

Dadavani

March 2024

There are four pillars of *shukladhyan*.

The establishment of the awakened awareness that 'I am the pure Soul' is *shukladhyan*; this indirect experience of the pure Soul is the first pillar.

The next pillar is of the clear and distinct experience of the Self.

This happens once all the external is set free through the Knowledge.

And the third pillar is absolute Knowledge, in which everything, all the regions of the universe, is Seen. And the fourth pillar is ultimate liberation.



The Progress From the State of the Pure Soul to the Real Form as Absolute Knowledge

EDITORIAL

The *Tirthankar* Lords have described the reality of this world by Seeing it in Their *keval Gnan* (absolute Knowledge). This world in its original form is made up of six eternal elements (*vastu*), and the Self is one of those eternal elements. That is indeed one's own Self, and that is exactly what needs to be realized. The Self which is one's Real form, how can that eternal element be understood and recognized? How can it be experienced? Only the rare, experienced *Gnani Purush* (the One who has realized the Self and is able to do the same for others) can make one realize it.

After attaining *Gnan* (Knowledge of the Self attained through Self-realization), what *dhyān* (internal state of being) remains for *mahtamas*? Is it 'I am Chandubhai' or 'I am pure Soul'? Generally, 'I am pure Soul' remains for all of them. They cannot forget it even if they try! That is referred to as *shukladhyān* (internal state of being in which One prevails in the awareness of 'I am pure Soul'). *Shukladhyān* consists of four pillars. The first pillar is of *aspashta vedan* (the unclear and indistinct experience of the pure Soul), which is what persists for the *mahatmas* of *Akram Vignan* (the step-less Science of Self-realization). The *laksh* (awakened awareness) of 'I am pure Soul' has set in, but that is *aspashta vedan*. The second pillar is the pillar in which the absolutely revered Dadashri prevailed in himself, which is *spashta vedan* (the clear and distinct experience of the pure Soul). The third pillar is *keval Gnan* and the fourth pillar is *moksha* (final liberation from all karma, from the physical body, and the worldly cycle of birth and death).

The *laksh* of the pure Soul has set in, but that is still the first 'suburb' of the Real form as the Self. Thereafter, many 'suburbs' like this will come along the way. As the experiences keep increasing, the next 'suburbs' will come along, the 'stations' will keep changing. Dadashri would always say, "The state of the pure Soul is the first 'station', that is where 'we' have dropped You off." The state of the pure Soul is the first 'station' in the boundary of *moksha*. From there, One goes towards the 'central station', meaning He approaches the final 'station' of *keval Gnan*.

In order to progress towards those higher stages, devotedly practicing the five *Agnas* (five directives that preserve the awareness of the Self in *Akram Vignan*) will ensure *mahatmas* (Self-realized Ones in *Akram Vignan*) will definitely reach that final *dhyeya* (goal). Through the grace of Dada Bhagwan, upon attaining the state of the pure Soul, *aspashta vedan* has been attained. Now in this lifetime, through *Atma Purusharth* (the Real spiritual effort to progress as the Self), the goal is to reach the state of *spashta vedan* of the Self. When One attains *spashta vedan*, He will See His Real form which is *niralamb* (absolutely free of dependency on anything relative), which is in the Real form as absolute Knowledge (*keval Gnan swaroop*). To See One's own *keval Gnan swaroop*, to Know it and experience it is the ultimate goal of this lifetime.

In order to accomplish this goal, may we all remain in the five *Agnas* daily, without fail; may we become free of the karmic tubers of the faults in the form of *kashay* (anger, pride, deceit, greed); may we remain in *shuddha upayog* (the pure applied awareness as the Self) and See the *prakruti* (non-Self complex) as separate. [May we become free from the intents] 'I am doing,' 'He is doing,' and 'They are doing'; may no one be seen as the doer, may no one be seen at fault and may the pure Soul be Seen in everyone. May we remain only in the *Purusharth* (the Real spiritual effort to progress as the Self) to follow the *Agnas* seventy percent of the time. Now, as the 'files' are cleared away, the state to prevail as the Knower-Seer will increase. Beyond that, may we See and experience *keval Gnan swaroop*; that is the ardent prayer.

~ Jai Sat Chit Anand

The Progress From the State of the Pure Soul to the Real Form as Absolute Knowledge

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.

Nishchay, Dhyeya, and Niyanu

Questioner: Is there any relation between a *dhyeya* (goal) and a *nishchay* (resolution)?

Dadashri: *Nishchay* is small compared to a *dhyeya*. A *dhyeya* is a different matter. One has to make various forms of *nishchay*. The *dhyeya* is only of one kind, to only attain the Self and to attain *moksha* (liberation); whatever you call it, but the word '*dhyeya*' is only of one kind. Whereas *nishchay* are of various types.

Questioner: Could *nishchay* also be for the relative, the worldly interactions?

Dadashri: That is also counted as *nishchay*.

Questioner: Then there is *niyanu*, the *niyanu* for *moksha*.

Dadashri: *Niyanu* means whatever one has done until now for the Self, like penance (*tapa*) or chanting (*japa*); as one 'did' all this, he has this in his balance [of

merit karma], and he has the freedom to spend it wherever he wants to. So then, if a person were to make a *niyanu* that a particular country must be destroyed, then the entire accumulated balance [of merit karma] will be used up for that.

Questioner: So the *niyanu* gets used up for worldly life purposes.

Dadashri: Yes, one does egoism like that, so it gets used up. When one does the egoism of 'I will do this,' it then gets used up in that.

Questioner: What is the relation between these three phrases: the *niyanu* for *moksha*, the *nishchay* of the pure Soul, and the intention (*bhaavna*) for the salvation of the world?

Dadashri: One must make the *niyanu* for *moksha*; otherwise, he will get into competition and contention with someone. 'Except for *moksha*, I do not want anything else at all,' if one makes such a *niyanu*, then all his 'earnings' [accumulated merit karma] will be spent only there.

The *nishchay* of 'I am pure Soul' must not falter. That firm decision that has been made, that decision should not change.

Questioner: And the intention for the salvation of the world.

Dadashri: That's it, may people attain the salvation that we have attained.

Questioner: These *mahatmas* have attained the *dhyeya* of 'I am pure Soul,' the *dhyeya* of *moksha*; so how is it possible to become firmly established in that *dhyeya* again, if one falters and slips from that goal?

Dadashri: If one becomes derailed from it, then it cannot be considered a *dhyeya*. *Dhyeya* means that everything of mine is for this only; everything in its entirety.

Questioner: So first, it is necessary to strengthen the *dhyeya*. So how can it be made stronger?

Dadashri: The *dhyata* (meditator; one who meditates on a goal) does *dhyana* (internal state of being; meditation; focus) on the *dhyeya* and becomes that form.

Questioner: Who is the *dhyata* in this?

Dadashri: The developing 'I' (*pote*).

Questioner: And what is the *dhyeya*?

Dadashri: [To become] The Real form as the Self (*Atma swaroop*).

Questioner: How can the developing

'I' do *dhyana* to become the Real form as the Self?

Dadashri: Through these *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*) that have been given to You. The *dhyana* of 'I am pure Soul' should remain for You.

The Dhyana of the Pure Soul Is Indeed Shukladhyana

Questioner: How should I do the *dhyana* of the pure Soul?

Dadashri: Now, there is nothing left for You to do *dhyana* of. When does one need to do *dhyana*? When the *dhyeya* is yet to be attained. He decides his *dhyeya* and becomes the *dhyata*. Then, *dhyana* is what unites the *dhyata* to his *dhyeya*.

If a person decides his *dhyeya* that he wants to attain his Real form as the Self, then his Real form is the pure Soul. And if you are Chandubhai, then you became the *dhyata* and attaining the pure Soul is the *dhyeya*. The link that joins these two is considered *dhyana*. When these two are united, that union is called *dhyana*. Now, it is through this *dhyana* that one becomes the pure Soul. Having said that, this is the way of the *Kramik marg* (the traditional step-by-step path of spiritual progress); the *dhyata*, the *dhyeya*, and the *dhyana*! And on this *Akram* path, You yourself have already achieved the *dhyeya*! The awakened awareness (*laksh*) of 'I am pure Soul' has set in, so there is no need for You to do *dhyana* anymore, is there!

In the current era of the time cycle, it is not possible for one to

attain *shukladhyan* (an internal state of being in which One prevails in the awareness of 'I am pure Soul') through the *Kramik* path. It emerges here because this *Gnan* (Knowledge of the Self) is given. *Shukladhyan* and *Atma dhyan* are considered the same thing. Here, the state of being as the Self is attained completely; that is called *shukladhyan*.

Shukladhyan: The Direct Cause of Moksha

Questioner: What is *shukladhyan*?

Dadashri: *Shukladhyan* means to continuously remain in the *dhyan* of 'I am pure Soul.' It should not be in bits and pieces; it should be continuous. *Shukladhyan* means that the *dhyan* of the eternal Self takes place and *dharmadhyan* means that the *dhyan* of phases or temporary things takes place.

Shukladhyan means to have the experiential awareness (*bhaan*) and to Know one's own state as the Self (*nijswaroop*). It means to See the pure Soul in others. Even if the other person is stealing something, You only See the Self of that person as being pure. No matter what he is doing, all of that is subject to *vyavasthit* (the result of scientific circumstantial evidences), but these are not actions done by the Self. So, only See the pure. To See the pure and to have some experience of the pure; that is *shukladhyan*.

Shukladhyan means to see the world as it is. And for the One who wants to clear [files] with equanimity, *shukladhyan* will remain very well. *Shukladhyan*

means that other than dwelling in the continuous awareness as the Self (*swaroop ramanta*) there is no other *dhyan*. When the developing 'I' remains in the *dhyan* of the Self, that is *shukladhyan*. To remain in the *dhyan* of One's Real form as the Self is *shukladhyan*, and *shukladhyan* is the direct cause of *moksha*.

Does the *laksh* of 'I am pure Soul' remain constantly?

Questioner: It remains constantly, Dada.

Dadashri: That is referred to as *Atma dhyan*, that is referred to as *shukladhyan*. *Shukladhyan* is the direct cause for *moksha*. Otherwise, one would not remember the Self even for a moment. A man who was unfamiliar [about the pure Soul] learnt about the pure Soul. Then, the next day, he tried to recall it internally, 'What was that word? What was that word?' He could not remember it for a quarter of an hour. This is not something that is associated with memory. This is realization and oneness [with the Self].

Shukladhyan: The First Pillar of Aspashtha Vedan

There are four pillars of *shukladhyan*. Of those, this is the first pillar. The *laksh* of the pure Soul is considered *shukladhyan*. *Shukladhyan* means the Self is experienced, meaning the indistinct experience (*aspashtha vedan*) of it happens. The fact that [I am] the Self has been established, You have attained the experiential awareness that [I am] the Self, but *spashtha vedan* (the clear and distinct

experience of the Self) has not happened. The *laksh* has set in that ‘I am pure Soul.’ However, that is *aspashta vedan*, the first pillar. The second pillar is *spashta vedan*.

Questioner: Does the *laksh* constantly remain in it?

Dadashri: No, the *laksh* does not have to be maintained. When does *spashta vedan* happen? Externally, everything has come in Your Vision (*Darshan*), however it has not materialized. And once it materializes, *spashta vedan* happens. It has materialized to a certain extent, however, for everything else, for your work and business, You have become free at the level of understanding, but not at the level of *Gnan*. Therefore, once You become free through the level of *Gnan*, *spashta vedan* will happen. When that *spashta vedan* happens, that is the second pillar. Then the third pillar is *keval Gnan* (absolute Knowledge), where everything is Seen.

Questioner: All the regions of the universe (*lokalok*).

Dadashri: Yes, all the regions of the universe. At present, all the regions of the universe indeed come into ‘our’ understanding, but this has not materialized [in *Gnan*]. However, it is there in *keval Darshan* (absolute Vision).

Right now, this first pillar has been established, which is more than enough. What else remains after that? What do the Jains say? “The first pillar! Oh wow! This person has become God!” Without achieving the twelfth *gunthanu* (one of the fourteen stages of spiritual development;

also referred to as *gunasthanak*), the first pillar cannot be attained. Until reaching the tenth *gunthanu*, the first pillar is nowhere to be seen. ‘You’ have attained that first pillar! The eleventh *gunthanu* is a stage which one can fall from.

Up until the tenth *gunthanu*, greed exists, there is subtle greed. As long as that greed is not destroyed, the twelfth *gunasthanak* cannot be attained. Then, in whichever way greed is destroyed, whether through the *Kramik* path or *Akram*, but once greed is destroyed, one reaches the twelfth *gunthanu*. As long as there is greed, the ego does not leave.

The scripture writers have said that *shukladhyan* cannot happen in the current era. *Shukladhyan* means to See the world exactly as it is. Before, it was in one’s understanding that ‘I am Chandubhai’ and ‘I am *Sthanakvasi* (a member of a Jain sect which does not believe in idol worship).’ Whereas now, ‘I am pure Soul’ remains in Your *dhyan*. Does that remain or not?

Questioner: Yes, it does.

Dadashri: That *dhyan* is the *dhyan* of the pure Soul, which is indeed *shukladhyan*. Now why has the first pillar of *shukladhyan* been deemed as *aspashta [vedan]*? The One [on the *Kramik* path] views the Knowledge, Vision, and Conduct as the Self as being separate [from himself].

Questioner: He does not view those as *abhed* (one with the Self).

Dadashri: Yes, he does not view those as being *abhed*. For You, it is

abhed at the level of conviction, and this conviction is continuously present. Therefore, this is *kshayak samkit* (permanent conviction of the right belief 'I am pure Soul'); this is *keval Darshan*. The permanent conviction has set in, so now adamantly pursue this [*Gnan*].

Maintain the Dhyeya of Shuddha Upayog

Questioner: 'I' have made the resolve to stay close to Dada and get My work done. 'I' want to remain in the five *Agnas*. Nevertheless, when 'I' fall short in that, what should be done about that?

Dadashri: Huh. What do you mean by 'what should be done'? If the mind says, 'Do this,' then You should realize, 'This is actually contrary to My goal. Dadaji's grace (*krupa*) will decrease.' So You should tell the mind, 'No, this should be done according to My goal.' After knowing how Dadaji's grace is bestowed, You should have Your plans in place.

What do You aim to become?

Questioner: 'I' want to become like Dada.

Dadashri: Now how did You come up with that? What do You want to gain by becoming like Dada? Instead, have the intention of becoming pure (*shuddha*)! 'You' should have the intention of attaining *moksha*. 'You' should not maintain the intent that 'I want to become like Dada, I want to be like this.' That will take you nowhere; it will lead You neither here nor there. 'You' have other means such as *shuddha upayog* (the pure applied

awareness as the Self). And becoming pure means You have progressed even further than Dada. 'You' have become not like Dada, but You've progressed even more than Dada. Why do You want to become like this [Dada]? Do not maintain such aspirations; just remain pure.

Questioner: And then, whatever may happen, so be it.

Dadashri: Yes, whatever result it gives, so be it. But coming back to that point, the intent of wanting to become like this is a cause of bondage.

Questioner: If I have decided on a certain goal, then I am able to progress a little faster because of it.

Dadashri: The only goal You should decide upon is [maintaining] *shuddha upayog*. And You are indeed pure. Otherwise, the 'I-ness' (*potapanu*) would remain there. For You, the *shuddha upayog* is considered to be without 'I-ness'.

To maintain the Vision that 'I am pure Soul' is *shuddha upayog*. To See the pure Soul in the other person is *shuddha upayog*. To not See the other person as a doer is also *shuddha upayog*. *Shuddha upayog* is the cause for the complete Conduct (*Charitra*) [as the Self]; the ultimate Conduct, that which the Lord prevailed in.

Shuddha Upayog Emerges Through the Five Agnas

Questioner: As our *mahatmas* bring the *Gnan* into their applied awareness (*upayog*), does their state of *Gnan* increase

or is it that after receiving *Gnan* and despite not maintaining the *upayog*, the completion of *Gnan* will still inevitably manifest through Your grace?

Dadashri: It should certainly remain in Your *upayog*. If your *upayog* remains in worldly life, then it is not possible for the *Gnan* to continue growing. Worldly life is a matter to be cleared, there should be no *upayog* in matters that are to be cleared. ‘You’ should keep Seeing whatever happens.

Questioner: So Dada, please explain how true *upayog* should be maintained.

Dadashri: The five *Agnas* are indeed the true *upayog*. When You See the pure Soul in everyone, or when You See that ‘This is a file,’ even that is considered as having Seen the pure Soul. And if You See the pure Soul, then the ‘file’ is also Seen. Therefore, these five *Agnas* are indeed the *upayog*. With that, the *upayog* of *Gnan* increases within. The true *upayog* keeps increasing. They are a protective fence that helps One remain in the *upayog*. Without maintaining the *upayog*, the *Gnan* will never grow. *Upayog* means that until now, the *upayog* remained in worldly life, the self prevailed in the worldly life; whereas now [after *Gnan Vidhi*], the Self prevails as the Self. That is called *upayog*. How does the Self prevail as the Self? If your child is spilling milk [on the floor], then You would keep Seeing it. You would even go over to stop him. At that time, You should tell Chandubhai, ‘Stop the child, but don’t have any *kashay* (anger, pride, deceit, greed) and don’t become emotional.’

There is No Change in One’s Own Purity

Questioner: If ‘I’ See the pure Soul in everyone while sitting here in *satsang* (spiritual discourse with the *Gnani*), is that considered *shuddha upayog*?

Dadashri: Yes, so You may be Seeing the pure Soul in everyone, but when someone comes along and slaps you and You do not See the pure Soul in him, then Know that it is not actually *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.

‘You’ have become the pure Soul, therefore You should believe that ‘I am indeed pure.’ At times, Chandubhai’s unfolding karma of the past may be such that it will give rise to contempt in people in worldly life. Regardless, there should not be any change in Your pure state. I have given You the pure form. Subsequently, no matter what stock was filled in, the karma will keep unfolding. If something bad ends up happening through you and You feel, ‘I’ have become spoiled, ‘I’ have become impure,’ then that is not considered *shuddha upayog*. Whatever work has been done by the

worldly-interacting self (*pote*) is no longer Your work; You have become separate and the one doing the work has become separate. ‘You’ have not become impure. That which is impure has become impure; this awakened awareness (*jagruti*) should remain.

Now, if you come and complain to me that someone else is hurling abuse at you, then I would know that You did not remain in *shuddha upayog*. Just See the other person as pure. ‘He’ is indeed pure, and this interference is a ‘play’ of the *pudgal* (the non-Self complex that undergoes influx and outflux). Who is carrying out the ‘play’? It is the *pudgal* and You take it upon yourself. Then you will say, ‘This man insulted me.’ To that ‘I’ would reply, “‘Your’ *shuddha upayog* went to waste.” When is it considered *shuddha upayog*? It is when the pure [Self] is Seen in everyone.

Your work does not end once You become the pure Soul. When is One considered the 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. To See Oneself as being pure is called *shuddha upayog*. To See every living being as pure is considered *shuddha upayog*.

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

Questioner: We should not see verbal abuse as being abuse, is that what you are saying?

Dadashri: When someone is hurling abuse at you, 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, nor is anyone else 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 each and every minute. Instantly, on the moment. Otherwise, it will become *ashubha* (inauspicious), it will spoil right away. We will have to rectify it again ourselves, won’t we? *Shuddha upayog* means ‘I am pure, I am not the doer of anything, I am *akriya* (not connected with any 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 the fact that he believes the other person to be a doer is a weakness.

Questioner: So at that moment he is not in *upayog*.

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. ‘You’ 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. This is because he is not raising it at all! No one should be seen as a doer; that is considered *shuddha upayog*.

That is why Lord Mahavir had said, “‘I am doing,’ ‘He is doing,’ and ‘They are doing,’ is not found in My *Vignan* (spiritual Science). To believe that any person is the doer of anything at all, that is not encompassed in My *Vignan* of *moksha*, that is a part of some other science.”

When you go to the office and *shuddha upayog* is not present, then all the office clerks will appear to be clerks. And if *shuddha upayog* is present, then You will See them as clerks and also as the pure Soul. Likewise, You should maintain such *shuddha upayog* everywhere. ‘You’ should not lapse on that *upayog*. *Shuddha upayog* is itself the experienced state of equanimity (*samata*), and that is everything. Then it doesn’t matter how the unfolding karma plays its role. The unfolding karma is [simply] the unfolding of karma; it is subject to *vyavasthit*, not You. ‘You’ are simply the Knower that, ‘The unfolding is of this kind.’

When You See the Pure Soul, That Is Shuddha Upayog

When You remain in ‘our’ *Agnas*, You are considered to have remained in *shuddha upayog*. When a ‘file’ comes, clear that with equanimity too. If You do not apply *dhyān* there, then it is not considered to have been cleared with equanimity. And if You apply *dhyān* [‘I am pure Soul, He is pure Soul], then it is *shuddha upayog*. ‘Our’ five sentences are indeed those of *shuddha upayog*.

If the reaction arises that ‘What will happen?’ then everything gets spoiled. Nothing will happen; there is nothing that can happen. If Your *upayog* is pure, then nobody in the world can bother You, and when the *shuddha upayog* spoils, then everything else will take over.

Questioner: Isn’t it generally said that if *shuddha upayog* remains for just forty-eight minutes, then complete *keval Gnan* happens?

Dadashri: No, it cannot happen. *Shuddha upayog* itself is considered *keval Gnan*, but it is fractional *keval Gnan*. It is not considered complete *keval Gnan*, because one is not able to digest it in this era of the time cycle. After all, this is *Akram Vignan*, isn’t it!

That is why I say that if You keep Seeing the pure Soul in everyone You come across without interruption for forty-eight minutes, that is considered *shuddha upayog*. On one hand, you see a donkey, and on the other hand, You See the pure Soul; that is called *shuddha upayog*. When

You See other living beings as the pure Soul, Your *shuddha upayog* is present.

The One who has the intent to See as it is, the One who has the intent to See according to the Vision given by the *Gnani Purush*, will undoubtedly attain *shuddha upayog*!

Now You have to come to the original point. The standards which you have already come to Know, you no longer need books of those standards, do you? Now all that remains to be Known is the truth about the Self and how can You now prevail as the Self.

When the World Appears Flawless, That Is Shuddha Upayog

The *upayog* that ‘I am pure Soul’ should remain. This person is a pure Soul, and that person is also a pure Soul. Donkeys, dogs, and cats are all pure Souls too. Even the person who picks your pocket is a pure Soul.

Shuddha upayog means the experiential awareness (*bhaan*) arises that ‘I am pure Soul’ and ‘I am not the doer of this, someone else is the doer’; One remains in the pure [*upayog*] and Sees the pure Soul in others. Even if someone hurls abuse at you, or picks your pocket, if You simply See the pure Soul of the other person, that is *shuddha upayog*! The entire world appears flawless (*nirdosh*) in that [*shuddha upayog*]. *Shuddha upayog* begins from the moment the *laksh* of ‘I am pure Soul’ sets in and complete *shuddha upayog* is referred to as *keval Gnan*. Even after attaining the Knowledge

of the pure Soul, One still Sees that his faults are happening, whereas *keval Gnan* is the ultimate stage.

Lord Mahavir was Seeing his mistakes up until the time *keval Gnan* manifested for Him. The moment *keval Gnan* manifested for the Lord, was the exact same moment He ceased Seeing his own faults! Both events took place simultaneously! The law is that on the one side, the final fault is Seen, and then no more are Seen, and on the other side, *keval Gnan* manifests.

One should never say, “I do not have any mistakes at all.” This should never be spoken. It is only upon reaching the absolute (*keval*) state that no mistakes remain. By Seeing the faults and washing them off, You can move forward, You can progress. Besides that, there is definitely a benefit of remaining in the *Agnas*; they help to preserve [the state as] the Self. For *jagruti* [to remain constantly], *satsang* and *Purusharth* are needed. In order to remain in *satsang*, You first need to remain in the *Agnas*. The *jagruti* should actually remain constantly. How can progress be made if the Self is covered up in a ‘sack’ [asleep] even during the day!

Other than *shuddha upayog*, there is no other *Purusharth*. To allow *shuddha upayog* to lapse is called *pramaad* (the lack of *jagruti*). ‘You’ should not be negligent for even a moment. Are you negligent when a train is headed straight towards you? Whereas this is the wandering of infinite lifetimes, so how can You be negligent here?

The Difference Between the Pure Soul and the Pratishtit Atma

Questioner: Dada, when you give us *Gnan*, meaning that the Knowledge of separation (*bhed Gnan*) which arises in this *Gnan*, at that time, two divisions are made: that of the pure Soul and the *pratishtit atma* (relative self; developing I). Now, the pure Soul remains as the Knower and Seer, and the *pratishtit atma* remains as discharge (*galan*).

Dadashri: Discharge means the doer (*karnaro*) and the sufferer-enjoyer (*bhogavnaro*).

Questioner: It is the doer and the sufferer-enjoyer. So whatever this *pratishtit atma* is doing, does the pure Soul keep minutely observing the *prakruti* (the non-Self complex) in its full form?

Dadashri: Yes, that is correct. The pure Soul Sees whatever the *pratishtit atma* does. What is this *pratishtit atma*? The combination of three kinds of activities (*yog*) is known as the *pratishtit atma*; *munoyog* (activities of the mind), *vachanyog* (activities of the speech) and *kayayog* (activities of the body). And to See what these three are doing is indeed the function of the pure Soul.

Questioner: What is the difference between the pure Soul and the *pratishtit atma*?

Dadashri: The pure Soul is the original eternal element (*vastu*) and the *pratishtit atma* is a belief. It is a 'statue' that has arisen due to wrong belief and it will dissipate with the right belief. The

pratishtit atma is a 'statue' of the *prakruti* that has arisen.

It is certainly the *pratishtit atma* that is conducting all these activities. The pure Soul does not do anything at all. Moving about is entirely an intrinsic functional property of the division that is the non-Self; it is not of the Self. The Self neither sleeps at night nor during the day. It is the division that is the non-Self that sleeps; the one that does the activity is exactly the one that sleeps. The one that conducts the activities is the one that needs to rest. The pure Soul does not conduct any activities at all, so why would it need any rest? Who seeks rest? It is the one who is interested in taking a rest. Who is that? It is the *pratishtit atma*. All these activities are of the *pratishtit atma*. Who is the one who Knows whether the *pratishtit atma* had a sound sleep or not? Who is the one who Knows of its activity? It is the pure Soul. The pure Soul does not interfere whatsoever in any of the activities of the *pratishtit atma*; it only Sees and Knows. The interference is actually of the *pratishtit atma*. That which the *pratishtit atma* knows is an object to be Known (*gneya*) and the One who Knows that the *pratishtit atma* is an object to be Known, is the pure Soul. Why does the *pratishtit atma* cause interference? It is because it is interested. The pure Soul does not have interest. It is in fact the Knower-Seer (*Gnata-Drashta*) and in eternal bliss. The pure Soul is the illuminator of the Self and the non-Self (*Swa-par prakashak*), whereas the *pratishtit atma* is the illuminator of the non-Self (*par prakashak*). The pure Soul

Sees and Knows the *pratishtit atma* too. Therefore, the *pratishtit atma* is an object to be Known. The relationship between the pure Soul and the *pratishtit atma* is simply that of the Knower and the object to be Known.

‘I am Doing’ Is Parparinati Indeed

If the Self remains the Knower-Seer and one’s sense of doership (*kartabhaav*) does not remain, that is *Swaparinati* (the natural state of the Self). And if the sense of doership arises, if one believes ‘I am doing’ any kind of activity, then that is *parparinati* (to believe ‘I am doing’ in what the non-Self is doing). And now, One understands ‘I am not doing it’ and who is actually doing it. When does the intent that ‘I am not doing it’ arise? It is when One understands who is doing it. Now, is the fact that You are not doing it certain?

Questioner: That is completely established, Dada.

Dadashri: That is called *Swaparinati*.

If you forget ‘I am pure Soul’ and you say, ‘I did this,’ then that is called *parparinati*, and if you say ‘Chandu did it’ while Knowing that ‘I am pure Soul,’ then that is indeed called *Swaparinati*. To say as it is, is called *Swaparinati* and to make false attributions is called *parparinati*.

Now, You are the pure Soul, that is called *Swaparinati* and the *parparinati* that remains for you is subject to *vyavasthit*. That *parparinati* is indeed completely separate.

Parparinati has departed through

the Knowledge of *vyavasthit*. The *laksh* of the pure Soul has been established and the Knowledge of *vyavasthit* has been established; that is why even if one feels that some other person is doing something, there is no abhorrence that arises towards him.

Questioner: The sense of doership has been removed from the start.

Dadashri: It’s not your sense of doership alone that has been removed, but seeing others with this sense of doership has also been removed. ‘Others are doing this, he is doing it, they are doing it,’ all of that has been removed. The sense of being an instrumental doer (*nimitbhaav*) has arisen.

The State of Non-doership, That Is Swaparinati

Questioner: There is one sentence of Shrimad Rajchandra [Self-realized *Gnani* who lived between 1867-1901; also known as Krupaludev], ‘As long as there is the absence of pure *parinati* (the state as the Self), absolute trust does not develop, absolute faith cannot be established.’ Please explain that.

Dadashri: Pure *parinati* means that One has the *laksh* that ‘I am pure Soul.’ ‘One’ has to become certain that ‘I am not this body, I am pure Soul’ and others are also pure Souls; that is when pure *parinati* manifests. And if one sees others, the pure Soul of others as the doer, then that is not called pure *parinati*. Instead, He should See others as non-doers. ‘One’ is a non-doer Himself, and the other person

is also a non-doer. 'I am doing,' 'You are doing,' and 'They are doing'; these three states of doership should not be present.

On one side is the state of doership, and on the other side is the state of non-doership. In doership [lies the belief that] 'I am Chandubhai and I am indeed the one doing all this,' that is *parparinati*, and that is indeed what makes one wander in worldly life for infinite lives. And on the other side is the state of non-doership, which is *Swaparinati*. *Swaparinati* takes one to *moksha*. The Lord has referred to *Swaparinati* as *moksha*. On one hand, there is the impure *parinati*, which is *prasavdharmi* (has the potential to give rise to many from one); it keeps reproducing. And on the other hand is the pure [*parinati*], which is *Swadharmi pariniti*, which helps One progress towards *moksha*. There are only two forms of *parinati*.

To See the Prakruti Is to Prevail Exactly as the Knower-Seer

Questioner: Now Dada, you said, "You' keep doing the work of the pure Soul on Your own now." Does that mean to remain as the Knower-Seer and in eternal bliss (*parmanandi*)?

Dadashri: That is all, nothing else; the Knower-Seer and in eternal bliss! And just keep Seeing what Chandubhai's *prakruti* is doing. When some person's car approaches, then Chandubhai will say, "Hey, it will hit us, this will happen and that will happen." So You just keep Seeing that [and tell Chandubhai], "Wow, look at you!" Those are all the phases of

the *pudgal*. They are indeed what should be Seen. Keep Seeing Your own *prakruti*.

Thus, the ultimate meaning of the Knower-Seer is this: to Know and See from all aspects, everything that is happening inside, what the mind, intellect, *chit* (inner component of knowledge and vision) and ego are doing; that is all, there is nothing else.

'You' are indeed the Self and You are the Knower-Seer. Whether this happens or that happens, if You let go of the function as the Knower-Seer in the slightest, then problems will arise within. 'You' are who You are. This *Gnan* that You have been given, that 'I am pure Soul,' that Knowledge should remain exactly that.

Questioner: 'The uninterrupted experience of the inherent nature as the Self only prevails (*Keval nij swabhaavnu akhand varte Gnan*).' So what you said, "Now I am prevailing only in the Self the entire day," is that verily known as '*akhand varte Gnan*' (uninterrupted experience prevails)?

Dadashri: He [Shrimad Rajchandra] is trying to convey something else. 'The uninterrupted experience of the inherent nature as the Self only prevails' means that nothing else besides the inherent nature as the Knower-Seer prevails constantly; that is what He is conveying. That is still a little far away from us. That state is far away.

To Constantly Be the Knower-Seer Is in Fact Absolute Knowledge

Questioner: Now, this *jagruti* as the pure Soul and prevailing as the Knower-

Seer remains a lot. When 'I' prevail as the Knower-Seer, 'I' experience that 'I' am a completely different entity and feel peace and tranquility.

Dadashri: Of course You will feel that! 'You' feel as if it is an altogether different matter indeed and You experience tremendous peace and tranquility. That is known as the peace and tranquility of *keval Gnan*. Some *mahatmas* may be able to experience the peace and tranquility of *keval Gnan*. For many of our *mahatmas*, sometimes when such moments arise within, they even say, "I am the Real form as absolute Knowledge (*keval Gnan swaroop*)." They can say that, because for some moment of time, One does become *keval Gnan swaroop*. A fractional part of it has arisen. Now, as the karmic debts get settled within and as the overdrafts of loans [from the past life] are paid off, all of this will be understood.

All of you [*mahatmas*] have become the Knower-Seer in its entirety, but You can only be considered a *keval Gnani* (One with absolute Knowledge) if You continuously prevail as the Knower-Seer. It needs to be continuously present.

It's like this, the One who constantly prevails as the Knower-Seer is a *keval Gnani*. But as One prevails [in this state] for a fraction of the time, it starts to increase gradually, fraction by fraction. As those [past] karma get cleared, that increases. So, there is no interference in that. This indeed is the path; this is the highway indeed. As the 'files' start to decrease, the proportion of One's function as the Knower-Seer starts keeps increasing.

It increases until One eventually attains *keval Gnan*. It does not happen suddenly.

By Devotedly Following the Agnas, the Niralamb State Is Attained

As You devotedly follow the *Agnas* that 'we' have given You, that [state] will definitely manifest as a result. 'You' have already attained the state of the pure Soul, but after that, as a result of devotedly following the *Agnas*, the *asparshya* (that which cannot be felt by touching) and *niralambi* (the One who is absolutely free of dependency on anything relative) Self will manifest. This 'I am pure Soul' is a dependency (*avalamban*) on the words. [Whereas the state of] *Niralamb* (absolutely free of dependency on anything relative) is God.

When One follows these five *Agnas*, *Charitra* (Conduct as the Self) emerges. To abide by the five *Agnas* is the first [level of] *Charitra*, the *Ajna Charitra*, and thereafter *darasal Charitra* (exact Conduct as the Self) will follow.

Questioner: Is that which results from being in the *Agnas* the real Conduct as the Self (*asal Charitra*)? Is the conduct (*vartan*) which comes into effect the real Conduct as the Self?

Dadashri: When the Conduct becomes free from any support (*niraadhaar*), that is the real (*asal*) [Conduct as the Self]. This Conduct that requires One to follow the *Agnas* is with support (*aadhaari*). There, One has the support of the *Agnas*. Thereafter, the Conduct becomes support-free. *Niralamb*,

where there is no dependency on anything whatsoever. This world remains in existence due to dependency.

Questioner: After that, do the *Agnas* not remain at all? What becomes of the *Agnas* thereafter?

Dadashri: They clear off. They are no longer required over there. [Just like] Once you reach the shore, do you have to worry about the boat?

Questioner: Not at all.

Dadashri: You have to disembark and walk away. The boat will go back on its own. Similarly, the *Agnas* will return to their home. ‘You’ have to go to Your home. ‘You’ have been dropped off, on the deck. You disembark once you reach the shore, don’t you?

Questioner Yes, it has helped us reach the shore.

Dadashri: The boat has helped you reach there. These *Agnas* will help You reach the ‘shore’. Otherwise, You would be rocking back and forth.

‘I am Pure Soul’ Is a Dependency on Words

What you have been given is the state of the pure Soul. From the moment this state of pure Soul is attained, the stamp [of approval] to attain *moksha* has been given. Although the state of the pure Soul is attained, it is considered a dependency on the words ‘pure Soul’. When One becomes *niralamb*, the Self is Seen properly.

Questioner: Yes, so when will that *niralamb* state arise?

Dadashri: Now You are gradually going towards the *niralamb* state itself. As You follow ‘our’ *Agnas*, You are moving towards the *niralamb* state. The dependency on the words will gradually go away and ultimately the *niralamb* state will definitely arise. *Niralamb* means that thereafter, there is no need for anyone or anything whatsoever. Even if the entire town were to abandon One, He would not be shocked; He would not feel fearful. Nothing at all. ‘He’ would not need to take the support of anyone. Now gradually, You are indeed moving towards that state. For the time being, You should just keep saying, ‘I am pure Soul’; that will suffice!

Questioner: So the state that comes after attaining Self-realization can only be that of the complete *niralamb* state, right?

Dadashri: The preparations to become *niralamb* continue happening. These dependencies continue to decrease. Ultimately, the state of *niralamb* will come about.

Hence, all of You attain the pure Soul through Me. Now, even if the *laksh* of the pure Soul remains constantly, automatically, even if it remains naturally and spontaneously by itself, even if You do not have to remember it, even if You do not have any worries, even if anger, pride, deceit, greed do not arise in worldly life, that is still not the original Self (*mool Atma*). ‘You’ have attained the pure Soul, which means that You have entered the first gate of *moksha*. Meaning that it is

decided that You will now attain *moksha*. But the original Self is still far beyond that.

In order for You to lose the dependency on the words ‘pure Soul’, if You follow the five *Agnas*, then gradually, the *Darshan* (Vision as the Self) will be unveiled. As more and more is Seen, the experience of prevailing in Your own Self will continue. Thereafter, [the dependency on] the words will no longer be required. Imagine, You have attained this with such a shortcut!

Questioner: Yes, we have attained it in quite a shortcut.

Dadashri: So now you have to pursue Dada for a month or two. If you pursue money alone, then you will not be able to meet Dada every day.

Questioner: I indeed want to pursue Dada.

Dadashri: If you ever pursue Dada a little, then everything of Yours will become properly adjusted. Thereafter, it is not necessary to do that forever. This is not something that needs to be done forever. This is not a place that You have to stay put in forever. In the current era of the time cycle, there is no such person who is able to pursue someone forever. This era of the time cycle is full of nothing but worldly entanglements!

Ultimately, the Experience and the One Experiencing Are One

Questioner: [The words ‘I am’] ‘pure Soul’ is a dependency. If that is not there, then there cannot be the *niralamb*

state either, but the word *Atma* (the Self) is just a *sangnya* (an association), is it not?

Dadashri: It is like this; through these words, there is a path, there is a ‘ladder’. After climbing this ‘ladder’, once You reach the top, that is when You will attain it. As You attain the experience upon saying, ‘[I am] pure Soul,’ thereafter, the experience part will remain. Then the words ‘pure Soul’ will go away. That is referred to as *niralamb*.

Questioner: But is the original Self attained through the *Gnan* that you give everyone?

Dadashri: The very experience of the Self that prevails, that itself is the original Self. But as that experience keeps on accumulating in one place, and gradually comes to the original place, it eventually becomes the form of One’s Self entirely. In the current state, the experience and the One experiencing are separate, whereas in the ultimate state they are one.

When the karmic stock clears out, that is when all the experiences are acquired. The karmic stock that interferes with the experience prevents the ‘taste’ [of the experience] from being savored. It is just like a man who has taken an overdraft of four million rupees and becomes bankrupt; he does not have either a business or a job. So then, if someone helps him get a job which pays fifteen thousand, should he or should he not be grateful to him? When he did have a business, he did not have the slightest understanding, so he ended up incurring a debt of four million!

So should he not be grateful? He even feels obliged. So, after two to four months, when he meets his benefactor, the benefactor asks him, “How are you? You are happy now, aren’t you?” Instead, he replies, “No! What happiness? All I am doing is paying off my debt and making enough to eat.” Hey mortal one, you will indeed have to pay off the debt you created, won’t you! Hence, until you pay off the debt, all this will remain this way. Thereafter, you will have fun. Even otherwise, you will be at peace, you will not have any worries. ‘One’ can be free of worries if He remains in the five *Agnas*.

If it is going to benefit five thousand people, then it is a good thing. Besides, what is the hurry to go to *moksha*? ‘You’ have now reached such a place that there is no one who can throw You out of here. If You follow My *Agnas*, then no one can rid You of this responsibility [the guarantee of taking You to *moksha*]. However, You will have to be subservient to the *Agnas*, otherwise You may even be sent back. And there is no one out there to send Me back, because ‘I’ actually say, “‘I’ have become *niralamb*.” For You, there is the dependency on the words pure Soul. Whereas this is in the form of experience of those words, and the original Self is beyond words (*nihshabda*), and so, as You keep gaining the experience, You will become the experiential form (*anubhavroop*), meaning that You will become the [absolute] pure Soul.

Questioner: When will the experience of the Real form as the pure Soul happen?

Dadashri: It is indeed happening constantly! ‘I am Chandubhai’ was the experience that ‘I am the body’; that experience has been destroyed. And You have now attained the experience of the Self. What other experience is there? If such an experience of the *Gnan* comes into the ‘regular stage’ [becomes steady], then He will start experiencing the bliss.

And for how many hours does the experience of the Self remain? The experience of the Self prevails all twenty-four hours. Previously, there was the experience of ‘I am Chandubhai,’ and this is the experience of ‘I am pure Soul’!

From the Relative Towards the Absolute

‘We’ have become *niralamb* such that no *avalamban* (dependency) remains for ‘us’, so no matter what kind of experiments are performed on ‘us’, ‘we’ will not be affected. This is because ‘our’ Real form is the absolutely independent Self (*niralamb swaroop*). The one who has an *avalamban* will get caught up in things like, ‘I am Chandubhai’ or ‘I am that person.’ Additionally, ‘I am pure Soul’ or ‘I am a *Gnani*’ are also considered *avalamban*.

Questioner: Dadaji, You said, “That which is relative is in [the form of dependency on] words, and the Absolute is *niralamb*.” So then, what is the difference between the relative and the Absolute?

Dadashri: The Absolute is much higher. Coming into the state of the pure Soul means You have entered inside the

gate of *moksha*. Now, this gate through which You have entered is such that no one can throw You out. However, this is *sapeksh* (relative; dependent on something else). Why is it *sapeksh*? It is because this is provided You follow the *Agnas*. Otherwise, if You do not follow the *Agnas*, then You will be thrown out of the gate. So what You have with You is *sapeksh*. So [now that] You have entered the gate, follow the *Agnas* up to fifty to sixty percent, not more. ‘We’ Know that You will not be able to follow them a hundred percent, as the current era of the time cycle is strange. However, if You are following the *Agnas* up to fifty to sixty percent, then no one can throw You out [of the gate of *moksha*].

Questioner: So there is still one more step that remains to be attained, that of *niralamb*, right? The step of the Absolute still remains, does it not?

Dadashri: Now that You have entered the gate of *moksha*, why are you getting all confused? Who would permit You through the gate? No one would allow You to enter through, not even in a hundred thousand lifetimes. Instead, why don’t You enjoy the bliss of having entered the gate! Do You really want to worry about the last step that is still remaining [to be attained]? What do you think?

Questioner: I just asked so as to understand it.

Dadashri: Yes, You should consider Yourself fortunate! ‘I am fortunate that I have entered the gate of *moksha*,’ consider Yourself fortunate like that. Furthermore,

if the burden of [attaining] the next level is taken on the mind, then You will keep feeling, ‘I have not yet attained that other state, I have not yet attained the other state.’

Questioner: I am requesting you to reduce that burden, Dada.

Dadashri: That is fine. ‘You’ should not keep that burden; that [state] is definitely going to come Your way on its own. As You follow these *Agnas*, that state will present itself on its own. ‘We’ should clearly tell You things as they are, shouldn’t ‘we’? Correctness should come, shouldn’t it? *Keval Gnan*! Absolute! The foreigners [those who are not of Indian origin] understand the term ‘Absolute’. Which is why ‘we’ have written for them, ‘We’ are not in the theory of Absolutism, ‘we’ are in the theorem of Absolutism!’ Theorem means that ‘we’ are indeed in the experience of it.

Questioner: Is complete *jagruti* known as *keval Gnan*?

Dadashri: [Yes,] Complete. And at present, Your *jagruti* that has increased, it is getting ready to become complete. Complete *jagruti* is itself considered *niralamb*. Right now, You have an *avalamban*; You still have to come to ‘us’, don’t You? Do You have to take ‘our’ *avalamban* or not? That is considered an *avalamban*. ‘I am pure Soul’ is an *avalamban*. ‘You’ are getting the complete benefit of the *Gnan* right now, are You not? It is such that it gives You closure in every situation, isn’t it?

Questioner: But Dada, the complete

thought that should arise from that; what kind of picture should arise [within] upon hearing the word Absolute that you have mentioned?

Dadashri: The original Self is Absolute. 'He' does not need anyone else. What does Absolute mean? *Niralamb*; He does not need anyone's *avalamban*; He is living off His own *praan* (Self) indeed. It does not mean this *praan* (vital air). 'He' is living solely off His own Self. Continuous happiness, continuous bliss, that is indeed the [original, Absolute] Self.

The Great Avalamban of Pure Soul on the Path of Moksha

'You' have now entered into the degrees of the state of the pure Soul, the journey has begun and although the original Self is still many miles ahead, You have nevertheless entered the gate of *moksha*. *Moksha* is definitely Yours, but You should not stop here [at this level].

Did You understand that attaining the pure Soul is not the ultimate state? It is simply a confirmation that You have entered the gate of *moksha*. That is considered as having entered *moksha*. 'You' have just attained [a fractional] experience of the pure Soul; *laksh* (awakened awareness), *pratiti* (conviction) and *anubhav* (experience).

Otherwise, One would start believing, 'This experience [of the pure Soul] has been attained, so now it is complete.' Hey, the work is not done yet! It is a fact that [the right belief of] 'I am pure Soul' is the experience of the Self; there is no

doubt about that! This is because this point holds true for all three time periods, the past, the present and the future. This is not something that holds true for a certain time period only. Everything related to the Self holds true for all three time periods, it does not hold true for a certain time period only. This experience prevails for 'us' in all the three time periods. It remains so even for You, but You have all these obstacles within; all the obstacles of worldly life.

'I am pure Soul' is also an *avalamban*, it is a dependency on words. But it is an *avalamban* of a higher kind; it is an *avalamban* for the path to liberation. Its fragrance would be totally different, wouldn't it? However, You have to go beyond that, You have to become *niralamb*. Imagine what tremendous merit karma You have! One would never get to hear about such talks. These talks are not to be found in the scriptures!

Questioner: So One will become *niralamb* in one or two lifetimes, won't He?

Dadashri: That will definitely happen! Everything has become lighter on its own, has it not? *Aartadhyan* (adverse internal state of being that hurts the self) and *raudradhyan* (adverse internal state of being that hurts the self and others) have stopped. Therefore, One becomes *ekavtari* (One who will attain final liberation after just one more life). That is indeed the rule. And on the off-chance, even if it takes two lifetimes, what are You going to lose? Until now, so many lifetimes have gone to waste. Even You will feel for yourself that You have become as light as a flower.

Tirthankar Lords are always present in *Mahavideh Kshetra*. Now just imagine, the universe is actually pure indeed, no matter when You See it, isn't it?

Questioner: We will just show Dada's visa.

Dadashri: 'You' will have to show the visa, then will the work happen automatically. That is why there will be no end to the bliss You will feel the moment You set eyes upon the *Tirthankar*. Everything, the world will be forgotten. You will not want to eat or drink anything in the world; that is when it will complete. The *niralamb* Self will be attained. *Niralamb* means that no dependency remains thereafter.

Niralamb Is Keval Gnan Swaroop at the Level of Understanding

Questioner: The *niralamb* form is one that you can see, is that right?

Dadashri: Yes. Continuously, it is the ultimate Real form, *niralamb*.

Questioner: Should it become such that 'I' can See it myself?

Dadashri: Yes, you have been given the dependency on the words 'I am pure Soul.' Through the dependence on these words, You have become pure Soul, and You have experienced that, so You have entered the gates of *moksha*. No one can turn You away from here, provided You do not quarrel deliberately. If One enters the gates and then deliberately causes quarrels, then He will be kicked out. If He abides by the law, then there is no problem.

Questioner: After One attains the dependency on the words, how much does Dada in the subtle form help?

Dadashri: 'He' will lead You towards the other side, into the state of *niralamb*.

Questioner: Does this *nididhyasan* (contemplation; visualization) of the physical form take One towards the *niralamb* state?

Dadashri: It will take One up to the extent of what He has Seen.

Questioner: But in this, is the *nididhyasan* of the physical form more helpful, or is the *nididhyasan* of the *Gnani's* speech more helpful?

Dadashri: They all consolidate and help. Yes...they will take You as far as what has been Seen.

Questioner: The *niralamb* Dada Bhagwan, meaning the original Real form of the Self that you have Seen, what is that Real form like?

Dadashri: No one has reached this point at present, so on what basis can 'we' make you realize that?

Questioner: Is that called *keval Gnan swaroop*?

Dadashri: [Yes,] But it is in the form of understanding, not in form of Knowledge. It is absolute, the Real form in which there is no mixture at all. 'Yours' is actually in a mixture form. It is with the 'bottle' of the pure Soul, with a 'cork'. The Soul is the 'bottle' and the pure is

the ‘cork’. Otherwise, everything of Yours will spill out.

After the Avalamban of ‘Pure Soul’, One Can Become Niralamb

Questioner: The Self is *niralamb*, so then who has a dependency on the [words] ‘I am pure Soul’?

Dadashri: *Pragnya* does. Once the state of the pure Soul is attained, the degrees of *keval Gnan* begin to manifest. Upon completion of those degrees, *keval Gnan* manifests [fully]. Once *keval Gnan* has manifested to a certain degree, the Self is Seen as completely separate from the non-Self indeed and thereafter, One becomes Absolute.

Now that You have become the pure Soul, You have come into [the first stage of] liberation, You have gotten the visa for [ultimate] liberation. ‘Your’ train [to ultimate liberation] has started with ‘I am pure Soul.’ ‘You’ have acquired the experience that You are the pure Soul. ‘You’ have acquired the *bhaan* (partial experiential awareness) of ‘I am pure Soul’; that *bhaan* has arisen in the form of words [there is a dependency on the words ‘I am pure Soul’]. And when One becomes *niralamb*, that is referred to as *keval Gnan*.

Keval Gnan means absolute [Knowledge]. If you want to refer to it in Gujarati, the term is *niralamb*. Meaning that ‘we’ have no need for any kind of *avalamban*, which is why nothing affects ‘us’; that is ‘our’ Real form. Even if ‘we’ were to be put in prison, ‘we’ are *niralamb*

and even if ‘we’ were to be released, ‘we’ are *niralamb*. This is because this is *Akram Vignan*, it is a ‘full stop’ [complete] Science, it is not a ‘comma’ [incomplete] Science.

Keval Gnan Manifests When One Becomes Completely Vitaraag

You will certainly see that which is outside [the realm of the Self], that is a different matter; but when You will keep Seeing everything that arises within you, then at that time, You will be in the *satta* (authority) of *keval Gnan*. However, partial *keval Gnan* will manifest, not complete.

For as long as You remain the *Gnayaak* (continuous Knower), You become *Bhagwan* (God; the absolute Self) for that duration, and the degrees of *keval Gnan* accumulate for that duration.

From the start of becoming *vitaraag* (absolutely free from attachment and abhorrence) all the way to the culmination of having become *vitaraag*, One keeps progressing towards becoming *vitaraag* and when He becomes completely *vitaraag*, that is when *keval Gnan* manifests. *Keval Gnan* does not happen at the outset, One becomes *vitaraag* incrementally, and the extent to which He becomes *vitaraag* is the degree to which *keval Gnan* manifests. That is considered as His degrees of *keval Gnan*. Then, when can it be considered as complete *keval Gnan*? When One becomes completely *vitaraag*, that is when complete *keval Gnan* manifests.

The Niralamb Self Is the Self in the Form of Absolute Knowledge

Gajsukumar was able to bear the

scorching heat from the container of burning coals [which had been placed on his head], with the support of the original Self. What if a person were to undergo something like that? Hey, not even a *Gnani* would be able to do so, whereas Gajsukumar had attained the ultimate, original Self from Lord Neminath.

Questioner: The *Gnan* that Lord Neminath had given to Gajsukumar, was it a completely different kind of *Gnan*?

Dadashri: ‘We’ have the same kind of *Gnan*, but ‘we’ do not have such steadiness of the body. This is because He had actually talked directly with Lord Neminath, so Lord Neminath’s grace was bestowed directly upon Him. Otherwise, it is the same *Gnan* that ‘we’ have. It is the ultimate *Gnan*!

Questioner: So then which *Gnan* is that?

Dadashri: The Knowledge of One’s own original form as the Self.

Questioner: Had He completely attained the *niralamb* Self?

Dadashri: ‘He’ did ultimately attain the *niralamb* Self indeed, otherwise he would not have been able to tolerate the heat; the Self would indeed have gone elsewhere. The ultimate Self, meaning that, ‘It is not this, it is not that, it is not that other, not this, not that, not this, not that, not that, not that, not that... This is it.’ Oh Lord, look how *niralamb* You are!

The Lord had explained to Him, “When a major *upsarg* (externally induced

suffering) befalls You, at that time, do not keep saying, ‘I am pure Soul, I am pure Soul.’ The pure Soul is actually the gross form of the Self, it is in the form of words. At that time, go into the subtle form as the Self.” ‘He’ asked the Lord, “What is the subtle form of the Self?” The Lord explained, “It is *keval Gnan* alone, nothing else besides that.” At that time, Gajsukumar asked, “Please explain the meaning of *keval Gnan* to me.’ So the Lord explained, “*Keval Gnan* is subtle like space, whereas fire is gross. So what’s gross can never burn the subtle. Even if it were to be struck, cut or burned, it is not possible for Your *keval Gnan swaroop* to be affected.” And when the red-hot coals were burning on Gajsukumar’s head, He said, “I am *keval Gnan swaroop*,” and with that, his head exploded, but He remained completely unaffected!

This [*Gnani Purush*] is the most unique individual in the entire world! When One has Known the Self as *keval Gnan swaroop*, that is considered as having Known [the Self].

Keval Gnan swaroop means the absolute form of Knowledge as the Self. *Keval Gnan* is like space! Its inherent nature is like that of space; it is formless (*aropi*)! The Self is subtle like space. Space cannot be scorched even if you were to try to burn it with fire. Fire is gross. Compared to the Self, all other things are gross!

What does *keval Gnan swaroop* look like? In the entire body, only the part that amounts to space is visible as One’s own [the Self’s]. Only space is visible,

nothing else is Seen. There is no visible (*murt*) thing in it. ‘You’ have to gradually continue to study in this way. The study which had not been done in infinite lifetimes turns into a regular practice through the *Gnani Purush’s* instructions. Once the practice sets in, One becomes pure!

The Self that Gajsukumar had attained, that very same Self has manifest in ‘us’, and it is the very same Self that the *Tirthankar* Lords had. And that Self is such that no one can attain it in this current era of the time cycle. That is a fact. If One goes beyond the [dependency on the words] ‘pure Soul’ then it is more than enough. If One goes beyond the words, if One understands this much, ‘This is a dependency on the words [pure Soul],’ then from that point forward, He begins to move towards the *niralamb* state. Thereafter, He constantly moves forward, towards the *niralamb* state. ‘Pure Soul’ is also a word, it is a dependency on words, but the original pure Soul is not like that.

The Difference Between Shuddhatma Swaroop and Keval Gnan Swaroop

The word ‘pure Soul’ is actually just an association (*sangnya*). With that, One can remain in the association of ‘I am indeed pure. I am pure with respect to the past, present and the future.’ So it becomes strengthened. A doubt-free state (*nihshankpanu*) arises regarding the purity [of the Self]. The state after that is ‘ours’, *keval Gnan swaroop*!

Keval Gnan is a subtle thing, and the

pure Soul is gross. Once One surpasses all the gross things related to the pure Soul, One will enter the subtle, into *keval Gnan*. The Self is simply *keval Gnan swaroop*. It is not as the people describe it in the gross form. It is also beyond thoughts. *Keval Gnan* simply means in the form of *Gnan* only; nothing else is adulterated in it. The Real Self is simply *keval Gnan swaroop*. So then, what is the difference between You and ‘us’? ‘We’ remain as *keval Gnan swaroop* and You [*mahatmas*] remain as the pure Soul.

This *Gnan* that You have been given is incredible! Whenever you wake up at night, [the awareness of] ‘I am pure Soul’ is present. It will be present wherever You invoke it. And when faced with a big difficulty, that awareness will prevail constantly. Your state will become like that of a *keval Gnani* (the One with absolute Knowledge); such is the *Gnan* that You have been given!

Through the Agnas, One Reaches From the Partial to the Complete Keval Gnan

After You attain *Gnan* here, meaning *Atma Gnan*, partial *keval Gnan* manifests initially. Subsequently, those degrees gradually increase and eventually it manifests completely.

A degree at a time, *moksha* will indeed start happening; *moksha* does not happen at one go. *Keval Gnan* too, manifests a degree at a time; *keval Gnan* also does not manifest in full-fledge all at once. Thus, after ‘we’ give *Gnan*, by one degree, by two degrees, the degrees

of *keval Gnan* undoubtedly manifest. That is considered partial *keval Gnan*.

The extent to which the inherent nature as the Self (*Atma swabhaav*) manifests, *keval Gnan* manifests accordingly. After reaching a certain stage [after attaining the clear and distinct experience of the Self], it manifests completely. When the inherent nature as the Self manifests completely, it is referred to as complete *keval Gnan*. Meaning, it becomes absolute. Absolute *keval Gnan* is the state as the *Parmatma* (the absolute Self).

That partial *Gnan* is considered partial *keval Gnan*. Whether it is 356 degrees or 305 degrees, partial *keval Gnan* does manifest. 'I' have *keval Gnan* which is at 356 degrees; four degrees are remaining. And whatever 'I' can See [through *Pragnya*], those are the degrees of *keval Gnan* that 'I' can See.

Questioner: Is it possible for *keval Gnan* to be partial?

Dadashri: Partial means that it is not actually *keval Gnan*. By referring to it as partial *Gnan*, 'we' are showing people that this path is definitely going towards *keval Gnan*.

From the time You attain this *Gnan* and start following the *Agnas*, the degrees of *keval Gnan* start accumulating. Starting with two degrees, four degrees, and in this way, when the 360 degrees manifest completely, *keval Gnan* manifests. For Me, it has manifested up to 356 degrees. For You, the degrees will keep manifesting and will eventually reach 356 degrees,

won't they? To constantly prevail in the awakened awareness that, 'This is the Real viewpoint and that is the relative viewpoint' is *keval Gnan*. When that awakened awareness prevails completely [in experience], *keval Gnan* manifests completely.

Through Self-Realization and the Agnas, Keval Gnan Will Be Attained

'You' still have to follow 'our' *Agnas*. The extent to which You follow the *Agnas*, You become *keval Gnan swaroop* accordingly.

These five sentences themselves are the exact means for *keval Gnan* to manifest. When these means are used, *keval Gnan* will manifest. This worldly life is not obstructing You. These five sentences and worldly life have nothing to do with each other.

If One prevails according to the Knowledge of the Self and the *Gnani's Agnas*, then *keval Gnan* will manifest. After meeting the *Gnani*, the manifestation of *keval Gnan* is not too far off. Otherwise, it is something that cannot manifest even after millions of years, even after millions of lifetimes.

Questioner: I had read in a book of Krupaludev's [Shrimad Rajchandra] that if we do *satsang*, then *keval Gnan* is close by.

Dadashri: That is true, what is written is correct. 'You' should not be in a hurry for *keval Gnan*. Today, be in a hurry to ensure that *raudradhyan* (an

adverse internal state that hurts the self and others) and *aartadhyan* (an adverse internal state that results in hurting the self) do not happen.

Questioner: At present, we should first focus on doing what is necessary, right?

Dadashri: *Keval Gnan* will present itself to You on its own. It does not need to be brought from anywhere.

It Begins from the Pure Soul and Becomes Complete at the State of Parmatma

The first ['station'] is that of the pure Soul, and the *Parmatma* (the absolute Self) is who You are, that is the Real *vastu* (the Self; eternal element); that 'station' is different and the 'station' of the pure Soul is different. The pure Soul is the first of the 'suburbs' of the Real form of the Self. Subsequently, there are many other 'suburbs' that come, and after that, the final 'station' comes. As more and more experience is gained, the subsequent 'suburbs' come along, the 'stations' keep changing. You have been dropped off at the first 'station', at the boundary of *moksha*. The pure Soul is the first 'station'; from there, One goes towards the 'central station' and finally reaches the 'final station'.

The One who has entered here [the One with Self-realization] will remain in *jagruti*. The state called *jagruti* arises for Him. 'He' begins to See his own faults. All the *jagruti* does not become one with the unfolding karma. There is no problem with

the unfolding karma; the problem is with a person becoming one with unfolding karma. Even a *Gnani* has the unfolding of karma and so does an *agnani* (a person without Self-realization).

Questioner: Sometimes when the awareness of the Self and the non-Self remains, a fraction of purity arises.

Dadashri: That is an indication of the readiness to reach the station ahead. 'You' will have to go even further than that. That is when the *Purusharth* towards *moksha* begins.

The journey to all the 'suburbs' begins through the Knowledge of the Self that has come into the understanding via the *Gnani Purush*. Otherwise, the monks may say, "I am pure Soul," but nothing is achieved through that. Even if they keep saying it for infinite lives, it will still not result in anything. The experiential awareness (*bhaan*) of the pure Soul should take place, and the experiential awareness of 'I am Chandubhai' should leave.

Gnan Vidhi: An Aishwarya Manifested in the Current Era of the Time Cycle

Questioner: Have you created this *Gnan Vidhi*?

Dadashri: It has come to be as part of 'our' unfolding karma. It is 'our' *aishwarya* (energy of the absolute Self that manifests in the relative), that is what has manifested.

Questioner: There is tremendous energy in it!

Dadashri: It is exact *keval Gnan!* The entire *Gnan Vidhi* is *keval Gnan!* This is not my own strength, it is the *aishwarya* that has manifested. The kind of *aishwarya* that gives liberation within two hours! Whoever receives Dada's *Gnan Vidhi* will attain liberation, he will attain *Atma Gnan* (the Knowledge of the Self). Otherwise, even over the course of a hundred thousand lifetimes, that would be unattainable.

This *Gnan* is *bhed Vignan* (the Science that separates the Self from the non-Self). It is the *Gnan* that is at the highest level of *matiGnan* (Knowledge of the Self that has been digested and is in experience), and one hundred percent *matiGnan* is considered *keval Gnan*. So, this *Gnan* is above ninety-six percent, at approximately ninety-seven percent, so it is considered *bhed Vignan*, and at one hundred percent, it is considered *keval Gnan*.

Questioner: So then can *bhed Gnan* be considered the complete *Gnan*?

Dadashri: *Bhed Gnan* is itself the complete *Gnan*, and it verily is the window to *keval Gnan!* Therefore, absolute pure *Gnan* is indeed the *Parmatma*; nothing else. The absolute Self does not have such a body, in physical form; it is *nirdehi* (without a physical body). It prevails as *shuddha Gnan swaroop* (the Real form as pure Knowledge), it prevails as *keval Gnan swaroop*, it is not in any other form whatsoever.

That is why the Lord had said, "Know *Atma Gnan*." There isn't a vast

difference between *Atma Gnan* and *keval Gnan*. To Know *Atma Gnan* is *keval Gnan* at the causal level, and that other is *keval Gnan* at the effect level!

The *Gnan* that I have given has resulted into *Darshan* for You. Now, as You sit with 'us', the degrees of *Gnan* will correspondingly continue to increase and the *shuddha upayog* (pure applied awareness as the Self) will arise accordingly. However much the *shuddha upayog* has arisen, that much is the *Gnan* that You have. When complete *shuddha upayog* prevails constantly, that is called *keval Gnan!* Complete *shuddha upayog* has been referred to as *keval Gnan*. From *shuddha upayog*, the seeds of *keval Gnan* have been sown for Him [the developing 'I'], partial *keval Gnan* has arisen. It will take time for it to become complete, it depends upon the *Purusharth* of each individual. Those who remain in 'our' *Agnas* are considered to have complete *shuddha upayog*.

Now the Final Goal Is Keval Gnan Swaroop

When 'we' give you *Gnan*, right from the start 'we' tell you that You have now attained the *laksh* of 'I am pure Soul.' Subsequently, anything you do from that point onwards, whether it is good or bad, You are not the owner of that; You are indeed pure. 'You' are not going to be 'stained' by merit or demerit karma. Nor will you be 'stained' by auspiciousness or inauspiciousness. Thus, You are undoubtedly pure.

However, the pure Soul is not

actually the *Parmatma*. The pure Soul is actually a state that has entered the 'yard' [boundary] of the *Parmatma*. Why have You been given the state of the pure Soul? In fact, it is the *laksh* of the state of *Parmatma*, but why are You given that [state of the pure Soul]? Whatever activity is done, be it good or bad, but You are not responsible for it. 'You' have been given such a state of the pure Soul. 'You' are indeed pure, You are not responsible for the good or bad, that is what 'we' are trying to say.

Pure Soul means that Your Real form is indeed pure. Even if it falls in 'rust', it will not become 'rusty'. That is how far 'we' have brought You. After attaining the state of the pure Soul, *keval Gnan swaroop* remains pending, that is the ultimate state. *Keval Gnan* is the Absolute, there is nothing else to it. It is in the Real form as absolute Knowledge. It is not completely in the conduct, but 'we' have Seen what that form of Knowledge (*Gnan swaroop*) is like. Having said this, the pure Soul is a state, it is a 'station', it has entered the 'yard' [boundary], the 'yard' of the 'final station'.

Questioner: That is correct, Dada. In the beginning, it is the state of the pure Soul for us [*mahatmas*], then beyond that will come the state of *keval Gnan swaroop*?

Dadashri: The Self is itself *keval Gnan swaroop*. But first, there is an illusion, and to come out of it as *keval Gnan swaroop* is very difficult. After experiencing the Self, One has to understand *keval Gnan swaroop*; as One

continues to progress as the Self, He continues to understand that. Say you are already on the road to Borivali [a suburb in Mumbai]; if someone tells you that this road leads straight to Borivali, would you really be able to see Borivali right there and then? No. You will see it only once you reach there. [Similarly,] 'You' are on the road to *keval Gnan*, but You will not be able to See *keval Gnan*. Only the *Gnani* can See it. 'He' is close to it. 'He' has come close to *keval Gnan swaroop*, which is One's own *trikaali swabhaav* (inherent nature that holds true for all three times, the past, the present and the future).

After understanding what *Gnan* is, it does not come into the Conduct right away. After understanding it, gradually through *satsang*, the *Gnan* and the *Darshan* increase, and after that it starts coming into the Conduct. When it comes into the Conduct, when there is nothing else besides the Conduct as the Self, that is referred to as *keval Gnan*. To have no other Conduct besides that of *Gnan* and *Darshan* is referred to as *keval Gnan*.

'I am nothing else except the pure Soul,' when this comes into One's conviction, into One's *Gnan* and into One's Conduct, that is referred to as *keval Gnan*.

Through the Darshan of the Tirthankar Lord, the Final State Emerges

Questioner: All these *mahatmas* will be able to reach that higher state, won't they?

Dadashri: Actually, there is no choice but to reach there sooner or later; there is nothing else. This state will be attained when One Sees a *Tirthankar* Lord and does His *darshan*, that state will definitely come into being. That state arises simply upon doing His *darshan*! The state higher than that of the pure Soul state arises simply upon doing *darshan* of the *Tirthankar* Lord, upon Seeing His *sthirata* (steadiness as the Self), upon Seeing His pure love. It is not a state that arises from what has been made out of the scriptures. It actually comes into being just by Seeing. Now for the final state, if a *Tirthankar* Lord were to come here, then *keval Gnan* would manifest for all of You. But such a thing will not happen and *keval Gnan* will not manifest, because that is not the type of era of the time cycle that prevails currently. It cannot become the fourth era of the time cycle [right now] and therefore, nothing can be achieved.

Questioner: Until then, it is more than enough even if the state akin to the second day of the lunar cycle arises.

Dadashri: Even then, a lot has been attained in this era of the time cycle; in fact, only a fraction remains to be attained. Because if You do not experience worries, then just imagine what level of *keval Gnan*

You must have! How much of it must be pending?

Questioner: If we are experiencing a liberated state despite having a body, then would we attain ultimate liberation after death?

Dadashri: No, in the current era of the time cycle, and from this *kshetra*, it is not possible to attain ultimate liberation, nor can One be completely liberated. When can One be considered completely liberated? When One has *keval Gnan*. However many degrees of *keval Gnan* remain pending, the liberated state is less by that much. Nonetheless, One is able to freely experience the bliss as the Self to the full extent. Only after *keval Gnan* manifests can One be considered to have complete liberation.

Questioner: Does One have to go to *Mahavideh Kshetra* to complete those four degrees or is it possible to do that over here?

Dadashri: Of course He has to go there! 'One' will have to go to *Mahavideh Kshetra*, because it is not possible to attain it directly from here, as there is a requirement for a person who already has *keval Gnan*; just by doing His *Darshan*, there will be ultimate liberation [from the cycle of birth and death]!

~ Jai Sat Chit Anand

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To Be the Knower-Seer Is the Nature of the Self

That which separates *Gnan* (Knowledge as the Self) and *agnan* (knowledge as the non-Self) is *Purusharth*. When You remain as the pure Soul, in *shukladhyan*, that is *Purusharth*. When someone is insulting you, if you feel, 'He is doing this,' if you believe, 'He is doing this,' that is a mistake in your understanding. 'He' too is a pure Soul and whatever he is doing is dependent on his unfolding karma; he, himself, is not the doer. Everyone's unfolding karma is completing their worldly interactions with each other. 'You' have to See what fight the two non-Self complexes are engaging in! That which Sees this is the *Purusharth*. In doing so, You remained as the Knower-Seer, and the separation that remains after all the *Gnan* and *agnan* are separated, that is Your inherent nature as the Self. Subsequently, You have come into Your inherently natural state as the Self. Through this process, ultimate closure will come about.

- Dadashri

