

Dadavani

July 2021



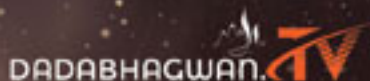
Light in the form of Knowledge

The Light of Knowledge means that the darkness of infinite lifetimes has been lifted.
So the experiential awareness has set in, as to what all of this is!
The Light of Knowledge of all the Gnanis is the same.
As the veils of ignorance decrease, the Light of Knowledge keeps increasing.

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A Gnani Purush Like This Is Indeed My Pure Soul

EDITORIAL

In the current era of the time cycle, for the living beings who are entangled in temporary pleasures and pain, who are roasting like sweet potatoes in a charcoal pit, the path to attain eternal bliss and final liberation has been pointed out by the *Gnani Purush* Shri Ambalal Muljibhai Patel [Dadashri], who was from the town of Bhadran, and in His sacred bodily form, Dada Bhagwan manifested naturally in the complete state, in June 1958 on Surat Station. In the span of just one hour, He attained the unprecedented Knowledge of the Self and all the deep secrets of the world were revealed! As soon as the *Gnan* (Knowledge of the Self) manifested, He saw the universe. How does this world run? Who is God? Who runs this world? Who am I? On what basis does all this come together? From the point the *Gnan* manifested, the body was separate and He as the Self was separate; that state constantly prevailed for Him, and He was also able to make us experience the Self in the *Gnan Vidhi* (Scientific experiment to impart Self-realization).

In the current edition, while giving specific explanations on the experience of the pure Soul, Dadashri says, “In the *Gnan Vidhi*, the conviction of the state of the pure Soul sets in, and then going forward, the established awareness (*laksh*) sets in, and so the conviction does not get disrupted. Then, as it gradually comes into experience, One is able to See One’s own Real form (*Swaroop*). Now, who can make us attain this experience? It is the *Gnani Purush*, who constantly prevails in the state of the pure Soul, who has nothing at all left to Know. So, if ever one meets such a *Gnani Purush*, then one should get the work done for one’s own Self.

Details have been given on the Knowledge of the Self and the form of the Self in the scriptures, however, they have been given at a very subtle level, so it is extremely difficult to reach the actual depth in this era of the time cycle. To attain the actual understanding, the experienced *Gnani Purush* is needed. Lord Krishna has said, “The *Gnani Purush* is indeed my Soul.” Shrimad Rajchandra has also said, “The *Gnani Purush* is the absolute Self with a physical body.”

For the established awareness (*laksh*) of the pure Soul to set in is a very big deal, it is extremely difficult. *Laksh* means *jagruti* (awakened awareness) and *jagruti* is not the final *Gnan*. The final *Gnan* is the natural state (*Swabhaav*) of absolute Knowledge of the Self. And it is possible to experience this through the grace of the *Gnani*. To Know the Self, one must go to the *Gnani Purush*, because liberation lies only at His feet. The *Gnani* is indeed one’s own pure Soul, He is one’s own Soul. Devotion towards the *Gnani* is the equivalent of devotion towards the pure Soul, and that itself is devotion towards the absolute Self. If one meets the *Gnani* and attains His grace, then liberation is attained effortlessly. That is why Dadashri tells *mahatmas* (those who have received Self-realization through *Gnan Vidhi*), “Even if you follow ‘our’ *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*) and keep worshipping Dada, Your work will be accomplished.”

~ Jai Sat Chit Anand

A Gnani Purush Like This Is Indeed My Pure Soul

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.

Dada's State at the Time of Attaining Gnan at Surat Station

Questioner: You said that you attained *Gnan* (Knowledge of the Self) in 1958 at Surat Station. What was your inner state prior to that?

Dadashri: Alas! It was an egotistic, crazy state; a state of karmic bondage. I have seen that state of bondage. I not only have the experienced awareness (*khyaal*) that the state of bondage is like this, but I also Know the experience of this liberated state.

Questioner: How did you attain that *Gnan*?

Dadashri: Actually all the scientific circumstantial evidences, all the circumstances came together. When the circumstances come together, it happens. That happens to only a rare person, otherwise, it does not; this phenomenon would not happen. I had no idea that something like this would happen.

Questioner: Will you please tell us a little more about your state at the time of enlightenment?

Dadashri: The [external] state was the very same. There is no method or anything like that in this. And oh...The veils of ignorance break within, the veils within clear away completely. And when you are a little confused, does the insight (*sooj*) arise from within or does it not? It is verily due to those veils breaking that the insight arises. In the same way, as the veils of ignorance lift away, the answers to thoughts such as, 'Who runs this world? How does it run? Who I am? Who this is?' are all revealed. Of that, 'I' am expressing however much that can be spoken. The rest is to be experienced, which will happen when You See it for Yourself. For the rest, it is beyond words, there are no words to describe it. So for the time being, if You Know 'Who am I?' then everything indeed has been achieved; it has become complete.

Questioner: Who acquired that experience, the *puḍgal* (the non-Self complex) or the pure Soul?

Dadashri: That experience was nothing but one in which the self realized Itself. The one who used to believe that he was the relative self, he realized his own Self that, 'I am this and not that.' So, the separation occurred!

It manifested in just one day! Yesterday, I was A. M. Patel, and today, I became the pure Soul, exclusively through the Vision (*drashti*). A change in vision from 'I am this body' to 'I am pure Soul' (*drashtipher*) took place over there!

Questioner: How did this *drashti* become tenacious for You within an hour?

Dadashri: What cannot happen through grace? What cannot happen when the Lord's grace is bestowed?

Questioner: For us, the grace of Dada Bhagwan, who has manifested within You, is bestowed. What kind of grace is bestowed upon You?

Dadashri: How would I know what kind is bestowed upon Me? Someone turned me around! The Science of Absolutism (*Vitaraag Vignan*) is such that it cannot be understood by anyone. Even its manifestation within me has not been through any effort on my part. It has happened, but naturally.

The Gnanis Have Experienced the Eternal Light of Knowledge

Questioner: The *Gnan* that you give, does it become like the *Gnan* of the *Tirthankar* Lords?

Dadashri: The *Gnan* for all the *Tirthankar* Lords is of one kind only. There is no difference in it. The language may be different, but the Knowledge is of only one kind. Even now, it is the same Knowledge, but the language is different. Since time immemorial, there is a difference in the light (*prakash*) of the *pudgal* and the Light of Knowledge (*Gnan*

prakash). The Light of Knowledge of all the *Gnanis* is the same, whereas this light of the *pudgal* [physical light] is the same kind for all types of physical lights. Both the lights [light of Knowledge and light of *pudgal*] are different in nature.

The Knowledge is the same, from the beginning to the final state, only the Light keeps increasing. As the veils of ignorance decrease, the Light keeps increasing. When One becomes free of the veils of ignorance, then there is just one Light!

Questioner: There is only one Light, but the methods are different. There is the method of the *vitaraag* (absolutely detached) Lords and there is this method, meaning that of the Light, the method to attain the original Light?

Dadashri: The original Light is the very same; no one can change that at all. There is not going to be any change in the Light for the infinite *chovisi* (set of twenty-four *Tirthankar* Lords who are born in certain eras of each half-cycle of time) that are yet to come, is there!

Questioner: What do you mean by that?

Dadashri: There is no change in the Light that is referred to as *Vignan* (Science; absolute Knowledge), is there!

Gnan means the Self and *Vignan* means the absolute Self. This is, in fact, Science! The Science of the Self and the absolute Self means *siddhant* (incontrovertible principle that accomplishes the ultimate goal)! There is not even a fraction of change in that and

it takes one all the way across [worldly life to final liberation]. After coming into the *Gnanghan Atma* (the interim state of the Self, with the conviction, awareness, and experience of 'I am pure Soul'), after attaining the permanent state, the *Vignanghan* (the solid entity of Science that is dense and unbroken, without porosity) should be Known.

The Gnani Reveals the Science Upon Seeing It

This is all entirely *Vignan*! I do not have to memorize all this *Vignan*. I can See all this *Vignan*! I speak quickly based on what I See. When you ask, I give you an answer based on what I See. It takes time to look up what's printed in books, whereas it takes no time at all to See this. The property of Light arises in this, later a more intense Light (*gaadh prakash*) arises, then later on, an unfaltering Light (*avgaadh prakash*) arises. Unfaltering Light is the ultimate Light. The property of Light arises; upon attaining *Gnan*, the property of Light arises first.

Questioner: Can that Light actually be experienced?

Dadashri: I am indeed speaking from experience. Experience of the Light means that I indeed speak while Seeing in that Light. I can See Yours too. It cannot be Seen through these eyes; it can be seen through the divine eyes (*divya chakshu*).

The Darkness of Infinite Lives Has Been Lifted

Questioner: They say that when *Gnan* is attained, Light has emerged.

Dadashri: Light means that the darkness of infinite lifetimes is lifted. The darkness of what? It is not this darkness. There is no darkness in the case of the former, whereas this is darkness. The darkness of ignorance of the Self is lifted, so the experiential awareness (*bhaan*) arises as to what is all this.

Questioner: So does that mean that the understanding (*samaj*) has been attained?

Dadashri: Yes, the understanding, Light means understanding.

Questioner: But don't you say that *Gnan* does not mean understanding, *Gnan* means Light.

Dadashri: Yes... but it is considered understanding. So you have to understand it this way. When it comes into the understanding, then it will convert into *Gnan*, won't it! Understanding is faith (*shraddha*); understanding is Vision (*darshan*). When it comes into understanding, it converts into *Gnan* and *Gnan* means Light.

The Light is the very same, but in certain aspects, it is referred to as understanding, and in other aspects, it is referred to as Knowing. Otherwise, [this] Light is not like any other light. And everyone thinks of it as the light from a lamp, but it is not like that.

The Unique Light of Knowledge Is Beyond the Senses

This is Light in the form of *Gnan*. Light means everything can be seen while sitting down and this *Gnan* is indeed Light.

And that Light is Itself the Self. 'Gnan' is Itself the Self, the Self is nothing else, It is only absolute Knowledge (*Keval Gnan*)! *Keval* means there is no adulteration of any kind, that is how the *Gnan* is. That is referred to as Light, that is referred to as the Self.

Questioner: Can we compare that Light with anything?

Dadashri: No, no, no, It certainly cannot be compared with anything. Can there be any comparison with the eternal element that is one of a kind? There is no other thing in this world like this eternal element that is one of a kind.

Questioner: So then can that Light not be attained through the help of any of the senses?

Dadashri: That Light neither helps the senses nor is It attained from the senses.

Questioner: Is It beyond the senses?

Dadashri: It is the Self, It is beyond the senses and beyond everything.

What Cannot Be Seen With the Sun Can Be Seen With the Light of Gnan

Questioner: If it is dark and we light a matchstick, then in that light, we can see a piece of paper that is lying here. Similarly, what can we see when the Light of the Self emerges? What is it like?

Dadashri: Everything that is not visible in the world can be Seen. That which cannot be Seen with [physical] light, that which cannot be Seen with the largest sun, that can be Seen.

Questioner: Everything that we see in our dreams, in what light do we see that? Is that considered the Light of the Self?

Dadashri: No, that is all indeed this interference. Everything that is seen in dreams is all interference from here. Nothing can be Seen of that other [Light]. It cannot be Seen in dreams or in the alert state. It can be Seen in *Gnan*; it cannot be Seen even in the intellect. All of this can be seen in the intellect. Whereas this refers to what can be Seen in the *Gnan* of the *Gnani* (the Self-realized One). As You gain more experience, You will be able to See it.

Gnan Continues to Increase Until the Distinct Experience of the Self Arises

Questioner: After the *Gnan* manifested in you, did the Light of Knowledge remain the same or did it continue to increase?

Dadashri: For 'us', it is actually experiential Knowledge (*anubhav Gnan*). There cannot be two kinds of Light in that; there is constantly only one kind of Light that remains. 'We' have the clear and distinct experience (*spashta anubhav*) of the Self. As long as the clear and distinct experience of the Self does not happen, the *Gnan* continues to increase; however, when the clear and distinct experience happens, that *Gnan* will become complete.

The *Gnani Purush* is the Self with experience, and He is in experience completely.

Questioner: Ultimately, not a single

parmanu (smallest, most indivisible and indestructible particle of inanimate matter) of that which causes intents to arise (*bhaavak*) remains, does it? Does the *Gnani* have these intent-producing aspects?

Dadashri: In our state, not even a *parmanu* of that which causes intents to arise remains. If You come into the state ‘we’ are in, then even You will not have any *bhaavak*. Then there will not be anyone who protests within. If You come into the clear and distinct experience of the pure Soul, then that which causes intents to arise will not remain. This Science simply needs to be understood. This *Gnan* Itself procures results on Its own. It is only if this subtle fact is understood that *moksha* (liberation) will be attained.

The Light of Knowledge Does Not Have Moorchha

Questioner: The pure Soul is in the form of Knowledge (*Gnan swaroop*) and in the form of illumination (*prakash swaroop*), is it not?

Dadashri: It is not that kind of Light (*prakash*).

Questioner: No. It is a different kind of Light, but the pure Self (*shuddha Chetan*) in the form of Light...

Dadashri: This is actually *par-prakash* (light of the non-Self), it is not Light like this. ‘Light’ means that it does not allow any *moorchha* (gross unawareness arising from illusory attachment) to arise in anything. One may see all the things of the world, but this Light is such that it does not allow any *moorchha* to arise.

When you go to the Fort [place in Mumbai where enticing things are sold] and see all the things there, then does *moorchha* arise for some of the things?

Questioner: It happens.

Dadashri: But this Light does not let that *moorchha* arise. You will not feel like buying anything even though you have the money.

Questioner: I feel like looking at everything.

Dadashri: There is nothing wrong with Seeing. ‘Seeing’ is verily the function of the Self, but *moorchha* does not arise in it. One can See because of this Light, yet *moorchha* does not arise. And if one sees in the absence of this Light, then *moorchha* arises immediately for him. Upon seeing a sari, as soon as she gets home, she keeps remembering it, ‘How beautiful that sari was!’ She is completely lost in that sari.

This Dada has all the material things. He has this and that, he has a business, he has a business in his name, and he has checks in his name. Dada has not renounced anything at all. Yet, he has no *moorchha* at all, that is why everything is renounced for him. Whereas an ascetic states, “My birthplace is in this village”; he should not say that. Despite having renounced worldly life, he still carries it all inside and so that *moorchha* has not gone away. Whereas whatever ‘we’ say, there is nothing to renounce in it. What does not need to be renounced? Things are not to be renounced, *moorchha* is to be renounced. What is *moorchha*? It is *mohaniya* karma

(karma that induces illusory attachment). People have renounced many things; however, all those things still stand. This is because the *moorchha* for the material things has not left. After attaining the Self, You no longer have *moorchha*. This is because You have become the pure Soul. As You have become the pure Soul, all the *moorchha* is gone. Your *mohaniya* karma has become completely destroyed; otherwise, the established awareness (*laksh*) of the pure Soul would not set in. As long as there is even a drop of *mohaniya* karma, the established awareness of the pure Soul does not set in.

And after attaining this *Gnan*, as One has attained the Light, *moorchha* does not arise. *Moorchha* has decreased, has it not?

Questioner: I may see something, but I no longer have the desire for it.

Dadashri: Yes, so *moorchha* does not arise. This Light prevents *moorchha* from arising. One Sees all the things that tend to cause attachment and abhorrence; one looks at it this way, that way, and in every which way he can, but *moorchha* does not arise. The Self remains in Its place and that [thing] remains in its place. In the other situation, when *moorchha* arises, the entire self becomes engulfed in it.

If I am Pure Soul, Then There Is No Attachment or Abhorrence

Questioner: If we do not maintain attachment in worldly life, then we feel inner burning, and if we maintain attachment, then it prevents us from attaining *moksha*.

Dadashri: It's like this; who are You truly now? Really speaking, are You Chandubhai or are You the pure Soul?

Questioner: The pure Soul.

Dadashri: Then for You, no attachment and abhorrence remains at all. If 'I am pure Soul,' then there is no attachment and abhorrence, and if you really are Chandubhai, then you have attachment and abhorrence.

Suppose you are getting angry with someone, and I ask you just this much, "Are you Chandubhai or are you the pure Soul?" Then you would say, "I am the pure Soul," so then there is nothing left for me to say to You. When you are getting angry, I Know that whatever karmic stock has been filled is coming out. We do not have the right to prevent it [from coming out]. However, You should definitely tell Chandubhai, 'This should not be so.' There is no harm in telling Chandubhai, because he is your neighbor, file number one!

Besides, a line of demarcation is in place; this part is Yours and this part is his [file one's]. Say there is a house. Both the wife and the husband divide the property agreeably. After it has been divided, they immediately understand, 'This is not mine'. Similarly, after dividing what is Yours and what is his, how can there be any interference in that?

In the World, There Is Only the Pure Soul and Circumstances

There is only the Self and circumstances, and in that, the circumstances

are infinite. The circumstances cloud and color the Self. Let me explain how. Suppose there is a diamond, it reflects white light; in the presence of light, it reflects white rays. Now, if a red cloth is placed underneath it, then the entire diamond would appear red, and if a green cloth is placed underneath it, then the diamond would appear green, and the light that reflects from it would be green too. The Self is just like that; it becomes like the circumstances that come before it. If anger arises, then it gets heated up. In reality, the pure Soul has never become spoilt. When oil and water are mixed, no matter how much they are stirred, the oil and water never become one; similarly, the Self has never become spoilt. In infinite lifetimes, the Self has never been cut, It has never been crushed; whether It has taken the form of a snake or a cat, whatever life-form It has entered in, but the Self has not been spoilt by even a fraction; only the physical form has changed!

I am the Eternal Pure Soul

Worldly life perpetuates because of [the opinion,] ‘These circumstances are good and those are bad.’ However, if one says, “All these circumstances entail suffering,” then he has begun his journey towards *moksha*! This verily is the Science of the *vitaraag* (absolutely detached) Lords. What a great scientist Lord Mahavir was! The *vitaraag* Lords knew that the world has come about simply because of circumstances! People turned them into agreeable and disagreeable circumstances and maintained attachment and abhorrence towards them, whereas the

Lord made them both disagreeable, and became liberated!

[Lord Mahavir had stated,]

‘*Ego me shasho appa, naan danshan sanjjuo.*’

I am the eternal Self, I am the eternal pure Soul with Knowledge and Vision, I am permanent, I am nothing but the Self (*Sat*).

‘*Shesha me bahirabhaava, savve sanjog lakhkhana.*’

Everything else that remains is an intent of the non-Self (*bahirbhaav*). What are the characteristics of those intents? They appear as circumstances. What are these intents of the non-Self? To appear as a circumstance means a negative thought is a circumstance, thoughts that arise of getting married are circumstances, thoughts that arise of becoming a widow or widower are circumstances. Those are all considered intents of the non-Self, and they appear as circumstances. The characteristics of all of them are that they are in the form of circumstances. That which is going to dissipate, all of those are circumstances. They were invited by mistake [because of the wrong belief of ‘I am Chandubhai and I am the doer’ in the past life], so they have come.

‘*Sanjog moola jeevena, patta dukham parampara,
Tamha sanjog sambandham, savvam teeveehen vosariyaami.*’

All those circumstances lie at the root of the cycles of suffering of living beings. ‘I am surrendering all these

circumstances to Dada Bhagwan, the *vitaraag* Lord,' meaning I am surrendering them; this means that You are no longer the owner of them. How many circumstances are there? There are infinite. Of these infinite circumstances, when will You let go of each and every one? Instead, if You surrender all the circumstances to Dada, then You are free!

The Self has infinite energy. It has so much [energy] that It can take up infinite circumstances within an hour and It can eliminate infinite circumstances within an hour! But who has the right to eliminate them? Only the *Gnani Purush*!

Feeding and Eliminating, Influx and Outflow, and the Pure Soul

There are just two things in this world: the pure Soul and circumstances. Whatever is encountered externally is a circumstance; the breeze that feels cool, even the thoughts that arise are circumstances. However, through the intellect, it is perceived that, 'This is good and that is bad,' and because of that, one continues to engage in attachment and abhorrence. The *Gnan* conveys that both the circumstances are indeed equal. 'You' are indeed free from the circumstances, so then why are You interfering?

And in fact, 'we' say it clearly, don't we? That there is the pure Soul and *puran* (influx) and *galan* (outflow). Credit and debit, credit and debit. There is nothing else that is going on whatsoever. Does anyone's money that is deposited in the bank remain stagnant? It will come and go. A person keeps two types of accounts,

that of *puran* and *galan*. To withdraw [money from the bank] is *galan*, and to deposit is *puran*.

Whatever you had filled in the past life, whatever you had credited, that is continuously being debited in this life. Moreover, if currently the crediting is going on anew, then it will be useful in the next life. Then it's like the money deposited in the bank, you can spend that for the rest of your life. Whatever is filled will come out.

What is profit and loss? It is [subject to] *puran-galan*. The Self is a permanent thing, and all these things are subject to *puran-galan*. When *puran* occurs, one will have attachment, saying, "It's increased, it's increased." And when *galan* occurs, he will have abhorrence, saying, "It's gone," and thus, he binds worldly life. In fact, One is the absolute Self (*Parmatma*), but in this worldly life which is subject to *puran-galan*, he suffers a beating due to a lack of understanding.

So, have you understood this in brief, in short? "Come to the short," otherwise, this is something that has no end to it. There are five things in this world. There are three in this body; *puran*, *galan* and the pure Soul. And there are only two things on the outside; *bhojanalay* and *shaochalay*. *Bhojanalay* is something that is worth enjoying and *shaochalay* is something that is worth letting go of.

Bhojanalay and *shaochalay*, *puran* and *galan*, and the pure Soul; the *Gnani* does not See anything else in this world besides these. *Bhojanalay* are things to be enjoyed and consumed, and *shaochalay* is

what is let go of upon consuming them. What remains is *puran* and *galan* and the pure Soul.

So the entire world is encompassed in this much, in these five words. Moreover, all of this can even be encompassed in just these two words, the pure Soul and circumstances; there are just these two. When the people of the world do not even understand concepts that are subtle (*guhya*), how can they understand concepts that are even subtler (*guhyyatar*)? Then, what is there to say about ‘our’ discussions, they are in fact at the subtlest (*guhyyatam*) level.

With whatever intent you do the filling (*puran*), that is the intent with which the emptying (*galan*) will happen. What happens is that when a person speaks, all the *parmanu* that get drawn in at that time become like that [charged based on the intent with which the person spoke]. So, the time when those *parmanu* got drawn in is referred to as ‘*pud*’, and thereafter, when those *parmanu* undergo *galan* after giving off the effect, that is referred to as ‘*gal*’. They enter within and then they undergo *galan* after giving off the effect. *Puran* happens at the time of binding of the karma, and *galan* happens as the time of discharging of the karma. So that is what is referred to as *pudgal*. At the time they undergo *galan*, it is called *nirjara*, and at the time they undergo *puran*, it is called *bandh*.

Say you bring a wicked person here; he is currently undergoing *puran* (filling in; charging) of wickedness. Even if you put him in an ‘ocean’ of virtuousness, he

will still keep undergoing the *puran* of wickedness whilst the *galan* (emptying out; discharging) of virtuousness keeps taking place. But for the one who is undergoing the *galan* of wickedness, ‘we’ can make him virtuous. Whatever stock was filled in is indeed what is undergoing *galan*. Even though this neem tree is being watered with sweet water, yet there is bitterness in each and every leaf. If you cut it with an axe, the axe will smell bitter. Just look at how much bitterness there is even in a small neem tree! Just look at this craftsmanship of the *pudgal*! No matter what efforts you make, even if you water it with sweet water, its bitterness will continue to increase. There is not a single thing in this world that does not undergo *puran-galan*. Its very nature is *puran-galan*. It is but natural.

Upon Subtracting Out the Influx and Outflow, the Pure Soul Is Found

Questioner: [You are the first to have] Given the explanation regarding the *pudgal*, the filling and emptying (*puran-galan*) process. This explanation that you have given, I don’t think that anyone after Lord Mahavir has understood this matter.

Dadashri: No, but how would people understand this besides the *Gnani*? People are not capable of this at all, are they! People simply keep saying [the word] *pudgal*. What is *pudgal*? They respond, “The body. So, another name for the body is *pudgal*.” I spent an extensive amount of time over the course of twenty years to discover this, the *pudgal* and all these other words, and how God can be found.

This word *pudgal* is a ground-breaking discovery. So, if you only understand this filling and emptying (*puran-galan*), it is more than enough. This is filling and emptying and You are the pure Soul. So, if You See that which is filling and emptying on its own, and subtract all of that out, then You are indeed the pure Soul. Now, people certainly do not have this much understanding. So they need to come to the *Gnani*. By teaching them this, by talking about such things, they understand, ‘What you are saying is correct,’ but then they find it difficult to put it into practice, don’t they!

By Continuously Seeing It, the Pudgal Parmanu Will Become Pure

‘You’ consider Yourself as the pure Soul, but this external worldly part that we call *pudgal* says, “But what about me? Now, You have become the pure Soul, but You will not become free; as long as a settlement does not come about for me once and for all, until then You will not be able to attain freedom.” What it is saying is, “As long as You do not enable me to regain my original state, I am not going to set You free. This is because You are indeed the one who ruined my original state, so now You place me back into my original state!”

Questioner: But it is actually telling ‘us’ that this skin, this blood, these bones and flesh that are within; that which is comprised of the five elements of air, water, light, earth, and space (*panchbhoot*), what does that have to do with ‘us’? What is the need for it?

Dadashri: No, no, no. Chandubhai

is alive. You are the pure Soul and Chandubhai is alive. He is not a physical body of blood, flesh, pus and all that; he is alive. ‘You’ will actually have to bring a settlement to him once and for all!

Questioner: We do not spoil anything for anyone; everything happens as per *vyavasthit*.

Dadashri: No, that is not acceptable. What the *pudgal parmanu* are saying is, “‘You’ have spoiled us; You have made us unnatural (*vikrut*) like this. From the natural and pure *pudgal* that we used to be, You made us impure and unnatural.” They [*pudgal parmanu*] became unnatural only when you did the intent [of ‘I am Chandubhai’]!

Questioner: But Dada, what does it matter to the *pudgal*, to the inanimate matter (*jada*), whether it is natural (*swakruti*) or unnatural (*vikruti*)?

Dadashri: There is an energized self (power *Chetan*) within, isn’t there! ‘You’ are separate and this *pudgal*, the one energized with the intent of the Self (*chetan bhaav*) is separate. In the *pudgal*, there is an energized self, not the real Self.

Questioner: Who defiled the *pudgal*?

Dadashri: The intent that you made; that itself is the *bhaavkarma* (cause karma; subtle charge karma). That gave rise to the *pudgal* (non-Self complex). Had the subtle charge karma not happened, then this *pudgal* would not have arisen. The *pudgal parmanu* have nothing to do with it; the poor things are *vitaraag* indeed. The moment you do the intent, the *pudgal parmanu* immediately transform. So the

parmanu that have become impure need to be purified through purity, nothing else.

So, however much the discharge remains pending, that many impure *parmanu* remain; and that too, as You See them [as separate], they will leave after becoming pure.

The Gnani Prevails in the 'Home Department'

'Our' Penance is such that it does not let 'us' stay in worldly life even for a moment. 'Penance' means 'I' never go from the 'home department' [the Self] to the 'foreign' [the non-Self]. 'It' calls out from within even before 'I' try to enter the foreign in the slightest. So, 'our' Penance remains at the junction between 'the home' and 'foreign'. So, *par-parinati* (to believe 'I am doing' in what are results of the non-Self) and *swa-parinati* (the natural state of the Self), have you heard those words? That is why *parparinati* does not arise for 'us' even for a second.

The Lord has said there are four pillars of *moksha*: *Gnan* (Knowledge of the Self), *Darshan* (Vision as the Self), *Charitra* (Conduct), and *Tapa* (Penance). It is not possible for a human being to see these four through the five senses. The Penance which no one can see, yet there is Penance, takes One to *moksha*. The penance that is visible takes one to any of the four life-forms (*chaturgati*).

Questioner: I did not understand that, Dada. Please explain that again, in a little detail. Please unfold the secret of that a little.

Dadashri: For the One who has

these four pillars, Knowledge, Vision, Conduct, and Penance, nothing of His can be seen externally. The Knowledge cannot be seen, Vision cannot be seen, Conduct cannot be seen, and even Penance cannot be seen. They cannot be seen through the five senses; they can be understood by becoming familiar with them. This is because this is all internal. Whereas external *gnan* (knowledge), *darshan* (vision), *charitra* (conduct) and *tapa* (penance) are the cause of worldly life.

The Gnani's Penance Is at the Junction of the Self and the Non-Self

'We' are continuously in Penance for twenty-four hours, but 'our' Penance is invisible internal Penance (*adeethh Tapa*). One binds merit karma for the penance that is visible. The penance that other people can see binds merit karma. One attains *moksha* through the Penance that is not visible. So, there is invisible internal Penance.

Questioner: What is invisible internal Penance like?

Dadashri: It is such that no one can see it. 'Our' Penance is at the junction of the Self and the non-Self. It is at the junction where it does not allow them to become one, it does not allow one to become *tanmayakar* (to become one with the body and mind). So how can people see that inner Penance outside? Outside, everything will be as per the unfolding of karma, but internal Penance is referred to as *adeethh Tapa*. That does not allow One to go from the 'home department' [the Self] to the 'foreign' [the non-Self]. It keeps One 'superfluous' [superficial]

in the 'foreign'. Whatever unfolding of karma is there in the 'foreign', it keeps one dependent on the unfolding karma. 'One' does not interfere in that. Do you see any of 'my' Penance?

'We' are always in Penance. 'We' are not outside of Penance even for a *samay* (the smallest division of time). Now does Penance mean You have to get heated up in it? My Penance is a different Penance. Mine does not enter the 'foreign' at all. The *upayog* (applied awareness as the Self) does not go in the 'foreign' at all, the *upayog* remains only in the 'home'. My Penance is of that state.

The Pure Soul Knows the One Who Remains Restless or Poised

Questioner: Even though One is able to See and Know that one remains restless (*aswastha*) in this situation, he is not able to remain poised. Does this mean there is a denser veil of the intellect?

Dadashri: What happens there is that the Seer is the Self that Dada has given. The pure Soul Itself is this Seer. If You remain in that form [as the Self], then there is no problem. Otherwise, there is no end to the cycle of restlessness and calmness.

Questioner: What is the key for that?

Dadashri: The key is this: Whether there is restlessness or calmness, the Knower of both [states] is the pure Soul. As restlessness occurs, it means one [the developing I; *pote*] is sticking his hand in the 'foreign'. Whether he becomes restless or poised, 'our' business is to Know. These

are all temporary states (*avastha*) of the non-Self complex and the Knower of the temporary states of the non-Self complex is called the pure Soul. *Paudgalik* means that which has been filled (*puran*; influx, charged) and is emptying (*galan*; outflux, discharging)! The restlessness arises in you only if it had been filled [previously]; only then can it arise now. So, it arises now and gets emptied out.

One is bound to be burnt if he sticks his hand into the 'foreign'. 'We' do not stick 'our' hand in the 'foreign' at all. This is because the fruit (effect) that is meant to be received will definitely be received. Moreover, because he stuck his hand in it, he receives double the fruit. Meaning, he incurs two losses. Just one loss should be incurred. 'You' should continue to Know that Chandubhai is restless. The restlessness will come to an end after a quarter of an hour. 'You' will not incur two losses if You continue to See.

Questioner: The longer a situation lasts, does it mean that one has that many more veils of ignorance?

Dadashri: Yes, however many the veils, that much longer the situation lasts. However, if You, as the pure Soul, keep Seeing, then no matter how many veils exist, they will dissipate quickly, in an instant. The situation will be resolved. And if you stick your hand in it, then it gives rise to problems unnecessarily.

Leave the Foreign and Enter the Strong Room of the Pure Soul

Now there is bliss no matter where you sleep. There will be bliss even if

you have to sleep on the terrace on a cold night. If You enter the 'cave' of the pure Soul within, in your own way, then the cold will go away, whereas a wealthy businessman will feel cold even in his bungalow. This is because he keeps fumbling around on the outside [in the non-Self]. Hey, why don't You go into Your own 'room' [the Self]! But he has not seen that 'room', so where would he go? Whereas You sleep in Your 'room', so what does it matter that it is going to rain or be cold on the outside!

Now You will not waver even if there is a huge storm outside, will You?

Questioner: Not at all.

Dadashri: 'You' have a strong room of the pure Soul. This is such a strong room that no one will bother You. Enter Your 'home department', all this is actually the 'foreign'. Let them scream as much as they want to in the 'foreign', once You enter the strong room in the 'home', then there will be no one to bother You. You will now experience that! It is only after You sit in the 'home' that the experience begins! Until then, You keep going into the 'foreign'. Even now, after becoming the pure Soul, You are not going within, You keep going outside. This is because You do not have the practice of going within. There is a lack of practice, isn't there? So, You should first practice some of this, shouldn't You?

There are still many storms that will take place within, so bring about a solution with steadiness even there! What kinds of storms will come? Of karma bound in the previous life. So, it is the filled stock

of karma. It had been charged and when it discharges, it kicks up a storm. At that time, You should maintain steadiness that, 'The storm has come.' 'You' are the pure Soul, You should keep Seeing it while sitting in the 'home department'.

As for You, the Self prevails a hundred percent separately and the *pudgal* prevails separately and You have been given the state of the pure Soul. Now nothing will be ruined for You, it will never be ruined. If you deliberately try to uproot it, then it will be uprooted; otherwise, it will not be uprooted. The understanding may be more or less, that is not an issue. There is no need to understand that at all. It is indeed the result of the grace of the *Gnani Purush*. This is *Akram Vignan* (the Science of Absolutism), so You do not have to do anything.

Chandubhai Is the Experiment, the Pure Soul Is the Experimenter

Would the experiment (*prayog*) and the experimenter (*prayogi*) be separate or identical? Chandubhai is the experiment, and You, the pure Soul, are the experimenter. Now, people have believed the experiment itself to be the experimenter. In an experiment, substances have to be removed and added, whereas there is no adding and removing (*purangan*) from the experimenter. In this 'experiment' [the non-Self complex], food and drink is to be added in, and it is to be discharged in the toilet.

'Pote ja prayogi chhe, prayogoni moorchhnama.'

'The Self is indeed the experimenter,

caught up in the state of gross unawareness arising from the illusory attachment, of the experiments.'

- Kaviraj Navneet

The experimenter Himself is wound up in the *moorchhna* (state of gross unawareness arising from illusory attachment) of the experiment, so He has lost awareness (*bhaan*) of His Real form (*Swaroop*). If there is an experiment going on right now, if there is boiling water, what would happen if one were to stick his hand in it? One understands when it comes to this, whereas one does not understand when it comes to the Self, so he keeps sticking his hand [in the experiment; the non-Self]. Then separation does not prevail. So, 'I am separate,' would never prevail, would it!

Questioner: Who is the original experimenter in this?

Dadashri: The Self is indeed the experimenter. These words are only being used to explain this to you. This body is the experiment, and that which is separate from it is the Self. Therefore, do not interfere in the experiment.

Upon Saying, "I am Pure Soul," the Parmanu Do Not Enter Within

As long as there was [the belief], 'I am Chandubhai,' even if religious rituals were done the entire day, *parmanu* would keep entering within; the charging (*puran*) would continue. [If you were to ask,] 'Hey *parmanu*, why do you keep entering my home?' Then they would reply, 'You yourself are *pudgal*. If you are the Self,

then we cannot enter. Yes, it is because you say that I am Chandubhai that we enter.' Now, if You say, 'I am pure Soul,' then none of these *parmanu* will enter. No matter what activity You do, the *parmanu* cannot enter. And if the *parmanu* enter, then the charging of the *pudgal* continues, and thus, the discharging is bound to happen again.

However, for the One who has attained the Self, the *parmanu* will not enter at all. So then where is the possibility of giving any result? There will be neither bitter results nor sweet ones. 'One' remains in the bliss of the Self. Whereas these bitter or sweet [results] do not allow the bliss of the Self to come, and keep one only in the bitter or sweet results. Whereas that other is the spontaneous bliss of the Self, which keeps one absolutely content; it keeps one constantly content. The bliss of the Self is such that it will do even if You do not have any material thing.

One Is the Pure Soul, Asang, Free of Association

You have been given the Self. You have been given Your Real form (*Swaroop*), the Self that is free of all association (*asang*). No association (*sang*) affects It, and if an association affected It, then the self would never become the Self. After being made free of that association, this *Gnan* has resulted within You; otherwise, it would not bring about results, would it! Now, as per the Self (*Nishchay*), You are free of association (*asang*), so You have become free of association as the Self. Even worldly people will say this, but that does not work. For You,

the *laksh* (established awareness) of the form that is free of association remains on its own. What does *laksh* mean? It is considered *Atma dhyan* (internal state that results in the constant awareness of ‘I am pure Soul’). Before [attaining *Gnan*,] there was the internal state of being (*dhyan*) that ‘I am Chandubhai,’ now You have the internal state of being that ‘I am pure Soul.’ In this internal state of being of ‘I am pure Soul,’ a majority of it falls under *Atma dhyan*. When there are too many ‘files’ [Dadashri’s special term for karmic accounts that take one away from the Self and into worldly life], then it may be missed out to a certain extent, but even then, what is in the internal state of being? The pure Soul. That is *shukladhyan* (internal state of being in which One prevails in the awareness of ‘I am pure Soul’), it is the form that is free of association. There is no higher state in the world than this. This is actually the uninterrupted state. Hence, the only thing that You have to take care of is that You come into the uninterrupted state. So, all of this will have to be cleared, won’t it? When You remain in ‘our’ *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*), that much will be solved.

Asang (absolutely without any association) means ‘I am the pure Soul,’ there is no experiential awareness (*bhaan*) other than that. ‘One’ is the pure Soul that is free of association.

The Greatest Vision Is to See the Pure Soul in All Living Beings

Questioner: After attaining the

Knowledge of the Self, what is the sign that I have become completely *nirvikaari* (free from all unnatural activity as the Self) [free of association], or that my karmic stock has completely discharged?

Dadashri: The sign is that there is constant *samadhi* (a state that is free from the effects of mental, physical, and externally-induced problems). *Samadhi* remains even in the midst of *upadhi* (externally-induced problems and resultant suffering).

Questioner: I do experience that to a certain extent even now.

Dadashri: No, but if it remains completely, then that indeed is the sign, nothing else. Constant *jagruti*, that indeed is complete.

Questioner: That *upadhi* is actually gone. We have become free from worry; you have made us so. Even then, there must be some sign of even that; we should attain some Vision that if a certain thing happens, then it means we have become completely aware that way?

Dadashri: ‘You’ have indeed attained the greatest Vision. The Vision is that ‘I am the pure Soul’ and You See the pure Soul in others. Other visions are of no use, are they! Other visions are useless; they are considered vision for the sake of carrying out the [worldly] drama.

Every living being is the pure Soul, in the non-manifested form; they are all indeed the pure Soul. However, the Light of the pure Soul should manifest. When that Light manifests, it works like a lighthouse. It can work as an observatory.

Questioner: So is it absolutely pure (*vishuddha*)?

Dadashri: It is indeed absolutely pure, every single living being is absolutely pure, but they do not have the awareness of that absolute purity. When they become aware of that, they become a lighthouse. They can give Light to others. Therefore, this *Gnani* brings us into awareness; [otherwise, everyone] prevails in unawareness. Whatever people have said, they decided on that knowledge and they have accepted it. So, they have proceeded according to the influence of other people, they have not proceeded according to the influence of the *Gnani*. If they had done that, then they would have become free.

After Attaining Gnan, One Dwells in the Self

After attaining *Gnan*, after the intent arises that ‘I am pure Soul,’ all these causes have come to a stop. The state as the sufferer-enjoyer (*bhoktapanu*) has stopped and You have become the experiencer of Your own inherent nature (*Swabhaav*), Your Real form (*Swaroop*). The entire world is dwelling in the non-Self (*par ramanta*), in suffering-enjoying the *pudgal*; whereas the One who has attained the Self dwells in the Self, experiences the Self. When One becomes the experiencer of the Self, nothing else, nothing negative is going to enter, is it! The fact that *Swaramanta* (dwelling in the Self) arises, that itself is *moksha*.

Questioner: The dwelling in the Self that begins through our *Akram Gnan* (Knowledge of the Self through the step-

less path), can you give a bit of explanation about that *Gnan*?

Dadashri: It is *Gnan* that does not let You become one with the intent of the non-Self (*parbhaav*; belief of ‘I am Chandubhai’). It is *Gnan* that does not let You become engulfed in dwelling in the non-Self, and that indeed is the Self. It keeps You only in the ‘home department’ and does not let You enter the ‘foreign department’.

‘*Gnan*’ itself is freedom, It keeps One in *moksha*, It doesn’t let One become bound.

To believe this world as it exists to be the truth and to dwell only in that, that is the impure *chit* (inner component of knowledge and vision). And to believe that whatever the knowledge and vision (*gnan-darshan*) of this world is, it is not true, and to remain dwelling in the Real eternal element [the Self], that is known as the pure *chit*. The pure *chit* is itself the pure Soul.

That is why the *vitaraag* Lords have said, “When the *chit* comes into the Self amidst endless *parmanu*, there will be a solution.” So what should One dwell in? The Self. While speaking with you, ‘we’ are dwelling in the Self. While sleeping, eating, drinking, walking ‘we’ are indeed dwelling in the Self!

Dwelling in the Pure Soul Is the Most Important Thing

Dwelling as the pure Soul is the main thing. Up until now, there was this dwelling in the *pudgal*. All this is indeed considered the *pudgal*, right! Whatever

form you call it, whether you call it this form or that form, but in every form, it is all nothing but the *pudgal*. All those who are on the path which uses tools, they are all dwelling in the non-Self!

And dwelling in the *pudgal* is verily known as worldly life. There will be no end to it. No matter who you are [in the relative], what does that have to do with God? If one were to ask the Lord, "What is this person dwelling in?" then Lord would reply, "He is dwelling in the *pudgal*." Then the person might say, "Sir, he has knowledge of all the scriptures." [The Lord would say,] "We have no problem with that. He will get the fruits of that knowledge. But what is he dwelling in?" The answer is, "He is dwelling in the *pudgal*."

'I am Chandubhai and all this is mine. I am her husband, and I am his father, and I am his maternal uncle.' Even the scriptures are considered the *pudgal*. The ascetics and monks keep 'being entertained by' the scriptures, which are also considered 'toys' made up of the *pudgal*. As long as this is going on, dwelling as the Self (*Atma ramanata*) will not arise.

To become free of the *pudgal* is called *virati*. The entire world is involved only in rituals, but it is just the [right] Vision that is needed. Everyone is indeed dwelling in the non-Self, not a single person is dwelling in the Self. They dwell in the scriptures, dwell in maintaining disciples, dwell on [worshipping] photos, all of that is indeed dwelling in worldly life. If One samples dwelling in the Self for even a second, then freedom will be

attained. Except for the *Gnani*, no one can get a person to dwell in the Self.

The Agnas Make One Steady in Dwelling in the Self

After dwelling in the Self arises, there is nothing left to be done. 'We' give you the Self; You will not have to give rise to dwelling in that. 'We' place such a thing within that the dwelling arises on its own. 'You' do not have to do anything; this is natural and spontaneous. If you have to do anything, then it is certain that you have not met the *Gnani Purush*. The *Gnani Purush* does not leave anything for You to do. He places you in a 'lift' [elevator] and takes you to *moksha*, and then the *Gnani Purush* Himself operates [that 'lift']. All You have to do is remain seated in accordance with His *Agnas*. After attaining dwelling in the Self, what *dharma* (function; religion) do You have to follow? Simply remain in the *Agnas* He has given. The *Agnas* are protection. What is the protection of the dwelling in the Self that has been attained? It is the *Agnas*! That is why 'we' give all five of the *Agnas*.

Upon realizing the Self, if One follows the five *Agnas*, then One has learned how to enter into dwelling in the Self. That dwelling then slowly becomes steady, and the dwelling in the *pudgal* begins to cease. Then, when One becomes free from dwelling in the *pudgal*, One is considered to be constantly free; that is the state of eternal bliss. 'One' has become free from dwelling in the non-Self. Subsequently, One is indeed free; free even while residing here!

To Know Even That Which Is Disliked Is Dwelling in the Self

[After attaining *Gnan*,] *Moksha* has indeed been attained. But now, the dwelling that ends up happening is of two types.

(1) 'Knowing' that 'I am pure Soul' while having to dwell in that which is disliked. You may not like going outside, but because you had endorsed it in the past life, you have to dwell in that.

(2) Secondly, there is dwelling in the Real form as the Self (*Swaroop*).

Other people [those who have not attained *Gnan*] become engrossed in the first [type of] dwelling. Whereas for You, although dwelling of the first type does arise, You remain as the Knower-Seer of that. 'You' do not become engrossed in that.

Questioner: Yes, that is true. 'I' keep Seeing Chandubhai.

Dadashri: Whatever it is that Chandubhai does is to be known, while You are the Knower. When You are the Knower, that is dwelling in the Self, to See the object to be known (*gneya*) is dwelling in the Self.

There Is Dwelling in the Self Only to the Point of Absolute Conduct

'You' have to come into the inherent nature of Knowing and Seeing; that is considered *Charitra* (Conduct as the Self). However much the uninterrupted *Gnan-Darshan* accumulates, that much *Charitra* arises.

Charitra means dwelling (*ramanata*).

It is to remain as the Seer, it is to remain as the Knower-Seer and to dwell in that, that is *Charitra*.

Dwelling in the Self ranges from the established awareness (*laksh*) of 'I am pure Soul' all the way to prevailing in pure Conduct as the Self (*shuddha Charitra*).

Questioner: Is dwelling in the inherent nature as the Self (*Swabhaav ramanata*) itself *yathakhyat Charitra*?

Dadashri: Yes, that is considered *yathakhyat*. The *Charitra* beyond *yathakhyat Charitra* is considered as *keval Charitra* (absolute Conduct as the Self). When this becomes complete, it is called *keval Charitra*.

Subsequently, One dwells only in *vitaraag Charitra* (the Conduct that is absolutely free of attachment and abhorrence); One dwells only in that, that is Lord Mahavir's *Charitra*.

This dwelling prevails until the absolute state of the Self develops. For how long does one dwell in the Self? Once the complete state as the Self arises, there is indeed no more dwelling [in the Self], is there! The Self [developing I] has indeed become the Self! Meaning, the absolute state of the Self.

Besides, One certainly is the pure Soul. Completely in One's inherent nature (*Swabhaav*) in every sense, meaning that there is no other inherent nature as the Self, to be the Knower-Seer and in permanent bliss, that verily is Its *Swabhaav*; that is to say, One's own inherent nature. And once

the pure Soul has been understood, it's complete, all the [spiritual] work is done.

[The awakened awareness that,] 'I am the pure Soul, the Knower-Seer; I keep Seeing what Chandubhai is doing,' that is referred to as *Atma ramanata*. That is considered as being occupied with the Self. Our path is that of being occupied with the Self. The entire world is preoccupied with 'toys', but the Self that has the property of Knowing-Seeing (*Chetan*) is occupied with the absolute Self (*Parmatma*). That is considered as *Atma ramanata*. On this side, there is dwelling in the body, dwelling in worldly things, dwelling in inanimate things, whereas on the other side, there is dwelling in the Self.

The Different Ways of Dwelling in the Pure Soul

Questioner: How can *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) increase the dwelling in the Self?

Dadashri: The dwelling can be done in two to four ways. If You do not know any other way to do it, then even if You say, "I am pure Soul, I am pure Soul," for one to two hours, even that will do. In doing so, the dwelling will progress.

Questioner: Dada, you mentioned two to four ways to dwell as the Self, can you please explain that in some more detail.

Dadashri: Some do it by saying, "I am pure Soul, I am pure Soul." Some do it by writing 'I am pure Soul.' So, when

they do that, even the body becomes involved in the dwelling. The body and the speech both enter into it, so the mind is inevitably involved. And for some, the external interactions may be going on, yet if they really dwell on the pure Soul and its properties internally, then that is considered *Siddha Stuti* (recitation of the properties of the Self with pure applied awareness). That is very beneficial; it gives tremendous result.

First, one does it at a gross level, so dwelling in the *padgal* begins to leave. In doing so, One gradually reaches the subtle stage, and if One simply keeps reciting Its properties, and dwells in the properties of the pure Soul, by saying, 'I am full of infinite Knowledge,' 'I am full infinite Vision,' 'I am the abode of infinite bliss,' 'I am full of infinite energy,' then the true 'taste' (*ras*) arises! That is considered true dwelling in the Self. That gives immediate result, on the moment! The bliss of One's own Self comes into experience.

Questioner: If I suppress the pleasures derived of the *padgal*, then will the *ras* (interest-filled effect) of the Self arise?

Dadashri: No, there is no point in suppressing them. They will become insipid on their own. If You recite the properties of the Self for an hour, then that immediately gives a lot of result. This is something that gives instant results. Otherwise, if You go around Seeing the pure Soul in everyone, then that too will give rise to bliss.

If 'I am pure Soul' constantly

remains in the established awareness (*laksh*) and One Sees others as pure, that is considered *shuddha ramanata* (pure dwelling as the Self). That dwelling is considered *ramanata* in the Self. Then secondly, when settling [files] with equanimity, it is [considered as] *ramanata* in the Self. If You settle [files] with equanimity, then it is *ramanata* in the Self. Then the fifth state is the 'ledger of the pure Soul,' so coming here [to *satsang*], that is *ramanata* in the Self. Therefore, all five *Agnas* are *Atma ramanata*.

Questioner: If 'I' see the pure Soul in the other person, then he should experience bliss, shouldn't he?

Dadashri: No, he will not. This is because there is no telling where his inner tendencies are at that moment! Who knows what thoughts [the inner tendencies are] dwelling in! Yes, You benefit a lot from Seeing the pure Soul in him. Only the *Gnani Purush* can give benefit to the other person.

It is only worth worshipping and dwelling in the Real! Dwelling in the pure Soul means the constant awareness of the pure Soul remains! Now You should dwell in the Self, there is nothing else to be done.

Worship of Dada Is Worship of the Pure Soul

Nevertheless, after attaining this *Gnan*, if Dada remains in your memory, even that is considered *ramanata* in the Self.

Questioner: Dada, I did not

understand that. If one has not attained *Gnan*, then devotional singing (*kirtan bhakti*) towards Dada is considered as *ramanata* in the non-Self, whereas if One has attained *Gnan*, then that very same thing is considered as *ramanata* in the Self?

Dadashri: All of that falls under dwelling in the Self. The *Gnani Purush* is indeed one's own manifest pure Self. Hence, whatever devotional singing is done for Him, it all indeed falls under *ramanata* in the Self. However, that *ramanata* gives sixty percent benefit. *Ramanata* at sixty percent is considered substantial. It will inevitably move from sixty percent to a hundred percent.

This is because the *Gnani Purush* is Your own Self. So, it will still take some time for You to actually understand the original Self (*mool Atma*), but when You engage in *ramanata* of the *Gnani Purush*, when You can envision him walking around in front of your eyes, then what more do You need!

Then when Dada remains in your memory, if you keep singing these spiritual songs (*pad*), it is possible to attain *ramanata* of sixty percent. Just by singing spiritual songs for one to two hours. And when they become memorized, they will play even when you are sitting around.

To recall Dada's name is the equivalent of recalling Your own pure Soul. When you sing these spiritual songs, it is the equivalent of singing devotional songs of Your own pure Soul. Everything here is Your own. Even this *aarti* (the

ritual of waving lamps in front of an idol or photo of God while singing a hymn) is of One's own Self; it is not 'ours'. However much One learns to do, there will be that much benefit.

Nevertheless, truly speaking, if Dada comes to memory, then that is considered a tool for attaining the state as the Self, it cannot be considered the state as the Self (*nijswaroop*). And the established awareness (*laksh*) of the pure Soul that remains for You, that is considered as *ramanata* in the state as the Self.

The Pure Soul That the Gnani Has Seen

Questioner: Can One become the Self by observing the *Gnani*?

Dadashri: One becomes like the one he observes. As You keep observing 'him', You become like 'him'.

Questioner: When I ordinarily look at others, I See them as a pure Soul within. Dada, in your case, I do not have such a thought. The mind gets stuck only on your body.

Dadashri: This in its entirety, along with the body, is considered as the Self.

This association with Dada, this *satsang*, is actually association with the pure Soul. The ultimate association is bestowed here; nothing other than absolute Knowledge (*keval Gnan*) is being bestowed here. However, the current era of the time cycle is such that it does not allow One to reach the completion of 360 degrees. The *Gnan* remains the very same,

however, It does not manifest as It should due to the current era of the time cycle.

Only the *Gnani Purush* has Seen the pure Soul, what the pure Soul is. Nevertheless, this Vision means that once the conviction (*pratiti*) has set in, the established awareness (*laksh*) subsequently sets in, then it does not leave. That faith (*shraddha*) does not leave thereafter. Then, as the experience (*anubhav*) continues to progress, when that experience goes beyond a certain normal experience, One can See what One's Real form as the Self (*Swaroop*) is like. It is an unbound form (*abandh*); it has never been bound.

How wonderfully the *Gnani Purush* must be able to See! The pure Soul indeed is Seen everywhere. When 'we' moved from the ninth *gunthanu* (the ninth stage of the fourteen stages of spiritual development; when it is surpassed, the deceit that makes one get involved in sexuality is destroyed) to the tenth *gunthanu* (the tenth stage of the fourteen stages of spiritual development), 'we' experienced immense bliss from that point forward! If a single drop of that bliss were to spill outside and a person were to get a taste of it, then he would become absolutely blissful for an entire year!

Whatever 'we' have seen in this *Gnan*, 'we' have that truth with 'us'. The *Gnani Purush* is the One for whom nothing is left to be Known. It is on a rare occasion that a *Gnani Purush* is encountered, so whenever that happens, ask Him whatever it is that needs to be asked. If You do not get Your work done at that time, then of what use is it?

The Absolutely Independent State Begins Through the Gnani's Gnan

Eventually, sooner or later, You will have to become *niralamb* (free from any dependency; absolutely independent), won't You? Until then, You will have to take support (*avalamban*)! 'You' will have to take the support of the *Sat* (that which takes One towards the Real; the eternal).

After attaining *Gnan* from the *Gnani Purush*, from that moment on, One begins to become *niralamb*. 'One' has not yet become completely *niralamb*. 'One' has started to become *niralamb*, but until then he will continue looking for security (*hoonf*). Is anybody going to eat you up during the night? He will fall asleep and she too will fall asleep. Then why are you looking for security? But as long as there is worldly awareness, [the need for] security will remain. However, after realizing the Self, [the need for] security does not remain. Gradually, the fear decreases. Now that You have become the Self, You experience less fear, don't You?

Questioner: 'I' am not afraid of anybody. 'I' am fearless (*nirbhay*)!

Dadashri: Whereas these worldly people, they look for security even if they have to stay alone at night. If one is alone, then he will not even be able to sleep at night. Worldly people look for security.

Now 'we' have made You *niralamb*. Now the security that you are looking for, it is actually all a discharge. Although You are *niralamb* right now, Your *niralamb* state cannot be considered as exact *niralamb*. 'You' have come into the state

that has a dependency on the words ['I am pure Soul']. Even that is considered a very elevated state. Even the celestial beings do not have this state. It is such a state that even great saints and ascetics have not yet seen. That is why You should get Your work accomplished.

There is so much of a 'safe-side' [safety] and so much bliss within! There is no need at all for anyone else when it comes to the bliss within. 'One' is full of bliss by One's very inherent nature and that is why One is *niralamb*. 'We' have given such a Self that It does not require any dependency. See how Dada lives [independently] at the age of seventy-eight years; isn't it so? It is verily due to support that One has come under the control of other forces (*parvashta*). The support is itself a dependency!

The Support of the Pure Soul Is Itself the Support of Dada

The world is living based on dependency; it is living based on support. When one loses that support, he laments. Only the *Gnani Purush* is not dependent, He is *niralamb* (absolutely free of any dependency). There is no dependency on anything. As the *Gnani Purush* has Himself become Absolute, 'he' no longer has an interdependent relationship. 'He' is Absolute! Even though 'he' has the desire (*bhaavna*) for the world's salvation, yet 'he' has become Absolute! Absolute meaning *niralamb*. 'He' has no need for any dependency! Independent, Absolute, only Absolute, there is no 'mixture' of anything else.

Questioner: Does One have to take

the support of the *Gnani Purush* until the Absolute state is attained?

Dadashri: Yes. The support of the pure Soul; the support of Dada. Suppose you are carrying a child in your arms like this whilst in the ocean; the child will still move his feet about to check whether or not his feet are reaching the ground! Once he has checked, and they do not reach the ground, then he will hang on to you. But if his feet touch the ground, then he will push you away and let go of you. As he gradually leaves you, would you not realize that his feet have touched the ground? Will he not let go of you when his feet touch the ground? He will let go! His feet just have to touch the ground. Similarly, You are hanging on to 'us', but You have to let go of 'us' the moment Your 'feet' reach the 'ground'. 'You' have to let go of this support too. How long should You hold on to the support of words? Until Your 'feet' touch the 'ground'. The moment You become *niralamb*, that is when it will go away; it will leave of its own accord. Until then, Dada's support is necessary, the support of the [words] pure Soul is necessary. If You get the opportunity, then You should ensure that You keep following Dada, wherever He goes. Who would give You this opportunity? If Your unfolding karma (*udaykarma*) gives You the opportunity, then keep following Dada wherever He goes. And if it does not give You such an opportunity, then decide this much, 'When will I attain such an opportunity!'

The *chit* that remembers Dada Bhagwan, no matter where you look, if You See Dada, then that *chit* is considered

to be very good. This happens for many *mahatmas*. This happens for many *mahatmas* to a greater or lesser extent. For some, it remains to a greater extent, whereas for others, it remains to a lesser extent, and Dada Bhagwan is Your own pure Soul. So, whether you keep your *chit* in the pure Soul or in Dada Bhagwan, it is one and the same.

The Established Awareness of the Pure Soul Is Itself Absolute Vision

The established awareness (*laksh*) of 'I am pure Soul' is absolute Vision (*keval Darshan*). *Keval Darshan* means that everything has come into understanding. For some, it may not have set in the understanding deeply, however, 'I am pure Soul' has actually set in, that is referred to as absolute understanding.

Here, the established awareness of the pure Soul remains for You, so You feel as though there is something like the pure Soul; that is *keval Darshan*, that is indeed *kshayak samkit* (permanent conviction of 'I am pure Soul'). What is the result of that? Uneasiness and agitation comes to an end and *niraakulta* (a state that is free of uneasiness and agitation) remains.

So now the doubt has left. 'I am pure Soul' is a state that is free from doubt, and the Lord has referred to the state that is free from doubt as *kshayak samkit*. As long as the state that is free from doubts is not attained, it cannot be referred to as *kshayak samkit*. The Lord has referred to *kshayak samkit* as *keval Darshan*. Now, You have to attain the fractions of absolute Knowledge (*keval*

Gnan) by understanding them. ‘You’ have to go on understanding everything until You attain 360 degrees. However much one understands, that much gets included.

The prevalence of ‘I am pure Soul’ is not an intent (*bhaav*); it is in the form of established awareness. And without the established awareness, ‘I am pure Soul’ would never remain. For the established awareness of the pure Soul to set in is a very big deal, it is extremely difficult! Established awareness means *jagruti* and *jagruti* itself is *Gnan*; however, it is not the ultimate *Gnan*. The ultimate *Gnan* is the inherent state of the Self (*Swabhaav*). Once the established awareness of the Self, which by Its inherent nature is absolute Knowledge, sets in, to remain in the *Gnan* that is in the form of awakened awareness, that is the highest and ultimate devotion (*bhakti*). However, ‘we’ do not refer to that as *bhakti*, because everyone interprets it in their own way. It is worth acquiring the grace of the *Gnani Purush*; devotion towards grace is needed.

Ultimately, Keval Gnan Is Attained Through the Grace of the Keval Gnani

Questioner: How can one attain as much Knowledge as you have as a *Gnani*?

Dadashri: The *Gnani Purush* is the One who bestows *moksha*. You should sit with the *Gnani Purush* and attain His grace. That is all; there is nothing else that needs to be done. Everything happens simply through the grace of the *Gnani*. It is through grace that absolute Knowledge (*keval Gnan*) happens.

Questioner: Can absolute Knowledge be attained if He gives it to us, or is it attained through *Purusharth* (progress as the Self)?

Dadashri: Absolute Knowledge is not the result of *Purusharth*. Absolute Knowledge is actually a gift of the grace of the One with absolute Knowledge (*keval Gnani*); it is a prize. It is nothing else but a gift! It cannot happen through *Purusharth*.

When ‘we’ give *Gnan* here, one attains the pure *chit* for one *samay* (the smallest division of time). This *Gnan* does not leave You until You attain absolute Knowledge, there is a need for just one *samay*. The world has not attained it for a *samay*. The world has not seen it for even a *samay*, they have not heard of it at all, they have not become the Self at all. If it happens for just one *samay*, then that’s it; it will not leave all the way until absolute Knowledge happens!!

The State of the Pure Soul Is Attained Upon Surrendering the Illusion

What do you surrender (*samarpan*) to ‘us’? The causes that gave rise to all the illusion (*bhramti*) for you, the illusion itself, and the result of that illusion; you surrender all of those to ‘us’. Therefore, You become the pure Soul.

‘*Gnan*’ is Itself the Self and ‘I am pure Soul’ is the ultimate *bhakti* (devotion; worship). *Nididhyasan* (contemplation; visualization) of the *Gnani* is the ultimate *bhakti* in the form of ‘I am pure Soul.’

The *pratishtit atma* (energized non-Self complex consisting of thoughts,

speech, and action) of the *Gnani* remains in *bhakti*, and the *Gnan* remains in *Gnan*. ‘He’ (*pote*) remains in the pure Soul, and makes the *pratishtit atma do bhakti* of His own pure Soul and of Dada Bhagwan; that is the ultimate *bhakti*.

When no one can influence you, if you know how to put the world aside in this way, that is called *samarpan bhaav* (feelings of total surrender). What this means is, ‘Whatever happens to the *Gnani Purush*, let the same be for me.’ One does not ever let his ‘lifeboat’ separate from the *Gnani*; one continuously keeps it tied to Him. If they ever separate, then he would ‘capsize’, wouldn’t he? Hence, always keep your ‘lifeboat’ tied to the *Gnani*.

The Gnani Is Indeed My Pure Soul

Krupaludev had said that the Self is in the heart of a *Gnani*. The gross Self is found in books. That gross Self is not of any use; the subtlest Self is needed. What is referred to as absolute Knowledge is needed. ‘You’ should reach up to the subtler level, shouldn’t You? ‘We’ have reached up to the subtler level. And this is how this Science (*Vignan*) is. All that remains now is to reach the subtlest level.

That is why Krupaludev said that the *Gnani Purush* or the *sadguru* (Self-realized spiritual teacher) is indeed our Self. That is so long as One has not attained *spashta vedan* (clear and distinct experience of the Self), and there is *aspashta vedan* (unclear and indistinct experience of the Self) within. Happiness arises, but as long as it is not clear that how it happens, where it comes from, and what happens, until then, the *Gnani Purush* is your Self. And when

it becomes clear within, then You are free. Thereafter, You have become independent. As long as it is not clear, there is support of the *Gnani Purush*.

As long as there is no *spashta vedan*, *nididhyasan* (contemplation; visualization) of the *Gnani Purush* is *spashta vedan*. ‘He’ is one’s own pure Soul, He is indeed one’s own Soul. If one does as He says, then one can attain the essence of all the Aagam (Jain scriptures), the essence of all the scriptures.

To worship Dada is itself the equivalent of worshipping the pure Soul. And that itself is worship of the absolute Self (*Parmatma*), and that itself is the cause for final liberation.

That is why ‘we’ say, “Hey! Recite Dada, Dada, and Your [spiritual] work will be done.” This is the wonder of this era of the time cycle! This is the eleventh wonder!

The true Lord is the pure Soul within. The pure Soul Itself is the true Lord Mahavir. However, despite the fact that the established awareness of the pure Soul has set in, It is not in experience; until then, the *Gnani Purush* is indeed Your Soul.

As long as ‘we’ are present, even this photograph of ‘ours’ is considered to be a living presence (*pratyaksh*). If ever the awareness (*dhyan*) of ‘I am pure Soul’ does not remain for a person, and only Dada remains in the awareness, then they are both one and the same. This is because the *Gnani Purush* is indeed Your Soul.

~ **Jai Sat Chit Anand**

In Order to Become Free from Worldly Relations...

Questioner: These Nine *Kalams* have indeed been given for the purification of thought, speech, and action, haven't they?

Dadashri: No, no. There is no need for that here. There is no need for that on the *Akram* path. These Nine *Kalams* have been given to release you from the karmic accounts that have been bound from infinite past lives. They have been given to clear your karmic ledger.

So if you say the Nine *Kalams*, then the link will break. The link that has been created with people, that *roonanubandh* (karmic ties created through attachment-aborrence in the past life) does not allow you to become liberated. So these Nine *Kalams* are for breaking those links.

By saying these [Nine *Kalams*], all the mistakes you have made up until now will become a little lax [not so tightly bound]. And actually, their effect will definitely come forth later. They become like a cindered rope, so when you touch it with your hand, it will disintegrate.

Questioner: If I keep on saying the Nine *Kalams* in order to do *pratikraman* for my faults, then is there really energy in that?

Dadashri: The Nine *Kalams* that you say are different and the *pratikraman* you do for your faults is different. You should do *pratikraman* daily for whatever faults that arise.

In fact, by saying the Nine *Kalams*, the discord that has occurred over the course of infinite past lives, all the karmic ties get released. It is *pratikraman*, it is the greatest *pratikraman*. The *pratikraman* of the entire world is incorporated in these Nine *Kalams*. Do it properly. Having shown this to you, I am done with my work. Then I will move on to my realm [the final destination]!

Dada Prevailed in the Nine Kalams Throughout His Life!

It is due to the current era of the time cycle that people do not have the energy. I have given you only this much to ask for, only these energies that have been listed here. If one nurtures these intentions, then I can guarantee that they will not lose the life-form as a human being in their next life. Otherwise, eighty percent of the current human population will not retain their life-form as a human being. Such are the times.

These Nine *Kalams* contain the highest of intentions. The entire essence is captured in them. I have been practicing these Nine *Kalams* my entire life; they are in fact my wealth. So, I have disclosed my daily practices. This is ultimately for the sake of the salvation of the public. These Nine *Kalams* have been going on within daily, constantly, for so many years, for the past forty years. I now present them to the public.

Questioner: Right now, we say, "Oh Dada Bhagwan, give me the energy." So, whom did you refer to when you said these Nine *Kalams*?

Dadashri: It may not have been Dada Bhagwan, there may have been some other

name, but there was definitely a name. I would say them referring only to Him. You can call Him pure Soul or whatever else, but I would say them referring only to Him.

On the *Kramik* path (traditional step-by-step path of spiritual progress), one reads voluminous scriptures, whereas here [in *Akram*], it is more than enough to just say these Nine *Kalams*! So much energy has been placed in the Nine *Kalams*. There is tremendous energy, but it is not easily understood! It is only when I explain it, that it is understood. The person who comes to me and tells me, “I really like these Nine *Kalams*,” has actually understood their value. And these Nine *Kalams* are worth understanding.

These Nine *Kalams* are not in the scriptures. But what ‘we’ [the *Gnani Purush*] abide by and is always in ‘our’ application is what ‘we’ have given you to do. These *Kalams* have been written according to the way ‘we’ prevail. ‘Our’ conduct is in accordance with the Nine *Kalams*, nevertheless, ‘we’ are not considered God (*Bhagwan*). God is verily the One who resides within! Besides, a person cannot conduct himself in this manner.

These Nine *Kalams* are not to be found anywhere else. Only the fully enlightened One (*purna Purush*) can write the Nine *Kalams*. Such a person is very rare! If He is present, then people will attain salvation.

The Essence of the Science of Liberation!

And when these intentions are being done, how should it be? While reading them, each and every word should be seen. If You can See that ‘Chandubhai’ is reading them, then You are not entangled elsewhere. ‘You’ should not be lost elsewhere whilst nurturing these intentions. ‘We’ do not go anywhere else even for a moment. ‘You’ too will have to get on that path, won’t you? At the very place that ‘we’ are at! The moment these intentions are nurtured, One begins to become complete (*purna*). It is worth doing only these intentions.

Yes, speak these intentions with the unity of the mind, speech, and body. So definitely do these Nine *Kalams* from now on. These Nine *Kalams* are the essence of the entire science of liberation (*Vitaraag Vignan*)! And *pratikraman* and *pratyakhyan* (avowal to not repeat a mistake); all that is encompassed within this. Such *Kalams* have not been published anywhere else. Just as the book on *brahmacharya* (absolute celibacy through the mind, speech, and body) has not been published anywhere else, these *Kalams* too have not been published anywhere else. If a person reads the Nine *Kalams*, if he nurtures these intentions, then he will not have vengeance with anyone in this world. There will be friendship with everyone! These Nine *Kalams* are the essence of all the scriptures!

(From Param Pujya Dadashri’s Gnanvani)

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The Gnani Is My Own Self !

The Lord has said, "The Gnani Purush is your own Self (Atma)." And the fact that Dada is remembered [proves that] He is [Your] Self! Otherwise, how would you remember Him? The Gnani Purush is your Self. Therefore, as long as You do not have the direct experience of the Self, do as the Gnani Purush says. As it is, You are undergoing the direct experience. The direct experience of the Self, in which You are cautioned day and night. Does it not caution You? Now, 'Chandubhai' may continue to get angry, he may get irritated, but within You say, 'No, this should not happen.' What is that? Who are these two entities? Before [attaining Gnan,] there were not two. The Self is constantly present. The Self [that manifests] in Akram Vignan (step-less Science of Self-realization) is such that It cannot manifest even in a hundred thousand lifetimes, and when It manifests, worries do not arise.

- Dadashri

