

# *Dadavani*

December 2023



**The Self**

**The Self is not concerned with respect and insult. The Self is not a beggar that it would be concerned with respect and insult. The Self is considered the emperor of the entire universe; the Self is considered the Lord of the universe.**

## The Five Agnas Keep One Free From the Effects of Insult

### EDITORIAL

Throughout the entire path of natural and spiritual evolution (*samsaran marg*), the Self and the *prakruti* (non-Self complex) have remained separate. Apart from the Self, everything falls under the *prakruti*. The ego, anger, pride, deceit, greed, attachment and abhorrence are all considered attributes of the *prakruti*. After attaining *Gnan* (Knowledge of the Self) the conviction of 'I am pure Soul' is established one hundred percent; however, the *prakruti* does not refrain from playing its role. The effects of respect and insult arise in the *prakruti*; in that, the discharge ego becomes engrossed with the body-mind complex with the belief 'It happened to me,' and so, the effects arise. To become free from those effects, Dada's special *Gnan* message, given by Pujyashree on the occasion of Dada Bhagwan's *Gurupurnima* this year is to See respect and insult with separation and bring a solution for it through the Science [of *Akram Vignan*, the spiritual Science of the step-less path to Self-realization].

In the current edition, you will get keys on increasing the awareness of separation and becoming free from the effects of insult. *Mahatmas* (Self-realized Ones in *Akram Vignan*) may be hurling abuse on the outside, but they repent within that, 'What happened is wrong,' and they are free from attachment and abhorrence; that is *uchit vyavahaar* (proper worldly interaction). It begins with *uchit vyavahaar* and eventually it reaches *shuddha vyavahaar* (pure worldly interaction). Dadashri says, "'We' don't see the one who is hurling abuse, 'we' See who is within the one hurling abuse and who he is hurling the abuse at. The one hurling abuse is the power *chetan* (the non-Self complex that is powered with life energy in the presence of the Self), it is based on my own karmic account and that person is actually a pure Soul." If You nurture this Vision, then You will be able to See the entire world as flawless. When the other person hurls abuse, You should decide, 'I certainly want to clear this with equanimity.' To get into a physical altercation is not *vyavahaar* (worldly interaction), it is discharge. But to decide 'I want to clear it with equanimity' is *vyavahaar*. When 'mail' comes for Chandubhai, when someone uses abusive language, that circumstance is of the *pudgal* (the non-Self complex that undergoes influx and outflux). Upon saying, 'This is not mine,' there is separation. To See *asaiyam* (the expression of anger, pride, deceit, and greed) is itself *saiyam* (a state in which separation is maintained even in the midst of anger, pride, deceit, and greed expressed within the relative self).

'The one he is insulting is the visible part, I am invisible. How would he even recognize Me?' In this way, one can remain free from the effects [of insults] by worshipping the properties of the Self. When thoughts take over within, say, 'I am full of infinite energy,' then the force of those thoughts will break. If One's own *avyabaadh Swaroop* (form that can neither hurt nor be hurt) remains in His *laksh* (awakened awareness), then the effects of insult will not affect Him. 'One' is the source of infinite bliss; even if someone insults him, He feels bliss.

After attaining *Gnan*, if One learns how to 'digest' insults, He will become a *Gnani* (One who has realized the Self and is able to do the same for others)! When someone insults you, then the extent to which equanimity remains is the 'thermometer' of Your [staying in] *Gnan*. Through that 'thermometer' You can assess the extent to which You remained in the *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*). The ardent prayer is that while following the five *Agnas* and dwelling in the Self, all the *mahatmas* begin the *Purusharth* (Real spiritual effort) of dissolving the *kashay* (inner enemies) of respect and insult, attain the state free of the effects [of insult] and are able to experience their own eternal bliss.

~ Jai Sat Chit Anand

## The Five Agnas Keep One Free From the Effects of Insult

*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.dadabhagwan.org/books-media/glossary/>.*

*Please share any feedback about English Dadavani on [engvani@dadabhagwan.org](mailto:engvani@dadabhagwan.org).*

### The Ego and Kashay Are Also Pudgal

**Questioner:** These *kashay* (anger, pride, deceit and greed) are definitely subject to the *pudgal* (the non-Self complex that undergoes influx and outflux), and they give effect through the *pudgal* only, don't they?

**Dadashri:** They themselves are considered part of the *pudgal*, they are one part of the *pudgal*.

**Questioner:** Is anger the inherent nature of the *pudgal* or the *prakruti* (non-Self complex)?

**Dadashri:** The *prakruti* is indeed the *pudgal*; this entire thing. There is nothing like *Chetan* (the Self) in the *prakruti* at all; all of that is nothing but *pudgal*.

**Questioner:** So are anger, pride, deceit and greed part of the *pudgal*?

**Dadashri:** All of that is *pudgal* indeed.

**Questioner:** The effect that is displayed by anger, pride, deceit, and greed, what is the reason for that?

**Dadashri:** All of that exists as long as there is ignorance of the Self (*agnanta*). Anger, pride, deceit and greed, which have the inherent nature of increasing and decreasing (*guru-laghu swabhaav*), are of the *pudgal*. All that which does not increase or decrease is of the Self. If you are feeling angry but don't say anything, you would recognize it, wouldn't you? Of course you would.

**Questioner:** The *pudgal* has been referred to as the one who caused the puzzle; ignorance of the Self (*agnan*) has not been referred to as the cause of the puzzle.

**Dadashri:** That itself is the *pudgal*. The *pudgal* is verily ignorance indeed! Anger, pride, deceit, and greed are all such that they increase and decrease, they are not Yours. Anger, pride, deceit, greed, ego, are all considered *pudgal*. They are *mishrachetan* (mixture of the Self and the non-Self), but that is still considered *pudgal*.

**Questioner:** The ego that suffers the

karma, it does so through the medium of the *pudgal*, doesn't it?

**Dadashri:** Yes, but there is no other way, is there? The ego is also *pudgal*. Everything other than the Soul is nothing but *pudgal*, whether you call it *prakruti* or *pudgal*. There are only two, the pure Soul and *pudgal*.

### If You Are Able to See the Prakruti as Separate, Then You Are Free

**Questioner:** It has been so many years since we attained *Gnan* (Knowledge of the Self). Even then, why does the *prakruti* still not refrain from playing its part?

**Dadashri:** This *prakruti* is bound to play its part! Should you not understand what the *prakruti* is? *Prakruti* means an untimely bomb. When it will explode cannot be predicted! It will definitely explode. It is not under your control.

**Questioner:** But Dada, why does *saiyam* (control over anger, pride, deceit and greed) not arise yet?

**Dadashri:** But it is not under your control; however, there is no need to say that. If you try to control it, you will become a fool. If you do not control it, then you will become a bigger fool. So, you need to understand the point of the matter. When it is understood, then things will fall in place. To understand means, 'Whatever is happening to the *prakruti*, keep Seeing that.'

**Questioner:** When someone says anything insulting at all to me, and even after so many years, if I cannot be in *saiyam*, then what is the point?

**Dadashri:** In fact, the *prakruti* may even let out a loud noise within. For ten years, if that noise was happening softly, on that day, it becomes loud. This is because more 'gunpowder' has been filled within it. Therefore, You should not do any interference (*bhanjgad*). All that needs to be understood is, 'Are You able to See that as separate or not?' There is no problem if You are able to See the *prakruti* as separate. When it is Seen [as separate], then You are free.

Would 'we' not remain separate the moment someone scolds 'us'? 'We' even remain separate the moment someone praises 'us', and 'we' remain separate the moment someone scolds 'us'.

**Questioner:** I cannot remain separate in that moment. When someone scolds me, I talk back to him.

**Dadashri:** But there too, You should See that and then Your internal state of being (*dhyam*) will gradually become like this [like Dada's]. On this path, this was happening to 'us' as well, and now it has started to become like this. Now, for you, this is what is happening, then gradually it will become like this [how it is for Dada]. So, You are getting onto the track.

**Questioner:** So is it going to remain like this for this entire life?

**Dadashri:** It may even decrease in the later part [of your life]. It may be different; [it depends on] what karmic stock one has left! *Pudgal* means the emptying (*galan*) of that which was filled (*puran*). Nothing new is being filled, but the emptying is ongoing. Keep Seeing that.



## The Ego Endures the Effect of Respect and Insult

**Questioner:** Regarding this discussion that took place on respect and insult, who feels the respect and insult? It doesn't happen to the body. It happens to the Self, doesn't it?

**Dadashri:** The Self is not concerned with respect and insult. The Self is not a beggar that it would be concerned with respect and insult. The Self is considered the emperor of the entire universe; the Self is considered the Lord of the universe.

**Questioner:** But that [effect] which reaches within, it hurts the Self, doesn't it?

**Dadashri:** No, it doesn't hurt the Self. It doesn't affect the Self.

**Questioner:** The body is the non-Self (*anatma*). What effect would respect and insult have on the body?

**Dadashri:** What happens when you touch a block of ice with fire? Will the ice get burned if you touch fire to it?

**Questioner:** It won't get burned, but the ice will melt.

**Dadashri:** On the contrary, its cooling nature will cool the fire. In the same way, pain does not affect the Self. It doesn't affect the body and it doesn't affect the Self.

**Questioner:** Then who does it affect?

**Dadashri:** Who suffers it? The ego. The ego suffers it and is affected by it. Nothing affects the Self. In fact, the Self

does not accept anything that is not of Its own. The ego suffers it and is affected by it.

## The Self Is Such That Nothing Touches It

**Questioner:** Often, when someone makes an accusation, the ego gets hurt, the ego takes a blow, so I feel hurt by the other person; that is what I am referring to.

**Dadashri:** You should let go of that. On the contrary, it is good if your ego gets hurt. If the other person's ego is hurt by you, then the responsibility for that falls on you. Whereas this is in fact a good thing; the biggest nuisance within has ceased!

**Questioner:** But what about the fact that the ego continues to burn within?

**Dadashri:** As it burns, it decreases. 'You' want to decrease everything anyway, don't You! 'You' want to burn the 'wood', so however much of it burns, there will be that much less. On the contrary, it is better if more of it burns. 'You' should keep Seeing it. [Eventually] It will burn, won't it!

**Questioner:** But then I feel that I am burning a little within too. When that [ego] is burning, I will feel the flame, won't I, Dada?

**Dadashri:** When you feel that flame, You should Know, 'There has been such a huge blaze, so the flame is being felt.' When the flame is felt, You should move away from there. This is because the Self is such that the flame does not touch it at all. If you believe in your mind, 'The flame touched me,' then that is wrong. It

may appear that the flame touched you, but it does not touch the Self. It does not hurt the Self. You may even feel, 'It has set me on fire.' But the Self is such that nothing touches It. 'We' guarantee that one hundred percent. After 'we' have given you such a magnificent Self, what is the need for such discussion? However much loss you suffer, that much will leave.

### Uchit Vyavahaar Without Attachment and Abhorrence

**Questioner:** So Dada, this is indeed the thing for us *mahatmas* (Self-realized Ones in *Akram Vignan*, Dada's step-less Science to attain Self-realization), that You have given us [the Knowledge of] the Self. Now our *vyavahaar* (worldly interaction) should become *shuddha* (pure), shouldn't it?

**Dadashri:** That has already happened, hasn't it! It has gone from *uchit* (proper) [*vyavahaar*] to *shuddha vyavahaar* (pure worldly interaction).

**Questioner:** Can you please clarify *uchit* and *shuddha*?

**Dadashri:** It starts with *uchit*. *Uchit* means it does not warrant any criticism. Even when some people [*mahatmas*] are hurling abuse at each other, even then that *vyavahaar* is *uchit*. Beyond that is *shuddha vyavahaar*.

**Questioner:** How is that? You defined *uchit vyavahaar* as 'That which no one will criticize,' and on the other hand, You say, "When some people [*mahatmas*] are hurling abuse at each other, even then it is considered *uchit vyavahaar*."

**Dadashri:** Even if you have become angry with someone here, everyone here [all *mahatmas*] understands, 'He must be clearing it, with some equanimity...' That's certainly what they'd say, isn't it?

No one will make a note of it, will they? Have you made such a note of anyone?

**Questioner:** No, I don't make such notes.

**Dadashri:** What is the reason for that? Why is it *uchit vyavahaar*? Because it is without attachment (*raag*) and abhorrence (*dwesh*); there is no attachment or abhorrence. *Vyavahaar* that is without attachment and abhorrence, regardless of whether it involves people fighting or hitting each other, is considered *uchit vyavahaar*. There is no scornful rejection (*tiraskaar*) involved in it at all.

**Questioner:** Now, is there a difference between that and maintaining *shuddha vyavahaar*?

**Dadashri:** Yes. *Shuddha vyavahaar* remains as *shuddha vyavahaar*. But as long as it is not seen as *shuddha*, there is a difference, starting from *uchit* to *shuddha*. It is actually *shuddha*, but there is a difference, starting from *uchit-shuddha* to *shuddha-shuddha*.

The fact is, our [*mahatmas*' *vyavahaar*] is considered *shuddha vyavahaar*. But as long as it is not visible as *shuddha vyavahaar*, it is called *uchit vyavahaar*, and once it is visible, then it is considered *shuddha*. People in the outside world [those who are not Self-realized]

would not have *uchit vyavahaar*. They get angry in situations that lead to anger, cry in situations that lead to crying, and they even laugh in situations that bring about laughter.

So, our *vyavahaar* begins with *uchit vyavahaar* and in the end, it reaches *shuddha vyavahaar*! *Shuddha Nishchay* (the pure Self) and *shuddha vyavahaar*. Now, the extent to which the *vyavahaar* has become *shuddha*, *shuddha Nishchay* has manifested for You correspondingly. When complete *shuddha vyavahaar* is achieved, there will be complete *shuddha Nishchay*, meaning the absolute state (*puṇahuti*)!

Now, yours is *uchit vyavahaar*, but how can people understand that? Your *vyavahaar* is *uchit vyavahaar* for *moksha* (liberation), but people will feel that it is *anuchit* (improper).

Now, what is *shuddha vyavahaar*? Suppose this man is insulting ‘us’. That *vyavahaar* of his is *ashuddha* (impure). But ‘we’ have to See him as the pure Soul and maintain *shuddha vyavahaar* with him. ‘We’ should not allow ‘our’ *vyavahaar* to spoil. This is because the one who is hurling the abuse at ‘us’, the one who is insulting ‘us’, he himself is not doing it, it is ‘our’ own karma that is unfolding through him. Therefore, he is not responsible at all. Did you understand that? Now whether the other person is in the state of the pure Soul or not, You should See him as the pure Soul, and You should See him as flawless (*nirdosh*), that is considered *shuddha vyavahaar*. ‘You’ learned to See even the one at fault as

flawless. The one whom the entire world refers to as being at fault, You See him as flawless. Likewise, ‘I am pure and the other person is pure’; the One who has such a Vision (*Drashti*), that is *shuddha vyavahaar*!

To follow these five *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*) is complete *shuddha vyavahaar*. The five *Agnas* are indeed for that purpose. This *uchit vyavahaar* is for achieving purity. And the inability to follow the five *Agnas* falls under *uchit vyavahaar*.

### The Emptying Stock Is Not Vyavahaar

This old remaining stock comes out. One might refer to this as *vyavahaar*, but this old stock may actually stink. Therefore, the filled stock is not *vyavahaar*. What is *vyavahaar*? Where one is prevailing right now, that is *vyavahaar*. Right now, if this man is scolding someone, then ‘we’ would not tell him off. ‘We’ would know that He is not involved in that scolding. This is because he repents over scolding that person, ‘This is wrong, this should not have happened.’

Now, people cannot understand this deeply, can they? People do not understand how deep this point is. They see what’s visible, they see it superficially, don’t they? They see it ‘superfluously’ [superficially]. So this depth means that even if he is hurling the abuse at the other person, ‘we’ know that He is not involved in that. ‘He’ himself is not the one hurling abuse right now. He is repenting, so his *vyavahaar*

is of a high level. But it is the stock that was filled in the past that is coming out. It will have to be removed, won't it?

**Questioner:** You had given a beautiful example about Tansa's water supply. Even if one shuts off the valve from there, water that was already in the pipe comes out.

**Dadashri:** For these people [*mahatmas*], the incoming flow has been shut off, but the outgoing flow continues, doesn't it! Now if the water is flowing out and there is some tar in it, then water mixed with tar will come out. Should you scold him at that time? Hey mortal one, that which was filled in the past life is coming out now, so why are you scolding him? It will have to be emptied, won't it?

Therefore, all these people have *uchit vyavahaar*. This is because, what happens internally the moment you get angry? 'This should not happen.' That happens, doesn't it? On one hand, you are getting angry, and on the other hand, you are repenting within, 'This should not happen.' 'Your' opinion has changed, that is Your *vyavahaar*. [The repentance arises within] 'This should not happen,' that is called *uchit vyavahaar*. Whereas people look at others' external conduct. So they tell 'us', "The external conduct of your *mahatmas* isn't changing that much." So 'we' tell them, "'We' do not have to change that." They reply, "How can that be acceptable?" To that 'we' say, "It is all acceptable to 'us'." This is because if 'we' try to make them understand, then they won't understand and 'we' will waste four hours of 'our' time.

## To See Asaiyam Is Itself Saiyam

In our *vitaraag Vignan* (Science of liberation), our *Akram Vignan* is a complete path that includes both *vyavahaar* and *Nishchay* (the Self and its realm). This is because *vyavahaar* happens entirely with *saiyam* (a state in which separation is maintained even in the midst of anger, pride, deceit, greed, attachment and abhorrence expressed within the relative self). What type of *vyavahaar* happens? The one who hurls abuse is Chandubhai. 'You' are saying no to that, 'This should not be so.' That is Your *saiyam*. And Your *saiyam* has value; Chandubhai's *saiyam* does not have value. Therefore, this *vyavahaar* is with *saiyam*; that is why 'we' are referring to it as *shuddha vyavahaar*; and *shuddha Nishchay* rests completely on the basement of *shuddha vyavahaar*. Where there is *shuddha vyavahaar*, there is the Self. Where there is *vyavahaar* without *saiyam*, one cannot expect that the Self will be attained there. *Vyavahaar* should be with *saiyam*.

**Questioner:** So there is some mistake in the understanding of *mahatmas*.

**Dadashri:** No, after giving You this *Gnan*, You indeed have *shuddha vyavahaar*, but people believe otherwise. The actions are seen as violent, yet the *vyavahaar* is indeed pure.

Suppose someone comes along and tells Chandubhai, "The way that you are teaching this child is very bad." If he keeps blaming you like this to your face, then at that time, this Chandubhai will blame him in return. And You will know that



Chandubhai has become *asaiyami* (the one who is under the control of anger, pride, deceit and greed). The One who Knows that *asaiyam* (expression of anger, pride, deceit and greed) has happened is *saiyami* (one who is in opposition to whatever anger, pride, deceit and greed that arises in the relative self). So You can tell whether or not this *jagruti* (awakened awareness) is there, can't You? If someone hurls an abuse at you, You will Know in Your *jagruti* within. Or else, if you have dressed up nicely to go to a wedding and someone spits [on your clothes], then the *jagruti* of not attacking him arises within. This Chandubhai may blame the other person at that time, but nevertheless, internally You feel, 'This should not be so.' That is *jagruti* and that is indeed *saiyam*. To See *asaiyam* is indeed *saiyam*!

**Questioner:** After attaining Dada's *Gnan*, *saiyam parinaam* (a resultant state free of anger, pride, deceit and greed) arises.

**Dadashri:** It is indeed *saiyam*. 'One' is indeed separate. Therefore, because of the *saiyam parinaam* within, it is definitely considered *shuddha vyavahaar*. As a consequence of having *saiyam* over this result, it is definitely considered *shuddha*. Such a person should sail right through *vyavahaar*. Our *Gnan* is such that one can sail across *vyavahaar*. This Science is extraordinary! If this Science comes to be known, then the entire world will attain salvation!

**The Pure Soul Is Seen Even in the One Hurling Abuse**

What is 'our' *vyavahaar* like?

**Questioner:** Topmost, the highest of all.

**Dadashri:** So that is what is needed. One has understood that in this life. Nonetheless, it has 'fit' that the *vyavahaar* [of Dada's] is of a high level, so it will become like that in the next life.

And whatever others give you, it is your own karmic account. If someone comes to place a garland on you, if someone touches your feet in reverence, even that is your karmic account. And then if someone hits you, that too is your karmic account. If someone hurls abuse at you, then at that time You should See only the pure Soul within that person. That *vyavahaar* should not be seen. That *vyavahaar* is your karmic account. Whatever karmic account you were to suffer is coming to an end. Therefore, the other person is carrying out his *vyavahaar*, but He, Himself is indeed pure. So if the Vision remains that He is pure, then that is referred to as *shuddha Nishchay*. 'You' are pure and the world is pure. However much *shuddha upayog* (the pure applied awareness as the Self) prevails, that is referred to as *shuddha Nishchay*; that indeed is pure *Atma ramanta* (dwelling in the state as the Self), and only then will *shuddha vyavahaar* prevail. However much *shuddha Nishchay* prevails, there is that much purity of *vyavahaar*. If the *Nishchay* has shortcomings, if It becomes impure, then there is that much impurity in the *vyavahaar*.

**To Not See Anyone at Fault Is Itself Shuddha Upayog**

Your work does not end once You

become a pure Soul. Who is a pure Soul? If someone hurls abuse at you and you see him as impure [at fault], then that is not considered pure Soul. 'You' should be able to See the pure Soul of the person who is hurling abuse at that time. When abuse is being hurled at you, it is the unfolding of your own karma. It is an 'instrument' that is playing; it is a 'taped record' that is playing, nevertheless the unfolding karma is your own, isn't it? And the other person is indeed pure so You See the other person as pure. 'We' do not see the one who is hurling abuse. 'We' See who is within the one who is hurling abuse. 'We' do not see the relative. What do 'we' have to do with the relative? A donkey is also relative and this person is also relative. 'We' just look for the Self in that.

If You want to look at things through 'our' perspective (*drashti*), then You will have to develop a perspective similar to 'ours', that the entire world is flawless. The fact that it appears to be at fault to you, that itself is a wrong belief (*bhranti*). When you consider a person hurling abuse at you as being at fault, that is a wrong belief. This is because the one hurling abuse is the power *chetan* (the non-Self complex that is powered with life energy in the presence of the Self). The power [filled] *chetan* of the other person is interacting with you [your file one] based on your [file one's] own karmic account. That karmic account has to be settled. Once the karmic account has been settled, nothing remains [pending]. And the Real Self is actually the pure Soul. So even if he is hurling abuse at you, You still have to See Him as a pure Soul. When You do

not see anyone at fault, that is *shuddha upayog*. No one is at fault at all, the world is flawless.

### See All Living Beings as Pure

To See the Self as pure is called *shuddha upayog*! To See every living being as pure is called *shuddha upayog*.

Now, if someone places a huge garland on you, and at that time you feel, 'He is a very good person,' and if later another person takes that garland from you, destroys it and throws it away, then if dislike arises towards him, that is not considered *shuddha upayog*. [For a person with *shuddha upayog*,] One person may put a garland on him and another person may rip it off; one person might praise him and another might hurl abuse at him, yet there would be no change in him. As long as there is a change in you, *shuddha upayog* does not prevail as much as it should.

**Questioner:** Dada, a change does happen; I do get affected.

**Dadashri:** When that change happens, Know that there is still that much filled stock remaining. *Shuddha upayog* means the Self is not forgotten. So however much time there is no attachment and abhorrence, that is considered *shuddha upayog*.

**Questioner:** If 'I' See the pure Soul in everyone while sitting here in *satsang*, is that considered *shuddha upayog*?

**Dadashri:** Yes, so You See the pure Soul in everyone, but when someone comes and slaps you and You do not See the pure Soul in him, then Know that it

is not *shuddha upayog*. When a police officer is taking you to jail and You See the pure Soul in that police officer, then it is [*shuddha upayog*!] If You See the pure Soul in your wife when she is hurling abuse at you, then that is correct. ‘You’ have been given this Self; You have to Know that. What kind of Self have ‘we’ given You? ‘We’ have given You the completely pure, unadulterated pure Soul. ‘It’ will never revert to the way It was. So Your readiness will be needed.

### There Is Purity in Vyavahaar Through Pragnya

**Questioner:** As long as Chandubhai is living, his focus would be only in *vyavahaar*. So then how is it possible to remain in *shuddha upayog* the way you say one should?

**Dadashri:** That is going to happen through *Pragnya* (the direct liberating energy of the Self), isn’t it? So You are pure and the One in the other person is also pure! There is a difference between *Pragnya* and *agnya* (the energy of ignorance), isn’t there? *Agnya* is at work there [in *vyavahaar*] and *Pragnya* is at work here; that is the only difference!

**Questioner:** Is this Chandubhai in *vyavahaar*?

**Dadashri:** *Agnya* keeps doing all that work. *Agnya* and *Pragnya*. *Agnya* means intellect and *Pragnya* means *Gnan*. *Pragnya* Knows, ‘I am pure,’ and when the other person is hurling abuse at someone, even then It Knows, ‘He is a pure Soul.’ ‘You’ are to Know, ‘He is pure.’ To not deviate from that is *shuddha upayog*.

Now, in *agnya* there is, ‘I did this, I suffered the pain, he did it, he hurled abuse at me.’ *Pragnya* says, ‘I am not the doer (*karta*), I am not the sufferer (*bhokta*), I am the Knower (*Gnata*). The poor man who hurled abuse at me is just a *nimit* (an evidentiary doer), he is also not the doer.’ The ultimate tool (*sadhan*) for *moksha* is just this much, to not See the other person as the doer and the prevalence of the awareness that You are not the doer.

### When No One Is Seen as the Doer, That Is Shuddha Upayog

**Questioner:** We should not see verbal abuse as being in the form of abuse, is that what You are saying?

**Dadashri:** When someone is hurling abuse at you, at that time he is not the doer. If you see him as a doer, that is considered *ashubha upayog* (inauspicious applied awareness). In this world, you are not the doer and no one else is the doer. Therefore, if You see others as the non-doer (*akarta*), then that is called *shuddha upayog*. So ‘our’ *shuddha upayog* is like this from minute to minute. Instantly, on the moment. Otherwise, it will become *ashubha* (inauspicious), it will spoil right away. We will have to rectify it again by ourselves, won’t we? *Shuddha upayog* means, ‘I am pure, I am not the doer of anything, I am *akriya* (devoid of activity).’

But then, what does one say to others? “Why did you break my glasses?” That means the purity did not remain. He believes himself to be pure, and he even prevails in purity, but he tells the other person, “You broke the glasses.” So, he

believes the other person to be a doer; that is a weakness.

**Questioner:** So at that moment he is not in *upayog* (applied awareness).

**Dadashri:** No, the *upayog* is there, but the *upayog* has become spoiled. He is not in *shuddha upayog*, it became *ashubha upayog*. Therefore, do not believe that anyone is a doer, only then will *shuddha upayog* remain. We are *akriya* and the other person is also *akriya*. No one is a doer in this world, because everyone is a pure Soul. And when this comes into Your experience, *shuddha upayog* will remain everywhere.

Where there is the absence of the intent that, 'I am doing,' 'He is doing,' and 'They are doing,' there is complete *shuddha upayog*. When someone raises a red flag [obstructs you] in front of your car, [and the intent] 'Why are you raising a red flag?' arises, then you have fallen short there. This is because he is not raising it at all! No one should be seen as a doer; that is considered *shuddha upayog*.

### Even if You Say, 'This Is Not Mine,' That Is Jagruti

**Questioner:** During surplus time, one *samayik* (introspective analysis as the Self) should be done to See everything Chandubhai has been doing since morning. So if I See all that, what does it fall under? Along with that, 'I' can also See all the faults; that process of Seeing the faults goes on, as well as the process of doing *pratikraman* (to confess, apologize and resolve not to repeat a mistake)...

**Dadashri:** Yes, all that goes towards the Self.

**Questioner:** Is that referred to as *shuddha upayog*?

**Dadashri:** Yes, if it goes on the side of the Self, then it is *shuddha upayog*. The only difference between being in *shuddha upayog* and being in the Self is that *shuddha upayog* is with applied awareness (*upayogpurvak*). *Shuddha upayog* means that even if someone were to slap you, [the applied awareness that] 'He is a pure Soul' should not leave.

**Questioner:** And what does it mean to remain in the Self?

**Dadashri:** What we just talked about, that is what remaining in the Self means.

**Questioner:** So it is to close the eyes and See all the faults within; all of that.

**Dadashri:** All that is remaining in the Self. Whereas that other is called *upayog*. That is the ultimate *upayog*. 'Who is the one slapping?' 'Who is he slapping?' 'Who am I?' 'What is all this?' To be aware of all that is *shuddha upayog*. 'Who is at fault? The one slapping?' 'Who is slapping?' 'Who is he slapping?' 'You' have to Know that as well.

**Questioner:** Is that considered the ultimate *upayog*?

**Dadashri:** Yes.

**Questioner:** So when such *upayog* prevails, then that is tantamount to prevailing as the Self at that time, isn't it?



**Dadashri:** That is completely different, isn't it! That is a completely different thing altogether.

This man's practice is very good. Whenever anything comes up, he says, 'This is not mine' and becomes free from it.

**Questioner:** But at that time, does one also have to maintain the *jagruti* of 'Who am I'?

**Dadashri:** That *jagruti* is certainly there. The one saying, 'This is not mine' is in this *jagruti* at that time. It is also *jagruti* when you say, 'This is not mine.' This is because 'we' have given the *jagruti* of what is Yours and what is not Yours.

### **We Should Not Close the 'Window' Over the Mind**

The people of this world do not allow any matter to have an effect on the mind; they can do that. But we should allow it to have an effect on the mind. To remain as the Knower and Seer is indeed considered as allowing an effect on the mind. We should definitely allow an effect on the mind, shouldn't we! And there will definitely be an effect on the mind.

When someone insults this man, the 'window' over the mind automatically shuts. So 'we' told him, "Do not allow the 'window' over the mind to shut. This is considered an opportunity." Do you not feel that you missed out on an opportunity?

**Questioner:** That is correct. He may allow it to have an effect on the mind, but if He remains as the Knower and Seer, then He will not be affected, will He?

**Dadashri:** When He remains as the Knower and Seer, that is indeed considered allowing an effect on the mind. Therefore, that opportunity is considered a good opportunity for You. [Being the] Knower and Seer means that there is nothing else left for You to do! In this case, one does not remain as the Knower and Seer and the 'window' shuts over the mind.

If you hurl abuse at a person who is hearing impaired, then you can see his *saiyam*; that is the *saiyam* of a person who is hearing impaired. How can that be considered as *saiyam*? If someone hurls abuse at a person who is hearing impaired and says, "Look how *saiyami* he is!" Then you should say, "Wait, I will show you his *saiyam*." Then if you instigate him in some other way, *kashay* will inevitably arise. This is because he is hearing impaired and so he will not hear the abuse directed at him. But his other senses are not impaired, are they? So if you instigate him through the other senses, then he will become aware.

In that other case, one says, "The 'window' shuts [over my mind]." So he does not take full advantage of it. Did you understand how to take advantage of it?

**Questioner:** Yes.

**Dadashri:** 'You' should Know it completely and then See it. You should 'weigh' it and assess how much 'load' there is in the abuse.

Therefore, *saiyam* is considered the greatest tool. If four such [acts of] *saiyam* are done during the entire day, then the energy of sixteen [acts of] *saiyam* will

be deposited in the evening. 'Our', the *Gnani Purush's* energy of *saiyam* keeps increasing like this. This is because five to twenty-five [acts of] *saiyam* happen daily for 'us'! So then twenty-five times twenty-five, the energy of six hundred and twenty-five [acts of] *saiyam* come together.

### To See the Pudgal Parinaam as Separate Is Saiyam

When someone hurls an abuse at a *mahatma*, if equanimity prevails externally, but the 'machinery' continues within, then that is *parparinaam* (an effect of the non-Self), it is *gneya swaroop* (in the form of an object to be Known). At that time, if He says, 'You and I have the relationship of an object to be Known and the Knower (*gneya-Gnata*); we are not married to each other.' Upon saying this, all the internal *gneya* (objects to be Known) become restless and flee, or they crawl underground!

Now anger, pride, deceit and greed are *parparinaam*, they are not *Swaparinaam* (effects or results of the Self). *Parparinaam* meaning that whatever karmic stock was filled within, that is what will explode. And when it explodes, Know that it is like a firework. Depending on the type of gunpowder that was packed in, it will explode accordingly. 'You' are the Knower and Seer of all that.

Once the *kashay* leave for ever, then the emancipation of the [relative] self happens. The *kashay* are no longer exerting force, are they?

**Questioner:** No.

**Dadashri:** *Atma parinaam* (the effect as the Self) is when One does not let *kashay* arise in a situation where *kashay* normally would arise. When *Atma parinaam* is under One's control, what remains thereafter?

**Questioner:** Is *Atma parinaam* the same as *saiyam parinaam*?

**Dadashri:** What is *saiyam parinaam*? When the Self does not become one with the *pudgal*, that is called *saiyam parinaam*. 'It' continues to prevail in a state of separation. Do you allow It [the Self] to become one [with the *pudgal*]? If It [the Self] is allowed to become one [with the *pudgal*], then that ends up being a violent intent (*himsak bhaav*). Whereas this is not *himsak bhaav*, this is called *saiyam parinaam*. *Saiyam parinaam* means, no matter how many complications there are in the *pudgal*, One does not leave *Swaparinati* (the natural state of the Self). What a wonderful thing this is! If complications are arising on the outside, if tumult is going on, even then One does not leave *Swaparinaam*.

No matter what kind of effects arise within, no matter what kind of 'hurricanes' arise within, yet no one else realizes this; that is called *saiyam*. *Saiyam* (control) of the senses is not considered *saiyam* at all. It is only called *saiyam* when the *kashay* become mild. Who can come into *saiyam*? Only the One who is in *Swaparinati*. 'He' is considered *saiyami*. The one who is in *parparinati* (to believe 'I am doing' in what are results of the non-Self) cannot have *saiyam*. Once the inner tendencies (*vrutti*) begin to return 'home' [to the

Self], even if it has begun partially, that is *saiyam*. Subsequently, it does not take any time at all. Within the last five years of one's final life [before attaining ultimate liberation], everything comes [to the Self]. How much of it must be there? This is because *saiyam parinaam* continues to increase so much that it cannot even be described. The *saiyam parinaam* that prevails for a *Gnani Purush* in one hour is more than the *saiyam parinaam* that a single person can attain in ten million lifetimes. And beyond that, what would prevail for a *keval Gnani* (One with absolute Knowledge who can enlighten others)? Tremendous *saiyam parinaam*.

*Saiyam parinaam* means that both *Atma parinaam* and *pudgal parinaam* remain completely separate. To See *pudgal parinaam* is *Atma parinaam*.

### Each and Every Circumstance Is of the Pudgal

Now when one says something [negative], you should check whose 'mail' it is, 'Is this mail for the *pudgal*?' All 'mail' for the *pudgal* is in the form of a circumstance. And where there is any circumstance involved, that is not 'mail' for the Self; so whatever circumstance comes, it is for the *pudgal*. Now that person said something negative, that too is a circumstance, isn't it? That is for the *pudgal*, so You should say, 'This is not mine,' and become free. It is because a habit has been formed through practice over infinite lives, which is not easy to let go of. That is why if You say, 'This is not mine' for some time, for two to three months, then everything will fall into

place. At first, You should say, 'This is not mine.' This is because after becoming the pure Soul, nothing belongs to You. It's just that this *prakruti* of Chandubhai is a result of the wrongdoings of the previous life. Now it is worth clearing it with equanimity, meaning cleaning it and letting it go. That is why Krupaludev [Self-realized *Gnani* who lived between 1867-1901. He is also known as Shrimad Rajchandra] has said, "That which has been bound with ignorance of the Self, cleanse it with *Gnan*." The only thing that remains is for You to cleanse all this with the awareness of the pure Soul; now all the other work is done.

Now whatever circumstance comes, You just have to say, 'This is not mine.' That circumstance has come due to a relative intent; due to intents of the worldly life. When the circumstance comes, You should say, 'This is not mine,' and become free. 'You' should give the 'mail' to whomever it belongs to. If You take someone else's 'mail' without any reason, then that person will get irritated that you have opened his mail. 'We' actually say, "Here Ambalalbai, this 'mail' has come for you."

This is a Science! This *Gnan* that 'we' have given You is such that You will not be affected by anything even to the slightest extent. If You hold onto these words of 'ours', then You will not have any problems. But the old habits are still there, aren't they! In the past, you had believed the 'foreign' [the non-Self] to be the 'home' [the Self]; that habit has still not gone. You still end up going into the

‘foreign’. But You have to maintain *jagruti* to this extent: ‘Whatever circumstance comes, it is not for the Self.’ The Self is *asaiyogi* (not connected with any circumstance) and the circumstance is on the outside, it is a ‘film’ that You should keep Seeing. And if Chandubhai fights with the circumstance, even then there is no problem. ‘You’ should keep Seeing that as well. If Chandubhai is fighting with someone, even then You should keep Seeing that. Then once that person leaves, You should say, “Chandubhai, you shouldn’t do this much. Keep it to a minimum.” If You say it when the other person is there, it will look bad. He will say, “Now who are these two people? He is telling himself off!”

‘We’ are telling you that each and every circumstance is a *gneya*. Whenever a sweet or bitter circumstance arises, keep Seeing it as a *gneya*; then it will not feel sweet or bitter. Therefore, the ‘taste’ of that will not affect You. So, keep Seeing it as a *gneya*. If someone hurls an abuse at you, that is considered a circumstance, “Chandubhai has spoiled everything of mine, he caused this loss.” Now those words are a circumstance for you. So then you think, ‘Why did this circumstance come to me?’ The answer is, ‘It is due to the intents of the non-Self.’ The relative intents that you made, ‘This man is like this and he is like that,’ because you had such intents, this circumstance came as a result of those intents of the non-Self. Now, what ‘we’ say at that time is, ‘Each and every circumstance is in the form of a *gneya*.’ If You See that as a *gneya*, then the effect of the intents of the non-Self

will be washed away. Whereas, if you only see, ‘This man told me this,’ then you became *tanmayakaar* (engrossed with the body-mind complex)!

### The Suffering of the Non-Self Stops Through the Five Agnas

**Questioner:** When karmic tubers sprout in *vyavahaar*, they sprout so heavily that it becomes very difficult to settle them.

**Dadashri:** These five sentences [*Agnas*] of ‘ours’ are such that they will eventually bring a settlement for You. They will bring a settlement sooner or later. Otherwise, there is no other way to bring a settlement. This world is a mysterious puzzle. The world is the puzzle itself. It can never be solved. One is entangled in worldly life the entire day, so how can he progress further [in spirituality]? Puzzles will keep arising. The puzzle arises the moment you meet someone.

**Questioner:** As one puzzle ends, another one is poised, waiting with its mouth open.

**Dadashri:** Yes, this is a collection of puzzles. But if you realize who You really are, then You will attain salvation! Otherwise, this puzzle is there for you to drown in! All this suffering is of the non-Self. If you understand this, even then it is considered experiential Knowledge. If it comes into experience that, ‘This suffering is not mine, it is of the non-Self’; even then You will attain salvation.

Do not bother about *vyavahaar*. ‘You’ should make the resolve that You want to follow Dada’s *Agnas*. Then



whether You are able to follow them in *vyavahaar* or not is dependent upon *vyavahaar*. There should be no insincerity in your mind that, 'That's how it is, let's become slack!' There is no need for you to become slack.

'You' make a resolve that 'I definitely want to follow the five *Agnas*.' If You cannot follow them, then do not feel burdened by that. Don't 'we' know that? 'We' also know that *vyavahaar* is dependent on the non-Self (*paradhin*). However, you should not misuse that fact deliberately. From within you should not feel, 'So what if I don't follow them?' Or even the lax attitude of, 'It's fine if I'm able to remain in them.'

What 'we' refer to as following the *Agnas* is however much You are able to remain in them, remain in them with ease. Where you are not able to follow them, maintain the *jagruti* within that, 'It should not be so.' That is all, that qualifies as having followed the *Agnas*!

### Remain 'Dramatic' and Clear the 'Files' With Equanimity

If someone tells you, "You are worthless!" Then you should say, "You came to know of this today; I have actually known this from the beginning." So it gets cleared. Would you not know this from the beginning?

**Questioner:** If I say, "I have been worthless from the beginning; you came to know of this today." Then he will say, "You are not only worthless, but you are also shameless." He would say this.

**Dadashri:** Then you should say, "This is what I have understood." Otherwise, if possible, don't say anything. If the matter can be settled with silence, then settle it. But say this to your mind. The mind will ask for closure, will it not?

**Questioner:** Yes.

**Dadashri:** So 'dramatic' [as though acting in a drama with constant awareness as the Self] is defined by that which is 'heartily' [from the heart]. The entire heart is involved in the drama. 'You' are outside the drama. It should be a 'heartily' drama!

**Questioner:** So at the time of 'heartily' 'dramatic' communication, one should have the *jagruti* that the other person does not feel hurt to the slightest extent, right?

**Dadashri:** That *jagruti* will automatically be there. When speech comes forth 'heartily', when you speak 'dramatically', it will be 'heartily' for you for sure. If there is less *jagruti*, then it is not considered 'dramatic', is it! Full *jagruti* is called 'dramatic'. One should have all the *jagruti* that 'Externally, I am King Bhartuhari [in the relative], and within, I am Laxmichand Targado [in the Real].'

If you speak 'dramatically', then it will not spoil anything with any 'file' [Dadashri's special term for karmic accounts that take one away from the Self and into worldly life], and this 'file' will come with you. These 'files' are not going to get dismissed right away. They will come with you. Yes, because they have reacted [bound karma in the past life], haven't they! Therefore, do not ruin

anything with these 'files'. They are not going to leave [so easily].

To clear this 'file', become Chandubhai, but keep a 'dramatic' intent there. You will have to clear the drama, won't you? The one whose ego has gone can please anyone, and he can clear [the 'files'] with equanimity!

When hot coal falls on you, all the *Gnan* immediately becomes present for You that, 'The one dropping [the coal] is [really] the pure Soul, isn't he? This is your karmic account. 'You' are the pure Soul; he did not drop it on You, he dropped it on Chandubhai. It was Chandubhai's karmic account. He has settled the karmic account. It was the unfolding of Chandubhai's karma, and the other person is just a *nimit*. You have to clear it with equanimity.' On the contrary, you should bless him that, 'You have freed me from this karma.'

### **When There Is No Attachment and Abhorrence, That Is Equanimity**

The other person will hurl abuse at you, but You should clear the 'file' with equanimity. Then if the other person is saying something negative, even then You have decided that, 'I want to clear it with equanimity.' This decision is the only thing that is counted in *vyavahaar*. Speaking is not counted in *vyavahaar*. Quarrelling and fighting is not [counted in] *vyavahaar*, but the decision that, 'I don't want to fight, I want to clear it with equanimity,' is [counted in] his *vyavahaar*.

**Questioner:** What You just said; how many people can really grasp that meaning?

**Dadashri:** A few people can grasp that meaning. However, where there used to be a complete desert, at least something will grow out of it!

**Questioner:** *Vyavahaar* is in the form of discharge, so why is there talk of making it *shuddha vyavahaar*?

**Dadashri:** It is in the form of discharge, but it is so only for those to whom 'we' have given *Gnan*. Yet, our *vyavahaar* on the inside is ideal. The external part is discharge, whereas the internal part is *shuddha vyavahaar*.

**Questioner:** Please clarify the *vyavahaar* on the inside. I did not understand it.

**Dadashri:** The [intent that] 'It should not be like this,' is *vyavahaar*. On the outside, he might be getting angry, and simultaneously on the inside there is the *vyavahaar*, 'It should not be like this.' That is *shuddha vyavahaar*. The Self is the Knower and 'It should not be like this' is in the middle.

**Questioner:** Who is saying, 'It should not be like this'?

**Dadashri:** All that is from *Pragnya*, but it is a kind of *shuddha vyavahaar*. So when someone is hurling abuse at you, even then Your *vyavahaar* towards that person on the inside is of a very high level, that *vyavahaar* is such that negativity does not arise towards him in the mind.

### **Cleanse the Discharge With Gnan**

*Sambhaav* (equanimity) does not consider profit and loss as equal. But

instead of profit if there is loss, then there is no problem, and if there is profit, even then there is no problem. Elevation does not arise as a result of profit, and depression does not arise from that [the loss]. So there is no effect; One is beyond duality. Whereas this entire world is trapped in duality!

If someone takes you to court, you should not have attachment or abhorrence even in that situation. Attachment or abhorrence should never arise for the other person, no matter what he is doing. 'You' have to clear this discharge karma. There should not be any attachment or abhorrence in the discharge. There would be attachment and abhorrence when new stock is being filled. There is discharge in the state of *Gnan*, therefore clear it with equanimity!

If there is no attachment when someone showers you with flowers and no abhorrence when someone throws stones at you, that itself is *sambhaav*. 'You' no longer have any desires for fame or disgrace. Now You are only concerned with becoming free. Nevertheless, if you are disgraced, then that is discharge, and if you get fame, then that is also discharge. So now a little of this discharge remains. Whenever you get free time during the day, keep cleansing this with *Gnan*.

### **Don't Tolerate, Clear It With Equanimity**

**Questioner:** So does clearing it with equanimity mean to 'swallow' [passively accept] it? Should I keep the intent that it should come into my conduct?

**Dadashri:** To tolerate it does not mean that You remained in equanimity! 'You' just have to nurture the intent, 'I want to clear it with equanimity.' When you decide that you want to go to a certain town, then there is no problem if you cannot go there, but you have to decide that. Before, you had not decided, 'I want to clear it with equanimity.' So this perpetuated. Now if You decide that, and an accident happens, that is a different matter. But You have to decide that every time; don't simply 'swallow' it. Whether you 'swallow' it or 'throw it up' is a different matter. Both are considered as 'vomiting'. You should not suppress the 'vomiting'. If you suppress the 'vomiting', then you will become 'sick'.

When You clear it with equanimity, that itself means the pure Soul is present, even if It is not visible. Thereafter, if Chandubhai becomes irritated, that is a different matter, and You, the One who clears it with equanimity, are separate.

**Questioner:** Dada, who can clear it with equanimity? Is it the One who has attained *Gnan* or can anyone else do it?

**Dadashri:** Other people do not have words like 'clear it with equanimity'! Other people will tolerate things. But to tolerate things is an offence. You can tolerate things a little; you can tolerate small matters, but if you tolerate something big, then the 'spring' will rebound. When it rebounds, it will destroy everyone, it will annihilate them. So you should not tolerate anything, you should not 'swallow' anything, You should clear it with

equanimity. All these people [*mahatmas*] clear it with equanimity!

**Questioner:** Does Dada himself ‘swallow’ anything? No matter what these *mahatmas* are doing, do You not ‘swallow’ it, Dada?

**Dadashri:** ‘We’ do not have to ‘swallow’ it. ‘We’ do not have to ‘swallow’ anything. ‘Our’ *Gnan* is such that, no matter what *mahatmas* are doing, it still ‘fits’ ‘us’. That is indeed what ‘our’ *Gnan* is like. *Gnan* means ‘light’. If the *mahatma* is green in color, he will appear green, and if he is red in color, he will appear red. ‘We’ see only the ‘light’ [of the Self] and that too, the *mahatmas* are of pure ‘light’. ‘We’ know that his *prakruti* is like this. ‘We’ do not have to ‘swallow’ anything. Tension will arise if ‘we’ ‘swallow’ such things. ‘We’ remain free, with grandeur and pomp! ‘We’ remain as though ‘we’ are the king of the entire universe.

**Questioner:** Many times, I miss out on clearing it with equanimity.

**Dadashri:** When You do not miss out on it, that is when it is considered genuine.

**Questioner:** I continue to feel remorse that, ‘Why am I not able to clear it with equanimity after attaining Dada’s *Gnan*?’

**Dadashri:** ‘Your’ resolve (*nishchay*) that You want to clear it with equanimity is necessary. When you are not able to, ‘we’ let it go, don’t ‘we’! While interacting with a ‘file’, you forget the resolve. Such a lack of awareness should not exist. *Purusharth*

*dharma* (to be the Self through the five *Agnas*) is required there. You should not forget.

**Questioner:** No, but what I’m trying to say is, if I make the resolve and continuously maintain the *bhaav* that I want to clear these files with equanimity, then is that considered correct?

**Dadashri:** The resolve is correct. But gradually, You also need to See whether or not You are prevailing in accordance with the resolve, don’t You!

**Questioner:** I will check that. There is no problem with that.

**Dadashri:** Then there is no problem. Then it is correct. The resolve is independent (*swadhin*), *vyavahaar* is dependent upon other factors (*paradhin*), and the result is dependent on that which is itself dependent upon other factors. We certainly are in *vyavahaar*, that’s all there, but what can be done about the result? Therefore, You should simply make the resolve. Otherwise, *vyavahaar* is dependent on other factors.

### The Worldly Life Persists on the Foundation of Enmity

Did You clear the ‘files’ with equanimity or did you simply let it be? If You clear [the ‘files’] with equanimity, then enmity (*ver*) is not bound with anyone. Do not bind enmity anew and clear the old enmity. If you do not know how to do any *Purusharth* (progress as the Self), then at least do this much: clear away the enmity. If enmity has been bound with someone, then you would realize



that, 'There is certainly enmity with this person. I am not harassing him, yet he keeps harassing me.' Once you come to know that enmity has been bound with him, you should clear that with him. And when that enmity gets cleared, that is considered the greatest *Purusharth* of all. This world indeed persists because of enmity. Its 'basement' is nothing else; the 'basement' of this world is indeed enmity.

This world does not persist because of love. People believe that it persists because of love. But no, the foundation is indeed enmity. That is certainly why 'we' tell you to clear enmity. This is indeed the reason for clearing it with equanimity. If you have [relative] love, it will turn into enmity on its own for sure. This is because, what happens to *aasakti* (inner tendency inclined towards attraction that attaches)? It brings enmity! And the reason to clear it with equanimity is that the world persists because of enmity. So if there is enmity present anywhere, then by granting forgiveness or by asking for forgiveness, or by even bowing down at that person's feet, be sure not to bind enmity with that person. Moreover, you should clear the enmity with that person in such a way that he becomes happy and says, "No sir, now there is no problem." Bring about a settlement with him so that he does not hinder you [spiritually].

Now when does enmity leave? It is when the bliss prevails. What kind of bliss? The bliss of the Self, not happiness that is associated with the *pudgal* (non-Self complex). Enmity increases with happiness

that is associated with the *pudgal*, whereas if there is the bliss of the Self, meaning the bliss that arises from within during the *satsang* (spiritual discourse) of a *Gnani Purush*, or anywhere else, then all the enmity will leave.

### Enmity Stops Through the Understanding of Vyavasthit

**Questioner:** Currently, in *vyavahaar*, slight enmity does arise towards someone, but I immediately remember 'vyavasthit (result of scientific circumstantial evidences) and clearing the file with equanimity'. So that goes away immediately.

**Dadashri:** That is correct.

**Questioner:** The *samkit* (right belief of 'I am pure Soul') I have attained, that will not leave, will it? That question arises, yet I do not have any doubt that it will leave.

**Dadashri:** Your facial expressions may become spoiled, but You will know, 'The facial expressions have become spoiled.'

**Questioner:** The effects that arose for four days, I have now handed them over to *vyavasthit*. I want to clear the 'files' with equanimity, so they [the effects] arise for one or two minutes, but then they immediately settle down.

**Dadashri:** This is exactly *vyavasthit*. Whatever effects of the mind, speech and body arise, they are *vyavasthit*. 'You' simply have to See them.

**Questioner:** So this perspective

(*drashti*) of *vyavasthit* means that no matter what the mind, speech, and body do, I should remain in the *jagruti* of *vyavasthit*. And no matter what the mind, speech, and body of the other person do, I should remain in the same *jagruti*. Is that it?

**Dadashri:** The *pudgal* does the work of the *pudgal*, and the Self has to continue Seeing.

### There Is a Difference in the Suffering

**Questioner:** If ‘I’ remain as the Knower and Seer, then can *vyavasthit* change? Can it change?

**Dadashri:** *Vyavasthit* is subject to change, isn’t it! For the One who remains as the Knower and Seer, his entire *vyavasthit* has changed. Someone may hurl abuse at you, but You remain as the Knower and Seer. ‘You’ remain the Knower and Seer of who is hurling the abuse and who he is hurling the abuse at. Who is hurling the abuse? Is there only one person or are there two people? One may be innocent and the other may be guilty. ‘He’ also Knows who that person is hurling abuse at. For the One who has attained this understanding, it will not take long for Him, will it?

**Questioner:** It will not take long, but can *vyavasthit* change?

**Dadashri:** *Vyavasthit* has indeed changed, hasn’t it? So what if he hurls a lot of abuse at you, but *vyavasthit* has changed. That *vyavasthit* did not affect You at all, did it?

**Questioner:** ‘I’ Saw the one hurling

the abuse, and ‘I’ also Saw who he was hurling the abuse at!

**Dadashri:** Why is it *vyavasthit*? What does *vyavasthit* mean? It means that whatever was going to happen happened, and it is exact. You have received such an effect of karma charged in the past life (*karmafal*).

### Keval Gnan Is Attained With the Understanding of Vyavasthit

If you are abruptly asked to get out of a car, then realize that it is *vyavasthit*. If you are called back in, even then it is *vyavasthit*. And when you are made to get out again, even then it is *vyavasthit*. If you are made to get out seven times like this, even then it is *vyavasthit*! If you are called back in seven times, even then it is *vyavasthit*! For whomever this prevails, he will attain *keval Gnan* (absolute Knowledge)! The *vyavasthit* that ‘we’ have given is such that *keval Gnan* will be attained, provided one understands *vyavasthit* in its entirety! *Vyavasthit* is in fact the essence of the scriptures of all twenty-four *Tirthankar* Lords (absolutely enlightened Lords who can liberate others).

**Questioner:** You must have understood *vyavasthit* first, and you started to give this *Gnan* thereafter, is that right?

**Dadashri:** Yes, it was given only after that! [The understanding of] *Vyavasthit* has come from my experience of many lifetimes and thereafter, ‘we’ disclosed it. Otherwise, it could not be given, could it! This carries a liability. To utter even a word of the *Tirthankar* Lords

and to preach to someone is a tremendous liability! How many times would [the knowledge of] *vyavasthit* remain present for you if you were asked to get out of a car?

**Questioner:** After four or five times, I would lose my temper.

**Dadashri:** It is the *pudgal* that loses its temper. ‘You’ should Know that the *pudgal* has lost its temper. ‘You’ should say, ‘It is the *pudgal* that has lost its temper, but I have nevertheless come back and sat in the car.’ ‘You’ should Know that it has lost its temper. That is how wonderful this *vyavasthit* is! If one loses his temper, becomes obstinate, storms off and doesn’t come back, then that is considered wrong. Once this *vyavasthit* is understood, there is nothing left to interfere about. Whatever is going to happen to the *pudgal*, let it be, but You should not become obstinate. The *pudgal* will try to make you obstinate.

### The Testing of Gnan Happens During Insults

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

become like that of a *keval Gnani*; You have been given such *Gnan*.

‘You’ should check where as much as a single *parmanu* (particles of inanimate matter which are not in pure form) is disturbed. Does as much as a single *parmanu* worth of fear arise? Does such a *vikalp* (notion; whim) arise? When a *vikalp* arises, ‘our’ *Gnan* is present, but the fact that a *vikalp* arose means there is fear. That should not happen. If You are the pure Soul, then there should be nothing else. *Gnan* means that fear should not arise at all. As it is, that much deficiency remains. ‘You’ should test yourself. Without putting anything to the test, it is useless.

If you meet someone tomorrow who opposes you, if he starts using abusive language, if he starts insulting you, then is he your adversary or is he your ‘thermometer’?

**Questioner:** He is considered a ‘thermometer’, isn’t he!

**Dadashri:** Yes, now he is considered your ‘thermometer’ to check whether Dada’s *Gnan* remains for You or not. Who is this person saying this to?

**Questioner:** To Chandubhai.

**Dadashri:** Yes, he is saying this to Chandubhai. He wouldn’t say this to You, would he? He wouldn’t even recognize You, would he? How could he recognize You? He says it to Chandubhai, so You should tell Chandubhai, ‘It must be your fault, that is why he is telling you. Otherwise, who is free [to insult you]?’

Because you have received this

*Gnan*, you can make all the ‘payments’. *Gnan* is extremely beneficial in difficult circumstances. The *Gnan* gets tested. If you try to practice the *Gnan* every day, then nothing will get tested. It’s actually when a difficult circumstance arises that everything gets tested!

### **A Resultant State Free of Kashay Arises When One Follows the Agnas**

There are still many ‘storms’ that will take place within, so bring about a solution with steadiness even there. What kind of ‘storms’ will come? Of past life karma. 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 Knowing that a storm has come. ‘You’ are the pure Soul. ‘You’ should keep Seeing it while sitting in the ‘home department’ [the Self]. This is because the Self prevails a hundred percent separately for You, and the *pujgal* 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*, so You do not have to do anything.

So that is the kind of *Gnan* You have been given. ‘We’ knew that if ‘we’ were to give the people of this current era of the time cycle lengthy *Gnan*, then it would become a problem. Instead of revering the thing they should, they would end up

revering something totally different! So You have been given a very high class Science, and nothing needs to be read, no effort needs to be made, nothing at all needs to be done. So the *jagruti* will persistently remain, and even amidst the difficulties of worldly life, You will be able to follow the five *Agnas* very well.

When You follow the *Agnas*, *saiyam* arises. That *saiyam* is indeed *Purusharth*. Our *saiyam* is such that, if You are not able to remain in *Gnan*, then trying to remain in the five *Agnas* is called *saiyam*. So to stop anger, pride, deceit, and greed is called *saiyam*. And if You remain in *Gnan*, then anger, pride, deceit, and greed will stop!

### **When One Fails to Remain in the Agnas, the Prakruti Takes Over**

**Questioner:** Whosoever comes to you and takes *Gnan*, the blissful state that is free of uneasiness and agitation (*niraakulta*) undoubtedly arises for Him. Then whether He remains in the *Agnas* or does not, there is so much elation that arises from that state!

**Dadashri:** However, if One does not remain in the *Agnas*, His *prakruti* will gradually take over.

**Questioner:** Yes, that is it. This point should be stated.

**Dadashri:** The *prakruti* will take over. And when One follows the *Agnas*, no one can challenge Him. Otherwise, it [the *prakruti*] will ‘devour’ Him. With the grace of Dada, One experiences peace at the time [of getting *Gnan*], One experiences other things. It remains so for

two to five years, but that is meaningless, the *prakruti* ends up ‘devouring’ Him.

**Questioner:** What does it mean that the *prakruti* ‘devours’ Him? What does it mean that the *prakruti* will take over?

**Dadashri:** The *prakruti* will turn Him into its own form once again, by beating and bashing Him. Whereas the *Agnas* are the easiest of all things, they are not difficult. Moreover, ‘we’ have given all the liberties. “Follow the *Agnas*, and also eat both *jalebi* (an Indian sweet) and *bhajiya* (savory Indian fritters) at ease.” What more does One need? ‘We’ have given him the liberty to eat as he pleases. Otherwise, if restrictions were placed on that, then [one would think,] ‘How can I accept restrictions in every matter from this *Gnani* (One who has realized the Self and is able to do the same for others)?’ Instead, the *Agnas* are easy and straightforward. Is there a problem with Seeing everything as it is?

**Questioner:** There is no problem with Seeing, but I am not able to See!

**Dadashri:** If one is controlling all the five ‘horses’ of the sensory organs, then he has to pull the reins, and he is the one who has to tug or let go of the reins like this. Instead of that, ‘we’ have advised, “My dear, just let go of it. The horse is very wise that it will take you home. And hey mortal one, otherwise, you are making the horse bleed [by tugging and pulling at it]!”

### When the *Agnas* Are Followed, the Self Will Be Experienced

**Questioner:** Dada, how can the

complete experience of the Self that you have given remain the entire day?

**Dadashri:** Yes, but the one who was going the wrong way has now begun to go the right way, so You should proceed by asking questions continuously! If there is a loss of five hundred, then it will be settled, but where there is a loss of five thousand, it will take time; there, You just have to keep Seeing that!

**Questioner:** That’s true.

**Dadashri:** That which you had affection for is the very thing you should have aversion for. So if aversion prevails, then You should Know, ‘A lot of affection used to prevail over here; we are getting the bitter [consequences] of that.’

If you side with that [the non-Self], then you will not understand. If You want to become free, then it is possible to understand all of this. What do You need from that side anyway? ‘You’ have nothing to do with it.

**Questioner:** Dada, I want to become free, but I cannot become free.

**Dadashri:** Mind you, You do Know that You want to become free, but cannot become free! So You will automatically, gradually become free if You keep going after it.

You should know that a bandage is stuck here, which is not coming off. Apply water or something else, in this way, it will slowly come off. There is no choice but to remove it, is there!

**Questioner:** So should I keep hoping and waiting around for it to happen?



**Dadashri:** You should not keep hope at all, you should not wait around at all. ‘You’ should keep Seeing that which is not leaving. Who is the one who maintains hope? The Self does not have any hope. Are all the losses likely to go away in an hour? This is the loss of infinite lifetimes; it will take two to three lifetimes! Previously, it would not have gone after even a hundred thousand lifetimes, it has become this straightforward because of Dada’s *Gnan*. On the contrary, you should say, “I am so fortunate! I have attained this *Gnan* and I have met Dada!”

**Questioner:** That does not remain. Now I feel, ‘How unfortunate I am that despite meeting such a Dada, I do not know how to get my [spiritual] work done.’

**Dadashri:** Yes, You have met Dada, so You should get Your [spiritual] work done. You won’t even get to see Him again. If you don’t condone it, then the loss will come to end on its own. But Your [spiritual] work will be done if You follow Dada’s *Agnas*. Don’t even think about that. Don’t see how much loss there is. All You have to focus on is how You can follow the *Agnas* and that You don’t forget the *Agnas*; that’s all. What’s there to lose in this?

### **The One With a Visible Form Is Being Insulted, ‘I’ Am Invisible**

**Questioner:** Dada, the conviction (*pratiti*) of the pure Soul that we have, the *laksh* (awakened awareness) that has been established, to strengthen that, do we have to understand the properties of the Self?

**Dadashri:** Yes, what if someone insults you?

**Questioner:** But there is no one within him who can insult me.

**Dadashri:** When these people insult others, who are they insulting? They are insulting the one that they see, and ‘I’ am not that. How can ‘I’ be insulted? ‘I’ am invisible (*amurt*).

**Questioner:** That is correct.

**Dadashri:** If someone says, “You do all this as Chandubhai. You eat, you drink.” Then not in your mind, but through *Pragnya*, You should understand, ‘I have to do this due to my unfolding karma. I don’t want to do it, yet I have to do it.’ Now, You are certainly not to take his [Chandubhai’s] side, are you?

**Questioner:** No, ‘I’ am not to do so.

**Dadashri:** When someone insults him, You should understand that ‘I am invisible.’

### **Meditation on the Invisible Self Results in Shukladhyan**

These properties of the Self have been given to You to recite independently. ‘I am invisible. The mind, speech and body are visible, I am invisible. All the entanglements of this worldly life are visible; I am invisible. Religion and irreligion are visible; I am invisible.’ When these people dole out insults, who are they insulting? They are insulting the one they see. How can ‘I’ be insulted? ‘I’ am invisible. Worship of these properties is indeed worship of the invisible [Self], and by meditating on that, by reflecting on that, *Gnan* arises. This is reflection (*manan*); meditation (*dhyān*) arises from

that. Meditation does not happen directly. Meditation cannot be done directly. When *manan* is done on something, meditation arises from it. Yet one says, "I am unable to do meditation." Mortal one, what do you have to mediate on now?

**Questioner:** 'I' am invisible; how can meditation of the invisible [Self] be done? That is something that is beyond the mind, speech and body.

**Dadashri:** No, that is indeed considered meditation. That indeed is meditation; meditation of the invisible [Self] continues all day long for You within. 'I am pure Soul, I am pure Soul'; were You not aware of that while you were going over there?

**Questioner:** I was.

**Dadashri:** That is *shukladhyan* (internal state of being in which One prevails in the awareness of 'I am pure Soul'); that is meditation of the invisible [Self].

### A Solution Through the Infinite Energy of the Self

**Questioner:** This is not possible without *Akram Vignan*.

**Dadashri:** It is not possible, that is correct! You should say, 'I am full of infinite energy.'

**Questioner:** That is correct.

**Dadashri:** When thoughts come, none of the thoughts are of any importance. As long as the thought continues on its own, let it do so. If it does not continue and it is sent back, then let it turn back.

That is how *vyavasthit* is. Whatever happens is correct. So don't get into any other problems. Upon saying, 'I am full of infinite energy,' everything stops. No matter what it is, 'I am full of infinite energy' will bring about a solution. The energy of the Self is unlimited!

### When One Understands Avyabaadh Swaroop, He Attains a 'Safe-Side'

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

My Real form is such that It can never hurt any living being even in the slightest extent, and the other person's Real form is also such that It can never be hurt either. Similarly, the experience that the other person can never hurt Me [the Self] also happens. The other person may not have this experience, but I already have this experience, hence the doubt, 'Would anyone be hurt by me?' does not remain. As long as even the slightest doubt arises that the other person is being hurt by me, do *pratikraman* for it. That doubt needs to be cleared away. And Your Real form is what it has always been: *avyabaadh*! Continue working from the 'seat' that the *Gnani Purush* has placed You upon!

*Avyabaadh* is One's own Real form (*Swaroop*), yet one believes, 'This happened to me.' This suffering arises because he believes, 'I am this.' He gets burned, other things happen and all the effects arise, don't they? That is why 'we' place You in that [*avyabaadh*] state. Thereafter, You will not feel hurt.

**Questioner:** Now Dada, there is no difficulty.

**Dadashri:** Do you feel that Your Real form is *avyabaadh*?

**Questioner:** Yes.

**Dadashri:** No one can hurt You, that is Your Real form.

**Questioner:** I won't feel hurt anymore.

**Dadashri:** 'You' have attained 'safe-side' [safety]. People may try to make you unsafe, but You have attained 'safe-side'. This is because You understand this *Gnan*. Everyone who understands this *Gnan* has attained this ['safe-side']. Nothing happens to them. When someone hurls abuse at them, they are unaffected by it, if someone beats them, even then they are unaffected it, if someone robs them, even then they are unaffected by it. And yet they are not insolent either. Someone who is insolent is not affected by anything either. However, as someone who is insolent does not feel anything, it is like he is a person who has been rejected by the world. Whereas in this case [of *mahatmas*], they have good discretion (*sadvivek*) in this world, they are aware (*jagrut*)! They are constantly in the awareness as the Self!

## Eternal Bliss Prevails for the Gnani During Insult

There is indeed eternal bliss in the Self, but because of the intent that harbors anger, pride, deceit and greed, that bliss becomes veiled. From where does this bliss originate? From sensual and sexual pleasures? From respect? From anger? From greed? If it does not come from any of these, then understand that this is *samkit* (the right belief of 'I am pure Soul').

When interest is generated in the 'I' (*Hu*) [the Self], there is nothing but bliss. 'It' is the abode of bliss, the abode of absolute bliss! The abode of infinite bliss, the bliss which once it is attained, there is never any misery whatsoever. Not even if you were to be hung. If they hang you, then the one who is to be hung is being hung and the Knower Knows. The *pudgal* gets hung, the Self can never be hung. If you were to hurl insults at this Ambalal [Dadashri's relative self] or hit him, then it does not affect 'us'. This is because the two remain completely separate. Even if you were to hang him, 'we' do not have a problem with that. 'We' do not wish that, yet if all of you were to hang him, then there would be no problem with that. This is because as a neighbor 'we' are obligated to maintain this much, that 'It should not be my wish.' He has run around and completed tasks for 'us', he has done 'our' work. So 'we' should be obliged to that extent, shouldn't 'we'! He lives as a neighbor. Therefore, if You live like a neighbor with Chandubhai, then that is when You will have the eternal experience.

However much you walk in the wrong direction, egoism will increase to that extent, and however much egoism dissolves, that much bliss keeps prevailing. Egoism has been destroyed for 'us', that is why eternal bliss constantly remains. Bliss that prevails even during misery is true bliss. Even when someone insults you, if You feel bliss from within at that time, then You will think, 'Oh! What wonderful bliss this is!'

### One Who Digests Insults Becomes a Gnani

For the last twenty-six years, tension has not arisen within 'us', not even for a second. Even when someone hurls abuse at 'us', slaps 'us', or takes 'us' to jail, tension does not arise within 'us'. And that energy exists within You as well. 'You' just need to develop that energy. The same stock that is inside 'us' is also inside You.

This *Gnan* itself is such that it will take You to *moksha*. However, You should help it a lot with Your *jagruti*, You should do *Purusharth*. Upon becoming the *Purush* (the Self), there is *Purusharth*. The *prakruti* and *Purush* have become separate. As long as you were Chandubhai, there was the *prakruti*. So you would 'dance' according to the way the *prakruti* made you do so. Now

You have become the *Purush* and the *prakruti* has become separate. *Purusharth* arises after becoming the *Purush*. There definitely is *jagruti* in *Purusharth*. What is the only other thing that falls under *Purusharth*? 'You' should make the firm decision. 'You' should carry out all the conversations [with Chandubhai] with steadiness.

'You' are the pure Soul and this is Chandubhai. Now You should take care of Chandubhai, as a neighbor, and when Chandubhai faces any difficulty, You should pat him on the shoulder and tell him, 'Before, there was one; now there are two. Before, there was no support of anyone. You were looking for support on your own. Now one has become two.' Have You ever done this before or not?

**Questioner:** Yes, I have.

**Dadashri:** 'You' feel different at that time, don't You? 'You' should speak as though You are the king of the entire universe. Everything that 'we' have shown you is from 'our' experience. Bear the insults of this world, there is the 'taste' of the Self in that. There is no 'taste' [of the Self] in giving [insults]. This has arisen through giving! After attaining *Gnan*, if One learns how to 'digest' insults, He will become a *Gnani*.

~ **Jai Sat Chit Anand**

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**Contacts :** Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, Adalaj, Dist. : Gandhinagar-382421,

Gujarat, India. Ph. : 9328661166-77, E-MAIL: DADAVANI@DADABHAGWAN.ORG WEB : WWW.DADABHAGWAN.ORG

Mumbai : 9323528901, USA-Canada : +1 877-505-3232, UK : +44 330-111-3232

Australia : +61 402179706, Kenya : +254 722 722 063, Germany : +49 700 32327474



## The Awareness of Gnan During Discharge Pride

Now after attaining Gnan, this feeling [effect] of pride that you experience, You have to See it, it is discharge. And the attachment and abhorrence that exists in the discharge at present is the effect of ignorance [from the past life]. In that, the fact that You are not having the attachment and abhorrence, is the effect of attaining the Self. Now, the other is a discharge, it will continue to come forth. So, at any time, You should say [to Chandubhai], 'You are behaving very arrogantly, aren't you? There is no problem with the fact that you are enjoying yourself but now you should come back to normal once again.' There is no problem with that, it is a resultant effect of discharge. But it takes time for it to come into Conduct. As the attachment and abhorrence have gone away, You are considered to have attained the Self one hundred percent. 'You' should See the pride that arises, that is called Gnan. Thereafter, whether it is one degree of pride or fifty degrees of pride, but the Seer of the ignorance is the Gnani. 'You' do recognize that, 'This feeling of pride is ignorance,' don't you? As You are Seeing the ignorance, that is why You are a Gnani.

- Dadashri

