

Dadavani

April 2023

'You' should keep Seeing what Chandubhai is doing as the Knower-Seer!

Now the inherent nature of both have become separated.

The Self will remain in the inherent nature as the Self and the non-Self complex will remain in the inherent nature of the non-Self complex.

Each remains in its own intrinsic properties.



**Non-Self
complex
(Chandubhai)**



The Self

Savarkundla : Satsang – Gnan Vidhi : Dt. 14 - 15 February 2023



Rajkot : Satsang – Gnan Vidhi : Dt. 17 to 19 February 2023



Jamnagar : Satsang – Gnan Vidhi : Dt. 20 to 22 February 2023



The Real Purusharth to Experience the State of the Pure Soul

EDITORIAL

When the *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) of *Akram Vignani* (the Scientist of the direct path to liberation) absolutely revered Dadashri attain Knowledge of the Self, They immediately attain Their own state, that of the pure Soul. Now, the only goal is to ascend the ladder that starts from the pure Soul and reaches all the way to *keval Gnan* (absolute Knowledge). While completing the remaining responsibilities in worldly life, meaning to remain as the Self while completing the remaining worldly interactions and to attain *keval Gnan*, is the only *Purusharth* (real spiritual effort to progress as the Self) that needs to be undertaken.

There are two types of *purusharth*: one is illusory effort and the other is the real *Purusharth* which arises after One becomes the *Purush* (the Self). For One to See what Chandubhai is doing is Real *Purusharth*. And what is illusory effort? The intent (*bhaav*) that is present or not present when something is taking place, that is illusory effort. In illusory effort, there is an intent involved and in Real *Purusharth*, One is the Knower-Seer. After becoming the Self, if One remains as the Knower-Seer, or if He remains in Dada's five *Agnas* (five special directives given by the *Gnani Purush* after *Gnan Vidhi*), then that is considered Real *Purusharth*.

In the current edition, in many places Pujya Dadashri has given the *Agnas* as the solution of entanglements *mahatmas* face in worldly interactions. The explanation of how to remain in the subtle *jaग्रuti* (awakened awareness) when facing difficulties in following the *Agnas* has been provided here. 'I am pure Soul,' 'I am not at all the doer,' 'I am only the Knower-Seer'; this *jaग्रuti* is the Real *Purusharth*. Now the karma from the past life obstruct *mahatmas* from remaining in the state of the Knower-Seer, and to do Penance and remain in *saiyam* (anger, pride, deceit and greed that is within control) in the face of that karma, and to See Chandubhai as separate is *Purusharth*. To See Chandubhai as separate is the ultimate Knowledge.

Pragnya (the direct light of the Self) makes One do the *Purusharth* of Seeing Chandubhai as separate. The resolve of remaining in the *Agnas* is also *Purusharth*. As One progresses as per the resolve that He has made, He gradually moves from *Purusharth* to *parakram* (extraordinary spiritual effort). *Purusharth* is to remain in the *Agnas* and to experience Your own state of the pure Soul, and furthermore, *Purusharth* is to prevail in the natural state as the Self without the use of the *Agnas*. This result will only come by following the *Agnas*, so firstly there is the *Purusharth* of following the *Agnas* and from that *swabhaavik Purusharth* (the effort to remain as the Self, to Know and See) will eventually arise.

Now when will *mahatmas* begin doing *Purusharth*? It is precisely when *mahatmas* See their own faults impartially that *Purusharth* will begin. Who does Dada's grace fall upon? It is on the *mahatmas* that are sincerely doing *Purusharth* to experience the state of the pure Soul; Dada's silent grace, His blessings will always be with them. The ardent prayer is that in this era of the time cycle, through *Akram Gnan* (Knowledge of the Self through the step-less path) *mahatmas* ascend the ladder of the *Purusharth* to become *ekavatari* (a state whereby one will attain final liberation after just one more life) by following the *Agnas*.

~ Jai Sat Chit Anand

The Real Purusharth to Experience the State of the 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 Gujarati. While reading these English translations, 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.

The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'. Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter; or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or Pragnya. Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is available on: <http://www.dadabagwan.org/books-media/glossary/>.

Please share any feedback about English Dadavani on engvani@dadabagwan.org.

After Becoming the Pure Soul, What Sadhana Remains?

Questioner: How should I carry out the *sadhana* (spiritual endeavor) [to attain the pure Soul] from the gross level to the subtle and subtler levels?

Dadashri: There isn't any *sadhana* to be done whatsoever. 'You' Yourself are the original Self at the subtlest form, so then what *sadhana* is to be done? And now You are not going to enter the gross level. The gross and subtle levels have been left behind in the *pudgal* (the non-Self complex). So it has become a 'file' [Dadashri's special term for karmic accounts that take one away from the Self and into worldly life]. 'You' are at the subtlest [level] and so there isn't any *sadhana* to be done. *Sadhana* is done in the *Kramik* path (traditional step-by-step path of spiritual progress). 'You' Yourself have become the pure Soul, so now what remains? Now, You are to remain in the *Agnas* (five special directives given by the *Gnani Purush* after *Gnan Vidhi*).

You should fully understand this

Science. This is because if you press one button instead of another button, then on a cold winter day, the fan will turn on. With the slightest mistake, you will then complain, "I am dying in the cold!" Mortal one (*mooah*), a mistake has been made in pressing the button. Therefore, be sure to understand this. This Science is worth understanding in all its subtlety and it instantly results in freedom. 'You' are free right from today.

Jagruti Increases in This Way!

Questioner: How does *jagruti* (awakened awareness) increase?

Dadashri: 'One' is awakened after attaining *Gnan*. Subsequently, the *jagruti* increases in accordance with the extent to which One follows the five *Agnas*. And One is able to follow the *Agnas* because of the *jagruti*, which in turn increases the *jagruti*. There is no other solution.

The lamp does not extinguish. It does not need to be lit again. The *jagruti* has to be raised all the way to the point in which You can remain the Knower-

Seer (*Gnata-Drashta*) of whatever the mind is showing. After that, it will not need to be raised any further! Therefore, what is considered *jagruti*? It is when the understanding that, ‘This is an object to be known and I am the Knower’ arises even before a thought arises.

Questioner: But Dada, do I have to do anything to increase the *jagruti* in order to remain in the state as the Knower-Seer?

Dadashri: The *jagruti* is bound to increase. If a person attains Dada’s *Gnan* (Knowledge of the Self) and follows the five *Agnas*, then there is nothing but *jagruti*.

Questioner: What should I do to follow the five *Agnas* to an even greater extent?

Dadashri: Yes, it will increase to a greater extent. As you have received Dada’s blessings, it will increase. As you receive Dada’s blessings, do *darshan* (live connection with the *Gnani Purush* through eye contact), do *vidhi* (auspicious silent blessings at the feet of the *Gnani*), it increases.

Questioner: The *jagruti* increases, but what should we do if we want to increase it a lot more?

Dadashri: A person who wants to increase *jagruti* should sit with the One who is *jagrut* (awakened to the Self). The fact is, if everyone is nodding off to sleep, then we will also feel like nodding off. Conversely, if everyone you are surrounded by is *jagrut*, then even if you were to feel like dozing off, it would stop.

Therefore, you should sit with a person who is *jagrut*.

The Jagruti Increases as the Garbage Burns

Questioner: So does nothing have to be done to increase that *jagruti*?

Dadashri: Nothing has to be done, and as the ‘files’ decrease, the *jagruti* increases. The *jagruti* will continue increasing for You. This is because the old garbage [anger, pride, deceit and greed] is going to discharge. However, this person here attained *jagruti* automatically, on the very same day, didn’t he? Thereafter, *jagruti* remains constantly for him. For You, the *jagruti* will increase once that garbage is burnt.

Questioner: That is a cause and effect relationship, isn’t it?

Dadashri: Yes, there certainly is that relationship! You will have to burn all that garbage, won’t you! Then that garbage will not cause you any kind of harm. Then there will not be any garbage left. That is when you’ll feel the bliss of truly living life, won’t you! Otherwise, life becomes spoiled!

Questioner: After becoming the pure Soul, the changes that happen in the internal state of the *pudgal* (non-Self complex), on what basis do they become evident?

Dadashri: They are a result of the *jagruti* increasing.

Questioner: Whose *jagruti* has increased? It is the Self’s, isn’t it?

Dadashri: It is not the Self's. It is for the one who was 'asleep', for the one who had the illusion (*bhranti*) that it increases.

The Vitamin of the Pure Soul for Jagruti

Those who can maintain *jagruti* should do only one thing: whenever a thought arises in the mind, they should say, 'You are the *gneya* (object to be known) and 'I' am the *Gnata* (the Knower).' As soon as they say this, it will immediately settle in place. Those who cannot maintain *jagruti* should continue recalling Dada or keep saying, 'I am pure Soul' or keep chanting, 'I am pure Soul.' If one activity is being done, then the other activity will stop. Only one activity can be carried out at a time. And it is very beneficial if one can recite 'I am pure Soul' with such focus that he can visualize each letter the way it is written in the book. You should be able to see the exact letters in the words 'pure' and 'Soul'. If you recite it while visualizing all the letters, then that is very good. You should be able to visualize them without a book. If you recite like that, then that is best. If you can't do it all day long, then even if you do it for an hour, that is still great. You should make all the arrangements. You can read the spiritual songs (*pad*) for an hour, you can do this [recite 'I am pure Soul' while visualizing the letters] for an hour, you can do a combination of these things. 'You' should make sure to not stray outside of Your 'circle'. 'You' should not go outside the 'circle' of the pure

Soul. What is considered the 'circle'? The 'circle' is the *Agnas* that 'we' have given You. 'You' should remain within that 'circle'. Otherwise, [if you say,] "I am having a thought" and you get pulled into it, then there will never be an end to that, will there! The pure Soul does not change because of that, the opinion [that 'I am pure Soul'] does not change; however, a 'stain' does form.

The more You make the thoughts a *gneya* (an object to be Known), the stronger the *Gnatapad* (the state as the Knower) will become. To See [the thoughts as *gneya*] is a vitamin for the pure Soul. What would One See if no thoughts were to arise? Then how would I get the vitamin?

Purusharth in the Form of a Resolve

Questioner: Dada, are there any obstructing karma that would set me behind in my *Gnan* or *jagruti*?

Dadashri: Whatever you want to consider it, be it obstructing karma or a deficit in Your *Purusharth* (progress as the Self). I have availed this *Purusharth* for You. From the moment 'we' made You the pure Soul, Your *Puruasharth* is available. So the deficit only lies in Your *Purusharth*.

'You' should decide on the *Purusharth*. When You make a resolve (*nishchay*), then it will automatically happen on its own. 'You' have to make the resolve. 'You' have not made the resolve that You want to remain One with the Self. That resolve is weak, that is why the deficit remains. Once You make that

resolve firm, then everything will carry on smoothly.

If You make a resolve, then everything will move forward. What happens when you have not made a resolve that you want to go to the airport?

Questioner: I cannot go.

Dadashri: Someone will say, “You have gone the wrong way.” If it is wrong, it is wrong, but you need to make a resolve, don’t you? But here, you neither go the right way nor the wrong way. If you go the wrong way, then at least you will find someone to show you the right way. If you have not gone the wrong way, then how can someone show you the right way?

Questioner: So, what I was trying to say is that, first the resolve has to be made that, ‘I want to follow the *Agnas*.’

Dadashri: Then you can follow everything. The resolve does all the work. The resolve does the work in any situation, no matter how bad it is. If one makes a resolve that he wants to set up a railway line, then he will start setting it up right away, he will not get into any other unnecessary discussions. As long as a resolve has not been made, one will keep getting confused. He will make plans and then change the plans, and he will not end up achieving anything.

Truly speaking, You are always in *Purusharth*. This is because after realizing the Self, *Purusharth* and *parakram* (extraordinary spiritual effort) arise. But if *parakram* cannot be done, then do *Purusharth*. *Parakram* is akin to a dog who shakes its body vigorously just one

time and gets rid of all the dust that had been accumulating on its body all day long; it becomes spotless. That is called *parakram*. Have you never witnessed a dog doing this?

Questioner: It cleans its entire body by doing this.

Dadashri: Which professor must have taught it to do this? Can this be learnt without being taught by a professor? But see how it becomes clean! Not a speck of dust remains on it! You have become the *Purush* (the Self), so *Purush shakti* (energy of the Self) means to be with *Purusharth*, to be with *Swa-parakram* (extraordinary spiritual effort as the Self). Oh my! It is through *Swa-parakram* that ‘we’ traverse the entire world in an hour! When ‘we’ give *Gnan*, ‘we’ separate these two, the *Purush* (the Self) and the *prakruti* (the relative self with inherent characteristic traits). Thus, the developing ‘I’ (*Pote*) becomes the *Purush*. The *Purush* is with *Purusharth*. It is possible [for the *Purush*] to do so much *Purusharth*! After ‘we’ turn You into the *Purush*, after You become the pure Soul, Your energies begin to increase tremendously, but only if You keep Your awakened awareness (*laksh*) in this [the Self], and remain in touch with ‘us’, then it will help tremendously.

After Attaining Gnan, Real Purusharth Begins

Questioner: After the *Purush* and the *prakruti* have separated, there is no need for *Purusharth*, is there?

Dadashri: In this body, both

the *prakruti* and the *Purush* are two separate aspects. [The belief that,] ‘I am Chandubhai,’ is all the *prakruti*; these sense organs fall under the *prakruti*, the mind, intellect, *chit* (inner faculty of knowledge and vision) and ego fall under the *prakruti*, and the *Purush* remains separate. When the *Purush* attains Self-realization, the *prakruti* and the *Purush* become separate. Real *Purusharth* begins after that, after Self-realization happens. Until then, the *Purusharth* is not Real, it is *bhrant purusharth* (illusory effort), meaning it is dependent on that which is completely relative, it is not dependent on the Self.

Questioner: Why does *Purusharth* have to be done after that?

Dadashri: To become permanently separate from the *prakruti*. Because what the *prakruti* says is, “You’ have become the *Purush*, but what about us? ‘You’ had tainted us. Put us in our original state, then You will be free, otherwise You will not become free.’ That is why You have to do *Purusharth* there.

That is why I say, “You are the pure Soul and You should keep Seeing what Chandubhai is doing.” To keep Seeing all that Chandubhai is doing is Your *Purusharth*. To keep Seeing what Chandubhai is doing, what is Chandubhai’s mind doing, what the intellect is doing, what the *chit* is doing, what the ego is doing and to not interfere in any of it, that is *Purusharth*. When You See it with purity in this way, it becomes pure and leaves.

Questioner: That is when this *pudgal* becomes pure, doesn’t it!

Dadashri: Yes, the *pudgal*, which has become tainted, which has deviated from its inherent nature (*vikaari*), will go back to its original nature (*nirvikaari*), it will become pure and go off on its way. So it is our fault that we gave rise to it, that is why this happened; thus, it will have a claim against us. So the Real *Purusharth* begins after that.

Real Purusharth Begins by Following the Agnas

Questioner: Please explain the difference between Real *Purusharth* and relative *purusharth*!

Dadashri: In Real *Purusharth*, nothing needs to be ‘done’. The difference between the two is that Real *Purusharth* means to See and Know. And what does relative *purusharth* mean? It means to have the intent [of doership], ‘I will do this.’

There are two types of *purusharth*: one is the *purusharth* that arises from *prarabdhi* (effect of past life karma). The seeds that are sown from *prarabdhi* give rise to relative effort. The second is the *Purusharth* that arises after One becomes a *Purush*. When ‘we’ gave *Gnan*, You became separate from the *prakruti*. ‘I am pure Soul’ means You are the *Purush*, and after that, there is *Purusharth* (spiritual effort to progress as the Self); this is the actual, Real *Purusharth*. That other is still considered *purusharth*, but it is an illusory effort. One cannot say that it is wrong, but what people believe is not *purusharth*. No one is right in what these people believe, as far as *purusharth* is concerned.

Questioner: So the Real *Purusharth*, the one Dada helps us attain, please explain that!

Dadashri: The *purusharth* you were doing as Chandubhai was illusory *purusharth*. But when You do *Purusharth* as the pure Soul and remain in Dada's five *Agnas*, that is Real *Purusharth*. That is considered as doing *Purusharth* after becoming the *Purush*. To do *Purusharth* after becoming the *Purush*, that is Real *Purusharth*. Meaning, when You remain in the five *Agnas*.

Questioner: So then what scope is there for any other *Purusharth*?

Dadashri: *Purusharth* is when You follow My *Agnas*, that is all. There is no need for any other *Purusharth*, is there! The rest is *vyavasthit* (the result of scientific circumstantial evidences). All those *Agnas* are only for the *Purush*, they are not for the *prakruti*.

Questioner: The seed of *Gnan* that has been sown, is that the light, the light of Knowledge and Vision?

Dadashri: Indeed! However, It is like the second day of the lunar cycle. Now, It will gradually become the full moon. Real *Purusharth* begins from the moment the *padgal* (the non-Self complex) and the *Purush* become separate. Where *Purusharth* begins, it will take One from the second day of the lunar cycle to the full moon state. Yes! That will happen when One follows the *Agnas*. There is nothing else that needs to be 'done'. Nothing needs to be done, only the *Agnas* need to be followed.

Questioner: Dada, please describe the *Purusharth* after One becomes a *Purush*. How would One prevail in worldly interaction?

Dadashri: All these people are indeed in worldly interaction; all these *mahatmas* are certainly carrying out worldly interactions, aren't they? They remain in the five *Agnas*, don't they! The five *Agnas* are verily Dada, they are the Real *Purusharth*.

Knowing and Seeing Is the Real *Purusharth*

To follow the five *Agnas* is called *Purusharth*, and what happens as a result of following the five *Agnas*? 'You' are able to remain in the state as the Knower-Seer (*Gnata-Drashta pad*). And if someone were to ask 'us', "What is Real *Purusharth*?" Then 'we' would reply, "It is to remain as the Knower-Seer!" So these five *Agnas* indeed teach You to remain as the Knower-Seer, don't they? Relative and Real, while Seeing that, if any thoughts of the past or future arise, then say that it is *vyavasthit* and put a stop to them. While Seeing, if thoughts of the future bother you, then say that it is *vyavasthit*, so then it will stop. So then Your Seeing will continue on. If any 'file' is bothering you at that time, then clear it with equanimity, but continue with that [Seeing] of Yours. This is how [the *Agnas*] keep You in the state as the Knower and Seer.

Questioner: So, for whatever duration we remain as the Knower-Seer, is that *Purusharth*?

Dadashri: Yes. Or else, if You

See the pure Soul in others, or apply 'our' *Agnas*, then that is *Purusharth*. When You apply 'our' five *Agnas*, at that moment there is indeed *Purusharth*. So if You remain in the five *Agnas*, that is indeed *shuddha upayog* (the pure applied awareness as the Self). Otherwise, observe the *prakruti* minutely. Now, if Chandubhai is quarreling with his wife, at that moment if You See Chandubhai, [You may even converse with him], 'Oh my! I must say! You are still the way you were before!' If You See all that, then it is considered *Purusharth*.

Questioner: But, in such a case, should One do any *Purusharth* for the *jagruti* or should He simply remain as the Knower-Seer?

Dadashri: To remain as the Knower-Seer is itself the Real *Purusharth*. The inherent nature One has of continuously Knowing, to remain in only that inherent nature is *Purusharth*. And to remain as the Knower-Seer is called *Charitra* (the Conduct as the Self), it is called *samyak Charitra*.

Real Purusharth Is What Separates Gnan and Agnan

Questioner: Is *Purusharth* that which separates *Gnan* (Knowledge of the Self) and *agnan* (relative knowledge)?

Dadashri: There is *Purusharth* at the time of separating *Gnan* and *agnan*. That itself is *Purusharth*. When 'You' remain as the pure Soul, in *shukladhyan* (the internal state of being in which One prevails in the awareness of 'I am pure Soul'), that is *Purusharth*. 'You'

are in the state of the pure Soul, and when someone is insulting you, if you feel, 'He is doing this.' To believe, 'He is doing this,' is a mistake in your understanding. 'He' is also the pure Soul and whatever he is doing is dependent on the unfolding karma; he, himself, is not the doer. That poor fellow is dependent on the unfolding karma. The 'tops' are 'spinning' and everyone's unfolding karma completes their worldly interactions with each other. 'You' have to See what fight the two *pudgals* are fighting about. That which Sees this is the *Purusharth*. Hence, You remained as the Knower-Seer, and the separation that remains after the final *Gnan* and *agnan* are made separate, that is Your *Swabhaav* (inherent nature as the Self). Then You come into the *Swabhaav*. The *Swabhaav* means the *Swabhaav* that is in *Siddha Kshetra* (location at the crest of the universe which is the permanent abode of the absolutely liberated Souls who have attained final liberation), that same *Swabhaav* emerges. In this way, everything will gradually be resolved once and for all. It will be resolved once and for all in this way, won't it!

The Self and the Pudgal Remain in Their Own Inherent Nature

After becoming the pure Soul, One has the *laksh* (awakened awareness) of 'I am pure Soul.' Then if he were to ask, "Am I not Chandubhai?" The answer to that is, "I am Chandubhai, but by the relative viewpoint."

'You' are the pure Soul and this is Chandubhai; there are two of you. From

one, two have arisen. Now You have to take care of Chandubhai, as a neighbor, and when Chandubhai faces any difficulty, You should pat him on the shoulder and assure him, ‘I am with you.’ Up until now, he was alone, without support; now, he has Your support. Previously, he had no support. Whose shoulder would he cry on? If he were to cry in front of his wife, then she would take it the wrong way; moreover, he cannot cry in front of his parents!

Questioner: Now, if someone comes to talk to me, should I converse with him or not?

Dadashri: You should converse with him. Everything should be done with regard to worldly interaction; You should continue Knowing. ‘You’ should say, ‘Chandubhai, converse with this gentleman a bit now, talk to him about something.’ So then he will indeed speak. And the worldly interaction carries on. ‘You’ should keep Seeing it. The other person will not come to know what You are doing! However, You continue to See him, what Chandubhai is doing! As the Knower-Seer! The inherent nature (*Swabhaav*) of both have become separate. So now the Self will remain in the inherent nature as the Self and the *puḍgal* will remain in the inherent nature as the *puḍgal*. Each remains in its own *gunadharmā* (intrinsic property that has a specific function).

The Concept Is Very Subtle!

Questioner: But the awareness that ‘I am pure Soul’ does not remain for twenty-four hours.

Dadashri: No, it does not decrease for even a minute throughout the twenty-four hours. Once it has been decided, even if you were to forget your name, what is the big deal? Even then you would not assume another name. Twenty-four hours a day, You are indeed the pure Soul.

Questioner: This concept of Yours is very subtle. It is not something I can grasp in a short time. This is something that’s worth understanding.

Dadashri: You will have to understand it! That is why you continue to sit here. If you have the desire to understand, then I am ready [to explain it to you]. The concept is very subtle, it is straightforward and easy.

Who is the one that does the charging? Before attaining *Gnan* you had the belief, ‘I am indeed Chandubhai.’ Even if someone told you, ‘No, you are not Chandubhai, you are in fact the pure Soul,’ you would still say, ‘No, I am Chandubhai, for sure.’ He was the one charging [karma]. Now the one that does the charging is gone and the karma are automatically discharging. Even the one doing the discharge no longer remains, the one doing the discharge is the worldly interaction of Chandubhai.

The discharge is happening naturally. To heat up water is considered as charging. But to cool the hot water tank, someone may ask, ‘Sir, what do I have to do?’ We would tell him, ‘Nothing. Just go to sleep. It will become cool on its own through its inherent nature.’ That is what ‘we’ are trying to say the discharge is like.

As You are the pure Soul, the charging intent has come to an end, and the binding of new karma has come to a stop.

With the Exception of the Experience of the Pure Soul, I Have No Desire for Anything

Questioner: In the *Charan Vidhi* (spiritual booklet for *mahatmas* to sustain awareness after attainment of *Gnan*) it is written that, ‘With the exception of the exclusive experience of the pure Soul, I have no desire for any temporary thing of this world.’ [But the awareness of that does not remain.]

Dadashri: That external experience is not needed.

Questioner: Yes, but that means that one still has the desire for the experience of the pure Soul, doesn’t it?

Dadashri: It should continuously remain within that, ‘Except the experience of the pure Soul, I have no desire for anything’; meaning, only that should remain continuously.

Questioner: So regardless of where the *upayog* (applied awareness as the Self) is Dadaji, the *upayog* does not remain one hundred percent, does it? The *jagruti* does not remain one hundred percent, does it?

Dadashri: The reason it does not remain is the karma of the past life.

The Five Agnas Are Required for the Experience of the Pure Soul

Questioner: How can the pure Soul be experienced?

Dadashri: One man just came to ask me the same question. He told me, “I am not able to experience the pure Soul the way it should be.” In response, I asked him, “Does the entity that cautions, caution You from within?” He replied, “‘It cautions me all day long.’” I asked, “Did It caution You before attaining *Gnan*?” To that he replied, “No, no one was cautioning me.” So I said, “It is precisely the Self that is cautioning You.” ‘You’ are certainly observing the experience of the Self all day long. Mortal one, the experience of the Self remains the entire day. Does the entity that cautions, caution You or not? It is the Self that cautions You. Before [attaining *Gnan*], the Self was not there and no one cautioned You. The Self cautions You, doesn’t it? What does It say?

Questioner: Yes, It cautions me.

Dadashri: So now that is precisely the experience. The Self cautions You; did It caution You before [attaining *Gnan*]? Before, no one cautioned You, did they? This itself is the experience!

Questioner: What should I do during that experience?

Dadashri: If You follow the five *Agnas*, then it is my liability to take You to *moksha* (final liberation) in one more lifetime.

The living Science cautions You from within. It keeps cautioning You all day long! If You are a little inattentive, it will caution You even then. Has that ever happened to You? That You were inattentive and were cautioned from within?

Questioner: Yes, even then it cautions me.

Dadashri: Yes. So who is that? The answer is, 'It is the experience of the Self.' This *Akram Vignan* (the step-less Science of Self-realization) is such that the experience of the Self remains constantly all day long. Otherwise, what is the experience of the Self that the world has seen? Everything is in the form of a shadow. Because they see the shadow that does not mean that they see the Real thing. They have seen the shadow yet they have not seen the Real thing, It is just an illusion; that is all. So that is only an illusion, whereas this is a fact.

Only Jagruti Is Needed

Questioner: Why does it not become natural and spontaneous with regard to the *Agnas*?

Dadashri: That is one's own shortcoming.

Questioner: Which shortcoming is it?

Dadashri: It is a shortcoming with regard to the *jagruti*. The *upayog* has to be set to a certain extent, doesn't it?

One man was doing the *Charan Vidhi* while lying down. It would have taken him twenty-five minutes to complete it were he alert, in a seated position. But it took him two and a half hours to complete it while lying down. Why is that?

Questioner: He nodded off in the middle of it.

Dadashri: No, spiritual apathy

(*pramaad*) set in, so he would forget how much he had recited. So then he would recite it again. Our Science is so wonderful; it is not possible for any interference to take place. Does it [the *jagruti*] remain to a certain extent?

Questioner: It is not so easy to practice all five *Agnas* at a time, is it! That [*pramaad*] draws the mind away!

Dadashri: How is [the *Agna* of] Seeing the pure Soul while walking along the road difficult? What's so difficult about that? Suppose the doctor has told you to not eat with your right hand for eight to ten days. So your job is to simply remember that much, isn't it? So all you have to do is to maintain some awareness, isn't it? If the awareness does not remain, then that hand ends up being utilized. This has been the wrong practice since time immemorial, hasn't it!

These five sentences [*Agnas*] are very profound sentences. These sentences are very 'basic' [simple] to understand; nonetheless, the basics are so profound. They become understood gradually. They may appear to be simple, and they are indeed easy, but there are many other obstacles, aren't there! Thoughts may be running in the mind, a tornado may be whirling within, smoke may be building up, so then how can One possibly See the relative and the Real [as separate]?

Questioner: Dada, is it not a bit difficult to apply these five *Agnas* of yours?

Dadashri: It is only difficult because the karma bound in the past life keep jabbing you. It is because of the karma

bound in the past life that you get to eat *doodhpak* (milky rice pudding) today. And if you ask for more *doodhpak*, and as a result of consuming it, if you start dozing off, then it is not possible to apply the *Agnas*.

Questioner: So Dada, does this mean that wherever we miss out on following the *Agnas*, we miss out on staying in the *upayog*?

Dadashri: Of course, you missed out on it! Don't worry about that too much. Now You should focus on how progress can be made. You are bound to miss out on it; mistakes are bound to happen. However many mistakes are Seen, that many mistakes will leave, and as they leave, they give that much energy before leaving. The weakness that had arisen due to the mistakes, when those mistakes leave, energy arises as a result. The mistakes are your superior; no one else is your superior. The blunder [the biggest mistake of believing 'I am Chandubhai'] is gone!

To 'See' Chandubhai Is the Ultimate Gnan

Questioner: Separation certainly happens in the *Gnan* you impart, but is any shortcoming left on my part in that?

Dadashri: No. There is no shortcoming. Where do the inner tendencies (*vrutti*) go and where do they come from? And what do they bring back? And what do they take away? 'You' have to See all that. And for now, do not have any greater expectations beyond that. For now, if You can See this much, it is more than enough. The Lord has

said, "Even if You cannot See the inner tendencies, attachment and abhorrence are not happening, are they?" If one replies, "No," then it is settled!

Now, what do You have to See? 'You' only need to See the unfolding karma of the *pudgal*. When the karma unfolds with a lot of force and is heavy, the Seeing will be hazy. So You will not realize that You are to See it and You will miss out in that. If the unfolding karma is light, then the karma continues to unfold and You will continue to See it. To See Chandubhai is the ultimate *Gnan*.

Questioner: Our *upayog* should only be to continuously See in that way; so what activity should I do to maintain the *upayog* of Seeing even more?

Dadashri: The circumstances should be towards this side, towards *satsang*.

Questioner: My circumstances are not such. So is it better if there is solitude?

Dadashri: Solitude is certainly more beneficial, isn't it! But where can one find solitude? Where can one find such merit karma that he has no circumstances?! These circumstances themselves cause misery, don't they!

Questioner: Now, what do you consider to be solitude?

Dadashri: When You do not encounter other circumstances, when there is no one to interfere, when You are independent. Then You continue Seeing what Chandubhai is doing. When You set the *upayog*, everything continues to be Seen.

Questioner: If 'I' come to Know what arose within and what passed by, then...

Dadashri: Then that Itself is *Gnan*. 'You' will not See Chandubhai entirely. But You will be able to See all that arose and passed by within, that is the first *Gnan*. Then gradually it [the *jagruti*] becomes complete. The world is not aware of what arises and passes by. First, You have to See the gross. In that way, it will advance to the subtle level. Then eventually You will be able to See Yourself as completely separate.

Questioner: I cannot See that!

Dadashri: That will happen gradually. It does not happen right away. One cannot do that even for an hour. Even for 'us', if there is a circumstance, then it does not remain exactly!

Questioner: So you are also referring to solitude, that solitude is a good thing.

Dadashri: But you should not create solitude by pushing others away. You should not create solitude by pushing anyone away. Circumstances by their very nature are such that they will dissociate on their own.

Questioner: If we look at it that way, then nothing in the form of circumstance affects us. If we want to remain *asang* (free from association), then we can remain *asang* amidst anything.

Dadashri: 'You' can, You can happily remain so. 'You' indeed are *asang*. That is how the pure Soul is. 'I' am indeed

asang. 'I' am indeed *nirlep* (unanointed). As that [wrong] belief has broken, it is gone. That was a wrong belief. That is why people say, "How can I be considered *asang*?" Don't people say that? Whereas You Yourself understand that the wrong belief is broken.

Questioner: Is solitude beneficial for our 'file number one' [Dada's special term in *Akram Vignan* to refer to one's relative self] or not?

Dadashri: It is beneficial. Solitude is very beneficial. When we are all sitting around, 'we' lie down, close 'our' eyes and look for solitude. Otherwise if my eyes are open and someone looks at 'us', then solitude will not remain, will it! Do you experience that?

The One That Knows, 'I Am Not That, I Am This' Is the Self

All the *jagruti* of 'I am pure Soul' and the *Agnas* remains. All such *jagruti* of 'Who is this? Who am I?' remains. The *jagruti* of 'The one who is beating someone, he is not the beater, He is the pure Soul' and so on, remains.

The One who Knows, 'I am not that, I am this' is the Self! The *jagruti* of 'I am that and I am not this' should remain.

Questioner: In which instances is it the Self and in which instances is it not the Self? What does One See in it?

Dadashri: In all matters. 'We' give You *Gnan*, don't 'we'? When 'we' give You *Gnan*, 'we' tell You, 'You are not this.'

Questioner: To keep maintaining the separation, that is called the Self!

Dadashri: Exactly, that is the Self!

Questioner: Now that should remain constantly, shouldn't it!

Dadashri: One should not forget to apply the awakened awareness (*laksh*) to maintain the separation. Then with whatever comes about, continue to maintain the separation. Then One indeed becomes the Self. When you fasten the buttons on your shirt, you instinctively know that the shirt can be removed; you have the knowledge that 'this part is the shirt' and 'this part is me.' Don't you realize that? Or does it all seem to be the same?

Questioner: No, one realizes that it is separate in that example very easily. But the phases of the mind, body and speech will continue to arise, won't they? So it is there that an uninterrupted *jagruti* is called for, that 'I am not that and I am this,' isn't it?

Dadashri: It does not actually play out in that way. But in certain cases where one has an interest in something, then he should say, 'This is not Mine.' Otherwise, after attaining *Gnan*, One remains separate. However, there is a bit of a mixture within.

Questioner: So no matter what kind of results unfold, One should have the *laksh* within that, 'They are not Mine.'

Dadashri: Yes, that, 'I am this and I am not that!'

Questioner: But here [I can See that,] 'This shirt is separate and 'I' am separate,' but what is to be Seen in that case?

Dadashri: It is actually Seen separately like that within as well!

Questioner: What does One See in His Vision (*Darshan*)? Give us one example.

Dadashri: Wouldn't you know that, 'This stone is separate and my hand is separate'? As well as, 'These are the attributes of the stone and these are my attributes'?

Questioner: Yes. I would know all the attributes of the stone, that it is heavy, it is cold, it is square...

Dadashri: It is smooth.

Questioner: So how can One remain in the state of, 'These are not My attributes and these are My attributes'?

Dadashri: [You should be aware that,] 'This coldness is not Mine, this smoothness is not Mine, this anger that took place is not Mine, this deceit that happened is not Mine, the kindness is not Mine!'

When you are lying down on a bed, do you not comprehend that, 'I am separate'? You comprehend that, don't you?

Questioner: In that example, I understand, 'The bed and the one sleeping are actually totally separate.' But doesn't the problem lie when it comes to maintaining the *laksh* that the Self and the different phases of the *pudgal* are separate, or in being able to maintain the *upayog* as the Self?

Dadashri: There is some amount

of *jagruti* in the situation with the bed. But regarding the Self, the *jagruti* has disappeared, hasn't it? Whereas the separation of the body from the bed is in his awareness.

Questioner: And that too, when I make him take a note of it, then he will say, 'Yes, the two are separate.'

Dadashri: He will believe it when you give him the proof [of evidences].

Questioner: So all these proofs are needed to understand or to maintain that precise *jagruti* that, 'All the phases within are not Mine and I am pure Soul,' aren't they?

Dadashri: The proof is the main thing.

Questioner: What are the proofs that help understand this from within?

Dadashri: That which takes numerous evidences to get the work done is not Mine. Even when only three things come together in order to get the work done, it is not Mine. If two things get together in order to get the work done, then too, it is not Mine. Even if you do not cut a mango with a knife but bite into it with your teeth. Yet everything came together in order for that to take place; therefore, it is not Mine! 'You' will have to understand at the subtle level, won't You? Will the gross level suffice?

Questioner: The main thing [the Self] is at the subtlest level.

Dadashri: Yes, the main thing is at the subtlest level, so what will happen if you dissect it at the gross level?!

Questioner: But this point mentioned is completely new.

Dadashri: No, it is not new, it has always been there from the beginning! This was with the *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others) from the beginning and it exists today as well. What can I do when according to your 'law book' you claim it as new?!

Never Get Swept Away When in the State of Continuous Knowing

Questioner: There is a lot of friction in Knowing and Seeing. So, in whatever circumstances I come across, I get swept away by them.

Dadashri: Who is the one getting swept away? 'You' are actually the pure Soul. How can the pure Soul be swept away? It is the *pudgal* by the name of Chandubhai that gets swept away in it.

Questioner: Stillness (*sthirata*) should remain in Knowing and Seeing, shouldn't it?

Dadashri: No, such stillness does not remain. On the contrary, if stillness were to remain, a problem would arise. What are you going to see if a movie were to become still? It should in fact continue running.

Questioner: Yes, it does continue but I should not move along with it, I should remain still, that is all.

Dadashri: Yes, You should continue to See. The Seer is always still. The Seer never gets swept away. It is

because You do not See, so it becomes a wrong practice within. When You stay in the state of continuous Knowing (*Gnayakbhaav*), then You will never be swept away, whereas if you become overcome by emotions, then you will be swept away. When people get overcome by emotions they get swept away even while watching a movie. They even cry! Hey! When you were just supposed to be watching, why are you crying? The fool cries when he is supposed to watch. Does he actually cry?! And would you enjoy watching a film if it was the same throughout?

Questioner: No, I would not enjoy it, Dada.

Dadashri: Yes. In the film, in one scene there is a wedding, then after some time there is fighting, then after some time there is a kidnapping; that is when you will enjoy seeing it, isn't it! And if the entire film only had a wedding going on, you would not enjoy it, would you? So You have to See this whole film. The bliss never leaves even in the slightest, that is our Science!

The complete energy indeed lies within, but it remains in an unexpressed state. Why does it remain incomplete? It is because you still like all of this [the relative]. Nevertheless, after attaining this *Gnan* it has decreased a lot, hasn't it? As it decreases, the energies will express accordingly. That does not mean that you have to start having contempt for things you like. But, when one becomes engrossed in it, he forgets Himself, he forgets about His own energy and he

becomes engrossed in it; so that means he likes it. Eat and drink, but do not become engrossed. Look, while you watch a movie, when you see a good-looking woman or a good-looking man in it, do you hug them? And if you see someone being beaten in a movie, do you shout out, "Hey, why are you beating him?" Is it as though you say, "Don't hit him"? You internally understand that you are only to see what is going on, you are not to say anything.

How many years ago did you watch movies? But you had watched them in those days, hadn't you? So it is not as though you said, "Why are you hitting him?" Yes, you just have to see what is going on! The movie is not telling you, 'Take me along with you.' The movie says, 'Watch me and leave.' Now what can the poor movie do if you do the opposite? But what happens when you go out coated with 'glue' [attachment and abhorrence]? Therefore, you have to go after washing off the glue. It is because you apply glue when you go out that whatever is out there affects you and sticks to you!

The One Who Knows Who Is Becoming Tanmayakaar Is the Self

Questioner: The situations in which I become *tanmayakaar* (become one with the body and mind)...

Dadashri: The one becoming *tanmayakaar* is also not You, it is not the pure Soul. The pure Soul never becomes *tanmayakaar*. That is your deluded belief, and it is because of that belief that you become *tanmayakaar*. 'You' should Know

how *tanmayakaar* you have become. Have you become completely *tanmayakaar* or only partially, or have you adjusted completely! ‘You’ should Know all that. When You Know this, then You are free.

Questioner: This is a fundamental question. You said that after attaining *Gnan* everyone becomes *nirlep* (to be unaffected by any intents that tend to anoint). However, it does not seem that we have become *nirlep* to that extent yet. It seems to us that we became anointed (*lepayamaan*), then we become separate, then we became anointed again, why does such awareness occur?

Dadashri: ‘You’ are aware that you have become anointed, isn’t it? That awareness is not the awareness of the Self (*Atmabhaan*). In the awareness of the Self, One never becomes anointed, that is considered awareness of the Self. Therefore, You should say, “This is not My place. ‘My’ place is not so desolate, My place is gigantic [magnificent].” How can such a desolate place be Yours? Would you not know that this hotel [restaurant] is not your sort? Knowing what your ‘class’ [religion] is, would you not know which hotel is your sort? From the smell you can tell that you this restaurant sells *biryani* [a non-vegetarian dish] ... so you recognize that restaurant. Similarly, becoming *tanmayakaar* is not Your intent. So You should See in what way you are becoming *tanmayakaar*, whether you becoming completely *tanmayakaar* or partially *tanmayakaar*.

Questioner: Yes, so one becomes *tanmayakaar* to varying degrees!

Dadashri: Yes, but the One who Knows the varying degrees is the Self. It is like this, so many people use thermometers, but has the doctor’s thermometer ever gotten a fever? The pure Soul is similar to a thermometer. It shows how much fever there is. A thermometer never has a fever! On the contrary, it shows the degree of a fever! People say, “This thermometer has picked up a fever because people with a fever keep touching it!” Mortal one, can it develop a fever? The doctor may develop a fever, but not the thermometer. The owner of the thermometer, the doctor, will develop the fever!

Questioner: When I become *tanmayakaar*; the awareness of the pure Soul state doesn’t remain for that time period, does it?

Dadashri: But why doesn’t it remain? With ‘I became *tanmayakaar*,’ that other awareness is lost. It is like when a man does not drink alcohol yet he simply says, “Today I had some alcohol”; for that period of time, he becomes intoxicated. So, his behavior is like that of someone who is intoxicated, even though he has not had any alcohol.

Questioner: But sometimes I become so anointed (*lepayamaan*) that it all looks to me as if I am completely intoxicated with alcohol! That is the question, isn’t it? So how can I call myself unanointed (*nirlep*)?

Dadashri: You have to come to understand that, ‘This is not my ‘hotel’ [home].’ Then You will find the other ‘hotel’ that is Yours. ‘In the ‘hotel’ that

Dada has placed me, I am *nirlep*, I am pure indeed, so how could this be for Me?’

The *drashya* (scene) and the *Drashta* (Seer) cannot be one. It is the *drashya* that becomes *tanmayakaar*; however, the *drashya* itself can never understand that it has become *tanmayakaar*. It is only the *Drashta* who can Know that. Who is the One who Knows that? It is the *Drashta*. ‘You’ are the *Drashta*! Still, You do not realize that. What a wonder that is!

Questioner: Something happens in which I end up becoming a part of the *drashya*. Where has my function as a Seer (*Drashtapanu*) gone at that time?

Dadashri: No. It is like this; when you studied in a laboratory, were you able to finish all the studying within four hours?

Questioner: No.

Dadashri: If any experiment is conducted once, when you do it again, then you may put a variable amount and an array of things in it. So, when it takes that long for even an experiment, wouldn’t this take time!

Questioner: But at that time I should be sitting there on the side as the Seer, right? That Seer becomes engrossed with it!

Dadashri: No, It is indeed sitting separately. It appears that You have become one with it; You will have to practice it a bit. How can it work without making it a practice? And if You had become one with it, then You would not be able to become separate, how would

You separate then? So You do not become one. In fact, the inherent natures of the two [the Self and the non-Self] have become separated, haven’t they! Each has come into its own inherent nature!

When ‘You’ Hold Onto the Intrinsic Nature of the Pure Soul, You Become Asang

The Self that I have given You is indeed *asang*. Despite the constant association with the body, It is indeed *asang* (free of association). Nothing affects or hinders the Self. Therefore, You should remain in that form, as *nirlep*, *asang*! Even association with fire does not affect It, so how can [the association] of this pain, of this body, affect It? So, You should hold onto Its intrinsic nature.

Now that You have become the pure Soul, nothing can affect the pure Soul. ‘Its’ intrinsic nature is indeed *nirlep*. ‘It’ is free of association by Its intrinsic nature. ‘It’ is indeed that by Its intrinsic nature, so then why try to make It free of association? That which is free of association by Its intrinsic nature!

After attaining *Gnan*, upon becoming *nirlep*, It does not become anointed (*lepayamaan*); after becoming *asang*, It does not become associated with anything. If the doctor has said to not have your right hand come in contact with water, even then, because of the practice since time immemorial, it will end up happening. Similarly, if something happens because of the practice since time immemorial, then say, “I am *nirlep*, I am *asang*,” then You will become *asang*.

So what if you have a fever, nothing is going to happen to the Self. Despite living amidst associations, It is indeed *asang*. The Self is the Knower and Seer, It is indeed in the pure state. One becomes influenced by the company he keeps. The Self is *asang*. If You are *asang*, then the influence does not affect You, it affects Chandubhai. ‘You’ simply keep Knowing it!

‘I am pure Soul’ is the greatest state You have attained, but now You have to become completely *nirlep* and completely *asang*. This *nirlepta* (the state in which One is unaffected by any intents that tend to anoint) and *asangta* (the state in which One is free from all associations), these are the final destinations.

Where the Jagruti Is Dim, Effects Will Continue

Questioner: The state of complete fearlessness isn’t arising. Since the state of being unaffected hasn’t arisen, there isn’t fearlessness to that extent. It’s a bit less.

Dadashri: No matter how much you see on the outside, if it does not affect You on the inside, that is called *nirlepta*. This is because You are the pure Soul; the pure Soul never has an effect of any kind. This is because It is not effective. But the fact that you do end up getting affected is because the *jagruti* falls a bit short at that time. In such a case, You should say, ‘Chandubhai, why are you taking this upon yourself? What do you have to do with this?’ This is all; You should say this much. That way, it

becomes separate. ‘You’ should maintain that much *jagruti*. Or if You are not able to do anything else, then become free by saying, “This is not My Real form as the Self (*Swaroop*).”

Questioner: Dada, such *Gnan* does prevail. ‘Why did I get involved in this? This is relative.’

Dadashri: Nevertheless, it still happens. When that happens, instead of saying, ‘It is relative,’ by saying, ‘This is not My Real form as the Self,’ everything will separate. What ‘we’ have said is, “This is Your Real state, and that is not.” So when You say, “This is not mine,” there is separation. Then it will not stick to You at all.

Questioner: In however many things there is engrossment (*tanmayata*), there is that much deficiency, isn’t there?

Dadashri: Yes, precisely that! So, there is no other reason for the engrossment. It is simply that the *jagruti* becomes dim. Why does the *jagruti* become dim? It is due to the practice of the past. So, if You place a little more *jagruti* in this, then it immediately settles down, it becomes separate. No matter how bad my health becomes, when people say, “Dada, today your health is not good,” I respond, “Nothing has happened to me. What is going to happen?”

Questioner: Yes.

Dadashri: I travel to so many villages, but nothing happens to me. What is going to happen? Upon saying, “It has happened to me,” it sticks!

Envisioning the Pure Soul

What is the inherent nature (*Swabhaav*) of the Self? It is *achintya chintamani* (a 'jewel' that cannot be envisioned, but can fulfill all that one envisions). So, one immediately becomes whatever is envisioned!

The Self is *kalpaswaroop* (in the form of infinite creative ability through envisioning). Therefore, once the light of the Self goes 'out' [beyond the Self], the ego (*ahamkaar*) arises. The Self itself does not envision (*chintave*), but as soon as the ego falsely attributes and then envisions, the corresponding *vikalp* ('I am Chandubhai' and all the relative 'I-ness' that stems from it) happens!

The Self is full of infinite energy! It is possible for all kinds of energies to emerge from within; however many energies You are able to extract, that many are Yours. However, the *bhaan* (awareness arising from any experience as the Self) of those infinite energies must arise at least once! Here, because one envisions (*chintavan*) the inverse, the puzzlement arises. If the pure Soul is envisioned just once, then it will subsequently remain on its own. One does not have to do anything at all. Wherever You go, envisioning of the pure Soul keeps happening for You, does it not?

Questioner: Yes.

Dadashri: This *Gnan* indeed procures results on its own (*kriyakaari*)! This has not happened for hundreds of thousands of years!

Questioner: If a crazy person

envisions 'I am wise,' then would he actually become wise?

Dadashri: Yes, if he were to do that, then he would gradually become wise. These are all effects that have happened within, psychological effects. 'We' do not let even a single effect happen within.

Questioner: What about when people say, "You are like this and you are like that?"

Dadashri: People may say whatever they want to, but the effect of 'I am like this' should not happen. For us, all that should prevail is 'I am pure Soul, I am pure Soul.'

Nothing envisioned by the Self goes to waste. It is good that such envisioning happens at a gross level and things get by. In the envisioning of higher levels, there are five thousand revolutions per minute. Each person has different envisioning, and there are infinite types of such envisioning. That is why you see all kinds of people in this world!

Questioner: What is considered *chintavan*?

Dadashri: All these activities that you are carrying out are not referred to as *chintavan*. This thinking that you are doing is not referred to as *chintavan* either. *Chintavan* is referred to as the *aashay* (inner wishes; design) that you have decided upon in your mind. In the mind, if the *aashay* of a bungalow, a garden, to educate the children has been decided on, if such *chintavan* is done, then one will become like that. If one envisions, 'There

is nothing wrong in taking bribes,' then one will end up accepting bribes. What you see today is the result of what was previously envisioned. The self becomes what it visualizes (*nididhyasan*). Some people envision, 'My soul (*atma*) is a sinner.' So then where will these people end up?

Questioner: People should envision the Self, shouldn't they?

Dadashri: Yes, they should. Until a *Gnani Purush* awakens the Self, the envisioning is not considered to be pure, it is envisioning through words. It is one kind of solution. It is a midway station along the journey.

Due to the pressure of external circumstances, vibrational energy (*kampanshakti*) arises in the Self, and at that time, *parmanu* (the smallest, most indivisible and indestructible particle of matter) are acquired. One would attain *moksha* if that vibrational energy were to cease for one hour! One can never attain *moksha* with knowledge such as, 'I am a doctor, I am a woman, and Dada is a man.' *Moksha* can only be attained with the Knowledge of 'I am the Self.'

Through Pure Envisioning, the Conviction of the Pure Soul Sets In

Questioner: Does [the charging] relative self (*pratishthit atma*) become the pure Soul just through *chintavan*?

Dadashri: Yes, that is why I am telling you that You have become the pure Soul. Thereafter, if You keep saying, 'I am pure Soul, I am pure Soul,' then You will continue to become that form.

Questioner: But, after becoming that [the pure Soul], what is the point of saying, 'I am pure Soul'?

Dadashri: Well, it is just the conviction (*pratiti*) of the pure Soul that has been established in You. As the conviction has set in, the *jagruti* will remain, he becomes what he envisions. This envisioning is called *chintavan*, and that other envisioning, the envisioning done by someone without Self-Realization, is considered a psychological effect. This is because it is a mental state. There is nothing mental in this, it is actually *chintavan*.

This is a discovery of the *Tirthankar* Lords. 'You' are the pure Soul, You are nothing but pure; otherwise, if you do any other envisioning, you will become like that. Therefore, I am saying that You should envision Yourself as being nothing but pure: 'I am nothing but pure, 'I' am nothing but pure.' 'You' should say, 'Chandubhai, there is no problem. Interfere as much as you want to, but 'I' am nothing but pure.'

To Evaluate Something As Adverse or Favorable Is Paudgalik Bhaav

Questioner: In adverse circumstances, the *Chetan bhaav* (state as the Knower and Seer, 'I am pure Soul') shifts to the *paudgalik bhaav* ('I am Chandubhai'). The *jagruti* arises later on that I shifted to the *paudgalik bhaav*. So what should I do to maintain *jagruti* in such a situation?

Dadashri: The fact is, there are only two things: the pure Soul and

circumstances. There is nothing that is adverse or favorable amongst these. If you say the circumstance is adverse, then it will turn out to be adverse and if you say it is favorable, then it will turn out to be favorable. There will always be both, the sweet and the bitter, but if you say that it is bitter, then it will seem bitter. It will have that effect at that time. The sweet and bitter will inevitably be there, won't they? It is the inherent nature of each.

Questioner: So if anything is seen as adverse or favorable, then I have entered the *paudgalik bhaav*.

Dadashri: Adverse and favorable is the *paudgalik bhaav*. Nothing is adverse at all. To see it this way is precisely a shortcoming. There are circumstances and they are prone to dissipation by their inherent nature. If someone were to say, "Sir, there is burning coal over here and there is ice over there. Is there not a difference between the two?" The answer to that is, "There is a difference, both are only circumstances." However, neither is adverse or favorable, and furthermore, they are prone to dissipation by their inherent nature. If there is ice over here, then no one will move it. And if there is burning coal here, then even if I do not move it, someone else will move it. So the circumstances have come to vacate their place. So you have to be patient, the Lord has said to do Penance. [There are the four pillars of *moksha*:] *Gnan*, *Darshan* (Vision as the Self), *Charitra* (Conduct as the Self), and *Tapa* (Penance; to not allow the

Self and non-Self to become one). That [circumstance] is not adverse; there is a shortcoming in Your *Tapa*. The four pillars will be required, won't they? If you have a bed with three legs, then it will lean over to one side, won't it! A bed should have four legs.

That is why it is written that 'Dada does *adeethh Tapa* (invisible internal Penance).' *Adeethh Tapa* is considered the final Penance. 'We' continue doing this final Penance. On the border that divides the Self and the non-Self, the 'I' never goes towards the non-Self at all. 'It' never enters the 'foreign department' [the non-Self]; It always remains in the 'home department' [the Self]. That is where the Penance should be maintained; that is *adeethh Tapa*. So for You, as You keep getting 'heated up' through this Penance, You will gradually reach the level of *adeethh Tapa*.

When Accused, Remain as the Pure Soul and Do Penance

Questioner: When we do *adeethh Tapa*, that is considered as having cleared [a 'file'] with equanimity, isn't it?

Dadashri: Everything has cleared. If you take a 'bribe' in that, then some of it is left unsettled. However much of a 'bribe' you take, that much remains unsettled. And when You clear it, then it has left. At that time, the self becomes light, so there is only bliss. What do you do when it heats up a lot? Do you create an uproar? Have you had quarrels? In fact, the anger towards one person is taken out on another. Whichever 'file' it

is, you should clear that 'file' directly. This 'file' and the other 'file' have no connection; but as it is, one takes his anger towards one person out on another person.

'You' should keep 'him' [the one who slips from Knowing into suffering] separate. When You start to become one with 'him'... generally, You do remain separate from 'him', but if someone says, "You caused me five thousand worth of damage," then at that moment, You become one with 'him'. That is when Penance should be done. At that time, a jolt is felt, 'I have not done it.' Why is this jolt felt? The mind will show, 'This man has made an accusation against me.' So then would 'I am the pure Soul' prevail or would something else prevail? In that situation, after doing Penance, [the awareness of] 'I am the pure Soul' should prevail.

When One Becomes the Pure Soul, There Is Saiyam of the Ego

Questioner: Dada, when it heats up internally, at first there is Penance, then does *saiyam* (a state in which separation is maintained even in the midst of anger, pride, deceit, greed and attachment and abhorrence expressed within the relative self) arise later on?

Dadashri: *Saiyam* started the moment You became the pure Soul and You became free from Chandubhai.

Questioner: As for Penance, it arises when the circumstances arise, doesn't it?

Dadashri: That is when the Penance

arises. But *saiyam* has already begun. All these people [*mahatmas*] are considered *saiyami* (characterized by *saiyam*). This *saiyam* has started from here, You became *saiyami* from the moment You received *Gnan*.

To bring anger, pride, deceit and greed into control, that is considered *saiyam*. This is because the world is entirely bound through anger, pride, deceit and greed, and those *kashay* (anger, pride, deceit and greed) are indeed what constantly give misery. It is not as though God gives any sort of misery. So when the anger, pride, deceit, and greed are under control, that is considered *saiyam*. When the ego is under one's control, that is considered *saiyam*. When can there be *saiyam* of the ego? It is when One attains the awareness of 'I am pure Soul.' Until then there cannot be *saiyam*, can there!

Now Moksha Is Undoubtedly Approaching!

Only *shuddha upayog* (pure applied awareness as the Self) should remain, as far as possible. You should not worry about it at night, just go to sleep peacefully. What I am saying is that you should not stay up for it. But since You have become the *Purush* (the Self), You have to maintain *Purusharth* to a greater extent. 'You' should make a firm decision that, 'I want to maintain *shuddha upayog*.' Thereafter, if it is not maintained, then that is a matter that is to be cleared later. And You do not have to rush it, You do not have to become restless, *moksha* will come to You. There

is no need for You to go there. The 'station' will automatically come to the One sitting in the 'train', the 'station' of 'Vadodara' [a city in Gujarat]. 'You' just have to remain in Your 'seat' [of the pure Soul].

Questioner: We are already sitting in the 'train' now, aren't we?

Dadashri: Yes, that is why I am telling you that. What I am saying is that it will keep coming. 'You' just have to follow the *Agnas*, nothing else; You are not to worry about *moksha*. This 'ticket' of the *Agnas* is such that it will take You directly there.

Questioner: I have to understand the *Agnas*, Dada.

Dadashri: Yes, of course, You have to understand all them, don't You! 'You' only need to understand them. 'You' have understood them; most people have been understood them. But some are deficient in understanding them.

Is There Any Hurry After Sitting on the Train of Moksha?

Questioner: Sometimes, I feel an urgency to go to *moksha*!

Dadashri: If you try to hurry, then you will trip and fall. Why is there an urgency to go to *moksha*, when You already have *moksha*? What is the rush? Is someone going to take Your reservation? No one can touch Your reservation! 'You' are determined about which destination [*moksha*] You want to go to, You have the ticket, You have everything! Just ask someone, "What is the train like?" Then

he will tell you, "It is fast." Get on it and go to sleep!

Suppose a person leaves Vadodara by train to go to Mumbai. If he keeps sticking his head out of the window to see if he can see Mumbai, then would that be fruitful in any way? What would people say? [They would ask,] "Sir, what are you looking at?" He would reply, "Is Mumbai visible, can you ask around?" "Hey mortal one, why don't you go to sleep? Have you gone mad or something?" Even his wife would say, "He is a fool. Why did I marry him?" Would anyone do such a thing? Some people run up and down the aisle of the train. Why? [They might respond,] "I want to get there quickly. I have a relative who is very sick. I have to see him in the hospital in the morning." Hey moral one, why are you running back and forth and pushing and shoving unnecessarily? You aren't sleeping and you aren't letting others sleep either. Dear fellow, go to him once you get off the train. Get off the train before everyone else, but for now, just sleep peacefully.

With this *Gnan*, You have attained the stage of the second day of the lunar fortnight. Now, as You remain in the *Agnas*, You will attain the stage of the full moon.

Questioner: Shouldn't One have eagerness to quickly attain the stage of the full moon!

Dadashri: It is not a matter of hurrying. 'You' should follow the *Agnas*; that is all. When You follow them more,

they will result in the stage of the full moon. Otherwise, even the full moon will become displeased, 'Oh my, look at that, he does not like it without me!' 'We like everything without you, just come to meet us ahead!' We are going forward, so it will come to us. Why have eagerness for the state that is approaching You? *Moksha* is also approaching You and everything else is approaching You. 'You' should do whatever Dada says, that is all. Do not get involved in any other problem. The burden will increase if You try to hurry ahead. Who would want to take on such a burden unnecessarily?

Questioner: Dada, why shouldn't one maintain the intense desire (*tivrata*) for it?

Dadashri: No, the intense desire only has to be maintained for remaining in these five *Agnas*. It is not to be maintained for those things which are an effect. 'You' are to maintain an intense desire for the cause; the effect is the result of that. People have missed out on the cause because of having an intense desire for the result. Is the cause more important or is the effect more important?

Questioner: The cause is important, Dada. But please say something about the intense desire for the *laksh*.

Dadashri: That will certainly remain. That will never decrease. If you leave home to go outside, there is no need for you to remember that you have to walk down the stairs. You just have to watch the closest step and walk down so that you do not fall. You are going to reach the ground floor for sure.

After Becoming the Purush, What Purusharth Is There?

What *Purusharth* does One have to do? *Purusharth* and *Swaparakram* (extraordinary spiritual effort after Self-realization to break certain entrenched habits of the self) can happen only after becoming the *Purush*, after the *laksh* of the pure Soul has been established.

There is nothing but a storehouse of faults filled within. When faults are Seen at each and every *samay* (the most indivisible unit of time), that is when Your [spiritual] work will be considered accomplished. All of this stock of karma that you have filled in, you did so without consulting anyone, isn't it?

As the *laksh* of the pure Soul has been established, the mistakes can be Seen. If mistakes cannot be Seen, then it is considered sheer spiritual apathy (*pramaad*).

During dire circumstances, the *Gnan* will stand by You. When one's ears are being cut off and the *Gnan* prevails, that is when it is considered correct. Otherwise, it is all considered spiritual apathy.

The *Gnani Purush* only sleeps for an hour. He is constantly aware. When one's food intake decreases and sleep decreases, the *jagruti* increases. Otherwise, one will be prevailing in spiritual apathy. Too much sleep is considered spiritual apathy. Spiritual apathy is akin to tying the Self in a bale of hay.

What is a mistake? One has no awareness whatsoever of that. Mistakes can be destroyed through *Swaparakram*.

When your sleep decreases, your food intake decreases, know that your spiritual apathy has decreased.

When a mistake is destroyed, the person's face will radiate with light. Beautiful speech will come forth and people will be attracted to him.

The mistakes made up of strong *parmanu* can be seen immediately. If they [the *parmanu*] are very rigid, then one gets stuck on whichever side one delves into. If one delves into worldly life, then one gets stuck there, and if one delves into *Gnan*, then one gets stuck there.

What does *shuddha upayog* (pure applied awareness as the Self) mean? It means that It [the Self] should not be left unattended. If you want to relax for fifteen minutes while flying a kite, then you should tie its string to your toe and then you can relax. Similarly, You should not have any *ajagruti* (lack of awareness) when it comes to the Self.

Dozing off Is a Loss!

Questioner: After meeting Dada, after attaining *Gnan*, how much liability is there if I remain in a state of *ajagruti*?

Dadashri: It is to the extent that you 'doze off'. And if you don't 'doze off', then there will be that much. If it [the object to be Seen] passes by without You Seeing it, the liability of that remains. 'You' will have to See it again. When You See it, it gets cleared. By Seeing each karma as it is unfolding, it gets cleared. And if you become engrossed in the unfolding karma, then that karma will remain to be cleared. And after the separation of the Self, if You

remain in the *jagruti* of the Self, then no karmic account is bound whatsoever. It sticks only when the *jagruti* becomes dim.

Questioner: What sticks?

Dadashri: It sticks, meaning whatever karmic account one needs to clear, he does not clear it, so it remains as it is!

Questioner: The old ones do not get cleared, but don't the new ones get spoiled?

Dadashri: It has nothing to do with the new ones, does it!

Questioner: These are the ones we have to purify and send off, aren't they!

Dadashri: They have to be purified and sent off. But the ones that have not been sent off will remain in your balance.

Where There Is Impartiality, There Is Real Purusharth

Purusharth cannot happen without becoming the *Purush*. When You become aware, You begin to See your own mistakes; You begin to See without partiality. When You start to understand each and every mistake of Chandubhai, that is when You attain a state of impartiality. That is when judgement power emerges, thereafter real *Purusharth* begins.

You should also keep studying whether there is a change in your speech, conduct, and humility. Is the speech beginning to change a little or not? You will have to become like Dada, won't You? Only then will You go to *moksha*. There is only one quality in *moksha*, isn't there?

Complete one hundred percent quality, isn't it? Would ten percent be acceptable? So, this entire path is one of purification.

If there is the intention of going to *moksha*, if there is the intention to attain anything, the inner tendencies will remain engrossed in that, so there should be an intense desire (*tivrata*) towards that side. *Tivrata* means You should have tremendous *Purusharth*.

Questioner: After coming to Dada, I am convinced that He is a *dehadhaari Parmatma* (the embodied absolute Self), so then if I have intense *Purusharth*...

Dadashri: That is all, it is more than enough. Such a person has become free, there is no other problem. There is nothing harmful and he has been given a guideline of how to carry out [the duties of] worldly life. This is because before that, he had worries about carrying out [the duties of] worldly life. But now he is given the guideline that even his worldly life will be taken care of by *vyavasthit* (the result of scientific circumstantial evidences). He has been given all the guidelines. So, he has been given everything rendering him without any worries. Whereas on the *Kramik* path (traditional step-by-step path of spiritual progress), one has problems of managing his household and running his business, and moreover, he has worries about the future. Now, there are no worries about the future at all. The past is gone and the future is subject to *vyavasthit*, so You should constantly remain in the present. You will not make such a connection again. You have gotten *moksha* for free, without putting in any effort!

In Dada's Absence, a Lot of Purusharth Is Required

Questioner: Before, I never used to see anything as my own fault. Now I can see loads of them. It seems like there are warehouses full of mistakes.

Dadashri: Is that so! The warehouses are full of stock, aren't they! There is no problem with that. As long as you are coming to Dada, as long as Dada is with you, you do not need to worry about anything. All You have to do is maintain the intention that, 'It would be nice if this goes away, it would be nice if this goes away, it would be nice if all the stock empties!'

As long as Dada is here, everything is possible; thereafter, a lot of *Purusharth* will be required. In His absence, a lot of *Purusharth* will be required. As long as He is here, He does *vidhi* (auspicious silent blessings at the feet of the *Gnani*), you attend His *satsang* (spiritual discourse), and so all this stock gets destroyed. By simply seeing Dada, so many faults dissipate! So many faults dissipate simply through His *darshan* (live connection with a *Gnani* through eye contact)!

Questioner: But Dada, you will have to take care of all the *mahatmas* before you leave. It will not do if you just leave us on the road wandering aimlessly, will it?

Dadashri: All of you have to decide that when all of you gather at one 'station', then you will say, "Dada, go!" As long as everyone is wandering around, 'we' shout and tell them, "Come over here!"

Everyone come together here!” This is what ‘we’ say.

‘We’ keep a lookout for this; wherever One has begun *Purusharth* with sincerity, ‘our’ grace is definitely bestowed onto Him. You have taken a step forward, and have begun the *Purusharth* sincerely, therefore ‘our’ grace will definitely be upon You. If it [the *Purusharth*] becomes weakened, then ‘we’ move away and go to another place. Why would ‘we’ sit around? Why would ‘we’ sit around if it becomes weakened?

Questioner: Should you not lift a person up if he becomes weakened?

Dadashri: ‘We’ do try that, but if he weakens again, then ‘we’ will move away from there. ‘We’ have to look after others who are progressing along, don’t ‘we’? How can One become weakened at all? ‘One’s’ state should not weaken. It is a different matter if a difficulty arises, but One should remain strong himself.

You are pursuing the *Gnani*, so some solution will come, won’t it?

All of You Should Cling onto ‘Us’

Questioner: Previously, you gave a fine example that a cat carries her kitten holding its neck in her mouth, while the infant of a female monkey clings onto her.

Dadashri: It clings on; it doesn’t let go. This is because the female monkey makes a fifteen-foot leap and the infant monkey immediately closes its eyes and keeps holding on tightly to her. The infant knows, ‘Mother, it is not your responsibility, it is indeed my responsibility.’ That is how it clings on. Even if the mother falls, nothing happens to the infant; that is how it clings on. You should learn that. Will you be able to cling on?

Questioner: That is indeed how we are going to cling onto Dada.

Dadashri: That will be the case once you cling on to ‘us’, won’t it?

Questioner: We have certainly clung onto Dada.

Dadashri: Have you clung on? You too have clung onto Dada, haven’t you?! You have to cling and hold onto ‘us’, ‘we’ should not have to cling onto you. These kittens have to be carried by holding them in the mouth. But what about the monkeys? The infant monkey does not let go of its mother. If the mother jumps this way, the infant monkey does not jump the other way; that is how tightly it has clung onto her! All of you [*mahatmas*] should remain clung onto ‘us’ like the infant monkey.

~ Jai Sat Chit Anand

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Dhrangadhra : The Grand Life Instillation Ceremony at Trimandir : Dt. 24 to 26 February 2023



Welcome



Cultural Program



Satsang - Gnan Vidhi



The Day of the Life Instillation Ceremony



Life Instillation Vidhi



Hoisting the Flag



Prakshal - Pujan - Aarti



Aarti

Darshan



Absence of Attachment or Abhorrence in the Effects of Pudgal Is the Purusharth as The Self

After attaining the Knowledge of the Self, You gradually come into *Swabhaav-bhaav* (the inherently natural state as the Self). Once You become the *Purush* (the Self), the effort to Know and See (*Chetan Purusharth*) arises; the effort to remain as the Self (*Swabhaavik Purusharth*) arises. And when You come into *Parmatma purusharth* (prevail continuously as the Self), You have indeed become the Real form as the absolute Self (*Parmatma swaroop*). It is only when all the circumstances come together that work in the relative is accomplished; that is *vyavasthit* (the result of scientific circumstantial evidences). The *Gnani* says that until now, you were engaged in illusory effort (*bhrrant purusharth*). And now You have attained the Knowledge of the Self, become absorbed in the Real *Purusharth*, in which no circumstances are needed. In Real *Purusharth*, there is no need for anything; whereas in relative *purusharth*, you need all the circumstances of the mind, speech, and body. What is the *Purusharth* of the Self? No attachment or abhorrence occurs in the effects of the non-Self complex; even if someone were to kill you, attachment or abhorrence do not arise.

- Dadashri

