.

An *acharya maharaj* (Self-realized master) asked, "Lord, what all do You keep Seeing?" So, the Lord said, "'I' keep Seeing only the *pudgal* (non-Self complex)." The rest can actually be seen with these eyes; that cannot be considered as Seeing. 'I' have shown You the way of Seeing. As You are not yet properly used to Seeing the non-Self complex, that is why 'I' told You to See the Real and the relative. Externally, each and every one can be Seen as relative. If You See the Real within the relative, if You were to spend three hours Seeing them go by, then wonderful *samadhi* (a blissful state that comes about when one becomes free from mental, physical and externally induced suffering) would prevail! Let aside three hours; if You were to See them for just one hour, even then *samadhi* like that of *Punya Shrivak* would prevail.

And when you are interacting with others, when someone is cursing at you, You should not See him as someone who is cursing. 'You' should See him as the pure Soul. You should See who is cursing and You should also See who He is. These two sets of Knowledge should remain at the same time. And 'our' Knowledge of the Self makes that possible for everyone to remain so.

Questioner: 'You' have given us that Vision (*drashti*), haven't you, Dada?

Dadashri: Yes.

Questioner: All this talk would remain only in words if ‘you’ had not given us that Vision.

Dadashri: When ‘we’ give You the Knowledge of the Self, ‘we’ establish *Pragnya* within You. Then that *Pragnya* alerts You each and every moment. King Bharat had to employ servants around the clock to alert him! No matter how difficult the circumstances that unfold for You, ‘our’ *Gnan* presents itself, ‘our’ speech presents itself, ‘we’ become present, and You come into *jagruti*! ‘Our’ *Akram Gnan* is such that it keeps You aware at each and every moment. It is worth getting Your work done. Once the connection has been made, You will get an everlasting solution!

The Avyabaadh Form Does Not Hurt Anyone in the Slightest Extent

As a matter of fact, the Self that the *Gnani Purush* has Known, that Self never hurts anyone in the slightest extent. Truly speaking, the pure Soul is such that It does not hurt anyone in the slightest extent and no one can ever hurt It in the slightest extent. However, you have to keep sitting in *satsang* and understand this entire state, ‘I am *avyabaadh* (I can never be hurt nor do I ever hurt anyone). My Real form (*Swaroop*) is *avyabaadh*.’

‘My Real form is such that It can never hurt any living being even in the slightest extent, and the other person’s Real form is also such that It can never be hurt either. Similarly, the experience that the other person can never hurt Me [the Self] also happens. The other person may not have this experience, but I already have this experience, hence the doubt, ‘Would

anyone be hurt by me?’ does not remain. As long as even the slightest doubt arises that the other person is being hurt by me, do *pratikraman* for it. That doubt needs to be cleared away. And Your Real form is what it has always been; *avyabaadh*! Continue working from the ‘seat’ that the *Gnani Purush* has placed You upon!

You may have love towards everyone at home, but if abhorrence does not arise within you, then realize that the seed will not be sown again. And if abhorrence arises, then love will arise again and again for them. Then again, after attaining this *Gnan*, it is not possible for a new ‘contract’ to arise. You should understand about the new ‘contract’. If you delve deep into all these other things, then you will find that this is a very deep science!

In the Niralamb Station, One Only Sees ‘I’ in Everyone

‘I am pure Soul, I am pure Soul,’ that is the Self indeed, but actually, that is considered the window. You have just made an entry on the path of liberation. The entry has taken place on the path of liberation. Now, Your entry will become complete when You attain the *niralamb Atma* (the absolute Self).

Questioner: After becoming the pure Soul, is there a need for any other dependency (*avalamban*)?

Dadashri: No, the dependence on the [words] ‘pure Soul’ has been given to You after freeing you from all [other] dependencies. Everything is encompassed in this dependency and those other dependencies go away. Thereafter, this dependency that remains will go away automatically. This [state of] pure Soul is

a dependency on words. These words too will go away on their own and You will be able to become *niralamb*.

Questioner: So, once the ultimate and best dependency as ‘you’ mentioned has been attained, then would it be a problem if One is not able to do other activities (*kriya*)?

Dadashri: No. There is no problem if One is unable to do anything, but if One is able to do them, then do not get dragged into them with engrossment; just continue to See from within.

It is only when One lets go of so many dependencies that [the state of] the absolute Self is attained; the One that is referred to as *keval Atma*. That is where the completion of this talk [of the Self] occurs. After so many ‘stations’ pass by, then the final ‘station’, that of *niralamb*, arrives. And You are going to arrive there without fail. There is no need to be in a hurry. And if You want to be hasty, then keep on Seeing ‘I’ [the Self] in everyone, ‘I am, I am, I am...’, in the speech, mind, and *chit*.

With ‘I am, I am...’ One Begins to Progress Towards Oneness

Besides, instead of chanting, “You [God] are that...you are that (*tu hi, tu hi*),” don’t you keep saying, “I am pure Soul”? I often teach our *mahatmas*. When you are out and about travelling in a car, carry on while saying, “I am, I am (*hu hi, hu hi*).” “I am indeed that; I am indeed that.” ‘You’ are the pure Soul and all these people are also the pure Soul; You should See that as you go along. Then there is no separation of ‘I’ and ‘you’, and when there is the separation of ‘I’ and ‘you’,

it is separate there, and that is caused by the intellect that creates division.

Questioner: As *dehadhyaas* (the belief that ‘I am the body’) decreases, that much separation decreases!

Dadashri: Yes, the separation decreases. It is certainly this separation that needs to be removed, isn’t it!

What Does the Attainment of Oneness Mean?

Questioner: In the *Charan Vidhi* (prayers that increase awareness as the Self), we ask for this, ‘May I attain complete oneness.’ So what does oneness (*abhedta*) mean?

Dadashri: Oneness means to become engrossed (*tanmayakaar*). We become one with God. Right now, it is separate; how much separation do the pure Soul and You have? At present, You have become the pure Soul at the conviction level (*pratiti*). The faith has been established in its entirety that, ‘I am pure Soul.’ You have assurance of this. You have attained some experience (*anubhav*) of that, but You have not become that form [complete as the absolute Self]. So You are telling the Lord within, “Make me become that complete form.” That is oneness.

Questioner: Meaning, there is no separation whatsoever.

Dadashri: There is still separation. ‘I’ still have to make you become the pure Soul. Afterwards ‘I’ do not have to do so; afterwards, You have to become one (*abhed*) [with the Self].

Questioner: It is the ego that becomes one with the pure Soul, isn’t it?

Dadashri: No, not the ego. This *Pragnya*, which has separated [from the Self] for the purpose of settling worldly interaction, it is this *Pragnya* that becomes one [with the Self], meaning that, the work is complete.

Questioner: Who becomes one with whom?

Dadashri: *Pragnya* and the pure Soul [the original Self]. These two which are separate, they become one. Right now, the I-ness (*hupanu*) is prevailing in *Pragnya*. That in which we are currently prevailing is *Pragnya*. We no longer prevail in the ego ['I am Chandubhai']. So, when 'I' (*hu*) was prevailing in 'Chandubhai', then it is considered as being in the ego. Now, the 'I' is prevailing as *Pragnya*, meaning it is not the pure Soul [the original Self], therefore it is what is being called the interim state of the Self.

'Our' *Pragnya*, for the most part is almost like it has become still in the Self. Therefore, 'we' do not have to say 'pure Soul' nor do 'we' have to think about it. And in that form, it seems almost like oneness (*abhedta*). It is a little short, by four degrees. Whereas You have yet to become *abhed* [one with the Self]. Gradually, as these files are slowly being cleared, one gradually begins to become *abhed*. The moment the files are completely cleared, one becomes *abhed*. All this is just a problem of the files. But right now, You [the awakened Self] are in the form of *Pragnya*, and *Pragnya* is a certain part of God [the absolute Self]. When the work is completed, then *Pragnya* will become one with the Self once again. God and the [absolute] Self are indeed one. When the self becomes free from worldly life and prevails only in one's own form

[as the Self], then it is called the absolute Self. To dwell constantly in the form as the Self, that indeed is the absolute Self. And when there is dwelling in the form as the Self as well as dwelling in the form as the non-Self, it is called *antaratma* (interim state of the Self); that verily is *Pragnya*!

When the Wrong Belief Leaves, You Become One with God

Questioner: If the pure Soul Itself is God, It is within us, then It cannot be somewhere far away, can It?

Dadashri: Yes. That is it, the One inside you is indeed God, there is no other God in this world.

Questioner: Then one would not have separation with that God, would he?

Dadashri: But currently, you have separation. Only if you become one [with God] will you come together with God. But you want to be 'Chandubhai' and you want to be some woman's husband, you want to be a boy's father, you want to be someone's maternal uncle, you want to be someone's paternal uncle. So then you will never come together with God, will you! If you become God's, then He will become one with You. 'You' have become the pure Soul, You have become God's, so You will become one [with God]. You are the one who has created this division; God has not created the division. When you say, "I am this woman's husband," God says, "Go, be a husband." In this way, you have created a division with God.

You are right in asking, "Why has this division come about?" The point is valid, isn't it! The division is such that God is indeed within you, but why don't

you feel that oneness? One has never really bothered about God, has he! One has only been concerned about, 'This is my wife and this is my son, and this is my brother, this is my maternal uncle.' That is all he cares about. He does not care about God. Oh, no one cares about God. Even devotees do not care about God. Devotees are continually lost in their cymbals and all that, in a state of euphoria. No one at all cares about God. God actually tells me daily, "No one cares about me." Some are absorbed in their tea, some are absorbed in cannabis, some are absorbed in some other thing, some are absorbed in whisky, some are absorbed in their wife, then there are those who are absorbed in money; that is all, the entire world is wallowing in some form of absorption!

Prayer to the Pure Soul

Do you like the God within? He resides within. What is His name? He is the God within (*antaryami Bhagwan*). You should pray to Him, "Oh Lord within, give me mental strength," then He will give [you] the strength. "And give me faith as well," then He will give [you] that. Now you are

to pray to the God within. Do not seek out God externally; seek out the God within.

"Oh Lord within! You reside within all living beings, in the same way, You also reside within me. My real form is the same as Yours. My real form is the pure Soul. Oh pure Soul, with utmost devotion and oneness, I offer my salutations to You. I confess to You all the mistakes [recall them internally] that I have committed in my ignorant state. I am sincerely and deeply repentant for these mistakes and ask for forgiveness. Oh Lord, please forgive me, forgive me, forgive me, and grant me the energy to never repeat such mistakes!

Oh pure Soul, please bless me with such grace that this feeling of separation from You terminates and that I attain oneness with You. May I remain merged in You and remain as one with You."

Now, when You become one with God, then there is oneness. And all of this Science is there to bring about that oneness. The entire world is searching for God and they are searching for Him to become one [with Him].

~ Jai Sat Chit Anand

Pujya Deepakbhai's Satsang & Gnan Vidhi Programs at Adalaj Trimandir

5-7 March (Fri-Sun), Special program on the occasion of **50 years of Pujyashree's Gnan**

19 March (Fri), **Pujya Niruma's 15th Punyatithi** - 7 to 10 am - Prayers - Spe. C.D. - Kirtan Bhakti, 8-30 to 10-30 pm Special Bhakti program

20 March (Sat), 6 to 8-30 pm **Satsang & 21 Mar.** (Sun), 5 to 8-30 pm - **Gnan Vidhi**

- More information will be given on Akonnect.

- All Programs except Gnan Vidhi will be online. All Mahatmas are advised to see all programs online and not to come to Adalaj personally. Mumukshus who wants to take Gnan Vidhi are advised to come in person.

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Applied Awareness as the Pure Soul Is Helpful in All Worldly Interactions

Now that I have given You this Gnan, You have become the pure Soul. Therefore, this mind, speech, and body of 'Chandubhai' and all the illusion (maya) associated with that name, these are all subject to vyavasthit. Vyavasthit will give the inspiration from within. Therefore, You have to remain in 'I am pure Soul' only and just keep Seeing whatever is happening to 'Chandubhai' and whatever 'Chandubhai' is doing. If just this much is achieved, then You will have become absolute (purna). Each entity keeps doing its own work; 'Chandubhai' does 'Chandubhai's' work. Now, if there is the applied awareness as the pure Soul, then it will help everywhere. It will help everywhere; in the process of eating and drinking, and in the business. This is because the pratishtit atma (the self with the wrong beliefs) does not do anything else in this, it simply keeps interfering in this.

- Dadashri

