

# Dadavani

February 2026



The three 'tops' of the mind, speech and body keep spinning, day and night.

The non-Self complex is the one undergoing charge and discharge, but you are believing that 'I am doing it.' The non-Self complex and the Self are dwelling in their own inherent nature, but this one [the ego] is interfering in between.

## Oneness With the Discharge Pudgal Is Interference

### EDITORIAL

Absolutely revered Dada Bhagwan [Dadashri] says that in this world, an *Atma Gnani* (the One who Knows the Self) can see nothing apart from ‘the kitchen’ [something worth enjoying; the place where charging takes place], ‘the toilet’ [something worth letting go of; the place where discharging takes place], the charging of karma, the discharging of karma and the pure Soul. Everything is encompassed in this. After attaining Knowledge of the Self, new karma do not get charged, there is only discharge. Just as humans tie a string around a ‘spinning top’ and do the charging, and the ‘spinning top’ itself does the discharging. Similarly, the developing I, who has ended up being a representative of the Self, does the charging and the body does the discharging. This charging and discharging is of the *pudgal* (the non-Self complex), yet the developing I believes that, ‘I am the one doing it.’ The developing I means the ego and he himself has become the doer. The original Self is not involved in all this.

After attaining *Gnan* (the Knowledge of the Self), the ego of doership leaves, but the discharge ego remains. As part of discharge, when you get discredited, you can understand that you did not know what to charge, and right now, you are receiving a beating due to that. Credit and discredit are both *pudgal*, therefore just See the credit and the discredit that you receive. Due to the wrong belief that ‘I am the doer,’ oneness arises with the *pudgal*, and that leads to interference (*dakho*).

For *mahatmas* (those who have received Self-realization through *Gnan Vidhi*), when their discharge karmic stock comes out, they think, ‘Why did I do this?’ In this way, there is interference. As you do not know how to See Chandubhai as separate, you become entangled in the effects of the mind and the intellect of Chandubhai and experience suffocation. When the *chit* sticks to the temporary state of the mind, speech and body, that is considered interference. After attaining *Gnan*, the awakened awareness of the pure Soul sets in and the Knowledge of *vyavasthit* is attained. Due to this, the *parparinati* (to believe the results of the *pudgal* or non-Self complex to be one’s own; to believe ‘I am the doer’ of the results which are actually of the non-Self complex) of ‘I am doing’, ‘He is doing’ has come to an end. *Parparinati* has stopped, but You still cannot remain in *swaparinaam* (to prevail as the original Self; the state as the Knower-Seer; the state as the absolute illuminator; the resultant effect as the Self)! What is lacking to remain in *swaparinaam*? *Tapa* (the inner penance of maintaining separation with the relative self while prevailing as the Self) and *Purusharth* (the Real spiritual effort to prevail as the Self) are required for that.

This *Akram Vignan* (step-less Science of Self-realization) is such that a satisfactory solution can come about in every situation. If someone hurls an abuse at Chandubhai or if Chandubhai hurls an abuse at someone, even then there will be a satisfactory solution. It is the filled karmic stock of both of them that is coming out. ‘You’ should keep Seeing what the mind, intellect and ego of Chandubhai are doing. To keep Seeing, that is the ultimate *Purusharth*. That is what Lord Mahavir was doing, He would only See what one *pudgal* was doing. ‘He’ did not delve into any other interference, and that itself is referred to as *Atma ramanata* (dwelling as the Self).

Dadashri has made the Self so pure for *mahatmas* that now *mahatmas* need to do two things, either they should prevail as the Self or they should See their own *pudgal*. ‘You’ have nothing to do with the behavior of the *pudgal* that happens through the mind, speech and body, You are completely separate from that. *Mahatmas* have certainly Seen and Known the Self. To See means to become aware or to realize, and to Know means to experience. Now as You follow the *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*) by understanding them, You will experience the original Self completely. So just follow the *Agnas*, and get Your spiritual work done without interfering in anything.

~ **Jai Sat Chit Anand**

## Oneness With the Discharge Pudgal Is Interference

*Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn Gujarati. While reading these English translations, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.*

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

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

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

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

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

### The Pure Soul and Puran-Galan

**Questioner:** Looking back, I can see that in every matter I have always received discredit.

**Dadashri:** So now you want to do something so that you receive credit? You do not like being discredited, is that so?

**Questioner:** I don't like it.

**Dadashri:** Whatever *puran* (charge; filling; input) you had done up until now, that is what has undergone *galan* (discharge; emptying out; output). As that *galan* ended up bringing you discredit, it implies that you did not know what *puran* you should have done [in the past life]. You had not known what to 'purchase' at the time of the original *puran*. This beating that you have suffered right now, is due to that. Keep Seeing the credit that you receive and also keep Seeing the discredit that you receive. The reason being, credit and discredit are both *pudgal* (non-Self complex; that which is continuously undergoing change through the process of input and output). They both undergo *puran-galan*. The word *pudgal* is worth understanding.

And in fact, 'we' say it clearly, don't 'we'? That, there is the pure Soul and *puran-galan*. Credit and debit, credit and debit. There is nothing else going on whatsoever. Would anyone's money deposited in the bank remain still? It will come and go. People keep two types of accounts: *puran* and *galan*. Withdrawing [money from the bank] is *galan*, and depositing is *puran*.

So, have you understood this in brief, in short? 'Come to the short', otherwise this is such that there is no end to this. There are five things in this world. There are three in this body: *puran*, *galan* and the pure Soul. And there are only two things on the outside: *bhojanalay* and *shaochalay*. *Bhojanalay* is something that is worth enjoying and *shaochalay* is something that is worth letting go of. So the entire world is encompassed in this much, in these five words. Moreover, all of this can even be encompassed in just these two words, the pure Soul and circumstances (*saiyogo*); there are just these two. When the people of the world do not even understand concepts that are subtle, how can they understand concepts

that are even subtler? Then, what is there to say about ‘our’ discussions, they are in fact at the subtlest level.

This *puran-galan* is applicable everywhere. *Galan* happens naturally and so does *puran*. As You have received *Gnan* (Knowledge of the Self attained through Self-realization), the process of *galan* is not accompanied with *puran*. Just like how a spinning top does not do *puran*, it just does *galan*. The *puran* of the spinning top is done by a person [by winding the string] whereas the *galan* is done by the spinning top. That is how it is in this case too; the developing I who is the representative of the Self, does the *puran* and the ‘spinning top’ [the non-Self complex], does the *galan*. The three ‘tops’ of the mind, speech and body keep spinning, day and night. The representative of the Self, the ego, does the *puran*. ‘I am, I am.’ It doesn’t even pay heed to the Self. It doesn’t even know anything about the Self! It claims, ‘I indeed am the one.’ The *pudgal* itself is doing the *puran-galan*, but it [the ego] is believing that ‘I am doing it.’

However much is filled within, only that much will undergo *galan*. No one will bother you for that which has not been filled. The entire *pudgal* is subject to *vyavasthit* (scientific circumstantial evidence).

What is profit and loss? It is [subject to] *puran-galan*. The Self is a permanent thing, and all these things are subject to *puran-galan*. When *puran* occurs, you will have attachment saying, “It’s increased, it’s increased.” And when *galan* occurs, you will have abhorrence saying, “It’s gone,” and thus, you bind worldly life. Anything that has an iota of attachment

and abhorrence, that stock is not Yours. And after ‘we’ give you *Gnan*, You will not have any attachment and abhorrence, provided You do not interfere. The *Gnan* itself works like that. In fact, You are the absolute Self (*Parmatma*), but in this worldly life which is subject to *puran-galan*, you suffer a beating due to wrong understanding.

### **Interference in the form of Engrossment in the Temporary States of the Pudgal**

This world is characterized by engrossment in the temporary states of the non-Self complex (*paudgalik ramanata*)! If one worships the Self even for a moment, he will definitely attain liberation. To remain engrossed in the temporary states of the non-Self complex is referred to as worldly life. To remain engrossed in the temporary states of the non-Self complex is referred to as *pudgal ramanata* (engrossment in the temporary states of the non-Self complex; also known as *praakrut ramanata*). ‘I am Chandubhai, I am a lawyer, I am his maternal uncle, I am his father-in-law, I am his paternal uncle.’ This continues all day long! To keep claiming, “If you do this in business, you will profit, if you do that in business, you will incur a loss,” that is all *pudgal ramanata*. Just as worldly people claim, “I earned money this way, and I progressed that way and I incurred this loss, and this and that.” Doesn’t this commotion go on all day long! When one keeps claiming things about himself like, “I have a habit of waking up early in the morning. As soon as I get up in the morning, I have to have a cup of tea in bed. Then the second cup of tea [with breakfast]...” Know that this is

*pudgal ramanata*. Whatever temporary state unfolds, the engrossment is verily in that alone; engrossment in the temporary state of sleeping, engrossment in the temporary state of dreaming. Once he wakes up, when he sits down to drink tea, he becomes engrossed in that. When he goes to his business, he becomes engrossed in the business. Even foreigners [those who do not believe in reincarnation] remain engrossed [because they have a *prakruti* that is natural and spontaneous]. Whereas these people [Indians] do not even become engrossed like that. When they are at home, they think of the business. They are engrossed in the business whilst eating. While eating, their *chit* (the inner faculty of knowledge and vision) is engrossed in the business. That is the extent of perversity we [Indians] have! That is called perversity and the One who remains engrossed in His *swaroop* (the Real form as the Self), He attains *moksha* (liberation).

The food that is being consumed is *pudgal*, the drink that is being consumed is *pudgal* and the *ramanata* (dwelling; absorption) is in the *pudgal*. Everyone in this world has only these three things. There is *pudgal ramanata*, *praakrut ramanata* and there is only this that is Yours, *Atma ramanata* (to prevail in the state as the Knower and Seer; dwelling as the Self; being absorbed in the Self; also known as *swa-ramanata*). Dwelling only in Your own state as the Self! This *pudgal ramanata* gives rise to worldly life whereas *moksha* is attained through *Atma ramanata*. To become free of the *pudgal* is called *virtu*.

If someone is doing something, you cannot tell them, "Do not do this." This is because everyone's *pudgal* is different.

You have no right whatsoever to say anything to anyone. Yes, you do have the right to ask them this much, "Are you dwelling as the Self or engrossed in the *pudgal*?" You can ask them that. If they say, "I am dwelling as the Self" then that is fine. Dwelling as the pure Soul is the main thing. Up until now, there was this engrossment in the *pudgal*. All this is indeed considered *pudgal*, right!

**Questioner:** So, in whichever way the *pudgal* was charged...

**Dadashri:** That is exactly how the *galan* occurs. You had multiplied by seventeen and now you are wondering why you can't divide by three? Hey, if you divide it by the same amount that you had multiplied it by, only then will there be no remainder.

**Questioner:** But these activities are not becoming nil, are they? You are saying that the *pudgal* is doing the activities, so now in order to make them nil, will we have to divide them again in the same way?

**Dadashri:** The *pudgal* is indeed doing all the work in that way. But this one [the relative self] interferes by saying, "Why divide it by seventeen? Divide it by three or by five."

**Questioner:** Otherwise, was it going to become nil by itself?

**Dadashri:** Yes, it gets cleared on its own.

**Questioner:** But this one is multiplying it or dividing it, so there is some remainder.

**Dadashri:** When these people are interfering, they are bound to bring 'clouds' [veils of ignorance] over themselves. They keep on bringing

‘clouds’, all twelve months of the year. In fact, where there is no interference, that much is good. Otherwise, these people keep interfering in anything and everything. And for You [after attaining *Gnan*], this interference is not there, so there is peace of mind.

### Why Interfere in the Craftmanship of the Pudgal?

There are four things in this world. The addition and subtraction are occurring on their own indeed, because that is the inherent nature of the *pudgal*. The multiplication and division are done by the developing I (*pote*; the worldly-interacting self), which leaves a remainder. Oh mortal one, divide it such that there is no remainder, then it will be solved.

The addition and subtraction are of the *pudgal*. The multiplication and division are of the [worldly-interacting] self. With attachment, there is multiplication, and with abhorrence, it gets divided. To become elevated is multiplication, to become depressed is division, and when one gets in bed at night and makes ‘plans’ [fantasizes], that is multiplication. ‘We’ first started with the division; once the division was done in such a way that no remainder was left, then it came to an end. ‘Our’ division leaves no remainder. When it is cleared with equanimity, it is considered division with no remainder.

The multiplication and division were never of the *pudgal*; they are of the [worldly-interacting] self alone. One believes the body to be his own. As one has *aaropit bhaav* (the false attribution of the belief that ‘I am Chandubhai’), the world is

not seen as it really is. That is why one does the multiplication and then keeps doing the division. The *Pudgal Parmanu* (the smallest, most indivisible, indestructible particles of inanimate matter in pure form) are natural (*swabhaavik*), but the state of the self is unnatural (*vibhaavik*). Hence, multiplication and division are the inherent nature of the illusory self. The seed of multiplication is actually encompassed within the division, and the seed of division is encompassed within the multiplication. That is what ‘we’ refer to as disorder. In this world, there are only four things: addition, subtraction, multiplication and division. The majority of living beings are under illusion. They are doing nothing else but multiplying. When you multiply two numbers and the result is not agreeable, what is the reason for that? This entire world is filled with worldly happiness. And when you do not experience happiness, then wouldn’t you understand that there must be some mistake that still remains?

‘He’ [the *Gnani*] has only one method, that of *vitaraagata* (total absence of attachment and abhorrence). ‘He’ is not partial towards anyone whatsoever. ‘He’ has only one method, to balance it out by dividing that which has been multiplied, or by multiplying that which has been divided. ‘He’ would either multiply or divide as required, meaning that He makes them balance each other out, He makes them equal. Whereas, what does the world like? They like multiplication alone. They will ask, “Why did you divide?” While the work of the *Gnani Purush* is to make it equal; *vitaraagata*!

The organizing is of the *Pudgal* (the eternal element of inanimate matter), and

the craftsmanship is also of the *Pudgal*, so then why are you interfering in it? What is the need to interfere in that? If you interfere (*dakho*), then the effects of that interference (*dakhal*) will undoubtedly arise.

### **The Self Remains in Its Own Inherent Nature; Who Is it That Interferes?**

This *pudgal* is the unfolding of the karma of the past life; it is just a bundle of unfolding karma. When such a time comes, it unfolds. It is the *pudgal* that interferes, it quarrels; the Self does not have anything to do with it. After attaining this *Gnan*, One can understand that the Self is *vitaraag* (absolutely free from attachment and abhorrence).

After 'we' give you the *Gnan*, the ego of doership leaves immediately, thereafter the ego as the sufferer remains. So who does this quarrelling? This *pudgal* does. 'You' are to keep Seeing that. This [person] and that [person], what are these two *pudgal* doing? Are they fighting or are they doing something else? 'You' are to keep Seeing both.

**Questioner:** One will have to clear all of the *pudgal parmanu* (particles of inanimate matter which are not in pure form); only then will he attain *moksha*, correct?

**Dadashri:** That will indeed happen. Once You reside in Your 'home' [as the Self] after becoming pure, then that [*pudgal parmanu*] will become clear on its own. If you attempt to 'do' it, then it will not happen. The moment You shut all the doors and sit [prevail as the Self], it will continue to go out on its own. By the morning, the 'hurricane' will have ended

and everything will have become calm. If you take any part in it, then it will be ruined. Therefore, You do not have to 'do' anything. Just as nothing needs to be done in the process of dying. It is like that, nothing needs to be done at all. If You are sleeping in Your 'home', then it is cleared.

Do not stick your hand in the effect. This body; well, the mind, speech, and body are just an effect, what is there to be done in that? So there is no need to do anything, is there!

The body in fact arises like a shadow. When you do this [wave your hand] to a shadow and tell it, 'Go away, go away', what does it do? Does the shadow mimic you or does it go away? "Hey, I am doing this. Why are you mimicking me?" So this body has latched onto you like a shadow. It is an image of the *pudgal*! Due to illusion, you have believed that 'I am indeed this', and that is why it appears to be like the Self. But at noon, if you go looking for the shadow, you won't be able to find one. You will not find it anywhere. Hey, where did the shadow go? It got absorbed. When it becomes noon, the sun reaches equilibrium. Similarly, when the Self prevails in equanimity, that [*pudgal*] will go away immediately. The moment One prevails in equanimity, it [the *pudgal*] goes away.

The non-Self will not let go of its inherent nature. The Self will not let go of its inherent nature. The Self remains in its own inherent nature whilst this one [the ego] interferes, 'This is mine and that is mine. This is mine and that is also mine. And the woman whom I married and brought home is also mine.' Just look at the externally induced suffering one has invited!

If you become one with the *pudgal*, the *pudgal* is destructible, so you too have to become destructible. If You remain separate from the *pudgal*, then You are indestructible, You will realize Your immortality. Due to the sense of doership, you become one with the *pudgal*.

All of these are simply effects of the *pudgal*. If the bliss and *niraakulta* (a blissful state free of uneasiness and agitation attained after Self-realization) are disturbed even to the slightest, then that is simply an effect of the *pudgal*, nothing else. One has taken the effect of the *pudgal* on himself [by believing], ‘This has happened to me.’

### ‘Why Is This Happening to Me?’ This Is Interference

You create bondage by your *bhaav* (belief; inner intent). And then you interfere within that, ‘Why is this happening to me?’ Now, after attaining this *Gnan*, does it really happen to You or does it happen to the *pudgal*? So if it is happening to the *pudgal*, then actually *galan* is its inherent nature. It is within its inherent nature, so then why are you interfering? If you boil this rice, it will become cooked. So people will say, “This is cooked rice, but that rice is still raw.” So they keep getting agitated and interfering like this. But it is in fact due to the habit that had been formed previously [that one says], “This is good and this is bad. If this happens then it is good and if that happens then it is bad.” There is nothing like good or bad in the *pudgal*. The *pudgal* is indeed in its inherent nature. So do You think any sort of *kshetra* (place) is binding You? Does Ahmedabad ever come to memory? It doesn’t? So the *kshetra* is not binding

You. Then there is *dravya*, meaning any physical matter that You come across, that should not bind You. All the circumstances that You come across, they are in the form of *dravya*. They should not bind You. Do not stick [become engrossed] to any circumstance, just keep Seeing them, that is all! So You are not bound by *dravya*, not bound by *kshetra*, and not bound by *bhaav*. When You are not bound by these three, then You would not be bound by time either. So people may take you downstairs instead of this place, then so be it. They may tell you to go this way from here, then so be it! They may take you this way, then so be it! Therefore, now You are no longer bound by anything whatsoever!

So, nothing binds You in this world! A constant state of not being bound! If you become bound, then the smile (*hasya*) from the face will immediately disappear. When the smile disappears, know that you have become bound. So what is the sign that there is no bondage? There would be *mukta hasya* (smile without any tension).

### Who Is the Afflicted One? Who Is the Knower?

**Questioner:** When the *pudgal* is feeling the effect of pleasure and pain, Chandubhai may be crying and ‘I’ am Seeing Chandubhai, then would that be considered as being separate at the experiential level or as being separate through words?

**Dadashri:** That is the experiential level. The fact that Chandubhai is affected means it is a weakness. The dullness that Chandubhai exhibits is in the form of discharge, and no one has any choice in the discharge!

A wooden spike had pierced Lord Mahavir here [through the ear]. So for those six to eight months that it remained [in his ear], what would the Lord's facial expression have been like? 'He' looked afflicted.

**Questioner:** There would have been pain, so He would have looked afflicted for sure!

**Dadashri:** Does that mean that karma adhered to Him? And even then, a solution came about. The karma cleared away completely for Him. No karma adhered to Him even though He was afflicted. This is because He [as the Self] was not afflicted, the body was afflicted. Similarly, You [as the Self] are not involved in the *kashay* of anger, pride, deceit and greed, it is the *pudgal*. The *pudgal* eventually gets cleared once and for all. It should definitely get discharged. 'You' should not feel wearisome about it.

All You have to do is See what You are a customer of. What are You a customer of?

**Questioner:** The Self.

**Dadashri:** Yes, a customer of the pure Soul. In spite of this, there is nothing wrong in Seeing the *pudgal*. *Pudgal* means *pudgal*.

### By Seeing Them, They Become Pure

**Questioner:** You told us, 'Remain as the pure Soul and keep Seeing the ego, mind and intellect.' And then you also said, 'Without purifying them, You will not be able to attain liberation.' So then, the moment One attains the state of the pure Soul, would they not become pure automatically?

**Dadashri:** As You follow 'our' *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*), You will be able to See them. And by Seeing them, they become pure. By Seeing them as impure, by imagining them to be impure, you became bound. 'You' become liberated when You See them as pure.

**Questioner:** Does that process begin by just continuously Seeing them?

**Dadashri:** Yes, You have to keep Seeing what Chandubhai is doing. 'You' have to keep Seeing what Chandubhai's intellect is doing, what Chandubhai's mind is doing.

All the more, You should not feel distressed; people may feel distressed. 'You' Know Chandubhai that, 'His nature is like that from the core,' so if You try to set him straight then countless lifetimes would be wasted! Even if the karmic stock is good, it has to be discarded and the bad karmic stock is also to be discarded. Since it has to be discarded anyway, then why worry once You have come into Your inherent nature as the Self? So, keep Seeing. Whatever karmic stock there is within, it has no value. After attaining the Self, the *pudgal* has no value of any kind whatsoever. On the contrary, the one who was very [over] wise became tainted even more. This world is such that an over-wise person will in fact continue to take beatings!

**Questioner:** So should we praise people or not?

**Dadashri:** Whether praise is given or not, it is Chandubhai who gives it; You don't have to give it, do You? 'You' do not have to give it. If Chandubhai praises someone, See that and even if he doesn't praise something, See that too. 'You' have

to keep Seeing what Chandubhai is doing. Lord Mahavir used to do only one thing all day long, He used to constantly keep Seeing His own *pudgal*. 'He' would constantly keep Seeing where the changes were occurring within, what other vibrations were arising; He constantly kept Seeing all that within. 'He' even kept Seeing His eyelids blinking. Now, all that Lord Mahavir was Seeing, was different from what people are seeing. People see through this sense organ of the eyes whereas the Lord was Seeing with the Vision beyond the sense organs. What people with the sense organ of the eyes cannot see, the Lord could See all of that.

**Questioner:** But Dada, this point that you have said about constantly Seeing, actually this has verily become the greatest *Purusharth* (spiritual effort to progress as the Self). To remain as the Knower-Seer and to keep Seeing the *pudgal*.

**Dadashri:** That is the ultimate *Purusharth*; Lord Mahavir was doing that.

An *acharya maharaj* (Self-realized master) asked, "Lord, what all do You keep Seeing?" So, the Lord said, "'I' keep Seeing only the *pudgal*." The rest can actually be seen with these eyes; that cannot be considered as Seeing. 'We' have shown You the way of Seeing. However, You are not able to See the *pudgal* properly as yet. That is why 'we' have told You to See the Real and the relative. Externally, each and every one can be Seen as relative. If You See the Real within the relative, if You were to spend three hours Seeing the relative like this, then a wonderful *samadhi* (a blissful state that comes about when one becomes free from mental, physical and externally induced suffering) will prevail! Let aside

three hours, if You were to See like this for just one hour, even then *samadhi* like that of *Punya Shrivak* would prevail.

And when interacting with others, if someone is hurling abuses at you, You should not See him as the abuser. 'You' should See him as the pure Soul. 'You' should See who is hurling abuses and You should also See who He really is. These two sets of Knowledge should remain at the same time. And that is possible through 'our' *Gnan*.

**Questioner:** All this talk would remain only in words if you had not given us that Vision as the Self.

**Dadashri:** The five *Agnas* that 'we' have given to You; everything is encompassed within that!

### One Who Remains in Shuddha Upayog Sees the World as Flawless

If You remain in 'our' *Agnas*, then that is complete *shuddha upayog* (the pure applied awareness as the Self)! Nothing of this world can affect the One who prevails in *shuddha upayog*. If *shuddha upayog* arises, then there will be no interference of any kind. There will not be even the slightest of interference. *Shuddha upayog* encompasses everything. All 'our' other sentences are meant to lead to *shuddha upayog*. 'We' have given out every statement, and each one is unique. There will be no confusion if one understands them. And that is why 'we' have said that the world is flawless, so why should you see faults of others? But you unnecessarily see faults in others! When do you see faults in others? When a fault arises within you, you immediately start seeing faults in others. That is the rule, otherwise you will

not see faults in anyone. So in this way, the applied awareness as the Self gets spoiled. However, that does not lead to *par upayog* (applied awareness as the non-Self). If there was *par upayog*, then one's face would become sullen, there would be intents of *kashay*.

**Questioner:** The world is flawless, that is *shuddha upayog*, but it is *shuddha upayog* that is applied in the external part, isn't it?

**Dadashri:** No, it is not external.

**Questioner:** It is about how you see things outside, isn't it?

**Dadashri:** It is not a question of whether it is applied in the external or internal part. This is because to remain pure and to See others as pure is *shuddha upayog*. To See others as flawless, that is referred to as *shuddha upayog*.

**Questioner:** So to See even one's own Self as pure when one is alone; is that *shuddha upayog*?

**Dadashri:** One simply believes that He is Seeing Himself as pure, but He should be able to See all the subtle aspects, all the *gneya* (object to be Known) within.

**Questioner:** 'I' have to See whatever is present. That is the true applied awareness, isn't it?

**Dadashri:** It is all the same, but ultimately You will have to come to this level. This is because the external aspects will not be present all the time. It is just for establishing the initial decision. Keep the applied awareness on the outside, but keep it as *shuddha upayog*. There are no rooms within that You have to keep the applied awareness inside. Even Lord Mahavir used to keep the applied awareness on the

outside, but it was *shuddha upayog*. The applied awareness of the world is impure, inauspicious or auspicious, while for *mahatmas* it is pure. Their conduct is just like other people in the world, but the difference lies in their applied awareness! The applied awareness has to be purified. *Shuddha upayog* means that when You look externally, You See the pure Soul in others. 'Your' Real form is pure, and to See others as pure is *shuddha upayog*.

**Questioner:** But Dada, both things are happening simultaneously. The fault of the other person is seen, and even the *Gnan* remains that it is not his fault at all.

**Dadashri:** The fault is seen through the external vision [vision of the relative self], and through the inner Vision [Vision as the Self], the other person is Seen as flawless. 'Seeing' him as flawless is Your *samyak Darshan* (right belief that 'I am pure Soul'). Now, if he is not seen as flawless, then that means there is a shortcoming.

### The One Who Prevails In Shuddha Upayog Does Not Get Involved in Anything

**Questioner:** So how should 'I' remain in *shuddha upayog*?

**Dadashri:** To keep Seeing and Knowing what Chandubhai is doing; that is called *shuddha upayog*. So, to minutely observe your own *prakruti* is called *shuddha upayog*. *Shuddha upayog* means One is constantly having awakened awareness. Such a One does not get involved in anything at all. 'He' does eat, but He does not get absorbed in the eating, or in anything. This much *Gnan* does not prevail for everyone, but it is more than enough if even

some of it prevails. Even if You See what Chandubhai is doing, that is more than enough. If Chandubhai gets absorbed in eating, yet You See him, then You are still well ahead. Those who have taken this *Gnan*, they all maintain *shuddha upayog*. And what is the meaning of *shuddha upayog*? It is to Know what Chandubhai is doing, what Chandubhai's mind is doing, it is to Know all of these things in detail.

Just as when a man is sitting in a cinema, does he not distinctly know how separate the movie is from himself? When One Knows in detail to this extent, it is considered *shuddha upayog*. When the Seer (*Drashita*) and that which is being Seen (*drashya*) are experienced separate to this extent, that is considered *shuddha upayog*.

Now, how does *shuddha upayog* commence? When someone is slapping you [Chandubhai], You can See, 'Oh! This person is slapping even a good man like Chandubhai!' 'You' can See all that, and You believe that the one suffering is Chandubhai, so the fault is indeed his own, isn't it! 'You' can See all this exactly, and You See the person slapping you as nothing but pure, that the person is pure indeed. Just as You are pure, He is also pure. Even if he has not taken *Gnan*, He [the Self within] is still definitely pure. And if he is considered to be impure, then Your applied awareness (*upayog*) has spoiled. Now you may ask, "The Self within that person is certainly pure, but what about the external part? The external part is certainly lousy, isn't it?" To which 'we' would reply, "No, it cannot be considered bad for you; yes, his external part is detrimental to him." So then you would ask, "So then sir, establish some justice in this. Why can that not be considered as bad for me too? He is the one

actually slapping me, moreover, he does so with pleasure!" Then 'we' would say, "It is bad for him, but it is not bad for you. This is because you should understand that he is slapping you based on the unfolding karma. Whose karma is it? It is the karma of the one who is being slapped. So then, how can he be at fault?" So think of it, there must be some basis, right? Therefore, when You See others as flawless in this way, that is *shuddha upayog*! When he is cursing you and You See him as flawless, that is *shuddha upayog*!

That does not mean that if someone is snatching your wallet that has a thousand rupees in it, you should readily hand it over to him. As it may be, if Chandubhai slaps him and takes the wallet back from him, there is no problem even with that. However, You should See that entire scene. Whether Chandubhai slaps that person or retrieves it through some other forceful means, You should Know what Chandubhai did and what the other person did. Nevertheless, You should not See any impurity in him; that is all. This is called *shuddha upayog*!

**Questioner:** When only this sort of Seeing and Knowing prevails, is that precisely what is referred to as *shuddha upayog*?

**Dadashri:** Yes, that precisely is *shuddha upayog*. Whatever negative thoughts arise within, such as, 'Do this, do that,' or if thoughts influenced by bad company arise, You are to See and Know those thoughts. That means You have carried out Your duty. And if you become engrossed (*tanmayakaar*), then you're done for! To Know and See means to not become engrossed.

## The 'Play' of the Pudgal Is in Fact the Interference

*Shuddha upayog* means to Know Your Self as pure, and to See [others] as pure. Meaning, See Your Self as 'I am pure' at the level of conviction (*pratiti*), awakened awareness (*laksh*) and experience (*anubhav*), and see others as well in the same way. That is called *shuddha upayog*.

Now, if someone places a huge garland on you, and at that time you feel, 'He is a very good person,' and later, if someone else snatches away that garland, destroys it and throws it away, and you have dislike towards him, then that is not considered *shuddha upayog*. One person may put a garland on you, and another person may rip it off; one person might praise you and another might hurl abuses at you, yet there should be no change in You. As long as there is any change [in Your internal state], understand that *shuddha upayog* has not prevailed as much as it should.

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

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

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

**Dadashri:** Yes, so You may be Seeing the pure Soul in everyone, but when

someone comes along and slaps you and you do not See the pure Soul in him, then Know that it is not actually *shuddha upayog*. When a police officer is taking you to jail and You See the pure Soul in that police officer, then it is [*shuddha upayog*]! When your wife is hurling abuse at you, and at that time, You See the pure Soul in her, then that is correct. 'You' have been given this Self; You have to Know that. What kind of Self have 'we' given You? 'We' have given You the completely pure, unadulterated pure Soul. It will never revert to the way it was. So Your readiness is needed.

'You' have become the pure Soul, therefore You should believe that 'I am nothing but pure.' At times, Chandubhai's unfolding karma of the past may be such that it will give rise to contempt in people in worldly life. Regardless, there should not be any change in Your state as the pure Soul. 'We' have given You the pure form. No matter what kind of karmic stock was filled in, it will keep unfolding. If you end up doing something bad and you feel, 'I have become spoiled, I have become impure,' then that is not considered *shuddha upayog*. Whatever work has been done by you, that is actually no longer Your work; You have become separate and the one doing that work has become separate. 'You' have not become impure. That which is impure has become impure; this awakened awareness should remain.

Now, if you come and complain to me that someone is hurling abuse at you, then 'we' would understand that you have not remained in *shuddha upayog*. Just See the other person as pure. 'He' is indeed pure; this interference is simply a 'play' of the *pudgal*. Who is carrying out the 'play'? It is the *pudgal* but you take it upon

yourself. And then you say, 'This man insulted me.' To that 'we' would reply, "Your *shuddha upayog* has gone to waste." When is it considered *shuddha upayog*? It is when the pure [Self] is Seen in everyone.

The *shuddha upayog* that remained for Lord Mahavir for all twenty-four hours a day; if that prevails for You even for five minutes, ten minutes, or fifteen minutes, then that is very good. What did the Lord do? 'He' Saw the one who threw rocks at him as pure, He Saw the one who slapped him as pure, He Saw the one who threw mud on him as pure, He Saw the one who hit him as pure. This is the *vitaraag Vignan* (the Science that leads to the absolute state) of the twenty-four *Tirthankar* Lords, it is the Knowledge of *shuddha upayog*! It can grant *moksha* right here, while living worldly life!

### See Your Own Pudgal

Ascetics, renunciates and high-ranking Jain monks have been saying this for the last two thousand years. When a baby snake hatches from its egg and you try to touch it, it will immediately raise its hood towards you, even though it has yet to learn how to be a snake. Similarly, the sense organs are showing their effect [raising their hood], that is the inherent nature of the sense organs. You may say that you don't want to listen to something, but you still end up hearing it. Even if you don't want to look at something, you still end up seeing it. That is their inherent nature. Now these sense organs are *pudgal*, they are made of *parmanu*. They undergo *puran-galan*. There is nothing of the Self in them. The Self really does not enjoy or suffer the effect. The sense organs are enjoying or suffering the effect, but you [the developing

I] believe, 'I am enjoying it.' You express such egoism and have the wrong belief of 'I enjoyed it. And I am also the one who suffered the pain. It affected me.'

Hence, it is not the Self who suffers the pain, the sense organs do. But the entanglement of 'I am this' has arisen. Find me one person who has conquered even one of the sense organs!

To go beyond the sense organs (*atindriya pratyaksh*) is the skill of the Self. Everything that is perceived by the sense organs is the skill of the *pudgal*. 'We' are describing this after having Known and Seen it in absolute Knowledge (*keval Gnan*).

In this world, the *pudgal* is the only *gneya* (object to be Known).

**Questioner:** Are all *gneya* in the form as *pudgal*?

**Dadashri:** Yes, they are not in the form as *Parmanu* (the smallest, most indivisible and indestructible particle of matter), but they are in aggregate form (*skandha*). Whatever has undergone *puran-galan* is *gneya*. 'You' may not See the *puran* that has occurred, but You can certainly See the *galan*. *Pudgal* refers to that which has undergone *puran*; just keep Seeing how it undergoes *galan*.

What did Lord Mahavir ultimately See? Whether a person appeared to be crazy or wise, or whether a person is a thief, a rascal, a liar, a prostitute or a chaste woman, He only Saw the same *pudgal* in all of them. Just as there are many types of gold jewelry, but you don't see that, and instead you see only the gold; similarly, You shouldn't See the *prakruti* (inherent characteristic traits) of people, instead You should be Seeing that everyone indeed

comprises the same *pudgal* only. Beyond that, You simply have to See your own *pudgal*, do not See the *pudgal* of others.

### A Solution Comes About in the Presence of the Gnani Purush

For the people of the world who have both, charging and discharging [of karma], it is known as *moha* (illusory attachment). However, when only discharge takes place and there is no charge happening, then it is *charitra moha* (discharge illusory attachment). People may feel that it is illusory attachment, but 'we' would Know that, 'A file is being cleared.'

What is it that You See? 'We' may not use many terms but 'we' would refer to it as *pudgal*. For Lord Mahavir, even when a hundred thousand people were moving around Him, He constantly Saw only one thing, the *pudgal*. This is because that which was filled in is exactly what is emptying out. Therefore, in those living beings who have attained the right belief, there is only this one activity taking place; but for those who have not attained the right belief, there are two activities taking place; they are charging as well as discharging. Whereas those who have attained this *Gnan*, they are only discharging that which has been charged in the past life.

Meaning that if someone has a Jain *pudgal*, then his discharge will be as a Jain; if one has a *Vaishnav* (a devotee of Lord Krishna) *pudgal*, then his discharge will be as a *Vaishnav*; if one has a Shaivite (a devotee of Lord Shiva) *pudgal*, then his discharge will be as a Shaivite. If one is a cobbler, he will discharge as a cobbler; if he is a carpenter, he will discharge as a

carpenter; if he is a blacksmith, he will discharge as a blacksmith. However, people see and assess all this with the intellect, with different kinds of intellect, and what is more, they ruin their own film. The poor man is emptying that which was filled in, so why are you spoiling [interfering] like this in that? Now, how can people understand all this?

**Questioner:** We are understanding all this in a much better way in the direct presence of the *Gnani Purush*. These puzzles are easily getting solved.

**Dadashri:** Yes, they get solved. Otherwise, they would not get solved at all, would they? Solutions can never be found in the scriptures, can they? There wouldn't be a final solution at all, would there? That is why Krupaludev [a Self-realized *Gnani* of the step-by-step path to liberation who lived between 1867-1901, he is also known as Shrimad Rajchandra] has written, 'There is no ultimate closure through the scriptures.' If One Sees only the entity of *pudgal*, then there would be no complications. Otherwise, the intellect shows various kinds of things, 'Why are these people doing this? Why are they doing this?' Hey, these are living beings who have attained the right belief. All their filled karmic stock is emptying out, it is exactly what they had filled in the past life that is emptying out; why are you getting agitated about that?

**Questioner:** Thereafter, a satisfactory closure prevails easily.

**Dadashri:** A satisfactory closure will definitely prevail. This *Gnan* is itself such that it brings about a satisfactory closure, a completely satisfactory closure. At every time and in every place, You will

have satisfactory closure, such is this *Gnan*, it is *Akram Vignan* (spiritual Science of the step-less path to Self-realization)! Even if someone happens to hurl abuses at you, yet a satisfactory closure prevails. If Chandubhai hurls abuses at someone, even then You will have a satisfactory closure such that, 'It is Chandubhai's filled karmic stock that is being discharged in this manner. And the other person's filled karmic stock is being discharged in that manner.'

### Good and Bad, Both are Nothing But Pudgal

There are two parts of this *pudgal*: good and bad, profit and loss; this is what the *Kramik* path says. Whereas this *Akram* path says that all of this is just one *pudgal*, there is nothing else. There is only one *pudgal*, so whether it is good or bad, the Lord does not have any objection to that; that is only a societal arrangement. What is profit and loss based upon? It is based upon worldly interaction, isn't it!

Otherwise, everything is just one entity, the *pudgal*. There is no good or bad. If something is seen as good, attachment arises. If something is seen as bad, then abhorrence arises. But it is one and the same, the *pudgal*! It is just that due to illusion (*bhramanti*), people have created this distinction. Actually, everything is just a 'play' of *pudgal*. In reality, the One who Knows that this is the Self and this is *pudgal*, He Knows everything. Everything formed through scientific circumstantial evidence is *pudgal*. All things that have arisen from circumstances are *pudgal*, whereas the element that exists naturally is the Self.

What is to be Seen with eyes closed?

**Questioner:** Now, 'I' have to See my own *pudgal* only; there is no need to do any other kind of meditation (*dhyana*).

**Dadashri:** There is nothing wrong with that. In fact, that is definitely needed. That is not considered as *dhyana*. That is considered as *Drashta-drashya* (the Seer-that which is being Seen).

**Questioner:** So, it is a matter of Seeing just the body.

**Dadashri:** There is nothing wrong with that. All of that is actually needed, isn't it? 'You' just have to keep Seeing only one entity, the *pudgal*. What does only 'one *pudgal*' mean? That which is extremely valuable is *pudgal*, and that which is worthless is also *pudgal*. Therefore, consider all the *pudgal* to be the same. *Pudgal* means that which is destructible.

### What Does 'One Pudgal' Mean?

**Questioner:** What do you really mean when you say 'one *pudgal*'?

**Dadashri:** You can see all of this, it all appears different, but *pudgal* means it has the inherent nature of *puran-galan*. So, He [Lord Mahavir] was Seeing only the *pudgal* in the entire body, He was not Seeing anything else. It means that, 'No distinction was being made.'

**Questioner:** To See one *pudgal*, does that mean to constantly See *puran-galan*? Is that what you mean to say?

**Dadashri:** Just one entity, the *pudgal*, nothing else specifically. All this that you consider, all of this is just one entity, it is only *pudgal*. This is nothing else. All of these are *gneya* (objects to be

Known), they are in the form of *pudgal* only. That is the very reason why no distinction needs to be made [that is what the Lord means to say].

These are karmic accounts that have been charged, so all of them are going to get discharged. These are all sticky accounts. But it is only one entity, the *pudgal*, then whether it is a cow or a buffalo.

**Questioner:** Are the mind, intellect, *chit* and ego included in *pudgal*? All that we refer to as the mind, intellect, *chit*, is that encompassed in *pudgal*?

**Dadashri:** Each and every thing is encompassed within *pudgal*. The ego, and everything. The entire world is encompassed within just one entity, *pudgal*. All that which can be seen through the sense organs is *pudgal*.

**Questioner:** Whatever happens either to my *pudgal* or to the other person's *pudgal*, is it nothing but *puran-galan*?

**Dadashri:** Besides the Self, everything else is *pudgal*. Thereafter, 'we' have made it more detailed. People ask me, "Please explain in detail." So then, 'we' told them, "The kitchen (*bhojanalay*), the toilet (*shaochalay*) and *puran-galan* and the pure Soul." All this material that we bring in is the 'kitchen' and all this that is being excreted, that is all the 'toilet'. There is just *puran-galan* and pure Soul, there is nothing else at all. People have made divisions of this with their intellect, "This is actually gold, this is silver, this is lead, this is iron, etc." People have made these divisions by critically examining through the intellect.

**Questioner:** Regardless of whatever it is, it is still nothing but *pudgal*.

**Dadashri:** It is only *pudgal*; it is all entirely *pudgal*.

Now, these *parmanu* (particles of inanimate matter which are not in pure form) that have form and are visible, what is their main attribute? They have the inherent nature of undergoing *puran-galan*. If they have undergone *puran*, then they will continue to undergo *galan*. Thereafter, once they have undergone *galan*, they will again undergo *puran*. Therefore, *puran-galan*, *puran-galan*, *puran-galan*, this happens continuously. On one side, if there is intake of food and water, then there will be excretion, urination. If there is inhalation on this end, then there is exhalation as well. Hence, *puran-galan*, *puran-galan* continues to take place. Does it not happen?

**Questioner:** Yes, it does!

**Dadashri:** All this is the attribute of *parmanu*. So have you now understood what *tapa* (inner penance) Lord Mahavir was doing? It was *adeethh tapa* (the inner penance of maintaining separation with the relative self while prevailing as the Self)! In what manner was Lord Mahavir Seeing only one *pudgal*? 'He' was simply the Knower of all the internal changes, of all the internal activity, of every inner vibration. There is no need to See anything on the outside; it is only about Seeing internally.

**Questioner:** If one wants to analyze anger, pride, deceit and greed, then we can say that first the sense of I-ness (*aham*) arose as part of *vishesh parinaam* (a completely new effect that arises when two eternal elements, the Self and inanimate matter, come together), and

later these *vyatirek guna* (completely new properties of the third entity which arises when the eternal elements of the Self and inanimate matter come together) arose, right? Thereafter, anger arises. So what is the connection between the sense of I-ness and anger?

**Dadashri:** It is all *pudgal*, but what are you going to get out of over analyzing the *pudgal*? Besides the pure Soul, everything is *pudgal*; what is the point of over analyzing it? Do you want to extract anything out of the *pudgal*? Do you want to extract any essence from it?

**Questioner:** What is the connection between all this?

**Dadashri:** It is worth understanding that there is the Self and that everything else is *pudgal*. What is it that you want from the *pudgal*? Accordingly, let us break it down in detail and understand it! Do you want to extract the essence of the *pudgal* from the details? Do you want to completely attain the Self alone, or do you even want to extract the essence of the *pudgal*?

**Questioner:** Only the Self is to be attained completely.

**Dadashri:** Those who have entered into such details about *pudgal* have been lost; they never came out of it.

**Questioner:** But all those details are needed for the sake of understanding, isn't it?

**Dadashri:** No, if one were to delve deeper to understand it, then once he enters into it, he will never be found again. Instead of that, what was Lord Mahavir saying? "Just one entity, *pudgal*, no distinctions at all, no divisions at all."

**Questioner:** All of it is just one, the *pudgal*.

**Dadashri:** Yes. Just one, the *pudgal*. There are infinite types of temporary states, but all of that is just one thing, the *pudgal*; which is destructible by its inherent nature. Therefore, Lord Mahavir kept Seeing just one *pudgal*. 'He' would not go into any other details. 'He' would not interfere like this. Even 'we' do not interfere at all! If you want to understand, then 'we' can explain it to you in detail, but all of that will be harmful for you. Now, do not delve too deep into all this. On the contrary, one keeps asking more about the *pudgal*, so there is no telling where and how deep he will get lost in those caves!

### Interference Happens With Vishesh Gnan

The *vitaraag* Lords Saw infinite *gneya* (the objects to be Known) as just one *gneya*. Similarly, this Dada has Seen just one *gneya*; He has Seen the *pudgal* alone. In the fundamental sense, the *Pudgal* (the eternal element of inanimate matter) is only one; the *Pudgal* that is in the original inherent nature, the one that is *vishrasa* (*Parmanu* that exist in the pure phase)! The world comprises of hundred percent pure *Parmanu*!

Now, what did the *vitaraag* Lords See when They Saw the *pudgal*? The answer is, they deducted all the different varieties of *pudgal* from their Knowledge, and narrowed it down to just one; that all of this is nothing but *pudgal*. Actually, these varieties were created by people, by the intellectual ones. So, Lord Mahavir was constantly Seeing just one *pudgal*; He was not Seeing anything else. 'He'

would not See the variety or anything of that sort. There is a lot of variety out there, isn't it? In every 'shop', there are varieties of *pudgal*.

When you go in a car from here, there can be two kinds of views. One is to see generally (*samanya bhaav*) and that is called *darshan* (view; understanding; vision), and the other is to see specifically (*visheshbhaav*), and that is called *gnan* (knowledge). What does it mean to see specifically? To see that this is a neem tree, this is a mango tree; that is considered to have seen specifically. And to see in the general sense is called *darshan*. While seeing in the general sense, all the living beings are encompassed. All the living beings are Seen as the pure Soul. And in seeing specifically, not all living beings can be covered, only the neem tree and the mango tree are included. Therefore, to see in the general sense is better than to see specifically. Do not get involved in seeing specifically.

And if someone asks you if there is any mango tree around, then you have to show him, don't you? But you have to do so out of no choice, you should not enter into specifics if you have a choice. Interference happens with *vishesh gnan* (extra or additional knowledge, to see specifically), opinions arise, whereas *vitaraagata* (total absence of attachment and abhorrence) arises through *samanya gnan* (ordinary or general knowledge, to see generally). If You walk through the forest while Seeing all the trees as pure Soul, then that is referred to as *samanya bhaav*. Thus, *darshan* of all the Souls takes place, and through this, You can remain *vitaraag*.

So what was the Lord Seeing? 'He' was not Seeing that this is a woman or a man, this is a boy, this is like this, that is like that, this is gold, this is silver, that is brass and so on. 'He' was Seeing just one *pudgal*. So, there was nothing like, "Renounce this and don't renounce this." All of this is just one *pudgal*. 'He' kept Seeing everything in the form of just one *pudgal*; that is all. The Lord was not Seeing anything else. The Lord was so shrewd! In comparison to that, everyone else ended up getting deceived, that is why they ended up wandering life after life! 'He' was the only shrewd one, so He moved on [attained liberation]. Only those who are wise move on, isn't it! If one is unwise, then he will take a beating, won't he! The one who pierced the spikes in His ears was unwise, but the One whose ears got pierced was shrewd, so He moved on. In what manner did He take the piercing so that He could move on, and the one who pierced Him, was left behind? The answer is, He Saw just one *pudgal*; it is one *pudgal* that is hurting the other *pudgal*. 'He' Saw just one *pudgal*.

### Adopt Lord Mahavir's Method

**Questioner:** The statement, 'Lord Mahavir was just Seeing His own *pudgal*', what does that actually mean, Dada?

**Dadashri:** So, Lord Mahavir was just Seeing what His *pudgal* was doing. 'He' would See what the intellect was doing, what the mind and the *chit* were doing. 'He' would See only His own *pudgal*, and nothing else. 'He' would never get involved in any other interference. 'You' are making efforts to do the same, but it prevails for a little while and then it slips away.

**Questioner:** Yes, we are making efforts, it prevails for some time but then it slips away.

**Dadashri:** The reason for that is, the practice that is ingrained for you is about things ‘external to the Self’ [the wrong belief of ‘I am Chandubhai’ and its resultant effects]! Whereas in the case of Lord Mahavir, the practice He had was of complete separation! ‘He’ would be minutely observing what His file number one did when specific things arose in the *pudgal*; all that would be in His experiential awareness as the Self. That is how it was for Him.

**Questioner:** So He was only Seeing His own *pudgal*, no interference in the external part.

**Dadashri:** What else? It is more than enough if You can See your own *pudgal*. Otherwise, you will certainly keep interfering in the external part; that is what this means. ‘We’ do tell You, “Practice Seeing like this,” but that cannot prevail easily. It prevails for a little while and then you forget to prevail in that state. Instead, you end up prevailing in seeing things so far away even from the external part itself!

**Questioner:** But we will surely come into such a state, won’t we?

**Dadashri:** ‘Your’ efforts are exclusively to come into that state, but that state does not come about easily, does it! It does not prevail constantly, it goes and comes, it goes and comes. ‘You’ just have to keep this in mind, ‘I have to keep Seeing only this *pudgal*.’

The inherent nature of one *pudgal* is the inherent nature of every *pudgal*. Their inherent nature is the same kind indeed. So

‘we’ have given You the method of Lord Mahavir. Now follow that method. To constantly observe what Chandubhai’s mind, intellect, and *chit* are doing, to constantly observe everything that Chandubhai is doing, that is the complete pure Soul.

**Questioner:** So when it comes to Seeing one’s own *pudgal*, all that which comes in One’s purview is Seeing and Knowing it?

**Dadashri:** That is all that is to be Known; even all this that you are speaking, the One Seeing and Knowing that is called *Gnan*.

**Questioner:** Dada, when will that prevail for us?

**Dadashri:** ‘You’ are surely making efforts to prevail as that, aren’t You? It should be in Your awareness that ultimately You have to come into this state, right?

**Questioner:** Lord Mahavir was Seeing His own *pudgal*. Does that mean Lord Mahavir was in *Atma ramanata* or was He Seeing the *pudgal*?

**Dadashri:** To See and Know the *pudgal*, that itself is known as *Atma ramanata*. What did Lord Mahavir do? ‘He’ steadied His Vision as the Self on His own *pudgal* only and He prevailed that way. Thereafter, absolute Knowledge manifested for Him.

**Questioner:** That’s right. It should remain in My awakened awareness that ultimately this is where ‘I’ have to reach.

**Dadashri:** All *mahatmas* definitely have this in their awareness. Even though they may not understand the words, but they still say those words. Ultimately, the words *Atma ramanata*, or *swa-ramanata*,

they are all one and the same. *Swa-ramanata* means *Atma ramanata*, the same as what Lord Mahavir did, He kept Seeing only His own *pudgal*.

**Questioner:** Dada, that must be how it prevails for you too, right?

**Dadashri:** There is a little deficiency in that for 'us'! It prevails for some time, and it does not prevail for some time, so there is a little shortcoming in that. When you are speaking, you are saying that whilst in *par-ramanata* (engrossment or dwelling in the temporary states of the non-Self complex; also known as *pudgal ramanata*). All day long, you are prevailing in *par-ramanata*. By the Real viewpoint, You have come into *swa-ramanata*, however, you still end up prevailing as Chandubhai in worldly interactions.

**Questioner:** All day long?

**Dadashri:** That is exactly how it would be. [Nevertheless,] This state that You have actually attained is a very elevated state.

### **Either Remain in the Present or See the Pudgal**

When the *pudgal* does all the worldly 'dances' and the Self Sees that, only then can it be considered that a 'full stop' has come about [completion has been attained]. The *pudgal* will do all the worldly 'dances', there should be nothing like, "Sir, I do not want this," or "If it is done this way, then that will happen; it will cling to me." There should be no cutting or splicing of the 'film'. If certain parts are cut out, then the connection cannot be made. Therefore, the entire 'film' should be natural and spontaneous. For those who lead a worldly

life, a natural and spontaneous 'film' is very good. If one who has renounced worldly life has a natural and spontaneous 'film' of renouncing, then it will do. It should be natural and spontaneous for him. The 'film' should not be cut-off in the middle with things like, 'I don't want this, and I want that.' Hey mortal one! Why are you cutting the 'film' in the middle in this way? Whatever has come to pass, why don't you let it be from here onwards! You have done this for so long. Now, everything has fallen into place. So, why are you turning it upside down again? Everything has finally fallen into place after having done all this [in the past] like 'I want this, I don't want this.' Things will eventually fall into place, will they not? Now that things are in place, should you do the same thing again?

When the Self Sees the entire 'dance' of the *pudgal*, then understand that You have arrived at the 'full-stop'. If You do not take any interest (*ras*) in any 'dance', then completion has been attained. 'You' should not take interest in it. When will the interest stop? It is only when You (*pote*) are the complete form as the Self. 'You' have been given that complete form as the Self; the very form that takes no interest has been given to You. Whereas those who have not attained the complete form as the Self, they take interest. They say, "This will have to be renounced. I will have to do this." Those mortal ones interfere in this manner. Hey, when have you not renounced? In which lifetime have you not renounced? And then he acquires the very same thing again. People take up monkhood; in this life one becomes an ascetic, then as he becomes old, he gets tired and fed up feeling, 'Darn all this...instead it would have been better living the worldly life.'

So You should maintain two things, either remain in the present, or See your own *pudgal*. ‘We’ have purified the Self so much for You that You can See your own *pudgal* in every way.

As You keep Seeing, Your own light [as the Self] increases and the bliss also keeps increasing. Has the bliss not increased? All of You will say, “The bliss has increased tremendously.” So then, what is the problem with that? In fact, it is the side of the *pudgal* that is complaining. But the side of the *pudgal* is not Yours, so for how long should You keep the friendship? The friendship with *pudgal* gives you so many beatings, then for how long should You maintain that friendship? Can You not gradually let go? Can You not make the friendship less intense? Say you have a friend, but what if that friend betrays you terribly? Wouldn’t you slowly let go of that friendship? In the same way, You should let go of this friendship as well.

### **Will the Pudgal Exhaust After the Experience of the Self Prevails?**

The original Self can be Known only by experiencing it. It is in a formless state; the same state that the One with absolute Knowledge experiences, where this *pudgal* is experienced as a completely separate entity from One’s Self. ‘You’ do not need to See whether what the *pudgal* did is right or wrong. It is actually nothing but a lifeless statue; it is *achetan* (that which is devoid of the Self). The very sense of doership [that ‘I am the doer’ of whatever the *pudgal* is doing] should not be visible at all. ‘You’ do not have anything whatsoever to do with the *pudgal* or with the behavior of the *pudgal* through the

mind, speech and body. ‘You’ are completely separate from that. ‘You’ have certainly Seen and Known Your Self. To See means to become aware or to realize. To Know means to experience. The realization that ‘I am the Self’ has already happened for You and the Self has also come into Your experience partially. Now, once the original eternal element [the original Self] comes into Your experience completely, then Your spiritual work will be complete!

The Self is a completely different entity altogether! The Self is not an entity that can be known easily, it is not such that it can be understood through the intellect, it is an entity that can be Known only by experiencing it.

**Questioner:** The wind cannot be seen, but its breeze comes and we become aware of that, and it comes into our experience that the wind is blowing. Would the *Tirthankar* Lords be having this kind of experience of the Self or would Their experience of the Self be even more specific?

**Dadashri:** The *Tirthankar* Lords have an even more specific experience, a very exalted experience of the Self. ‘We’ too have the experience of the Self like that of the breeze, whereas the experience that You are gaining of the Self, that is actually for the purpose of making the conviction [that ‘I am the Self’] extra strong.

**Questioner:** The properties that the Self possesses, we will be able to experience them only after everything of the *pudgal* finishes off, isn’t it? Or can they be experienced before that?

**Dadashri:** It is only if You are in the experience of the properties of the Self that

the properties of the *pudgal* will exhaust. Without the presence of the Self, the *pudgal* will never exhaust.

**Questioner:** So, yesterday I was thinking that the moment this *pudgal* of mine clears away, after that, the properties of the Self will manifest automatically.

**Dadashri:** That does not happen afterwards; both things actually happen at the same time.

**Questioner:** So Dada, how can we manifest the properties of the Self?

**Dadashri:** How can You manifest that which is already manifested? The properties of the Self are already manifested [they are present there already]. ‘You’ are not Knowing this; that is precisely why all these interferences are arising.

### To Know Parparinaam Is Swaparinati

When ‘we’ give this *Gnan*, *parparinati* (to believe the results of the *pudgal* or non-Self complex to be one’s own; to believe ‘I am the doer’ of the results which are actually of the non-Self complex) stops. However, as this is *Akram Vignan*, when the interference arises in the part external to You, the thought, ‘Why is this happening?’ will arise in the mind. But *parparinati* does not arise for You. If *parparinati* were to arise, then the worrying would start. If the [charge] ego is present, then worries will arise, but in Your case, it is suffocation that is arising. Worries and suffocation are two different things. Worries eat away at a person, whereas suffocation just makes a person feel perplexed. When all these *parmanu*

burst forth from within, when they discharge, at that time, they cause suffocation in You.

As You are not an expert in Seeing that as separate, You become perplexed in the suffocation that arises when the *parinaam* (resultant effect; property; function) of the mind, the *parinaam* of the intellect unfold. Otherwise, the One in whom *swaparinati* (to believe the results of the Self to be One’s own; to believe that ‘I am the Knower’ of the activities that are unfolding and ‘I am also the Knower’ of the one who has the knowledge to perform those activities) has arisen in the *Akram* way, *parparinaam* (the results or the properties of the non-Self complex) simply cannot affect Him. Instead, You are simply becoming perplexed in those situations. [Because] ‘You’ are not Seeing from the ‘topmost location’ [*Pragnya*]. That ‘location’ itself is the topmost. [See] What state are You prevailing in right now? Are You prevailing in *swaparinati* or in *parparinati*? If You See from that ‘topmost location’, then You will come to Know that. ‘You’ do not have to See anything else. The rest, the vibrations of the mind, the vibrations of the intellect, the vibrations of the *chit*, they are simply nothing but *puran* and *galan*. Even the Lord had *puran* and *galan*, and these *mahatmas* too have *puran* and *galan*. ‘You’ have nothing to do with *puran* and *galan*. Whatever has been charged will continue to discharge for sure. Whatever has been charged cannot refrain from discharging, that is what is known as the *pudgal*. All You have to focus on is *swaparinati* and *parparinati*.

For the One who does not like the *parparinaam* that arise in the part external to the Self, for the One who finds them useless, and does not consider them to be His *swaparinaam* (to prevail as the original Self; the state as the Knower-Seer; the state as the absolute illuminator; the resultant effect as the Self), that itself denotes the presence of the Self in Him; that itself denotes that He is prevailing in *swaparinati*.

### **‘I Am the Doer’ Is Parparinati, That Is Interference**

‘Our’ Science places You in *swaparinati* from day one itself. After attaining this *Akram Gnan* (Knowledge of the Self through the step-less path), *parparinati* does not arise for You at all. The Jains have considered that as one of the greatest achievements. A state in which *parparinati* does not arise is considered a great achievement. In fact, from the very moment ‘we’ impart *Gnan*, *parparinati* does not remain for You.

‘I am doing it’ is considered *parparinati*. If one says, “This person ruined things for me,” then that is considered as *parparinati*. When any kind of *parparinaam* arises, when you believe that *parparinaam* to be your own *parinaam*, that is known as *parparinati*. Now, from the moment ‘we’ give you *Gnan*, *swaparinati* has arisen for You. Now You do not believe the *parparinaam* to be Yours at all. Therefore, it cannot be *parparinati* at all. ‘You’ believe only the *swaparinaam* to be Your own, You believe only Your own *parinaam* to be Yours.

**Questioner:** [On the *Kramik* path]

The one who has attained *samkit*, he would be considering only the *swaparinaam* to be his own, right?

**Dadashri:** Yes... [however] For one who has attained *samkit* on the *Kramik* path, he will prevail in *swaparinati* partially, not completely. For the most part, he would believe the *parparinaam* to be his own; the belief that ‘I am the doer’ does not leave, right! Additionally, the belief that ‘the other person is a doer’ does not leave. ‘He did this, he did that,’ such interference exists right till the end. Such interference exists even all the way up to and including the final lifetime; even in that lifetime, he has *parparinati*. Only right towards the end, only in the last fifteen to twenty years before attaining *moksha*, He would not be in *parparinati*; otherwise, until then, such interference would exist.

Whereas here [on the *Akram* path], the *parparinati* itself does not remain. Upon attaining the Knowledge of *vyavasthit* (scientific circumstantial evidence), the *parparinati* dissolves. The awakened awareness as the pure Soul has been established and the Knowledge of *vyavasthit* has been attained, that is why, by just setting, ‘This one [*vyavasthit*] is the doer,’ You do not have abhorrence arising towards the other person.

**Questioner:** The belief of doership has been removed right from the start.

**Dadashri:** Not only has the belief of ‘I am the doer,’ been dissolved for You, but the belief that ‘Others are doers,’ has also been dissolved. All such beliefs like, ‘Others are doers, this person is a doer, those people are doers,’ have dissolved. ‘I am the doer, he is the doer, they are the doers,’ all such beliefs have dissolved.

‘You’ have come into *nimitbhaav* (the belief that each evidence is an instrumental doer in a process).

*Swaparinaam* prevails for ‘us’ constantly. *Parparinati* does not arise for ‘us’ at all. Neither does it arise for You, however, You still have some interference arising within. Nonetheless, if You were to tell ‘us’ that *parparinati* has arisen for You, ‘we’ wouldn’t believe that at all. That is because, this *Gnan* is such that it prevents *parparinati* from arising in the first place. Nonetheless, as this is the *Akram* path, You may get confused; but do note that *parparinati* does not become *swaparinati* and *swaparinati* does not become *parparinati*.

### When You Strongly Prevail in Swaparinaam, That Is Tapa

**Questioner:** So then, what are we [*mahatmas*] lacking to come into *swaparinaam*?

**Dadashri:** *Tapa* (the inner penance of maintaining separation with the relative self while prevailing as the Self) is required, when there is some excruciating *vedana* (the sensation of pain; suffering)! A headache and the like, that kind of *vedana* cannot even be considered as *vedana*. That *vedana* comes to an end simply upon Knowing it. All You need to do is keep Knowing it; that kind of *vedana* is actually such that it will go away by Knowing it. But the other kind, where someone is severing your hand by sawing away at it like this; if he were to sever it in one shot, then You would at least Know that it’s over quickly. However, when the hand is being severed by sawing away at it, a bit at a time, then it is not as if you can

request the enemy to sever it in one shot, is it? And even if you were to request him to do so, the mortal one will in fact not do that! It is only when You have come into such circumstances, that it is considered as *vedana*. At that time, You have to do *tapa*. The Lord has said, “If You are in the ‘home department’, if You are in *swaparinati*, then *parparinati* just cannot arise.” That is the *tapa* You have to do. ‘This is a *parparinaam*, and it is not My *parinaam*,’ when You strongly prevail in *swaparinaam* like this, it is known as *tapa*.

*Parparinati* has stopped for ‘our’ *mahatmas*, however, they are not prevailing in *swaparinaam*, are they? They are still involved in business, they do this and they do that. Such interferences do exist for them, don’t they? And ‘we’ too have a little interference remaining, to the extent of four degrees, that is precisely why the *Gnan* settled at 356 degrees for ‘us’ as well, it did not settle at 360 degrees. And *mahatmas* have a lot more interference, don’t they? Do You understand all of this?

**Questioner:** Yes, I do.

### The Exceptional Eleventh Spiritual Wonder, a Gnani in the Guise of a Householder

**Questioner:** Dada, you said that you prevail in *swaparinaam*, can you please explain that?

**Dadashri:** This A. M. Patel [referring to the *Gnani bavo*] whom you can see, is just a human being, but the *vrutti* (inner tendencies) and the *ekagrata* (aligned focus) of A. M. Patel, are neither *par-ramanata* (dwelling as the non-Self), nor are they *parparinati*. There is constant

dwelling only in *swaparinaam*! Constant [dwelling in] *swaparinaam* is rare in this world, it is to be found only once in hundreds of thousands of years! *Swa-ramanata* (dwelling as the Self) may be there to a certain extent, but *swa-ramanata* at all times, constantly, and that too in the guise of a householder [person leading a worldly life] is extremely rare. That is why it has been written that He [Dada, the *Gnani Purush* of the *Akram* path] is a wonder! 'He' is an exceptional and unfathomable wonder known as *asaiyati puja* (an enlightened One who lives a worldly life and is worthy of being worshipped)!

'We' just do not prevail in worldly life at all, 'we' have not prevailed in worldly life even for a moment. To prevail in worldly life means you are in *parparinati*. [Whereas] 'We' prevail in *swaparinaam*, 'we' constantly prevail in nothing else besides *moksha*. 'We' are always 'wide awake', whereas the entire world is moving about with their 'eyes shut'.

For 'us', the Self prevails in *Atma parinaam* and the mind remains in the *parinaam* of the mind. When the Self prevails in *swaparinaam*, He is none other than the *Parmatma* (absolute Self). When the two [the Self and the non-Self] come into their own respective *parinaam* and when the two dwell in their own *parinaam*, that is known as *moksha*.

### **One Becomes Restless When He Dwells in the Temporary States**

One remains engrossed in whichever phase of the self that arises. If one was a man in the past life and he has

become a woman in this life, and if 'we' were to tell her this as it is, if 'we' were to give her the understanding that, 'You were a man in the past life,' even then she would not be ashamed of having become a woman, because she is immersed in that phase [as a woman]. That is how the world is. 'We' can See all this in 'our' *Gnan*. The kinds of effects people go through, 'we' can See all of those.

In whichever temporary state one gets involved, he keeps protecting that temporary state. One may have been free his entire life, but if he is put in prison in the last six months of his life, then he will claim, "I have become a prisoner, I am a prisoner." When a woman gets married, she prevails in the pleasure of being a happily married woman, and when she becomes a widow, the miseries of being a widow arise. She will claim, "I am widowed." Hey mortal one, you had become a widow in your past life as well, and yet you became a happily married woman again [in this life], did you not! You were a widow and then you became a happily married woman again. Oh mortal one, if this is not interference, then what else is it?

The temporary states change. By becoming established in a temporary state, one becomes *aswastha* (in a state of restlessness; not steadfast as the Self), and by prevailing in One's own *swaroop* (Real form as the Self), meaning by prevailing in the permanent, He becomes steadfast as the Self (*swastha*). Have you seen restlessness? As long as you were Chandubhai, until then the restlessness definitely existed, and now You have come into the [state as the] pure Soul, meaning

that You prevail in Your *swaroop*, so there is steadfastness as the Self.

As long as [you have the belief,] ‘I am Chandubhai,’ that is considered a temporary state. ‘I am a Patel’ is a temporary state; ‘I am fifty years old,’ is a temporary state; ‘I am an executive engineer,’ is a temporary state; these are all temporary states. One cannot dwell steadfastly [as the Self] in those temporary states. When people ask, “You are poised, are you not?” One would say, “No, how can I be poised? I am restless.” How would the one who has become established in a temporary state be poised? He would be constantly restless, without even missing a moment. Whereas if One were to dwell as the Self, then He would remain steadfast as the Self. Whether one is a prime minister or a president, whoever he may be, he is restless, constantly!

**Questioner:** Dada, the thing is that no effort has to be made in order to remain in the restless state. We go towards dwelling steadfastly [as the Self], we remain there for a moment, and then we revert to being in the restless state once again. That is the problem.

**Dadashri:** Where is the problem in that? What is wrong with the restlessness?

**Questioner:** No, we want to go towards dwelling steadfastly [as the Self], we want to dwell there longer.

**Dadashri:** Well, from the moment You firmly resolve to do so, You will be able to dwell steadfastly [as the Self].

However much you become established in these temporary states of the mind, speech and body, by that much you will remain restless; the inner suffering will constantly be burning. And if You

were to dwell as the Self, as the elemental eternal form, then You will be able to dwell steadfastly [as the Self]. The temporary states are actually constantly evolving; they are constantly flowing ahead. They come, they stay, and they leave. How can there be happiness and peace in them? Even in these temporary states, You actually are in the elemental eternal form. Establish Yourself wherever You feel it to be appropriate. No living being can be without a temporary state, not even for a moment. It is due to illusion that you tend to believe that you yourself are the temporary state. The fact that a temporary state even arises is due to the mistakes [made in the past life].

People who are bound by the temporary states cannot even enjoy worldly pleasures. If the *chit* had become engrossed in some temporary state an hour ago, then the *chit* would remain there. Hence, the one bound by that temporary state feels that burden, and so, at the time of drinking tea, he ends up drinking it with that burden.

The Self remains the very same form as it is. No changes take place in the Self.

People care more about that which is outside of the phase of the Self. That is why they keep wandering around in *moorchha* (a state of gross unawareness arising from illusory attachment). There are some who are developed [spiritually], and that is why they do not like to be in *moorchha*, but on the other hand, they are unable to realize the Self. So, day-by-day, the phase [as the non-Self] becomes ‘thinner’, it becomes subtle. As soon as the phase [as the non-Self] becomes ‘thin’, he

is no longer able to tolerate it. So many thoughts will arise in him within just one hour! However, he is hung in limbo. 'We' would tell him, "Hey, go back, go get involved in illusory attachment and dwell in the 'thick' phases [as the non-Self]." Those with 'thick' phases are able to sleep peacefully, snoring away, whereas those with 'thin' phases are not be able to sleep at all.

People dwell in the temporary state itself. Meaning that, they have believed the 'foreign' [non-Self] to be the 'home' [Self], and that is the cause of this misery. If they were to believe the 'home' as home and the 'foreign' as foreign, then there would be no misery at all. Whichever temporary state one is in at any given time, he tends to believe that temporary state to be permanent and true; and he continues to be entangled. Unnecessary entanglements, nothing but entanglements and entanglements!

### **When the Chit Gets Stuck to Temporary States, There Is Interference**

Whichever temporary state is destroyed by offering it in the 'sacrificial fire' cannot cause any 'wounds'. How are 'wounds' caused? It is through the awakened awareness (*laksh*). Therefore, in whichever temporary state your awakened awareness delves, a 'wound' will be inflicted there, and the temporary state in which your awakened awareness does not delve, that temporary state is obliterated in the *yagna* (a Hindu ritual in which things are offered into a sacrificial fire) of awakened awareness as the Self. The rule of awakened awareness is such that, wherever the awakened awareness gets

established, it keeps going to the same place again and again. Everything may change, but the awakened awareness does not change. After 'we' instill in You the awakened awareness as the Self, the awakened awareness no longer remains in the temporary states and so, it gets cleared with equanimity. The more the 'wounds' one incurs, that very same temporary state will hover around you over and over again, like a housefly. One may ask, "Why am I not experiencing that [the awakened awareness as the Self]?" The answer is, the number of 'wounds' inflicted by the awakened awareness [delving in temporary states], they have not healed yet. These 'wounds' are subtle wounds in the language of *Gnan*. Many 'wounds' are such that pus keeps oozing out of them. As all those 'wounds' start to heal, You will gain the experience [of the awakened awareness as the Self]. In the relative, it is such that for one 'wound' to heal, the awakened awareness has to be lifted from there and it has to be established in another place, then that 'wound' will start to heal. However, a new 'wound' will be inflicted where the awakened awareness has been newly established.

In whichever phases you have greatly suffered pain or pleasure (*vedan*) in the past life, those will come in greater amounts in this life; at that time, the *chit* remains stuck there. It remains there for hours on end, several *gunthana* (a period of 48 minutes) can go by. For the phases that have become 'thin', the *chit* will not remain stuck in such phases for very long. It gets stuck but then the separation arises [quickly]. If thoughts are arising such that the *chit* is remaining stuck in a particular temporary state, then You should tell the

thoughts, 'Your relation and My relation is just that of an object to be Known and a Knower. 'I' no longer want to get 'married' to you.' The moment You say that, that temporary state, those thoughts, will leave.

One gets 'married' [becomes engrossed] out of his own wrong understanding, and that is why he has to endure it. The moment one becomes engrossed, worldly life sticks to him. Certain temporary states cause the *chit* to get stuck [in them]. When both, bitter or sweet temporary states cause the *chit* to get stuck, at that time You should remain in Your awakened awareness [as the Self] and say, 'This [temporary state] can never be Mine,' so then it will go away.

In [obtaining] the certificate for liberation, no consideration is given to any activity. The only consideration is *vitaraagata*. What is interference? In any temporary state that arises, if the *chit* gets stuck in that for a little while, that is an interference. No matter what kind of temporary states have arisen during this pilgrimage, 'we' have never become stuck in any of them. 'We' do not let the temporary state last. If 'we' were to let it last for three minutes, then there would be a queue of all of them. Do you understand this? For 'our' *mahatmas*, *vitaraagata* prevails, but it does not prevail in exactness.

With respect to the temporary state as the relative self (*vibhaavik avastha*), attachment and abhorrence exist, and with respect to its inherently natural state as the Real Self (*swabhaavik avastha*), it is *vitaraag* (absolutely free of attachment and abhorrence)! The Self is not such that it can

be attained easily. If the developing I (*pote*) is never venturing out of the infinite temporary states of the non-Self complex, then how can it ever attain the Self?

### The One Who Knows the Pudgal Is the Knower

If the inanimate matter is able to pull the Self, then are we [as the Self] considered even worse than the inanimate matter?

However, the *pudgal* does shake up the self. Even though it [the *pudgal*; a person or any non-living item] is not an outlaw, yet one tends to tremble. What is more, if a 'registered' mail [from the income tax department] is received, then there is nothing but anxiety! Why should You fear the *pudgal*? The Self remains just the way it is. The inherent nature of the *pudgal* is to be restless and the inherent nature of the Self is to be steady. The more the restlessness increases, the more one goes towards the *pudgal*. The more the steadiness increases, the more he goes towards the Self. The five sense organs and the mind are made of *pudgal*. They cannot be conquered. They are *gneya* (objects to be Known) and the Self is the Knower (*Gnata*). But instead, the mortal one believes himself to be that inanimate object. Meaning that, it is verily due to illusion that he believes the *gneya* to be the Knower. When that illusion breaks, One is said to have become *jitendriya jina* (the One who has the Knowledge of the Self, hence He is no longer the owner of the five sense organs or the pleasures derived through them). The very existence (*astitva*) of the Self and of the *pudgal* is completely separate. Anything that has existence

will definitely have its own *vastutva* (what an eternal element is and what it comprises of). The One who Knows and understands only the *pudgal*, is called the Knower.

To Know the Self is called *Gnan*. The One who Knows the Self, He Knows the *pudgal*. The One who Knows the *pudgal*, He Knows the Self. If either one is Known, the other can be Known. If there is a mixture of wheat and grit, one will say, "Show me what grit looks like." If we ask him, "Don't you want to know what wheat looks like?" To which he will reply, "No, there are only two things, so if you show me what grit looks like, then I will understand that this other thing is wheat." He won't have to ask anything else, will he?

When One recognizes 'Who am I?' then whatever remains is the *pudgal*. Just like if we pick out all the grit, then only the wheat will remain. Don't have someone show you both. Why would you pay the fee for both? Just pay the fee for one. 'You' have not Known the Self completely, that is why You have not Known the *pudgal*. Once You Know the Self completely, everything else that remains is all *pudgal*.

### Experience the Self Through the Agnas

The Self is in the Real form as Knowledge. However, illumination arises from it, that is a natural illumination. It keeps Seeing external circumstances. 'You' See one thing, when that is over, You See another, You See a third one. What are those temporary states [of existence] like? They arise, they last for a short time. And then again, they come to

an end. Such phases arise even in the *pudgal*. 'You' can See the phases of the *pudgal*.

**Questioner:** So the essence of all the discussions is that One should constantly prevail as the Self.

**Dadashri:** If not that, then what else? A donkey prevails in the body, and so do you, so then what is the difference in that?

**Questioner:** Nothing, it all goes to waste! Dada, can you tell us how do You See and interact with Your neighbor [file 1]?

**Dadashri:** In a very good way. 'We' know him to be a very good person, since childhood itself! He is a good person, a very good person. He does not interfere in anything, he does not create any problems, he does not want anything, nothing bothers him. If you wake him up early, he has no problem with that, and if you wake him up late, even then, he has no problem with that. Upon being told, "There are *mahatmas* who have come downstairs," he wakes up, gets ready within half an hour, and comes downstairs. Do you think he troubles 'us'? No. In fact, not only does he not trouble 'us', but he never troubles Hirabaa [Dadashri's wife] either!

**Questioner:** The demarcation that is there between the Self and the *pudgal*, just the way You experience that separation, how can 'I' experience that separation in the same way?

**Dadashri:** They are indeed separate, aren't they!

**Questioner:** They are, but the way You are able to See the Self and

the *pudgal* as separate, can 'I' See that in the same way?

**Dadashri:** When that 'station' arrives, You will be able to See in that way!

**Questioner:** So, what is the technique for that?

**Dadashri:** There is no technique. This is the Self and this is the *pudgal*! They are both right next to each other, but the two have no association.

**Questioner:** But right now, as you are sitting here and Dada Bhagwan [the fully enlightened Lord within the *Gnani Purush*] is Seeing Dada [file 1], in what way does He See him?

**Dadashri:** Through the Vision that Sees both the Self and the non-Self. Through the Vision of the Self and the vision of the non-Self. The Self that 'we' have given You, that Vision is different and this vision [of the non-Self] is different. This room that you are seeing, that vision is different; it is referred to as the vision of the non-Self, whereas the other is the Vision of the Self. The Vision of the Self is different; it Sees the Self and the non-Self as separate. This is the non-Self and this is the Self; You also understand this, don't You? But there is no need for You to delve deep into it. However, You do understand that all this is separate, don't You? Don't

You Know that this is the non-Self, it is not the Self?

**Questioner:** Yes, 'I' do Know that.

**Dadashri:** That is indeed the Vision; 'I' am not this and 'I' am this, 'I' am not this and 'I' am this. So, just make this strong! If all these roads are poorly paved and then you start to pave the road further ahead, then the poorly paved section starts weakening. Whereas, this road that is firmly paved, let it become properly strong, as far as it can be seen. In fact, all of this indeed works in accordance with the law of nature. 'You' should not delve into all this trouble, or else You will become just as you previously were, a person with interference. There is no need at all for any interference in this matter.

Except for the Self, there is nothing at all that is beautiful in this world. It is just that, whatever familiarity you had developed [with the *pudgal*] in the past life, that familiarity is now causing interference. However, You should now remain in the *Agnas*. If You do not remain in the *Agnas*, then that is considered a grave offence. The habits that were formed in the past life are in fact the very habits that are troubling you right now. Otherwise, You simply need to follow the five *Agnas*. Do not delve into any other interference at all.

~ Jai Sat Chit Anand

**Owned by :** Mahavideh Foundation Simandhar City, Adalaj - 382421, Dist-Gandhinagar.

© 2024, Dada Bhagwan Foundation. All Rights Reserved.

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

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

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

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

## The Entanglement Is Simply Due to Wrong Belief!

The *samsaran marg* (path of natural and spiritual evolution) is indeed such that one keeps 'roasting' as he moves ahead. Just as in the past, when one went to Africa, they used to put one to 'roast', but he would understand, 'There is the roasting and there is I.' Similarly, the self has to pass through the 'roasting', through various kinds of processes, on the path of natural spiritual evolution. As one moves along the path of natural spiritual evolution, due to the factors on the path, the temporary states tend to arise. In this, nothing happens to the [original] Self at all, but it [the developing I; the relative self] simply believes, 'I am that form which is roasting.' Whichever process [temporary states] it passes through, it believes itself to be that indeed, and that is how, in that illusion, it becomes what it envisions itself to be. If One were to realize One's Real form as the original Self (*mool Swaroop*), then there would be no problem at all. The illusion is also a kind of experiential awareness (*bhaan*). From the moment one comes into *vyavahaar rashi* (worldly nomenclature) up until the *vyavahaar rashi* gets over, there are nothing but temporary states.

However, the ego is the one that arises within, and it is verily the one who suffers (*vede*) the pain. It not only enjoys the pleasure, but it also suffers the pain. It is through such *vedan* (suffering of pain or pleasure) that all this has arisen, the wrong belief has arisen. The Self has not changed. With respect to its properties, with respect to its elemental matter, the Self has not become spoilt in the least, and it is the phases that have been affected; this has happened due to wrong belief.

The entire world is made up of the eternal elements, of the six eternal elements. This one [the *aham*; the 'I'] believes the temporary states of these eternal elements to be its own [form].

One, himself, is prevailing as the temporary state, and all that which is visible, they are all temporary states, and the temporary states are entangling him. In reality, the temporary states are not the ones causing the entanglement. By believing the temporary state to be Your inherent nature; this belief of yours is the reason for the entanglement. One believes these temporary states themselves to be His inherent nature, meaning the state as the Self. '*Swabhaav*' means the state as the Self. Hence, that *swabhaav* is permanent, whereas these temporary states are destructible.

The Real eternal element is the Self and it has temporary states; one refers to those as, "I am indeed that." Meaning that, he is sowing seeds for the next life. The Self remains within its inherent nature only. When a fire is seen [by Chandubhai], the developing I will say, "I was looking at it." That is where karma are being bound. Truly speaking, the inherent nature of the Self is verily to See and Know. 'You' keep Seeing those temporary states. Those temporary states are all destructible, whereas the eternal elements are indestructible.

All the temporary states are entwined in ignorance and subsequently one [as the relative self] remains as he was.

The temporary states are all temporary, and people are dwelling in the temporary, they are seeing the temporary, and they talk about the temporary. They are no longer dwelling in the permanent, they do not Know the permanent, and they do not talk about the permanent. These are all temporary adjustments.

No matter where you go in the world, you will not find anything besides temporary states. There are infinite temporary states of even the temporary states, and temporary states of even those also, which people have believed to be their own Real form. Fundamentally, One's own elemental form (*tattva swaroop*) is permanent, it is indestructible. 'You' Yourself are God [the absolute Self] indeed.

**Questioner:** If I want to become this permanent eternal element, then what should I do?

**Dadashri:** 'You' have to become permanent. How can you say, "[I am] permanent," whilst prevailing as the temporary state?

**Questioner:** No, but I want to become permanent.

**Dadashri:** Yes, then come to 'us', 'we' will make it happen for you. Once You become permanent, You cannot become temporary. So be forewarned from the start, if you will.

**Questioner:** What is the danger in it; after becoming permanent?

**Dadashri:** Thereafter, this pleasure that you have in eating *jalebi* (an Indian sweet dish) and all the other pleasures of eating and drinking, they will no longer remain. Then You will attain the bliss of the Self, the Self's own bliss! Eternal bliss, everlasting bliss!! This [worldly happiness] cannot be [considered as Real] happiness at all. This is merely imaginary.

This is a temporary state with the name 'Chandubhai'. One has 'died' [as the Self] for so many lifetimes by saying, "This is mine, this is mine."

There is only one thing that is worth asking for in this world, and that is, 'Please free me from this illusion.' Whether the effects felt in the world are bitter or sweet, they are all nothing but an illusion. A feeling of dislike (*abhaav*) should not arise towards the temporary states. Even if someone provokes you, a feeling of dislike should not arise towards him. This is because the temporary states are nothing but a natural occurrence.

**(From Param Pujya Dadashri's Gnanvani)**

## Anything Other Than Prevailing as the Knower-Seer Is Interference

Anything other than prevailing as the Knower-Seer is interference and that itself is called worldly life! But now, the reality is that One cannot remain the Knower-Seer, a person does not have that much energy. Otherwise, if One remains the Knower-Seer, it means He has indeed become God. But until then, what should He do? If a thought to interfere arises, then do *pratikraman* at that time. So then it is not considered interference. Interference did happen, but You turned it around. If You cannot remain as the Knower-Seer in exactness, then *pratikraman* should be done. For example, you end up saying, "Why are you driving so fast?" Then do *pratikraman* later on that 'It was a mistake on my part.' In summary, any interference that you do, that precisely is the problem and it is due to this, that worldly life persists.

- Dadashri

