

# Dadavani

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Suppose I open this gold box and show you the diamond placed inside it.

Then once I close the lid, it does not mean that the diamond is gone.

It remains in your awareness that there is a diamond inside it.

This is because you have seen it. On the day 'we' gave you Gnan, your mind, intellect, chit and ego had accepted that You, the One within, are the pure Soul.

Subsequently, doubt about this does not arise at all.



## The Self That Is Free of Doubts Has Been Experienced Through Akram Vignan

### EDITORIAL

Through the grace of the *Akram Vignani* (the spiritual Scientist of the direct path to liberation) Dada Bhagwan [Dadashri], the wrong belief of the ego is fractured in the *Gnan Vidhi* (the original two-hour scientific experiment that imparts Self-realization) and the right belief sets in. The complete conviction (*pratiti*) of 'I am not Chandubhai, I am the pure Soul' has set in, but the complete experience and *Gnan* (Knowledge of the Self) do not remain constantly. So when *kashay* (anger, pride, deceit, and greed) arise in worldly interactions, alongside the suffering, doubts arise about One's own form as the pure Soul, such as 'I am Chandubhai! Did I do this? Am I the Self or am I the pure Soul? Has all my *Gnan* gone away?'

*Akram Vignan* (the step-less Science of Self-realization) is actually Scientific, it is exact! Upon attaining the understanding that 'I am the pure Soul and the result of scientific circumstantial evidences is the doer,' karma stop getting charged. Thereafter, whatever good or bad things happen through Chandubhai, it is all discharge, they are effects of the non-Self, *vitaraagata* (the state that is absolutely free from attachment and abhorrence) should be maintained in that. Dadashri says that while it is discharging, You should not lapse in the awakened awareness (*laksh*) of 'I am pure Soul.' Even after going through the entire course of worldly life, do not harbor the doubt that 'I am impure.' 'You' are indeed pure, that is why it is referred to as the pure Soul. The awakened awareness of 'I am pure Soul' is *keval Darshan* (absolute Vision), that is the state free from doubts, the Lord has referred to that as *kshayak samkit* (the permanent conviction of the right belief 'I am pure Soul'). Now, by following Dada's five *Agnas* (the five directives that preserve the awareness as the Self in *Akram Vignan*) and maintaining the awakened awareness (*jaqruti*) of the pure Soul against the discharging uneasiness and agitation that arises in worldly interactions, the blissful state as the Self which is free of uneasiness and agitation can be experienced.

Dadashri says: What is the pure Soul 'we' have given You like? The absolutely detached Lords have Seen it, Known it and experienced it, it is the Real form as absolute Knowledge, it is absolutely separate from all activities of the mind, speech, and body. 'You' have been given the absolutely separate Self that is without any doubts. Glory to the *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others), how profound Their discoveries are! To discover the Self that is completely separate within the body, isn't that a marvel! The absolute Self that the *Tirthankar* Lords have Known, 'we' have Seen that Self which is completely separate. The Self You have been given is such that doubt about it never arises. So confusion such as 'Is it like this or like that,' has been entirely resolved, hasn't it! This is in fact *Akram Vignan*, so You attain the unadulterated pure Self; this is how this Science of the absolutely detached Lords, which is free of contradictions, is!

Krupaludev [a Self-realized *Gnani* of the step-by-step path] has said that when One attains the state free of doubts in regards to the Self, then no energy in this world can instill fear in Him. From the state free from doubts, One becomes fearless, He becomes *nihsang* (without association in the presence of associations) and *asang* (free from associations with the mind, speech or body), and that is why *vitaraagata* arises. What more would One need? To find even one person who has become free from doubts in this world is the most difficult thing. 'You' should know this world without any doubts; doubts should not arise anywhere. The One who has known the entire world without any doubts, by following in the footsteps of such a *Gnani* (the One who has realized the Self and is able to do the same for others), may we also experience this Self which is without any doubts; that is the ardent prayer.

~ Jai Sat Chit Anand

## The Self That Is Free of Doubts Has Been Experienced Through Akram Vignan

*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).*

### Akram Vignan Has Given Unprecedented Pure Experiential Awareness

**Questioner:** Whenever I am interacting and conducting myself in worldly interactions, I have no understanding whatsoever of whether I am the pure Soul or Chandubhai. Confusion arises between the Real and the relative.

**Dadashri:** It is necessary to understand that. You are Chandubhai and You are also the pure Soul. By the relative viewpoint, you are Chandubhai and by the real viewpoint, You are the pure Soul. All that is relative is temporary. In the temporary realm, you are Chandubhai. All the temporary worldly interactions are Chandubhai's and the permanent is Yours! Now, after attaining *Gnan*, Your *jagruti* (awakened awareness) exists in the realm of the permanent. To whatever level the *jagruti* has reached, that is how close One is to the Self.

What is *Akram Vignan* (the spiritual Science of the step-less path to Self-realization)? The Self and the non-

Self are exposed as they are and they become separated. The part that is the Self, that is Your own realm, and the other part is the non-Self, that is the realm of the non-Self. As long as [people of] the world does not know these two divisions, they keep saying, "I am Chandubhai." But that is based on relative support. If you say, "I am Chandubhai," then that [relative support] remains. When the experiential awareness (*bhaan*) arises that 'I am pure Soul,' then You stop giving that support, so it will inevitably topple over.

'I am Chandubhai' is temporary, and you have believed yourself to be that. 'You', the 'I', are in fact eternal, but that experiential awareness does not arise. As soon as that experiential awareness arises, One is free! There is no realization at all of 'who am I'! One is trying to remain hidden from his own Self. He knows all that is not of his own Self! It is indeed a wonder that one remains hidden from his own Self! How long will you remain hidden from your own Self? For how long will you remain this way? The only purpose of this life is to realize 'who am I'.

## It Is Worth Doubting the Ego Alone

Nevertheless, no one ever has any doubts (*shanka*) about ‘who am I,’ do they! Even the greatest of high-ranking Jain monks and other monks have never had doubts about the name they have been given! If those doubts were to arise, then we would know that they are getting closer to attaining *samyak Darshan* (the right belief of ‘I am pure Soul’). However, that doubt does not arise in the first place! On the contrary, they strengthen just that [wrong belief] and all of this anger, pride, deceit, and greed exists because of that.

There has never been any doubt about the ego. Doubt has arisen about everything else, but no doubt has ever arisen about the ego. When there is doubt [about the belief] ‘I am Chandubhai,’ it is considered as doubting the ego.

So, if doubt arises about this, then anger, pride, deceit, and greed will all go away. But this doubt does not arise, does it! How can it arise? Who would prompt it to arise? One has been free from doubt about this for endless lifetimes; who would prompt the doubt to arise in this matter? Whatever name one has been given in any life, he has believed only that to be the truth. Doubt never arises about it, does it! What tremendous difficulties there are! And it is because of this that anger, pride, deceit, and greed remain present! If You are the pure Soul, then You do not need anger, pride, deceit, and greed. Conversely, if you are Chandubhai, then you need anger, pride, deceit, and greed. The ‘solution’ of all the scriptures comes from knowing only

this! But how can one know that Knowledge of the Self? After attaining the Knowledge of the Self, nothing else remains to be known.

## The State That Is Free of Doubts in Relation to the Self

Now, the Lord has said that doubt regarding the Self does leave for anyone. This doubt had been dispelled for Lord Krishna. Otherwise, doubt remains for the Self, as to, ‘Is the Self like this or like that? Is it this or that? Is it like this or like that? It must be the doer to some extent, mustn’t it? It must be the doer in certain cases, mustn’t it?’ Such doubt moreover remains. Otherwise, people will say, “How can everything function without doership?” Hey, you don’t know about this. Only the *Gnani Purush* (the One who has realized the Self and is able to do the same for others) knows how this functions! Now, the Self is like that which the *Gnani* has known, it is not like what has been written about it in the books. There is no matter related to the Self in the books.

Thus, no one has ever become free of doubt about the Self. People actually say, “One should have at least these many intentions about the Self!” Now the entity that they believe to be the Self, ‘we’ are referring to that entity as the *nishchetan chetan* (an energized entity that appears to be living but is in fact lifeless). Now, how can one attain the Self in such a case? Doubt would inevitably arise in such a case, wouldn’t it!

The entire world is entrenched in doubts about the Self. People ask ‘us’, “No one can engage in anger, pride, deceit, and

greed without the Self, can they?" 'We' reply, "So then there is nothing to worry about!" To which they say, "But inanimate matter could never do such a thing, could it?" 'We' tell them, "Inanimate matter cannot do this, but how can the Self do this either? These are not its intrinsic functional properties, so how could it possibly do so?" In fact, people do not know the concept of *vyatirek guno*, that when two eternal elements come together, completely new properties of a third entity arise. They [the Self and inanimate matter] do not abandon their own intrinsic functional properties; rather, new properties arise. But how can one understand that without the *Gnani*?

### **One Cannot Waste Human Life in This Way**

Now, when a rare person starts thinking, 'Is the Self like this or like that? Is it this or that?' the Lord has referred to this as *samyaktva mohaniya* (the entire illusory attachment is only for knowing the Self). You have not yet even started such a thought process. This [*samyaktva mohaniya*] has not even arisen. Currently, there is still *mithyatva mohaniya* (karma that induces wrong belief; charge *moha*) and *mishra mohaniya* (karma in which there is coexistence of desire for Knowledge of the Self, as well as a desire for worldly pleasures). If *samyaktva mohaniya* had arisen, then the Lord would have called him the king of kings. But as it is, one considers himself to be so great if he has a house and some limited power; he considers himself so fortunate that he rubs his belly with contentment, belches with satisfaction and falls asleep.

Hey, what makes you so content that you are nodding off to sleep? For infinite lifetimes, you have belched with satisfaction and nodded off to sleep! Are you not ashamed? What's more, you rub your belly this way and belch with satisfaction. Hey, what makes you so content that you are nodding off to sleep? Is this world made for sleeping? You have attained a human life-form, you have received favorable circumstances, you have received the opportunity to read wonderful scriptures, you have attained a high level of devotion, you have done *darshan* (devotional viewing) of the *vitaraag* (One who is absolutely free from all attachment and abhorrence) and you are belching with satisfaction and nodding off to sleep?

Moreover, people have designed bedrooms [in which the husband and wife sleep together]! Hey, a [separate] bedroom should not be arranged. There should be one room, everyone should sleep in it together, and the other arrangement is a worldly entanglement! In fact, upon creating a [separate] bedroom, they spend the entire night caught up in a worldly entanglement. How would anything pertaining to the Self come to mind? Would anything pertaining to the Self come to mind in the bedroom?

'We' asked one person, "What is the reason you go to sleep?" He replied, "It is ten thirty now, so should I not go to sleep?" [Then 'we' asked him,] "Hey, did you go to sleep without earning anything? Tell 'us' what you earned today?" To that he replied, "At least I do something, this person here does not do anything!"

So ‘we’ asked that other person, who said the same thing, “He does not do anything, nor does this other fellow here.” This is what people say!

**Questioner:** Yes, people look at the accounts of others rather than looking at their own accounts.

**Dadashri:** These are all loopholes! So the entire world lives in doubt, besides the rare exception. This is because the doubt never leaves about ‘What is the Self?’ The uncertainty remains as to, ‘Is the Self like this or like that!’ Because this uncertainty remains, other kinds of doubts keep arising in the world.

### **It Is a Singularity of Akram That One Attains Kshayak Samkit**

When One attains the Self, *mohaniya* karma (karma that induces illusory attachment) is dispelled. How long does *mohaniya* last? It lasts as long as [one believes] ‘I am Chandubhai.’ Then, with ‘I am pure Soul,’ there is no *mohaniya*. But ‘I am pure Soul’ should be with awakened awareness (*laksh*). You cannot achieve anything by simply saying it. And now with this *Gnan*, *mohaniya* has been dispelled; *mohaniya* is indeed the cause for *antaray* (obstruction; obstructing karma). From the moment one (*pote*) becomes separate from the Self, from the moment one becomes estranged [from the Self], from that moment onwards, just consider everything as an obstruction! From the moment an obstruction to One’s own Real form [as the Self] happens, there are only obstructions that keep occurring ceaselessly.

Now, that *darshan mohaniya* (karma that gives rise to the binding of new karma due to the illusory attachment that has arisen because of the wrong belief of ‘I am Chandubhai’) is a gross thing. *Darshan mohaniya* is known as *mithyatva*. *Mohaniya*, *antaray*, *Gnanavarana* (veil over the Knowledge of the Self), and *Darshanavarana* (veil over the Vision of the Self); the collective strength of these four is called *mithyatva*. When one moves beyond *mithyatva*, then there are three pieces remaining. One does not attain *samkit* (the right belief of ‘I am pure Soul’) and as a result of the advancement, three pieces arise. *Mithyatva moha* (illusory attachment that makes one see only worldly life as correct) arises, *mishra moha* arises (illusory attachment that makes one see worldly life as correct and also liberation as correct), and *samyaktva moha* (the entire illusory attachment is only for knowing the Self) arises. This *mohaniya* is divided into three pieces. Now *mithyatva moha* may at times let up, then one comes into *mishra mohaniya*. [In that state, one feels,] ‘This is correct and that is also correct. The path of liberation (*moksha*), this path of all the temples of God and all that, that is correct and that of worldly life (*sansaar*) is correct too. The scriptures are correct, and our home, wife and children, business are correct too.’ In both places, it is the result of *moha* (illusory attachment).

Once *mithyatva mohaniya* and *mishra mohaniya* leave, one attains *samkit*. When all four, anger, pride, deceit, and greed leave, that is when one attains *samkit*, *upsham samkit* (right belief that remains for a very short time). And then *upsham samkit* means that one keeps

wandering for an immensely long time (*ardha pudgal paravartan*: half the time it takes all karmic particles to undergo their complete course of binding and shedding away from the Self). A long time after that, one moves into *kshayopksham samkit* (right belief that comes and goes). That which had become *upsham*, for it to move from *kshayopksham* to gradually become *kshayak* will take *ardha pudgal paravartan*, meaning that one would have to wander in worldly life for an immensely long time. When would *kshayak* happen? It would happen when *samyaktva mohaniya* goes away. There is not a single person in India who has *samyaktva mohaniya*. Great [spiritual] work would be done if there was such a person. *Samyaktva mohaniya* means that no other thing [apart from the Self] comes in his vision, 'What must the Self be like?' 'What must the Self be?' 'How can it be recognized?' 'How can it be attained?' His entire *moha* is only for knowing the Self! Are there any people like that over here? All day long, there is indeed no other internal state (*parinaam*). He is constantly in that state only, 'What must the Self be like and what must it not be like?' 'How can it be recognized?' and all that. How many people exist out there who are constantly in that state? People cannot maintain that state even for an hour, when in fact it has to be maintained constantly, continuously!

And for the one who has decided, 'This is what the Self is,' and no doubt arises, meaning *samyaktva moha* has been dispelled, he has attained *kshayak samkit* (right belief of 'I am pure Soul' which prevails continuously). So for us, this *samyaktva moha* gets dispelled. It is

decided without a shadow of doubt (*nihshank bhaave*) that, 'This is what the Self is; not even an iota of doubt remains. What Dadaji is saying, that is exactly what the Self is, and I have attained the Self.' Subsequently, there is no place for any doubt to remain. Otherwise, in this world, nobody's uncertainty [about the Self] has gone away.

Whereas here, the uncertainty has gone away, the doubt has gone away, everything has gone away. And the Self has become present, so what else does one need? The manifest Self (*pragat Chaitanya*) has become present. If you do not recall it, it will still become present on its own. Then what more would you need? Can you still not recollect the bliss that you experienced on the first night You attained *Gnan*? But those discharging karma do not leave immediately, do they? Then, when it is time for the discharge to unfold, or when the discharge comes together, he keeps getting entangled once again. But You have Seen that state, haven't You? So, in the first hour [of the *Gnan Vidhi*], One becomes *jeetendriya jina* (One who has conquered all the senses). Then, in the next hour, One becomes *jeetamoha jina* (One who is starting to win over the illusory attachment). And One is a *jeetamoha jina* until the *moha* is destroyed; subsequently, One becomes *kshinamoha jina* (One who has very little illusory attachment left to be destroyed).

[This is the place] Where there is 'cash', where the Self itself has become present, the *Atma* has become present; there is no other thing in this world that can remain constantly present.

The *Tirthankar* Lords (absolutely enlightened Lords who can liberate others) have given adequate proofs, have they not? Is it coming into your experience in accordance to what I am telling you? *Gnanavaran*, *Darshanavaran*, how systematically, step-by-step They have spoken on these! ‘What is the cause of these?’ The root cause of all, the root cause of the eight [subtle discharging] karma is the *Darshanavaran*. It is this root cause that is destroyed first. So your *Darshanavaran* has gone in its entirety.

**Questioner:** Which one is destroyed first, *darshan mohaniya* or *Darshanavaran*?

**Dadashri:** Both the *moha* and the *avaran* are actually destroyed simultaneously. So, it is not one after another, they are both fractured together, everything is fractured at-a-time, within an hour.

The entire *Darshanavaran* has been destroyed, but what happens now? Those other karma that unfold, they create entanglements for the person. They do not let him take benefit of this *Darshan* (Vision as the Self). Otherwise like me, You too would be able to See and say it as it is; but they [unfolding karma] do not allow You to take benefit of it [*Darshan*]; they all create entanglements.

**Questioner:** It seems that there is still a lot of this filled stock of karma within.

**Dadashri:** The filled stock, all of that entangles You. ‘We’ do not have many such circumstances; moreover, all ‘our’ circumstances are in the form

of *gneya* (objects to be known). Even for You, they are in the form of *gneya*, but the *gneya* do not let You remain [as the Knower], because they all unfold one after another. This is because this is *Akram*!

In fact, it is a singularity of *Akram Gnan* (Knowledge of the Self through the step-less path) that this has unfolded. One has never heard of such a novel thing, has he! It is very difficult for even one fraction of *Darshanavaran* to decrease. On the contrary, in the current era of the time cycle, it tends to increase; so how is it going to decrease there? It decreases by two percent while forty percent arises.

### **Darshan Moha Leaves at the Feet of the Gnani Purush**

*Darshan moha* (the conviction that ‘I am Chandubhai’) is considered that which makes you believe that which is not Real, as being Real. What does the world say? It makes you believe that which ‘is not’ as ‘it is’. [They think,] ‘No, but how can you say it is not when it is in fact evident that it is?’ However, You are not really Chandubhai, You really are not that and yet they make you believe that You are indeed Chandubhai, that is *darshan moha*. Moreover, You are not the body, yet you say, “I am this body.”

**Questioner:** It reinforces the sense of ownership.

**Dadashri:** When there is ‘I am’, there is indeed ownership; that is called *darshan moha*. When ‘I am’ goes away, the sense of ownership goes away. If



*darshan moha* goes away, then one can become free from the world, otherwise he will never become free. Anyone that meets ‘us’, ‘we’ tell them, “You are not Chandubhai.” Then he will say, “I am indeed Chandubhai. Why are you saying that?” [Then ‘we’ tell him,] “Hey, you are not Chandubhai. Chandubhai is your name.” That is when he begins to have doubt, ‘What he’s saying is actually true. It’s actually my name that is Chandubhai, but who am I?’ It is after Dada shows him this, that *darshan moha* gets dispelled. He was walking around blindfolded, but now He can See. So the *Darshan moha* has been dispelled. Then He starts to See. Then people ask, “How come you are wearing so much? How come you have so much *moha* (illusory attachment)?” You would not know that this is *moha*; however, it is *charitra moha* (the discharging illusory attachment that persists even after the belief that ‘I am Chandubhai’ is dispelled). So this is a result of the *mohabhaav* (outlook tainted by illusory attachment) from the past life. This is an effect, not a cause. The causes have stopped. The one whose causes have stopped attains *moksha*.

**Questioner:** Dada, how can *darshan moha* leave?

**Dadashri:** There is no other way except when the *Gnani Purush* frees You from it. There is no alternative other than staying at the *Gnani*’s feet. The vision of this world is filled with infinite deluding karma (*mohaniya*) and no one can escape from it. What is *darshan moha*? One is seeing it all this way, but instead to see it from the back side [not to see it as it is].

That vision is changed by the *Gnani Purush*. It cannot be changed by one’s own efforts. This is the vision towards worldly life and behind it is the vision as the Self. [The *Gnani Purush*] Changes the vision, towards the Self. That is when One understands, ‘I am this [the pure Soul].’

### **One Who Has a Doubt on His Own Wrong Belief Is a Gnani**

‘I am Chandubhai’ is a wrong belief that has set in. No matter how much one wishes to forget it, can it be forgotten? For that, its ‘thread’ should be methodically severed by the *Gnani*. There are subtle ‘threads’, ‘threads’ of [wrong] beliefs that lie ingrained. When those wrong beliefs fracture and the right belief gets established, then it is of use! The right belief of ‘I am pure Soul’ has been referred to as *samyak Darshan* and the deluded belief has been referred to as *mithyatva*.

A doubt that in reality ‘I am not this’ has arisen regarding the knowledge of ‘who am I’. From the moment a doubt sets in about the knowledge that one has known up until now, ‘we’ know that the time has come for that knowledge to be dispelled! The knowledge over which doubts arise, that knowledge will get dispelled. Doubts can never arise over the true Knowledge. So there should be knowledge that gives rise to doubt, shouldn’t there? Sometimes, due to a veil of ignorance, one may not be able to understand, but that is a different matter. Otherwise, doubt does not arise over the true Knowledge. This is because the Self resides within the body!

One person started telling me, “Dada, I have never had any doubts about myself. Today a doubt has arisen about it.” ‘We’ asked him, “A doubt has actually arisen about the knowledge that ‘I am Chandubhai,’ hasn’t it?” Doubt means a crack has formed. So a crack should form on the knowledge that ‘I am Chandubhai,’ shouldn’t it? Doubt should arise, shouldn’t it? And one has to be free of doubt about regarding the true Knowledge. People on the other hand, remain free from doubt about the wrong knowledge!

### **The World Remains Doubt-Free Where There Should Be Doubts**

And there is only one place where there is a need to have doubt, and that is, ‘Am I really Chandubhai?’ That is the only doubt you need to keep having. That is not suicide.

**Questioner:** There is doubt only about the point, ‘I am Chandubhai’...

**Dadashri:** Then Your [spiritual] work is done! Nobody has this doubt, do they! Even when ‘we’ keep asking them, they still have no doubt about it. They keep saying, “I definitely am Chandubhai, I definitely am Chandubhai.” Doubt about that does not arise, does it?

Then when ‘we’ keep stirring up this issue, the doubt arises and one starts to think, ‘What Dada is saying is also true, there is some truth in it!’ Otherwise, no one will have doubts about it on his own.

**Questioner:** If that doubt arises, then does it advance?

**Dadashri:** No, it is not like that. These words are specifically for that doubt. ‘Am I really Chandubhai?’ That doubt is helpful to him. All other doubts lead one towards suicide. ‘Am I really Chandubhai? And all these people say that I am his son...am I really his son?’ If that doubt arises, then it is useful!

### **Where There Is No Sense of Ownership, There Is No Fault**

Now do you have a doubt about the knowledge that ‘I am Chandubhai’ or don’t you?

**Questioner:** The doubt has arisen. So ‘I’ am the Self and Chandubhai is under the control of other forces (*parsatta*), he is the neighbor.

**Dadashri:** Yes, Chandubhai is the neighbor. Suppose there is a plot of land; as long as two brothers own it jointly, whatever loss happens on the entire land is considered a loss to both. Later, they divide the property amongst themselves that, this side is Chandubhai’s, and the other side is his brother’s. So after you receive your division, you are not responsible for the other part. So that is how a division between the Self and the non-Self has been made. ‘We’ have made a line of demarcation between the two, it is exact. This is the Science [*Akram Vignan*] that has arisen in this era of the time cycle and You have to take advantage of it.

With the line of demarcation placed between the Self and the non-Self, Your relation with Chandubhai is now that of a neighbor. Now, You are no longer the culprit of whatever offence the neighbor

commits. Since there is no sense of ownership, You are not the culprit. It is considered an offence only to the extent that there is a sense of ownership. Once the sense of ownership leaves, the offence no longer remains.

If we were to ask [a Jain monk], “Why are you looking down as you walk?” Then he would reply, “If I don’t look down, then an insect could get crushed underneath my foot!” So we would ask him, “Why? Is this foot yours?” Then he would say, “Yes, of course, the foot is indeed mine!” Would he say this or not? Accordingly, “If the foot belongs to you and an insect gets crushed beneath the foot, then you are responsible for it!” Meanwhile, for You, the Knowledge that ‘This body is not mine’ remains after attaining Self-realization. So, You have let go of the sense of ownership [of the non-Self complex]. ‘I’ take away all the sense of ownership when giving you this *Gnan* over here. Subsequently, if you take back that sense of ownership, then the liability will be yours. However, if You do not take back the sense of ownership, then it will remain in exactness. This Science is such that it can constantly keep You in a state like that of Lord Mahavir!

When dust is flying all around, one cannot see what is on the other side. Similarly, the entanglements of karma prevent You from Seeing clearly and confuse You. However, if the *jagruti* remains that ‘I am pure Soul,’ then those entanglements will go away. So ‘we’ have given You these five sentences [five *Agnas*] so that You can remain in a state like that of Lord Mahavir!

## For Purity to Prevail, Say the Words Pure Soul

**Questioner:** Why refer to it as the pure Soul (*Shuddhatma*)? Why not just refer to it as the Soul (*Atma*)? The *Atma* is also known as *Chetan*, isn’t it?

**Dadashri:** *Shuddhatma* certainly means the pure Self (*shuddha Chetan*). The reason for referring to it as pure is because before, one used to believe, ‘I am a sinner, I am worthless, I am like this, I am like that.’ All those false attributions one made for himself, all those false attributions are gone. Instead of the pure Soul, if it were referred to as the Soul alone, then One would lose the awareness of His own purity (*shuddhata*); *nirlepta* (the state of being unaffected by any intents that tend to anoint) would disappear. That is why it is referred to as the pure Soul.

**Questioner:** So what is the true meaning of pure Soul?

**Dadashri:** The true meaning of pure Soul is that it is *asang* (free from association with the mind, speech, or body); it is *nirlep* (unaffected by any intents that tend to anoint); whereas the worldly-interacting self is not like that. The worldly-interacting self has been coated with coverings, whereas the pure Soul is the absolute Self (*Parmatma*). Don’t people of various religions say, “My soul is a sinner”? But even then, the pure Soul does not have any problem with that.

The [words] pure Soul themselves signify, ‘Now we have become *nirlep*; all the demerit karma is gone.’ Thus, it is for

*shuddha upayog* that it is referred to as the pure Soul. Otherwise, those in the [state as the worldly-interacting] self do not have *shuddha upayog* (pure applied awareness). Where the Self is concerned, everyone is the Self! But the Ones who have *shuddha upayog* are referred to as the pure Soul. The self is actually of four types: the one with impure applied awareness (*ashuddha upayogi*), the one with inauspicious applied awareness (*ashubha upayogi*), the one with auspicious applied awareness (*shubha upayogi*), and the One with pure applied awareness (*shuddha upayogi*). These are the types of the self. Therefore, when we only refer to the self, which of these are we referring to? So you would say, the pure Soul. So the One with *shuddha upayog* is the pure Soul. Now again, the *upayog* (applied awareness) has to be kept pure. In order to keep the *upayog* pure, there is the pure Soul; otherwise, the *upayog* would not remain pure, would it!

Someone asked me, “Dada, elsewhere they refer to it as the Soul, so why are you the only one who refers to it as the pure Soul?” I replied, “The Soul they are referring to is not the Soul at all, and the reason ‘we’ are referring to it as the pure Soul is different.” What are ‘we’ saying? ‘We’ make You realize just once that You are the pure Soul, and that this Chandubhai is separate. You may even have understood that through the intellect. Now, if Chandubhai ends up doing the worst thing possible, something that makes others condemn him, at that time, You should not lose the awakened awareness of ‘I am pure Soul.’ And never should You believe, ‘I am impure.’ It is to convey this that ‘we’ refer to it as the pure

Soul. ‘You’ have not become impure; that is why ‘we’ have to say this. The state as the pure Soul that ‘we’ have given, that state as the pure Soul, that pure state never changes again. That is why we have used the word ‘pure’. As far as impurity is concerned, as long as this body is around, the impurity will continue to occur. Some will have more impurity and some will have less impurity; that is bound to happen. And moreover, it enters one’s mind that, ‘Dada made me pure, but all this impurity still remains.’ And once that sets in, it gets spoiled again.

**Questioner:** How should I maintain the awareness of the pure state?

**Dadashri:** ‘You’ are indeed pure (*shuddha*); You, as the Self, are pure. Whatever has happened has happened, and it was under the control of *vyavasthit* (the result of scientific circumstantial evidence). However, at that time [the awareness of] the purity does not remain and doubt arises. That is why ‘we’ have given You [the word] ‘*Shuddhatma*’ (pure Soul), and You should believe that You are certainly pure under any situation. So, You have become the pure Soul having understood everything. There is no falsehood stated here.

### Seek Out That Fault...

**Questioner:** When you ask me, “Who are you?” Then I have doubt about whether ‘I am the pure Soul.’

**Dadashri:** This doubt you have about whether ‘I am pure Soul,’ the One who has the doubt is the pure Soul. So You are not sitting here [in ‘seat’ of the pure Soul], You should now sit there. You

should find out who is having this doubt and figure out that it is indeed your fault.

When doubt leaves, there is closure. However, whether the doubt leaves is dependent upon your karmic account, isn't it? If doubts have left for the other person, then does that mean your doubts have left? This is because not everyone has the same doubts. So you should ask yourself, 'Which points do you have doubts about?' The response may be, 'No, I don't have any doubts left anymore.' And for those who still have some doubts, they should sit here for a while, and by asking 'us' questions, their doubts will go away. And when the doubts go away, there will be closure.

### Knowing That Causes Doubt

When does doubt arise? When one reads excessively, that keeps creating projections. So he becomes confused there, and when he becomes confused, mistrust arises, doubts arise. Those very doubts do not allow one to come out of this worldly life. There is a long-standing familiarity with the scriptures, so then doubts keep arising within. Therefore, the more one reads, the more it troubles him. The Lord has referred to this kind of knowing as 'overwiseness'.

This is the influence of the excessive knowledge that has been gained! It keeps giving its effects, because of the previously gained knowledge. That is why 'we' have said to fracture all this stock by saying, "I do not know anything at all"! Everything that you have known up to this point has been wrong. And knowing this has not helped you, your anger, pride, deceit, and greed have not

left, knowing this has not helped you attain Self-realization, so then what is the point of knowing all this? And with the Knowledge through which you have attained Self-realization, there is no need to know anything else. If someone feels that he has attained Self-realization through his own knowledge, then there is no need for him to know this [*Akram Vignan*]. This is *Akram Vignan* and the other is *Kramik* (the traditional step-by-step path of spiritual progress). So if one feels he has attained it [the Self], then there is no need for him to mix the two. There is no benefit in mixing this with something else. It is better to continue taking the medicine he normally takes. On the contrary, if he mixes the two medicines, then it will create new problems. So why would you want to mix the two? Krupaludev [a Self-realized *Gnani* of the step-by-step path to liberation who lived between 1867-1901; also known as Shrimad Rajchandra] has said that you should follow the path that removes the impurities of worldly life. So you should follow that. This is because all we want to see is that the impurities are removed, isn't it! What other work do you have?

So for all those people who have doubts, worldly life does not let up. This world will not free anyone who has even the slightest suspicion, misconception, or doubt. That is certainly why one is bound to this worldly life. If doubts arise, your work will not be accomplished. Those who are less well-read are better off in comparison. Those who are knowledgeable about the scriptures are ridden with doubt, they are riddled with uncertainty. On the contrary, not a single

one of our *mahatmas* who have attained *Gnan* have had any doubts arise. This is because doubts will arise if they have read a lot, won't they! So the one who becomes free from doubts experiences the eternal bliss of the Self.

Having said this, this world is trapped indeed because of doubt! Very rarely will *mahatmas* who have taken *Gnan* have any doubts about the Self for even a fraction of a second! This has not happened; it has not been heard of! We don't hear about anything remotely related to doubt over here.

**Questioner:** The one who has never heard of such a thing [the Self] will not have any doubts. But the one who has heard of it will wonder, 'Is this true or is that true?'

**Dadashri:** It's like this; why does one not have doubts despite having heard about it? After attaining this *Gnan*, one has the experience that, 'My Self never leaves, it is present at two in the morning, even before I wake up.' It is not possible for this to happen anywhere in the world, it is not possible for the Self to become present on its own. This is considered an experience. The Self becoming present is considered an experience. When the awakened awareness (*laksh*) of the Self sets in, that is considered an experience. This is because the Self becomes present even before one wakes up.

So for the One whose doubt has gone, the Self has been attained completely. Otherwise, the uncertainty of 'What is the Self like?' will not go for anyone. The uncertainty of 'The Self is present' may go away on occasion, but

the uncertainty of 'What is the Self like?' is not likely to go. It is something that is deep-seated.

## Uncertainty Does Not Leave Through Reading Books

**Questioner:** But Dada, actions happen through human beings, don't they? God only manifests in a human being, and only then can one become free from uncertainty, isn't it? Uncertainty cannot leave by reading books, can it?

**Dadashri:** There is nothing in the books and you will not achieve anything from it. If it is written in a book that, 'Sugar is sweet,' then will your mouth become sweetened by that? It is written in a book that, 'Sugar is sweet,' but how did you benefit from that? If you put it in your mouth, then it will taste sweet, won't it?

**Questioner:** So one cannot find a human being in whom God has manifested, and the books do not give any benefit. So then does one have to continue wandering aimlessly?

**Dadashri:** Yes, one has to wander, that is all.

**Questioner:** From this shop to that shop, and from that shop to another shop.

**Dadashri:** Yes, one has to wander around, from one shop to another.

**Questioner:** And the more shops we step into, the fake stock increases.

**Dadashri:** Yes, it will keep increasing. And alternatives keep arising, 'Will I get it from here or will I get it from

there?’ As a matter of fact, it is when the ultimate shop is found that there will be closure. And that too, it is if all the uncertainty about everything leaves that there will be closure.

‘You’ Yourself are God, but you do not have the realization of this. If you make up your mind that, ‘I am God but I cannot find that state,’ if you become certain about this, then there is no problem. As it is, you have doubts about it, ‘Am I God or am I not, am I God or am I not, am I God or am I not...’ Why are you doubtful? ‘You’ definitely are God! You have lost the awareness of who you are! God resides in every living being, in the form of the Self (*Chetan*). This realization is not there. That Self is the absolute God (*Parmeshwar*)! *Shuddha Chetan* (the pure Self) is *Shuddhatma* (the pure Soul), and that is the absolute Self (*Parmatma*)!

### After Attaining Gnan, the Charging of Karma Stops

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

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

**Questioner:** So then why did he slap him back?

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

you make a single mistake, you immediately realize it. And if you realize that a mistake has happened, then repentance will happen for sure.

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

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

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

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

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

The fact is, to hit someone is a kind of discharging intent. After attaining this *Gnan*, one stops charging [karma]. Then the discharge remains, One no longer remains responsible for that. “‘One’ becomes free from karma when the doer leaves” [Akha Bhagat, 17<sup>th</sup> century Gujarati spiritual poet]. The doership has left for Him. ‘One’ is not the doer at all,

*vyavasthit* (the result of scientific circumstantial evidences) is the doer. It is only when the sense of doership (*kartabhaav*) leaves that the awakened awareness (*laksh*) of 'I am pure Soul' sets in.

### The Pure Soul Simply Keeps Seeing Chandubhai

When you are given the Knowledge of the pure Soul, You attain the awakened awareness (*laksh*) of Your own Self, and You are told that *vyavasthit* runs everything, You should keep Seeing that, that is all. This is our entire Science. Keep Seeing *vyavasthit*, which runs Chandubhai. That is all 'we' are telling you, aren't 'we'!

**Questioner:** If 'I' attribute everything to *vyavasthit*, then there is nothing left for Me to do, is there?

**Dadashri:** 'You' do not have to do anything at all. 'You' should keep Seeing what Chandubhai is doing. It is left for Chandubhai to do, You do not have to do anything. So Chandubhai will continue doing what is under the control of *vyavasthit*. He will keep doing in accordance with *vyavasthit*. So You should keep Seeing that. 'You' should keep Seeing what Chandubhai is doing. Does this sound suitable to You or not? Will You find being the boss of Chandubhai suitable?

Even if some fault happens through Chandubhai, You are still undoubtedly pure. The fault comes from the karmic account of the past life. Now, it is your own karmic account, so You should clear it. If someone has been hurt because of

that fault, then You should tell Chandubhai, 'Dear fellow, have some remorse. Repent over it. Make the firm resolve to not repeat this.'

If Chandubhai ends up doing something wrong, then You should not become alarmed. This is because *vyavasthit shakti* (the natural energy that brings together the scientific circumstantial evidences to give result) did this, and You are the pure Soul, You are undoubtedly pure. 'You' will never become *lepayamaan* (anointed with worldly desires and intents) again, You are *asang* (free from association with the mind, speech, and body)! The pure Soul is *asang* by its very inherent nature. The Self is *asang*. If You are *asang*, then the influence does not affect You, it affects Chandubhai. 'You' simply keep Knowing it!

### Who Has Doubts About the Self?

**Questioner:** Shrimad Rajchandraji has written in the Atma Siddhi [a 142-verse spiritual treatise composed in Gujarati]:

“*Atmani shanka kare, Atma pote aap!  
Shanka no karnaar te, acharaj eh amaap!*”

“The existence of the Self is doubted by the self itself; One himself is the Self!

It is immeasurably surprising that the Self doubts the existence of itself!”

In this, is it the Self that doubts [the existence of] the Self, or is it [the ego] or intellect?

**Dadashri:** It is the self that doubts [the existence of] the Self, it is not the



intellect that does this. The self, meaning the self you currently believe to be yourself, and then there is the original Self (*mool Atma*); the two selves are different. What you believe to be the self is associated with the intellect. The ego and the intellect collectively have doubts about the original Self. What doubts do they have? That, 'There is no original Self, there does not seem to be any such thing.' They have doubts about whether it is like this or like that.

**Questioner:** So besides the intellect, it is the self that is associated with the intellect.

**Dadashri:** What we believe to be the Self, or rather, what does the world believe to be the Self? One believes 'I am Chandubhai, and the intellect is mine, the ego is mine, and I am indeed this self and I have to make this self pure.' He does not know that the Self is already pure and all of this visible manifestation has come to be. So, one himself, the ego and the intellect are also involved in this, they are what create the doubts. The intellect does not create doubts on its own; the intellect creates doubts along with the ego. Meaning one becomes that.

"*Atmani shanka kare, atma pote aap!*"

"The existence of the Self is doubted by the self itself; One himself is the Self!"

One is the Self, yet he doubts Himself. So besides him, who else would have that doubt? It is not anger, pride, deceit, and greed that have the doubt, nor is it the mind or the intellect. It is the self that has doubts about the Self, that is an astonishment, that is what He [Shrimad

Rajchandra] is saying. As it is, there is so much ignorance that has spread that one has doubts about his own Self, 'Do I exist or not?' That is what He is saying. This is a beautiful statement of Krupaludev, if only one understands it!

**Questioner:** The doubts that arise are of the *pratishthit atma* (the charging relative self)?

**Dadashri:** Doubt cannot arise in the original Self at all. Whereas the *pratishthit atma* is in fact prone to doubting! And whatever kind of *pratishtha* (life instillation) has been done, if *pratishtha* has been done in an idol, then whatever kind of *pratishtha* you have done, it will give a corresponding result. Similarly, you have also done *pratishtha* (instillation or projection of the wrong belief of 'I am Chandubhai' and various other wrong beliefs which in turn gives rise to a new causal body) for this 'idol' [the effective body]. There is no difference between that idol and this body. Whatever *pratishtha* you have done in this body, it will give a corresponding result. If good *pratishtha* has been done, it will give good results.

**Questioner:** So it is the *pratishthit atma* that doubts the pure Soul?

**Dadashri:** Yes, it is the *pratishthit atma*. I have referred to it as the *pratishthit atma*. Whereas people refer to it as the *vyavahaar atma* (the worldly-interacting self). Right now the self that you believe in, that is the *vyavahaarik atma* (the worldly-interacting self); that is what has been said. But people are not able to understand, 'What process happens in the *vyavahaarik atma*?' You

are the very one giving rise to it again because of the *pratishtha* you are doing. If you keep saying, "I am Chandubhai, I am Chandubhai indeed," then a new [*pratishthit*] *atma* is being generated; another *pratishtha* is being done. As you believe in the one with a physical form, you are doing *pratishtha* in the physical form and that is why the one with a physical form will be born. With the belief 'I am pure Soul' [the new *pratishtha*] will disappear. After Self-realization, a new *pratishthit atma* does not get created, and the old one keeps exhausting!

### **Wherever There Is Doubt, the Liability Applies**

After attaining this *Gnan*, You have become the pure Soul. Now, when the original pure Soul comes into Your understanding, then [You will Know that] even if any sort of violence (*himsa*) is committed or any bad deeds are done, that is not at all a part of Your [the Self's] own intrinsic functional properties. The complete awakened awareness (*laksh*) of the pure Soul prevails for You. However, as long as a doubt arises in you such as, 'What if I am held liable for the fault? An insect ended up being crushed by me, so I am liable for the fault,' as long as such a doubt arises, You should [make Chandubhai] make the following resolve before leaving home in the morning: 'May no living being be hurt even to the slightest extent through this mind, speech, or body.' 'You' should make Chandubhai say this five times before leaving home. 'You' should speak to him casually and tell him,

'Chandubhai, say this early in the morning, upon waking up: May no living being be hurt even to the slightest extent through this mind, speech, or body, that is my firm resolve.' When Chandubhai says this with Dada Bhagwan as his witness and then leaves home, then the entire responsibility lies with Dada Bhagwan.

And if doubts do not arise, then there is no problem for that person. Doubts do not arise for 'us', and it is natural for You to have doubts. This is because You have been given this *Gnan*. If there is one person who has earned the money himself, and there is another person who has the money handed to him, then there will be a tremendous difference in the way they both interact in the world.

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, nor can anyone hurt it even to the slightest extent. Truly speaking, the original Self is like this.

### **The Effects of the Non-Self Will Dissolve on Their Own**

**Questioner:** Dada, but I still get angry sometimes and then I start having doubts that 'Has my *Gnan* become spoiled?'

**Dadashri:** After attaining this *Gnan*, all these effects have changed so much for you; out of all of those, even if only one had changed, even then the world would not be incomplete, that is how precise the world is. This is simply by having had that one experience, just

one! What's more, if the worries have stopped, if that much has stopped, then You would undoubtedly never fall short. But as a matter of fact, there are so many [changes]! The awakened awareness (*laksh*) has set in, the worries have vanished, other things have stopped, there are so many things! No matter how much anger arises as an effect, You should keep Seeing it. Say, 'Oh! Chandubhai, your effects seem to be substantial!' 'You' should say that, moreover. 'You' remain as the Seer.

**Questioner:** Dada, but one tries to stop that 'ball', he tries to stop it from 'bouncing'.

**Dadashri:** So he is trying to stop its effects. Hey, its effects are indeed going to stop on their own. All 'we' are saying is that you should stop 'throwing it' again. When you stop 'throwing it', the doer, karma will stop. The extent to which you have become the doer, the 'football' will continue 'bouncing' until it gradually comes to a stop.

Even if you look on this side, the effects of the ['bouncing'] of that 'football' will stop at whatever time it is meant to come to a stop. And even if you do not look at it, it is going to come to a stop wherever it is positioned. It is *parparinaam* (effects of the non-Self), these are effects that have arisen. That effect will stop on its own. 'We' know that if one still becomes very angry, then that anger will gradually mellow down and continue to dissolve.

Anything that is characterized by activity is all *parparinaam*. So whether it is the activity of the mind, the activity

of the speech, or the activity of the body, they are all *parparinaam*, and they are discharge. Anything that discharges from the body is all *parparinaam*. So You should understand all these *parparinaam*. 'You' should Know the *parparinaam* to be *parparinaam* and the *Swaparinaam* (effect or result as the Self) to be *Swaparinaam*. When anger arises, You should Know that it is *parparinaam*. If greed arises, know that, 'This is *parparinaam*, and not My effect.'

The original mistakes of *parparinaam* are actually from the past life. We understand that it is the ego and the state of ignorance of the Self and all that, which had come together and which has given rise to this effect. We do not have that ego or ignorance today. We are not responsible for it today.

### The Gnan Becomes Present When Such Doubts Arise

In fact, this *Akram Vignan* is Scientific! It is a Science! It is exact! Whereas everything else is simply discharge that is taking place! As long as there is the experiential awareness of being the doer, charging [of karma] keeps happening. On the *Akram* path, 'we' remove your sense of doership. The experiential awareness that 'I am the doer' is lifted away and the understanding of 'who the doer is' is given. Subsequently, the charging stops. Then what remains? Only that which is in the form of discharge! That which is *parparinaam*; that which is in the form of discharge, *vitaraagata* (a state in which there is a total absence of

attachment and abhorrence) should be maintained there. There is simply no other solution!

After attaining this *Gnan*, One can remain like Lord Mahavir, because He does not become *lepayamaan* (anointed with worldly desires and intents) at all. 'Upon becoming the Self, One is *nirlep* (unaffected by any intents that tend to anoint).' Once this *Gnan* has been given to You, once You have become *nirlep*, You never become *lepayamaan*. Even if You have a doubt that, 'Will I bind this karma,' You are still free from doubt.

Now, after attaining this *Gnan*, when you do something, if a doubt arises that, 'I won't be bound by my mistake, will I?' then because the Self was present at that time, that particular doubt leaves. Otherwise, who is likely to have such doubts? Do people of this world have such doubts? Why don't they? It is because the Self is not present there!

So who has doubts? Who has doubts about the belief 'I am the doer'? Thus, whenever you have such doubts, know that the Self is present there. And so that doubt vanishes.

**Questioner:** As long as the light of *Gnan* is blazing, the doubts will arise. How can there be doubt when there is no light of *Gnan*?

**Dadashri:** Yes. If the car's headlights are on, then you will know that insects are being crushed by the car. But what if there is no light? There will be no doubt at all!

It is because of the *Gnan* 'we' have given that You do not become *tanmayakaar* (become one with the body and mind) whatsoever. Then in your mind, you may wonder, 'Did I become one with it?' But no, that is simply a doubt that arises. And the Lord has said, "The fact that You have doubts means that You are in *Gnan*." This is because others [people without *Gnan*] will not have the doubt that 'Have I become *tanmayakaar*?' Those people are definitely *tanmayakaar*. Whereas You have attained this *Gnan*, so You will have the doubt, 'Did I become *tanmayakaar* or not?' That is a doubt that has arisen! Even then, the Lord says, "I forgive you for that doubt." One may ask, "Lord, why do you forgive us?" How does the Lord respond to that? "'You' have not become *tanmayakaar*, there is a misunderstanding on Your part."

'You' do not become *tanmayakaar*. Rather, this is merely a doubt that has arisen. Why do others not have doubts? Do other people actually have doubts? No. They have never even had the thought that 'I am separate.' So You are definitely separate. And even then, the Lord lets go of your doubts of 'Did I become *tanmayakaar* or what?' But the Lord also says that eventually, with regular practice, even such a doubt should not arise.

### Because There Is Doubt, There Is Jagruti

**Questioner:** This discharge you mentioned, it is *samvarpurvak nirjara*

(the discharging of karma goes on constantly without the inflow of new karmic matter). That is only possible if One remains *nirlep*, isn't it?

**Dadashri:** 'You' undoubtedly are *nirlep*, so where is it [the inflow of new karmic matter] going to come from now? Which town is it going to come from? It [the Self] is *nirlep* for sure. It is this doubt that is making You *lepayamaan* (anointed with worldly desires and intents). But if You were to ask the Lord, "Lord, doubts are arising in him, so he is not *nirlep*, is he?" Then the Lord would respond, 'No, even if he has doubts, he will not bind any karma.' This is because having doubts is itself *jaqruti* (awakened awareness). What does the Lord say? People of this world will not have any doubts. These people [those who are Self-realized] have doubts, thus they have *jaqruti*. So they will not bind any karma. How perceptive the Lord is!

One says, "I am not hiding anything. I do not hide anything." Generally, a son will hide things from his father and a father will hide things from his son. This is not *Gnan* that hides things, this is exact *Gnan*, that because You have doubts, You are actually free from doubts. Thus, You are the pure Soul. It is certain that You have become the pure Soul. Why did you have doubts? No one ever has doubts. No one ever has doubts that, 'I became *tanmayakaar* with such and such.' So, the point is true that You are free from doubts even when You have doubts! As doubts arose, it is certain that You are the pure Soul. So You can say, 'It is certain. Now I do not have any problems, there is no misery.'

Does the one who is living have doubts or the one who is dead?

**Questioner:** The one who is living!

**Dadashri:** So whoever has doubts, the Lord has referred to them as living and He has referred to others as dead. That is what the *Gnan* says. Is this not a point filled with wisdom? Aren't the points of the *Tirthankar* Lords full of wisdom? Are these points of the *vitaraag* (absolutely detached) Lords full of wisdom? In spite of having doubts, You are free from doubt! This is how wonderful this Science is! Now if one does not apply the *Gnan* strongly, then the mistake is his own, isn't it!

### This Is in Fact the Splendor of Akram

**Questioner:** How can I See the pure Soul?

**Dadashri:** It's like this; what does it mean to See the pure Soul? Suppose I open this gold box and show you the diamond inside it one time. Then once I close the lid, that does not mean that the diamond is gone. It remains in your awareness that there is a diamond inside it. This is because you have seen it. And your intellect has accepted it that day. On the day 'we' gave you *Gnan*, your mind, intellect, *chit* (inner component of knowledge and vision), and ego had accepted it. Subsequently, doubt does not arise at all.

Now the inside [*antahkaran*; the mind, intellect, *chit*, ego complex] is not raising any doubts, is it? Ordinarily,

it does not refrain from raising doubts for even an hour; there is such a large 'assembly' inside. So there is not likely to be the kind of knowledge that all the entities inside will accept. Either the mind will 'shout', or the *chit* will 'shout'. But no one will refrain from finding the faults of others. So the entities within are not likely to be in agreement. There is a large 'assembly' inside. Even if one entity says, 'What if this happens?' it will give rise to doubt! And for You, not a single entity inside says anything! They are all in agreement, unanimous, aren't they! So it is only once all the entities inside are in agreement that one becomes free from doubt.

In this body, all the entities within have never come in agreement, they have never become unanimous. It is a different thing when one becomes absorbed in *moorchha* (gross unawareness arising from illusory attachment). *Moorchha* is like the state of a person with alcohol intoxication! Once you give them some 'alcohol', all the entities within will be in an intoxicated state. Whereas this state is without such *moorchha*! This *Gnan* is such that even if *moorchha* has developed slightly, it will bring it down.

So wherever you go, everyone has doubt about the Self. Everyone has doubts about the Self, and it is because of those doubts they remain here [in the worldly life]. They do not become free from doubt and they do not achieve anything. Without the *Gnani Purush*, no one has ever become free from doubt

in matters of the Self. Not even a single person has become free from doubt, everyone has doubts about the Self. People are looking for knowledge that removes all uncertainty, but people do not have that knowledge.

It is not an easy thing to become absolutely free of doubts (*nihshank*) about the Self. As a matter of fact, One attains the true Self, therefore He becomes free of doubts in one hour. This is no ordinary splendor. However, humans do not understand that this is the splendor of *Akram*! Otherwise, one can never become free of doubts regarding the Self, even after ten million lifetimes, and the Self would never come into one's awakened awareness (*laksh*).

### **The State Free of Doubts in Relation to One's Own Purity as the Self**

The original Self is like space (*aakash*), whereas this pure Soul is actually an association [of words] (*sangnya*). No matter how many good deeds or bad deeds are done by the body, You are indeed pure. Then if one asks, "Oh Lord, am I actually pure? But what about the bad deeds that happen through this body?" Even then the Lord says, "Those deeds are not Yours. 'You' are certainly pure. However, if You believe those deeds to be Yours, then they will stick to you." That is why [the words] 'pure Soul' have been written as an association.

And why has it been referred to as the pure Soul? It is because despite

going through the entire course of worldly life, it has not been affected by any impurity, therefore it is undoubtedly pure. However, the belief 'I am pure Soul' does not get established within a person, does it? 'How can I be pure? I do so many bad deeds, I do this and I do that.' So the belief 'I am pure' does not get established in him, and doubt continues to remain, 'How could I possibly be the pure Soul? I have doubts about that.'

So after attaining this *Gnan*, the awakened awareness (*laksh*) that 'I am pure Soul' has become established. Therefore, whatever deeds get done through you, whether they are good or bad, You are not the doer of either of them. 'You' are simply pure. 'You' are neither going to become tainted by merit karma nor by demerit karma. Therefore, You are indeed pure. 'You' are neither going to be tainted by auspicious deeds nor by inauspicious deeds. The moment 'we' give You *Gnan*, 'we' tell You that now all this will not affect You. You will progress once You become free from doubts regarding this. If You have a doubt, then it will stick to You, and if You are free from doubts, then it will not affect You! If You remain in Dada's *Agnas*, then it will not affect You!

In reality, it is not worth harboring doubts at all. Actually, You are not doing anything at all, You are not doing any activity as such. This is merely an illusion; it is just an impression that has formed. Therefore, the [words] pure Soul are an association; One is indeed pure, pure in all three timespans [the past,

present, and future]. It is to make You understand that. So if One remains in that association, then He will become strong. After that, One's next state is the Real form as absolute Knowledge (*keval Gnan*)!

In any case, the original Self is in the Real form as absolute Knowledge (*keval Gnan Swarooipi*). So what is the difference between 'us' and You? 'We' are prevailing as the Real form as absolute Knowledge, whereas You [*mahatmas*] are prevailing as the pure Soul. The doubt you had about the original Self has left, so all other doubts have also left. Nevertheless, if intellectuals have doubts within as per their disposition, then doubts can arise again. When doubts about the Self go away, understand that *moksha* has been attained. When You have the assurance that 'This is certainly the Self,' then all Your [spiritual] work is done.

### **The Gnanis Have Seen the Self the Tirthankar Lords Have Known**

**Questioner:** There is one *Aptasutra* (an aphorism procured from Dadashri's speech): 'The Self that 'we' have given you, the *Tirthankar* Lords have Known that Self and 'we' have Seen that Self in 'our' *Darshan* (Vision as the Self).'

**Dadashri:** Glory to the *Tirthankar* Lords, how profound Their discoveries are! It is incredible that They discovered the Self within this! To discover the Self within the body, that too, the Self that is completely separate, isn't that a great wonder! Moreover, 'we' have Seen that Self. 'We' have Seen the Self that is completely separate within. The Self that

the *Tirthankar* Lords have Known, the absolute Self (*Parmatma*) that the *Tirthankar* Lords have Known, ‘we’ have Seen that Self. And others have not been able to describe it. Others are not in a state in which they can See any sort of *Gnan*.

**Questioner:** What is the reason for that, Dada?

**Dadashri:** That is a very spiritually elevated state. Everyone will definitely attain liberation, but that state, the state in which One Sees the original Self, that is a very spiritually elevated state. To See the Absolute; the pure Soul is not the absolute Self.

**Questioner:** ‘One’ can See the Self, can’t He? Before attaining liberation, such a state has to come about, right?

**Dadashri:** That will come indeed. The Self’s very nature is such that it cannot be described; One can See it, understand it, but He will not be able to tell others about it. The *Tirthankar* Lords can describe it. But They are *vitaraag*. So this task has fallen upon ‘us’ alone!

**Questioner:** But how can that state of being *vitaraag* benefit others?

**Dadashri:** Whether that state is beneficial or not is besides the point; one benefits from doing Their *darshan* (live connection with an enlightened One through eye contact), just Their *darshan* alone. ‘We’ do not have that kind of *darshan* [that benefits others]. There is a massive difference in doing Their *darshan* and doing this *Darshan* of ‘ours’! In ‘our’ case, ‘we’ have Seen the

very same Self that They have Known. That is all ‘we’ have. Whereas Their *darshan* is the one, it is one of a kind! If You do Their *darshan*, You will attain liberation right there and then. Thereafter, You will not need to go further for liberation. That is indeed why ‘we’ are giving you this *Gnan*! ‘We’ correct your belief, ‘we’ turn the ‘machine’ around, then in the next life, the moment You meet a *Tirthankar* Lord, You will definitely attain [final] liberation. ‘He’ is the final *nimit*. Why are people benefitting [from ‘us’]? It is because ‘we’ have Seen the Self, therefore people benefit greatly from that. The benefit is of that particular circumstance. Even if someone simply touches ‘us’, it will benefit him!

**Questioner:** When You say that You have Seen it, that establishes faith in us, doesn’t it? We can become free of any doubts [in relation to the Self]; otherwise, no one would say, “I have Seen it!”

**Dadashri:** No one can say that.

**Questioner:** Is it possible in the current times to find anyone who says that He has Seen the Self?

**Dadashri:** There cannot be anyone who says, “I have Seen it.” And if there is someone who says, “I have Seen it,” then He must be a *Tirthankar* Lord, or someone very close to [the state of] a *Tirthankar* Lord.

### The Analysis of Infinite Lifetimes

These are all things I have analyzed. Moreover, it is not over the span of one



lifetime. Could this much analysis be done in just one lifetime? How much analysis can be done over the span of eighty years? This is actually the analysis of so many lifetimes; it is all materializing today.

**Questioner:** How can the analysis of so many past lifetimes come together and materialize now?

**Dadashri:** It is because the *avaran* (veils of ignorance over the Self) have been destroyed. All of the *Gnan* certainly exists within. The *avaran* should be destroyed, shouldn't they? The *Gnan* is certainly there in the balance, but when the *avaran* are broken, it manifests!

I have discovered the knowledge of all the phases. I have passed through all the phases and I have brought an end to every phase. This *Gnan* has subsequently manifested.

How many phases does the moon have? There are a total of fifteen phases. Those fifteen phases have influenced the world since time immemorial! There are a total of fifteen phases and they have been influencing the entire world since time immemorial! The moon remains exactly the same; it is just referred to as the third day of the lunar cycle today. The people of the world refer to it as the third day of the lunar cycle, but the moon remains the very same. Moreover, what will the moon say? "I am the third day of the lunar cycle, I am the third day of the lunar cycle." Then the people of the world come out and say, "Why do you keep saying this? Will it not be the fourth day of the lunar cycle tomorrow? Yesterday, it was the second day of the lunar cycle. Why are you blathering on about this?" So the moon

remains exactly the same. The second, third, fourth, and fifth day of the lunar cycle will continue to happen! Yet people have doubts about this, too. One will say, "It is not the third day of the lunar cycle, it is the second day of the lunar cycle." Then another person will say, "It is the third day of the lunar cycle. Are you having doubts about this, too? It is the second day of the lunar cycle." Oh my! Does one even have to go looking for doubts? The reason people are miserable is indeed because of doubts. There is nothing but misery. That is why 'we' are telling you with great emphasis to understand this point!

The second day of the lunar cycle, the third day of the lunar cycle... the full moon day, all of these which are visible, what are they? They are the phases of the moon! The moon remains exactly the same! Likewise, You are the Self, and everything else is a phase. These phases are for people to know, that this is Chandubhai. On the second day of the lunar cycle, is it as though the moon actually became that form? Is it as though it got cut? It certainly remains as the moon! These are just the phases of the moon; similarly, there are the phases of man! All these phases are worth understanding. Every phase of the world has come to me. There is not a single phase that 'we' have not passed through! 'We' are aware of the phases of each lifetime and this talk is the experience of all of those phases.

### **Dada Has Experienced the Profound Discovery of the Vitaraag Lords**

This Science of the *vitaraag* Lords is a profoundly noteworthy discovery!

What deep meaning! Infinitely profound! To draw the line of demarcation that ‘This is Real and this is relative’ is not a task for anyone else besides the *Gnani Purush*, is it! The One who Knows the Real is a *Gnani*. But the One who Knows everything related to the Real is an experienced *Gnani*!

If one understands just one statement of the *vitaraag* Lords, then he will find a solution! Activity (*kriya*) is only found in the *pudgal* (non-Self complex), the Self does not have any activity. This is the very place where the world gets caught up in illusion, as to how this [world] runs. What the world believes to be the Self, not even a fraction of the Self is found in that. The *Gnanis* have actually Seen the Self as separate, They have Known it as separate, They have experienced it as separate! All this has become disclosed through *Akram Vignan*! The Self that ‘we’ have Seen is like this, it is such that it does not do anything. And all the activity carries on in its presence! When the intoxication of the ego decreases, there is the experience of the Self. The Self is not something that one simply believes in. Just as this *pudgal* can be experienced, the Self too can be experienced!

The Self is undoubtedly the embodiment of Knowledge (*Gnan swaroop*), it is nothing else besides that. The light emitted by this lamp is inanimate (*jada*), but if you were to cut it, would it get cut? The light (*prakash*) of the Self is something else entirely! Even if you were to fire up a furnace, it would not touch the *Gnan*, it is that subtle! The blaze of the fire is gross in comparison to

the Self. The Self is so subtle that it does not get affected by this at all, and that indeed is the absolute Self (*Parmatma*)! Does the *Parmatma* exist? The *Parmatma* indeed exists, and it is indeed within you. Why are you searching for it externally? However, it is only when someone opens the ‘door’ for You that You can See it, isn’t it! That ‘door’ has been shut in such a way that it is impossible to ever open it on one’s own. That is a task only for the *Gnani Purush*, the One who has become liberated Himself, and thus, can liberate others.

The Self is always separate, it always remains separate from the body; from the time that experiential awareness (*bhaan*) arises, You are the *Parmatma*! As long as the complete experience of the *Parmatma* has not happened, as long as true freedom is not attained, You should not stall.

### **In Akram, Through the Gnani’s Grace, One Attains the Self That Is Free of Doubt**

**Questioner:** The amazing thing is that these words of yours that are flowing forth, they ‘touch’ it [the Self] within exactly, they eradicate the disease within, they change the vision and it is evident that they are procuring results on their own with exactness. Everything appears very Scientific!

**Dadashri:** It is only if the talk is completely Scientific that it will bring ultimate closure to people; otherwise, there would never be ultimate closure!

[There is a lyric from a spiritual composition by Shrimad Rajchandra:]

“*Maarag saacha mil gaya,  
chhoot gaya sandeha.*”

“The right path has been found,  
the uncertainties have departed.”

The uncertainties have departed; the right path has certainly been found. For those who have gotten lost, they will have to walk another mile. What else should be done? But for those who want [*moksha*] will find that path. ‘You’ should ask Dada, “Have I gotten lost or am I on the right path?” Ask this much. Do not ask, “How is my *Gnan*?” Just ask, “Have I gotten lost or am I on the right path?” If Dada says, “‘You’ are on the right path,” then forge ahead. Dada is walking and You should follow Him, whether or not You understand! If You cannot see at all, You should still hold His hand and follow Him. But the path to *moksha* is a very difficult one. It is because this is *Akram* that it seems straightforward like a lift [elevator] and soft like silk. You should know how to follow ‘us’. This has never happened before, has it! No one has ever been able to become free from doubt in matters related to the Self. If one has even a single doubt, then he cannot attain the path to *moksha*. ‘Our’ doubts have gone, but Your doubts have also gone. ‘You’ are free from doubt. Say, “I am certainly the pure Soul without any doubt.” There is no doubt at all in that. For every single word ‘we’ speak, ‘we’ are free from doubt in each and every word.

**Questioner:** Is it because the *Gnani*’s words are associated with the Self that one becomes free from doubts?

**Dadashri:** Yes, it is only then that this can that happen, right! Otherwise,

how can that happen? It is His *vachanbal* (the power of one’s speech) that is at work and this speech is living.

**Questioner:** Yes, there is that association. Didn’t you say this yesterday that there is the *alaukikni mahor* (certification from the Self when Dada speaks)?”?

**Dadashri:** Yes, there is the *alaukikni mahor*!

**Questioner:** It is because of that association that One becomes free of doubts.

### **Remain in the Agnas and Get Your Work Done**

‘You’ have become free of doubts; now remain in the *Agnas*. Bide your time in old age. If this body dies, so be it; if someone cuts off your ear, so be it. The *pudgal* is ultimately going to be discarded anyway. The *pudgal* is not Yours. That which is not Yours is not going to remain with You. It will be taken away when the time comes as per *vyavasthit*. Do not have fear. Even if You say, ‘Go ahead and take it,’ that doesn’t mean that anyone is free to do so. However, it cultivates the state free of fear in You. So go ahead and say, “Whatever is going to happen, let it happen.”

It’s like this; this body that is named Chandubhai has become like Your best friend, because it is through this body that you have come to know the *Akram Gnani* (the spiritual Scientist of *Akram* path), and have attained *Akram Gnan* and have experienced it. So now tell this body, ‘Dear friend, I will arrange for whatever

medicine is necessary for you. Even if you have to take medicine that causes violence [kills bacteria, viruses, etc.] take it and stay alive.' Those are the kinds of intentions you should have. This is not the only body, but so many other such bodies [of yours in past lives] have perished; all those bodies ended up being futile, didn't they! For infinite lifetimes, those bodies ended up being useless. But in this body, You reaped true payoff. And it has been reaped through the name of Chandubhai! So take care of this body and now get Your [spiritual] work done.

There is not a single person in this world who has become completely free from doubt about the Self. If one had become free from doubt, then he would have attained liberation and he would have helped another five people attain liberation. As it turns out, people have been wandering around and one is also wandering around. Worldly life is like an ocean of ignorance! And one is born in this and dies in this! Amidst this, if One can understand His Real form as the Self, then His [spiritual] work gets done! 'The Real form as the Self has to be experienced,' this should be decided upon. Won't You have to experience it? Nothing will be attained by baselessly stating, 'I am the Self, I am the Self.' The Self should come into experience. Until then, these worldly problems will not go away, will they!

Things will never fall into place [by simply saying,] 'I am separate and the Self is separate!' It is when the realization that 'I am indeed the Self' sets in that things will fall into place. The Self resides within; it is ready to give everything.

However, one has not believed even for a moment that, 'I will not have a problem.' If that faith is established, then he will not have any problem. What is this like? It is like the priest saying, "God is asleep." Would He actually fall asleep?! One would lose all his confidence [if that were the case]! God is actually residing within with constant awareness! It is possible to get all the energies that are desired simply by asking for them!

### **Free of Doubts, Free of Fear, Free of Association, and Finally, Moksha**

The essence of human life is to come into One's Real form as the Self, to come into the experiential awareness as the Self and remain only as the Self. When the experiential awareness of One's Real form as the Self happens, that is enough, that is the end! And One has become free of doubts about One's Real form as the Self. What has He become?

**Questioner:** Free of doubts about One's Real form as the Self.

**Dadashri:** Free of doubts. No living being has ever become free of doubts about his Real form. 'Is it like this or like that? Is the Self like this or like that? Is it like this or like that?' The entire world is occupied in that, including the male and female ascetics, the monks and renunciates. It's actually when 'we' give *Gnan* that the entire 'parliament' gives its 'signature' unanimously. Otherwise, it is not likely to refrain from creating a ruckus within. The intellect expresses contention, another entity will express contention, the *chit* expresses contention; they collectively create an uproar. However, this is approved unanimously. So One

becomes free of doubts. One's Real form as the Self is without doubts, free of doubts. And this *nihshankata* (state free of doubts in relation to the Self) gives rise to *nirbhayata* (the state of fearlessness). And the state of fearlessness gives rise to *asangata* (the state of being free from all associations of the mind, speech, and body). *Asangata* is itself *moksha*. The Self definitely is *asang*. Then One can remain as the *asang swaroop* (the Real form as the Self that is unassociated with the mind, speech, or body). Krupaludev has written this in a very concise manner, whereas our scriptures are very lengthy, there is no end to them. Krupaludev didn't make it too lengthy, he explained it precisely, in short. However, even after understanding what Krupaludev has explained, attaining Self-realization is a must. All these scriptures have been written in order to realize the Self.

If the state free of any doubts in relation to the Self has arisen, then there is no power in this world that can frighten One. [There is] Fearlessness! And as fearlessness arises, One remains *asang* even amidst associations. Despite living amidst terrible associations, *nihsangata* (the state of being free from all associations of the mind, speech, and body) prevails; that is what Krupaludev means to say. It is concluded that this is the Self. 'Concluded' means the mind, intellect, *chit* and ego, they all unanimously come to the same conclusion. When none of them raise any objection or doubt, or any repeated doubts, or any unwarranted doubts, then know that *kshayak samkit* (permanent conviction of the right belief 'I am pure Soul') has been attained. 'You' have

attained that. Does anyone within raise any doubt or suspicion?

**Questioner:** No, not anymore. Not for the most part.

**Dadashri:** No one raises any doubt at all, and the state free of doubts arises. When You realize the Self and You don't have any doubts in relation to the Self, fearlessness arises and with that fearlessness, *nihsangata* arises.

**Questioner:** Yes, *nihsangata*!

**Dadashri:** Then there is no scope for anything else! With that state free of doubts in relation to the Self, there is fearlessness, constant fearlessness prevails, and because of that One can remain *asang*. The result of that is One can indeed remain *asang*. What a wonderful statement written by Krupaludev, isn't it! With fearlessness, there is *nihsangata*, meaning *asangata*.

**Questioner:** Now with all this that you are explaining, there is no need to know the causes and effects.

**Dadashri:** What is the need to know the causes? Until now, you actually delved into figuring out the causes, and there was nothing but doubts, 'Is the Self like this or is it like that, is it like this or is it like that, is it like this or is it like that?' Now You have become free of doubts, and with a state free of doubts in relation to the Self, You become fearless, and You become *nihsang* (without association in the presence of associations), *asang*. And with that, *vitaraagata* (a state in which there is a total absence of attachment and abhorrence) arises. So what more do You

need after this? Do You want anything more than this? ‘You’ have become free of doubts. To find even one person who has become free of doubts in relation to the Self is a very, very rare thing in this world. When a state free of any doubts in relation to the Self arises, One has become fearless.

### **Asangata Is the Real Form as the Self**

*Akram Vignan* gives monumental result in one hour! The [spiritual] work that does not get accomplished even after tens of millions of lifetimes gets accomplished in one hour! So You should understand that You are on a short cut. So You should get Your [spiritual] work done. What should You do? Spend this one lifetime to get Your [spiritual] work done. No other lifetimes are going to be spoiled.

**Questioner:** Yes, that’s true, sir.

**Dadashri:** And Your own Self also accepts, ‘Now it’s done.’ And You have become free of doubts. The state free of doubts in relation to the Self gives rise to the state that is free of fear. And the state that is free of fear gives rise to *asangata*. *Asangata* itself is the Real form as the Self.

### **One Becomes Asang With the Awareness of ‘I Am Not Chandubhai, I Am the Pure Soul’**

*Asang* means ‘I am pure Soul,’ there is no experiential awareness (*bhaan*) other than that. ‘You’ are the pure Soul that is *asang*. ‘I’ am indeed *asang*. ‘I’ am indeed *nirlep* (unaffected

by any intents that tend to anoint). As that wrong belief has broken, it is gone. That was a wrong belief. That is why people ask, “How can I be considered *asang*?” Don’t people ask that? Whereas You Yourself understand that the wrong belief is broken. ‘I am Chandubhai’ was a wrong belief that had arisen in the other state. But now, however much you followed in the wrong direction, if you undo that much, then it will come to an end. Then it will be set right. However much you went the wrong way, you will have to turn back accordingly.

‘I am pure Soul’ is itself the awakened awareness (*laksh*) of the state of being *asang*. The result of *Gnan* is *virtu* (cessation of anger, pride, deceit, and greed). The state of being *asang* itself is *virtu*. It is only once the Self is attained that One becomes free of all associations (*sarvasang parityaag*).

‘You’ have been given the Self. ‘You’ have been given Your Real form (*swaroop*), the Self that is free of all association has been given to You. No association affects it, and if an association were to affect it, then it would never become the [original] Self. After being made free of that association, this *Gnan* has brought about results within You; otherwise, it would not bring about results, would it! Now as per the Real viewpoint (*Nishchay*), You are *asang*. So You have become *asang* by the Real viewpoint. Even people out there claim to be so, but that does not work. For You, the awakened awareness (*laksh*) of the *asang swaroop* (the Real form as

the Self that is free of association with the mind, speech, and body) prevails on its own. What does *laksh* mean? It is considered *Atma dhyan* (internal state that results in the constant awareness of 'I am pure Soul'). Before [attaining *Gnan*], the *dhyan* (internal state of being) was 'I am Chandubhai,' now You have the internal state of being that 'I am pure Soul.' For the most part, the internal state of being of 'I am pure Soul' prevails. When there are too many 'files', then it may be missed out to a certain extent, but even then, what is in the internal state of being? The pure Soul. That is *shukladhyan* (the internal state of being in which One prevails in the awareness of 'I am pure Soul'); it is *asang swaroop*. There is no state in the world that is higher than this. This is actually *avirtipad* (uninterrupted prevalence as the Self). Hence, the only thing that You have to take care of is that as You have come into the *avirtipad*, all of this will have to be cleared, won't it? When You remain in 'our' *Agnas*, that much will be solved.

### **With the Awakened Awareness of the Pure Soul, Purusharth Is in Your Hands**

After attaining this *Gnan*, a person can start progressing as the Self; otherwise, he would not be able to progress at all, would he! Within this vast ocean of worldly life, once One says, "I am pure Soul," it means that one foot has been placed down; one foot has been secured in the ocean. So, You are the pure Soul, with the awakened awareness of this *Gnan*!

When those outside [those who are not Self-realized] say, "I am pure Soul," their foot has not been secured. They have never put their feet anywhere in the entire worldly ocean, they have never felt the depth of it. Wherever they try to put their foot down, there is nothing but water. Now that You have put your foot down, You have begun progressing. Once You put the foot down, despite feeling exhausted, You feel a sigh of relief. 'You' stand on one foot, then slowly You can put the other foot down. However, one foot has to be planted on the ground first. So, when this foot is planted on the ground, that is the beginning of *Purusharth* (Real spiritual effort to progress as the Self); otherwise *Purusharth* is not under one's control at all, is it!

Now that You have become the pure Soul, You have actually become *nirlep* at the level of conviction (*pratiti*), You have actually become *asang*. 'You' are indeed *asang* from this body. After attaining this *Gnan*, You have not become *lepayamaan* even for a moment. 'You' have indeed remained *nirlep*, 'You' have indeed remained *asang*. But as familiarity [with *satsang*] increases, the understanding increases. If You have the *laksh* (awakened awareness) of 'I am pure Soul' upon waking up in the middle of the night, that means the whole world was in oblivion; otherwise, all kind of awareness goes away during sleep. But as '[I am] pure Soul' was the first thing that You remembered, that means You have come into the *bhaan* (experiential awareness) that 'I am pure Soul.'

## With the Awakened Awareness of 'I am pure Soul,' You Became Free from Doubts

Now, Your state as the pure Soul is such that it never becomes *lepayamaan*, and *chanchalta* (restlessness) does not affect it. This is because the *laksh* has set in. The *laksh* sets in only if the *nirlep*, *achal* (steady; unchanging) Self is attained.

The awakened awareness (*laksh*) of 'I am pure Soul' is *keval Darshan* (absolute Vision). *Keval Darshan* means that everything has come into understanding. For some, it may not have set in the understanding deeply, however, [the awakened awareness of] 'I am pure Soul' has set in properly, that is referred to as absolute understanding (*keval samaj*). Here, the awakened awareness of the pure Soul prevails for You, so You feel that there is something like a pure Soul; that is *keval Darshan*, that itself is *kshayak samkit* (the permanent conviction of the right belief 'I am pure Soul'). What is the result of that? The state of uneasiness and agitation (*aakulta-vyaakulta*) comes to an end and *niraakulta* (a blissful state free of uneasiness and agitation that arises after Self-realization) prevails.

So now, the doubts have gone. 'I am pure Soul' is a state that is free from doubts, and the Lord has referred to the state that is free from doubts as *kshayak samkit*. As long as the state that is free from doubts does not arise, it cannot be referred to as *kshayak samkit*. The Lord has referred to *kshayak samkit* as *keval Darshan*. Now, You have to keep

understanding further, so as to attain the degrees of *keval Gnan* (absolute Knowledge). 'You' have to go on understanding everything until You attain 360 degrees. However much You understand, that much gets 'digested' [comes into experience or Knowledge].

## To Be Free of Doubts About the Self Is Itself Keval Gnan

There are many levels of spiritual development (*upadaan*) in this world. However, the ultimate level of spiritual development, the spiritual development to attain *moksha* is [realizing that] Your own Real form is that of the pure Soul! This pure Soul that 'we' have given You is the first step. There is much more beyond that. Thereafter, the Real form as the pure Soul, along with its properties, will manifest! The words 'pure Soul' is actually just an association (*sangnya*) [through words]. Through those [words], One can remain in the association of 'I am indeed pure, I am undoubtedly pure in all three timespans [the past, present and the future].' Once no doubt remains about the purity [of the Self], the state that You will come into is *keval Gnan swaroop* (the Real form as absolute Knowledge)!

The Lord has said that if You attain the Self and become free from doubts about the Self, then there hasn't been *keval Gnan* like that in the world before; that is indeed what 'we' refer to as *keval Gnan*. 'You' have become completely free from doubts about the Self, so You remain completely preoccupied in the *Gnan* given by Dada,



and that *Gnan* is who You are. This [Chandubhai] is not Your Real form.

This is actually a Science of ours, that is why ‘we’ say, “Now You are a pure Soul and You are living in the worldly life, but do not doubt that.” This is because what is the pure Soul I have given You like? The Self that the *vitaraag* Lords have Seen, have experienced, the Self that is *keval Gnan swaroop* (the Real form as absolute Knowledge), the Self that I am experiencing right now, that is the very same Self I have given You. Furthermore, what is the Self I have given You like? It is absolutely *asang* (unassociated with all the actions of the mind, speech, and body), it is completely separate; this is how the Self is.

Simply saying the words ‘[I am] the Self’ will not work. The conviction of the Self must set in. Conviction means the state free of doubts in relation to the Self; One becomes completely convinced of being the Self! From the point One Knows the Self through words, the benefit begins. The scriptures contain the Self in the form of words, the true Self exists in the *Gnani*!

The *Gnani Purush* has become the Self while having a body! The word ‘*Gnani*’ means envisioning of only

One’s own *swaroop* (the Real form as the Self), and of One’s own *swabhaav* (inherent nature as the Self). *Swaroop* means ‘who am I’ is decided and *swabhaav* refers to the intrinsic functional properties of the Self. The One who prevails in that at all times is known as a *Gnani*. The *Gnani* prevails constantly in the Real form as the Self; He does not prevail in worldly life even for a moment! Doubt does not go away for anyone but the *Gnani Purush*. When the *Gnani Purush* eradicates a person’s doubts, One becomes free from doubts.

‘I am pure Soul’ meaning ‘I’ am undoubtedly pure. ‘I’ do not get anointed by worldly intents at all. Associations do not touch Me at all, that is how *asang* ‘I’ am. Therefore, do not have a doubt that ‘I’ am touched by an association. This is because, how can an association possibly touch the One who is *asang*? Nonetheless, if a doubt arises, what does the Lord say? The fact that You have a doubt itself proves that the Self is present. Therefore, You are certainly *nihshank* (free of any doubts in relation to the Self). This is how this *vitaraagi Vignan* (the Science that leads to the absolute state free of attachment and abhorrence; the Science of the absolutely detached Lords), which is devoid of contradictions, is.

~ Jai Sat Chit Anand

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## **If True Experiential Awareness of One's Own Self Arises, One Attains Liberation**

What is Akram Vignan? The Self and the non-Self are exposed as they are and they become separated. There is the division of the Self, which is Your own realm, and there is the division of the non-Self, which is the realm of the non-Self. As long as people of the world do not know these two divisions, they keep saying, "I am Chandubhai." But that is based on relative support. If you say, "I am Chandubhai," then that [relative support] remains. When the experiential awareness arises that 'I am pure Soul,' You stop giving that support, so it will inevitably topple over. 'I am Chandubhai' is temporary, and you have believed yourself to be that. 'You' are in fact eternal, but the experiential awareness of that does not arise. As soon as that experiential awareness arises, One is free!

- Dadashri

