

Aptavani 13 Purvardh

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Aptavani 13 Purvardh

Dedication

Anant kaalhi jankhto 'hu' Atmano ujaas;
For infinite time, the light of the Self, 'I' have yearned;
'Hu'ni shodh na fadi, tethi rahyo udaas!
The quest for 'Who am I' didn't pay off, so I remain disheartened!

Muda drashti khulli, jadahadatu dithu 'Swa' swaroop;
The vision towards the real unveiled, the glowing real form of the Self 'I' beheld;
'Dravyakarma'na chashma bhedyo, udyu 'bhaavkarma'nu muda!
The spectacles of 'dravyakarma' were penetrated, the root of 'bhaavkarma' dispersed!

'Nokarma'ma prakruti picchani, pamyo prakruti paar;
By recognizing the prakruti through 'nokarma', the prakruti 'I' overcame;
Purusharthma pragnya paami, door thayo andhkaar!
By attaining pragnya through Purusharth, the darkness was destroyed!

'Ek pudgal' joyu nijnu, dithi dasa 'veer'!
Seeing my own 'individual pudgal', I beheld the state of 'Mahaveer'!
'Gnyak' swabhaav ramanta, 'sahaj' Atma ne sharir!
Absorbed as the Knower continuously, the Self and the body are natural!

'Prakruti' nihadi rahyo, ne thayo ante Parmatma!
Having Seen the prakruti, 'I' ultimately became the absolute Self!
'Gnata'no 'Gnata' sada, te keval Gnanswaroopatma!
The eternal 'Knower' of the 'Knower', is the Self in the form of Knowledge only!

Aho aho! Dade didhu, gajab Akram Vignan!
Lo and behold! Dada has offered this wonderful Akram Vignan!
Na koi shastre ke Gnaniye, agopyu aavu Vignan!
No scriptures or Gnani have ever revealed such a Vignan!

Yugo yugo sudhi mahekshe, Dado adhyatma kshetre!
For times to come, Dada will flourish in the spheres of spirituality!
Na bhuto na bhavishyati, na padshe koi netre!
Never has He been seen before, nor will He be seen in the future!

Shu kahu te je didhu mane, shabdo lajai mure!
What can I say about what You have given me, the words shy away!
Muj aho aho bhaav vanch, he antaryami are!
Oh Omniscient One! Decipher my feelings of veneration!

Tu je kaaje jajumyo, antim shvas lagi jivan!
Until the last breath of your life, the purpose for which You strived!
Te kaaje Aptavani ter, jag charane samarpan!
For that purpose, Aptavani thirteen is being presented to the world!

Editorial

People desirous of attaining only the Self have probably heard and read numerous discourses about the Soul, numerous times. However, the experience of the Self is a very mysterious matter! In order to attain ultimate liberation (*purmahuti*) after the experience of the Self, it is necessary to know many things such as the science of the *prakruti* (relative self), to See-Know the *pudgal* (non-Self complex of input and output), the science of *karma*, the function of *pragnya* (direct light of the Soul), attachment-abhorrence (*raag-dwesh*), anger-pride-deceit-greed (*kashay*), the absolutely independent (*niralumb*) state of the Soul, the state of absolute Knowledge (*keval Gnan*), as well as the solutions to all the secrets about the Soul and this physical body (*sthul sharira*), subtle body (*sukshma sharira*), and causal body (*karan sharira*). All of which are helpful as milestones to reach the ultimate state. Unless these come into vision (*drashti*) and experience fully (*sampurnapane*) and from all angles (*sarvangpane*), the ultimate completion of the science of the Self is not accomplished. And who besides the completely experienced *Atmavignani* (scientist of the Self) can explain in detail about all these secrets?

Whatever the *Gnanis* (Self-realized ones who can impart Self-realization to others) of the past have said has just remained in words, in scriptures and it has been said befitting their place and time, which in the current place and time for the most part, does not fit in understanding and experience. Therefore, in this time cycle, in the form of nature's extraordinary gift, we have all received the benefit of the fully accomplished, experienced speech that has touched the perfectly manifest 'Dada Bhagwan' within *Atmavignani*, *Akram Gnani* (spiritual scientist of the stepless path to Self-realization) absolutely revered Dadashri.

Absolutely revered Dadashri has never taken a pen to paper. According to him, all that flowed from his mouth was speech in the form of *deshna* (liberating speech of the enlightened Ones) that is accepting of all viewpoints and does not hurt any viewpoint (*syadvaad*), and is without ownership. It would come forth through the 'tape recorder' (speech from the *Gnani*) upon encountering an evidentiary instrument (*nimit*)! After it was recorded in audio cassettes and compiled, efforts have been made to deliver it to learned spiritual aspirants. From these compilations, the invaluable collection of Aptavani books has been published. Twelve Aptavani books have already been published and now the thirteenth volume is being published, which has been divided into the first half (*purvardh*) and the second half (*uttarardh*).

Pujyashri's speech used to flow naturally depending upon the questioner (*nimit*). In person, everyone would understand it exactly but it becomes difficult to compile it into a volume after the fact, and even more difficult than that is for the learned reader to understand it in exactness! Sometimes, due to misinterpretation, one may get off track or get misguided. For example, in the scriptures one reads, "Go and call your mother." Now here, who is speaking with regard to whose mother; that reference has to be understood by the reader on his own. In this, one could be calling one's own wife or someone else's wife too! What if it was misunderstood?!!!

Likewise, the element that is the Soul (*Atmatattva*), and the other eternal elements of the universe, cannot be described in words (*avarnaniya*), they are inexpressible (*avaktavya*). *Gnani Purush* Dadashri comes down from a very, very high level to bring it into words and explains it to us. The matters of *drashti* (right belief, perspective that 'I am the Self') can be attained from the One who has this *drashti* (*Gnani Purush*); it cannot be accomplished through words. The real vision (*muda drashti*) which is about attaining perception of the Soul (*Atmsanmukhta*), how can it be put in words? However, those great Souls with tremendous merit *karma* who have received *Akram Gnan* (Knowledge of the Self through the stepless path) from the absolutely revered Dadashri would understand it as soon as they read it because their *pragnya* (direct light of Soul) is awakened (*jagrut*). Yet, certain deep matters are such that they may even go over the heads of Self-realized *mahatmas* or it may appear contradictory at certain points. In reality, not even a single word of the *Gnani* can

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ever be contradictory. Therefore, do not disregard it. To get a resolution for the contradiction, it is worth getting clarification from an authorized person. Otherwise, keep it pending and when you progress to that level, then it will be understood automatically!

For example, 'railway station' or 'railway platform'; these two words are used in different places. For an unfamiliar person confusion arises, and a familiar person would know that it is one and the same thing! Many a times, when revered Pujyashri talks about the platform, then the description at the beginning may be different, the middle part different and at the very end the description is different. Therefore, apparent contradiction may arise. In fact, it is the description of the very same thing, at different stages!

Here, Dadashri's speech has emanated based on different *nimits* (questioners), in different places at different times and subject to the different inner intents of everyone. That is what has been compiled. Matter on the subject of *prakruti* (relative self) from one to one hundred (percent) has come out. However, due to the change in *nimit* (questioner), the reader may find it a little difficult to understand. At times, it may seem like questions are asked repeatedly but the questioner is different each time, whereas the one who explains in detail is only one, the absolute *Gnani*, Dadashri. And at each point in time, for the reader of Aptavani, is just one person who has to comprehend the entire sacred teaching (*bodha*). And an attempt has been made to compile the matter with subtlety, as though absolutely revered Dadashri's conversation is with just one person. Yes, in the question and answer format of the speech, the answers given to each individual may appear different but they are such that they take us to much deeper stages! This can be understood by those who study it in depth.

In spite of doing all this, it would appear very very very difficult and rare to grasp the original essence as it is. In the flow of absolutely revered Dadashri's speech, different words have come forth for the same thing; for example, *prakruti* (relative self), *pudgal* (non-Self complex of input and output), *ahamkar* (ego) and so on. Whereas in some places, just one word has been used to describe different things; for example, 'I' (*hu*) may have been used for ego and 'I' may also have been used for *Atma* (the Self in reference to *Hu* in '*Hu, bavo* and *Mangaldas*'). *Mahatmas* ought to take it in the appropriate context. To specially explain in detail the understanding of the incontrovertible principle, editorial notes have been inserted in brackets where necessary in the matter, which will be helpful for the understanding of the reader.

In the first half (*purvardh*) of the volume presented here, all eight types of *dravyakarma* (subtle discharging *karma*) are explained in detail. In the scriptures, it has been described at great length, which may confuse the spiritual aspirant. Absolutely revered Dadashri has given special importance to only that which is necessary and useful on the path to final liberation, for those who are desirous of attaining only the Self. He has explained it in very simple language and made it such that it procures results on its own (*kriyakari*).

Pujyashri, in certain places, has referred to the Soul (*Atma*) as Knower-Seer whereas in other places, he has referred to *pragnya* (direct light of the Soul) as the Knower-Seer. In exactness, until absolute Knowledge (*keval Gnan*) is not attained, *pragnya*, as a representative of the Soul (*Atma*), is indeed the Knower-Seer. Ultimately, once absolute Knowledge is attained, then the Soul (*Atma*) itself becomes the illuminator (*prakashak*) of every object to be Known (*gneya*) in the entire universe!

Certain discussions, such as those of *pragnya* come up over and over again, at that time it may seem repetitive but that is not the case. Each time, the explanations are at a more subtle level. Just as anatomy is covered in the sixth grade, tenth grade, twelfth grade, and again in medical college, the subject and its basic understanding are at all levels but the subtlety of each is different.

When the absolute principle comes into experience, then the difference of speech or words for such a person is not a hindrance at all. For a person who has come to the center of the circle, no difference

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of opinion arises with anyone. Moreover, he sees everything as it is and therefore no difference ever arises there.

Many a times, a *mahatma* or *mumukshu* (one desirous of liberation) may become slightly depressed after reading the immensely deep discourses of revered Dadashri, feeling that, 'This can never be attained!' But that will not happen. Dadashri always used to say, "Whatever I am saying, all you have to do is understand it, you are not to make attempts to bring it into your conduct." For that, a new ego will have to be put up. Just keep on understanding (the essence of) the matter; it will come into conduct on its own. But if you have not understood it, then how will you progress? Just keep on understanding and ask for energies (*shakti*) from Dada Bhagwan, and make the resolution that, 'I do want to fully (*sampurnapane*) and from all angles (*sarvangpane*) understand *Akram Vignan* in exactness!' And just this awareness will render the ultimate state (*purvata*). At present, *mahatmas* are only to remain in the *Purusharth* (spiritual effort that does not require any external evidences) of the uninterrupted awareness (*avirat laksh*) of five *Agnas* and 'I am pure Soul'.

From time immemorial, spiritual aspirants are after just one thing, 'I have to attain purification. I have to remove the impurities. I have to purify the *chit* (subtle faculty of vision and knowledge)!' Who is to do this? I, I, I! There, Dadashri's speech of experience flows, 'The one that impurifies is the *pudgal* (non-Self complex) and the one that purifies is also the *pudgal*!!!' You are just the Seer of all this!!!! Thus, all the discourses render without contradiction, the incontrovertible principle which brings the ultimate result (*siddhantik*).

The real Soul (*muda Atma*) is, was, and will be in the form of absolute Knowledge (*keval Gnan swaroop*). All this entrapment has arisen due to the pressure of circumstances, due to wrong belief. And one wrong belief arose that, 'I am Niruben,' from which infinite wrong beliefs have come into being! Through *Akram Vignan*, within just two hours, Dadashri has destroyed the original wrong belief, and established the constant awareness (*laksh*) and conviction (*pratiti*) that 'I am pure Soul.' However, by getting rid of and retracting from the other wrong beliefs that have arisen out of the original wrong belief, one has to get to the real, original form of absolute Knowledge. And ultimately, the developing 'I' (*potey*) becomes the Self (*Atma*)!!! Through Pujyashri's speech, the art of getting rid of these wrong beliefs is revealed in numerous places. It makes the path to attain a strong resolve to acquire the *ekavtari* state (in which just one more life remains before *moksha*) tremendously simple (*sarad*) and easy (*sahaj*).

Thus, in Aptavani thirteen, by disclosing the science of the *prakruti*, Pujyashri has crossed all limits and along with that, by giving the ultimate science of '*Hu, bavo and Mangaldas*,' he has revealed all the explanations in subtlety. Upon understanding this, it is possible to uninterruptedly prevail in the state of the *Gnani*.

Pujya Dadashri had given the divine directive (*Agna*) to Niruben and Deepakbhai Desai to publish the series of Aptavanis from one to fourteen. He had said that the fourteen Aptavanis shall become the milestones for those desirous of attaining only the Self to climb from the first to the fourteenth stage of spiritual development (*gunthana*). Hence, the fundamental Knowledge is all included in 'I am pure Soul' and the five *Agnas*. But the Aptavanis explain in subtle detail this fundamental Knowledge. For example, if someone in Delhi asks, "Niruben, where do you live?" then I would say, "Simandhar city, Adalaj." But if the person wants to reach Niruben, then the person would require the address in detail. Where is Adalaj situated? Where is Simandhar City situated? It is on the Ahmedabad-Kalol Highway, near the Adalaj crossing on the way from Sarkhej to Gandhinagar, behind Bagga petrol pump; Trimandir Sankul. Only if detail is provided in this way can the person reach the actual location. Similarly, to reach the absolute form of the Soul (*Atma*), the Aptavanis, volumes of Dadashri's speech in the form of great scriptures, supply the necessary detail and help one get to the real Self, the Soul in the form of absolute Knowledge!

-Dr. Niruben Amin

INTRODUCTION

- Dr. Niruben Amin

[1.1] How is the Prakruti Formed?

What is *prakruti*? It is the visible form (*pootadu*, image, idol) created in an ignorant state by the continuous instillation (*pratishtha*) of the false attribution that, 'I am Chandu, I am Chandu'! In this birth, by instilling life the *pratishthit atma* (charging relative self) arises, which will give result in the next life and is known as *prakruti* (non-Self complex). And in this, no one indeed is the doer. A *vishesh parinaam* (extra result) has arisen with the coming together of two eternal elements; *jada* (inanimate matter) and *Chetan* (Self). In this *vishesh parinaam*, anger-pride-deceit-greed, these *vyatirek gunas* (completely new properties of a third component that arises when two elements come together) have arisen. From anger and pride, 'I' (*hu*) arose; and from deceit and greed 'my' (*maru*) emerged. This in turn gave rise to the entire *prakruti*. It has happened simply because of wrong belief and the wrong belief has arisen only because of the pressure of circumstances (*sanjog*); it has arisen due to the pressure of *jada tattva* (the eternal element of inanimate matter). Just as when we watch the tube light constantly, even then two (lights) will be seen, or else, if slight pressure of the finger comes over the eye at a certain angle then two lights will be seen instead of one! What did anyone do in this? It just happened, simply a wrong belief has set in that seeing two lights is reality! In fact, there is just one light but that is not perceived at all and then it goes on....the series of wrong beliefs (*bhranti*)....

All this has happened by itself yet the second wrong belief sets in that, 'I did this; who besides me exists as the doer here?!' This extra result (*vishesh parinaam*) that has arisen is this *prakruti* and one (*potey*) is *Atma* (Self), *Purush*, God himself! Now, in all this complication, nothing happens to the *muda Purush* (real, original Self) at all.

Doesn't iron rust if it is left by the seashore? Who did this? Did the sea do it? Did the iron do it? If sea causes rusting, then why does it not rust gold? These are only scientific circumstantial evidences. Only if the two are separated, will the rusting cease to occur. Similarly, if the two eternal elements (*tattva*) become separate, only then will the *prakruti* not be formed. That which was mixed due to ignorance, can be separated with Knowledge (*Gnan*).

It is simply due to the proximity (*samipyabhaav*) of *jada* and *Chetan*, that wrong belief arises. The knowledge changes, the non-self (*para*) is believed to be Self (*Swa*) and doing of the non-Self (*parkruti*) is believed to be the doing of the Self (*Swa-kruti*).

The coming together of two eternal elements, leads to *vishesh parinaam*. In this, the inherent properties (*swabhaavik gunas*) of both these elements remain intact but *vishesh gunas* (completely new properties) arise. Just as when you put a book in front of a mirror, the book will not change its inherent nature. Neither does the mirror change its inherent nature. They both indeed remain in their original inherent nature but an extra intent (*vishesh bhaav*) arises. Due to which, the exact image of the book is reflected in the mirror.

The *vyatirek gunas* that have arisen, give rise to corresponding *bhaavs* (inner intents) and based on that, *parmanus* (the smallest, most indivisible and indestructible particle of matter) get charged and accordingly discharge takes place. At the time of discharge, the subtle (*sukshma*) is converted into the gross (*sthul*) and manifests as an effect (*rupak*). *Purush* is *Parmatma* (absolute Self) and the body

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is *prakruti*. *Parmatma* is the non-doer (*akarta*) and the *pudgal parmanus* (subatomic particles of the non-Self matter) in the *prakruti* are active (*sakriya*). *Pudgal parmanus* have *kriyavarti shakti* (the energy to do activity). They naturally (*sahaj*) and intrinsically (*swabhaavikpane*) continue to do activities. Activity (*kriya*) only belongs to *pudgal*. On the basis of just a single sexual intent, the *parmanus* get charged, get pulled within, and cling to the Self (*Atma*). When they discharge, when they manifest as an effect, at that time they bring about a wife, a son and the entire worldly life (*sansaar*)! Whatever intent one does, *vishesh bhaav* ('I am Chandubhai'), then the property of *pudgal* (non-Self complex of input and output) is such that it becomes exactly like that!

Throughout the entire path of spiritual evolution (*samsaran marg*) *prakruti* and *Chetan* (Self) have always remained separate. Not a single property of *prakruti* is in *Atma* (Self) and not a single property of *Atma* (Self) is in *prakruti*. Both are, were, and will be different in all respects. Only a mistake of inner perspective (*drashti*) has occurred which the *Gnani Purush* (one who has realized the Self and is able to do the same for others) changes and makes right.

All this is scientific, not religious. It is only the Science of absolutism (*Vitarag Vignan*) that gives freedom from all suffering.

Prakruti is the power *chetan* (energized self). The power of *Chetan* (Self) is filled in *jada* (inanimate matter). Therefore, as long as there is power in the battery, it will do all the work automatically. As soon as the power is exhausted, everything will stop! The show is over!

Where did the water on the outside wall of a glass filled with ice come from? The humidity in the air was converted into water that precipitated on the glass. Something similar has taken place within us as well. No one has done it. It has happened as a result of scientific circumstantial evidence. Everything within is a science indeed!

Just as water forms on its own, in a scientific way, when $H_2 + O$ come together, similarly this *prakruti* has scientifically formed on its own! In this, no one has any doership at all. Some give various different explanations saying, "God did *leela* (creative activity of the divine)" or "God created an illusion (*maya*)"; but God has not done any such creative activity nor has He created an illusion! God is simply God! He is completely *akarta* (non-doer), *akriya* (not connected with any activity) and present in every living being (*jeeva*)!

If the real science is understood, then the two are separate altogether. *Prakruti* arose due to circumstances and if the circumstance of meeting with a *Gnani Purush* comes to pass, then he will separate the two. Then the *prakruti* will cease to exist on its own!

Except for the Self (*Atma*), everything else is included in *prakruti*. *Prakruti* is formed out of ignorance (*agnanta*). Anger-pride-deceit-greed, attachment-abhorrence, worry-tension, jealousy, mine-yours; are all attributes of the *prakruti*. The attributes of the five senses are all attributes of the *prakruti*.

What is the difference between *prakruti* (non-Self complex) and *kudrat* (nature)? *Kudrat* that has come into effect is *prakruti*. As long as H_2 and O are separate, it is known as *kudrat* and when they mix together as H_2O , implying that it results in water, that is known as *prakruti*! The five *dhatu*s (earth, wind, fire, water, space) that constitute our body is *kudrat* and when they mix together to form the body, that is *prakruti*! For *prakruti*, a doer (*ahamkar*, egoism) is needed. There is no doer for *kudrat*. Nature itself is a natural creation. *Prakruti* carries the vote of the *purush* (worldly-interacting

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self, *vibhavik atma*), nature (*kudrat*) is devoid of the vote. There, it is only scientific circumstantial evidence.

[1.2] Prakruti, is in the Form of a Result!

It is said that *prakruti* and *praan* (vital air; life force) leave together, is that true? After attaining Self-realization, if one has a *prakruti* with very dense veils (*avarana*), then it won't appear any different; whereas, the *prakruti* with ordinary veils will be shed. For that reason, in *Akram*, this saying often seems to be proven wrong!

It is the *prakruti* that makes one eat-drink, work, give respect to or insult someone; not the Self (*Atma*). *Karma* is indeed *prakruti*. *Prakruti* is *prarabdha* (effect of past life *karma*), it is an effect. The one who understands this deep science of *prakruti* will get safely through!

The *prakruti* makes one dance to its tunes against one's will and one believes that 'I danced!' And the One who Knows that it is the *prakruti* that makes him do, such a person is indeed free from the *prakruti*! 'He' remains separate and allows the entire drama of the *prakruti* to unfold. 'He' keeps Seeing it!

The *prakruti* is subject to the non-Self (*parvash*); it is not subject to the Self (*Swa-vash*), then no matter whose it is! After absolute Knowledge (*keval Gnan*), the *kashays* (anger, pride, deceit, greed) are totally destroyed; but until final liberation (*moksha*), circumstances of the non-Self (*prakrut avasthao*) exist.

After one realizes the line of demarcation between the authority of the Self (*Swa-satta*) and the authority of the non-Self (*par-satta*); if one does not interfere in the authority of the non-Self, then one can become free within one lifetime or so. What is the boundary of the authority of the non-Self? Dada has clearly said in his vernacular Patel language that, "No one has been born in this world who even has the independent energy to evacuate his own bowels!" Now, if this energy is not there, then what other energies can there be??

'You' (*potey*) are the absolute Self (*Parmatma*) but what sort of pressure has the *prakruti* exerted that the state of absolute Self is obstructed and the other person begins to appear like a thief, a scoundrel or a terrorist! The pressure of *prakruti* is not insignificant!

Prakruti is independent at the point of becoming free (discharge) but not at the point of getting bound (charge). Whatever intent (*bhaav*) the *vyavahar atma* (worldly-interacting self) did, in other words whatever interference (*dakhal*) it did; the *prakruti* was formed accordingly. Then it only unfolds as per its nature (*swabhaav*). Then, nothing can be done there to change it, whether one likes it or not. For example, as the root cause, if the *vyavahar atma* does the interference of anger, then that kind of *prakruti* will be bound. Later, when it unfolds, it becomes angry in the same manner. At that time, the *vyavahar atma* within does not like it; but then what can the *prakruti* do in that? Thus, after Self-realization (*Atmagnan*), the interferences from within cease; so the Self remains in its inherent nature (*swabhaav*) and *prakruti* remains in its inherent nature. Amidst this, due to wrong belief (*bhranti*) the interference that was happening in the form of, "I am doing," ceases after attaining the Knowledge of the Self.

Dada (the *Gnani Purush*) constantly Sees every activity of his *prakruti*, he keeps Seeing it...

The causal (*karan*) *prakruti* and the effective (*karya*) *prakruti*; no changes can be made in the effective *prakruti* but some changes can be made in the causal *prakruti*. For example, if one has the habit of stealing, then he comes out of it by having a strong inner resolve. Therefore, one has the right to make changes. Thus, the causal *prakruti* is in subtle form. Understand this and make a change there; instead people try to make changes in the effective *prakruti*. Which ultimately turns out to be futile!

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One's *purusharth* is in accordance to whatever *gnan* (knowledge) one has. *Satgnan* (eternal Knowledge) is absolute God (*Bhagwan*). However close God is to one, that is how powerful one's *Purusharth* (real spiritual effort to progress as the Self) is!

Creation (cause, charge) happens according to knowledge. Dissolution (discharge, effect) is subject to *prakruti*, meaning scientific circumstantial evidence.

The causal *prakruti* was bound in the previous life and in this life it results in the effective *prakruti*. Due to the presence of egoism, new causal *prakruti* continues to be bound. Human beings are born with the inner *prakruti*, and on that basis, today in the outer *prakruti* everything is encountered. Otherwise, nothing would be encountered whatsoever!

The Self (*Atma*) is devoid of attachment-aborrence (*raag-dwesh*). The physical (*sthul*) *prakruti* is also devoid of attachment-aborrence; its intrinsic nature is that of *puran-galan* (intake and output). Who does attachment-aborrence? The ego (*ahamkar*)! It is natural for the *prakruti* to feel the cold or the heat, but the attachment-aborrence that happen at that time is unnatural (*vibhavik*), and is done by the ego.

Who is the *prakruti* subject to? The *prakruti* of an *agnani* (ignorant of the Self) is subject to the ego and the *prakruti* of those who have attained Knowledge of the Self (*Atmagnan*) is subject to *vyavasthit* (result of scientific circumstantial evidence)!

What is the difference between *vyavasthit* and *prakruti*? *Vyavasthit* does the work and the *prakruti* keeps dissolving. Giving rise to *prakruti* is not *vyavasthit*, there it is ego; it happens through doership. The discharge of *prakruti* is *vyavasthit*, it is scientific circumstantial evidence. After receiving the Knowledge of *Akram*, the ego gets fractured so the binding of new *prakruti* ceases forever. Then, the *prakruti* that is in the form of an effect is indeed referred to be *vyavasthit*. The *prakruti* with cause cannot be referred to as *vyavasthit*.

In brief, *prakruti* is the stock that has been filled in the previous life!

[1.3] Prakruti Unfolds In Accordance With How It Was Bound!

After attaining the Knowledge of the Self, what happens to *aasakti* (state of attachment to one's relative self)? The *aasakti* happens to the *prakruti*, and the *Purush* remains the Knower-Seer of that. Both have become separate and have come into their respective intrinsic nature (*swabhaav*)!

What does it mean to exhaust the *prakruti*? It means to settle with equanimity by making your *prakruti* agreeable to the other person.

What is the difference between habit and *prakruti*? If you keep asking for tea, then such a habit is formed. At first, you form the habit and then you become habituated. A habit that is being formed can be let go, and what has become habituated cannot be let go.

Whatever the inherent nature of *prakruti* is, it will always unfold accordingly! Whatever the style of walking is, it would not change even at the age of eighty, would it? How can discharge change?

A *prakruti* that is within regularity (*niyamit*) does not help the Self (*Atma*), but helps in worldly interactions (*vyavahar*). Be it in eating and drinking, in talking and walking, and in other natural necessities, all will be in accordance with the way it is set.

In worldly interactions (*vyavahar*), do not put brakes on the *pudgal* (body-complex), and turn the handle on the Self. Obstructions will not arise by saying, "Go on doing the work." If you say, "It is

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vyavasthit (the result of scientific circumstantial evidence),” “It will happen,” then obstructions will arise in your work.

In the *Akram* path, one does not have to come into discipline. Whatever stock has been filled is what will indeed keep discharging. In the *Akram* path, there is simply the stipulation of following the five principles (*Agna*), nothing else. What brakes are being applied in following the five principles? For infinite lives, life was indeed in opposition to the five principles. Thus, the brakes that have been applied towards the five principles have never been released. In worldly interactions, it is because of the objections and obstacles such as, ‘It must be like this, it must not be like this,’ that brakes are applied in (following) the five principles! Brakes are not applied through the mind, but through the speech.

[1.4] See the Prakruti as Flawless!

When the *prakruti* gets bound according to circumstances, the self (worldly-interacting self) becomes the owner due to wrong belief (*bhranti*). And when it discharges, then the self is not the owner. However, due to wrong belief, the self is once again presumed to be at fault! If you go up to a well and say, “You are a thief,” then the well will respond with the same words! The echo is the *prakruti*. In that, whose creation (*kruti*) is it? Who is at fault?

How can the inherent nature of the *prakruti* that has been there for many years be changed? If one Knows the faults of one’s own *prakruti*, then that is more than enough! That is indeed great *Purusharth* (progress as the Self), and it is only through Seeing that faults leave. There is no other solution.

When each person keeps carrying out work according to his *prakruti*, then whose fault will you find? From the moment the other person is seen as a ‘doer,’ his mistake is pointed out, worldly life arises anew!

Some people have a lively *prakruti*, whereas others have a calm *prakruti*. If it is calm, then there is no bravery on his part; it is his *prakruti* that is like that!

If the unnatural *prakruti* becomes calm, then its energy arises tremendously. The *prakruti* is *vitaraag*, and the Self (*Atma*) too is *vitaraag*. There is no difference between the (*vitaraagata* of) two. In their midst, there is the interference of the *vyavahar atma*, that is why a reaction arises in the *prakruti*!

When a fault is seen in the other person, then it is indeed our own fault.

Even at the age of eighty, Dadashri would sit in the lotus position for one hour every day. By doing so, the strength of the senses is preserved greatly. Dadashri would say, “I have never criticized, insulted, the *prakruti*.” By doing so, as the *prakruti* is *mishrchetan*, its echo affects only the person himself!

To adjust your own *prakruti* with the other person’s *prakruti*, You should See the other person as a pure Soul. Oh, for however long we See a tiger or a lion as a pure Soul, it will forget its animalistic nature!

Absolutely revered Dadashri says, “This world is effective. When ‘we’ do *vidhis* for you, ‘we’ are placing tremendous effects, ‘we’ are placing ‘vitamins,’ through which those many energies arise within.”

In the *kramic* path, deceit is not acceptable. Whereas in *Akram*, we are told to See even deceit as separate while remaining as the Self (*Atmabhaav*)!

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If a person becomes completely flawless, then the other person will appear flawless. Otherwise, he will not. The entire world appears as flawless to Dadashri, and at times, although the world is flawless in Ambalal's conviction, in conduct, he may even point out a *mahatma's* mistake! But he would instantly wash it out by doing *pratikraman*. The *Gnani* observes the Self and the *prakruti* of the non-Self, he does not find fault.

Mahatmas do see their children as pure Souls, but deeming them to be at fault in conduct, they scold them. The intent lies within that, 'I should improve the child.' Whereas Dadashri says, "I just keep Seeing the *prakruti* of others, I do not improve it. However, for those who are close to me, like Niruben, the intent to improve them remains, which is why, I point out their mistake at times." However, a complete *Vitaraag* does not have such a need at all.

In worldly life, a father would incur a loss himself to improve his son. If the other person is seen at fault, then it is definite that abhorrence exists. That fault will have to be removed!

The intellect shows the fault of the other person. Therefore, send the intellect to her parents' house! Do not see, know, or even consider the other person at fault. Only See and Know them as flawless!

If our file number one sees the other person at fault, then through the subtle perspective even file number one is faultless. Give him a cautionary hint superficially. In fact, the other person is faultless and file number one too is faultless. Scold file number one, explain to him, make him do *pratikraman*, and bring about a settlement, but from within, Know that the file number one is faultless too!

[1.5] The Various Inherent Natures of Prakrutis!

Do you want to see God? If the inherent nature (*swabhaav*) of the *prakruti* in a living being (*jeev*) is eliminated, then One (*potey*) is indeed God! How can the inherent nature of the *prakruti* be eliminated? If someone were to hurl abuses at you, then is it God that does that? That is the *prakruti*. As each and every action (*kriya*) of the *prakruti* is deducted, it is possible to come across the *akriya Bhagwan* (God, the non-doer)!

The Neem tree is always bitter and mango is always either sour or sweet, it cannot be spicy (hot). Each one is indeed in its inherent nature. It is only with mankind that it is unpredictable when and to what inherent nature they will change to?!

Recognize the *prakruti* of the other person, then settle the file with equanimity. If the other person is obstinately confrontational, then should you also become obstinately confrontational? *Prakruti* is indeed the entire form (*swaroop*) of the ego! One does not see the *Atma* (Self) as the *Atma* but sees it just as the *prakruti* therefore this (wrong vision) reaches all the way to the *Atma* (of other person).

How did *prakruti* arise? On the basis of scientific circumstantial evidence, the ego arose. It then occupied space. A person's face, design (appearance) etc., is formed depending upon space. The space of any two objects can never be the same, it is always different. Due to the change in one evidence, everything gets changed. Because the space is different, so in all worldly things we get taste, form, smell etc.

If *mahatmas* go deep within and See their own *prakruti*, then it becomes apparent and less intense. Even the ego becomes less intense; the stickiness of all parts of the *prakruti* will dissipate! One simply has to make a firm resolve for this.

For the *Gnani*, whose sense of ownership of the body has dissolved, diseases repair naturally. A *Gnani*, the one with no sense of ownership of the body, does not need to have an operation.

In 1979, when Dadashri's leg got fractured, then he had said that, "I have moved away from this (fracture in the body), so nature has repaired it all speedily." All the doctors were astonished that in spite of the fracture, "There is an amazing liberated smile (*mukta hasya*) on his face! The Soul (*Atma*)

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can be seen clearly! There is no trace of pain on his face!” Dadashri had told all the doctors that, “This ‘case’ (body) is not worth opening up. It will repair on its own. This ‘case’ does not need an operation. For the one who has no sense of ownership, that which is injured will definitely repair, as per the law of nature!”

Compared to the care that these doctors give, *prakruti* takes much better care of this body! The moment an ignorant person says, “I have an ailment,” an interference occurs. On the contrary, the ailment increases! Otherwise, it would indeed have improved naturally!

The inherent nature of *prakruti* is *nirupadravi* (free from harm)! On the contrary, it puts a stop to *upadrav* (harm)! Harm arises due to the unfolding of *karma* when one does egoism. As soon as one gets wounded, all the inner machinery gets to work right away to heal it! Nature does the healing; the doctors help nature by just cleaning and bandaging the wound, that is all!

[1.6] Control Over Prakruti Can Be Attained!

It is an offence to bring the *prakruti* under control. *Prakruti* is an effect. No one can possibly attain control over the effect. If you have work with a ‘rose’, then deal tactfully with the thorns, to extract the work. No matter what you do, but would the thorn spare anyone?

Even if One has the Knowledge of the Self (*swaroop Gnan*), the *prakruti* will play its part. *Prakruti* means an untimely bomb.

The *prakruti* can be changed from certain perspectives. As a result of the changes in causes, the *prakruti* becomes less intense. So the *prakruti* will play its’ part but it becomes less intense and so it seems as though the *prakruti* has changed. Besides, the *prakruti* which itself is actually in the form of an effect; how can it change?

Whether a person gives respect to Dadashri or insults Dadashri, in both situations ‘he’ remains separate from within. Many a times, *mahatmas* are not be able to remain separate but that too is to be Seen as separate!

Mahatmas on the *Akram* path have intentions beyond the realm of the relative; will the result of that be attained now or in the next life? Both will be attained. The *prakruti* that is bound today will give effect in the next life and at present the effect of the intentions beyond the realm of the relative is that we get illumination (of Knowledge). After receiving *Gnan* (Knowledge of the Self) the *prakruti* does calm down, does it not?!

A certain part of the *prakruti* is changeable and a certain part is not. In reality, no one’s *prakruti* can change at all. But in fact, the change was bound to occur from before in the *prakruti*’s link, so it now becomes noticeable. The *prakruti* has already changed from within.

Lord Krishna has said in the *Gita* that, “How will you restrain the *prakruti*?” The *prakruti* should not be restrained. The *prakruti* has to be Seen (*nihadvani*)!

Prakruti does not change. A greedy man would be thinking about funeral expenses before dying! Now, those with a greedy *prakruti* should do the intent that, ‘May all that belongs to me, be used for the salvation of the world, through my mind, body and wealth!’ And as a result of that, he will have a noble mind in the next life! Therefore, improve the next life by nurturing intents.

What should be done so that no living being is killed by us? Make a strong resolve that, “May no living being be killed or crushed by me.” If the strong resolve prevails at all times, then as a result it will make us non-violent! The world is indeed a result of our very own intentions. Therefore, one should nurture lofty intentions. Even though there is no desire to run over an animal or a bird, yet while driving if it happens, then what is the reason for that? Then upon inquiry, you find out that the driver was saying that, “If the car is moving in speed and at that time some animal were to come in the way then it may even get crushed, what can I do about that?!” Here, he has left the door open for

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the crushing! “If the car were to break let it but under no circumstances should anyone ever die.” For a person with such a strong resolve no circumstances to crush will come together at all! The *prakruti* can be bound as one deems to.

The *prakruti* includes the individual’s disposition, egoism and all. It is also egoism to say that, “I am doing *Purusharth* to change my *prakruti*.” A person’s *prakruti* would not change even if he were to die but on the basis of *Gnan*, it can change for the next life. No one can come out of the *prakruti*!

Prakruti does not change, knowledge (*gnan*) changes. One’s residence can be changed but the *prakruti* does not change. Before (attaining Knowledge of the Self), one used to live in the ‘home’ of *prakruti* and after attaining *Gnan*, one is able to settle down in One’s own ‘home’ (of the Self). Then, the *prakruti* will play its’ part and will exhaust on its own. No new *prakruti* is bound.

The one who has a *prakruti* that has no control will take a tremendous beating for it. Therefore, he will straighten up after taking a beating. The *prakruti* remains in control through *Gnan*. Ultimately, when *prakruti* has become natural, then the spiritual work is done.

The *prakruti* does not change therefore after attaining this *Gnan*, You should, “Clear it with equanimity.” Yes, the *prakruti* becomes weak through application of *Gnan*. This is because it no longer has the support of the ego, does it? The ego gets pulled away, so the *prakruti* becomes as though it is lifeless. The *bhaav* (intent) gets pulled away and only the *haav* (external activity through mind-speech-body) remains. The *bhaav* is of the worldly-interacting self (*vyavahar atma*) and the *haav* is of the *prakruti*! Regarding our *prakruti*, the other person becomes aware that, ‘There is no *bhaav* in this.’ So, the other person is not hurt much by us.

Dada has given the entire world a remarkable sentence, “Not a single attribute of *prakruti* is in *shuddha chetan* (pure Soul), and not a single attribute of *shuddha chetan* is in *prakruti*.”

The inherent nature of a fan is to simply spin around, there is no doership in it. Whereas in humans, the inherent nature of the *prakruti* as well as doership, both exist. After attaining *Gnan*, doership goes so the inherent nature alone remains. Due to that, it appears as though his inherent nature has changed. Just like after a ball has been thrown, if one does not stick their hand in it (interfere) again, then it gradually slows down and comes to a stop; that is what happens with the *prakruti* too.

Is there not a difference between the anger that a father has for his son and the anger that he has towards his enemy? When it comes to the son, it is for the benefit of the son, and towards the enemy, it is for his own benefit! What a difference?! Therefore when he gets angry with his son, the father consequently binds merit *karma* (*punya*). After doership vanishes, the anger is considered lifeless (*nirjeev*). Instead of the sting of a scorpion it feels like the bite of an ant or a mosquito!

Upranu (to side with one’s mistake) of the *prakruti* should not be taken, and if it is taken then that too should be Known. This is because the one that takes the *upranu*; that too is *prakruti*! If You can See the *prakruti* then You are mounted upon it, and if it is not Seen, then it is (mounted) upon you!

There is nothing like good or bad at all in the *prakruti*. ‘You’ only need to keep Seeing it. That is the final stage!

Once the *prakruti* has become such that it can be turned around, then it can be considered that the reins of the *prakruti* have come in One’s hand.

During pilgrimage, the *prakruti* is amply revealed. Why is the one who usually wakes up at 7:00 AM, up and about at 5:00 AM? ‘Let me use the toilet first, otherwise I will not have a chance!’ The fact that selfishness arose, even that is not a problem, but He should be able to See that, ‘This selfishness is in the *prakruti*!’ and the awareness (*jagruti*) that ‘This should not be so,’ should prevail. The selfish *prakruti* gets exhausted through the intent of serving (*seva bhaav*)!

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In the *samayik* (introspection) of *Akram*, the *prakruti* is the object to be Known (*gneya*) and the awakened Self (*potey*) is the Knower of it; and the *prakruti* will dissolve by Seeing in this way for one hour. Settlement will be quick for the one who does this every day!

[1.7] Cleanse the Prakruti This way!

After attaining the Knowledge (*Gnan*) of the Self, the faults of the *prakruti* are shown by *pragnya* (the direct light of Soul) and when it makes one do *pratikraman*, then it is cleansed. “The *prakruti* (the non-Self complex) writes and the *Purush* (the Self) erases.”

When the *prakruti* does something unacceptable, then today in opposition, Our opinion changes entirely such that, ‘This is wrong, it should never be so.’ And in so doing, the intensity of that *prakruti* decreases.

When the *prakruti* is in opposition, if One has awakened awareness (*jagrut*) over it, then ‘he’ is referred to as a *Gnani*.

Do not exert pressure on the *prakruti* nor should it be allowed to ‘dance’ in any which way. ‘The *prakruti* is harmful,’ if this understanding takes a firm hold within, then his tendencies will cease.

In whatever the *prakruti* makes one do, if one takes interest and finds it pleasurable then it will make him go astray and throw him off. Therefore, keep Seeing the *prakruti* with *udaseen bhaav* (state of uninvolvedness). Yes, also ensure that no harm comes to anyone!

Initially, in order to become free of faults, one would tell everything to Dadashri and later, when the sweetness of the *prakruti* is felt, then one gradually hides everything.

One should not take *upranu* (to side with) of the *prakruti*, but it can be forgiven. In forgiving, separation arises and in taking *upranu*, one indeed becomes partial to that side. The one doing *pratikraman* is the *prakruti* and the One who forgives the *prakruti* is God!

In what way can the *prakruti* be forgiven? There is neither irritation nor *raag* (attachment) towards it, only *vitragata* (absolute state beyond attachment-detachment). Sometimes, even for the *Gnani*, the *prakruti* turns out to be bad, at that time ‘he’ becomes *vitaraag*! The *prakruti* makes one say things that should not be said! Then, remorse is felt. But nothing can be done there because it has already manifested in the *prakruti*, has it not! Just keep Seeing it. If this is understood, then the spiritual work will be done!

As more of your own faults are seen, the more happy you should feel. You should throw a party!

Dadashri straightens out the *prakruti* of *mahatmas*. For someone who is very proud and is acknowledged by Dadashri every day, then sometimes Dadashri will not acknowledge him at all! He will elevate him and then bring him down. In doing so, his stock of filled *karma* empties out and the Self will remain just as it is! *Mahatmas* should do *pratikraman* every night; with this, the faults will leave.

For the one whose *swabhaav* (inherent nature) has become *pudgalmaya* (one with non-Self complex), the *swabhaav* and the *prakruti* are referred to as one and the same. And if One is actually in One’s own real *Swabhaav* (intent as the Self), if One comes into it, then He is God! Everyone can get the license to become God!

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When the *prakruti* becomes *Bhagwan swaroop* (the embodiment of God), that is when One will be liberated. It is the same rule for everyone. Dadashri's five *Agnas* are such that they can make the *prakruti* become *vitaraag* (free from all attachments).

Does the *Atma* (Self) become *sahaj* (natural and spontaneous) first or does the *prakruti* become *sahaj* first? After attaining *Gnan*, the Vision (*drashti*) changes so the *prakruti* gradually becomes *sahaj*! The *muda Atma* (original Self) is indeed *sahaj*! It is in fact the worldly-interacting self (*vyavahar Atma*) that is *asahaj* (unnatural)!

The state of the *Gnani*'s body is natural and spontaneous (*sahaj swaroop deha*) and the state of 'his' *Atma* is natural and spontaneous (*sahaj swaroop Atma*) too! 'He' does not interfere. If 'he' were to interfere, then *asahajta* (unnaturalness) would set in.

[1.8] Knower-Seer of the Prakruti!

Prakruti is a charged entity, it is *power chetan*. It keeps discharging on its own. 'We' just need to keep Seeing it. Just keep Seeing the *prakrut guno* (attributes of the non-Self). The tape which one has recorded (in past life) and brought with him, keeps playing all day long; keep Seeing that as well. The *prakruti* gradually purifies when it is Seen in the state as the *Shuddhatma* (pure Soul). To See One's own *prakruti*, that is indeed the exact function as the Knower-Seer (*Gnata-Drashta panu*), not to see that which is external. What the mind, intellect, *chit* and ego are all doing within, keep Seeing them just like a film.

The following are the types of *gneyas* (that which is to be known) of the *prakruti*: gross, subtle and subtler. First, the gross *gneyas*, then there are the subtle *gneyas* of the interim stage. Anger-pride-deceit and greed are considered as subtle *gneyas*. And beyond that, in the subtler *prakruti*, it is the kind that can be Seen by Dadashri. One's own *prakruti* is definitely Seen but what the *prakruti* of the other person will do next, what will it do after that... all that and beyond can also be Seen exactly. Everything that is done from time to time can be Seen.

When *kashay* arise in the *prakruti*, the awakened One (*potey*) does not like it; for the One whose opinion differs from that of the *prakruti*, such a person is referred to as *saiyami*. A person who is *asaiyami* will become engrossed in the *prakruti* and then play his role. To remain as the Knower-Seer is in fact considered the ultimate stage. But if it is not like that, even if One were to have an opinion contrary to that which the *prakruti* is doing, such a person is considered to have attained a benefit similar to that of Knower-Seer.

After becoming *Shuddhatma*, the egoism (*ahamkar*) and sense of ownership (*malikibhaav*) come to an end; therefore, the remaining *karma* are all considered divine *karma*.

When the force of the *prakruti* is too much, then it makes one forget to See. As One applies the *Agnas*, the energy of the Self begins to manifest.

We have become *Shuddhatma*. Now, what the *prakruti* says is that, "'You' have become cleansed, now You have to cleanse us. This is because it is indeed You who have spoilt us!" Only then can the two become separate!

Now, in what way can the *pudgal* be purified? Through *pratikraman*!

To continuously See (*nihade*) the inherent nature of *prakruti* is referred to as *Gnayakta*. When the *prakruti* has a headache, then See that. If you say, "I am in pain," then at that point, lack of awareness (*ajagruti*) takes over. Everything will stick to him. One immediately becomes what he envisions (*chintavey*)!

At night, when four mosquitoes attack him, then he will kill them like this. That is a fault of the *prakruti* that has come out. At that point, you become perplexed. Dadashri says that, if two

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mosquitoes have entered into my mosquito-net, they will be removed by the lady. This is because it takes long to be rid of the aversion (*cheed*) for mosquitos that has set in from the past life; it is indeed ingrained in the *prakruti*.

The Jain scriptures suggest that one should endure the twenty-two *parishaha* (afflictions). But in the current time cycle, no one can endure even a single *parishaha*. However, through this *Akram Vignan*, it is possible for One to become free from everything!

How can One be the Knower-Seer of own *prakruti* all day long? Keep Seeing what file number one's *prakruti* is doing. If it does something wrong, then You should keep Seeing it and converse with it, 'I must say!' So, both are completely separate.

Dadashri quotes his own experience saying that during the time of the Navnirman Andolan (reconstruction movement in India), upon seeing the students set fire to buses, within Dadashri's *prakruti* it arose that, 'Oh! What are these youth up to?! They are not aware of the liability that they are inviting?!' On the one hand 'he' (*potey*) sees all this and on the other hand 'he' can also See whatever the *prakruti* is speaking, 'They are setting the buses on fire. They are doing such and such.' In all this, has anything of yours been lost?! The *prakruti* cannot refrain from being over-wise!

See the *prakruti* and converse with it as well. 'How are you? What is going on? Will you drink some tea? One and a half cups? All-right, go ahead and drink.' That is indeed the function as the Knower-Seer! 'One' should know how to adjust with the *prakruti*. The *prakruti* indeed has a wonderful nature.

Dadashri says, 'My *prakruti* likes *mathia* (crisp spicy wafer thin deep fried snack made of lentil flour).' Everyone in America came to know about this and they would offer me *mathia* everywhere. But of all these, I actually ate them at only two people's homes and at other places, I just tasted it and left it there. So it would not be easy for people to believe that Dadashri likes *mathia*. It is not *mathia* but the flavor of the *mathia* that is within Dadashri's *prakruti*!

The fact about *prakruti* is; what it likes today, two days later, it may not like! Therefore, it is worth studying the *prakruti*!

[1.9] From Purush to Purushottam!

There are two types of *purusharth* (effort). One is the kind where One (*potey*) becomes the *Purush* (the Self), and continuously Sees (*nihade*) the *prakruti* separate; that is real *Purusharth*. And the other is illusory (*bhrant*) *purusharth*, which is the result one gets of doing that which is virtuous or bad.

What is the difference between the energy (*shakti*) of *Purush* and that of *prakruti*? *Purush shakti* means to be with *Purusharth*, to be with *Swa-parakram* (extraordinary spiritual effort as the Self). It only manifests after becoming pure Soul (*Shuddhatma*).

Everything else is *prakrut shakti* (energy of the non-Self), because one remains engrossed (*tanmayakar*) in the *prakruti*. Even the *Gnani* remains in the *prakruti*, but 'he' does not remain engrossed in it. The *Gnani* is sitting with *Sat* (the eternal, the Self), and we sit near the *Gnani*, so we too become quite close to *Sat*.

In what way can the *Purush* (Self) and the *prakruti* (non-Self) be separated? *Purush* is a non-doer (*akarta*) and *prakruti* is a doer (*karta*). Wherever there is *kriya* (activity), there is *prakruti*.

After attaining *bhedvignan* (the science that separates the Self from the non-Self), the *Purush* and the *prakruti* become separate. Then as One applies the (five) *Agnas* of the *Gnani*, then He will end up becoming *Purushottam* (the absolute state of *Purush*). One who does not have 'I-ness' (*potapanu*) is known as *Puraan Purush* (the real Self), *Purushottam*, *Bhagwan*! ('I am telling you, and why are you not listening to me?' that is 'I-ness'.)

Purush is the sufferer (*bhokta*) of *Atma Swabhaav* (the intrinsic nature as the Soul) and the sufferer of *visheshbhaav* (pleasure and pain) is the ego. From *jeevatma* (living being) to *antaratma* (interim

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state of the Self) and ultimately *Parmatma* (absolute Self). *Purush* is *antaratma* and *Purushottam* is *Parmatma*. After becoming *Purush*, One becomes *Purushottam* automatically.

[1.10] The One Who Has Finished Observing the Prakruti in its Full Form is Parmatma!

The One who Sees the *prakruti* as faultless (*nirdosh*) is the absolute Self (*Parmatma*). At that time, one gets bliss, *muktanand* (bliss that is as a result of Seeing the *prakruti* as faultless)!

There are two kinds of *paarinaamik gnan* (knowledge that arises as a result of being in a certain state). One is the knowledge that arises as a result of being the *prakruti* (*prakruti nu parinaamik gnan*), and the other is the Knowledge that arises as a result of being the Self (*Atma nu paarinaamik gnan*). If You See the knowledge that arises as a result of being the *prakruti* (*prakruti nu paarinaamik gnan*) as faultless (*nirdosh*), then You will be liberated. Otherwise, you will have gotten into an entanglement!

Which part (within us) shows (the *prakruti nu paarinamik gnan*) as faultless? It is through degrees of *keval Gnan* (absolute Knowledge).

How does it remain for the *Gnani* if someone were to curse him? 'It is the state of my unfolding *karma* (*uday swaroop*), and it is the state of his unfolding *karma* too. And that 'he' would observe minutely (*nihadiye*). The *Gnani* Sees every living being in the pure form (*shuddha swaroope*) and 'he' observes the *prakruti* minutely (*nihadiye*) in the form of unfolding *karma*! Therefore 'he' Sees the Self (*Atma*) through the Self (*Atma*) and through *deha drashti* (inner perspective as the relative self), 'he' minutely observes (*nihadiye*) the state of unfolding *karma*!

Who is preventing One from Seeing the *prakruti* continuously? The veil of ignorance (*avarana*). How can that *avarana* break? The *avarana* begin to break by doing *vidhis* (special inner energies) directly at the lotus feet of the *Gnani*.

The *Gnani Purush* can See the *sukshmatar* (subtler) and *sukshmatam* (subtlest) faults that arise whilst the *vidhi* is being done. These faults are such that they do not harm anyone. 'He' cleanses them immediately.

From the moment One Knows the *prakruti*; then he begins to become God, and after Knowing it if One exhausts it completely, by settling it with equanimity, then He becomes God! What does it mean to exhaust the *prakruti*? It has to be exhausted with equanimity. Exhaust it by not allowing the mind to be elevated or depressed, by mellowing (*mand*) out the *kashays* (anger-pride-deceit-greed). Lord Mahavir just kept Seeing one *pudgal* (non-Self complex). So, simply observe the *prakruti* minutely (*nihado*), observe it minutely, observe it minutely! That is indeed the true devotion of the real form (*Swaroop bhakti*)!

The one who says the *vidhis* is file number one and the pure Soul (*Shuddhatma*) Knows, 'What was spoken! Where was he deficient?' The functions of the two are different. To minutely observe (*nihadavi*) what the *prakruti* is doing, is *Swaramanta* (to remain in the Self). Dada's *nididhyasan* (envisioning, visualizing), *smaran* (recitation) is referred to as *Atmaramanta* indeed. This is because the *Gnani Purush* is in fact your own Self (*Atma*)! Until you have understood the original Self (*muda Atma*), go on with the belief that, 'The living (*pratyaksh*) *Gnani* is indeed my very own Soul!'

The One who observes (*nihade*) the *prakruti* minutely is *Purush* (the Self) and the One who has finished observing (*nihadi rahyo*) the *prakruti* in its full form is *Parmatma* (the absolute Self)!

The *Purush* Sees what the mind-intellect-chit-ego are doing. They are to be minutely observed (*nihadvanu*) all day long.

What is the difference between *Purush* and *Parmatma*? The *Purush* is in the process of becoming *Parmatma*. He still has files, does he not! And for *Parmatma*, nothing remains to be done, He is

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simply the Knower-Seer (*Gnata-Drashta*) and eternally blissful (*parmanandi*). No files indeed remain for Him!

The *Purush* is practicing to See (the Self and the non-Self) separately. When someone curses him, he keeps the *Gnan* (Knowledge) present before him as to, 'Who am I?' and 'Who is the person that is cursing?' They are both, non-doers (*akarta*).

To refer to the *prakruti* as faulty is a grave mistake.

It is because of the attributes of the *prakruti* that 'I-ness' (*potapanu*) has arisen. When the 'I-ness' is minutely observed (*nihade*), it gradually diminishes. With regard to 'I-ness,' the entire *prakruti* has to be minutely observed.

Dadashri, the scientist of the step-less (*Akram*) path of liberation, has disclosed the entire science of *prakruti*; that which cannot be found in any other place and ultimately the subtle distinction (*fod*) between *Hu* (I, the Self), *bavo* (the internal one with beliefs and *kashays*) and *mangaldas* (the non-Self complex of discharging mind, speech and action) has surpassed all the limits of clarification!

[2.1] Dravyakarma

All the living beings (*jeevo*) in the universe are bound by *dravyakarma* (subtle discharge *karma*), *bhaavkarma* (subtle charge *karma*) and *nokarma* (gross discharge *karma*). If these three tubers were to be broken then one would turn from a living being (*jeev*) to *Parmatma* (absolute Self)!

What do people generally understand? The intent (*bhaav*) to eat-drink that arises, that is *bhaavkarma* and to have eaten is *dravyakarma*. In reality, it is not like that.

Dravyakarma and *bhaavkarma* are at the subtle level. The *dravyakarma* have been received free of cost (without any effort). They are in the form of *avarana* (veils over the Soul). The balance of all the *karma* that one does in his entire life, is divided into eight types of *karma*; they are referred to as *dravyakarma*. As a result of that, one gets two things in this life; the wrong (that cannot let you see as it really is, relative) 'spectacles' (veils, blindfolds) and the body (*deha*). *Gnanavarana* (Knowledge obscuring *karma*), *Darshanavarana* (Vision obscuring *karma*), *mohaniya* (*karma* that induces illusory attachment) and *antaray* (obstructing *karma*); these are the wrong 'spectacles,' the four blindfolds and *naam* (body determining *karma*), *gotra* (status determining *karma*), *vedaniya* (pleasure and pain inducing *karma*), and *ayushya* (life-span determining *karma*); one receives these four in the form of the body. All these eight *karma* are indeed present from birth.

The Self (*Atma*) and the body are separate, yet they appear to be one, why is that? It is due to the wrong 'spectacles' of *dravyakarma*. The principle cause for the establishment of worldly life is *dravyakarma*. Due to the wrong (relative) 'spectacles,' the wrong (relative) intent (*bhaav*) began to arise. After *bhaavkarma*, all kinds of desires arose. One will see in accordance to whatever kind of 'spectacles' of *dravyakarma* one has. Some will see green, some will see yellow and some will see red. As each person has different 'spectacles,' each one will perceive differently and due to this, there is divisiveness due to difference of opinion (*matbhed*)! It is because of these 'spectacles' that one perceives that, 'She is my wife,' or 'He is my father-in-law!' This is known as relative knowledge and relative vision. Due to the binding of *dravyakarma*, the *drashti* (inner perspective, vision) became relative, which is why everything is perceived to be relative! That is the very reason why various types of right-wrong *bhaav* (feelings, inner intents) happen! Otherwise, even though He (*potey*) is the absolute Self (*Parmatma*), where would the *bhaav* (feeling, intent) to beg arise from? It is because of the wrong 'spectacles!' Why are people deaf, blind or speech impaired? It is because their *bhaavkarma* were spoilt (in the past life), as a result of that this *dravyakarma* in the form of a body has come forth (in this life) as impaired!

What are the eight *karma*?

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Gnanavarana (Knowledge obscuring *karma*): - 'One' is endowed with infinite Knowledge but because of veils, the Knowledge has been obscured. There is a difference/change/distortion in his Knowing.

Darshanavarana (Vision obscuring *karma*): - 'One' is endowed with infinite Vision but because of the veils, the Vision is obscured. Insight (*sooj*) does not arise.

Mohniya (deluding *karma*): - Due to the veils over the Knowledge and Vision, *mohaniya karma* (*karma* that induces illusory attachment) arose.

Antaray (obstructing *karma*): - Due to *mohaniya karma*, obstructions (*antaray*) have arisen. Even though One (the Self) is the Lord of the entire universe, look what a beggarly state he has come into?! This is because of *antaray karma*.

Vedaniya (pleasure and pain producing *karma*): - to feel cold, hot, hungry etc., is all due to *vedaniya karma*. *Naam-roop* (name-form *karma*): - The name one has been given, 'Chandubhai,' moreover, 'I am white, I am tall,' etc.

Gotra (status determining *karma*): - 'He is a good man, respected by all,' 'He is a bad person, condemned by everyone;' that is *gotra*.

Aayushya (life-span determining *karma*): The one who has been born, will then again die.

Dravyakarma is considered to be *sanchit karma* (*karma* that are remaining as *karmic* balance from the past life). And when they become ready to give effect, they turn into *prarabdha karma* (*udaykarma*, unfolding *karma*).

Whatever *dravyakarma* comes before One, if it is settled with equanimity, then He becomes free from that *dravyakarma*. If the blindfolds obscuring Knowledge and Vision are cleared up, then everything will be straightened out. Through the Knowledge of *Akram Vignan*, these blindfolds get cleared up; *darshanavarana* and *mohaniya karma* come to an end entirely!

[2.2] Gnanavarana Karma

Dadashri explains *dravyakarma* (subtle discharge *karma*) beautifully by giving the example of a candle. What are the components of a candle? There is wax, there is a wick and when it is lit with a matchstick, it gives light; that is when it is considered a complete candle. The candle is likened to *dravyakarma* which are continuously melting and as they burn, new *dravyakarma* keep arising. In this (*dravyakarma*), there is *Gnanavarana* (Knowledge obscuring) *karma*.

Due to *Gnanavarana karma*, Knowledge (*Gnan*) cannot come forth. It is preventing the Knowledge from being revealed. There is complete Knowledge, however due to the veil (curtain in the form of an obstruction), the Knowledge does not manifest.

If there are two to four gourds lying around, then how would you know which one is bitter and which one is sweet? The most common way is by tasting them. By tasting means it is considered to be knowledge mediated through the sense organs (*indriya gnan*). When one is unable to obtain the knowledge of something directly through the intellect, it is referred to as *gnanavarana* (veil over the knowledge). If this *gnanavarana* were to clear away, you will definitely know everything without even tasting! Oh, how every single *parmanu* (smallest, most indivisible particle of matter) of the universe reveals itself in the light of Knowledge!

In places where *Gnan* (Knowledge of the Self) is being dispensed, if apathy is nurtured (awareness is not maintained), then both *Gnanavarana* (Knowledge obscuring) as well as *Darshanavarana* (Vision obscuring) *karma* are bound. One may listen to religious teachings and discourses, yet nothing changes in him, on the contrary he becomes worse; for such a person *Gnanavarana-Darshanavarana karma* are bound!

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To say to someone, “You won’t understand anything in this,” is considered as the biggest *Gnanavarana karma*. What should one say instead? “Brother, think, at least give it some thought please!” It is worth saying only that much.

With the *Gnani*, *Gnanavarana karma* can break. But if one is not straightforward (*vanko*), then he will indeed be unreasonable even there (with the *Gnani*)!

What is considered to be the original (*muda*) *Gnanavarana*? ‘I am ‘Chandubhai’,’ ‘I am her husband,’ ‘I am a lawyer,’ these are *Gnanavarana*. Upon attaining the Knowledge of the Self (*Atmagnan*), this veil breaks. Then, as much as One applies the *Agnas* (spiritual directives) given by the *Gnani*, that much progress he will make. A state of *samadhi* (free from mental, physical, and emotional anguish, resulting in bliss) prevails! When One attains the Knowledge of One’s (the Self) own form, the *agnan* (ignorance of the Knowledge of the Self) leaves entirely. But the *Gnanavarana* does not leave entirely. After the veil over the light of the second day of bright moon (*beej*) is destroyed, then as One prevails in the *Agnas*, One is able to attain the full moon state (*poonam*), attain the state that is completely free of veils (*sampoorna niravarana pad*)!

[2.3] Darshanavarana Karma

Darshanavarana means there is a veil over the Vision (*Darshan*). Just as when the eye is covered with the veil of a cataract, one can’t see; similarly when a veil covers the Soul (*Atma*), then One cannot See ‘as it is.’

When one is young, everyone tells him, “You are ‘Chandubhai’,” then gradually, it first sets in his belief (*shraddha*); this is *Darshanavarana* (Vision obscuring) *karma*. Thereafter, when it fits in his knowledge, when it comes into his experience; that is *Gnanavarana* (Knowledge obscuring) *karma*. When both, *Gnanavarana karma* and *Darshanavarana karma* combine, then *mohaniya karma* (*karma* that induces illusory attachment) arises. Then the entire business of worldly life interactions (*sansaar*) is established. Thereafter, *antarayas* (obstructions) happen.

Due to *Darshanavarana*, insight (*sooj*) does not arise. By doing penance, by doing meditation, a little portion of the veil moves aside, so some insight arises. For insight to arise or to not arise is considered *Darshanavarana karma*. Insight is in fact *dravyakarma* (subtle discharge *karma*). Some women are able to cook a full meal within an hour and a half whereas some women continue to be confused for three hours; this is because of *Darshanavarana*.

When guests that you like come over and you feel happy, then your insight will increase. And when guests that you don’t like come over, you say, “Why have they come over now, damn it!” By doing this, your insight will decrease! This is how we ourselves have tied blindfolds.

What is the difference between understanding (*samaj*) and insight (*sooj*)? Understanding can be considered as insight. Understanding is actually Vision. As it increases gradually, it extends all the way to absolute Vision (*keval Darshan*)!

‘Vision’ is an elevated thing. As one advances further on the path of natural evolution (*samsaran marg*), his development increases, and the vision rises higher in accordance to that. By doing so, when the light arises from within that, ‘I am Pure Soul, I am not ‘Chandubhai’,’ the Vision becomes free of veils (*niravarana*)! As the veils move aside, the insight increases.

There is one part of Self (*Atma*) that is covered in veils and from that veil, the part that has manifest to give effect is insight and that itself is considered to be Vision obscuring *karma*. And from that, the insight gradually increases until finally it becomes complete Vision (*sarvadarshi*)!

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How can *Gnanavaran-Darshanavaran* be recognised in worldly life interactions? One man has no insight about his business, therefore his business fails; that is *Darshanavaran*. And if he does not have the know-how about his business or if he does not know how to run the business; that is *Gnanavaran*.

It is due to the breaking of *Darshanavaran* (the veil over the Vision), that you attained the understanding, the insight that, 'I am pure Soul.' Now, the fact that you do not have complete knowledge of 'What am I,' that is *Gnanavaran karma*. When Dadashri bestows the Knowledge of the Self, at that time, the entire *Darshanavaran* breaks. *Gnanavaran* breaks gradually! Wrong belief is *Darshanavaran* and wrong knowledge is *Gnanavaran*.

[2.4] Mohaniyakarma

Mohaniya means to believe 'I am' (*potapanu*) where One (*potey*) is not, and the relations that result from that belief, are believed to be one's own! This husband-these children; they are not Yours (of the Self) but to believe them as your own is *mohaniya karma* (*karma* that induces illusory attachment).

If a rich merchant named Nagindas were to drink too much alcohol one day, then what would he speak? "I am the president of India!" Would we not understand that he is speaking under the influence of alcohol?! Similarly, to say that, "I am 'Chandubhai', I am his son, I am her husband;" all such things are being said under the influence of *moha* (illusory attachment)!

The root *moha* is the belief that, 'I am 'Chandubhai',' and after that, the succession of *moha* has come into being.

What is *moha*, *mahamoha* and *vyamoha*? *Vyamoha* means excessive illusory attachment (*vishesh moha*), it means that one has become *moorchhit* (an entranced state that arises from excessive illusory attachment). He has lost awareness as the Self (*bebhaan*) whereas in *moha*, there is (relative) awareness. Even in *mahamoha* (large amount of illusory attachment), one has (relative) awareness. He knows that it is not worth doing *moha*, yet he gets attracted because of the 'spectacles'. When it (the Self) stops coming in the Vision, when it stops coming into experience, *moha* tends to arise. In other words, it arises because of *Darshanavaran* (veil over the Vision of the Self) and *Gnanavaran* (veil over the Knowledge of the Self).

It is like a person who has an exorbitant debt, yet when he sees (expensive) fireworks in the market, he becomes entranced by the fireworks and buys them! That is *moha*.

In front of (Against) all the infinite illusory attachment that exists, "I am the abode of infinite bliss." By saying this, one can emerge out of *moha*.

Out of the eight types of *karma*, the densest *karma* is *mohaniya karma*. It is referred to as the king of *karma*! Without the grace (*krupa*) of the *Gnani*, it cannot go away.

Darshan mohaniya (*karma* that gives rise to the binding of new *karma* due to the illusory attachment that has arisen because of the wrong belief of 'I am 'Chandubhai''; charge *moha*; causes *moha*) is known as *mithyatva*. The collective strength of the four destructive (*ghaati*) *karma* is *mithyatva*.

As one progresses further ahead from *mithyatva*, three divisions are seen. (1) *Mithyatva moha*, (2) *Mishra moha*, (3) *Samyaktva moha*.

When *mithyatva moha* decreases, one comes into *mishra mohaniya*. *Mishra moha* means, one sees the worldly life (*sansaar*) as correct and also liberation (*moksha*) as correct. When *mithyatva mohaniya* and *mishra mohaniya* go, one attains *samkit* (right belief that 'I am pure Soul'). When anger-pride-deceit-greed; all four of them go, then one attains *samkit*. At first, one attains *upsham*

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samkit (right belief that remains for a very short time) where one wanders around for a very very long time (*ardha pudgal paravartan* – half the time it takes all *karmic* particles to undergo their complete course of binding and falling from the Soul). Thereafter, one enters the stage of *kshayopksham samkit* (right belief that comes and goes). Thereafter one wanders around for a long time before attaining *kshayak samkit* (right belief of ‘I am pure Soul’ prevails continuously). When even *samyaktva mohaniya* goes away, then one attains *kshayak samkit*. Thereafter, the Self that is without a shadow of doubt (*nishank Atma*) is attained. Through *Akram Vignan*, the *nishank Atma* is attained directly.

On the *Akram* path, both *darshan mohaniya* and *Darshanavaran* are destroyed simultaneously. This *Akram Vignan* is the wonder of the current era of the time cycle! How blessed is the current era of the time cycle too!

The root cause of the binding of *dravyakarma* is (*darshan*) *mohaniya*; which is completely destroyed through the *Gnan* given on the *Akram* path. Now the remaining *moha* that is visible is *charitra moha* (*discharge moha*); now only discharge *moha* remains for *mahatmas*!

Aptavani 13 Purvardh

Chapter [1.1]

How Is Prakruti Formed?

The Subtle Science of Prakruti!

Questioner: Dada, what is *prakruti*?

Dadashri: *Prakruti* means that which has been formed through false attribution. One keeps saying, ‘I am Chandubhai, I am Chandubhai (*the reader should substitute their own name for Chandubhai*),’ and then one says, ‘I did it.’ That indeed is considered instilling life (*pratishtha*) into a *murti* (visible representation; image, idol, person). This *murti* is in the form of a body. Life has been instilled in it. Thus, *pratishthit atma* (charging relative self) arises and it then gives effect in the next life. Just as instilling life in this *murti* (idol) gives results, similarly this (*prakruti*) gives exact result. It is because this (*prakruti*, non-Self complex) is an exact *murti*. Then it (*prakruti*) does not remain under our control. Then it (that *prakruti*) begins to give results. So, that creation (*kruti*) has indeed arisen out of our own ignorance of the Self (*agnanta*); it has not arisen out of the Self (*Atma*). It had formed by the coming together of two elements (*vastu*); out of *vishesh bhaav* (the intent that ‘I am Chandubhai’).

Questioner: So, did this *prakruti* arise upon the coming together of the Self (*Chetan*) with inanimate matter (*jada*)?

Dadashri: Yes! It is because the two; the Self and the *parmanus* (the smallest most indivisible and indestructible particle of matter) of inanimate matter came together, that this (*prakruti*) has arisen. Ego (*ahamkar*), anger-pride-deceit-greed (*krodh-maan-maya-lobh*) arise. The ego arose from anger and pride; and deceit and greed resulted in my-ness (*mamata*). This in turn gave rise to this *prakruti*.

One is the Self (*Atma*), but due to ignorance of one’s real form (*swaroop*), the wrong belief has arisen that, ‘I am Chandubhai, I did this.’ With this belief, a new visible form (*pootadu*, image, idol) has arisen. It became the *prakruti*. Now, one did not create it, it just happened. If those two elements (*jada* and *Chetan*) become separate, then the formation of a new *prakruti* comes to a stop; that is it. *Prakruti* means the visible form (*pootadu*) without the Self (*Chetan*). *Prakruti* is that in which there is no *Chetan* at all. There is just ‘belief *chetan*.’

In the relationship between the two, this wrong belief has arisen that, ‘Am I doing this or who is doing this?’ Then he has accepted it himself that, ‘I am indeed the one doing this, there is really no other entity besides me. Otherwise, who else can possibly do (it)?’

This is the extra result (*vishesh parinaam*) that arises when two elements (*jada* and *Chetan*) come together. This *vishesh parinaam* is the *prakruti*.

In that, only the *Purush* is the Self (*Atmaroop*), is verily the God (*Bhagwan*). But due to external pressure, *prakruti* has arisen! Who is all this? Who did all this? All this awareness of ‘I did it’ that arises, that is *vishesh bhaav*, and that is what gives rise to the *prakruti*.

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Nothing happens to the *muda Purush* (real, original Self). It is because of external circumstance that this *vishesh bhaav* has arisen. Until the *purush* (worldly-interacting self) does not come into the awareness (*jaग्रuti*) as the awakened Self (*potey*), he indeed remains in *prakruti bhaav* (the belief that 'I am *prakruti*'). *Prakruti* means lack of awareness of one's own intrinsic nature (*swabhaav*).

If iron is left by the seashore, then it undergoes changes. In this, the iron itself does not do anything at all. Neither does the sea air do anything at all. If the air was the doer, then everything there would rust! It is because two things have come together, that the third thing arises. It is an extra intent (*vishesh bhaav*). The rust that forms, that is the *prakruti*. The iron is in its nature, and the *prakruti* is in its nature. When these two are separated (*Purush* as the element of the Soul and *prakruti* as the element of inanimate matter), then the *Purush* (Self) is in his place, and the *prakruti* is in its place. As long as they are in one form, the rust (*prakruti*) will keep on increasing...

Knowledge, in its inherent nature, in the distorted nature!

Purush (Self) and *prakruti* are not interlinked. Both are in *samipyabhaav* (in proximity with each other), and as a result of being in this *samipyabhaav*, an intense wrong belief (*vibhramata*) arises for the *Purush* in his own Knowledge (*Gnan*). This is because *Purush* is full of Knowledge (*Gnanmaya*). So, the intense wrong belief arises for him about, 'Who did this?' Then, he will say, 'I did it,' but in reality all this is done by *prakruti*. But actually, as the knowledge changes, *prakruti* arises, and once the knowledge comes into the inherent nature (of the Self) the *prakruti* gets destroyed. Currently, this knowledge is in *vishesh bhaav* (extra intent that 'I am Chandubhai') and when it comes into *swabhaav* (the inherent nature of the Self), then the *prakruti* gets destroyed.

When two eternal elements (*vastu*) come together, *vishesh bhaav* arises in both. Here for both, not only are their own *gunadharmas* (intrinsic properties with a specific function) retained, but other extra properties arise as well. Of the six original eternal elements, when inanimate matter (*jada*) and the Self (*Chetan*) come in close proximity, then extra result (*vishesh parinaam*) arises. For the other four elements, no matter where or how they come into proximity, no effect arises at all.

In the presence of the sun, slabs of marble get hot. In that, the original owner (the owner of the marble slab) believes that the inherent nature (*swabhaav*) of marble is to be hot, that is how it is with *vishesh parinaam*. It (the hotness) will come to an end when the sun sets. The marble stones are actually cool by nature. Similarly, due to the proximity of the Self (*Atma*) and inanimate matter (*pudgal*), *vishesh parinaam* arose, which gave rise to ego (*ahamkar*). The original *swabhaavik pudgal* (inherent form of matter) that existed no longer remains.

By the coming together of two elements, there is no change in the inherent nature (*swabhaav*) of the two, but in the ignorant state, a third *vishesh bhaav* (extra intent of 'I am Chandubhai') arises. Just as when a book is placed in front of a mirror, the book will not change its inherent nature. Then does the mirror change its inherent nature? No. The mirror is always in its inherent nature, but when you go in front of it, it shows its own inherent nature and also the *vishesh bhaav*. This is a very subtle point. Scientists can understand it quickly.

What is this *vishesh bhaav*? How does the *prakruti* arise by itself? I have seen all that. I speak about all that after Seeing it! How does this happen? It is out of close proximity of the two; by coming into touch with each other. With the coming in touch of these two, this is the state of the Self (*Atma*) that has come about! That belief should go.

Vyatirek guna (completely new properties of a third component that arises when two elements come together) arose due to the coming together of the two, inanimate matter (*pudgal*) and Self (*Chetan*).

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Based on the *bhaav* (intent, belief) that arises from that, the *prakruti* continues to be formed accordingly. It remains separate, but as ‘this one’ does *bhaav* here, the corresponding new visible body (*pootadu*) continues to form. After it has been formed through *bhaav*, it remains in its inherent nature (*swabhaav*). Then it becomes young and it ages. At first, it is such that it is liked by everyone, but afterwards, it goes into its inherent nature. One does not like it, when it becomes old. Whatever our *bhaavs* (intents, beliefs) are, the *prakruti* forms in accordance to those *bhaavs*. For the one who has the desire to be a householder (*sansaari*), he will meet a woman and all that. All those circumstances will come together. Whatever *bhaav* one does, *vishesh bhaav*; that is how this (*prakruti*) becomes. It is only the *pudgal* (non-Self complex) that has such an attribute (*guna*).

The attributes (*guna*) of the *prakruti* are attributes of the non-Self (*par-guna*), they are not of the Self (*Atma*). The world refers to the properties of the non-Self, as the properties of the Self (*Swa-guna*). Not a single property of *prakruti* is in the pure Self (*shuddha Chetan*), and not a single property of the pure Self is in *prakruti*. They are both separate in every way with respect to their properties. They are both indeed separate. It is due to proximity (*samipyabhaav*) with each other that oneness (*ekta*) has arisen, there is nothing else to it. They have been separate right from the beginning. An entirely wrong belief has set in indeed. The *Gnani Purush* gives the right belief so the solution has come! It is simply differing inner perspectives (*drashtifer*). It is only a mistake of *drashti*.

A Different Way of Bringing About the Final Settlement!

It is like this, what has this *drashti* (inner perspective, belief of the developing ‘I’) always been like? If you are sitting like this (with a finger pressed against your bottom eyelid), then instead of seeing just one light, you see two lights. If the eye becomes a little like this (pressed), then would you see two or not? Now, actually there is only one, yet two are seen. If you are drinking tea from a saucer, then many times, the circle which is inside the saucer appears as two. What is the reason for this? It is because there are two eyes, therefore everything appears double. These (physical) eyes see and those inner eyes (inner vision) see too, but that is *mithyadrashti* (relative inner perspective). Therefore, it (the *drashti*) shows everything incorrectly (not as it is). If it shows as it is, everything becomes free from *upadhi* (externally-induced problems and their resultant suffering), entirely free from *upadhi*. *Vitarag Vignan* (the science of absolutism) is such that it destroys all pain (*dukh*), this science is indeed such that it frees one from all pain. And it is only science that is such; science is always such that it procures results on its own (*kriyakari*). Therefore, after knowing this science, the science itself will continue to work, You do not have to do anything. As long as you have to do anything, there is intellect. And as long as there is intellect, there is ego. And as long as there is ego, even if you want to bring about settlement of this (*prakruti*), it will not happen.

Questioner: How does the change in this *drashti* begin?

Dadashri: The change of *drashti* begins when one meets the *Gnani Purush* (one who has realized the Self and is able to do the same for others) and as one comes to listen to the *Gnani*’s *satsang*, then one’s *drashti* changes gradually. At this time, you are listening to this *satsang*, so your *drashti* turns a little at a time. In this way, as the acquaintance builds to a certain extent, for about a month or two, then the *drashti* changes. Otherwise, tell the *Gnani Purush*, ‘Sir, please change my *drashti*,’ then ‘he’ can even change it within in a day or within just one hour!

Is Prakruti Jada or Chetan?

Questioner: Should one understand *prakruti* as inanimate matter (*jada*) or as the Self (*Chetan*)?

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Dadashri: There is absolutely no *Chetan* at all in *prakruti*, and the *chetan* that is there, it is power *chetan* (energized self).

Questioner: Is there only power *chetan* in *prakruti*? Is there no part of *jada* at all in it?

Dadashri: *Prakruti* is indeed *jada*! Power has entered into that *jada*.

Questioner: Now, it has been said that it is this *jada* that is the *prakruti*; does movement occur in it because of the presence of *Chetan* (Self)?

Dadashri: Yes, just as when the sun rises, people's activity begins to increase here on earth, and when the sun sets, people's activity begins to decrease. That only happens due to its presence. People are not told to do anything, people are not ordered to do anything, not at all. Similarly, in the presence of the *Atma* (Self), power *chetan* fills within this *prakruti*. It is the energized self (power *chetan*), not the real Self (*muda Chetan*). Once the power discharges, that is the end of it. It will work as long as there is power in it.

Hence, these three batteries of the mind (*mun*), speech (*vachan*), and body (*kaya*) are charged, which later discharge, and are thereafter charged anew. Therefore, due to the presence of the Self (*Atma*), all this continues to get charged. So, actually it is inanimate matter (*jada*), but it is power *chetan*. We can say it is only *jada*, but only *jada* does not do anything, there is power *chetan* (energized self) filled in this. These three batteries then continuously discharge. When batteries that were filled with power, discharge; 'we' refer to that as an effect.

If there is some ice in a glass and it is placed here, then from where does the water collect on the outside wall of the glass? Water trickles down the outside wall of the glass. Where do the spots of water come from? There is ice in the glass, and therefore the moisture in the air condenses and forms water on the outside of the glass. We cannot see the moisture directly; it can be understood through the intellect (*buddhi*). But, people explain that this is what happened, so one understands. But regarding these elements (*tattva*), one cannot understand. This is what has happened here. One would feel, 'How is that possible?' Just as these water trickles occur scientifically, similarly this *prakruti* has arisen scientifically.

What people understand the word *prakruti* to mean is not what it is. *Prakruti* is something that has arisen, whereas people say, "God created it." They will say, "God has done *leela* (creative activity of the Divine)."

Who Is the Doer of Prakruti?

Questioner:, I am asking this in order to understand further; who gives *prakruti* the power of doing (*kartutva shakti*)? Ultimately, it has arisen from inanimate matter (*jada*), has it not?

Dadashri: No, *prakruti* is not entirely *jada*. It is *nischetan-chetan* (energized or charged non-Self complex), and *nischetan-chetan* is not *achetan* (non-living).

Questioner: Can it be considered ever changing?

Dadashri: It keeps changing, but this *prakruti* is *nischetan-chetan*.

Questioner: What kind of energy (*shakti*) can *nischetan-chetan* be referred to as?

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Dadashri: *Nischetan-chetan* means it is discharge *chetan*. If you have charged anything, then will it continue to discharge on its own or not? Do you have to do anything for that? The activity will happen on its own. No one has to do anything in this. Therefore, this is all discharge, it is effective, and I refer to this effective energy as *nischetan-chetan*. Although there is no *Chetan* (the Self) in the effective, it appears like *Chetan*, and that is why I call it *nischetan-chetan*.

Questioner: Does *prakruti* have doership (*kartutvapanu*)?

Dadashri: Yes, that is the nature of *prakruti*. Doership (*karvapanu*) is not in the state of the Self (*nijswaroop*), it is not in the Self (*Atma*); the Self is *akriya* (not connected with any activity). The charged *pudgal parmanus* (particles of non-Self matter) that are in *prakruti*; they are active (*kriyavan*), they are with activity (*sakriya*). Not understanding this, everything has gone the wrong way. If one understands who the doer is, then there is permanent solution, otherwise it cannot be unraveled.

Pudgal is not a living thing. But it acquires the *visheshbhaav* (extra intent that 'I am Chandubhai') of the Self (*Atma*), and takes on that form accordingly. So change occurs in it too. The Self (*Atma*) does not have to do anything. The moment *visheshbhaav* of the Self (*Atma*) arises, *pudgal parmanus* get pulled, then they automatically take on visible form (*murta*), and continue to carry out their work!

Nobody in this world needs a doer. Whatever things there are in this world, they are continuously prone to change. On that basis, all extra intents keep changing and everything appears to take on a new outlook!

If this much is understood, then all this becomes clear. The Self (*Atma*) is not connected with any activity, it has been connected with activity by saying, "I did this," and *prakruti* is connected with activity, and people have referred to it as inanimate matter (*jada*).

The Difference Between Prakruti and Nature!

Questioner: What is *prakruti*? What is nature? Please explain.

Dadashri: What nature (*kudrat*) results into is referred to as *prakruti*. When two hydrogen atoms and an oxygen atom are separate, then it is referred to as nature, and when the two come together and it becomes water, that is referred to as *prakruti*.

Therefore, *prakruti* is different and nature is different. *Purush* (*vibhavik atma*; worldly-interacting self) has a vote in the *prakruti*. *Prakruti* carries the vote of the *purush*, and nature is devoid of the vote of the *purush*. It is scientific circumstantial evidence.

The formation of our body occurred with the coming together of five *dhatu*s (classical elements of earth, water, fire, air and space); that is called *prakruti*. And when each of the classical elements are separate, it is called nature. As long as air, fire, space are separate, it is called nature, and when they come together to form this body, it is called *prakruti*. For *prakruti*, a doer is needed and there is no doer for nature. Nature itself is a natural creation.

Relation Between Prakruti and the Self

Questioner: What is the relation between the *prakruti* and the Self (*Atma*)?

Dadashri: There is no relation between the *prakruti* and the Self (*Atma*). But *prakruti* keeps arising in the presence of the Self (*Atma*). Circumstances come together such that in its presence the *prakruti*

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simply comes into being. Now, if the *Gnani Purush* separates those circumstances, then nothing will happen thereafter. So, one will have to go beyond that wrong belief (*bhranti*), one will have to become a *Purush* (the Self). This *prakruti* is full of wrong belief.

When you believe 'this' to be Chandubhai, that itself does the charging. And then Chandubhai himself is the one who comes into bondage. When this *Gnan* (Knowledge) is attained, when the Self is realized, then You cease to charge. Then, only discharge remains, and that cannot be stopped. If it is effective, then that effect cannot be stopped by anyone. One can possibly stop eating (charge) anew, but what about that which has already been eaten (charged)? Can one do without going to the washroom (discharge)? Therefore, for those who have been given this *Gnan*, charging has stopped for all of them.

Questioner: The *prakruti* has arisen due to the extra intent that 'I am 'Chandubhai.' After attaining *Gnan*, can the Self (*Atma*) not be kept separate?

Dadashri: The *Atma* is separate, and remains separate. I can see that! It is separate, but the belief of the past that you are still stuck with, that belief does not leave. The habit has been formed, hasn't it! It will gradually leave. Otherwise, the *Atma* is indeed separate. For You, it remains separate indeed.

Chapter [1.2]

Prakruti Is In the Form of a Result!

Do Prakruti and Praan Leave Together?

Questioner: Despite being miserable, why does a human being keep getting wound up in this worldly life?

Dadashri: A person does not get wound up, he is in misery; he wants to become free, he does not like it, but he has no control (*satta*) in his hands. He is subject to *prakruti*. When a person becomes free from *prakruti*, then he can become free; otherwise *prakruti* will continue to entangle him. *Prakruti* has already been formed and one is subject to it. Then, the ball is no longer in our court. Now, if we become free from *prakruti*, then the ball comes back in our court. Otherwise, as long as one is not free from *prakruti*, it will continue to entangle us. The entire world wanders around subject to (*parvash*) the *prakruti*.

Questioner: In our (Indian) custom, it is said that *praan* (vital air; life force) and *prakruti* leave together (at the time of death); so then what should one do?

Dadashri: Yes, both leave together; all it means is that a certain part of the *prakruti* is diminished by attaining *Gnan*. *Prakruti* means veil of ignorance (*avarana*). So if there is an obstruction here (physically in front of you), then from wherever you are, you cannot move about according to your wish. So, as that obstruction clears, there is that much reduction. However, if a very strong *prakruti* has been bound, one with a very dense veil, then even at death, it will not let up. It will appear exactly as it was. The person's *prakruti* will not clear. Whenever you see him, he is the same as before, even if he takes a beating, he is the same as before. If a person has the *prakruti* of stealing, then even after taking numerous beatings, the person will indeed continue to steal. If a person has bad character, then even after taking beatings, the *prakruti* remains the same, and the person is doing all this under the influence of the *prakruti*. Even when a person gives a donation, that too is under the influence of *prakruti*; it is not done through *Gnan*. And when a person steals, that too is done under the influence of *prakruti*.

Now, when a person gets the Knowledge (*Gnan*) of *prakruti* (non-Self) and *Purush* (the Self), of 'Who am I?' and 'Who is this *prakruti*?' that is when the two separate, that is when there will be freedom, otherwise there will be no freedom. 'You' are *Purush*, the Self (*Atma*) is *Purush*, and this (all else besides *Atma*) is *prakruti*. As long as one is subservient (*aadhin*) to the *prakruti*, the *Purush* does not have a say over anything. When the *Purush* becomes free from the *prakruti*, then the *Purush* indeed has all the say. When You Know 'Who I am' and it comes into experience, then there is freedom, otherwise there is no freedom. Otherwise, you will keep on feeling these miseries. One will have to keep suffering the miseries of worldly life. At times there is peace, and other times there is turmoil. This is because of *prakruti*. There is no real happiness in this (*prakruti*) at all. In fact, this peace and turmoil are both imaginary (*kalpit*) things; that cannot be real happiness. Real happiness is eternal; once it comes, it never leaves. With real happiness, even if a person were to be thrown in jail, *upadhi* (externally-induced problems and the resultant suffering) will not arise, turmoil will not arise.

Questioner: Some people do not have any peace. So in order to attain peace, they get fed up, take poison and die.

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Dadashri: Yes, but what can they do?! And it is not that one drinks the poison. One does not intentionally drink poison; even there the *prakruti* makes him drink it. One does not even have the energy to evacuate his bowels intentionally. Even I do not have it, and even Lord Krishna did not have it, and even Lord Mahavir did not have it. All this is subject to *prakruti*. The Lord (*Bhagwan*) was the Lord, He was Lord Krishna. He had become *Purush*, therefore He Knew this *prakruti*! ‘This is *prakruti*,’ He continued to Know and recognize it as a neighbor. It is really worth knowing all this inner science!

One Dances to the Tune of Prakruti!

One dances as the *prakruti* makes him. The awareness (*khyal*) of what is beneficial and what is harmful to oneself does not prevail. When the *prakruti* compels him to become angry, he winds up getting angry. When *prakruti* compels him to cry, he even cries. He does not even feel ashamed. He cries openly, eh. He cries such that tears trickle down.

Questioner: Is it the *prakruti* that compels one to cry or *karma* that compels one to cry, Dada?

Dadashri: *Karma* actually means *prakruti*. It is considered the causal (*muda*) *prakruti*. It is (the effective) *prakruti* that indeed carries out everything. It is the (effective, discharge) *prakruti* that does, and what does one say, “I did it”; that is called egoism.

Who asks for tea? *Prakruti* asks for it. Who asks for this *jalebi* (an Indian dessert)? Who becomes hungry? Who becomes thirsty? All of this, the *prakruti* does. When insulted, who is the one being insulted? It is the *prakruti*. Who goes to evacuate the bowels? The Self (*Atma*) goes, doesn't it? All this is happening to the *prakruti*, and what do people say? “I went to the toilet.” Does the *prakruti* get hungry or do we?

Questioner: The *prakruti* does.

Dadashri: And he says, “I have become hungry.” There is nothing wrong in saying this to interact in the world; there is nothing wrong in saying it ‘dramatically’ (as in a drama). But one says it exactly as though one believes that from within. From the perspective of worldly interaction, in the drama, one indeed has to say that.

Upon Knowing the Self (*Atma*), *Purush* and *prakruti* become separate. Then the *prakruti* carries out the role of *prakruti*, and the *Purush* carries out the role of *Purush*.

After attaining this Knowledge (*Gnan*), the doership (*kartapanu*) has now gone, ‘I’ (*Hu*) became *Purush* and the *prakruti* became separate. You have become *Purush* and the *prakruti* has become completely separate, so the *Purush* can do *purusharth* (real spiritual effort to progress as the Self). Besides, the *prakruti* cannot do *purusharth*, can it! And the *prakruti*'s *purusharth* is considered illusory (*bhrant*) *purusharth*. On the contrary, the *prakruti* makes us dance to its tune. *Prakruti* is not under our control. We are under its control. Mind you, that *prakruti* is not under our control at all. This is because whatever *prakruti* has been bound (in the past life) is an effect. And in an effect, no one has any say at all. So we have to suffer that effect. So, we have to yield to it. Therefore, We, the *Purush* have to do *Purusharth*, and the *prakruti* will assert its force. In doing so, gradually, You become free, and it (the *prakruti*) will come to an end. No new income flows in, and only the old gets

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finished. As the old discharges and nothing new is charged, it (the *prakruti*) comes to an end. Up until now, there indeed was our doership. In fact, that *prakruti* makes it all good in an instant and at the next instant, it spoils. Good in an instant, and spoiled in the next. It was just that we had the belief of my-ness (*marapanu*), that is all. Besides, that was really not us (the *Purush*) at all, was it! After realizing this *Gnan*, we have become the *Purush*! The real is *Purush*, and the relative is *prarabdha*; *prakruti* that has come into effect. This entire science is worth understanding.

Prakruti Forces One to do Against One's Will...

If you were to truly look at it, no one in the state of ignorance (of the Self) has ever become separate from *prakruti*. All these people are sufferers (*bhokta*) of the *prakruti* in some way. Who is the owner of *prakruti*? It is the one who says, "I am indeed this, I am Chandubhai." He (Chandubhai) is the sufferer of this *prakruti*. What is the *prakruti* like over there? It may be someone's mother-in-law; it will become happy if it is shown respect as a mother-in-law. It could be shown respect as a maternal or paternal aunt-in-law or as a wife. When the son says, "Daddy," the *prakruti* becomes happy. But it is Chandubhai who enjoys (*bhogve*) such talk; so it is not the Self (*Atma*) but all these are egos, by the name of Chandubhai.

This world is under the influence of *prakruti*. The *prakruti* makes everyone do against their will, and the person himself does against his will. Even if we do not want to do, it makes us do it. Our science shows us that You should Know that this *prakruti* is making us do against our will and become separate from the *prakruti*. But this science is for those who want to become free of the *dehadhyas* (false belief that 'I am this body') that, 'I am this *prakruti*, I am the one who is doing this.' Otherwise, the *prakruti* makes the whole world dance to its tune against their will.

Otherwise, who is this Lord Krishna actually? He is referred to as (being in) the state of *Narayan* (God) from *nar* (ordinary human being). But he was lying down like this, when...he got shot by an arrow! Did he not know that the arrow was coming his way? He let it happen, like in a drama. He knew what was going to happen, yet he did not make any change. But the *prakruti* that is going to unfold in that time will not let up.

Atma (Self) and the *prakruti*, the two are actually separate, but because they are both close to each other, they have been so stuck to each other since time immemorial that they cannot detach at all. As a result, there seems to be oneness (*ekta*) in their nature (*swabhaav*). Even the self (*atma*; relative self) feels that, 'I will die,' by becoming one with the *prakruti*! Hey you mortal (*mooah*), how can You die? But his nature has become one (with the *prakruti*).

Everyone's *prakruti* is completely, three hundred and sixty degrees, subject to *par* (non-Self). It is just that people do egoism, that is all. All they do is the egoism of, 'I will do this and I will do that and I will do this.'

Questioner: So, right from zero to three hundred and sixty, the entire *prakruti* is subject to the non-Self (*par*)?

Dadashri: The entire *prakruti* is completely subject to the non-Self (*par*). Now, whatever is going to happen in the *prakruti*, based on that, evidentiary (*naimitik*) speech comes out, so the adjustment (belief) happens in one's mind that, 'It is happening now, according to what I say.'

Questioner: Even the *prakruti* of *Tirthankars* (absolutely enlightened Ones with a human body who liberate millions) is subject to the non-Self (*par*)?

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Dadashri: Not just of the *Tirthankars* but everyone's, *prakruti* is nothing but dependence!

Questioner: No, but the Self (*Atma*) and it (*prakruti*) have nothing to do with each other, but it...

Dadashri: Both have nothing to do with each other.

Questioner: But the *prakruti* of *Tirthankars*, of *Gnanis*; their *prakruti* has become clean in certain ways, has it not?

Dadashri: As the *prakruti* becomes clean, one gradually progresses towards *Gnan*. As the *prakruti* becomes worse, one goes down, one descends. As one cleans the *prakruti*, one becomes lighter, one takes on a higher life-form (*urdhvagati*).

Questioner: Do circumstances of the non-Self (*prakrut avasthao*) remain all the way until absolute Knowledge (*keval Gnan*)?

Dadashri: Circumstances of the non-Self exist even after *keval Gnan*. As long as one does not go to *moksha*, the *prakruti* exists. This implies that certain attributes (of the *prakruti*) exist, but anger-pride-deceit-greed is all gone. But whatever remains, is there.

The Relation Between Swasatta and Prakrutsatta!

So, if one (*potey*; developing 'I') understands this authority of the non-Self (*parsatta*), and does not interfere in *parsatta* for one lifetime, then that authority (*satta*) itself will let him go and he becomes free. That is all. One (*potey*) interferes in the authority of the non-Self, and that is why that authority holds on to him. People interfere in the authority of the non-Self. One says, "I did it." One does not have the energy to evacuate his bowels. When I gathered some doctors from abroad and told them this, they got disturbed. Then I told them, "When constipation occurs, then you will realize that it was not your energy."

Questioner: It is *prakrutik shakti* (energy of the non-Self).

Dadashri: Yes, that is it. Nature (*kudrat*) is what drives everything; *prakruti* makes one walk, and yet one claims, "I walked."

Questioner: Is the authority of *prakruti* independent of the authority of the Self, or is it dependent on the Self?

Dadashri: The authority of *prakruti* is completely independent from the authority of the Self (*Atma*). Only the presence of the Self (*Atma*) is required. The Self (*Atma*) does not do anything. If there is presence of the Self (*Atma*), then everything will go on. It is not dependent on the Self (*Atma*); all it needs is the presence of the Self (*Atma*), just the presence! Otherwise, if the Self (*Atma*) is not present, then there is nothing.

Questioner: Does that mean that the *prakruti* can take over (*aakraman*) me? Can the *prakruti* take over the self (*atma*)?

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Dadashri: It has done so; it has taken over the self (*atma*) that is why these people look the way they do. In spite of being God, they look like this. Some become angry, some become greedy, some are deceitful, some are crafty.

Prakruti Is Independent at the Time of Discharge!

Questioner: Now, if *prakruti* wants to do something, it has to take permission of the Self (*Atma*), does it not?

Dadashri: No. *Prakruti* means that whatever *bhaav* (inner intent) the worldly-interacting self (*vyavahar atma*) did, whatever kind of interference (*dakhal*) it did, that is how the *prakruti* has become today. Then at the time of discharge, even if the worldly-interacting self would like it to discharge in a certain way, the *prakruti* will indeed discharge according to its own nature (*swabhaav*). At that moment, it (the worldly-interacting self) does not like that. I got angry with you, but I do not like this anger.

Questioner: To get angry is the doing of *prakruti*, isn't it?

Dadashri: That which is visible is not anger. I go to its main seed, the fundamental; I go to its root, where its starting point is! So, at the starting point, one did the interference (*dakhal*) of anger in the *prakruti* (that was discharging) and that is how it formed. The *prakruti* is fundamentally formed in accordance to the *bhaav* he did the interference with. Then that *prakruti* discharges according to its inherent nature (*swabhaav*). At that time, the worldly-interacting self does not like it, but what can the poor *prakruti* do! Therefore, as long as there is a mistake in one's understanding, the *prakruti* will give misery. Otherwise, the *prakruti* itself has neither come to give pain nor has it come to give pleasure.

Both Prevail in Their Own Natural State!

Questioner: *Prakruti* and *Gnan*; the *Gnan* (Knowledge) gradually increases day by day and the *prakruti* does its work too. The *prakruti* does its work even for a *Gnani*, and it does its work for an *agnani* (one without Self-realization) too. Now, please explain how *Gnan* becomes triumphant over the *prakruti*?

Dadashri: *Gnan* does not become triumphant over the *prakruti*. The *prakruti* remains in its natural state (*swabhaav*). The *Gnan* remains in its intrinsic nature (*swabhaav*)! The Self (*Atma*) remains in its intrinsic nature, the *prakruti* remains in its natural state. For all the activities (*kriya*) of the *prakruti* that occur, the wrong belief (*bhranti*) that, 'I am doing,' is broken. Then One comes into *swabhaavik kriya* (the natural activity of the Self, Knowing and Seeing).

The Independence and Dependency of the Prakruti!

Questioner: Please explain who that agent is in the middle.

Dadashri: There is no agent in the middle. That which is believed to be the agent is the agent of the *prakruti*, and the authority (*satta*) is actually in its hands. The authority is not in Your hands. You have latched onto it. You believe that, 'This is an external agent that has come.' At that time, what

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does it say? “You are the external agent. There is nothing concerning you over here. You keep Seeing.”

What do ‘we’ (the *Gnani Purush*) do? All day long, ‘we’ keep Seeing what A. M. Patel eats, drinks, and all that. How many times did he throw up? ‘We’ keep Seeing how many times that happened. ‘We’ keep Seeing all that. That is all ‘we’ are entitled to.

Questioner: The *prakruti* is a part of the body, isn’t it?

Dadashri: This body (*deha*), mind-speech-body (*mun-vachan-kaya*), all that is included in the *prakruti*. Apart from the Self (*Atma*), everything else which the world believes as ‘I-ness’ (*hupanu*) is all *prakruti*. And the Self (*Atma*) is distinct from all that. One (*potey*) does not know the Self (*Atma*), the poor self (worldly-interacting self) has no awareness. And in discharge (*parinaam*), the *prakruti* is independent (*swatantra*). *Parinaam* means in the effect. However in the causes, it is dependent (*partantra*). It is not completely dependent, but there is a voting system, a parliamentary system. In all this, nothing concerns the Self (*Atma*).

Questioner: If the *prakruti* is not completely independent, then who is it dependent upon?

Dadashri: No, in effect (discharge) it is independent. From the moment of birth to death, it is all considered effect (*parinaam*), it is independent. In this, the *prakruti* is independent, You do not have any say in it at all. However, You have a say in the causes that are being bound within. If you want to make changes there, then it is somewhat possible. Even there, you cannot make complete changes. You can make some changes; for example, you may feel spontaneous enmity arising towards someone, yet you decide from within, ‘What will I gain from engaging in animosity!’ So you have that much right to make changes within, in the causes. In the effect, you have no rights. The effect will definitely come exactly as it is meant to.

When one goes to select a wife (in an arranged marriage), it is the *prakruti* that does the selection, and he (*potey*) claims, “I selected her.” Then, he comes home and says, “I did not realize that you were like this. You turned out to be bad.” Hey *mooah* (mortal one)! She has not turned out to be bad, you are the one with the fault. How can all these puzzles be understood? Thus, people keep getting entangled; entanglements all day long.

Prakruti Is Not to Be Changed, Its Cause Is to Be Changed!

Questioner: But it is said in the *Gita* that the original nature of *prakruti* is certainly to go towards illusory attachment (*maya*), and now to go against it, means to go towards the Self (*Atma*); how is that possible? Just as the intrinsic nature of water is to flow downwards, and the intrinsic nature of fire is to go upwards, to take it against its nature is difficult. So in the same way, how difficult is it to take the *prakruti* towards the Self (*Atma*)?

Dadashri: To take the *prakruti* against its nature is an offense. It is not to be taken against its nature; it is not to be trained. The *prakruti* is within its authority (*satta*). That authority is an effect (*parinaam*). The authority of the *prakruti* is effective (*paarinaamik*). That effect cannot be changed, can it? The causes are to be changed, but instead, people try to change the *prakruti*.

On What Basis Does Purusharth Happen?

Questioner: So then does *prakruti* do all this, or does all this happen within the *prakruti*?

Dadashri: All this is *prakruti* indeed. For once, one should know, ‘What is *prakruti*?’ *Prakruti* means that, just as there are mangos on the tree, do those mangos come into being or is it (the tree) making the mangos?

Questioner: They come into being.

Dadashri: That is how this *prakruti* is. The result of an exam is *prakruti*, and that which gives rise to causes is illusory effort (*bhrant purusharth*). *Purusharth* is in accordance with whatever knowledge (*gnan*) there is.

Eternal Knowledge (*Sat Gnan*), which is absolute Knowledge, is called God (*Bhagwan*). To whatever degree that God is close to one, that is how much one’s *Purusharth* (real spiritual effort to progress as the Self) is. One is doing on the basis of that *Gnan*. If he curses at someone right now and thereafter repents, is he doing that through *Gnan* or through *agnan* (ignorance of the Self)?

Questioner: He does it through *Gnan*.

Dadashri: Then that is the power and influence (*prataap*) of *Gnan*, so in that case, there is *Purusharth*. Whatever helps towards *Gnan* is all *Purusharth*. All the rest is *prakruti*. Dissolution (*visarjan*) is in the control of *prakruti*. Creation (*sarjan*) is according to worldly knowledge (*gnan*), and dissolution is subject to the *prakruti*. No one has any say in dissolution. All this is only scientific circumstantial evidence. The world is the puzzle itself; God has not puzzled this world at all.

The Causal-Effective Form of Prakruti!

Questioner: We are born with certain *prakruti*. From the time of birth, have we brought with us certain *prakruti*?

Dadashri: We have definitely brought *prakruti* with us (from the past life). It is just that the Self (*Atma*) is together with the *prakruti*, otherwise we have brought *prakruti* with us. That which brings (you in this life) is *prakruti* and that which takes (you to the next life) is also *prakruti*; and everything is *prakruti* indeed. When was the *prakruti* bound? In the previous life, the causal (*karan*) *prakruti* was bound. That very same causal *prakruti* becomes the effective (*karya*) *prakruti* in this life. Effective *prakruti* means the effect-giving *prakruti*. And causal *prakruti* means that it has not yet come forth to give effect. Now, from this effective *prakruti*, a causal *prakruti* will arise yet again. That ego is perverse (*vanku*), therefore it keeps giving rise to causal *prakruti*.

Questioner: One brings this inner *prakruti* with him from the moment he is born and then after being born here, does the outer *prakruti* unfold?

Dadashri: Yes, he brings the inner *prakruti* with him, which gives rise to the outer *prakruti*.

Questioner: But Dada, is there any relation between the molding (*ghadtar*) of the outer *prakruti*, and what he has brought with him in the inner *prakruti*?

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Dadashri: If one were to know how to make that discovery, then one would become a *Gnani* like me.

The external is encountered only because the inner *prakruti* exists; otherwise it will not come together externally. Otherwise, there is no such rule that you will come across external circumstances. This is a very subtle point.

Questioner: The new *karma* that form, do they form only due to the outer *prakruti*?

Dadashri: The new *karma* that form are dependent upon our ego and our current understanding and knowledge (*gnan*). One can bind positive as well as negative *karma*, and the *prakruti* keeps one in such circumstances.

No one has such understanding at all! One simply feels that all this is coming together from outside.

Who Has Attachment-Abhorrence in This?

Questioner: The Self (*Atma*) is devoid of attachment-abhorrence (*raag-dwesh*) so then how can the *prakruti* become without *raag-dwesh*? When can this happen? What is the sequential order of this?

Dadashri: The physical (*sthul*) *prakruti* does not have attachment-abhorrence at all. Its intrinsic nature is that of intake and output (*puran-galan*). It is the ego that has attachment-abhorrence. It has attachment to that which it likes and abhorrence for that which it dislikes. The *prakruti* is in its intrinsic nature. On a winter day, would it be cold or not?

Questioner: Yes it would be.

Dadashri: If the ego does not like the cold, then it develops abhorrence. Some people really enjoy the cold weather, do they not?

Questioner: Yes, that is correct.

Dadashri: That is how it is; the *prakruti* will feel cold on a winter day and hot on a summer day. So all this attachment-abhorrence is done by the ego. Once the ego dissolves, the attachment-abhorrence leaves.

Questioner: So after attaining this *Gnan*, the *prakruti* automatically continues to become natural (*sahaj*), does it not?

Dadashri: Yes, after attaining *Gnan*, the *prakruti* has become separate, but it remains in the form of discharge. It gradually discharges. That which has been charged will keep discharging. In the absence of a (living) ego, it will indeed continue discharging on its own. That is what 'we' refer to as *vyavasthit*.

Prakruti, Is It Under the Influence of the Ego or Vyavasthit?

Questioner: Are *prakruti* and *vyavasthit* the same thing?

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Dadashri: Our (*mahatmas*'s) *prakruti* is subject to *vyavasthit*, and an *agnani*'s (ignorant of the Self) *prakruti* is subject to the ego. What does subject to the ego mean? It may even act crazy. An egoistic person (*ahamkari*, not Self-realized) will not submit to *vyavasthit* at all, will he! For us (*mahatmas*), that ego has gone, so then *vyavasthit* prevails.

Questioner: Is there any relation between *vyavasthit* and *prakruti*?

Dadashri: Of course there is a relation. The *prakruti* is entirely subject to *vyavasthit*. The *prakruti* is not a falsehood as such. *Vyavasthit* means that ninety-eight will indeed follow ninety-seven. It is also *vyavasthit* that ninety-eight will not be followed by ninety. It will come in a way that is appropriate.

Questioner: So, there is some difference between *prakruti* and *vyavasthit*?

Dadashri: A lot of difference. *Vyavasthit* carries out the work, whereas the *prakruti* keeps dissolving. In English, I refer to *vyavasthit shakti* as scientific circumstantial evidence.

Questioner: If the *prakruti* keeps dissolving, then it should get destroyed, should it not?

Dadashri: Yes, its destruction has indeed begun; now it will certainly start discharging (*nirjara*). After taking this *Gnan*, no new *karma* are bound and the old *karma* keep dissolving; they keep discharging. Nothing new is being charged. As long as there was the awareness that 'I am the doer,' new charging was occurring, and as long as '*vyavasthit* is the doer,' one's charging ceases there. Then only the discharge continues.

To suffer the *prakruti* (effect) is *vyavasthit*. To create the *prakruti* (cause) is not *vyavasthit*. Giving rise to a new one is not *vyavasthit*. If one does not have *Gnan*, then one will continue to give rise to new *prakruti*. If there is *Gnan*, then *prakruti* cannot arise at all; the causes disappear!

Questioner: Dadaji, then *prakruti* is an effect, isn't it?

Dadashri: Yes, *prakruti* is an effect, but you cannot refer to *prakruti* as an effect only. Both the attributes of effect and causes are in *prakruti*. In it, besides the causes, all the remaining part is effect. That is why 'we' stop the causes. And that is why 'we' let you know that it is *vyavasthit*. If the causes are ongoing, then it cannot be referred to as *vyavasthit*.

Prakruti means that it is stock has been filled in the past life. Whatever stock was filled in the past life is now manifesting and whatever you fill now will manifest in the next life; that is referred to as *prakruti*.

Prakruti Is Like an Ignited Firecracker!

As a rule, whatever you have filled, only that will come out. Say there is a firecracker, a small spinning one with a hissing sound or a large one. When it is ignited, will it let go of its nature? *Prakruti* means an ignited thing. Now, you do not have to ignite it. When the time comes for it to unfold, its sprout will spring up. Then can it stop? If it has the nature of a spinning firecracker, then it may get into a *dhoti* (loose lower garment), and if it has the nature of a large firecracker, then it will blow up with a blast. And if it has the nature of a sparkler, it will sparkle. Thus, it will burst according to its nature.

If there is a large firecracker, one that blows up with a bang, which is mistakenly filled up with gunpowder of a spinning hissing firecracker; and if you were to ignite it, then it will burst open like a spinning hissing one. If it gets into your *dhoti*, how is that the fault of the poor man who ignited it!

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It bears the clothing of a large firecracker and so you believe that it will blow up with a bang. *Mooah*, that is not what it is. It has been filled with the hissing spinning gunpowder! So it will display the nature like that of a spinning, hissing firecracker. Will a large firecracker filled with sparkler gunpowder blow up? No, in this way, when all the gunpowder gets changed, that is what happens; what can the poor mind do in this? So what can the *buddhi* (intellect) even do? Can the intermediate gunpowder be changed? What can be done then? During the manufacturing of firecrackers, the workers fill the gunpowder while chitchatting and instead of filling from here, they end up filling from there, then that is what ends up happening. Then, upon igniting the large firecracker, it bursts like a spinning hissing firecracker, gets into your *dhoti* and burns it. And then people will complain, “Hey, What is this? What is this? What is this?” Hey *mooah* (mortal one), that is how it is, that is what is referred to as *Kaliyug* (current era of the time cycle characterized by lack of unity in thought, speech and act).

Chapter [1.3]

Prakruti Unfolds as It Was Bound!

It Is the Prakruti That Has Aasakti!

Questioner: After attaining *Gnan*, there is the belief that ‘I am pure Soul (*Shuddhatma*),’ but the existing *aasakti* (state of attachment to the relative) does not suddenly go away, does it?

Dadashri: It is the *prakruti* that has *aasakti*; the *Purush* (Self) does not have *aasakti*. Once the *Purush* becomes separate, He just keeps doing *Purusharth*; and it is the *prakruti* that is considered to be with *aasakti*. It is the *prakruti* that keeps engaging in *aasakti*. The two, *Purush* and *prakruti*, need to be separated. No one can separate them for you. Once in a while, once in a million years, when a *Gnani Purush* is present, then He can separate the two for you. Until then, one has to keep doing everything indeed. First of all, We separate the two, the *Purush* and the *prakruti*; thereafter the *Purush* will prevail in His nature as the Self, and the *prakruti* will prevail in its nature as the *prakruti*. The *prakruti* prevails in *aasakti* and the *Purush* is the Knower-Seer (*Gnata-Drashta*).

And after giving such *Gnan*, ‘we’ separate the two, this *Purush* and the *prakruti*. So the awakened Self (*potey*) becomes the *Purush*. The *Purush* is with *Purusharth*. There is so much *Purusharth* that can be done in this! And people will just keep looking at your *prakruti*. Oh mortal one (*mooah*), do not look at the *prakruti*, See the *Purush*. If you look at the *prakruti*, it appears of the same nature (*swabhaav*) as it was before. Hey, put that aside, do not see that. Would he not go to the toilet? After taking *Gnan*, does defecation cease?

Questioner: No, that continues to happen!

Dadashri: If one consumes a lot of *kadhee* (soup), then is it going to stop?

What Will Exhaust the Prakruti?

Questioner: Then, you have written that, ‘Some *prakrutis* are prone to renunciation, some *prakrutis* are prone to penance, some *prakrutis* are prone to sensual pleasures (*vilaas*). To go to *moksha*, you simply have to exhaust (*khapavavu*) your *prakruti*.’ So what does it mean to exhaust the *prakruti*?

Dadashri: That is correct. To exhaust the *prakruti* means to make your *prakruti* adjust to the other person, to settle with equanimity by adjusting.

Questioner: How can this *prakruti* that is prone to sensual pleasures be exhausted and how can one go to *moksha*?

Dadashri: Yes. One can go to *moksha* after exhausting it. All this is nothing but sensual pleasure, is it not? Do people not eat *jalebi* (Indian dessert)? Do they not eat Alphonso mangos? Do all these people not eat it? All that is indeed sensual pleasure! What is not sensual pleasure in all of this? These are all sensual pleasures of living beings (*jeevavilaas*). Some sensual pleasures are very sticky and for some, they are less sticky.

Questioner: What is the difference between habit (*aadat*) and *prakruti*?

Dadashri: Habit is the beginning. If you do not form a habit, then the *prakruti* will remain that way. If you form a habit, then the *prakruti* will become habituated. If you keep asking for tea over and over again, then you will become accustomed to it. It becomes a habit. Initially, you form the habit,

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and then it becomes a habit. Is there not a difference between forming a habit and becoming habituated? Hmm? A habit that is being formed can be let go, and what has become habituated cannot be let go.

Questioner: Is it not that one brings the *prakruti* with him from birth?

Dadashri: Yes, one has brought it from birth, and it exists from the time of birth. To have brought it from birth does not mean that one has brought it at the gross level. At birth, it is in the form of *parmanu* (the smallest, most indivisible and indestructible particle of matter), and it gets set up in visible form (*roopak*) here.

No Change in the Style of Prakruti!

Questioner: The inherent nature (*swabhaav*) of our *prakruti*, how can it become less intense? This is because the (nature of the) *prakruti* is such that one himself will know, 'This is bondage.' For example, say someone has the habit of eating chilies, or someone has the habit of eating sweet food such that the person cannot remain in *niyam* (set discipline).

Dadashri: Whether it is has gone out of *niyam* or whether it is within *niyam*, the *prakruti* gives result. It may have gone out of *niyam*, but it is all discharge. Therefore, it is not whether it remains or does not remain (in *niyam*); it appears as it is. Whatever inherent nature there is of the *prakruti*, that is the inherent nature that is constantly being exhibited. What is discharge? It is the *prakruti* exhibiting its own inherent nature.

That which has been charged, keeps discharging. And this body has been charged in such a way that if a person walks in a certain way, then even when he becomes eighty years old, he still walks in the same way. The style does not change. Based on this, we can recognize that the one who is walking is that person! And in these three charged batteries (mind-body-speech), no changes can be made. Changes in them can be made in the next life. There, this worldly knowledge is useful, not our Knowledge (*Gnan*). Changes will happen accordingly.

Prakruti is with *niyam* (acts according to the law of nature). Nothing can be without *niyam*. The world is with *niyam*. It is only egoism that is deviant. Only the ego is deviant, otherwise all (*prakrutis*) are with *niyam*. This ego turns that (the *prakruti*) which is within *niyam* to that which is unregulated (*aniyam*). One will say, "I will need hot tea," and then converses with other people, and the tea becomes cold. You mortal (*mooah*), be quiet and drink it quickly! Converse later. But it is this ego that is crazy. The inherent nature of the mind is not like that, it is of the ego. The mind is all within its law.

Awareness Brings the Prakruti Into Niyam!

Questioner: So, if the awareness (*jagruti*) of *Gnan* (Knowledge) prevails, then is it true that the *prakruti* automatically starts coming into *niyam* (regularity)?

Dadashri: *Prakruti* will start coming within *niyam* for you, otherwise *Gnan* will not take hold within until then! If *Gnan* has taken hold within, then the *prakruti* will once again come into *niyam*.

Questioner: So if *prakruti* is with regularity (*niyamitata*), then does it have any relation to *Gnan*? Does a *prakruti* that is with regularity help our *Gnan* at all? There is also a statement of Shrimad Rajchandra; "The body should be with regularity, the speech should be accepting of all viewpoints

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(*syadvaad*).” Therefore, great importance has been placed on regularity. So just now, you also said, “It would be good if the figs are consumed in accordance with *niyam*.”

Dadashri: Yes, that would be good then!

Questioner: Yes, so the *niyam* of the *prakruti* pertains to worldly interactions (*vyavahar*); now, in what way does it become helpful with regard to *Gnan*?

Dadashri: So the *prakruti* with *niyam* helps in worldly interactions, and if it helps in worldly interactions, then it will help the *Gnan*. If it remains without *niyam*, then it will not help the *Gnan*, will it! *Niyam* should remain. ‘We’ are not saying that you should have *niyam*. If it happens, then it is correct; there is no insistence for it.

Questioner: Now, it is also necessary to know what a *niyam* should be, is it not?

Dadashri: It depends on the body! I know the *niyam* (set discipline) that, ‘I will be able to eat only two *rotlis* (Indian flatbread).’ Having decided on that *niyam* of having two, then someday if there is a lot of pressure, then I will take an extra half.

Questioner: So for what important matters should have one have *niyam*?

Dadashri: In all matters. You should eat within *niyam*, regularly. Then what should you do when you cannot eat (within *niyam*)? Do not start crying. Eating, drinking, waking up, sleeping; that is what is important, is it not! Which one will you eliminate? It is worth keeping everything within *niyam*. The *niyam* of nature is such that in the morning, whatever *niyam* has been set for going to the toilet and all else, it happens in accordance.

Questioner: The inherent nature of *prakruti* and *niyam*, are they two different things?

Dadashri: They are indeed different! When one becomes habituated, it is referred to as inherent nature (*swabhaav*).

Questioner: Hmm. You have referred to all that which is habituated as inherent nature, then is there some kind of effort (*purusharth*) involved to go from that inherent nature into *niyam*?

Dadashri: Inherent nature (*swabhaav*) is always within *niyam*.

If there is a person who does not like to eat sour food, then even if we give him a hundred rupees, he will still not eat sour food. If a person likes to eat sour food, then he himself will pay five rupees to eat it.

Questioner: Yes, is that considered to be the inherent nature of the *prakruti*?

Dadashri: All these are referred to as inherent nature.

Questioner: And is inherent nature always in accordance with *niyam*?

Dadashri: It is in accordance to the *niyam*.

Questioner: But now to eat sour food, to set its limit, how much sour to eat and how much not to eat, is that considered *niyam*?

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Dadashri: All that is *niyam*. That is our work. It is actually our knowledge that is at work.

Keep Awareness on the Prakruti!

Questioner: You say, “Go on doing the work.” Instead, is it not appropriate to say, “Let the work happen?”

Dadashri: No. My intent behind saying, “Go on doing the work,” is that whatever work there is in the *prakruti*, let that work continue. ‘You’ do not obstruct. Rather, You remain only in Your effort.

Questioner: What I meant to convey is that, if we were to say, “Do it this way,” in all that is happening; but it actually is already happening, is it not?

Dadashri: It is happening, but in order not to obstruct, we say ‘do’ it. “Now nothing needs to be done;” that is called an obstruction. You cannot say, “Everything is indeed happening, now nothing needs to be done.” Let the *prakruti* keep functioning as the *prakruti* would, You just keep Seeing it. That is why it is said, “Drive cars with open eyes,” isn’t it! Do people drive cars with their eyes closed? Can cars be driven with the eyes closed? In the same way (in the state of *Gnan*), this (*prakruti*) is to be driven with awareness (*jagruti*).

After attaining *Gnan*, if the ‘car’ stops, then turn the handle. Before, weren’t there cars with handles where the moment the car would stop, the handle would have to be cranked up again to restart the car? So turn the handle on the Self and do not apply brakes to the *pudgal*. Many people apply brakes to the *pudgal* such as, ‘If it is not said like this, it will be fine.’ Brakes should not be applied. Let *pudgal* function according to its disposition. Do not apply brakes such as, ‘It is *vyavasthit!* It is like this and it is like that.’ What is the need to apply brakes? It will function so smoothly according to its disposition, it truly will function (smoothly).

Questioner: Yes, and turn the handle on the Self!

Dadashri: Yes, turn the handle on the Self and do not apply brakes to the *pudgal*. Many people apply brakes to the *pudgal*, “It is *vyavasthit* anyway!” *Mooah* (mortal one), in this way, the brake gets applied. Actually, it can only be referred to as *vyavasthit* after it has happened. Until then, let the car keep running on its own accord. Just let the *pudgal* keep functioning, wherever it goes, in whatever way it is functioning. Do not apply brakes, because it is simply to be Seen. Brakes that have been applied will not work, and on the contrary, it will collide. It is a collision.

If brakes are applied, it is just that it will collide. Nothing else can be changed in it. And to turn the handle on the Self is applied awareness (*upayog*); maintain a little awareness (*jagruti*), whether You have slowed down, or whether You have become aware. ‘You’ have slowed down and You have become aware.

Questioner: Everyone is saying that there should be discipline. So what about that; should the brake of discipline be applied?

Dadashri: For our *mahatmas*, ‘we’ have simply given the five *Agna* (directives). None of this applies for *mahatmas*. All of this that has been said has been taught for people out there (those without Self-realization).

Questioner: Our *mahatmas* say that there should be discipline; it should be like this.

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Dadashri: They will say that. They will speak according to whatever stock they have filled within. And for the person who has not filled (the stock of) discipline, he will speak in that way. There is no question about that. What do we know about the kind of stock that has been filled? People have brought all kinds of stock, and the filled stock keeps discharging. From 'our' end, if one is applying the five *Agna*, then there are no stipulations. For him, "Go roam wherever it suits you! And eat whatever you want." There is a flaw in applying the *Agna*, which is why 'we' have to say, "Turn the handle," a lot more.

If we say that, "It will be fine if I do not go to the office," then it will go awry. But if we do not say this at all, then he ('Chandubhai') will keep going to the office. The handle does not need to be turned for him. If brakes are not applied to him, then he will carry on as he would.

Questioner: So what brakes are being applied to not remain in the five *Agna*?

Dadashri: There are other brakes that he has applied, "What's wrong if it is not done that way? What's the problem if it happens this way?" Brakes have been applied in this way. The brakes have not been released yet, have they! Those brakes are still applied. Such brakes are indeed constantly applied.

That continues to happen for him; if you do not apply the brake, then it will continue. And the brake is not applied through the mind; it is being applied through speech. It is if it is spoken, otherwise it is not considered a brake. If there is a negative thought in the mind, then it is not considered a brake.

Questioner: Now, if there is some work, and we say, "I will not do this work. I will not do this work," does that mean a brake was applied?

Dadashri: A brake has been applied and moreover, that brake will remain. Until it is released, the brake will keep wearing away.

Questioner: Nevertheless, *vyavasthit* indeed makes one do that work.

Dadashri: It makes one do so, but even then the brake remains applied. The applied brake will continue to wear away. All those brakes should be released.

Chapter [1.4]

See the Prakruti as Flawless!

Who Is at Fault in This?

The *prakruti* is natural (*sahaj*), but it is the intellect that interferes (*dakho*). If the *prakruti* does not find a cooling fan agreeable, then what is the fault of the fan in that? What is the fault of the *prakruti* in this? To see the fault is subject to the intellect, it is not subject to the Self (*Atma*).

The *prakruti* gets bound according to circumstances, and worldly life (*sansaar*) runs according to the *prakruti*; whose fault is to be seen in this?

These are all faults of the non-Self (*prakrut*), but they are believed to be the faults of the Self (*Chetan*). That is why this worldly life perpetuates. In reality, no one is at fault at all. When it is the *prakruti* that is ‘doing,’ then the Self is not the owner. When the *prakruti* is being bound, the self (worldly-interacting self) becomes the owner due to wrong belief (*bhranti*), and when it is discharging, then the self is not the owner.

What is *prakruti*? If you go up to a well and say, “You are worthless,” then that gives rise to the *prakruti*, and then whatever is spoken is *prakruti*. When that *prakruti* speaks, would you not recognize from that echo (from the well) what you had spoken before? These are all faults of that *prakruti*.

How Can the Prakruti Be Changed?

Questioner: How can the nature of the *prakruti* that has been established for many years be changed?

Dadashri: If You Know your *prakruti* that, ‘There is this fault in this *prakruti*,’ if you Know this much, that is enough; it is considered to have changed. If You Know a mistake as a mistake, then that is more than enough. To Know a mistake as a mistake is indeed great *Purusharth* (progress as the Self). The *prakruti* will indeed be there; the *prakruti* will not change! The *prakruti* that has been established will not let up.

Questioner: Do faults of the *prakruti* decrease by Seeing the *prakruti*?

Dadashri: There is no other option besides that! If You have the intent to get rid of them, then they will decrease, and if You do not have the intent to get rid of them, then they will remain.

Questioner: But there are many attributes of the *prakruti* that are positive, and many that are negative.

Dadashri: If you want to get rid of all of them, then get rid of all of them, otherwise get rid of a few that are negative, those that cause you pain.

It Happens According to the Prakruti!

Otherwise, everything else is in accordance with each person’s *prakruti*. However one’s *prakruti* is, one should do accordingly. Not everyone has to sing; if a person is a singer, then he will sing songs. Each person carries out work according to his *prakruti*. Besides, why look for faults in that? He does according to his ability. Each person does work according to his ability. You cannot make him do according to your own design that, ‘You will have to go according to my design.’ There is no such rule.

Each person does according to his *prakruti*; where is the fault in that? Is this the judges department? Each person does work according to his *prakruti*. Even I keep doing work according to my *prakruti*. The *prakruti* is bound to be there!

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Questioner: The other person is not a ‘doer’; that is indeed what is forgotten.

Dadashri: Yes. If awareness of that prevails, then there is no problem. From the moment the other person’s mistake is seen, worldly life arises anew. The resolution for that will not come about until that mistake is destroyed. People remain entangled.

‘We’ have not seen anyone’s fault for even a moment, and if ‘we’ do see any, ‘we’ will openly tell him. Openly, without hiding that, “I can see this fault. If you feel the need to, then accept it, otherwise leave it aside.”

Questioner: You say that for his salvation.

Dadashri: ‘We’ say that to caution him, then he will get a solution. And then even if he does not accept it, ‘we’ do not have any problem. ‘We’ have absolutely no problem, even if he adamantly refuses to accept it. ‘We’ will say, “Do this,” and then if he does not accept it, then there is no problem.

Questioner: You have no problem with it?

Dadashri: I know on what basis he speaks! He speaks on the basis of the unfolding of *karma*. He does not wish to defy my *Agna*, does he? He does not have that wish at all! Therefore, ‘we’ are not held accountable.

When he speaks as a result of unfolding *karma*, ‘we’ have to turn it around. When a *prakruti* loses control, there ‘we’ have to restrain it. Not only will it bring complete harm to itself, but it will also bring harm to others. However, ordinarily the *prakruti* keeps making mistakes. Actually, in the world, it is all *prakrutis* indeed!

There Are as Many Layers of Prakruti as There Are Vikalp!

Questioner: The *prakruti* that appears calm, is it suppressed or is it balanced?

Dadashri: The *prakruti* that appears lively is considered to be balanced, and even the *prakruti* that appears calm is considered to be balanced. It is not considered to be suppressed. It has nothing to do with being suppressed. Many appear calm even if they are slapped. Therefore, they are neither suppressed, nor are they being brave. It is not through *Gnan*; the person’s *prakruti* is just like that.

Questioner: Then how many layers of *prakruti* are there, Dada?

Dadashri: There are as many layers of *prakruti* as there are *vikalp* (‘I am Chandubhai’ and all the relative ‘I-ness’ that stems from it).

As the Volatile Prakruti Becomes Natural, Energy Increases!

Questioner: Dada has said that as the volatile *prakruti* (*vifreli*; with high levels of anger-pride-deceit-greed) becomes natural (*sahaj*), then the energy begins to increase.

Dadashri: Yes, energy will increase a lot.

Questioner: How does that happen?

Dadashri: If the volatile *prakruti* becomes natural, then energy arises tremendously; it pulls a great deal of all the energies from outside. Say there is hot iron; if water were poured on a hot iron ball, then what would happen? It would suck it all up; it would not let it fall down, not even a drop. In the same way, when the *prakruti* is volatile, it has become like a hot iron ball. Then as it cools down, the energies within begin to increase.

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Ultimately, Both are Vitaraag!

If you become acquainted with the other person's *prakruti*, then *vitaraagata* (state without any attachment or abhorrence) can be maintained with that person. For example, this is a rose plant and it has thorns that prick. So, once it is decided that a rose plant indeed has thorns, then you will not be irked by the thorns. If you want the rose, then you will have to get pricked. To become acquainted with the *prakruti* is knowledge (*gnan*), and with this knowledge, it comes into conduct, that is all.

Therefore, if we become acquainted with a *prakruti*, that this person has a given attribute, then there will be *vitaraagata* towards him. We will know that it is not his fault; his *prakruti* is like that!

So if anyone's fault is seen, then it is our own fault. Our Science (*Vignan*) says that if anyone's fault is seen, then it is your own fault. That reaction has come about due to your own fault. The Self (*Atma*) is *vitaraag*, and the *prakruti* too is *vitaraag*. But whatever fault you point out, it will have a corresponding reaction.

The *Purush* (Self) is *vitaraag*, and the *prakruti* too is *vitaraag*! In spite of remaining with the *Purush*, it has remained *vitaraag*. This is because this *prakruti* is *jada* (inanimate matter); it is not *Chetan* (the Self). It is *vitaraag* by its intrinsic nature. Just as the Self is *vitaraag* by its intrinsic nature, it too is *vitaraag* by its intrinsic nature.

Questioner: What is the difference between the *vitaraagata* of the Self and the *vitaraagata* of the *prakruti*?

Dadashri: There is no difference between the two. However, the self (*vyavahar atma*) is not in *vitaraagata* at present. Therefore, it interferes in the *prakruti*. Thus, the *prakruti* reacts, that is all. Otherwise, *prakruti* does not do anything on its own.

The Gnani Turns the Prakruti Around in This Way!

People think that when Dada goes to his room, he goes off to sleep peacefully; however, that is far from the truth. I sit in *padmasan* (lotus pose in yoga) for an hour, and that too at the age of seventy-seven, I sit in *padmasan*. Even the legs bend, that is why the energy of the eyes, the brilliance of the eyes, all that has been preserved. This is because I have never criticized the *prakruti*. I have never criticized it. I have not insulted it. People insult it by criticizing it. The *prakruti* is living; if you insult it, then it will have an effect. If you insult this (*jada*; inanimate matter), there is an effect. What effect does it have? The echo (effect) falls only on you, and the *prakruti* is somewhat living, it is *mischrachetan*, so it has a bit less of an effect. So it should not be insulted.

The Problem Is Not of the Mistake, the Problem Is of Ignorance!

I know that the mistakes are still the same as before. Does that come into your awareness (*laksh*)?

Questioner: It is completely in awareness, but it lapses. After the mistake occurs, I realize that it has lapsed.

Dadashri: Then there is no problem.

Questioner: And I even realize that Dada will scold me.

Dadashri: You will even realize that he (Dada) will scold. This is because 'we' know that the mistake has occurred; that is a different matter. Whatever the *prakruti* is, that is what will come out; there is no choice in that. The reason 'we' scold you is (to know), "Do you remain in lack of awareness (*ajagrut*) or in awareness (*jagrut*)?"

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There is no problem if a mistake happens. The mistake that You Know and improve upon is a big thing. The mistake is of the *prakruti*. And the mistake, the fault of the *prakruti* is not considered a fault. When You Know the mistake, then it is confirmed that You are separate.

Questioner: Generally, we are not aware, but the awareness that comes on its own later, what is that?

Dadashri: Awareness that comes later is not considered exact, but if a mistake is happening, and there is awareness along with it, then that is considered full awareness.

Questioner: But that awareness comes on its own later on.

Dadashri: But that will definitely come on its own, that itself is known as *Atma* (the Self). But that which comes along with it, is considered exact.

Questioner: Even though I have not turned the handle or done anything, yet it shows from within that, 'This is a mistake, this is a mistake, this is a mistake.'

Dadashri: The Self is separate; that has been proved. And now, it has become separate. This is the proof of that.

By Seeing the Pure Soul, Even the Tiger Becomes Non-Violent!

Questioner: Instead of making my *prakruti* adjust with the other person's *prakruti*, if I am now pure Soul (*Shuddhatma*), and I see the other person as pure Soul, then will the *prakruti* adjust on its own?

Dadashri: It will definitely adjust. If it is provoked, then the *prakruti* will react, otherwise it will become well-behaved and natural (*sahaj*). It is because one (*potey*) has become unnatural (*asahaj*) that the *prakruti* will keep reacting.

Questioner: But the *prakruti* becomes natural for the one who has taken *Gnan*; however, it is not as if it becomes natural for the one who has not taken *Gnan*?

Dadashri: Nevertheless, the one with *Gnan* can work with the *prakruti* of another person naturally, only if the one within does not provoke.

Questioner: Say there are two people; one has taken Dada's *Gnan* so he is in the process of making his *prakruti* natural by staying in *Gnan*, by following the five *Agnas*; but how would the *prakruti* of the other person, who has not taken Dada's *Gnan*, become natural?

Dadashri: No, this has nothing to do with him.

Questioner: Now if his *prakruti* does not become natural, then would it not create a problem for us?

Dadashri: For You, these five *Agnas* are your safe-side in every way. If You remain in them, then no one can harass you, not even a tiger or a lion. For however long You see a tiger as a pure Soul, it will forget its beastly nature, its animalistic nature. If it forgets its nature, then that is it; it will not do anything.

Questioner: Does that mean that a change occurs in the other person by Seeing that person's pure Soul?

Dadashri: Of course, that is why I am telling you to See your family members as pure Souls. You have never seen them as such! As soon as you enter the house and you see your older son, then you may not have anything in mind (towards him). Externally, you may say, "How are you," you may do all that, but internally you say, 'He is an unworthy brat.' If you perceive him in this way, then it will have an effect. If you See the pure Soul, then it will have that effect.

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This world is nothing but effective. It is so effective that there is no question about it. In these *vidhis* (the instillation of inner energies to the one who surrenders to the *Gnani*) that ‘we’ do, ‘we’ are doing the same thing. ‘We’ are placing an effect (*asar*), ‘we’ are placing ‘vitamins’; that is how much energy arises, otherwise how would energy arise! I have come with the earnings of infinite lifetimes and you have wandered down this path with nothing in hand.

Questioner: You had said that, “‘We’ See pure Soul as pure Soul. Within, this pure Soul is absolutely flawless (*nirdosh*)...”

Dadashri: It is indeed God (*Bhagwan*).

Questioner: “But ‘we’ can even See his *prakruti* as flawless.”

Dadashri: Yes. The *prakruti* should be Seen as flawless.

Questioner: Ultimately, when even the *prakruti* is Seen as flawless, then as a whole both end up the same.

Dadashri: Yes. Besides our path (*Akram*) even goes to the extent of saying that, ‘If you have deceit (*kapat*), then See even that.’ Whereas in the *kramic* path (step-by-step path), deceit is not acceptable! The ego has to be completely purified every step of the way; it (deceit) will not do there.

Therefore, by doing so, even if it finishes in two to three lives, then it is more than enough! Oh, even if it takes ten lifetimes, what is there to lose? But no one is at fault.

The Flawlessness of the Gnani’s Vision!

Questioner: What is considered flawlessness? When will a person be seen as flawless? Is flawlessness natural or not?

Dadashri: Now, if we become completely flawless, only then would we see the other person as flawless, otherwise we would not. As long as we are at fault, the other person will be seen at fault. Therefore, ‘I’ only See the entire world as flawless. ‘I’ in this case refers to when I remain as Dada Bhagwan (the absolute Self), then the entire world is Seen as flawless. And when I interact as Ambalal, the world is still seen as flawless at that time; it is there in conviction (*pratiti*), but may not be in conduct (*vartan*). At that time, I may even point out your mistake.

Besides, I see it as flawless so how can I see mistakes? Yet I wash it (the mistake) off, immediately, everything cleared on the moment; clear, but it is seen in the midst of it all. It is not as if I have not come to see the faults of your *prakruti*, I have come to See your *prakruti*. I have come to observe. I have neither come to see the mistakes of your *prakruti* nor of mine, rather I have come to observe the *prakruti*. I have come to See and Know.

Questioner: And is flawlessness natural (*sahaj*)?

Dadashri: Only if a person is natural, can he be considered flawless. Otherwise, he cannot be considered flawless. If he becomes unnatural, then he is at fault.

And further than that, what do our *mahatmas* (those who have attained Self-realization through *Akram Vignan*) do? They scold the children and do other such things. The *mahatmas* know that they are flawless, that is also in their awareness (*laksh*); they are flawless with respect to the Self, but not with respect to the body. So they might even reprimand them. For how long will they reprimand them? For as long as they have opinion that, ‘I have to improve him.’ So they do all this to improve them.

So ‘we’ just keep Seeing the *prakruti* of others. However, for those who are close to me, like Niruben, some intent to improve her remains and that is wrong. Sometimes, I end up saying something, I point out her mistakes. The mistake of the *prakruti* should not be seen. That is the hallmark of a *Gnani*; the

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absolute (*sampurna*) *Gnani* is God (*Bhagwan*). God is the one who does not see the fault of the *prakruti* at all. Mind you, I do see everyone as flawless. I do not see anyone at fault at all, but not even the slightest mistake should be pointed out in others. If a lit lamp were to fall from her hands onto me, then I would not see her mistake. However, mistakes are seen for small matters; the intent arises in the mind that, 'When will this fault of hers leave?' But there is no need to remove the *prakruti* at all. *Prakruti* will not refrain from playing its role. And what do these people leading a worldly life do? They improve others, but at their own cost. Even their fathers had sustained such losses, and that is when they improved.

Questioner: So Dada, the loss that he incurred at the cost of improving the other person, what loss was that?

Dadashri: That loss was of the self (*atma*). Even his father had sustained a loss in the same way! One man was even saying, "Don't you understand, I am your father!" You imbecile! What kind of a person are you! How can you say such a thing? And that too, to a college-aged son! *Mooah*. what kind of father are you! Then I strongly admonished him. That too, I give him the understanding that, 'Can you say such a thing to your son? What predicament will you be in?' However, as 'we' are a *Gnani*, 'we' cannot speak anything of the sort! To me, he appears as flawless, a hundred percent; there are no two ways about it. Every living being in the entire world appears flawless. 'We' do not see anyone at fault even in the slightest. Even for You, no one appears at fault, but your faults exist in discharge. If you see the other person at fault, then abhorrence remains, and that abhorrence will have to be removed.

Know Him to Be at Fault, but Do Not Consider Him at Fault!

Questioner: So every individual should be known as faultless (*nirdosh*), not considered as faultless, is that so?

Dadashri: To consider someone as faultless is an opinion (*abhipray*). We should actually Know everyone as faultless.

Questioner: And if he is at fault, then should we know him to be at fault?

Dadashri: No, in our *Gnan*, he is not at fault, Know him only as faultless. No one is actually at fault. One is at fault through wrong vision (*bhrant drashti*). Wrong vision demarcates into two parts: 'This person is at fault and that person is faultless. This person is a sinner (*paapi*) and that person is virtuous (*punyashadi*).' And through this *drashti* (Vision; of *Gnan*), there is only one (vision), 'He is indeed faultless,' and the door is closed. No scope remains for the intellect (*buddhi*) to speak up. The intellect does not have any scope to interfere (*dakho*). (Mrs.) Intellect backs away from there that, 'I no longer have any say. Let's go home.' It's not like she is single, is she? She is married, so she will return to her husband's home.

Questioner: So Dada, we should not even consider a person to be at fault, or even faultless; we should Know the person as faultless.

Dadashri: Know everything, but do not know him to be at fault. If you know a person to be at fault, then it means that your *drashti* has spoiled. And it is 'Chandubhai' (file number one) who bothers with the one at fault. 'You' should keep Seeing that. 'You' should not obstruct 'Chandubhai.'

Questioner: Are we to keep seeing what he is doing?

Dadashri: That is all; keep Seeing. This is because it is he alone, the one at fault, who bothers with the one whom he believes to be at fault. But even 'Chandubhai' is faultless, and the other person is also faultless. Both fight, but they are both faultless.

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Questioner: So even if 'Chandubhai' is at fault, through the subtle vision, he is indeed faultless.

Dadashri: Through the subtle vision, he is definitely faultless, but do what you have to do with 'Chandubhai.' Otherwise, in worldly relations, I am telling you to consider him faultless. (However,) 'You' have to give 'Chandubhai' a cautionary hint (*takor*) that, 'I you continue doing this, it will not do.' You are to feed him pure 'food.' It is through impure 'food' that this state has arisen; this needs to be resolved through pure 'food.'

Questioner: If he does anything wrong, then do I have to tell him to do *pratikraman*?

Dadashri: Yes, You have to tell him all that. 'You' can even tell him, 'You are worthless.' Only for 'Chandubhai,' not for others. This is because he is Your file number one, Your own, it is not for others.

Questioner: So, if file number one is at fault, then should I consider him at fault, should I scold him?

Dadashri: You should scold him, you should also be prejudiced against him that, 'You are indeed like that, I know that.' Definitely scold him, because we now want to clear it off with him.

The True Culprit Got Caught!

Questioner: But this other person, file number ten, should we not see him at fault? Is it that he is faultless?

Dadashri: Faultless. Hey, even your file number two (spouse) is faultless! The faults existed because everyone was seen at fault, and Chandubhai's fault has not been seen. This is the reaction of seeing those faults. So the culprit has been caught. There are no other culprits at all.

Questioner: That was seen incorrectly.

Dadashri: It was indeed seen incorrectly, now it is Seen correctly. This point just needs to be understood. Nothing needs to be 'done.' That which has been said by the *Vitaraags* is only to be understood, not to be 'done.' That is how wise the *Vitaraags* were! If it were to be 'done,' then the poor man would get exhausted!

Questioner: And if he were to 'do,' then he would be bound again, wouldn't he?

Dadashri: Yes, to 'do' is itself bondage! To 'do' anything at all is bondage. To turn the rosary beads, to 'do' that, is bondage. But that is not for everyone. For outsiders (non-*mahatmas*), they can be told, "Turn the rosary beads." This is because their business is of bondage.

Chapter [1.5]

The Various Inherent Natures of Prakritis!

The Path of Moksha Through Just One Sentence!

Someone may say, “Show me God.” So we would say, “Deduct all the inherent nature of your *prakriti*, then You (*potey*) are indeed God.”

Questioner: To deduct that is the main thing, Dada.

Dadashri: First decide that there is God within, then know how to subtract the *prakriti*.

Questioner: If *sadhana* (spiritual practice) has been done life after life, then one will know how to do this subtraction.

Dadashri: One may know how to do so, but it is not easy to do the subtraction.

Questioner: You said, “Do the subtraction,” but how should the subtraction be done? The *prakriti* is *jada* (inanimate matter).

Dadashri: It is *jada*, yet it is active (*kriyavaan*). And it is the giver of bitter results, sweet results. People say, “The sweet ones, they are of my doing, and the bitter ones are not mine.” However, sweet and bitter are both *prakriti*. That which does not want to give rise to result is the *Atma* (Self).

So eliminate the inherent nature of the non-Self (*prakrut swabhaav*) and then look; God will be seen. God is that which has manifested within; what is seen is the *prakriti*.

Questioner: You are telling us to subtract the inherent nature of the *prakriti*; one can remain the Knower-Seer (*Gnata-Drashta*) of the *prakriti*, but how and from what can it be subtracted?

Dadashri: When the other person swears at you, the swearing is not being done by God; it is the inherent nature of the *prakriti* that is swearing. If this were to be subtracted, then God would be seen. If all the types of inherent nature of *prakriti* were to be subtracted, then God would be seen. If ever just this sentence was understood, then so many of these monks (*sadhus*) would have got onto the path to liberation. If only someone had made such a genuine statement!

That Is Why Attributes of the Prakriti Are Born!

What would you say if cloves tasted sweet? What if the tongue finds cloves delicious? It has become *vikari* (abnormal, deformed), it is not in its original nature.

Would one eat bittergourd (*karela*) if it were to become sweet? No. One will say, “I definitely want them bitter.” He will make do with less bitter ones, but he will not touch sweet ones at all.

Every one is in his own inherent nature. Nothing in this world will let go of its inherent nature. That is why in certain castes, a person would say, “I like (eating) those fish.” Hey, what pleasure do you get out of (eating) fish? Just as we (each) like different vegetables, it is like that. There is a difference in the *parmanu* (the smallest, most indivisible and indestructible particle of matter) of every thing, therefore there is a difference in the flavor. If a *rotli* (thin flexible flatbread) were to be made at ten minutes past eight, and then another made at fifteen minutes past eight, there will be a difference in the flavor of the two, because the timing has changed! The intent (*bhaav*) that goes in may be more or less, but the flour is one and the same.

Questioner: Do the *parmanus* of the flour also change internally?

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Dadashri: That is the time limit. The flour, the water, that is to say every thing keeps changing, then people would say, “No, no the *rotli* is one and the same.” Hey, that is not how it is; each and every one of the *rotlis* is different. Because the time is different!

Questioner: No. But the bitter gourd always turns out to be bitter; however this mango could be sour otherwise it could turn out to be sweet.

Dadashri: Even if a mango is sour these people will not object to it. If it turns out to be sweet, even then they will not object, what if it turns out to be hot (spicy)? They will throw it away saying, “Something has happened to it, something entirely different.” If it turns out to be sour, they will understand that it can be sour.

Questioner: No, but these are all its *gunadharma* (intrinsic properties that have a specific function). The *neem* tree will always turn out to be bitter, but among humans there is all this change.

Dadashri: Even among humans, if you know how to recognize all these *prakrutis*, then you would understand that this one is a *neem* (bitter). You may touch it, sit under its shade, but you would not put its leaves in your mouth. Do people not sit under the *neem* tree?

Questioner: Yes, they do sit. They use its shade to cool down.

Dadashri: Hey, they even take its leaves and do this (turn it and look at it). They will smell them like this but they will not put them in the mouth. They know that it is definitely bitter; it is bitter from birth. The *prakruti* of humans is not like that. A *prakruti* may be ‘bitter’ for a long time, and after a certain age it becomes ‘sweet’.

Questioner: It changes?

Dadashri: This is because humans are ever changing. The change that these (plants) have is only for giving effect for one lifetime, whereas we discharge as well as charge/bind (*karma*). So we cannot say that, “This person is forever a thief.”

Questioner: Can it be said that the *neem* tree will forever remain bitter?

Dadashri: Yes.

Questioner: And it cannot be said that a person will forever remain ‘bitter’.

Dadashri: No. You have to recognize what (attributes) that man has? Observe that in general terms. For example, this man here, you can find out and recognize that, “This person is bound to be like this.” Tomorrow morning, he may even have changed, then he may become a great *Gnani*.

Questioner: But for the most part, can the *prakruti* of humans actually remain constant throughout life?

Dadashri: Yes, it can. It does for many people. That is why, our people say, “*Pran* (life) and *prakruti*, both leave together (when one dies).”

Questioner: But there is no such principle that it will remain constant?

Dadashri: It is not for humans, but for others it applies.

Recognize the *prakruti* and interact with it accordingly. If you are the kind who is obstinately confrontational (*jakke chade*) and I am also the same kind, then would it be fun? No. I would know that you are being obstinately confrontational, so there I should let up, because the one who becomes obstinately confrontational is not at fault. It is his *prakruti* that is like that. No matter how much *Gnan* (Knowledge) one has, but he will indeed become obstinately confrontational in accordance with his *prakruti*.

Questioner: To be obstinately confrontational, is that considered an attribute of *prakruti*?

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Dadashri: Yes. To be obstinately confrontational is an attribute of *prakruti*.

Questioner: Is *prakruti* considered to be of the ego?

Dadashri: Yes, it is of the ego; who else's?

Questioner: You said that to be obstinately confrontational is an attribute of *prakruti*, yet it is generally said that it is the ego that has confrontational obstinacy.

Dadashri: In our *Gnan*, it is an attribute of *prakruti*. So, when someone starts becoming obstinately confrontational, I would know that, 'It is a habit,' therefore I am not affected at all.

Questioner: Isn't *prakruti* a photo of the ego?

Dadashri: All this is of the ego indeed. Not just a photo, all of it. However you want to consider it, it is indeed the form (*swaroop*) of the ego.

Questioner: So when people say that, "He is of a very weird temperament. He is an obstinately confrontational person," so, are they referring to the ego?

Dadashri: Then who else?

Questioner: *Prakruti*?

Dadashri: That person would not know that, 'Whom am I saying this to.' He would not know that. So he would say that, "I am indeed telling the one who lives within him." So he is saying everything to the self (*atma*) indeed. They are all making these insinuations and worldly interaction goes on, they blame it all on the self (of the other). Because, even the other person says, "I am this, I am, I am indeed Chandubhai."

Questioner: He says, "I became obstinately confrontational."

Dadashri: He has become set in that belief. And whatever belief he has become set in, the others believe that to be true. 'Actually, he is indeed 'Chandubhai''; that (belief) ultimately reaches the self (*atma*). Fundamentally, the fault goes all the way to the self; otherwise, why would anyone chew 'wood' (mouth fresheners like betel nut, cloves, cinnamon)? But people have found flavor in that too. They purchase it and chew it.

The Original Source of the Attributes of Prakruti!

Questioner: This is hot (spicy), something else is sweet, is there anything like ego behind that? So how do those attributes of *prakruti* arise?

Dadashri: All of that is indeed *prakruti*. The ego that existed was formed on the basis of the scientific circumstantial evidence.

When it comes into this space; then this would be the flavor. It is dependent upon the space. Appearance and everything is dependent upon space. The different faces of people that are seen, is due to space. What would happen if they all appeared the same? She will not be able to find her husband. She will go from here to there. If everyone appeared the same, then when one returns home, he would not be able to find his home at all. Because the space is different, there is so much variety. How wonderful it is!

Questioner: Because the space is different even the flavor that arises is different. Form-taste-smell-texture (*roop-ras-gandh-sparsh*), are all different.

Dadashri: Flavor and everything else. It is because this space is different that we get all varieties of worldly things.

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So, if everyone were to be sweet then where would you find an attorney? Where would you find men with hot temperaments? Where would you find bland ones?

Complete Knowledge of the Prakruti Through Experience!

Questioner: This *prakruti* may be in its inherent nature (*swabhaav*), but even then, the awakened Self (*potey*) is separate from it, is it not?

Dadashri: Completely separate. It has nothing to do with the Self at all. For the One who remains totally separate, there is no problem at all. In worldly interaction (*vyavahar*), you simply have to get to know the other person's *prakruti*, what else? *Swabhaav* (inherent nature). Other person's *swabhaav* means that you would feel, 'Now that this man is here, there will be no problem.' Even if you were to entrust your coat, shoes and all, with two hundred thousand rupees in the coat, you could go and return at ease knowing that there would be no cause for concern. That is if you know the inherent nature of his *prakruti*. Note, it cannot be entrusted with others.

Questioner: One knows the *prakruti* of others, but not his own; all the 'beatings' (suffering of pain) are due to that.

Dadashri: Our *mahatmas* Know about their own (*prakruti*); they Know everything; they Know each and every 'corner'. In which corner lays the weakness, in which corner it is good; they Know all that. There may be some who have not yet delved deeper, they may not Know. Otherwise, there are those with understanding who Know everything. And what these people write are long letters, in which they disclose everything about their *prakruti*. These people who write their *alochanas* (recalling and confession of a mistake), they write and bring such long letters to me.

Questioner: One side of the *prakruti* becomes less intense, but on the other hand, another side of the *prakruti* becomes stickier, does it not?

Dadashri: There is no possibility of it becoming sticky, is there? It can become sticky only as long as there is ego (charge ego). How can it become sticky without the ego?! In fact, without the ego it automatically begins to become less intense, it starts to dissolve.

Questioner: The habit (*tev*) of the *prakruti* will change, but what about its inherent nature (*swabhaav*)?

Dadashri: All the other *swabhaav* will dissipate. If one wants to change the *swabhaav*, then one can change it all; but as long as one does not want to change it, then they will remain as they are.

Without Ownership, the Repair Happens Naturally!

Doctors told me, 'Your liver has become very bad.' I replied, 'It has not spoiled at all. I comfortably eat *rotla* (Indian flatbread made of millet) with *makhan* (butter cream).' And the doctor probably does not even touch *makhan*. So, what's with the bad liver? That doctor in America was telling me, "Should I operate?" "Hey you mortal one, leave the operation alone! Whose operation do you think you want to do? This (Dadashri) is considered a *Gnani Purush*, one who is not the owner of the body." Even there, you do not straight up?! Is his operation something that you do? Operations are done on those who have ownership.

Questioner: Operations are done on those with ownership.

Dadashri: Yes. And for the one who does not have ownership, what operation does he need? It is one with ownership that incurs a loss or gains a profit. Here (Dadashri, referring to himself), there is no loss or profit. This is simply a show that 'he' puts on; there is no ownership. Then what's the need?

Questioner: Here, does the repair happen by itself? The body for which there is no sense of ownership (*malikipanu*), how does all the repairing happen there?

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Dadashri: It is indeed because of the sense of ownership that the ‘house’ becomes old and wears out. Otherwise, it ages naturally (*swabhaavthi*) as it becomes older, but due to the sense of ownership, it becomes spoilt from every (part).

Questioner: Does the effect come faster? Does the effect come faster due to the sense of ownership?

Dadashri: ‘Due to the sense of ownership’ implies that those effects that happen naturally, when you feel that, ‘This happened to me,’ then it clings to you. Nothing clings on to the one who says, ‘It has not happened to ‘me’.’

Whatever happened, it happened to ‘Chandubhai’. What does it have to do with ‘me’? ‘You’ should say, “I am here with you.” Tell him, “I am here with you, Chandubhai, don’t be afraid.” Try saying that too. Look in the mirror when you speak to him, whilst patting him on the back. No one will come to pat you on the back. What will the wife say? She says, “I had been telling you all along, but you have no sense so what can be done?” Hey you mortal one, now, at this age what sense (are you looking for) in me? You do not have sense! So, this is fundamentally how worldly life (*sansaar*) is. Despite being so dark and miserable, why does it (*sansaar*) feel good? It is due to *moha* (illusory attachment).

Questioner: Once, it came forth in your speech that, “This fracture has occurred, but why would ‘I’ repair it?” Then you said, “‘I’ moved away from there. Therefore, nature does all the repairing.”

Dadashri: Yes. There is no other choice, is there?

Questioner: And it will do it very quickly. It healed immediately. As long as one is *tanmayakar* (become the body-mind form), there is no help from nature.

Dadashri: However, those doctors started to say, “It hurts a lot after a fracture, why are you not feeling the pain? You have tolerated a lot.” I told them, “No, ‘I’ do not have the attribute of tolerance. The attribute of tolerance is not in ‘us’ at all. Tolerance is an attribute of the ego. There is no such attribute in ‘us’. To even give me an injection they need to numb it; that is when the injection can be given.” So, the doctors ask, “So what happened? What is this?” That is indeed *Atma* (Self)! It is separate, and this is separate. It is indeed separate; but thereafter those doctors told other doctors, “Go and see, go and see, go and see the *Atma*.” Because the way ‘we’ are right now is exactly the same as how ‘we’ were on that day. There has been no change in that. The doctor may be mistaken, but ‘I’ am not mistaken. In America, the doctors were mistaken, saying, “Let’s do this for you and let’s do that for you.” I said, “If it comes down to an operation, then I will put a stop to it. You will not have it your way here. Do not open this up; this ‘case’ (body) is not worth opening up. It is the kind of ‘case’ that easily repairs naturally. So, what in ‘this’ will you repair? Just as hunger arises on its own, does it not? It does not arise by a doctor’s operation, does it?”

Questioner: No.

Dadashri: It arises on its own. And it continues to arise because there is no ownership. The whirlwind came and those windows broke, so one said, “It broke because of the whirlwind.” So, the ‘other’ of the sense of ownership gets broken. One window will get broken on account of nature, and the other, the one of the sense of ownership breaks. *Mooah*, let just one break. The effect of the whirlwind should remain. Instead, your effect is felt in addition. (This is referring to the suffering due to ignorance, which is over and above the suffering caused by the loss of the window breaking naturally.)

Questioner: Now, is there such a rule in nature that the window gets restored once again?

Dadashri: It will get restored for sure. That rule of nature indeed exists. If you pull out this hair, then it will definitely grow again. Even if it were white, it will still grow.

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Questioner: Now, if that sense of ownership is not held and instead this *nididhyasan* (visualization of the Self) prevails, that is just as helpful in the repairing, is it not?

Dadashri: It does, it repairs everything. If we let it be, knowingly-with understanding, then nature keeps doing everything on its own. What is the need for a doctor? And if he does come, then do not say no to him. If the medicine comes your way, take it. Do not be preoccupied all day and night that, "I need certain medication." Whatever medicine comes, take it naturally. Tell him, "Do not operate." Do not open up this 'case' (body) now. There is no fun in this; you will become trapped!

Prakruti Will Take Best Care of the Body!

Questioner: All circumstances are dependent on unfolding karma. I get everything automatically. Now, there is no one else to arrange all that. So, is there such energy in *Chetan* (the Self), or is there so much life energy (*chetana*) in the *anu* (atoms) itself, that they would reach there?

Dadashri: *Chetan* (Self) has nothing to do with that at all. Just like a film runs in a cinema, that film is an attribute of *prakruti*. It gets arranged naturally. Compared to the care that a doctor gives, if *prakruti* were to take care of you then it would do so very well. The doctor will even give you an injection that may not be required. *Prakruti* does a wonderful job, such that it is beneficial to the body.

Questioner: When the body is about to die, at that time no matter how much treatment the doctor gives, that body will die according to the *prakruti's* account, will it not?

Dadashri: It will not work at all, will it? The doctor is just a *nimit* (evidentiary doer) in between. Just as the barber is a *nimit* in getting the hair cut, the doctor is equally a *nimit*.

Questioner: So, the *galan* (emptying) of his body at that time is actually in his benefit, is it not?

Dadashri: It is indeed in his benefit, it is altogether in his benefit. *Prakruti* does not function outside of that which is beneficial. Even when it makes the stomach ache, that too is beneficial, because it removes the disease, it does not increase it. Later on, the risks will be greater, instead it removes the risks in advance, right from now!

After attaining this *Gnan*, the awakened Self (*potey*) does not become the owner of *prakruti*, so the disease leaves by itself. As long as there is ownership, the disease does not decrease. When that ownership no longer exists, then it will go away completely. *Prakruti* tends towards purity. As long as there is ownership, the *prakruti* itself cannot do its own work. The owner cannot refrain from interfering, can he? Does the owner interfere?

Questioner: Yes, he holds on, as an owner.

Dadashri: He instigates, instigates. He will get it treated, do other things; instigation happens. Otherwise, if one were never to interfere in it, then the *prakruti* continues to become pure (*shuddha*). It is indeed the inherent nature of *prakruti* to become pure, but only if one does not interfere. However an *agnani* (the one without knowledge of the Self or the doer) cannot refrain from interfering, can he! You (Self-realized) do not, but an *agnani* will interfere, will he not? The moment one says, "It happened to me," it becomes worse. As soon as one says, "It happened to me," it worsens.

Karma Is Upadravi and Prakruti Is Nirupadravi!

Questioner: So can we take it to mean that one's *prakruti* provides protection and support to one.

Dadashri: That is the inherent nature. That is, only if there is no interference from you anymore, then the *prakruti* will automatically go ahead and repair it. The inherent nature of *prakruti* is *nirupadravi* (free from harm). If any *upadrav* (harm) occurs, then it will put a stop to it. This is because the harmfulness (*upadravi*) arises due to the unfolding of our *karma*, when egoism is done. Otherwise

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the inherent nature of *prakruti* is *nirupadravi* (free from harm). It immediately covers up any harm that has occurred.

Questioner: So, does that mean that whatever has been filled (*puran*) will continue to empty (*galan*) on its own.

Dadashri: It indeed does, but *prakruti* is actually *nirupadravi* (free from harm). *Upadrav* is based upon our *karma*. Then if you get wounded over here, the *prakruti* will move to cover it up instantly!

Questioner: The healing process begins immediately after one is wounded.

Dadashri: Immediately, all the machinery is ready. This also happens in the municipality; if there is any damage in any place, all the machinery of the municipality is deployed there. And this (*prakruti*) too is like that. However, this is exact and unfailing (*sachot*), and the other is all corrupt, half of it is done and the rest is not. Where were they to set the metal and stone mix, and where did they go and put it, that's how it is. While this is exact and unfailing.

Questioner: In that, when you refer to the harmfulness, what kind of harm is that?

Dadashri: If someone were to collide head on with a cycle and get hurt; the leg got a cut, then all that harm occurs due to unfolding *karma*. But as one's inherent nature is to be free from harm so it covers up (the wound), it forms a healing tissue over it as soon as it happens. It will stop all the bleeding immediately.

Questioner: In fact, it has only become clear today that even the doctors say that, "We do not heal the wound that you have. The healing is indeed done by nature; all we do is clean it."

Dadashri: They just clean it, they help; they help nature.

Chapter [1.6]

Can Control Over Prakruti Be Attained?

To Control Is an Offence!

Questioner: How can the *prakruti* be brought under control?

Dadashri: It is an offence to try to bring the *prakruti* under control. This is because *prakruti* is an effect (*parinaam*). An effect cannot be controlled; causes can be controlled. The causes are in your hands, the effects are not. Therefore, the *prakruti* is all in the form of an effect (*parinaam swaroop*). The results that are given in a school or a college; what would happen if you try to take control of that result? It is possible to take control of the examination. Did you completely understand the explanation? This *prakruti* is in the form of an effect, do you understand that? Yes, it is possible to stop the causes.

It is possible to change anger-pride-deceit-greed (*krodh-maan-maya-lobh*). Those matters related to causes can be changed. With a change in the causes, the *prakruti* becomes less intense. So, its color-form (appearance) changes. The *prakruti* will play its part, but its color (intensity) changes. So, it becomes less intense (less sticky). So, you would feel that, "Even the *prakruti* has changed." No, it cannot change; it is an effect. How can an effect change? If an effect could be changed, then Lord Mahavir would not at all have stayed back to experience (*bhogavva*) the effect, would he! Why would he stick around to have wooden nails be pierced (in his ears)? What a wonderful discovery this is of 'effects'!

If you recognize the *prakruti*, that 'this is rose,' then would the rose plant yield (*vash*) to you? Would it be such that its thorns will not prick you? You have to extract work out of it tactfully; then the *prakruti* will yield. When would that rose plant yield? The rose plant will yield when you pluck the rose in such a tactful way that the thorns do not prick you. What I mean to say is, this is the way. Besides, would a rose plant ever change? In fact, the moment you stick your hand in the plant, the thorn will indeed prick you. Would the thorn not prick? I think they would spare the gardener, would they not? It will not spare the gardener; even the one who waters it? Does it not spare anyone?

Can an Untimely Bomb Be Controlled?

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

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

Questioner: But Dada, why does *saiyam* (control over *kashay*) not arise yet?

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

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

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

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

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

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

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

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

Questioner: It has been so many years since attaining *Gnan*, then should we not have this much *saiyam* (control over *kashay*) over the *prakruti*?

Dadashri: That is fine, but had you not met Dada, what state would you be in?

Questioner: Oh ho ho! Then, it is not even worth talking about!

Dadashri: You are speaking, after that! There is the kind of energy that can destroy so many castles (destructive energy)! Yes! So where there is a contradiction with the other person, there You should exercise care when getting work done. *Prakruti* is considered like machinery, and how can you be obstinate (*aadayee*) in this way towards the machinery? If you tell the machine, that gear, "See, I created you. So, when I touch you, you should not hurt this finger of mine." But, it will definitely cut it off whether you created it or whoever else did. This is because it is a mechanical adjustment. This *prakruti* is mechanical. So, you should learn from Dada such that the mechanical adjustment all becomes weak. Can you do that or not? Come and learn this art from 'us' for once. This art of worldly interaction (*bodhkada*) is a non-violent art (*ahimsak kada*), it is not a violent art (*himsak kada*). Yes, the kind that takes one to *moksha*. Therefore, do not waste the balance of this life now.

Will the Result of Gnan Come in This Life or the Next?

Questioner: There is a mahatma of ours, who has taken *Gnan* and he now has intentions beyond the realm of the relative (*alaukik na bhaavo*), they arise, So will the result of the intentions beyond the realm of the relative be received right now or later on?

Dadashri: It will be received right now and also later on, both will be received. The result of intentions could be 'fresh' (in the present) and even later on. Later on, it is by binding a (new) *prakruti* (non-Self complex of the mind-speech-body), and right now, one receives the illumination of its light. After 'we' give *Gnan*, does a person not calm down?!

Questioner: Very much, yes!

Dadashri: That is the result of intent (as the Self).

Questioner: Even, the entire interest (*ras*) changes.

Dadashri: All that changes. He becomes less intense. You have become free in so many ways! Now, what is the need to even rush to attain *moksha*? Whoever has whatever *prakruti*, that *prakruti* will not let up. There is no choice but to suffer that *prakruti*. One should understand, 'In this *prakruti*, what should I do?' That is all that needs to be understood. One has bound this *prakruti* and brought it. One has bound endless (*prakruti*) and brought it and in fact, much of it has dissolved. It has been

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bound endlessly and brought forth. Not a single bale in any direction has been spared, all the bales, of every direction!

What Can Restraint Do?

A certain part of *prakruti* is changeable and certain other parts are not changeable at all.

Questioner: What part is changeable, and the part that is not changeable, what part is that?

Dadashri: For the most part, it is not changeable at all. Actually, only a certain part of it is changeable, and the part that appears changeable, that *prakruti* does not change; it appears to be changing to us. Actually, it has already changed from within. That too is a *prakruti* of a certain kind. But what do people say, "This change of mine is due to this." That is how it appears to him. However, that change does not happen. It has already changed from within! This is specially worth understanding. This *Akram Vignan* is very profound!

Questioner: Does the *prakruti* change after attaining this *Gnan*?

Dadashri: It does not change before, or even after attaining *Gnan*. Later on (in life) it changes a little, but how much? But, it had already changed previously (in the past life), that is why it changes; it is not that a new *prakruti* is being formed.

Questioner: If the *prakruti* cannot be changed, then what kind of interaction should there be with adverse *prakruti* or agreeable *prakruti*?

Dadashri: Just See. 'You' should say, "Why are you eating all this excessively? Why do you eat all this sour food?" It is the *prakruti* that eats, so You are separate and the *prakruti* is separate. 'You' are not responsible, and the one who tries to stop it, will actually become responsible. Lord Krishna has said, "*Nigraha kim karishyati?*" How will you restrain it? How is it possible to restrain the *prakruti*? *Prakruti* is a discharge entity. I have given such a *siddhant* (that which accomplishes the ultimate, incontrovertible principle) in writing that you do not have to read anything at all!

Questioner: Yes, that is what you have given in writing.

Dadashri: A *siddhant* is in the heart only, and it solves the problem, then no entanglement arises at all.

Questioner: It is one thing that it is not possible to restrain the *prakruti*, then what should we understand the *prakruti* to be? Should we understand it as *jada* (inanimate matter)?

Dadashri: Effect (*parinaam*) does not change. There is no question at all of *jada-Chetan* (inanimate matter-life energy) in it, is there! Once you have taken the exam at college, can there be any change in the result? Here, the result comes through these people, even then not much change can be made. It is without interference over there, is it not? *Parinaam* means effect, no change can be made. The entire *prakruti* gives effects only, so it is not possible for one to alter it. Thus, He said in brief, '*Nigraha kim karishyati,*' but these ascetics do not like it. The *Gnanis* understood that the *prakruti* cannot be restrained; the *prakruti* has to be Seen (*nihadvani*). Instead, people have engaged in restraining the *prakruti*!

The Habits of Prakruti Will Not Let Up Quickly!

Questioner: A person has a particular *prakruti* only, or he has a habit, that is how the *prakruti* is. Is it true that the *prakruti* will not let up quickly?

Dadashri: It will not let up. If it has become a habit, then that *prakruti* will take a long time to go away.

Questioner: So, what should one do so that it goes away quickly?

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Dadashri: Whatever force it has, it will last that long. It is like a ball, so if you drop it from this height like this, then will it stop suddenly? No, that is what it is like.

In Opposition to the Prakruti With an Addiction...

Questioner: We say that, “Not a single fraction of *prakruti* is in I (the Self), and not a single fraction of I is in *prakruti*,” then why does it not change after taking *Gnan*?

Dadashri: How can it change? The *prakruti* that one has come with, that will surely remain! With this *Gnan*, the fundamental causal *prakruti* changes, and the effective *prakruti* remains. It does not give rise to any entanglement. The way the film was shot, is the exact form in which it will play out. It is just that the entire causal part of it becomes less intense. Therefore, the arrangement of nature is very wonderful!

Questioner: No matter what circumstances come to pass, but does the *prakruti* never change?

Dadashri: That which never changes at all, is indeed known as *prakruti*. When does it change? When the *Gnani Purush* (One who has realized the Self and is able to do the same for others) burns to ashes the demerit *karma* (*paap*), then certain parts of it tone down. Therefore, after attaining this *Gnan*, Your *prakruti* can be considered changed, otherwise it does not change. That is why people say that, “Dada changes a person’s *prakruti*.” There are some who drink a lot of alcohol, those who eat meat; the day after (attaining *Gnan*), it stops.

Questioner: If someone wants to stop drinking alcohol, eating meat; then what should be done?

Dadashri: It is indeed important that drinking alcohol stops, and it is best if meat is not being eaten. This is because it is something that carries a liability. But when ‘I’ explain it, that is when one comes to know that, ‘This is the liability.’ So, he will quit it. It is because it is not in your *prakruti*; that is why you do not eat it. So, on top of that, you say, “I do not eat (meat).” That is all you should say. Consequently, there is no problem in saying, “I do not eat (meat),” but underlying this, it should not be that, ‘Compared to this person, I am sensible.’ And this man here used to believe before (attaining *Gnan*), ‘I am more sensible than him.’ Has that ‘wisdom’ left now?!

Questioner: It has gone, but thoughts of cigarettes still take over.

Dadashri: The *prakruti* will not let up. For that, You have to explain and get the *prakruti* to quit it in a methodic way such that those *parmanus* (the smallest, most indivisible and indestructible particle of matter) do not remain within the body. Even its root should not remain. If you quit at once, abruptly, then the root and all will get left within.

A Firm, Strong Intent Improves the New Prakruti!

Questioner: The unchangeable insensitivity (*jadata*) that is in one’s inherent nature (*swabhaav*), has become strong and inflexible due to advancing age. Some are angry and some are greedy. So, one will never be inclined to go to satsang until each individual tries (has the desire to) to improve his inherent nature.

Dadashri: The way it is, the inherent nature of *prakruti*; the nature that you had in your young age, how much change is there in it now?

Questioner: There has been quite a bit of change.

Dadashri: It happens based on his development. If you try to ‘do’ so, then the same (change) will not come about. As the circumstances keep changing, the inherent nature of the *prakruti* keeps changing. Otherwise, the *prakruti* will not let up. You cannot change the inherent nature of *prakruti*. It is the circumstances that change it. Circumstances like that should come together. An egoistic *prakruti*, whenever you see it, it will always be in egoism; and a greedy *prakruti* will be in greed from

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the moment he is born even upto the time he goes to the final station (on funeral pyre). If the wood has been prepared for his final station, then he will say, “Brother, use that wood, and only this much wood for me, okay. The rest is for our house.” Moreover, he will clearly state this and then die. This is because he has greed! So that is the inherent nature of his *prakruti*.

Questioner: Does it diminish?

Dadashri: Even when it diminishes, you are not the doer of that. It does not diminish with his *purusharth* (independent effort), it diminishes on the basis of scientific circumstantial evidence, or it may even increase. Depending on the evidence it may even increase or diminish. *Prakruti* is not under Your control. So, You should See, ‘Wow! Since it is such a greedy *prakruti*, for this entire life, it is not going to let up.’ So, the *bhavna* (intent) you should have is that, ‘However possible, whatever wealth I have, may it be used for the salvation of the world.’ If you do such *bhavna*, then as a result of that *bhavna* in the *prakruti* in the next life, your mind will be noble. This life is done with, this (*prakruti*) is spoilt, but now at least improve the next life. So, by observing this *prakruti* you should improve the new (next) one. This *prakruti* is cautioning you that if you do not like the current one, then ‘Improve the new one,’ and if you like it, then keep it. Therefore, all you have to do is the *bhavna*, nothing else needs to be done.

One man tells me, “I do not want to crush anyone. What should I do so that not even a single living being (*jeeva*) gets crushed under my car?” Then, I told him, “Do *bhavna* with *nischay* (firm determination), with the *nischay* that, “This should not happen, never, not under any condition.” Make these *bhavnas* so strong that they remain present within you all the times. Then, no one will die through you.

So, this world is actually a result of your own *bhavna*. Therefore, sow good seeds (in the form) of *bhavna*, then you will reap good fruit.

Not a single person ever has the wish that, even a single living being (insect etc) gets crushed under his car, yet they get crushed. What is the reason for that? If you ask certain people, “When you are driving and some man suddenly runs across the road, then what should be done?” Then he would say, “What can be done? Well in that case, that would happen (the man would be run over).” This is what gives result within. That is how a gap has been left open (leakage in *bhavna* due to no determination at all), and the result comes from that. Under any circumstances this should not happen, even if the car were to break, let it break but no one should ever die. One should at least have this *nischay*. Everything is indeed yours. God has not interfered (*dakho*) in this. It is all your own projection.

Now, the *prakruti*; it gets bound however you deem to bind it. The *prakruti* gets bound depending on the *sanskar* (cultural values, impressions) you get. Therefore, if you remain within good *sanskar*, then the *prakruti* that gets bound will be good, and if you remain within bad *sanskar*, then the *prakruti* that gets bound will be bad. In this world, if all you want is worldly happiness (*sansaari sukh*), transient (*kalpit*) happiness, then give happiness to others. If you give happiness to every living being, then you will receive happiness right at your doorstep.

Can One’s Nature Change in This Very Life?

Questioner: Dada, is this nature of the *prakruti* or of the ego?

Dadashri: It is of the *prakruti*. Even the ego is included in it. *Prakruti* means inherent nature (*swabhaav*). This man’s inherent nature has been set, it has been decided. Then in that *swabhaav*, the result will indeed be like that, it will not give another result. If his inherent nature is to not take a bribe, then no matter how much you try he will not take it. He will return the bribe that he has taken.

Questioner: Can that inherent nature really change later on?

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Dadashri: In each of his inherent natures, as many divisions as there are within them, when any one of those divisions is about to come to an end, then it changes.

Questioner: But can it change on its own?

Dadashri: It indeed changes on its own.

Questioner: If One (*potey*) Knows the *prakruti* that, 'This is how the *prakruti* is,' then is it possible for One to do the *Purusharth* to change the inherent nature if One wants to?

Dadashri: There is no other *Purusharth* (real spiritual effort to progress as the Self). (To Know) whatever is going on within, that is *Purusharth*. It is going on within him, it is indeed going on. We say that, 'One did *Purusharth*,' just to express it using words, otherwise when the *Purusharth* happens then You should Know that this *Purusharth* will lead to progress.

Questioner: And that too, it is actually entwined within him.

Dadashri: Yes. In fact, all this 'We are doing *Purusharth*' is a kind of ego.

Questioner: So, this *prakruti* shows its inherent nature when circumstances come together, when the next set of circumstances come together, it shows that. In this way it comes to an end, is that so?

Dadashri: Yes, if a certain (inherent nature) is about to end, then that will finish.

Questioner: But the part of his *prakruti* that is sticky, it too will come across circumstances and that *prakruti* will open up; at that time does that *prakruti* wear out by that much?

Dadashri: It will wear out! It goes on wearing out. That is indeed the rule!

Questioner: Even though one has taken this *Gnan*, the inherent nature of the *prakruti* cannot change, can it?!

Dadashri: It can change! The results of rise and fall do indeed remain within, meaning it may slightly change in someone, that *prakruti* may come to an end. This is because it was about to end and he believes that, 'I did the *Purusharth*.'

This *prakruti* is not such that, it has to be this way only; as much understanding as it is given, it functions accordingly. The original *prakruti* that has been bound has become rigid. Later, if other understanding is given, then it can change. Although, it can only change within the scope of change; but it cannot change beyond that. Within the *prakruti* if you had decided that, 'I want to serve saints (*sant purush*),' then when you come across any saint, you would serve him and your *prakruti* changes, so this is the way in which it gets decided. It is not been decided from each and every point to point that, 'This is how it should be.' For the one who has done the *bhaav* (inner intent) in his past life that, 'I want the *prakruti* to prevail as per *gnan*,' if someone were to say this *gnan* to him, the *prakruti* will change according to that. It will change for a person who has done such a *bhaav*.

Prakruti Can Change With Gnan!

Questioner: When does one's *prakruti* change?

Dadashri: Even if one were to die, it will not change. The *prakruti* never changes. Whatever proportion of *gnan* (knowledge) arises, whatever understanding arises, that much of the *prakruti* undergoes a change. The *prakruti* changes according to the *gnan*, but it does still remain as the *prakruti* indeed. A person cannot come out of the *prakruti*. The *prakruti* of this life cannot change at all. However much *gnan* arises within, then based on that the *prakruti* will change for the next life. In the next life again, however much *gnan* arises, the *prakruti* will change for the life after that. In this way, it rises step by step. But it is not possible to come out of the *prakruti*. The *sadhus-sanyasis* (ascetics, monks), the saints, they are all in *saatvik* (virtuous) *prakruti*.

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It is not possible to come out of *prakruti*, and the one who does come out of *prakruti*, is either referred to as a *Gnani Purush* or *Bhagwan* (God), that is all.

Questioner: Can the *Gnani Purush* change *prakruti*?

Dadashri: *Prakruti* cannot be changed; *gnan* (knowledge) can be changed. A place of residence can be changed, a home can be changed but the *prakruti* cannot be changed. You were living in the home of *prakruti*, and from there you have been seated in Your own (the Self) home. The *prakruti* will continue to play its role, but by making it sit with 'us', the *prakruti* totally changes.

The one to whom 'we' give *Gnan*; for him, the *prakruti* will come to an end in ten-fifteen years. During the rest of his life the *prakruti* that is seemingly contradictory, will not be there. Then the *prakruti* is such that it is agreeable to others. The *prakruti* becomes mild and pleasant (*saumya*), because that other *prakruti* empties out. And for the *agnani* (the one without Self-realization), as the *prakruti* empties out, on top of that he fills (creates a new one). This means, on the one side the *prakruti* is emptying (discharging), and on the other side, there is filling (charging); both happen together. These people (those who have taken *Gnan*) have nothing incoming. They only have outgoing, so then it will dissipate.

After *Gnan*, there is *samvar* (no influx of the new *karma*) and *nirjara* (discharging of *karma*). So for them (those who have taken *Gnan*), nothing more accumulates. And for this one (not Self-realized), there is both *bandha* (influx, binding of *karma*) and *nirjara* happening simultaneously. Therefore, the binding keeps happening again. This is the state of an *agnani*. So, it does not go away until death. On the contrary, the *prakruti* increases.

Questioner: If one tries to recognize it and removes it, only then will one's *prakruti* go?

Dadashri: How can an *agnani* remove it by himself? He is himself bound by the *prakruti*, he does not understand the *prakruti* at all that, 'This particular *prakruti* of mine is wrong.' This is because the ego believes even the wrong *prakruti* to be right. The ego is always blind; therefore it does not have awareness (*bhaan*) of right (*satya*) or wrong (*asatya*). And he has intellect (*buddhi*), which he misuses. It will tell the ego, 'That is correct, what you are saying is indeed correct.' So the ego then blindly follows. Therefore, not a single fault of one's own can be seen.

How to See the Prakruti?

Questioner: You said that the *prakruti* is only to be Seen, and now it can never change, then there is no question left at all (about changing it).

Dadashri: To See the *prakruti* means, You are to See the one flying the 'kite'. 'You' keep Seeing the one flying the 'kite', from afar. And You would even say, 'Wow, Chandubhai you have raised the kite up high just with your boastfulness (*rof*).' That is considered Seeing, it is considered Knowing the *prakruti*. Do you do that? Chandubhai eats, and You keep Seeing that, 'Wow, you are eating a lot of chillies, you are not eating that lentil soup (*daal*), you are scoffing down a lot of *jalebis* (indian sweet dish)!

In Opposition to the Decontrolled Prakruti...

Questioner: What if the *prakruti* has no control?

Dadashri: But in fact, the *prakruti* that has no control will itself give him the result, directly. We do not have to go teach anything to it. So, if the *prakruti* has control, then he will just get happiness and if it has no control, then one will indeed get the result of that automatically, right there and then. Try letting the *prakruti* without control, go before a policeman, (the result) will be received right there indeed. Wherever you see, even at home, everywhere, if one has a *prakruti* that has no control, then he will receive the result right there and then, on its own. The result will surely be received within. It

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is bound to happen. Those with this kind of *prakruti*, run around out of control. Ultimately, they will come to their senses even after they stumble and get hurt.

Questioner: In particular I want to ask, is it good if there is control or not?

Dadashri: If there is control then it is considered best. The *prakruti* that has no control, will definitely make one take a beating. If there is control, there is nothing like it, and on the basis of *Gnan*, the *prakruti* does remain in control.

Questioner: For the control to remain through *Gnan* means in a natural (*sahaj*) way, is that so?

Dadashri: The word natural (*sahaj*) does not apply at all, does it! It remains (in control) through *Purusharth* (real spiritual effort to progress as the Self). If it remains in control naturally, for such a person there remains nothing further to do, does there! It is over, his work is done!

Settle the Prakruti With Equanimity!

‘We’ eat that which is agreeable to ‘us’. Besides, the *prakruti* will not leave even if we ask it to. The *prakruti* will not go away.

Questioner: Can one change the *prakruti* if he wants to?

Dadashri: The *prakruti* does not change, and the one that changes, it was going to change anyway that is why it changes.

Questioner: That means that the *prakruti* can be changed?

Dadashri: It cannot be changed at all. After attaining this *Gnan*, it can be settled with equanimity. The *prakruti* cannot be changed. If the *prakruti* could be changed then you would be done for! There needs to be a ‘changer’! (You would have to become the ‘doer’) And if one becomes the ‘changer’ (ego complex), then it is all over. That *Gnan* is wiped out.

With Gnan, the Prakruti Becomes Weak!

Questioner: But Dada, the *prakruti* does soften with this *Gnan*, does it not?

Dadashri: It will become weak, because the light of our *Gnan* does not go in the *prakruti* (does not sustain or support the *prakruti*). All this carries on due to the presence of the Self. Now, the Self prevails, its presence is there, but its own light does not go in it, does it!

Questioner: It does not go, so the *prakruti*...

Dadashri: It becomes weak. The *prakruti* does function due to the presence of the Self, but the light does not go in it.

Questioner: What does ‘the light does not go in’ mean?

Dadashri: The power has all vanished. All of the *prakruti*’s power has cooled down. It has become weak. Getting angry without violent intent (*gusso*), is exclusively the *prakruti*. ‘You’ are saying, ‘No,’ from within and the *prakruti* is getting angry, that is what ‘we’ refer to as *gusso* (anger without violent intent). And when the *prakruti* and the ego both do it together, then that is what ‘we’ refer to as *krodh* (anger with violent intent). So, the ego has not vanished. In the former (*gusso*), the ego does not go in, does it! That power is not there. Anger without power does not incinerate anyone, it does not cause a burning sensation.

Living and Lifeless Prakruti!

So, how we should conduct ourselves in this *prakruti*; that much can be done with *Gnan*. If Your interference (*dakho*) is not there, then the *prakruti* cannot do much. When does the *prakruti* play its part? If You (*potey*) are engrossed from within, only then is it quite forceful. You have become

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separate, so the *prakruti* indeed continuously keeps dissolving. It is because it has become lifeless (*nirjeeva*)! That other is a living (*sajeev*) *prakruti*.

Questioner: Does it become alive because we interfere?

Dadashri: Yes. In fact, he may even become stubborn. He filled the karmic stock within, therefore he may even become stubborn.

Questioner: So, after taking *Gnan* is it possible for the *prakruti* to improve?!

Dadashri: It will become less intense. The *prakruti* will not refrain from playing its part. But it can become separate, so it becomes lifeless; it is as though life has been removed from it.

Questioner: It becomes lifeless but its effect will prevail, will it not?

Dadashri: The effect only prevails as long as you are not sincere (*kacha*). Besides, every living being lives by means of *haavbhaav*. From that, take out the *bhaav* (intent, view), so they will live by means of *haav* (external activity through mind-speech-body). One will say, "How were the *haavbhaav*?" In this, the *bhaav* is ours, and the *haav* is of the *prakruti*!

Questioner: What is the meaning of *haav*?

Dadashri: Everything besides *bhaav* means *haav*. *Bhaav* is of the worldly-interacting self (*vyavahar atma*). All the rest of the *haav* is of the *prakruti*. When 'we' give you *Gnan*, 'we' remove that *bhaav*, do 'we' not! Then the ego remains lifeless. So the *bhaav ahamkar* (charge ego) gets pulled away, then the *dravya ahamkar* (discharge ego) remains. The *bhaav* (charge or causal) *prakruti* goes away and the *dravya* (discharge or effect) *prakruti* remains.

Questioner: In the eyes of others, our *prakruti* remains as it was before, does it not?

Dadashri: That cannot be changed at all. But he will know that, 'There is no *bhaav* in this.' So the other person will not be hurt much. He only feels hurt if there is *bhaav* in it. If there is no *haav* and there is only *bhaav*, even then he will be hurt.

Inherent Nature Is of the Prakruti, and Doership Is of the Relative Self!

In a fan, there is *swabhaav* (inherent nature) alone. It cannot change. No matter how many *mantras* (sacred invocations) you evoke, how many *tantras* (mechanical solutions) you do, even then nothing will happen. Whereas in humans, there are both, the inherent nature of *prakruti* and doership (*kartapanu*). Because you got this *Gnan*, the doership goes away, the inherent nature alone is left. Doership decreases, so you would feel, 'Wow! So much change has occurred. This *swabhaav* of his has changed.'

Questioner: If one has become free of doership, then will the *swabhaav* not change?

Dadashri: No. That *swabhaav* will then gradually come to an end. It is similar to one throwing a ball. It bounces up high, then it bounces up lower than that and gradually it will come to a stop. After this *Gnan*, the doership part changes. So, you feel like it has changed. Besides, that *swabhaav* does not change at all. Due to the change in doership, you feel that, 'There has been a change in the *swabhaav*.' We believe all that to be the inherent nature. We believe it to be inherent nature of *prakruti*.

Questioner: I did not quite understand that. What is that you said?

Dadashri: The doership indeed goes away with *Gnan*, and so the *prakruti swabhaav* alone remains. That is why we believe-know that, 'It was like this before, and why has it changed now?' The *swabhaav* that had doership has changed. So you feel that it has changed, but it has not actually changed. In it, a certain part of doership has vanished with *Gnan*.

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In a child, there is *swabhaav* alone, and as he gets older, then the *swabhaav* is with doership. When that doership goes away, then that *swabhaav* alone remains. But in our mind, we believe that, 'His inherent nature has changed.' We are referring to *swabhaav* with doership, when it changes from that in our mind, we think that, 'This change has happened.'

Questioner: So, after that doership is gone, the original *prakruti swabhaav* will indeed remain?

Dadashri: That will remain for sure. Then it gradually starts being demolished, because there is no other 'income'. After throwing a ball once, it will continue to 'demolish' (bounce) in this way until it comes to a stop. If it were to be thrown again, then it will come into motion again.

Questioner: What is the inherent nature of doership? Please explain it with examples.

Dadashri: A person can have anger towards his son and even towards the enemy. What is the inherent nature of *krodh* (anger) and the doership like towards the son? It is for the benefit of the son, whereas towards the enemy, it is for his own benefit. So, when he gets angry for the benefit of the son, then that binds merit karma (*punya*). The father burns his self (internally) for the welfare of his son. Anger means to burn. After the inherent nature of doership goes away, then the anger alone remains.

Even if all the inherent nature of doership were to go away, anger would still happen. That too is a lifeless (*nirjeeva*) thing. That anger is lifeless. It is only considered alive (*jeevant*) when it has doership. After *Gnan*, because all your doership goes away, therefore this anger does not give pain at all. When ants or mosquitoes bite, then you said that 'Nothing has bitten me.' When a scorpion stings then it is considered as being stung. So, the *krodh* that remains is like (the bite) of an ant or a mosquito! The stinging pain like that of a scorpion has gone away. All the tubers, all the madness is of the ego. Dada gets rid of that for you, does 'he' not!

If It Is Seen Then You are the Boss and If It Is Not Seen Then the Prakruti Is the Boss!

Questioner: Suppose someone has the *prakruti* to constantly do *dakhodakhal* (interference in that which is unfolding), then its' *upranu* (to side with one's mistake) should not to be done by rationalizing that, "My *prakruti* is like this," should it?

Dadashri: Even the one who takes *upranu*, should be Known. The one who takes *upranu* is the *prakruti*.

Questioner: But in order to remain in *Purusharth*, We have to regard the *prakruti* as a horse, take a hold of the reins and sit on top of it. The first around We said no, the second time around we said no, then should We not understand that that *prakruti* has mounted (*savar*) upon us! So then, how should We mount upon the *prakruti*?

Dadashri: As long as You can See the *prakruti*, You are mounted, and if it is not Seen, then it is mounted upon you.

Questioner: That means that, when We See this bad *prakruti*, then in reality We are indeed mounted upon it! Suppose my *prakruti* becomes the suspecting type, so such circumstances arise that suspicion starts to occur, then that *prakruti* is utterly wrong, because suspicion should never occur. So, at that time, what should be done to that *prakruti*? What should be done to straighten it up?

Dadashri: 'You' should straighten up.

Questioner: Does that mean it should be allowed to do whatever it is doing?

Dadashri: Yes.

Questioner: But ordinarily when 'I' See myself, it seems as though 'I' am Seeing my own *prakruti*, what the *prakruti* is doing from morning till night!

Dadashri: It is indeed the *prakruti* that is to be Seen.

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Questioner: And when I look around, then the *prakruti* of others is also seen, that is what happens.

Dadashri: Everything will be seen. In whatever is seen, One should See that (with *vitaraagta*). It's not like we want to find faults? The *prakruti* will be seen. What is considered a fault in the *prakruti*?

Questioner: Dada, it is like this, because there are many habits from the past, so once in a while I will end up saying, "It should not be this way; what is happening, they should not do that." That is what I end up saying.

Dadashri: No, it is not so. Who is the one seeing the faults in the *prakruti*? It is the one who still has attributes of ignorance (*bhranti*). Otherwise, there is no such thing as a fault in God's view. Everything is *gneya* (object to be Known) indeed. 'This is good and this is bad,' there is no such *bhaav* (view) in the eyes of God. There is no duality there. So then, there the Seeing is not like this. Therefore, if there is anything else that is bad, 'we' See that unperturbed too. 'We' would See everything but within our *bhaav* will not spoil. Our *Gnan* will not spoil. This good and bad has been devised by society. What might be bad for us may be good for another person. That which is wrong with us may be considered good by others. I may like *jalebi* (Indian sweet dish) and you may be refusing it. So where is there any question of good or bad? It is just that the facts need to be understood from the *Gnani*. 'We' constantly live in this way. By sitting besides (Dada), One needs to understand all the real facts. From one fact to the next, they need to be understood by sitting together (with the *Gnani*). You should ask about the predicament you are in and when you ask about it, 'I' will answer. All of this was there in the state of ignorance, was it not! It's not like the good and bad did not exist (in an ignorant state), did it not?

Questioner: Up until now, that is all we have done, is it not?

Dadashri: No, it is not like that. This was indeed there in ignorance. But whilst doing the setting, all this will come. So then you ask again, then it (the predicament) will clear away. After some time passes, then it (the setting) gets forgotten again, and then it comes again, and is forgotten again. In doing so, this is how it keeps decreasing. What is the ultimate stage? It is when You See and Know whatever 'Chandubhai' (the relative self) is doing and whatever has happened is correct. These two aspects are the ultimate stage. Is it possible to prevail in that or not?

Questioner: It is possible to do so.

Dadashri: Hmm, what else then? Therefore, We have the Self (*vastu*) in Our 'hands'. Once the 'string of the kite' (*jagruti*) is in Your hand, then no matter how many downward spirals it takes, what is the problem? Pulling the 'string' (applying 5 *Agnas*) sets it in order. Earlier (before attaining *Gnan*) the string was not in your hand at all, the 'string of the kite' was indeed not in your hand. Then if it takes a downward spiral, how can the 'kite' (*prakruti*) come in your hand (under control)?

Questioner: When is the rein of *prakruti* considered to have come in the hand?

Dadashri: When the *prakruti* can be turned around, on that day We Know that, 'Today, it can now be turned around.' Can't you tell from 'us' (Dada as an example)?

Questioner: The *prakruti* can be Seen, but it cannot be turned around.

Dadashri: So that means it is somewhat too much (rigid). As long as it does not submit, You have to keep going at it. Then, sooner or later it will definitely submit. For the One who surely wants to win over the *prakruti*, there is no one who can defeat such a person.

Know the Awkward Prakruti as Well!

Dadashri: Have you had any such experience?

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Questioner: Yes. I definitely did, Dada. I would have to be the first (run) to shower; it can be Seen more during *jatra* (pilgrimage).

Dadashri: In climbing, in alighting, he is selfish (*swartha*) in everything. His tendency is always different.

Questioner: His attention is solely there; his goal (*lakshya*) is there only.

Dadashri: Let it be so for the *prakruti*, but it is because he likes it; he has probably not even realized it yet. In fact, it is only when 'I' explained it, so at every instance You should be able to understand, 'It should not be so. Why is it happening like that?' Therefore, whatever is happening, it is *prakruti*. But You should realize, 'How can you do this? This should not happen anymore.'

Questioner: Then, that is *prakruti*.

Dadashri: Yes. Why do you still rush to take a shower; 'let me eat early,' why is that haste happening, all that awareness should prevail, should it not? So, that awareness did not prevail, that is why this mistake has occurred. If the awareness prevails, then it is indeed happening to the *prakruti*! Whatever *prakruti* he has brought (from the past life) with him, that *prakruti* unfolds in that way.

Why is the one who usually gets up at 6:30 AM, pacing back and forth at 5:30 AM today? Then Know that, 'He is a selfish one, *mooah!*' 'Let me use the toilet, otherwise these people will cut in.' 'You' would Know that, wouldn't you. Now, (the fact) that he is selfish, even that is not a problem, but the *jagruti* (awakened awareness) regarding that is necessary, 'What is happening is wrong. It is his (file no. 1's) *prakruti* that is like that.' The *prakruti* cannot even be seen, that is how it all is (within). Gradually by remaining in *satsang*, with the intent of serving (*seva bhaav*) You will be able to progress forward.

This is the Big Garbage That Hinders!

Your garbage is different, and that person's garbage is different.

Questioner: Isn't the garbage an attribute of *pudgal*? Some of it, the person himself does not wish for. So, all these are attributes of *prakruti*, are they not? They are all attributes of *pudgal* indeed, isn't that what 'you' are saying; whether good or bad?

Dadashri: It is not a problem if they are of the *pudgal*, but the effect of *pudgal* on the self (*atma*, worldly-interacting self) is so tremendous that it has stopped the movement of the self. It has become confined. That is how tremendous the effect of *pudgal* is. From this (effect), even if fifty percent were to reduce, then the self would be released. Then the self will become strong, filled with energy.

Questioner: So you say that, "Not a single attribute of *prakruti* is in 'I' (the Self), and not a single attribute of 'I' is in *prakruti*."

Dadashri: Yes but, it is not in You so the real Self (*tarapanu*) should prevail, should it not? One who does not believe even a single attribute of *prakruti* to be 'his', and Knows all 'his' own attributes is a 'Gnani'. Even if a single attribute (of *prakruti*) is believed to be One's own then he will become trapped in worldly life (*sansaar*). The pressure of *prakruti* is too much! The *prakruti* is such that, forget about becoming the Self, it turns man into an animal.

Questioner: Dada has just said, his garbage is different, your garbage is different. What is in our garbage? What is it like?

Dadashri: Each and every person's garbage is bound to be different! And that too, they stink. It does not give off fragrance. But, all this garbage can leave. As time goes by, for the one who has such a desire, his garbage will leave.

Questioner: It will leave in 'your' presence, will it not?

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Dadashri: Yes, but for some, it may not leave even in my presence.

Questioner: After ‘you’ said that, if he has the desire then it will leave, will it not?

Dadashri: Yes, he may have the desire, but after a little while he will say, “But it does not fit in my understanding.” That is the end of that; he is back to where he was before. Based on which ‘thermometer’ are you asking? Not even a single ‘thermometer’ is correct. If you are seeing through his thermometer that, “He has a fever of 102 degrees,” nevertheless if he were to stick around here, then he will attain the Self.

Questioner: Whosoever comes at Dada’s feet will definitely attain the Self, will they not?

Dadashri: Yes, in that case, his (spiritual) work will indeed be done!

The Prakruti Dissolves in Samayik!

If You become *Shuddhatma* (Pure Soul) then the *prakruti* becomes natural (*sahajik*). *Sahajik* means it is not the kind that will allow you to interfere (*dakhodakhal*) and once it becomes natural then it is *vyavasthit*. So ‘we’ will not tell you, “You had a bad thought, so you go and drink poison.” Now, when a bad thought arises, then the bad thought is Known and when a good thought arises, then the good thought is Known. But now, in what way will all this dissolve? Like, the kind that does not come under control. You say that there are things that will not dissolve. For that, You have to figure a way out. Certain things will dissolve through the relationship of *Gnata-gneya* (Knower and object to be Known), when You sit for an hour. Whatever *prakruti* You want to dissolve can be dissolved in this way. So, sit for an hour and You (*potey*) become the Knower (*Gnata*) and See that thing in the form of a *gneya* (object to be Known). So, that *prakruti* will gradually dissolve. Therefore, it is possible to dissolve all types of *prakruti* here.

Chapter [1.7]

Cleanse the Prakruti This way...

The Prakruti Writes and the Purush Erases!

Questioner: Will all this *prakruti*, anger-pride-deceit-greed, also remain in lower life forms in the same way?

Dadashri: Yes, in *devagati* (celestial life form), in all life forms, wherever you look, it is the same *prakruti* everywhere. That is referred to as *granthis* (*karmic* tubers). And when those go away, then One is considered *nirgranth* (free from *karmic* tubers).

So, one is bound by these tubers. What do the tubers make one do? No remedy is left for that. It's like this, when 'we' give *Gnan* (Knowledge of the Self) and make You catch a hold over (recognize) those tubers from within, that they let up a little, in that, "This is separate, and You are separate. These tubers are separate, and even this Chandubhai is separate, and all this is separate. Now keep Seeing them." Our science is very wonderful. That is why there is joy without any effort, there is bliss, is there not?

Questioner: But it is only when 'you' make us recognize the stock filled in the *prakruti* that it can be grasped, isn't it?

Dadashri: Yes.

Questioner: When dissection and analysis of the *prakruti* happens, that is when it goes from the root, does it not?

Dadashri: Our science will let everything be Known that, "This is greed that has arisen, this is such and such that has arisen." This is because after separating, there is a Seer, is there not! So, Chandubhai's greed will not let up, but You will understand that this greed of Chandubhai's is not letting up. So, then You can provoke it, can You not! Somehow or the other, make him understand and get him give five to twenty five thousand rupees somewhere!

Questioner: Do the solutions to sever (*chhedavu*) the *prakruti* fall under the part of *Purusharth* (real spiritual effort to progress as the Self)?

Dadashri: Yes, of course. If You manage to somehow or the other explain it, then the work carries on! It is not possible for the mistakes of one's own *prakruti* to be Seen, because the mistakes of the *prakruti* cannot be Seen by the *prakruti*. Anger-pride-deceit-greed, the ego or the intellect cannot see their own mistakes. The self (*potey*) is indeed the *prakruti*, so one's own mistakes cannot be Seen. The mistakes that are Seen are the very big ones, the ones that are huge are Seen. There are infinite other mistakes. One is nothing but a storehouse of mistakes but they cannot be Seen in this; if the mistakes start to be Seen then One will become God.

After receiving *Gnan*, through what do the mistakes start to be Seen? Through *pragnya shakti* (direct light of the Self). The mistakes start to be Seen through the *pragnya shakti* that has manifest from the Self (*Atma*) and once these mistakes start to be Seen then You bring about settlement immediately. 'You' would say, 'Brother, do *pratikraman*.' When the *pragnya shakti* shows the stain then You should say, 'Wash this off.' So, wash off all the clothes. Once the *pratikraman* for all the stains are done, then (the *prakruti* is) cleansed!

Questioner: Dada, now grant me the energy such that nothing new is designed on this slate which has been erased and cleared.

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Dadashri: The *prakruti* (the non-Self complex) writes and the *Purush* (the Self) erases. The *prakruti* writes by mistake and the *Purush* erases it. The *prakruti* will not refrain from writing and since You have become *Purush*; so through *Purusharth*, the *Purush* erases it. Such was the discovery of the *vitaraags* (the absolutely enlightened Ones). This is because *prakruti* does not have *Purusharth*. The *Purush* has *Purusharth*!

The *prakruti* will indeed hold opinions, it will hold everything but You should become free of opinions. *Prakruti* means, even this *charitra moha* (discharge illusory conduct) of yours that is there; that is what holds the opinions, but You should become free of opinions. It is the filled stock of the *prakruti* that is coming out.

In Opposition to the Prakruti That Is Enraged!

Through the force of *prakruti*, if a person becomes enraged at someone else but immediately thereafter, what are the person's feelings? The person is in the intent that, 'This should not happen,' whereas, the people of the world are indeed in the intent of (in agreement with) that which has just transpired. So, there is a big difference between the two. For You, everything proceeds after coming into agreement, does it not?

Questioner: That happens. But later on, today's opinion becomes different.

Dadashri: 'Later on', meaning after how long? The awakened awareness (*jagruti*) should come immediately, within an hour or two! But the *karmic* stock that has been filled is so rubbish that in so many matters it does not come into realization at all. Do you not feel that way? In how many hours should the awareness arise that, 'This is wrong'? In two hours, in four hours, or even in twelve hours, the awareness should arise that, 'What happened is wrong.' It still happens in certain matters, but You do not realize it. 'I' would know that, 'This person is going off track.' Would 'we' know this or not? Yet, 'we' allow it to continue. Nevertheless, 'we' know that he will get back on track in no time.

The One Who Is Aware of the Prakruti Is a Gnani!

Questioner: How much does the *prakruti* help in maintaining this awakened awareness?

Dadashri: In that, the Self (*Atma*) will help.

Questioner: So, if the *prakruti* is in a quiescent state (*upsham*), then does it help the awakened awareness, is it something like that?

Dadashri: The *prakruti* will become *upsham* on its own. It will become *upsham*, if it is in his unfolding (*uday*) *karma*. And when it (*prakruti*) becomes *upsham*, and thereafter if the awakened awareness prevails then it is not very useful. When the *prakruti* is not *upsham*, when the *prakruti* is in opposition, if awakened awareness prevails at that moment, then that is considered a *Gnani*.

Questioner: But the state of the *Gnani* only arises when the *prakruti* goes beyond the *upsham* state and completely comes to an end (*kshaya*), does it not?

Dadashri: All aspects of the *prakruti* will come to an end. The *prakruti* that is in opposition (to You) arises so as to come to an end. So tell it, 'Go ahead and oppose.' To bring it to an *upsham* state means to turn the creditors away. Why don't you pay off the creditors so that there is closure, otherwise they are bound to return. The creditor has come, "Welcome sir." Hey you, why don't you pay up five thousand and be done with it? The creditor has come because it is due to him. But you flatter him because you want to send him back; as if he is going to let you off. Will he let you off? He will not let you off, will he? On the contrary, he will drink your tea, belittle you (*rof marvu*) and leave. He drinks your tea for free and the debt is still remains outstanding; that is *upsham*.

Tubers of the Prakruti Obstruct Gnan Prakash

Questioner: Suppose there is a certain tuber of greed, at that time the light of Knowledge (*Gnan prakash*) becomes dim, is that so? Does it mean that on the one hand the light of Knowledge will increase-decrease based on the *prakruti* or does it increase-decrease based on the awakened awareness (*jagruti*) alone?

Dadashri: The *prakruti* obstructs it. The light of Knowledge that has been given is full but the *prakruti* interferes in between.

Questioner: The interfering that the *prakruti* does; is it on the basis of the past *karma* that the *prakruti* interferes?

Dadashri: That is it, what else? That verily is *prakruti*; the past *karma* are indeed *prakruti*. For ‘us’ there is not much botheration (*lapkaman*) of that kind, so ‘we’ do not have *dakhal* (effects of such interference).

Questioner: What should be done over there?

Dadashri: No, don’t do anything at all. There, whatever wrong happens, keep doing *pratikraman* for it; that is all. This path is entirely that of *pratikraman* indeed. It is the path of ‘shoot-on-sight’ *pratikraman*. It is only if shoot-on-sight *pratikraman* is ongoing that you will be able to make it, otherwise you will not be able to make it!

Not Through Pressure but Stop, Through Understanding!

Whatever *karmic* stock one has filled, he has to indeed purify that much stock himself!

Questioner: How can I tell how much stock there is?

Dadashri: That, You can tell, can You not! All kinds of thoughts arise, fragrance arises, everything arises from the *prakruti*. The evidences of the *prakruti* are bound to arise, coming events cast their shadows before. This is not at all a path of forcibly putting pressure on the *prakruti*, is it! It is only if there is ego that a person can apply pressure, is it not! And would this kind of pressure even last? It would have let up (released) a long time ago!

Questioner: If *prakruti* is not to be pressured, then should it be allowed to ‘dance’?

Dadashri: It cannot be allowed to ‘dance’ at all, but do not put pressure on it. Make it blunt; if it were to be understood that there is no substance-value (*saar-gunta*) in anything, then the inner tendencies (*vruttis*) will cease, they will cease on their own. If it takes a firm hold within his understanding that there is no substance-value, it is harmful, then the tendencies will cease. Try and make him understand.

Do Not Enjoy Sweetness in the Discharge Prakruti!

For any activity, it is just the *prakruti* of that activity that has arisen, so do it as long as the *prakruti* makes you do it, but do not encourage it. Do not take interest and pleasure (*rasa*) from within. This is not beneficial activity. Whatever activity (work) you are able to do, it is discharging. Whatever work you are doing, it is discharge but the interest and pleasure that you are taking from it, do not take that interest and pleasure. This interest and pleasure is not something worth taking. It will make you go astray and throw you away. That which you find to be sweet, find tasteful; it will knock you over!

This *prakruti* that has arisen, You are not the doer of it right now, it is in fact discharge. Therefore ‘we’ neither scold that, nor do ‘we’ encourage you in whatever has happened. (In the same situation)

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In your mind, you may even wonder that, 'What on earth has happened here!' Then you will botch things up! You do not know how much medicine needs to be given to whom, and without understanding you will end up giving medicine to anyone. That is not your job. All this is *prakruti*; keep Seeing it with *udaseen bhaav* (state of uninvolvedness). Do not take too much interest. You should check and ensure that no harm comes to anyone through this *prakruti*.

Do the work that is Yours. This is a filled *prakruti* that has fallen upon Your shoulders. There is no choice. It will seek out that which is inappropriate, and it will go there. Wherever it derives a taste (likes it), in that it finds sweetness. And this sweetness, by the way is *prakrutik* (generated through non-Self complex) sweetness; it is not sweetness of the Self. There is still a lot left to do.

Questioner: Please inform us about that in detail.

Dadashri: Why don't you all just follow these five *Agnas*; delve deeper only in them. Even now, you are not completely following the five *Agnas*, are you! It's just that you feel that way, so 'we' say this and that. Meaning, 'we' were not pleased yet 'we' had shown that 'we' were pleased.

Questioner: This is indeed the reason for disclosing all the mistakes that happen to 'you'. We have the strong faith that we will definitely receive the proper guidance here. This is actually the reason for not hiding anything at all!

Dadashri: It is when you feel the sweetness that you start hiding it from 'us'. Otherwise, initially, you will ask 'us'. Then, when a lot of sweetness is experienced, you start hiding it. Proceed with caution.

Forgive the Prakruti!

Questioner: In your *satsang*, there was a statement of yours that, 'One's own *prakruti* (the non-self complex) should be forgiven, but *upranu* (to side with) of the *prakruti* should not be taken, it should not be defended.' Please explain this demarcation using examples.

Dadashri: If you side with and defend it, then you are indeed with the *prakruti*. Thus, you have become the owner of *par* (the non-Self). If the *prakruti* has done something wrong, then it can be forgiven. This is because You remain in the realm of the Self and then You are able to forgive it, whereas for that (defending yourself or taking *upranu*), you have to come into the realm of the non-Self (*par*) to do it. One becomes the owner of the non-Self. No matter what kind of mistake has been committed, it can be forgiven. To forgive, it can be done if One remains separate; whereas when one defends, one indeed becomes the owner of the non-Self, and then does it. To take *upranu* means it is only done when one becomes the owner of the non-Self. One has become partial to that side, has he not! And to forgive, one is not considered to be of that side. To forgive is indeed Your *swabhaav* (intrinsic nature).

Questioner: The *prakruti* can be forgiven so in that, what does it mean to remain in One's own *swabhaav*?

Dadashri: No matter how wrong the *prakruti* is, there is no higher approach than forgiving it. All other approaches lead one to become *tanmayakar* (to become engrossed). Therefore, if you are able to forgive it, then You remained separate. If the *prakruti* is bad, and you defend it, then you have gone on its side. If one takes *upranu*, the *prakruti* advances. The *prakruti* that comes forth is indeed convenient (for you), that is considered as having *raag* (attachment). To take *upranu* means to have *raag* for the *prakruti*. To defend is also considered *raag*.

Questioner: Forgive this very *prakruti*, what does that mean?

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Dadashri: The one doing the *pratikraman*, is indeed doing it, is he not! So, he is asking for forgiveness for the fault that has happened. Thus, the one doing *pratikraman* is the *prakruti* and the One who forgives is God. So, the one who asks for forgiveness is separate and the One who forgives is separate. The two have no other relationship in this. Whereas, in defending, there is actually a very big relationship. If there is a big powerful relationship, then the act of defending happens.

Questioner: Yes, without *raag*, he will not defend it.

Dadashri: Call it *raag* or whatever. But the biggest relationship is if one is the owner of *par* (the non-Self), then he will definitely defend it. Besides (being the owner of the non-Self) there is no other word left for defending, is there?

Questioner: Then is the *prakruti* not to be nurtured or defended?

Dadashri: Yes, do not defend it means that, after becoming the Self (*Atma*), to then take *upranu* of the *prakruti* is considered wrong, isn't it? If excessive *upranu* is taken, then one has indeed taken on that side. This difficulty has indeed arisen by protecting this *prakruti*, by taking these *upranus*, and with *pratikraman* it is washed off.

Questioner: The *drashti* (vision) that 'you' gave us is the *drashti* to cleanse, yet why is it that one ends up taking *upranu* of the *prakruti*?

Dadashri: That is only because you are still on the side of *prakruti*. 'We' cannot take *upranu* of the *prakruti*. From wherever the fault of the *prakruti* is Seen, from then on, there is the readiness that, 'When can it immediately be forgiven.' Even now if *upranu* is taken, that is a grave fault. When one covers it up, that too is an *upranu*; that is also a fault. If you say, "Dada. This is wrong," so 'I' should let you know that, "Brother, it is wrong." If 'I' use other words to defend (myself), if 'I' present arguments, then that is a fault.

Questioner: To cover that up is a weakness.

Dadashri: It is definitely considered a fault.

Questioner: And Dada, the *prakruti* of another person can be forgiven but can one forgive one's own *prakruti*?

Dadashri: That can be done, for sure! One should indeed forgive it. If you do not forgive it, then there is no other approach through which it is this straightforward (*sarad*).

Questioner: Dada, but this forgiveness, it means that it is a kind of judgment.

Dadashri: Yes, call it judgment or whatever else you want. This judgment is dependent on the *prakruti*, whereas here, in the *Gnan* there is no judgment. It is considered judgment where there is trade-off of egos.

Questioner: In what way can the *prakruti* be forgiven?

Dadashri: There is no irritation or anything towards it. Do not be irritated towards your own *prakruti*, do not take *upranu*. And to forgive it means there is no *raag* towards it, no *dwesh* (abhorrence), *vitaraagata* (absolute state beyond attachment-detachment). The bad will indeed come out. Sometimes, even the *prakruti* of the *Gnani* may turn out bad, but 'we' (the *Gnani Purush*) become *vitaraag* (free from all attachment) towards it immediately!

Whatever happens through the *prakruti*, what is that? It is something that has come into *udaya* (unfolding). Whatever the *prakruti* has had to experience (*bhogavva*) is what you are experiencing. When I have said something, but then in my mind I feel that, 'Why did I say that!' But 'I' do not have a say in it, because whatever has already materialized in the *prakruti* will indeed be spoken by it, which 'I' am to simply keep Seeing. Did you understand what 'I' am trying to convey or did you not

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understand? Completely. If this is understood then a great deal of (spiritual) work will be accomplished!

Be Pleased When Faults are Seen!

Who can bind the one who does not want to be bound?

Questioner: That is correct, but what if one cannot See all aspects of one's own *prakruti*, then...

Dadashri: If they are not Seen, then they will eventually be seen after taking a beating!

Questioner: Only a particular part that cannot be Seen.

Dadashri: It will be Seen again, it will be Seen in the next life. How can everything be Seen? However much is Seen, for all that, a party should be given that, 'These many were Seen.' The rest is not Seen. Some can be Seen, can they not?

Questioner: Loads and loads are Seen, Dada.

Dadashri: So then, throw a party for everyone. Act in accordance with the language of the Lord. Do not See, 'What it is that I do not have,' See, 'What is it that I have.' Now, what was that you were telling me that, 'I cannot See.'

Questioner: So, a particular part of it is Seen, which has never been Seen before. When that is what is Seen, then it feels as though, '(*prakruti*) Like this has only been Seen today. Then, there must be so much like this still remaining within!'

Dadashri: That is fine, but you ought to give a party precisely for the fact that it was Seen. How can this ever be possible, how can it ever be Seen? For this to be Seen is not an easy thing.

Questioner: Sometimes, you get such vision (*drashti*) from Dadashri that it points out an entirely new direction altogether. In conversation, in some ordinary *satsang*, or even personally, you get such vision that it begins to point out a new direction that, 'Wow! This corner was overlooked!'

Dadashri: In *satsang*, all the discussion comes forth in the common sense. It is not directed at any one individual. In that, it is different for each individual, it is different for everyone, it is different for each and every one.

The Gnan or the Gnani, Gets Rid of the Prakruti!

Even this will have to be understood completely. In the presence of thousands of people, if someone were to say, 'Chandubhai has no sense,' and You feel like blessing him that, 'Wow, 'I' knew that Chandubhai has no sense, but he knows that too!' That is when the separation will prevail.

'We' acknowledge this person every day, on a rare occasion 'we' will not acknowledge him, what is the reason for that? It is so that he has the thought that, 'I wonder, why so, today?!' That is when He will realize that He can actually remain separate. These are the kind of 'keys' we (*Gnani Purush*) give. 'We' elevate him and bring him down, elevate him and bring him down, and in so doing he will experience the *Gnan*. All these activities (*kriya*) of 'ours' are so that one comes into the experience of the *Gnan*. They are different with each person depending on their *prakruti*. They are done in accordance with each and every person's *prakruti*.

Questioner: Yes, according to the *prakruti*.

Dadashri: That is definitely how they should be, should they not?! That *prakruti* should surely go away, should it not?! The *prakruti* will certainly have to be gotten rid of. How long can something that does not belong to You remain with You?

Questioner: That is true. There is no option besides getting rid of the *prakruti*!

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Dadashri: Yes. Nature has taken our's out. The *Gnan* has taken our's out. Yours will only go away when 'we' take it out! 'We' are the *nimit*, right! Much of it is gone. You still have to do *pratikraman* at night, don't you? Therefore, they are your mistakes which now have to be removed gradually. They do come into realization later on, do they not?

When 'we' do not call you saying, 'Come Chandubhai,' then You should understand that, 'I have have been cautioned.' And when 'we' speak, your *prakruti* continues to emerge. When we say to him, 'Come Chandubhai,' then the *prakruti* springs out. It takes on an air of importance (*rof*). But then, for you, it is not bound, it is not bound again. After it has gone, then it is not bound again. 'You' do not become *tanmayakar* (engrossed) in it. It is for this reason that one day we do that, 'we' do not say anything, so it then diminishes.

Questioner: These are all the medicines.

Dadashri: Yes.

Questioner: In this, Dada does not even have any *raag* (attachment) nor does he have any *dwesh* (abhorrence).

Dadashri: Well, there is bound to be some *prakruti*. Those people who are worthy, certain people, 'we' need to tell them, 'we' need to look after them; otherwise people will shatter them. People are meddlesome, are they not! It's not like everyone is able to meddle, right? Therefore, 'we' have to remain biased. 'We' are actually *vitaraag*, but 'we' have to remain biased, for a reason. No harm should happen to anyone. If 'we' hold one person in check in this way, even just one, then he too will be set in order. Do we not have to set things in order?

Prakruti and the Nature to Become One With Pudgal Are the Same!

Questioner: Are *swabhaav* (inherent nature) and *prakruti* considered the same or are they different?

Dadashri: It is considered *swabhaav* when it becomes *pudgalmaya* (one with non-Self complex), then the *swabhaav* and the *prakruti* are referred to as one and the same. And it is indeed the *prakruti* that we refer to as *swabhaav*. 'This person's *swabhaav* is like that', so it is the inherent nature (*swabhaav*) of his *prakruti* that we refer to as *swabhaav*. This is because that is not really *Swabhaav* (intent as the Self). By *Swabhaav*, One (*potey*) is indeed God. But he has held this belief erroneously, so (he believes), 'I am like this, I have become a collector, I have become such and such.' He indeed continues to take beatings because of this, does he not!

Swabhaav and *prakruti* are considered the same. But the *swabhaav* can be mild, that is possible. When a cow does not attack, that is also *prakruti*, when it does attack, that too is *prakruti*. When someone is hitting another person, at that moment the feeling within prevails that, 'I am doing something wrong.' This, 'What I am doing is wrong,' is *Gnan*, and the one hitting is the *prakruti*.

Questioner: Now, when we say, "'You' come into your *swabhaav*," then who are we saying this to?

Dadashri: That '*swabhaav*' is different. There, it means to say, 'Come into *Parmatma swabhaav* (inherent nature as the absolute Self).' In fact, you are in another state, you are in the wrong state. You are in the worldly state, in the *prakrut* state (non-Self state). 'You', come into Your state. Come into Your *Parmatma* (absolute Self) state. 'You are *Parmatma*,' come into that state. It's not like God or anyone else has the right to check all these peoples' licenses. The One who comes into his Own *swabhaav* becomes *Parmatma*!

Questioner: "'You' come into your *swabhaav*," means become free of *raag-dwesh* (attachment-abhorrence). That can happen, if one comes out of doership (*kartapana*).

Dadashri: It is like this, this *Shuddhatma* (pure Self) is indeed who You are, and that is indeed Your *swaroop* (real form). Now, you have become distanced from there, so by consistently Seeing the real

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form, you become that form. ‘The real form is *akriya* (not involved in any activity), it is like this, and it is like that!’ and with that understanding you become that form. In this case, *vyatirek guna* (completely new properties of a third component that arises when two elements come together) has arisen, and within it your belief has arisen. So, by Seeing this (the real form), you have to become that form.

The Prakruti Will Ultimately Exhibit Godly Attributes!

Every human being cannot refrain from exhibiting his inherent nature (*swabhaav*). As long as one does not become *Atmaswaroop* (the real form as the Self), until then the *Atma swabhaav* (inherent nature as the Self) will not be noticeable. Only the *pudgal swabhaav* (inherent nature as the non-Self complex) will be noticeable.

When this *pudgal swabhaav* comes to an end and it becomes like *Atma swabhaav*, when it ‘imitates’ *Atma swabhaav* in exactness, then it is considered as completion (*puṇahuti*).

On this side, the Self (*Atma*) is also visible and on that side, this (the *prakruti*) too appears like the Self (*Atma*).

Questioner: So, the *muda Atma* (original Self) is visualized (Seen as it is), and *potey* (awakened Self, developing ‘I’) becomes like the Self (*Atma*)?

Dadashri: Yes. I have made you let go of these insistences (*aagraha*). It is due to that greatest inner tug (*khench*) of all, that You were not able to become all this (the embodiment of the Self, *Atma roop*). Yes, there should not be *khench* of any kind at all.

Questioner: So, “Like the imitation of the *muda Atma*,” does that mean it is like *Gnan* (Knowledge)-*Darshan* (Vision)-*Charitra* (Conduct)?

Dadashri: Just as, there is that *Gnan-Darshan-Charitra* and *Tapa* (of the *Atma*), similarly over here, in worldly interaction (*vyavahar*) there is *gnan-darshan-charitra-tapa*. There, the worldly interaction is all ideal. There is no insistence-pull etc., at all. There is also no pain (*dukh*) at all; there is no problem (*bhanjghad*) at all.

Questioner: No, but this worldly interaction (*vyavahar*) is ultimately just *pudgal*, is it not? So, then which *pudgal* does it refer to? So when all the imitating play of the *pudgal*, when all the natures (*swabhaav*) of the *pudgal* come to an end, and then again...

Dadashri: This *pudgal* of ‘mine,’ is it not a higher *pudgal* than yours? As it rises higher and higher, and my remaining four degrees go away, then the form (*swaroop*) will appear like that of God (*Bhagwan*). This includes my conduct and everything here. So, even the body becomes God. Even the body of the *Tirthankars* had become God. That is why people on the outside accept it, do they not?

Questioner: So, from within the body still remains the same, but is it the middle part that changes? Let the body remain as it is. In what matter, in what aspect does the change occur in the four degrees?

Dadashri: It is on the basis of this body, of what is within, that the weakness within ‘us’ is visible to people. This weakness is noticeable to people on the basis of the lacking four degrees. There are clothes, there is such and such, a ring, the hair is combed. All this eating and everything that is noticeable, all that would not be visible.

Questioner: So, the change in the four degrees that happens...

Dadashri: Then, it is such that even the other person will not have any doubt.

Questioner: Within, the three hundred and sixty degrees are complete, are they not?

Dadashri: Of course that will be so, will it not?

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Questioner: Then what?

Dadashri: Even this conduct should become like that (of God), should it not?

Questioner: Is that considered the inherent nature (*swabhaav*) of *pudgal*?

Dadashri: Yes, it is the inherent nature of *pudgal*, but it becomes such that it imitates God. So even that (*muda Bhagwan*) is God, and this (*pudgal*) too appears like God. People will say that, "He is indeed God."

Questioner: This entire relative side becomes like God, is that so? The entire *prakruti* becomes *Bhagwan swaroop* (embodiment of God), is that so?

Dadashri: Yes, it's like this, such forgiveness (*kshama*) is evident, such humility (*namrata*) is evident, such straightforwardness (*saradta*) is evident, and such contentment (*santosh*) is evident. There is no effect of any thing at all. There is no *potapanu* (component of 'I-ness'). All that is noticed by people. A lot of attributes will arise. The attributes that arise are such that they are not attributes of the Self (*Atma*), and neither are they attributes of this *pudgal* (non-Self).

Forgiveness is neither an attribute of *Atma* nor is it an attribute of *pudgal*, natural and spontaneous forgiveness (*sahaj kshama*). If someone were to get angry, 'we' do not grant forgiveness, but there is certainly natural and spontaneous forgiveness (*sahaj kshama*). But he would feel as though, 'He has forgiven me.' So, having done the analysis here (within), 'we' can understand that, 'I have nothing to do with this, do I!'

Questioner: That was regarding forgiveness. Likewise, how would it be for straightforwardness (*saradta*)?

Dadashri: Yes, there is bound to be straightforwardness! Even if the state of the other person is perverse, to the straightforward person it will indeed appear agreeable. What straightforwardness there is! Humility!! There is nothing in this that is of the Self (*Atma*)!

Questioner: So, is it because the anger-pride-deceit-greed within one have dissipated, that such attributes manifest?

Dadashri: When there is contentment instead of greed (*lobh*), then people will say, "Behold, he does not want anything at all. Whatever is available, it is fine." When such attributes manifest within a person, then he is referred to as God.

Questioner: When people notice straightforwardness and forgiveness, what does one (*potey*) prevail in at that time?

Dadashri: One prevails in *muda swaroop* (as the embodiment of the absolute Self). When the *pudgal* (the relative self) appears this way, people will say such things. When the conduct of the *pudgal* appears this way, then people say, "Gosh! What forgiveness he upholds! Look at this, we hurled abuses at him, but there is no effect on his face at all. What forgiveness he upholds!" Moreover, they will utter the proverb, "*Kshama virasya bhooshanam* (forgiveness is the ornament of the brave)." Hey, that is not so, He is not just brave nor is it just forgiveness. In fact, He is God. What is more, they will say, "Forgiveness is the gateway to *moksha* (liberation)." Hey *mooah* (mortal)! Not this forgiveness, it is that natural and spontaneous forgiveness. The improvement that is brought about by forgiveness, such improvement cannot be brought about by anything else. The way in which people improve through forgiveness, nothing else brings about such improvement. It does not improve even by beating physically. That is considered "*Kshama virasya bhooshanam* (forgiveness is the ornament of the brave)."

Ultimately Even Prakruti Becomes the Embodiment of God!

When the *prakruti* becomes like the Self (*Atma*), that is when one will become free. One cannot become free just like that. People will refer to the *prakruti* as God, the *prakruti* will become the embodiment of God (*Bhagwan swaroop*). It does not hurt anyone, it is a very beautiful *prakruti*. When the *prakruti* itself becomes God, that is when One will be liberated. Now, the *prakruti* has started to become God. Compared to what the *prakruti* was doing before, it has changed what it does, or has that change not happened? That *prakruti* is in the process of becoming God right now.

The *pudgal* of Lord Mahavir eventually became God, and that is when He became free. You will indeed have to make it God.

Questioner: Dada, is it the same rule for everyone?

Dadashri: Yes, but if one is hurling abuses at someone else, then it is cannot happen that he becomes God, can it!

Questioner: It was mentioned that there is the *anantma pudgal* and the *pudgal* that is the *Gnani*, that is why I asked.

Dadashri: That relative self (*atma*); that is the relative self that will resemble God. When people are convinced that, 'He is God,' that is when one will become free. Is that possible for the relative self to be hurling abuses and for one to become free?

Questioner: So, it is the *prakruti* isn't it, or is it the *pudgal*?

Dadashri: *Prakruti*. Besides the Self (*Atma*), everything else is *prakruti*, and the *prakruti* is itself *pudgal*.

Questioner: Before going to *moksha*, as a rule, must all of our *prakruti*'s actually come into that stage?

Dadashri: Yes, but only then will people say that he is *sarvagna* (Knower of all eternal elements). The outer *prakruti* indeed becomes like that.

Questioner: You (Dadashri), the one who gives *Gnan* to others, that *Purush* is different. Those who do not want to get into the complications of giving *Gnan* to others, but instead want to go straight to *moksha*; for such people too, will they go only after bringing the *prakruti* to the level of God?

Dadashri: It is for everyone, there can only be one method, isn't it? There cannot be two methods. The paths may be different, but the method is only one.

Questioner: Now, are we going to have the inner experience of that in this life or not?

Dadashri: Why are you bringing up this life in the discussion? That will all happen on its own in one or two life times. Once this Vision changes, it takes no time at all.

Questioner: So Dada, does everyone have to go through all this botheration?

Dadashri: That is when it all becomes clear, does it not! On the *Kramic* path, that is how much the ego has to be cleared. The *parmanu* of anger-pride-deceit-greed do not remain on the *Kramic* path.

The Self (*Atma*) that is within is indeed God. On the outside, there is *prakruti*, make it *vitaraag* (free from all attachment). You are indeed making it *vitaraag*. In what way can this happen easily, however much one comes to know that path, that is how much closure (*ukel*) he will get. Even this *prakruti* is to be made *vitaraag*. The *prakruti* of Lord Mahavir is without a doubt, *vitaraag*.

Ultimately, the *prakruti* is to be made *vitaraag*. But after attaining this *Gnan*, You do not have to do that, it will indeed happen on its own. If one remains in my *Agnas*, then the *prakruti* will go on

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becoming *vitaraag*. For You, there is nothing to do (*karvapanu*). In doing anything, you become the doer again. By remaining in the *Agnas*, the *prakruti* goes on becoming *vitaraag*.

Which One Comes First in Attaining Naturalness?

Questioner: Does the *prakruti* become *sahaj* (*natural*) after attaining this *Gnan*, or as the *prakruti* becomes *sahaj* does the *Gnan* start to manifest; what is the sequence in that?

Dadashri: When ‘we’ give this *Gnan*, the Vision (*drashti*) changes and then the *prakruti* starts to become natural (*sahaj*) and later on it becomes completely natural. The *prakruti* becomes totally *sahaj*, while the Self (*Atma*) is already *sahaj*; that’s it, it is done, it has become separate. And once the *prakruti* is *sahaj*, it means that the outer part itself has become God. The inner part is indeed God, in everyone.

Questioner: As unnatural (*asahaj*) as my *prakruti* is...

Dadashri: There is no question about that. You had filled (charged) this *prakruti* before meeting me.

Questioner: Should the *prakruti* become *sahaj* or not?

Dadashri: Well, if one (*potey*) remains in this *Gnan*, then it will indeed become natural.

The *prakruti* keeps getting settled (*nikaal*), it will get settled on its own and the new *prakruti* is being filled (charged) in ‘my’ presence. And if someone’s *prakruti* happens to be slightly rigid then he will have one or two more life times. Within one to two lives, everything will get dissipated; all this is with multiplication.

Questioner: From ‘your’ perspective (*drashti*), what is being filled (charged), is it clean or not? Our vision (*drashti*) has definitely changed, but the new *prakruti* which is going to form, will it be proper or not?

Dadashri: There is no reason to harbor any suspicion anymore, is there! If You become Chandubhai (the non-Self) then ‘we’ can understand that it is worth keeping the suspicion. But that is not in your conviction (*shraddha*) at all, is it!

With Interference Arises Unnaturalness!

Questioner: The understanding arises when *Gnan* (Knowledge of the Self) is attained, but it is not like the *prakruti* gets destroyed, does it?

Dadashri: No, the *prakruti* keeps doing its work, the *prakruti* of the *Gnani* is different; it is a hundred percent different.

So why is One referred to as a *Gnani*? It is because the state of the body is natural and spontaneous (*sahaj swaroop deha*), and the state of the Self (*Atma*) is natural and spontaneous (*sahaj swaroop Atma*), both are in the natural and spontaneous state. ‘He’ does not interfere (*dakhal*). If ‘He’ interferes then there is indeed unnaturalness (*asahajta*).

Even now whatever amount of interference happens, that much unnaturalness needs to be brought to an end, what is more, You even Know that. ‘You’ even Know that you are being unnatural. ‘You’ also Know that you need to stop being unnatural. ‘You’ also Know that in what way it can be stopped, You Know everything indeed.

Questioner: Yet, we are not able to do it.

Dadashri: It will happen gradually, it will not happen right away. There are safety razors available for shaving, are they not? In simply doing that (one stroke of shaving), is it done? It does take some time; for each person, it takes some time. If you do this then it is done, for safety?

Questioner: There will be a cut.

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Dadashri: For each person, it takes time.

Chapter [1.8]

Knower-Seer of the Prakruti!

Jagruti Increases with Agna and Satsang!

Questioner: Dadashri, do we have to let go of the *prakruti* or not?

Dadashri: That is all, nothing else, keep Seeing what the *prakruti* does. After becoming separate from the *prakruti*; when the *Gnani Purush* separates You and makes You a *Purush*, then You just have to keep Seeing. As long as you were in (the belief that), ‘I am indeed Chandubhai,’ you were completely in the *prakruti*! The unfolding *karma* (*uday*) of the past are to be Seen now. Whatever work the *prakruti* does, the work that the mind does, what the intellect does, all of that is to be Seen. But instead, you go in to torment and disrupt (*chuttharo*). ‘You’ have to keep Seeing what torment and disruption it (the ego) is doing, but instead, You get involved in it as well. This is indeed where the short fall is.

Questioner: Dadashri, what is the solution to overcome that?

Dadashri: For that, attend *satsang* and apply the *Agnas* (spiritual directives given by Dadashri to all who acquired Self-realization), that is all. If there is a mixture of these two, then it will be overcome!

Now, the *prakruti* is either referred to as *mishra chetan* or *power chetan*. What does *power chetan* mean? It means that there is no *Chetan* (the Knower-Seer) at all, the power has been induced in it. Just as when there is a heater over here, and there is something in front of it, then will it become hot or not? The heater does not have any desire that, ‘I want to heat it up.’

Questioner: You said that the *prakruti* is *mishrachetan*. In that *mishrachetan*, if the part that is charged were to leave, meaning if all the discharge were to come to an end, then what remains?

Dadashri: The *prakruti* is itself the part that is charged. So, when that comes to an end, then it is the *prakruti* indeed that comes to an end.

The *prakruti* indeed discharges everything. Then, what ‘we’ say is, “You will have to leave (die) *mooah* (mortal one), what are you in a rush for?” You will have to leave (die), when it discharges completely. So, then ‘I’ asked, “Do you want to go early?”

Questioner: So Dadashri, is it indeed the inherent nature (*swabhaav*) of the *prakruti* to keep discharging?

Dadashri: Constantly. That verily is its inherent nature.

Questioner: So, what ‘you’ are saying is that the *prakruti* simply needs to be Seen. Meaning, the *prakruti* continues to discharge, and You keep Seeing it, therefore sooner or later it will come to an end.

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Dadashri: Yes, One continues to See it. Someone's *prakruti* may be crazy, someone's may be wise, someone's may be part crazy, someone's may be part wise; keep Seeing all such types of *prakrutis*. One person may keep drinking *kadhee* (soup), another person may keep drinking *daal* (lentil soup), one may keep eating *ladva* (sweets); another may keep eating *jalebis* (Indian sweet dish); keep Seeing all that. The attributes of the *prakruti*; what are the attributes of your *prakruti*, keep Seeing that. Would You not Know the attributes?

Questioner: They can be Known, can they not! Why would they not be Known? It is simply to remain in *upayoga* (applied awareness), is it not?

Dadashri: Yes, keep Seeing them.

Questioner: Has everyone brought their own *prakruti* with them?

Dadashri: Yes, they have brought the *prakruti* with them. *Prakruti* means that which one has recorded (in past life) and brought with him. Therefore, all day long, the record will keep playing the way it had been recorded. In your case, your record plays; in his case, his record plays. Have you not heard this record of yours? Have you heard your record? Is that so! Does it seem very good? You do not like it, do you? Whereas, this man likes his record. Do you not like the record? *Prakruti* means that which has been recorded, so it plays in that way all day long! Keep Seeing it.

Questioner: Does the *prakruti* diminish as it is Seen?

Dadashri: To diminish means that no seeds will be sown again. If it seems as though these opinions have now entangled you from within; then See that. As You See, it purifies. As *Shuddhatma* (pure Soul) Sees, the *prakruti* gradually purifies.

Questioner: As long as One does not See the *prakruti*, does it not diminish?

Dadashri: As long as One does not See the *prakruti*, until then One will not attain *moksha* (liberation).

Questioner: If We continue to See Our own *prakruti*, then does it undergo purification?

Dadashri: Then, You are considered to have become the Knower-Seer (*Gnata-Drashta*). To See One's own *prakruti*, that is indeed the state of the Knower-Seer (*Gnata-Drashta pad*). To see the trees-leaves and all those things, that is not the function as the Knower-Seer (*Gnata-Drashta panu*). Even the *buddhi* (intellect) can see all that, it is knowing through the senses (*indriyagamyā*); but through the Knowledge (*Gnan*) beyond senses (*atinidriya*), everything, the entire world can be Seen as it really is.

Questioner: Now in order to diminish this *prakruti*, the *Gnani* does turn the Vision (*drashti*) around for us, does 'he' not?

Dadashri: 'You' (the Self) are separate and this (*prakruti*) is separate. Now, You are to See this *prakruti*. Just as you see a film in a cinema, similarly in this *prakruti*, You can See all that the mind is saying, all the different thoughts that the mind has. All You are to do is See it, it is a film. It is *gneya* (that which is to be Known) and You are the *Gnata* (Knower). This is a relationship of the *gneya* and the *Gnata*; it is the film and 'I' (the Self) am the Seer, both have become separate.

The Subtle, Subtler Gneyas of the Prakruti's ...

Questioner: Dadashri, is it true that after One has Seen all the *gneyas* of *prakruti*, only then do those real *gneyas* start to become visible?

Dadashri: After that, there still remain many *gneyas* to be Seen. Then, all those are of the interim stage. All the *gneyas* of the interim stage are of many kinds. First, there are the gross (*sthool*) *gneyas* of the *prakruti*.

Questioner: The *gneyas* of the interim stage, what kind are they?

Dadashri: *Sukshma* (subtle) and *sukshmatar* (subtler), they are all of the *prakruti*; they are all a mixture, just like *mishrchetan* (mixture of the Self and non-Self).

Questioner: So, what do these anger-pride-deceit-greed go into?

Dadashri: That is all *sukshma prakruti*.

Questioner: Are those *gneyas* to be Seen then? Although, those actually come into Vision Dadashri, some of these are Seen and some of those are Seen too.

Dadashri: No, they are not Seen. If they were Seen, then there would be no change on the face. In fact, it is only those that are very substantial (*jada*) that are Seen. The finer (*jeena*) ones are not Seen, are they! The face continues to be affected, does it not! As You See all that, then later, all the *gneyas* beyond those become visible. Once this *prakruti* can be Seen, then One will progress further very well. It is indeed the *prakruti* that obstructs everything. Can You See your *prakruti*?

Questioner: The substantial (parts) are Seen, the gross (parts) are Seen.

Dadashri: Nothing gross is Seen! What gross (part) can You See?

Questioner: I realize where the effect happens, and what effect happens.

Dadashri: Do You Know what your *prakruti* will do after you wake up? Do You Know what your *prakruti* was doing over there? Everything that the *prakruti* will do, what will it do next, what will it do after that, all that is Known within. Hey, not just 'my' *prakruti*, 'I' even Know what your *prakruti* will do next. 'I' Know *prakruti*. After you wake up, it will do everything time to time. It is indeed not worth keeping time in attentive awareness (*laksh*). Whatever happens, keep Seeing that.

The One Who Does Not Become Engrossed in the Prakruti Is Saiyami!

Now anger-pride-deceit-greed will not happen, because these are not the attributes of the Self at all. So our *mahatmas* (those who have realized the Self through *Gnan Vidhi*) are all considered *saiyami*. What does it mean to be *saiyami*? It means in whatever the *prakruti* is doing, One's own opinion is in opposition to that which arises. Such a One is a *saiyami*.

When the *prakruti* becomes angry (without violent intent), the awakened One (*potey*) within does not like it. So when that opinion becomes different, 'It should not be like this, there should be no

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obstinacy,' such a One is *saiyami*. The *prakruti* will indeed continue to play its role. If one is *asaiyami* (one whose opinion is in agreement with the unfolding *prakruti*), he will become engrossed in the *prakruti* and then play his role. Whereas the One who is *saiyami* will keep the *prakruti* separate; he will continuously keep it separate. The one who becomes engrossed (*tanmayakar*) in the *prakruti* is different; the awakened One whose opinion differs from and in whatever the *prakruti* does, whatever work the *prakruti* is doing, is *saiyami*. No matter what the *prakruti* is like, the One who does not become engrossed in it is *saiyami*.

Questioner: Whatever the *prakruti* is, is it necessary to have a contrary opinion to that, or is it necessary to be the Knower-Seer (*Gnata-Drashta*) of that?

Dadashri: It is necessary to be the Knower-Seer. The Knower-Seer is in fact considered the ultimate state. It is considered a high level; it takes long to attain such a high level. And what does it mean to have an opinion contrary to the *prakruti*? Dislike will keep arising that, 'It should not be like this.'

Questioner: So then, one will progress in the direction of being the Knower-Seer.

Dadashri: He progresses further, on that side (of the Self) when the Knower-Seer comes into 'full-sight', that is when it (absolute Knowing and Seeing) happens.

Questioner: Before the 'full sight' happens, the opinion has to be changed.

Dadashri: But from the perspective of the Self (*Nischay*), we consider that as Knower-Seer indeed. It begins from here.

Questioner: The One who does not become engrossed (*tanmayakar*) in the *prakruti* is verily the Knower-Seer (*Gnata-Drashta*).

Dadashri: That verily is the Knower-Seer.

Prakruti Makes One Dance to its Tunes!

Questioner: So can it be considered that, the inherent nature of the *prakruti* makes one do all this. Even if one does not wish to, he does so, under the guidance of the *prakruti*. The *prakruti* makes him do it.

Dadashri: It is not just that the *prakruti* makes one 'dance', it makes the 'top' (*bhamardo*; spinning top) 'dance'. These are all 'T-O-P-S'. Everyone is 'dancing' and the *prakruti* makes them 'dance'. Then whether the person is a high flying minister, or anyone else, but they are all 'dancing' (to the tune of their *prakruti*), and they do the egoism that, "I 'danced'."

Questioner: And over there, what if we were to nurture the intent (*bhaav*) as the Knower-Seer?

Dadashri: Then you would be eternally blessed, wouldn't you? 'One' is then considered to have come into the intrinsic nature as the Self (*Swabhaav*). One's intrinsic nature is not that of being the doer (*karta*) at all; it is that of Knower-Seer (*Gnata-Drashta*). And one (*potey*) believes himself to be the doer, and becomes trapped with it (the *prakruti*). That is all there is to it, and because of that worldly life perpetuates.

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Questioner: In the *Gita*, when Arjun says, “I will not fight,” then Lord Krishna tells him, “According to your inherent nature, according to your *prakruti*, you are definitely going to fight.”

Dadashri: Yes, no one can refrain from adhering to their *prakruti*. Even Lord Krishna has adhered to His *prakruti*, has He not! There is no choice, is there! The *prakruti* will not let anyone off at all! It is just that through *Gnan*, one changes his opinion (*abhipray*). Subject to the *prakruti*, one cannot refrain from getting attached (*raag*). If One’s opinion changes that, ‘This is not suitable,’ then He has become free.

Divine Karma Remain After the Sense of Ownership Leaves!

Questioner: The *prakruti* is there, even though the Self (*Atma*) becomes separate. In fact, it continues to do its own work.

Dadashri: The *prakruti* will continue to work on its own, as per its inherent nature. In that, the Self is not required. It is merely the presence of the Self that is required. Presence meaning it is the light (*prakash*) of the Self (*Atma*).

Questioner: After the pure Soul (*Shuddhatma*) becomes separate, the divine transformation (*divyakaran*) of *prakruti* should also happen, should it not?

Dadashri: After such divine transformation of the *prakruti*, they are referred to as *divyakarma* (divine *karma*). Then, the *karma* that remain are *divyakarma*, they have no owner and there is no ego; therefore they are referred to as *divyakarma*.

Questioner: But for someone like Vishwamitra who is considered a *Brahmagnani* (one with knowledge of God), even his *prakruti* played its role. Many-a-times, that *prakruti* does not actually let go of its stronghold (*pakkad*). Even after *Gnan*, the *prakruti* does not let up, it does in fact play its part.

Dadashri: There is no problem. There is no problem with what the *prakruti* does. ‘You’ have to keep Seeing the *prakruti*. It just has to be Seen. The intrinsic nature of the Self (*Atma*) is *Gnata-Drashta* (Knower-Seer). If You have attained the Self, then You have to keep Seeing the *prakruti*. For You, the ego (*ahamkar*) is gone, ‘my-ness’ (*mamta*) is gone, so what is left then? When anger-pride-deceit-greed do not happen at all; that is called *Gnan*.

Against the Force of the Prakruti...

Questioner: Why is the force of *prakruti* (the non-Self complex) so much that it even makes One forget to See?

Dadashri: That much energy (*shakti*) of the Self (*Atma*) is lacking. If there is more energy, then no matter how much force the *prakruti* has, even then One will become separate.

Questioner: The energy of the Self in everyone is the same, is it not?

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Dadashri: The extent to which One becomes the Self (*Atmaroop*), there is indeed that much energy. To what extent has One become *Atmaroop*?

Questioner: Who has to become *Atmaroop*?

Dadashri: ‘You’ (*potey*) indeed; You (*potane*) have to become that, do You not! It is ‘You’ indeed, it is the Self (that has to become that)! The Self (*Atma*) that has been given, that is the One! The Self (*Atma*) that has given to You, that is verily the original Self (*muda Atma*).

Questioner: I didn’t understand, how I can become One with energy (*shaktivado*)?

Dadashri: However much One follows the *Agnas*, that much energy continues to increase, meaning that it starts to manifest. The energy of the original Self (*muda Atma*) in everyone is the same, but if the *Agnas* are followed less, then it manifests less in proportion. As it increases gradually, it reaches all the way to its (full) extent.

Questioner: As long as that force of the *prakruti* exists, it will not even allow One to follow the *Agnas*. Everything persists due to the *prakruti*. There is one’s desire in it.

Dadashri: There is no problem because of the *prakruti*. If One makes the firm resolve (*nischaya*) then everything will fall into place. ‘You’ (*potey*) are *Chetan* (the Self), and the *prakruti* is *nischetan chetan* (energized or charged non-Self complex). So, what can the *nischetan chetan* do to the *Chetan*?

Questioner: As long as they are together, it will be obstructive in this (becoming *Atmaroop*).

Dadashri: If You (*potey*) become strong then it will not be obstructive.

Questioner: So, after attaining this *Gnan*, when One Sees His own *prakruti*, who is that One who Sees?

Dadashri: That very One, it is the Self (*Atma*) that Sees. Who else? It all belongs to the Self (*Atma*). *Atma* here means that, *pragnya* (the representative of the Self). In this context, do not regard it directly as the Self. *Atma* means that it is indeed *pragnya* that does all this work in the beginning, but ‘we’ say the word ‘*Atma*’. It is just that ‘we’ say this word!

Questioner: When it (the *pragnya*) Sees the *prakruti*, is that *prakruti* considered pure (*shuddha*) or is it (the *prakruti*) considered pure when it (the *pragnya*) Sees the elements (*tattva*) of it (the *prakruti*)?

Dadashri: From the moment One starts Seeing the *prakruti*, when One (*potey*) comes into the elemental form (*tattva swaroop*), then even the *prakruti* has become pure. As long as the ego exists, the *prakruti* cannot be referred to as pure.

‘You’ have now become pure Soul (*Shuddhatma*); because You have become *Purush* (the Self), You are worthy of attaining *moksha* but You cannot go to *moksha*, why is that? It is because, what does

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this *prakruti* say, what does the *pudgal* say, “‘You’ have become cleansed, ‘You’ have become pure, but we were cleansed, we were pure and it is you that has spoilt us. So, make us pure as well, only then will You become free, otherwise You will not legitimately become free.” Therefore, when you wash off its stains and make it pure, then it goes away; the moment you make it pure, it’s off. When you do *pratikraman*, it becomes pure and leaves. Now, You have actually become pure, but if You do not make this one pure, until then the responsibility remains Yours, does it not?

Questioner: In what way are they to be purified?

Dadashri: Through *pratikraman*. As the stains become visible, you continue to do *pratikraman*.

The One Who Knows the Prakruti Swabhaav is the Gnyayak!

To continuously See (*nihade*) the inherent nature of *prakruti* is referred to as *Gnyayakta*. That too, not someone else’s but one’s very own *prakruti*. To become (*vedey*) the inherent nature of the *prakruti* is referred to as *vedakta*, and to Know (*jaaney*) the inherent nature of the *prakruti* is referred to as *Gnyayakta*.

It is because there is familiarity since time immemorial, so when the head aches, it really is that One just Knows it. ‘One’ does not do anything else at all, and the *Gnyayakta* has been given to You that, ‘See the *prakruti*.’ So when the *prakruti* has a headache, See that; instead at that point the lack of awareness (*ajagruti*) that, ‘I am in pain,’ happens. That is why the feeling of pain starts up. And if One were to Know, then He would Know who it is that is in pain. ‘One’ would even Know the pain of others.

Our science (*vignan*) is of a very different kind. Many-a-times for ‘us’ too; even for ‘us’ in certain matters, it is not possible to remain separate from that suffering. In certain matters it is definitely separate, but in certain matters of suffering, there is involvement in some places within. He is the one who is involved and ‘we’ keep separating him.

Questioner: Over there, do you place greater *upayog* (applied awareness as the Self)?

Dadashri: ‘We’ place greater *upayog*, however that *upayog* needs to be placed. Whereas that other, is *sahaj* (spontaneous and natural) *upayog*.

When the tooth aches, at that time One (*potey*) just Knows it. The Knower simply continues to Know, the pain is not experienced within. The *prakruti* experiences the pain, ‘Chandubhai’ experiences the pain, and one says, “I am in pain,” so it gets stuck to him. One immediately becomes what he envisions (*chintavey*). But now ‘I’ am telling you not to delve too deep into it. There is still one more life left, is there not? All of that will go away.

Questioner: Well, ‘I’ have Seen that. ‘I’ come to ‘Know’ that ‘Chandubhai’ is experiencing the pain; what concern do ‘I’ have in that?

Dadashri: If that falls short, then the *Gnyayakta* (Knowership) will not prevail.

Questioner: ‘I’ have spent a whole night like that, Dadaji.

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Dadashri: Yes, you may have done so, but not everyone can do the same. All these are not things of that sort (not easy to achieve). This is because he has experience from time immemorial. It is only when two to four mosquitos attack him, that is when You will come to Know. The one that kills, is the *prakruti* that kills. The fault of the *prakruti* is bound to unfold. Whenever it unfolds, at that time if you were to become perplexed, then that is a mistake.

Questioner: Well that, ‘you’ had already taught us. So then, why would anyone get perplexed about this, Dadaji? The mosquito will take whatever is due to it, why should we be bothered by it?

Dadashri: Yes, the *karmic* account (*hisaab*) is being settled. But it should prevail that, ‘This is a *karmic* account,’ should it not! Such a one will sleep even if the entire room is filled with nothing but mosquitos. Whereas this person would have a problem if there were just four in the room. This is because, in the former, there is no choice but to sleep among the mosquitos, so he will go to sleep comfortably. But if there are only four, then he will keep a lookout for them. If there are two mosquitos that have entered into my mosquito net, then Niruben will even remove those for me. This is because it takes long to be rid of the aversion (*cheed*) that has set in. The aversion seeped in, in the past life, and it has become ingrained in this (life’s) *prakruti*, so it takes time to leave.

Now, the Jain scriptures say, “Endure the twenty-two *parishaha* (afflictions).” But one is not able to endure even a single *parishaha* out of even the four. How can the *jivas* (living beings) of this *dushamkaal* (the current time cycle characterized by a lack of unity in mind, speech and action) endure *parishaha*? It is because this is (*Akram*) *Vignan* (spiritual science) that everything for us is moving along. Otherwise, these twenty-two *parishaha*, they say that, if you were made to sleep on gravel, then the thought of your bed should not cross the mind. ‘Oh, how I used to sleep on a woolen carpet,’ and all such thoughts should not come to memory. Are these twenty-two *parishaha* such that they can be conquered at present? It is because this science exists that a solution to everything has come about!

The Exact Function as the Knower-Seer of the Prakruti!

Questioner: Now Dada, what ‘you’ said, “You keep doing the work of *Shuddatma* on your own now,” does that mean to remain as the Knower-Seer (*Gnata-Drashta*) and to remain in absolute bliss (*parmandi*)?

Dadashri: That is all, nothing else. Knower-Seer and in absolute bliss! And just keep Seeing what ‘Chandubhai’s’ *prakruti* is doing. When some person’s car approaches, then ‘Chandubhai’ will say, “Hey, it will hit us, this will happen and that will happen.” So, You just keep Seeing that (and say), ‘I must say!’ All those are phases (*paryay*) of the *pudgal*. That is indeed what is to be Seen. Keep Seeing Your own *prakruti*.

The moment that *prakruti* is Seen, it automatically gives us the effect and leaves saying, “I will not come again, You are free, and so am I.” It leaves after saying this. Then, if You have any problem, You can call her back!

When I was on my way here, there was a bus that was burning. I saw it. I said, “This bus is burning, burning fiercely.” It was burning like a huge pyre. That is when it struck ‘me’ that, ‘This is a bus that has been set on fire.’ So then, ‘I’ would turn the *drashti* (viewpoint) from relative to real and See the extent to which this *prakruti* can go that, ‘Oh, what are these youth up to? These *Anamat Virodhis*

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(team of people in opposition to the government's reservation policy)! The fools, they themselves do not even know what they are doing!' This *prakruti* that started working from within, 'I' kept Seeing it, 'What *prakruti* unfolds!'

The *prakruti* will not refrain from speaking up, will it? 'This bus is burning and all this is happening,' and in that has anything of yours been lost? It is as though the *prakruti* believes that, 'It is mine,' so it cannot refrain from being over-wise. The *prakruti* keeps being over-wise like that. 'We' keep Seeing it, that is all. What else? 'We' have understood that, 'Oh ho ho! What is this *prakruti* doing?' 'These youth should not do this. They are doing this because they do not have this understanding. These youth do not realize what they are doing!' Moreover, 'we' Know all these (thoughts). 'I' am constantly Knowing, and on the other hand, the *prakruti* goes on making its points.

And if there is some crazy entity within this *prakruti*, then it will ask, 'Who are you?' At which point 'we' would say, "'I' am *keval Gnan swaroop* (the embodiment of absolute Knowledge). Do whatever you want to do. Lay as many claims as you want to against 'me'!"

'You' are considered to have become *Gnata-Drashta*. To See Your own *prakruti* is indeed the function as the Knower-Seer (*Gnata-Drashatapanu*). Then 'You' should talk with Your *prakruti*. In every interaction, You should refer to it using the name 'Chandubhai'* (Reader should insert his or her name here). 'You' will not need to say the words '*udaya karma*' (unfolding *karma*) at all. When he wakes up in the morning, ask him, 'How are you 'Chandubhai'? Are you in good health or not?' This is because, he is Your neighbor, is he not! What is problem with that? And for the Jain, his neighbor is a Jain, and for the Brahmin, his neighbor is a Brahmin, then where is the problem? So, You can tell him (the *prakruti*), 'How are you? Why don't you drink one and a half cups of tea today?' Try and get Your work done in this way, and See how wonderfully the *prakruti* does the work. 'You' should know how to adjust with the *prakruti*. The *prakruti* indeed has a wonderful nature. It may yawn five times, but not all at once; it will not empty out our stomach!

Questioner: How can one recognize one's own *prakruti*?

Dadashri: It can be recognized by Seeing it. It can be recognized through observation (*nirikshan*).

The One who is the Seer of the *prakruti* is bound to be completely separate from the *prakruti*, only then can He See. In worldly interactions, there are no Seers of the *prakruti*, there are those who study the *prakruti*. After *Gnan*, the awakened One (*potey*) becomes the Self and then Sees the *prakruti*, 'What kinds of habits does it have?' 'He' Sees the habits of the mind-speech and body and their intensity.

The Original Camera Takes the Picture of the Prakruti!

'You' too can take the photo of your *prakruti*. It has just been a year or two since attaining *Gnan*, but You can at least take a certain photo of your *prakruti*. And try to ask people of the world to do so. Try to ask the *sadhus-acharyas* (monks and spiritual heads), 'Take a photo (of your *prakruti*) and show it,' then they will not know how to. Not a single photo of theirs will be of any use, because they do not have a 'camera,' do they! They have their own camera that is home-made; it is of the ego (*ahamkar*). The camera has to be an original one. In fact, theirs is a camera in the form of ego, so what can be done with it? How can a photo even be taken? This is for You to understand. This is a subtle point.

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Questioner: After attaining *Gnan*, an individual's *prakruti* does not function, then the *prakruti* of *samashiti* (collective) functions, does it not? It would indeed do its work, would it not?

Dadashri: Whatever it does, even that You should See, and See this *prakruti* too. Come into the intrinsic nature as the Knower-Seer (*Gnata-Drashta swabhaav*).

In the Prakruti, Is It the Mathia or Its Flavour!

It is the *prakruti* that eats *mathia* (crisp spicy wafer thin deep fried snack made of lentil flour). All these *mahatmas* have come to know, so wherever I go in America, they prepare *mathia* and keep it ready for me. But this year, I only had them at the homes of two people, that's it. Whatever is agreeable is of the *prakruti*. It was not agreeable at everyone else's places. I would eat a little and then leave it. So, if someone were to say, "He will like *mathias*," then that would not be easy to believe. The flavor (*svad*) of *mathias* is in my *prakruti*.

Questioner: Moreover, it's like this Dada, whatever our *prakruti* finds delicious at present may no longer be delicious in a month's time, it changes.

Dadashri: It can even change in just three days. It can even change within a day. You may like *dhebra* (small spicy round deep fried millet patties) today and tomorrow you may not like it.

Questioner: They may no longer be liked.

Dadashri: When did you study this?

Questioner: I observe Dada, so the study happens. How the *sahaj* (natural) *prakruti* functions, can only be known when we observe Dada.

Dadashri: When the snacks are served, then he will examine and pick, but what can be different about this? He will check to see, 'What item has extra red chili powder on it?' That is referred to as *prakruti*. When the *prakruti* is Known entirely from all aspects, then One becomes God (*Bhagwan*). When One does not become absorbed in the *prakruti*, then One Knows it. Otherwise, if one becomes absorbed in the *prakruti*, then one does not Know it and from that moment on, there is bondage. If One were to understand the *prakruti* completely, then One would become free.

This is the *prakruti*, if You keep 'Seeing' it then there is no problem whatsoever. There is no concern about You being liable (for it). The liability does not fall on 'us'. Your desire (deep inner intent) to See (the *prakruti*) should be there, and yet if You cannot come into Seeing, then there is no liability for it.

Chapter [1.9]

From Purush to Purushottam!

The Energy of Purush and the Energy of the Prakruti!

Questioner: ‘*Purusharth Param Devam*’ (*Purusharth* is the absolute God). The definition of *purusharth* can be different from each person’s viewpoint. So, from all of those, what is the best definition of *purusharth*?

Dadashri: There are two kinds of *purusharth*. One kind is where One (*potey*) becomes the *Purush* (the Self), and separates Himself from the *prakruti* and continuously Sees (*nihade*) the *prakruti*; that is considered *Purusharth*. ‘One’ continuously keeps Seeing the *prakruti*. What is the *prakruti* doing, to keep Seeing that, is considered *Purusharth*. And the other kind of *purusharth*, from the worldly perspective, even illusory (*bhrant*) *purusharth*, is considered to be right. This is because it is indeed *purusharth*, is it not! He did something bad, that is why he received this bad result; he did something virtuous, so he received this virtuous result.

Questioner: We request ‘you’ to clarify the difference between *Purush shakti* (energy of the Self) and *prakruti shakti* (energy of the non-Self).

Dadashri: *Purush shakti* means to be with *Purusharth*, to be with *Swa-parakram* (extraordinary spiritual effort as the Self). Oh, ho, ho! It is through *Swa-parakram* that ‘we’ traverse the entire world in an hour! After ‘I’ turned You into the *Purush* (the Self), after You became *Shuddhatma* (pure Soul), Your energies begin to increase tremendously, but only if You keep Your *laksh* (awareness) in this (the Self), and if you stay in touch with ‘us’, then it will help tremendously.

All of this belongs to the *prakruti*; it is *prakrut shakti* (energy of the non-Self). Now he remains *tanmayakar* (engrossed) with the *prakruti*, and You should not remain *tanmayakar*, that is the only difference. You are to See whatever the *prakruti* does.

Lord Mahavir was constantly Seeing only his own *pudgal prakruti* (discharging non-Self complex). He remained the Knower-Seer of that alone, and in so doing, *keval Gnan* (absolute Knowledge) was attained.

The Gnani is Sitting in the Company of the Eternal!

Questioner: ‘Even the *Gnani* is indeed in the *prakruti*,’ please explain that.

Dadashri: Yes, ‘we’ too are in the *prakruti*. ‘We’ eat, ‘we’ drink, ‘we’ go to sleep, ‘we’ engage in conversation.

Questioner: ‘But the One who remains separate even whilst being in the *prakruti*, is considered a *Gnani*!’

Dadashri: Yes. ‘We’ remain completely separate from this body, ‘we’ live as its neighbour.

The One (absolute Self) who is sitting within, that *Sat* (the eternal, the Self) is who ‘I’ (the *Gnani*) am sitting with; and all these people are sitting with ‘me’. So, they are all right close by to *Sat*

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(eternal), are they not! So then what I am saying is that there is no problem even if you read a newspaper, even if you were to eat sweets (*ladoos*) here, there is no problem; but if you go and read books or scriptures outside, then there will be a problem. No matter what you do (outside), there will be a problem. Here, no matter what you do, there is no problem, because you are close by to *Sat*, are you not! *Sat* cannot be found anywhere. *Sat* means that which is completely detached from the *prakruti*! Separate!!

The Establishment of Union with Purushottam!

Questioner: What is the way (*upay*) to separate *Purush* (Self) and *prakruti* (non-Self)?

Dadashri: *Purush* and *prakruti* are two totally different things. *Purush* is *Shuddhatma*, and *prakruti* is *pudgal*. The inherent nature of the *prakruti* is of *puran* (filling in) and *galan* (emptying), the intrinsic nature of the *Purush* is *Gnan* (Knowledge). *Purush* is a non-doer (*akarta*) and *prakruti* is a doer (*karta*). So, that is where the doer is functional. That which happens on its own is *prakruti*; and the One who is *akriya* (not involved in activity) is *Purush*. So, in this way, keep separating the two.

Questioner: Is there any method (*sadhan*) to do that?

Dadashri: This awakened awareness (*jagruti*) itself; to actually have recognized that these two are different such that this One is inactive (*akriya*) and the other is active (*sakriya*). Then, separate the two.

Questioner: The *prakruti* that we have brought with us is in fact such that it gives pain. Now, *Gnan* has been received from the *vitaraag* (the *Gnani*). Now, the *prakruti* will play its role, and the pain and pleasure that keeps happening to it, when will it diminish, when will it become less intense?

Dadashri: Not just less intense, eventually none of that will affect You at all. When You come to Know (Experience as the Self) for a fact that it is someone else's (*parbharyu* - not of the Self), that is when You will have the complete experience. The experience that it all belongs to someone else is not yet happening, is it.

After the Self becomes separate, *Purusharth* (progress as the Self) remains. As long as there was *dehadhyas* (false belief that 'I am this body'), until then *Purusharth* had not opened up. It is only after the two, *Purush* and *prakruti* become separate, that *Purusharth* begins. As that *Purusharth* gradually happens, One becomes *Purushottam* (the absolute state of *Purush*)! One becomes *Purushottam* from *Purush*. *Purushottam yog* (the circumstance of becoming *Purushottam*) occurs. So, what *Purusharth* needs to be done? 'It is not mine', 'Nothing touches me', 'This is not mine'; upon saying 'It's not mine,' it will not stick to You. This is because it is a rule that, if the confusion arises that 'Is this Yours, or is that?' then say, 'It is not mine.' It (confusion) will go away on its own, it will not stay at all. It will not even stay back to tell you that, 'I was yours'. The moment You say, 'This is not mine', it will leave. The people of the South (*Marathis*) would say, '*Aamcha nahi* (not mine)', but it means the same thing, does it not! The '*Aamcha nahi*', was '*Tumcha hi thaa* (this was indeed yours)' before, was it not? From now on, '*Aamcha nahi*.'

Through *bhedvignan* (the science that separates the Self from the non-Self), both the *Purush* and the *prakruti* become separate. Thereafter, after One becomes *Purush*, if One applies these (five) *Agnas*, then He will end up becoming *Purushottam*. That is the ultimate state, *Purushottam*. *Puraan Purush* (the real Self) is called *Purushottam Bhagwan*. One who does not even have 'I-ness' (*potapanu*).

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Even with the body, there is no 'I-ness' such that, 'I am telling you, and why are you not listening to me?'

Questioner: If One (*potey*) were to become *Purush* for just a second, then that would be more than enough.

Dadashri: No one has become *Purush* for even a second. What did someone like that Anandghanji Maharaj say? "Oh Lord Ajitnath! 'You' have conquered anger-pride-deceit-greed, attachment-aborrence, and are therefore known as *Purush*. But they have won over me, so how can I be called *Purush*?" Then, how is one to become *Purush*! If One becomes *Purush* for even a second, then he has become *Parmatma* (absolute Self).

Purush is Antaratma and Purushottam is Parmatma!

Questioner: If we refer to Him as a *Purush*, then why did He suffer (pain or pleasure) all this *leela* (effect of the creative activity of the divine) of the *prakruti*?

Dadashri: The *Purush* never suffers (*bhogvey*) at all. As long as he suffers (pain or pleasure), he is not considered *Purush*. As long as he suffers, he is referred to as ego. As long as he suffers, he has this wrong belief (*bhranti*), and therefore he is referred to as the ego. And when He stops suffering, He becomes the *Purush*. When One (*potey*) becomes the sufferer (*bhokta*) of the One's own intrinsic nature as the Self (*Swabhaav*), then He becomes the *Purush*, and if he becomes the sufferer (*bhokta*) of *visheshbhaav* ('I am Chandubhai'), until then he remains as the ego.

Questioner: What does it mean to be the sufferer (*bhokta*) of the intrinsic nature as the Self (*Swabhaav*)?

Dadashri: When One becomes the sufferer of the intrinsic nature as the Self, then He becomes *Purush*. When One becomes the sufferer of *Atma Swabhaav* (the intrinsic nature as the Soul), He becomes *Purush*, and if he becomes the sufferer of *vishesh swabhaav* (the inherent nature as the non-Self, as 'I am Chandubhai'), he becomes the ego. He is referred to as *jeevatma* (mortal), and the former is referred to as *Parmatma* (absolute Self). Now, One cannot suddenly become *Parmatma* from *jeevatma*, so in the interim for some time, One has to remain as *antaratma* (interim state of the Self), to take rest. Whatever had been accumulated as the *jeevatma*, until that has been settled, One has to remain as *antaratma*; and then when all that is settled, then He verily is *Parmatma*. He indeed is *Parmatma*!

This is sheer entanglement. Wherever there are contradictions, there are nothing but entanglements. The world ends up liking it! Whatever has entanglement, so then (these people of the world) find it to be enjoyable!

Questioner: The reason is that, if One were to suddenly attain the light (*prakash*), then what is One to do with the rest of this life?

Dadashri: The rest of this life will pass very beautifully.

Questioner: But after One attains the light, the rest of this life will not remain at all, will it?

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Dadashri: Then, He becomes *Purush*. And once He has become *Purush*, then day by day, from *Purush* He continues to become *Purushottam*. Once there is freedom from entanglements, then entanglements will not arise at all, will they?!

Those who become *Shuddhatma* (pure Soul) and become the Knower-Seer (*Gnata-Drashta*), become *Purush*, the One who constantly Sees (*nihade*) the *prakruti* is *Purushottam* (absolute state of *Purush*). The One who constantly keeps Seeing the *prakruti* is referred to as *Purushottam*.

Questioner: The state that 'you' are in right now, can it be considered that state?

Dadashri: No. 'Our' state is slightly deficient from that (the state of *Purushottam*). If that was 'our' state, then 'we' (the *Gnani Purush*) would have become Dada Bhagwan (absolute Self). So our state is slightly short, four degrees short. So 'we' do not claim to be that form (*Purushottam*), that is why we are referred to as a *bhed vignani* (a spiritual scientist that has the experiential Knowledge that separates the Self and the non-Self); as a *Gnani Purush* (One who has realized the Self and is able to do the same for others). One should say it as it is; otherwise one will indeed be at fault. We have to say it as it is; 'yes', where it is yes, and 'no', where it is not. Even if someone feels bad, it is not a problem, but it has to be spoken exactly as it is. 'We' cannot say anything other than that. 'Is there God (*Ishwar*) or not? Has God created all this, or not?' 'We' have to say all that, as it really is.

Then, after One becomes the *Purush*, the *Purusharth* begins. Then due to the *Purusharth* of the *Purush*, He will day by day come into the function as *Purushottam* (*Purushottampanu*) from the state of *Purush*. The *Purushottam* (absolute state of *Purush*) has become *Parmatma*. *Purush* is *antaratma* and *Purushottam* is *Parmatma*. That is all; One is *antaratma* only until He becomes *Purushottam*. And from the very moment He becomes *Purush*, He begins to become *Purushottam*. 'I am,' (*hu chhu*) the entire world is aware of this existence (*astitva*). Every living being has the awareness of 'I am'. They do not have the awareness of 'What am I?' (*hu shu chhu?*) They do not have the awareness of that *vastutva* (elemental reality of 'Who am I?'). When that 'I' becomes '*Purush*', then everything is done. Then *purnatva* (completeness) continues to happen on its own, after One becomes *Purush*! Is it simple math or difficult math?

Questioner: It is very simple.

Dadashri: Yes, it is very simple! 'I' have learnt such mathematics, all the questions are resolved. 'I' have come out of the entanglement and 'I' move about independent.

Chapter [1.10]

The One Who Has Finished Seeing His Own Prakruti in its Full Form is Parmatma!

There is a Difference in the Function of Knowing of the Two!

Questioner: Who is the seer of the attributes (*guna*) and faults (*dosh*) of the *prakruti*?

Dadashri: It is the *prakruti* itself.

Questioner: What part of the *prakruti* does the seeing?

Dadashri: It is the part of the intellect (*buddhi*), of the ego (*ahamkar*).

Questioner: So then, what is the work of the *muda Atma* (original Self) in this?

Dadashri: What does the *muda Atma* have to do with it?! The *muda Atma* has nothing to do with it at all!

Questioner: How is the function of Knowing-Seeing (*jova-janvapanu*) of the *muda Atma*?

Dadashri: It is untainted (*nirlep*), whereas this one is tainted.

Questioner: So, that which sees the good and bad, is it the tainted part?

Dadashri: Yes, all that is the tainted part!

Questioner: The One that Sees and Knows that the intellect (*buddhi*) has seen the good and bad of the *prakruti*, is that the awakened Self (*potey*)?

Dadashri: If one sees the fault of the *prakruti* then one has become the *prakruti*. The Self (*Atma*) is not there. The Self (*Atma*) is not like that. The Self (*Atma*) is such that no-one's fault is Seen.

Questioner: He is not asking about (seeing) someone else's fault; he is talking about (seeing) his own faults.

Dadashri: Because one sees faults, therefore at that time, it is definitely the *prakruti*. But, it is a superior *prakruti*, the kind that helps to attain the Self (*Atma*).

Questioner: And the One who Sees the *prakruti* as faultless (*nirdosh*), who Sees that?

Dadashri: The One that Sees the *prakruti* as faultless, that indeed is *Parmatma* (absolute Self). That indeed is *Shuddhatma* (pure Soul). It does not interfere in anything else at all, does it!

Questioner: What kind of bliss (*anand*) does it (the pure Soul) get out of Seeing (one's own *prakruti* as) faultless?

Dadashri: That bliss is referred to as *muktanand*!

Questioner: So, it (the pure Soul) does not say anything at all regarding the result (*parinaam*).

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Dadashri: The result; it (the pure Soul) does not look the result of the *prakruti* at all.

There are two kinds of *paarinaamik gnan* (knowledge that arises as a result of being in a certain state). One is the knowledge that arises as a result of being the *prakruti* (*prakruti nu parinaamik gnan*), and the other is the Knowledge that arises as a result of being the Self (*Atma nu paarinaamik gnan*).

Questioner: But in Seeing as it is, what flavor (*svad*) is it (the pure Soul) tasting?

Dadashri: It (the pure Soul) has in fact already tasted the bliss (*anand*), but what does it (the pure Soul) say, 'I am not concerned with bliss (*anand*) at all. I am concerned with Seeing it as it is.' So what 'we' say is, "See it as it is!" That is the ultimate thing!

Now, if You See the knowledge that arises as a result of being the *prakruti* (*prakruti nu paarinaamik gnan*) as faultless (*nirdosh*), then You have passed. And if you see it at fault (*doshit*), it means that you have given rise to an entanglement!

Questioner: Through which light of *Gnan*, does the Self (*Atma*) not see it (*prakruti nu paarinaamik gnan*) at fault?

Dadashri: It is through degrees of *keval Gnan* (absolute Knowledge) that One (the Self) does not See it (*prakruti nu paarinaamik gnan*) at fault.

Questioner: Is it because in the past, one perceived some kind of pleasure in seeing it (*prakruti nu paarinaamik gnan*) at fault; pleasure which results in attachment-abhorrence (*raag-dwesh*) and is temporary, and that is why One does not See it (*prakruti nu paarinaamik gnan*) at fault?

Dadashri: There is bliss (*anand*) in Seeing faultless. However, One does not See with the purpose of attaining that bliss, but it is just like that, that is how it is! 'One' Sees it the way it is, One Sees it as it is. Whereas those others do not see it as it is, and that is why the pain is felt!

The Gnani Sees One and Minutely Observes the Other!

Someone would tell me that, "They were saying this behind your back," then I would say, "They would say so." That is in fact the state of my unfolding *karma* (*uday swaroop*), and it is the state of his unfolding *karma* too, the poor fellow. And the state of unfolding *karma*; that, 'we' observe minutely (*nihadiye*).

'We' See the world, every living being, in the pure form (*shuddha swaroope*) only. 'We' also See them the way You See them, and the *prakruti*, 'we' observe it minutely (*nihadiye*) in the form of unfolding *karma*. One, 'we' See (*joie*) and the other, 'we' observe minutely (*nihadiye*). And no one is at fault; the world is flawless (*nirdosh*). Do people see it at fault? The wife appears to be at fault, everyone indeed appears to be at fault!

Questioner: You said that, "One, 'we' See and the other, 'we' observe minutely (*nihadiye*)," I did not understand that. What is the difference between observing minutely and Seeing?

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Dadashri: ‘We’ See through the Self (*Atma*); as the *drashta* (Seer), ‘we’ See the *drashya* (that which is to be seen); ‘we’ See the Self (*Atma*) through the Self (*Atma*) and through this *deha drashti* (inner perspective as the relative self), ‘we’ minutely observe (*nihadiye*) the state of unfolding *karma*, such that, if one is hurling abuse at someone; that is the state of his unfolding *karma*, there is no fault in it today. His fault is whatever *bhaav* (belief) he is doing within. That is his fault. But, our *mahatmas* do not even do *bhaav* (have the belief that, ‘I am this body, I am doing.’). This is because the *kartapurush* (‘I’ with doership) has been separated (from the Self). ‘I am pure Soul’, so the doership (*kartapanu*) is gone. Are You really *Shuddhatma* or are You really ‘Chandubhai’?

Questioner: I am *Shuddhatma*.

Dadashri: Then the doership is gone. ‘I am Chandubhai’ was indeed the doership. So the state as the doer (*kartapad*) is gone. Now, You no longer have the function of doing prevails for You. You cannot bind *karma*.

Questioner: Dada, it has taken long to digest that. Everyone else has digested it, it has taken me long to digest it.

Dadashri: It is like this, the kind of discussion that came out today rarely comes up. As one takes in the nourishment of such discussions, things will fall in place; it gets digested. Discussions of this kind have never taken place before, have they! Such circumstances (*sanjog*) have to come together, do they not! And look what circumstances you have! You are put up at his place (the place where Dada stayed), you live in his home and you are served by him too! So then everything is bound to get solidified, is it not? Such circumstances, such a moment comes to pass. There are certain times that come about, such that things become all right. But if we hold on to his (*Gnani Purush*) *Agna*, then it is more than enough. If we do not let go of the *Agna*, then there will be no problem whatsoever.

Simply Keep Observing the Prakruti Minutely!

Questioner: I can now See my own *prakruti*, everything can be Seen; this mind-intellect-chit-ego can be Seen, but how do I study them? How should the *Gnan* (Knowledge) work in spite of the *prakruti*? How should the awakened awareness (*jagruti*) prevail? How can that be studied?

Dadashri: When you study the *prakruti*, you will definitely know that, ‘The *prakruti* is still like this.’ You will indeed come to know about the *prakruti* that, ‘This *prakruti* is definitely like this.’ And if you know less about it, then day by day you will gradually come to know more about it. Eventually it (awareness) becomes full (complete). All You need to do is keep Seeing what ‘Chandubhai’ is doing! That indeed is *shuddha upayog* (pure applied awareness).

Questioner: But Dada, many times it so happens that while I keep Seeing like this, at some point I become shaken from within, and that later brings about reactions.

Dadashri: What are you getting engrossed in?

Questioner: We are supposed to constantly See our *prakruti*; and if we are not able See it, then what factor is at work there?

Dadashri: The veil of ignorance (*avarana*). That *avarana* actually needs to be broken.

Questioner: How can it be broken?

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Dadashri: Here (in satsang), as it breaks through *vidhis* (special inner energies attained from the *Gnani*) day by day, it is gradually Seen. For everyone, it was all full of *avarans* (veil of ignorance over the Self) anyway. Nothing could be Seen. Now, gradually You are able to See. That *avarana* will not let You See everything. Right now, all the faults (*dosh*) will not be Seen. How many can You See? Can You See ten-fifteen of them?

Questioner: I can See many.

Dadashri: A hundred?

Questioner: The chain carries on.

Dadashri: Even then, not all of them will be Seen. All of them will not be Seen. It is because there is *avarana*, moreover the *avarana* remains constantly! There are many faults. For ‘us’ (the *Gnani Purush*) even while doing *vidhi*, *sukshmatar* (subtler) and *sukshmatam* (subtlest) faults continue to happen! Faults that do not harm the other person arise in ‘us’; ‘we’ are aware of that. ‘We’ have to cleanse them immediately. It will not do otherwise! Those that are Seen have to be cleansed.

Questioner: I feel the burden of everything that has happened in the past.

Dadashri: You should throw away the burden of the past just like that (put aside); why should You carry the burden? If it still ‘touches’ (affects) You, then you will feel the burden.

Questioner: Due to *Gnan*, I can now See everyone’s *prakruti*. In everything that has happened in the past, I can See everyone’s *prakruti*. I can See my own *prakruti* and how the adjustments should now be taken; I can see all that.

Dadashri: Yes, all of that will be Seen. ‘You’ are bound to recognize the *prakruti*. Because You have become *Purush* (the Self), You can recognize the *prakruti*. Otherwise, you would not recognize the *prakruti* at all, would you! ‘You’ observe the *prakruti*, You analyse it. ‘You’ will even seek out any quality there is within.

Then, as each person exhausts (*khapave*) the *prakruti* that they have, then that person can become God. If He exhausts that *prakruti* or if He Knows that *prakruti*; then he begins to become God. Actually, if One were to Know One’s own *prakruti*, then One has begun to become God. And He exhausts it, by settling it with equanimity after Knowing it. ‘He’ Sees the *prakruti*; what is he doing and with whom, what is ‘Chandubhai’ doing with others? He (the awakened Self) Sees all that. If he is quarelling, then He even Sees him quarelling.

Questioner: Then, how is that *prakruti* to be exhausted, Dada?

Dadashri: To keep Seeing the *prakruti* is indeed referred to as exhausting it. So to exhaust it in worldly life interaction (*vyavahar*) means to exhaust it with equanimity. ‘One’ does not allow the mind to be elevated or depressed. Mellow (*mand*) out the *kashayas* (anger-pride-deceit-greed) and stay put, and keep exhausting it, that is considered as exhausting (the *prakruti*). To keep Seeing it, is the ultimate exhausting (of the *prakruti*); in fact, ultimate closure (*nivedo*) has been attained. Lord Mahavir just kept Seeing one *pudgal* (non-Self complex); which way is the *pudgal* going? Where is it wandering? He kept Seeing just that. That is why ‘we’ are saying, “See Your *prakruti*, observe it minutely (*nihado*)!!!”

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Every human being, even *Tirthankars* have *prakruti*. There is no way out but to bring ultimate closure to it.

Questioner: After attaining the *Siddha* (absolutely liberated Soul) state, does the *prakruti* not exist over there?

Dadashri: It cannot be found over there. The *prakruti* is gone upon ultimate liberation (*nirvaan*). What does *nirvaan* mean? Once the *prakruti* has been Known and Seen, it no longer remains. Then the *Siddha* state arises; that is when it is referred to as *nirvaan*. Other people use this word ‘*nirvaan*’ anywhere and everywhere. They are destroying the actual meaning of the word ‘*nirvaan*’. It is a word that has come out of the mouths of those who have attained *nirvaan*, and only they have understood that word. Whereas others say the word, but only those who have (attained it), understand, ‘what does *nirvaan* mean?!’

Questioner: Until then, does it mean that a person has to take one more birth in *Bharat Kshetra* (our region as per Jain cosmology)?

Dadashri: Do not think along those lines. Do not delve into such thoughts. Go beyond that and observe the *prakruti* minutely (*nihado*); See what the *prakruti* is doing, observe it minutely.

Real *Purusharth* is when You (*potey*) keep Seeing the *prakruti* after becoming *Purush*. That is real *Purusharth*. To keep observing (*nihadya*) the *prakruti* minutely, that is all. If One is able to observe (*nihadavoo*) the *prakruti* minutely like this, then liberation (*moksha*) will be attained in just one life time.

That is the Ultimate Devotion of the Real Form!

Questioner: I do not like my *prakruti* anymore. I can See the *prakruti* and that *prakruti* has now become such that the one who was constantly calculating is the very one who now forgets.

Dadashri: Could you See the *prakruti* before?

Questioner: Not at all, Dada.

Dadashri: What an *Atma* You have attained! Oh ho ho! The kind that observes (*nihade*) the *prakruti* minutely! It observes (*nihade*) the *prakruti* minutely; the one that prevailed and moved about as the *prakruti* is the very One that minutely observes (*nihade*) his own *prakruti*. Now what? The *prakruti* that was the knower (*gnata*), has indeed become that which is to be Known (*gneya*). The *prakruti* that was the seer (*drashta*) has indeed become that which is to be Seen (*drashya*).

Whatever ‘Chandubhai’ does; to minutely observe (*nihadvi*) that *prakruti* is *Swaroop bhakti* (devotion of the real form). Minutely observe (*nihadvi*) the *prakruti*. What is to be done in that? For the One who observes (*nihade*) the *prakruti* minutely, He is not responsible for it. For the one who does not observe (the *prakruti*) minutely, he is responsible for it.

Questioner: When we say the *vidhis*, the *Namaskar Vidhi*, the *Charan Vidhi*, is that considered devotion of the Self (*Swa ni bhakti*), or is Seeing the *prakruti* considered as devotion of the Self?

Dadashri: No, no. The one who says the *vidhis* is ‘Chandubhai.’ ‘Chandubhai’ says them to become free, but You Know, ‘What ‘Chandubhai’ said, and where he was deficient.’ That is who You are.

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The One who Knows where ‘Chandubhai’ faltered, where he made a mistake, the One who Knows of all that is who You are. ‘You’ and ‘Chandubhai’ are always together, but both have a different business.

Questioner: It is definitely different.

Dadashri: Yes, that is it. When you make it into one business, then you take a beating. To minutely observe (*nihadavi*) what the *prakruti* is doing, is *Swaroop bhakti* (devotion of the real form) or *Swaramanta* (to remain in the Self); whatever you want to call it. Because it is *Swaroop bhakti* there is nothing wrong in doing the *bhakti*. *Ramanta* is referred to as *bhakti* (devotion). Right now there is *pudgal ramanta* (devotion of the non-Self complex). Hey, the sight of mangos will cause titillations to keep arising within. Just look at that *ramanta*, what enjoyment is derived from it! But the *chit* gets stuck over there. And when Dada is on your mind all the time; that is referred to as *Atmaramanta*. The *Gnani Purush* is your own Self (*Atma*). So, it will still take long for you to actually understand the original Self (*muda Atma*), but when you engage in *ramanta* of the *Gnani Purush*, when you can envision him walking around in front of your eyes, then what more do you need! What more than that do you need!

To observe (*nihade*) the *prakruti* minutely is *Swaramanta*. So what is encompassed within the *prakruti*? Then one would say, mind-intellect-*chit*-ego, the sense organs, all that is encompassed within the *prakruti*. If someone were to tell ‘Chandubhai’, “‘Chandubhai’, you do not have any sense, you are not doing a proper job of running the construction business,” and if his face were to become like he swallowed castor oil and He (*potey*) observes (*nihade*) that minutely, then that is more than enough. If You come to Know that your face has become like you have swallowed castor oil, there is no problem with that; it is people that have a problem if your face becomes like you have swallowed castor oil. It is not a problem for You, but You observe (*nihado*) it minutely.

Questioner: You had once made the statement that, “You should not do *vikalp* (the belief that ‘I am Chandubhai’ and all the relative I-ness that stems from it), and if *vikalp* arises, then See both the *vikalp* and the *vikalpi* (the one doing the *vikalp*). Then, You will become free.”

Dadashri: ‘See’ them, that is correct. That is *Swaramanta*!

Those Who Have Finished Observing the Prakruti in its Full Form Have Become Parmatma!

Prakruti is subject to external factors such as scientific circumstantial evidences (*paradhin*), it is not subject to the Self (*Atmadhin*). The One who recognizes the *prakruti*, becomes the absolute Self (*Parmatma*). If you recognize *Purush* (the Self) then the *prakruti* can be recognized. One becomes a *Purush* after becoming a *Gnani* (Self realized being). One becomes *Purush* so the *Purusharth* begins, and what is the *Purusharth* (progress as the Self) of the *Purush*? Then one would say, to keep observing the *prakruti* as flawless in the form of unfolding *karma* (*nihadyaj kare*).

The One who observes (*nihade*) the *prakruti* minutely is *Purush*. The One who has finished observing (*nihadi rahyo*) the *prakruti* in its full form is *Parmatma* (absolute Self). So what is to be minutely observed (*nihade*) in the *prakruti*? Then one would say, (the *Purush*) minutely observes (*nihade*) what thoughts are arising in the mind. He even minutely observes (*nihade*) what decisions are taken by the intellect. He also minutely observes (*nihade*) the craziness that the ego gets up to. He even minutely observes (*nihade*) where it comes into a clash. This is because the ego is blind, it is like Dhritarashtra (the blind King in the epic *Mahabharata*). In fact it functions through the eyes of the intellect (*buddhi*). *Mooah* (mortal one)! No one besides the intellect would bear with it. It is because

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there is the intellect (*buddhi*) that all this air of importance (*rof*) is cast. It (ego) has gone off and become the President, and the intellect becomes the Prime Minister. Therefore, the One who minutely observes (*nihade*) the ego, the One who observes (*nihade*) all of them minutely is referred to as *Shuddhatma* (pure Soul). The pure Soul simply needs to observe (*nihadvanu*) minutely.

Questioner: When a person is stealing, he knows that, ‘This is wrong.’ Now, the stealing is also a result (*parinaam*), meaning it is discharging *karma* (*nirjara*). The inner intent (*bhaav*) that he has in the mind that, ‘This is wrong,’ is that also discharging *karma*?

Dadashri: For worldly people, for those who have not attained the Self (*Atma*), for them there is *purusharth* (independent effort to charge *karma*) in the *bhaav* (intent). Whereas here for us, there is no *purusharth* of *bhaav*; for us, *bhaav* has been destroyed. Therefore, pure applied awareness as the Self (*shuddha upayog*) is Our only *Purusharth* (spiritual effort to progress as the Self).

Questioner: That is indeed Our *Purusharth*. So, for whatever duration we remain as the Knower-Seer (*Gnata-Drashta*), that is *Purusharth*!

Dadashri: Or else, if You See *Shuddhatma* in others, or apply the *Agna* (special directives given by the *Gnani Purush* that sustains the enlightened state after the *Gnan Vidhi*), then that is *Purusharth*. When You apply ‘my’ five *Agna*, at that moment the *Purusharth* is indeed there. So if One remains in the five *Agna*, that is indeed *shuddha upayog*. Otherwise, observe (*nihadvi*) the *prakruti* minutely. Now, if ‘Chandubhai’ is whining about someone, at that moment He Sees ‘Chandubhai,’ ‘Oh ho ho! I must say! Even now you are still the way you were, there has been no change at all!’ To See in this way is considered *shuddha upayog*!

Questioner: ‘The One who observes (*nihade*) the *prakruti* minutely is *Purush* and the One who has finished observing (*nihadi rahyo*) the *prakruti* in its full form is *Parmatma*,’ please explain this in detail.

Dadashri: It means ‘Chandubhai’s’ *prakruti*, what ‘Chandubhai’ is doing, the One who observes all that as flawless in the form of unfolding *karma* is *Purush*, and the One who has finished observing the *prakruti* in its full form becomes *Parmatma*.

Questioner: What is the difference between *Purush* and *Parmatma*?

Dadashri: The *Purush* is, in fact, still in the process of becoming *Parmatma*. And for *Parmatma*, no activity (*kriya*) remains, He (*potey*) is the Knower-Seer (*Gnata-Drashta*) and is eternally blissful (*parmanandi*). Whereas for You (*Purush*), what remains is to settle files; that is all.

Therefore, the *Purush* still practices Seeing (*jovu*) that the *prakruti* is doing this; He (*Purush*) is not doing this, the *prakruti* is doing all of that, (the One who comes into this awareness) is considered *Purush*. When the other person curses you, then you feel, ‘Oh ho ho! He is in fact not the doer. It is actually the *prakruti* that is doing this.’ That is when He is considered to have become *Purush*. But he has not yet attained the steadiness (*sthirata*) as a *Purush*, so he gets disturbed. Otherwise, he indeed is *Purush*. Now, the work of observing the *prakruti* as flawless in the form of unfolding *karma* (*nihadvanu*) no longer remains for Him; for the One who upon hearing the curses, immediately Sees the *prakruti* (as separate), such a One becomes *Parmatma*.

Since one is finding fault, it means that he is not minutely observing (*nihadato*) the *prakruti*. Later on, he realizes that, ‘This was a mistake.’ No one is at fault in this world, and the fault that happens

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is the fault of the *prakruti*. And for the fault of the *prakruti*, when we consider the person to be at fault, that is a grave mistake. So what have 'we' said? So, when another *prakruti* is fighting with one's *prakruti*, just See that!

Questioner: That continues to be minutely observed (*nihadya*).

Dadashri: Then, there is no problem. But when the other *prakruti* is fighting, and if the person is being hurt by you, then that is your mistake. This is because the other person does not know the *prakruti* (as being separate from *Purush*). In fact, what he knows is that, 'I am indeed this,' so nothing at all can be said to him. It should indeed be such that no one is hurt; and there is nothing that is going to change, whether you initiate a quarrel or not. For infinite lives, one has initiated quarrels; there is nothing else one has done. And one (*potey*) believes that some change can be brought about by doing this. Nothing is going to change at all.

Questioner: But Dada, the *pratikraman* that we do in opposition to the *prakruti*; it is possible to bring about some change through that, is it not?

Dadashri: 'You' (the Self) gave him (the relative self) the *Gnan* (Knowledge) to make that change. When that *Gnan* comes into effect (*parinaam pamvu*), then the change will come about.

This is How the 'I-ness' Dissolves!

Questioner: Is it because of the attributes (*guno*) of the *prakruti*, that the 'I-ness' (*potapanu*) arises?

Dadashri: It is indeed because of the attributes of the *prakruti* that the 'I-ness' has arisen. But that 'I-ness' that has arisen, should get destroyed. So, the 'I-ness' will indeed have to leave gradually.

Questioner: By prevailing in this *Gnan*, it will leave gradually, will it not Dada?

Dadashri: As the 'I-ness' is minutely observed (*nihade*), that is when it gradually diminishes. It is not worth rushing into that. For that 'I-ness' to actually leave is no ordinary thing. Once the 'I-ness' leaves, it means One has become God.

Questioner: What is to be minutely observed (*nihadvanu*) in the 'I-ness'?

Dadashri: The entire *prakruti* has to be minutely observed. The entire *prakruti* is indeed nothing but 'I-ness'. It is there that one actually believed, 'I am this.' The One who is free from the part that is the *prakruti*, the One who has such *Gnan*; is the *Gnani*.

The Science of Prakruti Revealed Through and Through!

All these discoveries are new and they are of *Akram Vignan*.

Questioner: Dada, 'you' have completely disclosed the science of the Self (*Atma*), and on the other hand 'you' have also disclosed the science of the *prakruti* inside out, in its entirety.

Dadashri: Yes, that is correct.

Questioner: The science of the *prakruti* has not been revealed anywhere, Dada. No one has ever been able to describe it.

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Dadashri: But how can they? It is difficult to even comprehend (*jaanvu*) it.

Questioner: Knowledge regarding the *prakruti* is not even available in any scripture, Dada.

Dadashri: Who are the ones who spoke the scriptures? Those who stayed (engrossed) in the *prakruti*. Those who know the *prakruti* by remaining (engrossed) in the *prakruti*. But they cannot see the entire *prakruti*. The *keval Gnanis* (absolute enlightened Ones) have not spoken about all this. The *keval Gnanis* have only spoken about certain things.

Questioner: For them, there is indeed nothing left (to speak) then, is there Dada? Besides the Self (*Atma*), nothing of the *prakruti* (remains for them). That is indeed why that description has remained undisclosed.

Dadashri: Yes, it has not been disclosed. It has not been opened.

Questioner: In Dada's speech, everything is out in the open (*khullekhullu*). That is why, it proves to be *kriyakari* (procures results on its own from within) for everyone. On the one side, everything regarding the Self (*Atma*) is out in the open, and that of the *prakruti* is also out in the open. So, confusion does not arise anywhere. And ultimately, with (the subtlety of) *Hu* (I, the Self), *bavo* (the internal one with beliefs and *kashays*) and *mangaldas* (the non-Self complex of discharging mind, speech and action), 'you' have!

Dadashri: In fact, all limits have been surpassed! 'I' actually feel that this is considered as surpassing all limits!!

Chapter [2.1]

Dravyakarma

Living Beings Are Bound by the Three Karma!

Questioner: There was one thing that came up in *satsang* between us, ‘What is *dravyakarma*?’ This *bhaavkarma* (subtle charge *karma*), *dravyakarma* (subtle discharge *karma*), and *nokarma* (gross discharge *karma*) that we talk about; please explain that to us! What can be considered as *dravyakarma*? What can be considered as *bhaavkarma*? What can be considered as *nokarma*?

Dadashri: Yes, ‘I’ will explain, ‘I’ will explain that now.

Dravyakarma, *bhaavkarma* and *nokarma*. There isn’t a fourth kind of *karma*. It is indeed due to these three *karma* that the living beings (*jivas*) of this entire world are bound. Here, there are only these three *karmic* tubers (*gaantho*), which is why these living beings have remained as *jivatmas* (mortals). If these three tubers were to be broken then One would become *Parmatma* (absolute Self).

Now you should recognize these three. Just as you come to recognize three people you are introduced to, then you do not forget them. Similarly there are these three kinds of *karma*; *dravyakarma*, *bhaavkarma* and *nokarma*. There are no other *karma*. All *karma* are encompassed in these three. You should recognize them.

What is the understanding some people have? These *bhaavkarma* that we do; all these *dravyakarma* will come as a result of that. Having the intent (*bhaav*) to eat, that is *bhaavkarma*; and having eaten, they refer to that as *dravyakarma*. In reality, it is not like that.

Dravyakarma are Divided Into Eight Kinds ...

The balance of all the *karma* that one does in his entire life, gets divided into eight parts. They are all referred to as *dravyakarma*. So in this life, in the *dravyakarma*, one receives both, the wrong (cannot allow you to see as it really is) ‘spectacles’ and the body. *Gnanavarana* (Knowledge obscuring *karma*), *darshanavarana* (Vision obscuring *karma*), *mohaniya* (*karma* that induces illusory attachment), and *antaray* (obstructing *karma*), these four are in the form of blindfolds; and *naam* (body determining *karma*), *gotra* (status determining *karma*), *ayushya* (life-span determining *karma*), and *vedaniya* (pleasure and pain producing *karma*), they are in the form of the body. These are the eight kinds of *dravyakarma*. All these eight *karma* are present from the moment one (the relative self) is born.

Questioner: So then, where did this *dravyakarma* come from?

Dadashri: It is an account (*hisaab*), a balance-sheet of the past (life) *karma*. The balance sheet of the past life means one has brought forward a balance (*sillak*). In that, the *dravyakarma* came. Now, the *dravyakarma* have been received free of cost. One has not had to do *purusharth* (independent spiritual effort).

Every one of these *karma* are constantly being bound at every *samaya* (the smallest indivisible unit of time); they are divided into eight parts. But in the *karma* that are being bound, all the eight *karma* are included. The division is made thereafter. There are certain *karma* through which the body is formed. With certain *karma* one experiences a bitter-sweet ‘taste’. Through certain other *karma*, one is considered to be revered by society (*lokapujya*), or condemned (*lokanindya*) by society, and all

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such. And certain *karma* dictate one's birth and death, some die early in life, some die later. These are four of the *karma*, and with the other four *karma*, the eyes are covered with 'blindfolds.' As Knowledge is covered up (*avarayu*), so it is *Gnanavaraniya* (Knowledge obscuring *karma*); as Vision is covered up, as insight (*sooj*) does not arise, so it is *Darshanavaran* (Vision obscuring *karma*). So, one indeed sees the wrong (relative) way. Whatever kind of 'spectacles' you have, that is what you will see, will you not?! All these are referred to as *dravyakarma*. As a consequence, an *avarana* (veil) comes over the original element (the Self), due to which a lot of different kinds of faults continue to happen.

Now let me acquaint you with *dravyakarma*. Say there is a man who does not have the *sooj* (intuition; insight) on how to move forward, so the 'blind' man is unable to decide on a course of action. That is Vision obscuring (*Darshanavaran*) *karma*. The deviation that happens in Knowing (as it is), is Knowledge obscuring (*Gnanavaran*) *karma*. Then illusory attachment (*moha*), that too is *dravyakarma*. Then *vignakarma* or *antarayakarma* (obstructing *karma*) is *dravyakarma*. Now, this body is a part of *dravyakarma*. As there is this body, then there is name-form (*naam-roop*), is there not? As there is this body, there is suffering of pleasure (*shata vedaniya*) and suffering of pain (*ashata vedaniya*), is there not? As there is this body, then there is noble status (*uchch gotra*) and lowly status (*neech gotra*), is there not? And as there is this body, there is death, is there not?! Therefore, all the eight kinds of *karma* arise because there is a body. Therefore, this body is in fact *dravyakarma*.

The Wrong Belief Has Arisen due to the 'Spectacles'!

The Self (*Atma*) and the body are indeed both separate; yet who makes them appear to be one? The answer is the 'spectacles' are inverted (seeing relative), that is *dravyakarma*. So every living being is going to come (here in this life) with 'spectacles,' each with his own 'spectacles.' Some can see like this, some can see like that. They are all *dravyakarma*. And one goes on the relative track due to the relative 'spectacles.' If ever one has another birth that is when his 'spectacles' will change. But the 'spectacles' keep on changing in accordance with what he knows.

Therefore, *dravyakarma* is the main thing. *Dravyakarma* is the principle cause for the establishment of worldly life. Whatever the kind of blindfold of the *dravyakarma*, that is how one sees. One has lost the Vision (*Darshan*) of One's own Self. The blindfold is tied, one gets the 'spectacles' and then one has to see through those 'spectacles.' Whatever is perceived is correct (for them).

So *dravyakarma* is such that it shows everything as wrong (not as it really is). Just as a man who is hanging upside down will see inverted scenes; in the same way, this *dravyakarma* will show you green, yellow, all kinds of things and that is why the wrong belief (*bhranti*) has arisen in this worldly life. Those 'spectacles,' the *dravyakarma* do not let you see as it really is, and they give rise to the wrong belief. It is due to that *dravyakarma* that this world has come into being. Then, because of the 'spectacles,' one's intent (*bhaav*) began to change in accordance to that. So, that is *bhaavkarma*. Thereafter, all kinds of desires arose.

Everything Appears 'Relative' due to the 'Spectacles'!

Dravyakarma means, one person likes onions very much, and another person dislikes even looking at onions. That is *drashtirog* (disease of viewpoint). Therefore, these 'spectacles' are relative, so some people see everything as green and other people see everything as yellow. The one who is seeing green will say, "It is not yellow, it is green." So you would understand that it is not like that on the outside, but he is seeing it that way. Therefore, you say, "Yes," to him, otherwise a dispute will arise just now. You would understand that, 'The poor man is saying, not through his own energy, not

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through his own means (*sadhan*), but he is saying so through that which he himself is dependent upon (*avlabhan*).’ Whatever dependency he has acquired, whatever ‘spectacles’ he has worn; that is this *dravyakarma*; it has come into effect in the form of these ‘spectacles.’ ‘He’ (through the ‘spectacles’) indeed sees everything as wrong (not as it really is) like, ‘This person who has arrived is my father-in-law.’ In reality, it is not like that. Can the Self See anyone as father-in-law? The Self can See the Self only. But such are the ‘spectacles’ that although He is the Self (*Atma*), yet he is perceived to be the father-in-law indeed. He thinks this is my son-in-law who has come. Get that! He is the Self and he is perceived to be this father-in-law; that is *dravyakarma*. Can One ever be a father-in-law? And if one were to be a father-in-law, then for how long would he be one? Only for as much time as is required, may be for twenty-five years or only for as long as there is no divorce. If a divorce is taken, then from the day after the divorce, who will call him a father-in-law? That which shows all things like, ‘He is my father, she is my mother,’ is all *dravyakarma*.

Dravyakarma means that as you have these relative ‘spectacles,’ so you do not Know who You really are; it is on the basis of these relative ‘spectacles’ that you do not Know that. Relative knowledge (*gnan*), relative vision (*darshan*).

If you have come with green ‘spectacles,’ then you will see (everything) as green. Therefore the one with wrong belief (*bhranti*) will see the world as filled with wrong belief. Now, when would this ever be resolved once and for all (*nivedo*)? Should ultimate closure be brought about for any matter or should it not?

So, whatever *dravyakarma* are bound, due to that the vision (*drashti*) becomes relative, and that is the reason why all these various types of right-wrong *bhaav* (feelings, inner intents) are evident. Would God ever have the *bhaav* (feel like) of begging? Would you not understand that something is in disarray here? Does it look good if You (the Self) have feelings arise of getting married, of becoming widowed?

What does *dravyakarma* mean? You cannot see well with the eyes, and so you have to get spectacles. Although I have ears, why do I have to be hard of hearing? Why can I not hear? It is because these *dravyakarma* are spoilt. The *bhaavkarma* (*karma* that is charged during discharge, in the past life) were spoilt, that is why the *dravyakarma* became spoilt (in this life). This (impairment) is the result of that.

What are These Eight Karma?

So, there are eight (divisions of) *dravyakarma*. ‘One’ actually has infinite *Gnan* (Knowledge) but a veil (*avarana*) has come over it; that veil is *Gnanavarana*. ‘One’ has infinite *Darshan* (Vision), and it has been veiled, that veil is *Darshanavarana*. And because of *Gnanavarana* and *Darshanavarana*, *mohaniya karma* (*karma* that induces illusory attachment) arose. And because of that, obstructions (*vignas*) have arisen, which is *vignakarma* or *antaray karma* (obstructing *karma*). *Antaray* means that you are not able to obtain the things you want. Even if you were to keep wandering after it, you will still not attain it. Otherwise, by merely thinking about something if all those things materialize in front of you, that is when the *antaray karma* is considered to have been destroyed. Then, when it is very hot, you feel agitated (*akadaman*), or when it becomes cool, you feel at ease; that is *vedaniya karma* (pleasure and pain producing *karma*). Then there is *naam-roop karma* (name-form *karma*), the name that you have been given, this one of ‘Chandubhai.’ It is *naam-roop karma* that, ‘I am like this,’ ‘I am like that,’ ‘I am a Jain,’ etc. Then there is *gotra karma* (status determining *karma*). ‘He is a very good person,’ ‘He is a bad person;’ that is all *gotra karma*. Then there is *ayushya karma* (life-span determining *karma*); as he has been born here, so he is going to die.

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If the wisdom tooth is aching, even that is *dravyakarma*. Education, intellect; all that is included within *dravyakarma*. But that is all fixed (*sthavar*). Then, from the *dravyakarma* arises *bhaavkarma*. The food that one will eat, all that is encompassed within *dravyakarma*.

Questioner: Is it preordained?

Dadashri: Not preordained, it is indeed present within. Even fasting is encompassed within; such that one may starve even in his father-in-law's hometown, if he was meant to fast. Now, how would doctors know this science? It cannot be found in any of the scriptures. In fact, this is unique to *Akram Vignan*.

Dravyakarma Means Sanchit Karma!

Questioner: So then *dravyakarma*; it is all like *prarabdha* (preordained, destiny), is it not? All things like, 'Where will one be born?' 'What name would one get?'

Dadashri: No. *Dravyakarma* is considered to be *sanchit karma*; *sanchit karma* that are remaining as *karmic* balance from the past life, from which the *karma* come to unfold one by one. When they become ready to give effect, they become *prarabdha karma*. Upon tasting (suffering) that effect, whether equanimity (*samata*) or agitation (*vishamta*) prevailed is what determines the binding of a new *karmic* account (*hisaab*). If equanimity prevails while suffering the effect, then you will not have any difficulties at all.

Questioner: What is the difference between *dravyakarma* and *udaykarma*?

Dadashri: When the *dravyakarma* becomes ready to give effect, it is called *udaykarma* (unfolding *karma*). *Dravyakarma* comes to an end through *udaykarma*. When it is not ready to give effect, it is *dravyakarma*.

Questioner: What should one do if one wants to bring (have) good *dravyakarma*?

Dadashri: Maintain equanimity while suffering the effect. In suffering the effect means that 'we' have said that you should settle everything with equanimity. The *kadhee* (soup) may not be sweet enough or may be too salty, but settle it with equanimity.

Dravyakarma means, why does a person do something wrong (relative) like this? It is because the blindfolds of Vision and Knowledge have turned wrong (relative), that is why he does the wrong (relative) thing and if the blindfolds are cleared (removed), then He will not 'do' anything at all. 'We' clear those blindfolds for you, by giving you *Gnan* (Knowledge of the Self), by giving you *Darshan* (Vision).

After attaining this *Gnan*, some of the *dravyakarma* come to an end. Those are the relative 'spectacles.' The other four *karma* (of the body) namely; *naamroop*, *vedaniya*, *gotra* and *ayushya*, are to be suffered.

Chapter [2.2]

Gnanavaran Karma

An Example of Dravyakarma!

Questioner: Please explain every *karma* in detail. Please explain *dravyakarma* (subtle discharge *karma*) using an example.

Dadashri: Have you seen a candle?

Questioner: Yes, I have seen a candle.

Dadashri: What things are contained within a candle?

Questioner: There is wax, there is a wick.

Dadashri: All these materials are there, and then it is lit, that is when it is considered a complete candle. It will give light. Similarly, this is a candle that emits light. This is a complete candle, it is analogous to all the *dravyakarma*. They are continuously melting and new *dravyakarma* arises. Just as this candle keeps burning, keeps melting; similarly this (*dravyakarma*) keeps melting continuously.

So, let me tell you what things there are in this *dravyakarma*, in this candle. The fact about that candle that you must have understood is that there is a wick and wax, whereas in this (*dravyakarma*) there is *Gnanavaran karma* (Knowledge obscuring *karma*).

That Which Prevents Gnan From Manifesting is Gnanavaran Karma!

If you blindfold a man and send him away, then what sort of things would that man see? What would he see?

Questioner: Nothing.

Dadashri: Similarly, such blindfolds are bound on the self (*vyavahar atma*). Whatever kind of *karma* you did, such are the blindfolds that are tied. The green blindfolds are evident.

This *Gnanavaran* (Knowledge obscuring) *karma* is that which prevents us from Knowing the Self (*vastu*) further. This Knowledge that we have within us, is prevented from being revealed as there is a covering in the form of a veil over the *vastu* (the Self). Even though it exists, it is prevented from manifesting; so, there is a veil over the Knowledge. Now, if the veil were to move aside, then You indeed have the *maal* (stock of Knowledge) with You. ‘You’ do not have to get it from outside. This *Gnanavaran karma* is one (of the *dravyakarma*).

Questioner: What we have, is that *Gnanavaran*?

Dadashri: Not just for you alone, the entire world indeed has the same!! *Gnanavaran* means a (yellow) blindfold has been tied over the eyes, and therefore he perceives, ‘Why is this building appearing to be yellow?’ Hey you, the building is white. It is indeed your blindfold that is showing you that; what can we do about that? So, there is a veil (*avaran*) over the *Gnan* (Knowledge) for you.

Gnanavaran Obstructs Thus!

Questioner: What is *Gnanavaran* (Knowledge obscuring) *karma* with regard to the Self (*Atma*)?

Dadashri: ‘I am pure Soul (*Shuddhatma*)’, now ‘*Shuddhatma*’ (the Self) is verily the *Vignan* (Science), and a veil has come over it. That is why the light does not come through for you, so you are unable to realize the Knowledge. If that veil (*avaran*) were to move away, then the Knowledge will manifest.

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Questioner: This *Gnanavarana* that exists; please explain with an example exactly how this is.

Dadashri: For many things, say if there are two-four *doodhiyas* (mildly sweet light green colored gourd) lying here; now, what you know is, 'They are all *doodhiyas*,' but how would you know which one is bitter and which one is sweet?

Questioner: We would know only if we taste them.

Dadashri: When you taste them...that has then become the *buddhi* (intellect). What if you were to know it without tasting, then? It is the *gnanavarana* (veil over relative knowledge) that is obstructing it; it is an *avarana* (veil) over the relative knowledge. So, if we taste it, the veil moves aside, does it not?

Questioner: Yes.

Dadashri: That is referred to as the moving aside of *gnanavarana* (knowledge obscuring). To be unable to obtain the knowledge of something is referred to as *gnanavarana*. He will smell and sniff it, to check if it is bitter. The knowledge that arises through sniffing, is considered as knowledge mediated through the sense organs (*indriya gnan*), whereas the other is direct Knowledge (without the use of sense organs). Knowledge should be direct.

Due to the blindfolds of *Gnanavarana*, one can never experience what the real element (the Self) or real happiness (bliss of the Self) is! To never become aware of, 'Who am I?' that is all *Gnanavarana*, that itself is *agnan* (ignorance of the Self). All of this, the entire world is living in *agnan*. So later on, when one attains the Knowledge of the Self (*Gnan*), then One becomes free of *Gnanavarana*.

In Fact, This is Acting in Accordance to Wrong Understanding...

Questioner: In a discourse at some place, I heard that if we talk whilst eating, we bind *Gnanavaraniya karma*. Is that true?

Dadashri: All day long, it is indeed *Gnanavarana* that is being bound! Not just by speaking, *karma* are indeed being bound all day long. Not just *Gnanavarana* alone, in fact tremendous *mohaniya karma* (*karma* that induces illusory attachment) are all being bound as well.

On the Contrary, Avarans Have Increased at Religious Places!

When one goes to listen to a religious discourse, at that time *Gnanavarana karma* are bound. Mind you, would anyone really believe such talk? Everyone would oppose, would they not? "Beat up this Dada!! This Dada is useless." Hey, why don't you understand the essence of what Dada is saying! Such words are not likely to come forth from 'me.' At least, understand the point of the matter! In a discourse, the dear sir keeps speaking, the other person keeps listening. It goes in through one ear and out through the other ear. He has not straightened up at all. One has been going to religious places (to listen to discourses), for twenty-five years, but he has become worse than he was before, he has become a rogue. There must be only very few people who have straightened up! There may be two to five people in a thousand.

Questioner: But how would *Gnanavaraniya karma* be bound in those places?

Dadashri: In places where *Gnan* (Knowledge of the Self) is being dispensed, if you were to nurture apathy (not maintain awareness) in such places, then both *Gnanavarana* (Knowledge obscuring) as well as *Darshanavarana* (Vision obscuring) *karma* are bound. This (place) is not a shop where vegetables are being sold! If you nurture apathy at a vegetable shop, it is fine.

Questioner: If one were to go listen to a religious discourse, would *karma* be bound in that?

Dadashri: Yes, everything has indeed gone the wrong way. In fact, that is exactly why all this has gone the wrong way. Moreover, after he leaves the place, (if one were to ask), "Respected

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businessman, why did you cast it aside? You should have taken it home!” *Mooah* (mortal one), the *Gnanavaraniya* and *Darshanavaraniya karma* have increased. In which life will you suffer them? At the very least understand, understand the essence of what the Lord is saying. Understand at least one or two words!

That Indeed is a Huge Gnanavaran!

Even if the other person is older than him, he will say, “You don’t understand, you don’t have any sense.” He has set out to measure his (the other person’s) intelligence! Should such words be spoken? Then, clashes will definitely happen, will they not! But, one should not speak in a way that hurts the other person, such as, “You don’t have any sense.” It is actually due to lack of understanding that a common person takes on the responsibility by speaking in such a way. But the one who has understanding, will not take on such a responsibility, will he! The other person may speak inappropriately, but he (the one with understanding) will speak in an appropriate manner. The other person may ask anything he likes, due to lack of understanding; but you (*potey*) should not speak inappropriately. You (*potey*) are responsible.

You should not say things like, “You don’t understand.” Instead, you can speak in this way, “Brother, at least think! At the very least, think a little.” Besides, if you say to someone, “You do not understand,” does that mean all these people are actually dim-witted? Do people speak in such a manner or not?

Questioner: They do speak. These intellectual people indeed speak in this way, “This person does not have the understanding.”

Dadashri: Yes, people say to the other person, “You will not understand.” To say such a thing is the biggest *Gnanavaran karma* (Knowledge obscuring *karma*). You should not say, “You won’t understand,” instead you should say, “I will explain to you.” If you say, “You won’t understand,” then it will wound the other person’s heart!

Questioner: Is it possible that *Gnanavaran karma* will not be destroyed even after meeting a *Gnani*?

Dadashri: It will be destroyed. If one is not straightforward (*vanku*), then it will not be destroyed.

Questioner: If one has *Gnanavaran karma* that is very dense (*sajjad*), then even if he met a *Gnani*, he will not be successful (in destroying the *Gnanavaran karma*), will he?

Dadashri: If his (*Gnanavaran karma*) is not straightforward, then everything will go wrong. If the owner is straightforward, then everything will be fine (his *Gnanavaran karma* will be destroyed).

The Difference Between Agnan and Gnanavaran!

Questioner: How can the veil (*avarana*) over the *Gnan* (Knowledge) be removed?

Dadashri: When you were saying, “I am ‘Chandubhai’ (reader insert his name)”, “I am her husband,” “I am a doctor,” that verily is the *Gnanavaran*. After attaining this Knowledge (of the Self) that much of the *Gnanavaran* is destroyed. Now, as You apply the *Agnas*, the *Gnanavaran* subsequent to that will begin to be destroyed. Now, the egoism will not jump around. *Gnanavaran* has been destroyed to the extent that one can remain under the influence of the Self (*Swavash*). However, *samadhi* (absolute freedom from any effect of the mind, speech or body) will remain in direct proportion to however much the *Agnas* are applied.

Questioner: What is the difference between *agnan* (ignorance of the Knowledge of the Self) and *Gnanavaraniya karma*?

Dadashri: *Gnanavaran* is an *avarana* (veil), whereas in *agnan* one is not at all aware of who One (the Self) really is. The *Gnanavaran* may increase or even decrease, whereas that *agnan*; it actually

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remains as *agnan*. 'We' have in fact removed *agnan* for you but the *gnanavaraniya* will not go away entirely. 'We' have destroyed the *agnan*. Then, a certain portion of the *Gnanavaraniya karma* is destroyed, but the portion that is left will unveil gradually. Therefore, first the *agnan* goes; then gradually as the veils of *Gnanavaraniya* clear entirely, there is *punima*, the 'full moon' day. Until then, the phase of the moon on the second day of the lunar fortnight continues to grow.

Chapter [2.3]

Darshanavaran Karma

This is how Both were Bound!

What things are contained within a 'candle?' Let me show you. One is *Gnanavaran karma*, and the other is *Darshanavaran karma*. *Darshanavaran karma* is an entire belief (*shraddha*) that has become established, the *darshan* (vision) has become established. The vision (*darshan*) that has become established is wrong (not as it really is). Really You are immortal (*sanatan*), and in *darshan* (belief, vision) you are a mortal (*jivatma*), and therefore the fear that, 'I will die,' has set in. A change of *darshan* has happened. That is an *avaran* (veil) over the Vision (of the Self); it is due to this that you see through these (physical) eyes.

Questioner: Please give an example of *Darshanavaran* (Vision obscuring) *karma*!

Dadashri: It's like this, when this cloth is covering your face, can you see Dada?

Questioner: Now, I cannot see you.

Dadashri: That is considered to be *darshanavaran*. In spite of having eyes, an *avaran* (veil) has come over them. If that veil were to move aside, then you will be able to see. That is when *darshanavaran* is considered to have gone.

A veil over the *darshan* (vision) has occurred. Now, even the eyes get veils over them; that is when cataracts form, other things form. There are various kinds of *avarans* (veils). The veils are not such that they can be known, however, *Darshanavaran* (veil over the Vision of the Self) is always there.

Actually, One has within all this infinite energy (*anant shakti*) of the Vision to See other things, but what can One do if there is an *avaran*? The poor man, he sees only as much as he can through those (physical) eyes. He cannot see anything else, so he accepts (as correct), whatever he sees with the eyes. However much he can understand through the intellect (*buddhi*), that is how much he understands this *Gnan* (Knowledge of the Self). Otherwise, there lies limitless *Gnan* within, but we say something based upon whatever power (*satta*) we have, whatever stock we have.

Questioner: Dada, please explain with an example how these *Gnanavaran* and *Darshanavaran* *karma* would have been bound!

Dadashri: So, when he believes of his own accord that, 'I am a boy,' that is actually *Gnanavaran karma* being bound.

Even if we had taught him in his past life that, 'You are *Shuddhatma*,' yet in this life, *Gnanavaran* arises once again due to the association with people. However, our *Gnan* is such that even though he binds *Gnanavaran* for sure, but then when he comes of the age where he understands, he automatically becomes free of it. Just like that, if he were to even slightly encounter some *nimit* (an evidentiary instrument) then he would become free of it all. But, whatever *agnan* (relative knowledge that binds) our people give, only that can be referred to as *Gnanavaran*, is that not so! Moreover, they name one, 'Chandubhai.' Do you not have to call him 'Chandubhai!' 'I am 'Chandubhai',' and then they point out that, "This is your father, that is your mother." On top of that, the father has to be referred to as 'Daddy.' Everyone is in fact *Atma* (the Self), and we believe that, 'This is my daddy.' So this *Gnanavaran-Darshanavaran* are all bound in these (circumstances). First, the belief (*shraddha*) that, 'I am 'Chandubhai',' sets in; so *Darshanavaran* (veil over Vision of the Self) happens. Then, as it becomes established in the knowledge (*gnan*), as it becomes established in experience (*anubhav*), at that time *Gnanavaran* (veil over the Knowledge of the Self) happens. Once this has become established, all kinds of obstacles (*antaray*) begin to fall in place, and thereafter

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moha (illusory attachment) arises. *Mohaniya karma* (*karma* that induces illusory attachment) arises. *Mohaniya karma* is bound, so it means that the business (of worldly interaction) has started all around.

‘This is my father-in-law, this is my paternal uncle, this is my maternal uncle,’ what makes one believe all this? The answer is, it is because one has a blindfold (over the Vision) that makes him see it as wrong (not as it is). It is wrong vision, it is *mithyatva darshan*. *Mithyatva darshan* means there is a blindfold over the Vision that prevents One from Seeing as it is, and that itself is *dravyakarma* (subtle discharge *karma*). And the *avarans* (veils) are *Gnanavarana*, *Darshanavarana*. That is all, there are no other *avarans*. An *avarana* means to go to the station after tying a blindfold over the eyes. Is that better or it is better to go (to the station) without a blindfold tied over the eyes?

Questioner: It is significantly better to go without having it tied.

Dadashri: All these people are wandering around with blindfolds tied over their eyes and they have started the business (of worldly interaction) with these blindfolds in place. And when they keep colliding because of the inability to See, they say, “I can indeed see with the eyes.” *Mooah* (mortal one), that is not to be Seen. You collided because of the inability to See (as it is). For any collision that takes place; it is due to the inability to See; the inability to Know.

Questioner: So, that is what you have referred to as *Darshan avarana* (a veil over the Vision)?

Dadashri: *Darshan-avarana* and *Gnan-avarana*. With *Darshan-avarana*, the *sooj* (intuition, insight) does not arise. Many people say, “The *sooj* is not arising,” do they not?

Questioner: Yes, yes, that is correct.

Dadashri: That is the veil over the Vision, and if that veil were to move aside after some time by doing penance (*tapa*), then he will say, “I have the insight (*sooj*).”

Sooj is in fact Darshan!

The arising of or the lack of arising of *sooj* within, is referred to as *darshanavarana karma*. Many people keep getting confused as to what to do. For example, if one lady is asked, “Make all these things, *daal-bhaat-kadhee-puri-doodhpak-bhajiyas* (full Indian meal),” she will prepare all of that within an hour and a half; while another lady will keep getting confused as to what to do for three hours. Why does she remain in confusion? It is because the *sooj* is not arising. Please note, do not take it personally!

Questioner: Did ‘you’ refer to the arising of *sooj* as *dravyakarma*?

Dadashri: The arising of *sooj* is also *dravyakarma* (subtle discharging *karma*) and the lack of arising of *sooj* is *dravyakarma* too. This is because, if a guest that you dislike came to visit you (in the past life), and you were in agreement with it that, ‘This is a good thing that has happened,’ then more *sooj* would arise (in this life as an effect). If you were to say, “Why has he come now?” then the *sooj* will decrease. So, you yourself have tied blindfolds over the Vision of your own accord. There is no one else who is tying the blindfold. It is indeed due to the blindfold of your own creation, that You are wandering around.

Questioner: What is the difference between *samaj* (understanding) and *sooj*?

Dadashri: *Samaj* (understanding) is referred to as *sooj*. *Samaj* is *darshan* (vision); as it increases, it can go all the way to *keval Darshan* (absolute Vision).

Ultimately the Vision becomes Free of Veils!

Questioner: Are *sooj* and *darshan* one and the same?

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Dadashri: They are one, but people are taking *darshan* to a much lower level. *Darshan* is a very elevated thing. The *vitaraag* Lords (absolutely enlightened Ones) have referred to *sooj* as *darshan*. Having wandered around on the eleventh mile, as one proceeds forward from that, he attains the *darshan* of that (milestone). As one moves forward, subsequently his development increases, and with that his *darshan* starts to rise higher until one day, the light strikes (it dawns upon one) from within that, 'I cannot be this (the body complex), but I am the Self;' then the *Darshan* becomes free of veils (*niravaran*)!

Questioner: Where does *sooj* come from?

Dadashri: As the *avaran* starts to clear away, the *sooj*, further and beyond the present milestone, starts to arise. In this way, as one moves along the course (of natural evolution), the veils start to clear away, and subsequently the *sooj* starts to arise. The *sooj* is indeed constantly increasing.

Questioner: This *sooj*, is it inspired by the Self (*Atma*)? The *sooj* has to be inspired by the Self, has it not; only then will it arise, will it not?

Dadashri: The *sooj* is not inspired by the Self. It is a part of the Self that has been veiled, and it is the part that has come through that veil, the part that has manifest; that is known as *sooj*! And it is that very part that is considered as *Darshanavaran*, and it is from this that the *sooj* gradually increases and eventually becomes *sarvadarshi* (that which is with complete Vision, all-Seeing).

Darshanavaraniya is Dispelled Through the Gnan Vidhi!

Questioner: This *Gnanavaraniya* and *Darshanavaraniya* (*karma*); how are they entwined in life?

Dadashri: Why does this gentleman remain in confusion, even though He is the Self? *Sooj* does not arise, does it? The poor man becomes confused because he does not understand the matter entirely. That is when it is considered as *Darshanavaraniya karma*. Many people say, "I do not have any *sooj*," do they not? That is a result of *Darshanavaraniya karma*. Many people say, "I do not even have the *sooj*, my business has become like this." To not have any *sooj* arising (of what to do), that is *Darshanavaraniya karma*. And when one has the *sooj* (insight) arising but does not have the know-how of how to run the business; that is *Gnanavaraniya karma*.

The *sooj* has arisen, the understanding has arisen that, 'There is something.' Similarly for us, the *sooj* has arisen that, 'I am Pure Soul', but to not have the Knowledge of, 'What You are,' that is *Gnanavaraniya karma*. That is why we are continuing to come together (in *satsang*). Now, we are trying to destroy the *Gnanavaraniya karma*. Those *Darshanavaraniya karma* have been destroyed. It is indeed the *Darshanavaraniya karma* that is the first to be destroyed, then *Gnanavaraniya karma* gets destroyed gradually.

Questioner: 'I am 'Chandubhai',' is that considered as *Gnanavaran karma*?

Dadashri: No, *Gnanavaran* is a different matter altogether. 'I am 'Chandubhai',' is itself the *Darshanavaran* (veil over the Vision of the Self). That wrong belief; that indeed is the *Darshanavaran*.

Questioner: And *Gnanavaran* (*karma*)?

Dadashri: That is considered as wrong *Gnan* (Knowledge).

Questioner: It is the ego that is the doer of the wrong *gnan* and the wrong belief, is it not? It is 'Chandubhai' himself, is it not? That is verily the entire *avaran*, is it not?

Dadashri: Yes, that indeed is the *avaran*.

Questioner: When does that get destroyed?

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Dadashri: Well, when ‘we’ give you *Gnan*, you definitely become free of that! *Darshanavaran* is gone for sure. Then, in that (the non-Self complex), its *bhaavakos* (the one that does the relative intents) remain. It is its (the non-Self complex’s) *bhaavakos* that remain, that instigate the doing of the *bhaav* (intent). At that time, You have to remain separate.

Darshanavaran is that which gives rise to the causes. The causes are created through lack of understanding. ‘I am ‘Chandubhai’,’ is the wrong belief; that itself is *Darshanavaran*.

Questioner: This *Gnan Vidhi* that ‘you’ carry out; in that, the *Darshanavaraniya* is destroyed, hence we attain the *Darshan* (real Vision as the Self)!

Dadashri: When ‘we’ bestow *Gnan* (Knowledge of the Self), one obtains the awareness that, ‘There is something.’ That means *Darshanavaran* has gone. Then as ‘What it is,’ is decided, when that starts coming into experience (*anubhav*), then *Gnanavaran* has gone. *Darshanavaran* has been indeed been destroyed, has it not! It has been entirely destroyed. In fact, it is *keval Darshan* (absolute Vision) that ‘we’ are granting You. That is *kshayak Darshan* (permanent conviction of the Vision that ‘I am the Self’). When *Darshanavaran* gets destroyed, it is referred to as *kshayak Darshan*.

Questioner: Similarly, what is the difference between *Darshanavaran* and *mithyadarshan* (wrong belief)?

Dadashri: *Mithyadarshan* has been dispelled and *Darshanavaran* has also been dispelled. *Gnanavaraniya* has not yet been dispelled.

Chapter [2.4]

Mohaniya Karma

To Believe 'I am' is Mohaniya Karma!

How many attributes of this candle did 'we' show you?

Questioner: 'You' showed us two attributes.

Dadashri: And the *dravyakarma* are considered to be such that, 'what you see through *moha* (illusory attachment), that is *dravyakarma*; those are the spectacles, the spectacles in the form of *moha*.' One says, "Here comes my wife, and I am her husband." Oh ho ho! As if You have become a great husband!!

Mohaniya means to believe 'I am' (*potapanu*) where One (*potey*) is not, and the relations that result from that belief, are believed to be one's own. What is not Yours at all, to believe that to be Yours; not only that, but also (to believe), 'His (File no. 1's) children to be my children and his son-in-law to be my son-in-law too.' *Mooah* (mortal one)! How long will you hold these wrong beliefs (*jamara*) in your head?! That is indeed why *mohaniya karma*, *karma* that are very dense and destructive (*ghanghaati*), are the seed for the next life!

The Self has Been Forgotten due to Mohaniyakarma!

What does *mohaniya* mean? Suppose there is a man called Nagindas, who is a reputable merchant of the village and he drinks a small tot of alcohol at night, before he goes to sleep. He drinks before he eats, and then he goes to sleep after dinner. Even though he drinks regularly (within limit), it still indeed brings on an *avarana* (a veil over the awareness as the self), but that veil is not evident. Now one day, his friend comes to visit him and he ends up drinking two to three extra shots of whisky. So, will he really remain as Nagindas? Such a sane person, but if we were to visit him, he would say, "I am the President of India." Would we not understand, what influence he is under?

Hey you! You are such a sane person, yet what are you saying! So the intoxication of the alcohol he has drunk has set in. The influence (*amal*) of the self has been overthrown. The authority (*satta*) of the self has dissipated. And whose authority is he under? Whose influence is it? That is why, the merchant says, "I am the President of India." That is referred to as *moha*; to believe Oneself to be what One is not. So, to speak in a way that is contrary to fact, is all considered *moha*. "I am her husband, I am his father, I am his son," all that is *moha*!

For how long would this be? The answer is, for as long as the intoxication of the alcohol lasts within. And the psychological effect that is caused by someone saying, "You are a husband, you are a husband, you are a husband," then he continues to feel, 'I am a husband.' So this is *moha*!

There is *moha*, so a veil comes over (the awareness of), 'Who am I?' and then, in the second way (by believing), 'I am her husband, I am his maternal uncle, I am his paternal uncle,' a veil over Knowledge of the Self (*Gnanavarana*) is considered to have happened. At first, a veil over the Vision of the Self (*Darshanavarana*) happens, so 'our' entire *shraddha* (belief) changes. The belief that, 'I am Pure Soul,' dissipates, and this (belief) that, 'I am 'Chandubhai',' is accepted as correct. Then *Gnanavarana* happens. It (the belief) even comes into experience. Then with *moha*, a new beginning starts. It starts with *mohaniya*, then there is new *Darshanavarana*, and then new *Gnanavarana* continues to set in.

He is speaking under the influence (*amal*) of alcohol. A wrong belief (*bhranti*) has arisen for him due to which he has forgotten His real form (*swaroop*). Thereafter, in the same way, wherever worldly people believe happiness to lie, we too, through association with them, believe that, 'There is

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happiness in this only.’ Had you believed where happiness lies through association with the *Gnani*, then ultimate closure (*nivedo*) is bound to happen. Instead, you went looking for happiness where worldly people believed it to lie. Due to that, the veil of *mohaniya* set in. Then, you ate ‘food’, and that ‘food’ turned into alcohol, and that is why all day long, you keep claiming, “This is my father-in-law, this is my paternal uncle, this is my maternal uncle, this is my uncle-in-law.” Are they really that? Has anyone ever remained as a father-in-law forever? For how long is he a father-in-law? He is a father-in-law for as long as his son’s wife does not file for a divorce. Therefore, all these relatives are temporary adjustments and You are permanent. And because you went to attain the temporary adjustments, you too became temporary.

And then you tell the doctor, “Sir, save me.” Hey you, how can he, whose own sister died, possibly save you! Would the doctor’s sister not die? But yet one pleads, “Sir, please save me.” Why is that? It is because, the fear has now become established that, ‘I will die.’ It is similar to that merchant Nagindas saying, “I am the President;” that is what has happened here. That is referred to as *moha*. The influence is of someone else, not of One’s own; it is not the influence of the Self. The influence of the Self has dissipated, and the influence of the element that is not the Self (*parvastu*; non-Self) has set in. So one entered into the authority (*satta*) of the non-Self. And on top of that, one began to believe authority of the non-Self to be his own authority, such that, ‘I am indeed the one doing this.’ So, the turmoil ensued thereafter.

The Root Cause is Moha!

And *mohaniya*; ‘I am ‘Chandubhai’,’ that is verily *moha*. What other *moha* is there?! If this *moha* exists, then all the other *moha* will tend to arise. Otherwise, if that *moha* were to not exist, then no other *moha* would arise. The root cause is, ‘I am ‘Chandubhai’,’ that is verily *moha*. Now, even if one tried to destroy such *moha*, how would one become free of it even after thousands of life times? This *moha* that, ‘I am ‘Chandubhai’,’ will not go away. If that is the root of *moha*, then the tree of *moha* will continue to exist, will it not! Look, for You, once the root of *moha* has been destroyed, then hasn’t everything begun to shrivel up quickly! Moreover, one (the one who has not taken *Gnan*) will say, “I am a guru (*bapji*).” That one says that even though he has not realized the Self. The reason for this is that the blindfolds have been tied. So, although He is the Self, yet he speaks contrary to fact.

Questioner: Layers (of ignorance) have come over the Self (*Atma*).

Dadashri: Layers have come over it, blindfolds, spectacles. When one wears black spectacles, he sees black; if one wears yellow spectacles then he will see yellow. He will see according to whatever kind of spectacles he wears.

There are only two, *Gnanavaran* and *Darshanavaran*. The root cause of this is *moha*. This ‘I am ‘Chandubhai’,’ is *moha*.

Questioner: There are three such words – *moha*, *mahamoha* and *vyamoha*.

Dadashri: *Vyamoha* means excessive illusory attachment (*vishesh moha*), it means that one has become *moorchhit* (an entranced state that arises from excessive illusory attachment). Then he does not have awareness (*bhaan*). In *vyamoha*, there is no awareness; in *moha*, there is (relative) awareness.

Questioner: And the third is *mahamoha*.

Dadashri: Even in *mahamoha* (large amount of illusory attachment), one has (relative) awareness.

That Which Makes One Moorchhit is Moha!

Mohaniya karma is nothing else but we feeling attracted towards that very thing for which it is not worth having *moha* (illusory attachment). This happens due to the ‘spectacles’ being spoilt as such.

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The *dravyakarma* (subtle discharge *karma*) is in the form of ‘spectacles’. Whatever the kind of ‘spectacles’ one has, that is how one will be (*swaroop*).

Now, *mohaniya* has arisen because of the two *dravyakarma*; *gnanavaran* and *darshanavaran*. The Seeing (of the Self) stopped, the coming into experience (of the Self) stopped; therefore, it is *moha*. In that *moha* itself, whatever he found attractive, there he got stuck. Just like the moths; they get stuck to (attracted to) the light, similarly this one (*potey*, the relative self) gets stuck in all sorts of things. That is *mohaniya karma*, which is the third *dravyakarma*. If he sees something, then why does he get pulled towards it so greatly? It is because there is *mohaniya karma*.

If he comes to the market, he will not refrain from buying the (very expensive) fireworks. He would not have bought anything had he not come to the market. If he does not see anything, then he does not buy anything. When *moha* arises instantly upon seeing something; that is *mohaniya karma*. He becomes grossly unaware (*bebhaan*), he even forgets his own self. He even forgets, ‘What provision (of money) do I have?’ or ‘Am I in debt or not?’ One becomes *moorchhit* due to *dravyakarma*. When *dravyakarma* are exhausted, then *moorchha* (an entranced state that arises from excessive illusory attachment) does not arise.

This *Gnanavaran* and *Darshanavaran*; it is because of these two veils that a human will climb all kinds of hills and fall into all kinds of valleys, that is *mohaniya*. The effect of these two is *mohaniya*. That is why, there is *moha*; otherwise would the poor fellow have *moha*! How is it the fault of a blind man if he cannot see as it is!

Those are temporary happiness, whereas this is permanent happiness. How many kinds of *moha* are there? Of numerous kinds, are they not? And in that, it is said that, “I am the abode of infinite bliss (*hu anant sukhdam chhu*),” so then ‘I’ do not need any other *moha*. Actually, one has become entrapped, now one has to become free from this. That is why we say, “Because illusory attachment is of numerous kinds, in front of them, I am the abode of infinite bliss (*mohaniya anek prakaar ni hovathi teni same hu anant sukhnu dhaam chhu*).”

One has Filled Dense Mohaniyakarma!

Questioner: So, out of these eight *karma*, which is the most difficult one that hinders?

Dadashri: *Mohaniya karma*. What else?

Questioner: We want to become free from *mohaniya karma*, but our circumstances (*paribado*) are indeed such that we are unable to even slightly become free from the state of *moha*.

Dadashri: No one can ever become free from *mohaniya*, can one! Besides the showering of grace from a *Gnani Purush*, one cannot become free from *mohaniya*. Then no matter what one delves into, where one delves, whether he falls into the sea or does anything else, but without the grace of a *Gnani Purush*, *mohaniya* will not go away. It is only *mohaniya* that can be gotten rid of through grace. One can more or less get rid of the other (*dravyakarma*) by himself, but one cannot become free of *mohaniya* (by himself). *Mohaniya* means *moorchha*, one has lost awareness (*bebhaan*). It is only when the *Gnani Purush* brings him back into awareness that it will do, is it not! Nothing can be done (for liberation) without a *Gnani Purush*.

It is the King Amongst Infinite Karma!

That is why Shrimad Rajchandra has said,

“*Karma anant prakaar na, tema mukhye aath,*

Tema mukhye mohaniya, hanaaya tey kahoona paath.”

“Amongst the infinite types of *karma*, eight are the main,

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Of which *mohaniya* is the main, let me tell you how it can be destroyed.”

There are infinite types of *karma*. They have been categorized and divided into parts, and however many could be included within eight were done so and finally eight categories were formed. It was felt that there could not be less than eight categories, so they were left as eight. This is the least number of categories possible.

Which one is the supreme head amongst all these? Who is the king? The answer is, *mohaniya karma*. It is on the basis of *mohaniya* that all others have arisen. On what basis have the eight *karma* arisen? What is the root? The answer is, *moha*. Now, Shrimad says, “I will explain to you how that *moha*, the root of all that, gets destroyed. Let me tell you how *mohaniya* can be destroyed.” The root is in that; if that root were to be destroyed then everything will go away.

“*Karma mohaniya bhed be, darshan charitra naam,*
Haney bodh vitaragata, ahook upaya aam.”

“*Mohaniya karma* has two divisions, *darshan* and *charitra* by name,

Destroyed through the liberating knowledge of absolute detachment, this is the unfailing solution.”

-Shrimad Rajchandra

There are two divisions of *mohaniya karma*. One is *darshan mohaniya* and the other is *charitra mohaniya*. *Darshan mohaniya* (*karma* that gives rise to the binding of new *karma* due to the illusory attachment that has arisen because of the wrong belief of ‘I am ‘Chandubhai’; charge *moha*; causes *moha*) is removed through knowledge on the *Kramic* path, it is removed through liberating knowledge (*bodh*). Whereas on the *Akram* path, it goes away through the science that separates the Self from the non-Self (*bhed vignan*). *Darshan mohaniya* has gone; now, what remains? The answer is, *charitra mohaniya*. It is *charitra mohaniya*; discharge *moha* or effect *moha*. There is causes *moha* and effect *moha*. The causes *moha* (*darshan mohaniya*) is gone, now even if you do not like that (discharge) *moha*, there is no choice but for the effect to come. It is a reaction from the past (life), therefore it is *charitra moha*. On the *Kramic* path, the causes *moha* is destroyed through the liberating knowledge, and here (on the *Akram* path), it is destroyed through the science of separation of the Self and non-Self, and *charitra moha* is destroyed through *vitaragata* (absolute detachment). On the *Kramic* path, if someone were to curse one, then he will not have any attachment-abhorrence (*raag-dwesh*) towards the one cursing him; that will destroy his *charitra mohaniya*. And here, (on the *Akram* path), *artadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* (adverse internal meditation that hurts the self and the others) come to a stop, so *vitaragata* (absolute detachment) itself arises. One applies the five *Agnas* (spiritual directives given by the *Gnani Purush*) and settles with equanimity (*sambhaave nikaal*).

After attaining this *Gnan* (Knowledge of the Self), your *moha* has indeed entirely gone. Not an iota of *moha* remains. Merely how much of it remains? All that remains is conduct *moha* (*vartan moha*). Through your behaviour, it would appear to some that, ‘How much *moha* this person has!’ All of your conduct is filled with *moha*. That is referred to as *vartan* (conduct) *moha*. I too have *vartan moha*. Do I not sit down to eat all this? Would I not take more *kadhee* if I liked its taste? That is *vartan moha*; it is not real *moha*. It is discharge (*nikaali*) *moha*. It is on its way out; it is going to its own home. It goes after letting you know that, ‘Now, I am leaving.’ While the real *moha* is that in which new seeds (of *karma*) are sown, due to which this entire world is perpetuating. That entire *moha* goes away in an hour (in *Gnan vidhi*). That *moha* is completely destroyed. It is only when the (cause) *moha* is destroyed that all this (*discharge moha*) will go away, is it not? That (discharge) *moha* too is *dravyakarma*. ‘We’ have destroyed everything, instantaneously.

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‘We’ have given you the *tattva* (essence, *Gnan*) of the entire Jain religion, of all the religions. And that too, it is *kriyakari*, it procures results on its own and it will take you to *moksha* on its own. It will not let go of you until it takes you to *moksha*; that is how this (*tattva*) is.

Difference Between Darshanavaran and Darshanmohaniya!

When one attains the Self, *mohaniya karma* goes away. How long is *mohaniya* for? It is for as long as ‘I am ‘Chandubhai’,’ exists. Then, with ‘I am Pure Soul’ there is no *mohaniya* (*karma* that induces illusory attachment). But ‘I am Pure Soul,’ should be the prevailing awareness (*laksh*). You cannot achieve anything by just saying it. And *mohaniya* has gone away; *mohaniya* is indeed the cause for obstruction (*antaray*). This is because the result of *mohaniya* is *antaray*. But the Lord has separated them, in order to distinguish *mohaniya* and *antaray*. So, both have gone away; what is *mohaniya* the result of? It is the result of *Darshanavaran* (veil over the Vision of the Self). Now, as *Darshanavaran* goes away, then these four will go away. For us (*mahatmas*) *Darshanavaran* has been destroyed.

Questioner: *Darshanavaran* and *darshanmohaniya* have been separated.

Dadashri: Yes. What is *moha*? It is *adarshan*. *Adarshan* means, that which exists is not being Seen; and this *Darshan* means, that which exists is Seen as it is. That is considered as, *Darshanavaran* has been destroyed.

Questioner: What is the difference between *Darshanavaraniya* and *darshanmohaniya*?

Dadashri: That *avaran* (veil), it is a covered up thing. That *Darshan* (Vision) has been covered up entirely. The *Gnan* (Knowledge) has been covered up. In whatever amount it (the veil) has cleared, only that much (Vision) has been revealed; the rest is still covered up.

And *mohaniya* has covered all that up. Therefore, the outlook (*bhaav*) that should arise (I am the Self), does not arise. Outlook tainted by illusory attachment (*mohabhaav*) arises, a state of delusion (*sammohan*) arises. Because *mohaniya* has covered that up, One is unable to become aware of the One’s own real form (as the Self), and thus a state of delusion arises. So that is *mohaniya karma* and as *mohaniya* exists, it causes obstructions to happen. From the moment one (*potey*) becomes separate from the Self, from the moment one becomes estranged (from the Self); from that moment onwards, just consider everything as an obstruction! From the moment an obstruction to One’s own real form (as the Self) happens; from that moment onwards, it is only obstructions that keep occurring ceaselessly.

Now, that *darshan mohaniya* is a gross (*sthoor*) thing. *Darshan mohaniya* is known as *mithyatva*. *Mohaniya*, *antaraya*, *Gnavaran*, and *Darshanavaran* - the collective strength (*prabadta*) of these four, is called *mithyatva*. When one moves further and beyond *mithyatva*, then three pieces tend to arise. One does not attain *samkit* (right belief of ‘I am pure Soul’) and as a result of advancing further, three pieces tend to arise. *Mithyatva moha* arises, *mishra moha* arises, and *samyaktva moha* arises. This *mohaniya* is divided into three pieces. Now *mithyatva moha* may at times let up, then one comes into *mishra mohaniya*. (He feels that) This is correct and that is correct. The path of liberation (*moksha*), this path of all the temples of God and all that, that is correct and that of the worldly life (*sansaar*) is correct too. The scriptures are correct, and our home, wife and children, business are correct too. In both places, it is the result of *moha*. When one goes there, he is prevailing in *moha*, and he is prevailing in *moha*, when he comes here (*satsang*). When one is prevailing in *moha* on only one side, it is considered as *mithyatva moha*. Now, when both those *moha* exist; when one goes to the temple, for the duration that he is there, he is happy; when he goes to the *upashray* (Jain monastery), if he gets a chance to hear a sermon, then for that duration he will not feel like getting up and leaving; and if he went to his workplace (business), then *moha* would arise there. *Mishra mohaniya* is *darshan mohaniya*. When *mithyatva mohaniya* and *mishra mohaniya* leave, after that he attains *samkit* (right belief of ‘I am pure Soul’). When all four, anger-pride-deceit-greed leave, that is

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

And for the one who has decided that, ‘this is what the Self (*Atma*) is,’ and no doubt (*shanka*) arises, meaning *samyaktva moha* has gone, he has attained *kshayak samkit*.

So for us, this *samyaktva moha* goes away. It is decided without a shadow of doubt (*nishank bhaave*) that, ‘This is what the Self is;’ not even an iota of doubt remains. What Dadaji is saying, that is exactly what the Self is; and we have attained the Self. Thereafter, there is no place for any doubt to remain. Otherwise, in this world, nobody’s uncertainty (about the Self) has gone away.

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

Where there is cash, where the Self (*potey*) itself has become present, the *Atma* has become present; (whereas) there is no such thing in this world that can remain present constantly.

The *Tirthankaras* (absolutely enlightened Lords) have given adequate proofs, have they not? Is it coming into your experience in accordance to what I am telling you? *Gnanavarana*, *Darshanavarana*, how systematically, step-by-step they have said. ‘What is the cause of these?’ The root cause of all, the root cause of the eight *karma* is the *Darshanavarana*. It is this root cause that is destroyed first. Then your *Darshanavarana* has gone in its entirety.

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

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

The entire *Darshanavarana* has been destroyed, but what happens now? Those other *karma* that unfold, they create entanglements for him. They do not let one take benefit of this *Darshan* (Vision

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as the Self). Otherwise like 'me', You too would be able to See and say it as it is; but they (unfolding *karma*) do not allow You to take benefit of it (*Darshan*); they all create entanglements.

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

Dadashri: The filled stock. Well, it is like this; say 'we' have given someone the *Gnan* (Knowledge of the Self) and then 'we' have told him, "You should prevail in the Knowledge." Then he will reply, "Yes, I will do so tomorrow." And then if 'we' were to send a thousand people from outside to ask him something or the other, then how much would he prevail in this Knowledge? If 'we' send all these people to him, "Go, ask him like this, ask him like that, ask him that other thing," then for how long would he prevail in this Knowledge? In the same way, all these circumstances (*saiyogo*) entangle you and 'we' do not have many such circumstances; moreover, all 'our' circumstances are in the form of *gneya* (that which is to be known). Even for You, they are in the form of *gneya*, but the *gneyas* do not let You remain (as the Knower), because they all unfold one after another. This is because it is *Akram!*

If it was *Kramic*, then he would not be able to See (as separate). *Kramic* means that all the stock of *karma* has been exhausted (*khapavelo*). That stock of *karma* cannot be exhausted even after millions of life times, there is no end to this stock of *karma*. When can this *karmic* stock be exhausted on the *Kramic* path? When will they (people on the *Kramic* path) leave home and thereafter take *diksha* (renounce worldly life); when will that be suitable? (They say,) "No, no sir, it will not suit me. I am in no condition to be able to leave home." So what happened? Just by saying that, in that very instant, one has bound an obstacle (*antaray*) against taking *diksha*. *Gnanantaray* (obstacle towards attainment of Knowledge), *Darshanavaran* (veil over the Vision of the Self) increased. So, all this is a liability (*jokham*).

In fact, it is credit to *Akram Gnan* that there is somewhat a chance for this to unfold. One has never heard of such a novel thing, has he! It is very difficult for even one fraction of *Darshanavaran* to decrease. On the contrary, in this current era of the time cycle it tends to increase; so how is it going to decrease there? It decreases by two percent while forty percent arises.

How Much Charge Karma is There in Akram?

Questioner: So, is *mohaniya* the greatest cause for the binding of *dravyakarma*?

Dadashri: *Mohaniya*, what else? The *moha* that binds *dravyakarma*; that *moha* of yours has gone. Now, which *moha* remains for you? Discharge *moha*. You might wear *saris* and good clothes, but in your mind, the intent (of 'I am 'Chandubhai'') is no longer there. This is all discharge *moha* that remains, whereas for the rest of the world, new *moha* continues to be bound; which is the root cause. For you (*mahatmas*), the root cause has been destroyed. Now, all that remains for you is discharge *moha*, charge *moha* has been destroyed. On the *Kramic* path, charge *moha* and discharge *moha*, both go on simultaneously.

Questioner: So does new *dravyakarma* not arise for us now?

Dadashri: Even if it does, how much will it be? It is only as much as You apply 'our' *Agnas*, not any more. It will cause one or two more lives, and that too, they will be of *punya* (merit *karma*). All these difficulties will not be there. By applying the *Agnas*, tremendous, the highest of all *punya* are bound; such that you get to remain seated near Simandhar Swami all the time!!!

Chapter [2.5]

Antaraykarma

Despite Having it, it Cannot be Enjoyed; That is Antaray!

The fourth (*dravyakarma*) is *antaray karma* (*karma* that obstructs). What is *antaray*? It means that, despite you having something, there will be an objection for you to make use of it. Yes, even though you have all those things accessible to you, yet you are not able to take benefit from it. Say, you are sitting down to eat and there is a plate full of food in front of you, you are ready to eat and just as you are about to pick the food from your plate, the commissioner comes in. He says, “‘Chandubhai’ get up, get up this minute. Get up quickly.” You ask him, “Is it okay if I finish my meal first?” He replies, “No, no, not a minute longer. Get up right now.” So, that is known as *antaray karma*. Despite having a plate full of food, you were not able to eat. In the same way, there is *Gnan* (Knowledge), there is *Darshan* (Vision), there is *shakti* (energy), there is *nirbhayta* (fearlessness) within You; despite having all these intrinsic properties (*gunas*) within, You are not able to make use of (experience) them. You have bound *antaray* (obstacles), you have built such walls. You have built them knowingly, and now you claim, “I am trapped.” Such are the *antaray karma*.

This is how Obstructions Have Been Created!

Questioner: What is *antaray karma*? I would like to understand that a bit more.

Dadashri: *Antaray karma* is like this; if you say, “I do not have any desire to come to *satsang*,” an *antaray* (obstacle) has been formed there. And if you say, “I have a desire (to come to *satsang*),” then the *antaray* leaves. These *antarays* have indeed been created by oneself. *Antaray* means a barricade (*antaro*).

What is *antaray karma*? If your son is feeding some Brahmins, and you tell him, “What will you gain from doing this? Why are you feeding these people?! Instead, feed these *mahatmas* of Dada!” For the latter statement, you bind merit (*punya*) *karma*, but here you have bound tremendous *antaray karma*, such that if you sit down to eat, even then you will not be able to eat! Even the food that is in your hands will go away. That is *antaray*! However many *antarays* you have created (for others); those many will indeed be yours.

In whatever others were acquiring, you create obstructions there through the intellect (by saying), “What is the point in giving here, in this place?” If someone is giving something to someone, then we should not say anything. To saying anything is all the excessive intellect, is it not? It will destroy you. If someone is giving to others, why do you have to say anything in that?! I had done exactly just that, with my intellect. All of that was only creating *antarays*.

Despite having food in abundance, you are not able to eat; despite having enjoyable things, you are not able to enjoy them, all that is *antaray*. There are many such *antarays*. *Labhantaray* (obstacles against a gain, benefit), *bhog antaray* (obstacles against enjoyment), *upbhog antaray* (obstacles against repeated enjoyment), *daanantaray* (obstacles in receiving and giving charity), *viryaantaray* (obstacles against energy); all these various kinds of *antarays* have formed for humans. Despite being the absolute Self (*Parmatma*), one is suffering miseries like those of animals. ‘One’ is indeed *Parmatma*, there are no two ways about that. In my Vision, I can See all are *Parmatma*. ‘One’ is indeed *Parmatma*, but what can be done? What a tight fix one has gotten into, what a trap one has gotten into, what a bondage one has gotten into! That is why I am giving this *Gnan* (Knowledge), so that he can become free.

All these obstacles (*antaray*) have indeed been formed by oneself, from the previous life. In your past life, when you had mangos, you said, “What is there to eat in this? This is not something worth eating! It is like this and that.” Having done all these things, it may be fine for that life, but in this life, you

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will not get it! You will not even come across it and in this life, you learn from other people that, “Mango is one of the best fruits, it is full of vitamins.” So then, you look for it, but you don’t find any, you do not come across it. This is because you had contemptuously rejected (*tarchhod*) it; meaning you had created an *antaray*.

Do Pratikraman the Moment an Obstacle is Created for Others!

Now, if a man is gifting cloth worth hundred rupees to a Brahmin, and you say, “Sir, he will sell it later.” Now there, you have created an obstruction. When the man was giving to the Brahmin, you created a barrier in that and therefore as a consequence, you will have to suffer *antaray karma*. This is what is considered as an *antaray*; when someone is doing something for someone else, why do you have to create an obstruction in that? One uses his *buddhi* (intellect) that, ‘All this is going towards the wrong cause.’ You do not need to look out for that. He is the giver and the other person is the receiver.

Your son wears his clothes only twice (before discarding them), and you tell him, “Why are you unnecessarily wasting money? You are ruining all your clothes, you are spoiling them.” By saying this, an *antaray* has been formed. You will not find clothes to wear (in your next life). Do not create barricades (*antaro*) for anyone.

Questioner: But if there were certain obligations that arose, then at that time we would have to create some *antaray*, wouldn’t we! When a person is the head of a household, it is necessary for him to sometimes say a word or two.

Dadashri: The result of which will also come, without fail. Or else, you should wash it off. Do the *karma*, but it should be washed off. There is always a weapon to wash it off. Don’t people with responsibility to run households, have to do everything?! But as you have taken this *Gnan*, you have been given the weapon of *pratikraman* (to confess, apologize and resolve not to repeat the mistake). Those with the weapon, will wash it off quickly.

You neither get the things you need, nor do things work out the way you want them to; that is all *antaray karma*.

Then *antaray* means that even though one is very highly educated, he is not able to find a job no matter where he goes. And for the one whose *antaray* has been broken, the moment he steps out from here, he gets the job right away, upon filling out an application.

What does *antaray karma* do? There are many people who have everything (wealthy) and such a person invites you for a meal at their home. When you go to his house for a meal and he sits with you to dine, you are served *shrikhand* (Indian dessert made from sweetened yogurt with saffron and nuts) and *puri* (deep fried chappati), while he sits down to eat a *rotlo* (dry millet chappati). Now, would you not realize that he has some *antaray* here? He is sitting down to eat *rotlo* and yogurt. He is eating what the labourers would eat and he serves you a gourmet meal? There must be some *antaray*, right? What *antaray*? The doctor has told him, “*Mooah* (mortal one)! If you eat that, you will die!” The poor man, he has *antaray*. *Antaray* in eating, *antaray* in drinking, in fact there are all kinds of *antarays* prevalent in present times. Does that not happen? Have you ever seen that? There is *shrikhand* and everything, but one is not allowed to eat. Because of the *antaray* you had created (in the past life), it will not let you eat (in this life) despite the food being available in abundance. Despite having things to enjoy, you are unable to enjoy them; all that is *antaray*. There are many such *antarays*.

Avaran and Antaray!

Questioner: There were two words that came up, *avaran* and *antaray*. So, is *avaran* physical and is *antaray* mental?

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Dadashri: *Avaran* is a subtle (*sookshma*) thing, whereas *antaray* is not as subtle as that. Say a beggar comes here and someone is giving him five rupees worth of food or something of the kind and you say, “Hey, why are you giving him that?” When you say something like that, then you have bound *antaray* karma for yourself. You are aware that, ‘These people are misusing what you give, they will sell the food and drink alcohol bought with that money.’ Even though you are aware of this, you will still bind *antaray karma* for saying that. If that person was giving, then why did you create a barrier against that? Is that not an effect of interference (*dakhal*) of the intellect? You should not cause such *antaray karma*. People bind all kinds of *antarays*.

The Antaray Against Eating Food are Caused by This!

There was a time when rationing was placed on groceries; so there was a limit on the amount of rice one could buy. There was a couple at that time; the husband would complain, as the wife would overfill her plate with rice. Now, that poor lady was a little heavy set and she needed to eat, so why not let her! Perhaps, she did not prefer to eat *bhakhri* (wheat bread). Her husband would nag her every day. Then one day, the lady told me, “Every day, when I sit down to eat, he does not let me eat in peace!” ‘Hey you, mortal one! What kind of a man are you? This is actually considered *antaray karma*. You will not get any rice to eat. Why are you doing this? Why don’t you sit peacefully?’ He did not have the understanding and believed that, ‘If I do this, then the problem will be solved.’ Let’s suppose that perhaps that happens; she eats less the next day, but the barrier for you will still be created, won’t it?

Questioner: But we do not know all this, and that is why we keep creating many such obstacles. It is only today, for the first time, that we have come to know of this.

Dadashri: It is not that you don’t know of it, all these people too, nobody knows of it either. All these words that have been written in the scriptures; their exact meaning is known by the *Gnani Purush* only; others just talk about them! They will say, “I have *antaray karma*, I have *antaray karma*,” but hey, which *antaray* is it? What is it? You have no knowledge of them, it is just big talk, that’s all! There are big words in the scriptures, but when you ask them, “What does this mean? Please explain it to me in detail in a way that a child would understand.” They will say, “No, I don’t know how to do that.” If they understand it themselves, then they can explain it in detail! Whereas ‘I’ will tell even a child, “Hey, why are you obstructing him in giving even this much? You will not get those things when you need them! That is *antaray karma*! That is referred to as *vighna* (obstacle; impediment) *karma*. As we create the *vighna* (for others), so the *vighna* comes to us. That is called *vighna karma*.”

Questioner: So in such circumstances, for example, if she has diabetes and she takes a lot of rice, should we just keep seeing that by becoming the Knower-Seer (*Gnata-Drashta*)?

Dadashri: What else were you going to do?! And what would happen even if you did not? Whatever she may be doing, even if she were to pour a whole container of *ghee* (clarified butter) over it and eat the rice; even then what does it matter to you?! It is only because she is eating in your presence, that it is bothering you, isn’t it! Even when you are present, consider yourself as being absent. Believe that, ‘I am not present here.’ She would still be doing the same, if you were not present, wouldn’t she! It is due to your presence that the poison exists, so get rid of the poison. This is in fact the poison that has arisen from seeing!

Questioner: From this clarification that we got today, many people will find solutions. We are all doing nothing but *antaray karma*.

If we can see that, ‘This thing is detrimental for him,’ then we should tell the other person, “No,” for that thing, should we not?

Dadashri: Are you talking about the harm that comes from eating and drinking?

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Questioner: From eating-drinking, by eating certain things...

Dadashri: There is no need for you to say no. It is necessary that you explain the facts to him like, “Sir, by doing this, the body is harmed in this way, in that way, in the other way.” You should not take such ‘police action’ as, “Come on! You can’t eat this.” You should explain the facts in detail saying, “The consequences of doing this are such and such. What benefit will you gain out of it?”

Questioner: All such circumstances tend to arise a lot, they happen at every step.

Dadashri: That is exactly what I said. This knowledge is not generally known out there. That is indeed why I am saying, “All of you should converse a little so that such general knowledge (practically applicable) unveils.” You happened to mention the word ‘*antaray*,’ and based on that, this discussion came forth! So, that’s good, ask and converse a little.

Questioner: Now, within these obstructions (*antaray*), some may be positive obstructions and some may be negative obstructions. If someone takes just the right amount of food on his plate and we tell him, “Please take some more.” By insisting and pressurizing him, we feed him more; then is that considered an *antaray*?

Dadashri: Then, the *antaray* has been destroyed. If you make him get up and leave while he is eating, then an obstruction has been bound. If I say to people, “It is not worth giving anything to beggars.” Then, I will not be able to give anything at all (in my next life). Even if I want to give, I will not be able to give. To obstruct is known as *antaray*. If you make someone to get up and leave while he is eating (by saying), “Get up, you people from another caste, why have you come here!” That is a huge obstruction, a tremendous one! In the past, people used to make people of another cast get up and leave. I have seen all that. Have these people left any stone unturned in creating obstructions?! And see how miserable they have become?! Obstruction; one creates a barrier (*antaro*) intentionally.

With The Ego of Intelligence, Obstructions are Formed!

Questioner: If an ox strays into my farm and starts eating the crop that is ready for harvesting, and I drive it away, then is that considered as creating an obstruction?

Dadashri: It is not considered *antaray karma* when you drive out an ox that has strayed into your farm. If it does not leave, then you can strike it twice on the legs with a stick, but you should drive it off your farm. Do not strike it on the belly. Do not strike it on the belly or the head. Do this, if you need the crop. If you do not need the crop, then let it stay respectfully, but you will not bind *antaray karma*. *Antaray karma* is a different thing, so there is no need to be afraid.

What does *antaray* mean? If this man was giving a donation, and I tell him, “At least consider whether the person you are giving to, is deserving of it or not. If you give without doing this, then you will come into bondage.” Now, that poor man is about to receive something, he is in misery, he is getting something and this man is giving to the poor man; and in that (situation) I am using my (interfering, excess) intelligence.

Questioner: He is creating an obstruction for the other.

Dadashri: No, if he was creating an *antaray*, the man would become cautious! But he is using his intellect that, ‘Look, I am making him understand. I am intelligent and this man does not have any sense.’ So, he has the ego of intelligence. It is due to that, that *antaray karma* is being formed. So if he was going to benefit (*labh*) (in the next life), an obstruction will arise against that. And then here (in the next life) he says, “No matter what kind of business I do, it is not successful, I am not gaining any profit.” Hey, mortal one! You have come after having created *antaray karma*, so then how are you going to benefit!

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Wherever one has gone, he has created obstructions. Would people have created such obstructions or not? Wherever he went, (he used) this sack of intelligence, did he not! He interferes when someone is giving to another. Hey, mortal one! Why do you have to worry about that? When he is giving, you should not be interfering in that. But the one with such interfering intellect will give advice to the other person, "You have no sense, how can you give like this?" And that creates obstructions (for himself). These are the kind of obstructions that people have. It is because he (the receiver of charity) is the Self even though he is engrossed as the self (*prakrutimai*). Let the *prakruti* remain. But the One who has not created obstructions for others (*antaray*), for him, whatever he desires will come forth.

And this is whatever one (*potey*) has loaned to others. Say, one had loaned ten thousand to someone. This money will come back to him whenever he desires so. So, even that which you have loaned, will return back to you. For the one who did not create any obstructions (in the past life), whenever he has the desire that, 'Now, I want to close shop,' then people will pay him back all the money that was loaned.

And for the one who had created obstructions (in his past life), then he will (in this life) have to keep going back and forth, for up to twelve months to collect the loan. When he reaches the debtor's place and asks, "Where is the boss?" The staff will tell him, "He has just left." When he asks, "When will he return?" They tell him, "He comes at half past three; he leaves at half past four, so come at half past three." So he returns home, and all day long his *dhyan* (meditation; inner focus) is on the debt, the poor man. Even when he eats, the inner focus on the debt prevails. Whatever *sadhana* (efforts necessary to achieve or accomplish something) one has done, that same *sadhana* keeps going on, doesn't it?! He has done this *sadhana* (collecting money), so the *dhyan* of the same keeps prevailing. Such *dhyan* will not remain for women. They will go through the motion of collecting a debt but when they come home, it's over. But these men are very intelligent, aren't they? They are emotional. The women are in 'motion' (relatively natural). So, this man here, he then leaves early to get there by three-thirty thinking, 'It's almost three-thirty. I'll reach there in ten minutes!' So that is in his awareness. Meanwhile, the secretary has informed the debtor that, "The creditor had come to collect his money." So he (the debtor) says, "That's fine if he came. No problem." Then he says, "But I am in a great deal of hurry today, and you have told him to come back, so please tell him to come tomorrow." And the debtor leaves the office by three-fifteen. And the creditor, you should then see how frustrated he becomes, 'Oh, why did I lend him the money? Why did I have to lend him money!!' And if he were to ask 'us,' "Is it his (the debtor's) fault?" Then 'we' would tell him, "Not at all. It is the fault of the obstructions that you had created. You created obstructions for other people and so this fault is due to that, he is not at fault. When your obstructions come to an end, then everything will work out smoothly."

So, because there is an *Atma* within us, it is possible that whatever we desire to eat or drink, will come before us. On the contrary, it does not happen even if we make the effort. On top of that, the fact that he (the debtor) fights with you one day is a different matter. "Why do you keep coming back and forth on a daily basis, is your money going to go away?" So he gets frustrated and upset; then he says, "On top of that, this is how he is speaking now! On top of the fact that I lent him the money!" Alas, the fault is your very own; he is not at fault. Whatever he is telling you, is your own echo. You are the one who projected this; this is that very projection. Have you had ever had any such experience?

One is the Owner of the Universe, Yet...

In fact, these are all obstructions, otherwise you are the owner of the entire universe. Then one asks, "Why do I not experience that?" If all the obstructions leave, then You are definitely the owner. Who has created the obstructions? Lord Mahavir? The answer is, "No, you have created them yourself." "You are whole and sole responsible for your life." One has created the obstructions himself. If you

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do not tread carefully, then how are you going to survive? So, here the *antaray* says, “Set up a detailed account. This person will not find it agreeable with a superficial one.” Yes, *mooah* (mortal one)! ‘You’ have infinite energy, why would there even remain the need for You to think about such an interference (*dakho*)? Why don’t You simply See in what way it is going on, without a fuss! He will ask, “What will I do? How will I go to the lodge if I don’t have enough money for the rent?” Hey you, crazy mortal one! You cannot talk like that. Everything is indeed set (in place) going forward. To speak this way, is in fact his obstruction. And will that not then bring him the result? One is indeed the creator of one’s own obstructions.

‘We’ do not speak even a word. ‘We’ do not even have any obstacles. ‘We’ are in the obstruction-free state (*nirantaray pad*). All things become readily available to ‘us,’ wherever ‘we’ are sitting. In those cases, ‘we’ have not thought about that thing, yet it presents before ‘us.’ Why does this not happen for you? It’s because you have created *antarays* for yourself (by saying, thinking), “I don’t know this. This will not work for me.” So then, what will the thing (*vastu*; inanimate matter) say? “You fool! If you don’t know, then remain where you are. Why are you insulting me?” All these things that exist, they are *mishratchetan* (a mixture of the Self and the non-Self). This wood too, is made up of *mishratchetan*. It falls under the category of *pudgal* (non-Self complex that fills and empties). It is not *parmanu* (smallest, indivisible and indestructible particle of matter). It is in fact *pudgal*. So, if you were to ever harbor abhorrence (*dwesh*) towards it, then the result of that will definitely come to you. If you say, “I did not like this furniture,” then the furniture will say, “You and I have an obstruction.” The rule (*niyam*) is such that, you will not get that furniture again. People have indeed created obstructions for themselves.

In every case, these are obstructions that one has brought on himself. One creates an obstruction with every word. If one speaks even a little negative, then an obstruction is created whereas for the positive, no obstruction is formed.

Obstructions, in Treating Illness or in Thinking About Doing So?

Questioner: Say I come down with some illness and if I were to take medicine to treat that illness; now, I have to definitely exhaust (*khapavavu*) the unfolding karma (*udaykarma*) that has come, but by treating the illness, am I creating an obstruction in the unfolding *karma*?

Dadashri: No, no. Thinking about treating the illness is an *antaray*. Taking the medicine is not an *antaray*.

Questioner: So, is it because the illness is going to be cured, that one comes across the medicine for it?

Dadashri: No, it may not even be cured, it may even get worse. Yes, but whatever medicine one drinks is because those *parmanus* are there within. And to not drink the medicine thinking, ‘Should I do this or that,’ is an *antaray*! To think, ‘the allopathic doctor is not good, the naturopath is better, so and so is better,’ all those are obstructions.

Questioner: So, in such situations, should I not do any *purusharth* (make any relative effort) at all, should I just keep Seeing?

Dadashri: What is considered as *Purusharth*? To keep Seeing is itself *Purusharth*. To prevail as the Knower-Seer (*Gnata-Drashta*) is *Purusharth*.

Questioner: But, should we not visit the doctor, or have the problem looked at, or do all that?

Dadashri: Just See what comes to pass. To visit the doctor, to get the illness checked out; that is not considered an *antaray*. If ‘Chandubhai’ (file number one) is going, You ask him, “Are you feeling terribly ill, do you want to go?” If he says, “Yes,” then You should say, “Fine, go to the doctor.” Do not create any obstructions. Is it even in your control (*satta*) that if you do not go to the doctor, it will

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be fine? How can you say things like that?! The one going to the doctor is separate, You are separate or is that not so?

Questioner: So Dada, if 'I' am in the *Purusharth* of being the Knower-Seer, if 'I' continue Seeing that, 'whatever is happening is correct,' then whatever is going to happen to the *prakruti* (the non-Self complex), it will have the full scope; whatever it has to do, it will be able to do so.

Dadashri: Do not create awkward obstructions (*antaray*) for the *prakruti*. The moment you say, "Do it this way," or "Don't do this," you have created obstructions there and then! That is considered as having done egoism! Why don't You just See what the *prakruti* is doing! Lord Mahavir kept Seeing only one *pudgal*, He kept Seeing His *prakruti*. When Ambalalbai (Dadashri's File number 1) is sitting with a shawl over his shoulders, 'I' can See all that from here (from the seat of the Self), and 'I' can also See him talking. 'I' can also See how his hands are moving at that time. 'I' can See all his gestures.

The Secret Behind Dada's Deafness!

There was a doctor who wanted to fit me with a hearing aid. He said to me, "Dada, have it repaired." I told him, "No, no, dear man. I don't want to do so." So then he replied, "Dada, it will give me the opportunity to do your *seva* (service)!" The doctor was a good man; his intention (*bhavna*) was to serve. The doctor would benefit. As he would be treating the *Gnani Purush*, he would derive full benefit, because his intention is complete. So then, I told him, "But, you are not seeing the loss that I would incur." He asked, "What loss would you incur?" So, I said, "This is a result of 'our' *karma*. 'We' have to exhaust these *karma*. So, now 'we' would exhaust them completely. 'We' would not look for any other solution. For 'us' there is no such thing as looking for a remedy."

So if 'we' allowed him to fit the hearing aids, then how would 'our' *antaray karma* get exhausted? That would be considered as pushing aside the *antaray karma*. So the doctor asked, "What kind of *antaray* would Dada have created?" Dada replied, "Dada has done such *antarays* that if this man was saying something or if that man was saying something, he (Dada in his past life) would just scoff at them, belittle them, ridicule them!" So he did not listen even to the points that were correct; that is when deafness would come. Even when your point is correct, yet I do not listen, then consider how much intellect there is! Even if someone were to say the facts, yet I would not listen. So what else will come, if not deafness? So, I explained this to the doctor and he agreed. I told him, "I have to suffer this now." If someone is telling the truth, yet one does not listen, and one prevails only in his own world of intellect such that, "That's enough, that's enough, I have understood, I have understood, I have understood." He does not even let the poor man finish what he is saying! Does that not happen in some places? Has that not happened with you sometime?

Questioner: It does happen.

Dadashri: So, one had not even listened to the correct points of other people. That is the cause of the obstacles (*antaray*). So what did God say, "At least listen to the truth. Why are you doing so much egoism like that?"

So that is how one gets deafness. Whichever *vishay* (sense organs as well as organs of activity) has not been put to good use, that *vishay* will, without fail, become defective. Yes, if the eyes have not been put to good use, then they will call for spectacles (to be worn).

Questioner: Sometimes, it seems that the real obstacles (*antaray*) that tend to happen are more of the body. All these obstacles seem to be mostly of the body.

Dadashri: Yes, mostly. Mainly of the body, what else? There are not many of the mind.

The Obstructions Against Bhog and Upbhog!

Questioner: *Bhog antaraya, upbhog antaraya*; please explain all that.

Dadashri: There are obstructions against *bhog* and there are obstructions against *upbhog*. What does the Tirthankar Lord consider as *bhog*? And what does He consider *upbhog*? That which has been enjoyed once, cannot be enjoyed a second time. Just like when you have finished eating this mango, it has only been consumed (enjoyed) once, therefore it is considered *bhog*. Once it has gone into the stomach, it cannot be removed and eaten again. Would the flavor come a second time?

Questioner: No, it would not.

Dadashri: Is that so? That is *bhog*, and what is *upbhog*? You can wear this shirt again, you can wear these spectacles again, this body will be of use the next day; so that is *upbhog*. That which can be used (enjoyed) repeatedly, is referred to as *upbhog*.

And these clothes, they are worn every day, so they are considered *upbhog*. Men, women are all considered *upbhog*. That which can be used (enjoyed) repeatedly is *upbhog*.

Questioner: You are saying the right thing, it is as if a *Tirthankar* is speaking. You have made such a minute demarcation.

Obstacle Against Benefit!

Questioner: Now, what is *laabhantaray*?

Dadashri: It is through *Gnanantaray* (obstruction against Knowledge) that all the obstructions happen. *Laabhantaray* means that if you obstruct anyone from benefitting from something, you bind *laabhantaray* for yourself. If someone is wearing good clothes and you tell him, "Hey, Do not waste your money needlessly on clothes," that is *upbhog antaray*. And if he is eating *jalebi* and other Indian delicacies and you tell him, "What is the point in eating this every day? Do you want to become bankrupt or what?" That is considered as having bound *bhog antaray*. This world has come into being due to the formation of all kinds of *antarays*, and then one says, "God is not giving me anything." Hey mortal one, you are the one who has created those obstructions yourself, why would God interfere in that!

Obstructions Against Profit, Obstructions Against Energy!

Questioner: What does *anantvirya* mean? How does *anantvirya* happen?

Dadashri: Yes. That is indeed the state of the *anantvirya*. Can you not see 'our' *Atmavirya* (energy of the Self) all day long? For the *Tirthankars*, there is an increment of a certain kind; that is all. This is referred to as *virya* (energy). There is no other *virya* or anything else, only *Atmavirya*. One attains infinite benefit from it.

There is *anantbhog* (infinite one time enjoyments), *anant upbhog* (infinite repeated enjoyments), *anantvirya* (infinite energy) and *anantdaan* (infinite giving). There is all this. Now, what is *anantbhog*? Then, one would say, One (*Gnani, Tirthankar*) does not enjoy (*bhogve*) any of the enjoyments (*bhog*) at all. He would be eating only two or three things, but over a hundred things would appear on the table. In a time where no one has ever heard of a mango, he will have mangos on his table. Everything becomes available, on its own, without any effort, without thinking about it. What is that called? It is *anantbhog*.

Questioner: He makes use of *swalabdhi* (the extraordinary relative power in file number one due to the attainment of the Self).

Dadashri: The one who uses *swalabdhi* is not a *Gnani*.

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Questioner: Meaning that, One is immersed in the attributes of the Self. Can the One who is constantly dwelling in the attributes of the Self, be considered as *anantvirya* (infinite energy)? Can that be considered as *anant upayog* (infinite applied awareness as the Self)?

Dadashri: Even a *Gnani* can remain in that. *Anantvirya* is not like that. *Anantvirya* is such that a mere touch of His hand can do wonders. *Anantvirya*!

Anantdaan, Look! Aren't 'we' giving the gift (*daan*) of *moksha* (liberation from suffering) every day! So many people are attaining *moksha*. After attaining *moksha* (after the *Gnan Vidhi*) they do not move away, do they?

Then there is *anantdaan labdhi* (the attainment of the ability to give infinitely). If one so desires, if he has the (effect of) past *karma*, then he will give millions of rupees in donations; and the one who does not have the (effect of) past *karma*, he will give only four *aanas* (twenty five cents). You give according to whatever is in your past *karmic* account; you have all the freedom, the freedom of infinite giving (*anant daan*). If you were noble in your past life, you would have made the decision of giving millions of rupees to everyone. The one who is not noble, will say, "Just give eight *aanas* (fifty cents) to everyone." So, some give only eight *aanas*, and that other person may even give a million rupees. Both have the same *shakti* (energy) to give, but the inherent nature of the self (*swabhaav*) will not let go, will it?

Questioner: Even there, his inherent nature will not let go?

Dadashri: Yes. Even when it comes to enjoying (*bhog*), his inherent nature will not let go. Even when it comes to the intake of food (also used for *bhog*), he will say, "I don't want to eat *karela* (bitter gourds)." That other person says, "I want to eat nothing but *karelas*." Yes, that is the inherent nature of the self (the *prakruti*, the non-Self complex). But later on, everything happens according to his desire (*ichha*). Enjoyment (*bhog*) according to one's desire, repeated enjoyment (*upbhog*) according to one's desire, and giving charity (*daan*) according to one's desire.

Then comes *laabh* (benefit, profit). Who benefits according to his desire? The answer is, the one who has not accumulated any wealth that is not rightfully his. So, for whose benefit does he do everything? He does everything with the intent, 'This much of the people's work will be done.' So, for such a person, his obstructions against benefit (*laabh antaray*) break. Whereas if another person has the inner intent (*bhavna*) of, 'May people incur a loss,' then he will have the obstruction against benefit. Some may have both, benefit and loss (*laabh-alaabh*). There are times when he incurs a loss and there are times when he benefits. He benefits and he incurs a loss. But, if the obstruction against benefit goes away, he will attain *anantlaabh* (infinite benefit).

So what God says is that when the obstructions (*antaraya*) are destroyed, then *anantlaabh* (infinite benefit) has happened. *Anant bhog*, *anant upbhog* and *anant virya* arises. Otherwise, what is this obstruction against the energy of the Self (*virya antaray*) due to? It is because (one says), "I am doing it, but it is not working." And why is that? It's because there is an obstruction against the energy of the Self. So, one has created obstructions; one has created obstructions in anything and everything. Now, if he had the understanding, then he would not have created them. But who would explain all that to him?

Then, there is *anant virya* (infinite energy of the Self)! *Anant shakti* (infinite energy), no end to One's energies! Just his mere touch will get the work done; it will accomplish the work of other people. These are good people, are they not? Or are those good people? Who is good?

Questioner: The *Tirthankars*.

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Dadashri: They have Seen all of this in their experience. They have spoken after Seeing it. Thereafter, it was recorded in writing. For infinite lives, this is indeed the path that has been passed on. Did you like this path?

Questioner: Yes Dada, of course I have liked it!

Dadashri: No, but what kind of talk! It is talk that is with understanding!

What Destroys Antaraykarma?

Questioner: So all the obstructions that were being formed, they all move aside with *punyanubandhi punya* (*karmic* effect of merit *karma* in this life that binds new merit *karma* for the next life).

Obstructions such as *laabhantaray*, *daanantaray* that used to be formed. Even though the meal has been prepared, one is not able to eat.

Dadashri: No; whatever amount of merit *karma* (*punya*) one has, the effect will only be in accordance to that. Nothing (the *antarays*) moves aside. It (*punya*) does not have the attribute of pushing things aside; it has an attribute of giving effect.

In what way can *antaray karma* be destroyed? Whatever the *antaray karma* that exists, that particular *karma* has to be destroyed; they will all go away when faced with that which is opposing to its inherent nature. The cause (the belief that 'I am Chandubhai') due to which *antaray karma* has arisen, when You do not become that state (sufferer of the *antaray*), then they will go away.

One has caused such *antaray* repeatedly. Obstruction means one is not successful in accomplishing according to his own will (*dharya pramane*). Otherwise, according to one's will is such that the moment the desire arises within, that which is desired presents itself in front of you. Then one may ask, "Does one not have to do any *purusharth* (effort)?" The answer is, "No; the effort is simply in the form of the desire, the desire has to arise." For 'us', for the most part, about eighty percent of the time, the moment the desire arises, everything instantly presents itself before us. Even when there is no desire, yet all the things keep coming.

So what 'I' am telling you is that, 'I' have given you the way to destroy all the obstructions (*antaray*). All these *Agnas* that 'we' have given you; all the obstructions can be destroyed through them. Settle the obstructions with equanimity.

Questioner: You said that about eighty percent of the time, it happens according to your will; then what about the remaining twenty percent?

Dadashri: 'We' are not concerned about that twenty percent. If the desire arises and that which is desired does not come together, then it will come together later on. Later on means, it will come together after two or three days. But it gets resolved for us. In most situations, things present themselves instantly; even before the desire arises that, 'Now, I want to go,' there is someone's car waiting at the door to take me. 'We' do not have cars, 'we' do not have anything.

Questioner: No, so I wanted to know that why is it not a hundred percent? Why did you say eighty percent?

Dadashri: It is not a hundred percent, because 'we' too had created some obstructions, but less intense ones. Otherwise, 'we' (the *Gnani Purush*) would not have any at all, but it is not as much as twenty percent, but there is a little. But, rather than saying that it is better if we say twenty percent; that way later on, we will not feel that we made a mistake. Instead, there is no problem if we add some five or ten percent more right from the beginning. Is eighty percent anything less in the current era of the time cycle? To get a score of eighty percent. Have you not noticed all that? All the things that 'we' require, do they not present in front of 'us'?

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Questioner: Yes, they present in front of you. They come running to you.

Dadashri: They all come on their own. ‘We’ do not need any of that!

The Ritual Prayer Offered to be rid of Antaraykarma, Binds Gnanantaray!!!

Questioner: There is one such ritual (*paddhati*) that has been going on in religion; if one’s worldly life is somehow not running properly, then people conduct a ritual prayer (*puja*) to be offered against the *antaraykarma*.

Dadashri: People do not even understand what *antaraykarma* is; they also do not understand how it is caused. The mortal one, he keeps on creating obstructions and at the same time he keeps reciting the *vidhi* (ritual prayer offered against *antaraykarma*)! He has no awareness whatsoever in that matter! Now, what benefit has he derived from doing the *vidhi*? He has bound *Gnanantaray* (obstruction to Knowledge of the Self).

Questioner: How does he bind *Gnanantaray* by doing the *vidhi*?

Dadashri: Yes, but where he is supposed to do the *vidhi* of Knowledge, he does the *vidhi* of *agnan* (ignorance), and therefore *Gnanantaray* has been formed.

Krupaludev Shrimad Rajchandra had said, “Do not do *abhinivesh* (become fixed or stuck on a single viewpoint). Everywhere, it is only *abhinivesh* (people becoming stuck in their own ways) that is going on and there one has, ‘the state of spiritual ignorance (*jada dasha*)’ and ‘do not do that.’ In relation to the Self (*Atma*), it is an inanimate (*jada*) state and what is that *gnan* (knowledge)? It is *shushkagnan* (knowledge that does not produce any spiritual results). All that Krupaludev cautioned people against, is exactly what is going on. Now tell me, they are doing that by going against Krupaludev. Therefore, the fault (*dosh*) that one has incurred by going against Krupaludev’s directives (*Agna*), who will free him from that? Even if one does it out of ignorance, even if it has happened due to lack of understanding, who can help him? One does so because he does not understand. What would happen if one were to stick his hand in a fire unknowingly?

Questioner: He will get burnt.

Dadashri: That is why, do all this with the (right) understanding. Otherwise, do not do it; that is what he is saying. Who has forced you, that you are doing such things? Why don’t you eat, drink and be merry. And when you say anything, do so with understanding.

Obstructions Against Life Span!

It is only in dying that people are creating lesser obstructions.

Questioner: In dying?

Dadashri: Yes, if someone is about to die, then one does not say, “It is better if he dies.” He does not create that obstruction. And many people say, “It will be good if he lives,” so they are opposing the obstruction themselves. So they will be saved (from creating that obstruction). In fact, this is justice. That is why this world is in the form of justice (*nyaya swaroop*). It is your own action and your own talk, it is your understanding and you will be fine with that.

Questioner: But Dada, the fact that ‘the world is just’ has set into my understanding well, but with such examples there is even more clarity.

Dadashri: There is clarity. If one understands the detail, then it will be clarified.

Questioner: Dada, many times it happens that if someone is suffering excruciating pain, then another person may say, “I’ll give my merit *karma* from fasting to him if he can be released from his suffering!” That’s what they say in the villages. What is all that about?

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Dadashri: Yes, he is a *nimit* (evidentiary doer). It may happen as one of the evidences (*naimitik*), and it may not even happen. There is no such scientific law that, ‘If this happens, then that will happen.’

Look, even in the current era of the time cycle, many great men have died at a very young age. Imagine how many obstructions (*antarays*) against life-span they may have formed!

Questioner: How would they have formed them?

Dadashri: Just understand that it is through the opposing kind to that (of life-span increasing). Many of the great people that existed, for the most part were like that (short lived). This is not so for the *Tirthankars*. Lord Mahavir had a life span of seventy-two years. A life span of seventy-two years is considered complete. In the current era of the time cycle, all those above the age of seventy-two years are considered to have a complete life span.

It (a short life span) is not an auspicious life span (*shubha ayushya*), but an inauspicious life span (*ashubha ayushya*). So, the *ayushyakarma* (life-span determining *karma*) breaks. If the life span is an auspicious one, then enjoy it.

Lord Krishna had lived nine-hundred fifty years. Even though he lived nine-hundred fifty years, yet he was short by fifty years. His life span was not complete. He was shot by an arrow, wasn't he? His life span was not exactly complete, but even then nine hundred and fifty is considered more or less complete! Fifty-one hundred years ago, the life span used to be a thousand years. Since the time of Lord Mahavir, the life span has been a hundred years. Before it used to be long, now the life span and everything else starts decreasing, doesn't it!

Obstructions Against Religion!

Our (in *Akram*) *Darshan* (Vision) is at a hundred percent. So our *Darshan* is of three hundred and sixty degrees, whereas today all these religions are in opposition to each other. What will people of one religion claim to say, “If you go to the religion of the goddess mother (*mataji*), you will become *mithyatvi* (entrenched in ignorance). You should not go into the religion of Mahadevji, otherwise you will become *mithyatvi*.” Hey mortal one, you are creating obstructions. You are creating an obstruction against *Darshan*. An obstruction against both, *Darshan* and *Gnan*; you should not say such things. Don't go there if you do not want to. And this person (a non-Jain) should not make statements like, “It is better to be crushed by an elephant rather than enter the *derasar* (Jain temple)!” They are all creating obstructions. Did you understand this point? All these are subtle points that are worth understanding.

What obstructs one on the way to liberation? Opinions (*mat*). One cannot understand even ignorance (*agnan*) because of opinions, let alone talk about Knowledge (*Gnan*).

If one is not acquiring any religious benefit (*dharmalaabh*), then it means that he has an obstruction against religion (*dharm no antaray*). You have a desire to get a benefit, to acquire religious benefit, but you never acquire it, then it is openly evident that you have an obstruction.

Questioner: It is an obstruction that he has bound from the past that has come forth, hasn't it?

Dadashri: No, but as one becomes free of the old one, he binds a new one. As a rule, as long as one does not have *Gnan*, until then one will continue to bind. Say wheat has grown, and if the seeds of wheat fall on the ground, then some more wheat will grow.

A Disregard for True Knowledge Also Causes Obstructions!

Questioner: If one does not have the *lenu* (*karmic* account to receive), he cannot take *Gnan*, is that correct?

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Dadashri: That is not *lenu*, but an obstruction. It is not a question of *lenu* (that which is going to be received as an effect in this life due to merit *karma* bound in past life). Give and take (*len-den*) is actually amongst family members; these are all obstructions. So, for *Gnan*, if one does not consider the right path as ‘right’, then an *antaray* is formed. These (current prevailing rituals and beliefs) are all tools for creating obstructions for oneself. Or else, to have disregard (*durlaksh*) for true Knowledge, that is all *antaray*.

Questioner: But how can one know whether it is true or otherwise?

Dadashri: One may not even know that.

Questioner: What should one do so that it will be felt as ‘right’?

Dadashri: Don’t others see it that way? It is like this, if a person is living in my neighborhood, then he may not see this as the truth. That is his *antaraykarma*. It is not in his fate, so he will see it as contrary to fact.

Questioner: So, have all these obstructions been created unknowingly?

Dadashri: Some unknowingly, some knowingly by doing egoism; (obstructions have been) created through the craziness of the ego and the intellect.

This is how Obstructions Confuse one!

If you had asked this person, he would have told you, he would have shown you, “Here is the liberated One (*mukta Purush*), over here!” Did you not ever ask?

Questioner: No, no. We have talked about it many times.

Dadashri: But it is not something that is believable right away, is it not! ‘Such things are not possible in the present times, how can such things be possible? How is one to ever find the path of *moksha*? Right now, if one were to find religion, even that is more than enough!’ So, one cannot believe that this is the path to *moksha*. But if we ask them (*mahatma*), “Are you experiencing the bliss of freedom?” They would reply, “Yes.” At that time, if you have faith in him, then you will be able to come here, and that too only if the obstructions have broken. If one has obstructions, then even when he is sitting here (in *satsang*), someone will come up and tell him, “Uncle, get up, get up,” If you ask him, “Wait, can I come after a couple of minutes?” Then he will say, “No, not even in two minutes.” So will the obstructions spare anyone? It is all these obstructions that are coming in one’s way.

Questioner: What should I do to break the obstructions?

Dadashri: You are asking for solutions, now? But I am here now, in front of you. Why do you need solutions now? Just ask for whatever you want, without further ado. Ask so that you will never have to ask again. Ask for whatever you want! If you want *nirvikalp samadhi* (the highest realization in which undisturbed bliss of the Self is experienced), if you want freedom, if you want the divine Vision (*divya chakshu*); ask for whatever you want! You ask and ‘I’ will give. In this, ‘I’ am truly not the giver. I am simply an instrument (*nimit*) within this process. The stock (*maal*) that ‘I’ have to give you, is indeed your own; it is just that ‘I’ have the key. So ask now, for whatever it is. If you don’t want to ask right now, then ask for it two months later. I will give it to you then. So then, are you going to come back here again?

Questioner: No, no why would I keep it pending for tomorrow?

Dadashri: It is like this, if there is still an obstruction, then the mind will tell you from within, ‘It will happen, what’s the hurry?’ This is what the mind will tell you from within. What can one do if the obstructions still exist?

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When you keep having the desire to attend *satsang*, to attend Dada's absolute *satsang*; that is considered as the beginning of the destruction of obstructions. And when you don't have any difficulty or interruptions whilst getting there, then that is considered as the obstructions being destroyed. But these obstructions will be destroyed. If you take Dada Bhagwan's name, then the obstructions will be destroyed. If you say, "I pay my obeisance to Dada Bhagwan," then they will be destroyed; so say that.

All this happens through grace (*krupa*)! Yes, what can grace not accomplish? What is the value of words? People have formed *antarays* for themselves. Is it not a wonder that despite there being 'cash' (instant) liberation (*rokdo moksha*) around, one is not able to attain it!

Questioner: One will not be able to attain it even if he is right next to him, will he?

Dadashri: Those are indeed all the *antaray*, are they not? Had you not been trying since a year ago? You must have been trying to meet me for over a year or two, right?

Questioner: But I did tell you that I would come. But the suitable circumstances did not come together.

Dadashri: Yes, so that itself is the *antaray*. Some people have lesser *antaray*, and you people have more. Because other people are wise and these people are not wise alone, they are over-wise. Have you ever been over-wise? They raise all kinds of objections and create difficulties (*vandha-vachaka*) too. It is because they have become over-wise, have they not? A straightforward person will not raise objections and create difficulties.

One saint was saying that the *Akram* path is a path for the wretched (*akkarmi*).

Questioner: With that he has bound demerit *karma* (*paap*), has he not?

Dadashri: No, if it were demerit *karma* then he would have to suffer its effect. He just created obstructions. There is no end to the amount of *antarays* that one forms. One should not speak even one sentence without considering its consequences. What happens if one does? An *antaray* (obstruction) against the truth will be created and it will give rise to falsehood. Or else if someone is going to take *Gnan*, and you do not let that materialize, then the obstructions that are created, are referred to as *Gnanantaray* (obstruction against attaining true Knowledge), *Darshanantaray* (obstruction against attaining true Vision).

If that person is coming here for *satsang* and because of your entrenched opinion (*matarth*), you says that, "It is not worth going to Dada Bhagwan's *satsang*." Then, that person will not be able to come to *satsang* again. Some people have been thinking about coming here for the past nine years, even then they have not been able to do so. This is because they have kept on creating obstructions. And when that man asked you, "Can I come here?" you said, "Yes," then did he not come immediately!

Questioner: Yes.

Dadashri: He has not created obstructions. So, if you do not create obstructions for others then nothing comes in your way. If you have created obstructions, then you will not be able to come here for twenty years!

This is how Obstructions Have Been Created Against the Path of Moksha!

Questioner: Please explain a little more about this *antaray*; there are many who come to Dada, however they may be followers of other paths or of other saints and spiritual masters and they seem to feel that, 'I have already got this,' or they say, "I have already got this. What's wrong with what I have attained?" So even though the opportunity to attain the ultimate truth comes to them yet they are not able attain it.

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Dadashri: The fact is that, no matter what they may have found, but if they keep their minds open that, 'If I come across a path of liberation, then I definitely want to take that path,' then it will happen. But if they do not keep their minds open and feel that, 'I don't need anything else besides this,' then that is an *antaray*. They themselves have put up a wall, and that wall obstructs none other than themselves. Now, if one wants to break the *antaray*, then if he himself tells the Gnani that, "I have obstructions, and I want to break them," and he firmly resolves to break them then 'we' (*Gnani Purush*) would grace him and the obstructions would break. However, these are obstructions that one has indeed created himself, they have not been created by anyone else.

Questioner: Many people do not even have the understanding that, 'These are my obstructions!'

Dadashri: They do not even have the understanding of, 'By doing this, am I creating obstructions or what am I doing?'

Questioner: They believe that, 'What I have done is completely fine.'

Dadashri: They believe that, 'It is fine indeed,' don't they!

Questioner: In the situation where one believes, 'What I am doing is completely fine,' then is there really any other solution there?

Dadashri: The solution will come on its own...when his anger, pride, deceit and greed start to aggravate (*kaid*) him, then the solution will come on its own, will it not! When they start to aggravate him, he will say, "I'll definitely have to do something better. This cannot go on." 'We' did not have to go out and ask all these people to come here. They have come on their own, the 'aggravation' itself is sending them over here. They are constantly 'roasting' just like the sweet potatoes that roast from all sides in a fire. The inner turmoil (*antardaah*) is constantly burning. Whether one is in America or anywhere else, but one is constantly burning in the inner turmoil. Whether one is an ascetic or a religious teacher, for all of them the inner turmoil is constantly burning. This is because, the moment he feels, 'I am a *sadhu*,' or 'I am an *acharaya*,' that's it, it burns; the inner turmoil has begun. One alleges to be what one is not, and that is exactly how he goes about. People have been wandering for infinite lives. The Self (*potey*) is without a name (*anami*), yet he acquires a name and goes around wearing it with an air of arrogance (*rof*).

Questioner: Suppose they are not able to attain here, because they have created *antarays*, then what can I do to make these people have faith?

Dadashri: In order to make one have faith, you have to somehow or other bring him here to me just once. I will find a way. Even a dog would many-a-times go where you want him to if you were to show him something and have patience. Similarly, if you coax that person gently into coming here, then he will come; and after that when 'I' talk to him, then he will get the clarity in his mind. This is because 'our' talk is *vitragi* (absolutely free of attachment or abhorrence); it is not *agrahi* (insistent of a viewpoint) that, "Do (things) this way." All this that is relative, is full of insistence.

If 'I' were to not converse with you all, then this lady (sitting here), would not even say a word. She would sit here right until the end. She has entanglements, has she not? Now, she has no desire for the entanglements, but the *antaraykarma* within are such that they give rise to nothing but entanglements. Therefore, 'we' wanted to talk to her. 'I' thought to myself, 'This poor lady has come all the way here and her trip will be wasted.' So 'I' made a direct connection to the *Atma* (the Self) within her, and made the request that, 'Do something so that she may attain this.' It is only when arrangements with the God within are made and the 'machinery' is turned around that this much discussion can take place. Otherwise, would she ever converse like this? There are entanglements beyond limit within! Now, she is not at fault. It is the *antaraykarma* that causes the entanglements. Do you understand this point?

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Otherwise, a person would become clear the moment he comes here, clear the moment he steps in. Here, there are no *parmanus* (smallest indivisible and indestructible particle of matter) of this *maya* (illusion) whatsoever! So *maya* stays far away from here. *Maya* cannot come here, close to the *Gnani Purush*. Dear lady, did you understand the issue of entanglements?

Questioner: Yes.

Dadashri: Even to give a response, your mouth trembles a little, the speech is tense; the desire arises in the mind that, ‘Let me talk and discuss this,’ but even then it (*antaraykarma*) does not let one speak. Yes, that is called *antaraykarma*. Dear lady, did you understand *antaraykarma*? All these *antaraykarma* are many, of various different kinds.

The Intent of Compassion for the Salvation of the World!

Questioner: This science (*vignan*) does not succumb to the intellect, is that the very reason why many people are not coming here?

Dadashri: For what do we need to bring many people here? This discharge intention (*bhaavna*), is a type of compassion (*karuna*). We have that compassion. That is the very thing that is necessary for us, that is all. We do not have to check whether it worked out or not. It is our duty (*faraj*) to maintain compassion; whether it happens or not, is not in our hands. It is subject to *vyavasthit* (result of scientific circumstantial evidences). It is your duty to maintain compassion and people will indeed come here, they will all come!

Akram Vignan is not to be found in any era of time cycle. This has come for the salvation of hundreds of thousands of people. Many people will get their (spiritual) work done, and that too it will be without partiality (*nishpakshpatipane*) for everyone; for the *Jains*, the *Vaishnavs*, the *Swaminarayans*, everyone.

Heavy Antarays Prevent Meeting a Gnani Purush!

When people go out to buy vegetables in the morning, then some get rotten ones whereas others get fresh ones don't they! This is because they do not have *antarays* against fresh vegetables. Now, if you go to buy wheat and you have *antarays*, and if you want to buy diamonds and all that, then how can you go to buy them? How can one go to buy them without having money in his hands? There are nothing but infinite *antarays*. It's like this, there are many *antarays* against this thing (Knowledge of the Self). Actually, it would be considered a great number if even ten people were to come here (for *satsang*). There are just too many, infinite *antarays* against attending *satsang*. This (coming to *satsang*) is the highest of all things; how can everyone have such merit karma (*punya*)? There would be crowds of people in the market shopping for vegetables at present; would there not be crowds of people? And how many would there be in a jeweler's shop?

Questioner: Very few.

Dadashri: They have a lot of *antaraykarma*. How many billionaires are there in India? And what about the poor? The majority are poor, aren't they? Similarly, ‘this’ thing (*Gnan*) is not for everyone. All we can do is tell them. We can express our inner intent (*bhavna*) that, “Sir, this is how it is.”

There are so many obstructions against the attainment of this (Knowledge)! There are too many obstructions, tremendous ones! Such obstructions cannot be destroyed for people. Peoples obstructions against money can be destroyed, *laabhantaray* (obstructions against benefit, profit) can be destroyed, *daanantaray* (obstructions against receiving and giving charity) can be destroyed, but these *Gnanantaray* (obstructions against attaining the right Knowledge) and *Darshanantaray* (obstructions against attaining the right Vision) cannot be destroyed. It is very difficult for these two *antarays* to be destroyed.

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That is why they do not come here; if they were to come, then they would attain would they not! So it (the *antaray*) carries a liability. And those who are true, they will attain it. Those who are true seekers, they will come from anywhere and be here. So, one should not be in a rush to bring others into this. There does not tend to be large crowds for this.

That man was going down the stairs (leaving), what is the reason for that? I even tell everyone, “That man is climbing the stairs to come here.” I would even tell them, “He may have climbed the stairs having been forced by others, but he will soon be going down them.” Rarely does a path of liberation come along, and when that happens, one has all kinds of obstructions. All this that happens; it is all correct indeed. What is it like? See, that man got up and left. When ‘we’ offered to give to him ‘cash’ (instant liberation), he got up and left; and that is correct too, is it not! It is not incorrect, is it! ‘We’ would immediately realize that, “This is correctness that has set in.” These *antaraykarma* have arisen. At first ‘I’ felt, “Why did this *antaraykarma* have to come along?” So, as long as he is simply sitting here, ‘we’ cannot give *Gnan*, can ‘we’! If he were to say, “I would like this; I want to be free,” then ‘we’ can give. The one who wants to be bound, cannot be given the Knowledge of liberation (*moksha nu Gnan*), can he?

Questioner: The intent to surrender (*samarpit bhaav*) should arise, should it not!

Dadashri: So, this is what is referred to as *antaraykarma*. An encounter with a *Gnani* (an enlightened One, who can enlighten others) does not happen. It is only when one’s merit *karma* of infinite past lives comes into fruition that one gets to do *darshan* (live connection with an enlightened One through eye contact) of Dada. Now tell me, a ready morsel of *moksha* is there, everyone else alerts him about this too. Those other morsels, one may or may not get again; but this morsel of *moksha*, the *Gnani Purush*, will not be seen again!

Questioner: Even after infinite lives, He will not be encountered!

Dadashri: In fact, even in a thousand years, in hundreds of thousands of years, *Akram Gnan* is definitely not there! It is such that one can place absolute faith in it. Our word is such that everything becomes ready within, in accordance to what has been said. And if you were to say, “This Dada says this to us daily, does he not? He indeed says things like this every day! Moreover, Dada is like family to us, isn’t he!” then you will incur a loss.

For some, the obstructions against indirect (*paroksh*) meeting (with a living *Gnani Purush*) have been destroyed, and for others, the obstructions against direct (*pratyaksh*) meeting (with a living *Gnani Purush*) have been destroyed. For the one whose obstruction against the indirect meeting is destroyed, he will always have obstructions against the direct meeting, therefore he will only get indirect meetings. The obstructions that have been formed against the direct meeting are very huge. ‘I’ have seen that; huge, enormous obstructions have been formed against this. His effort goes to waste; our effort goes to waste too. You will get tired of ‘writing letters’ (of invitations).

Questioner: Why did such a huge obstruction arise, even to just meet you? Because, in fact, I have known you for such a long time.

Dadashri: Each person has obstructions. Those who know (Dada) have obstructions. Those who do not know (Dada) do not have obstructions. The one who knows has obstructions. If one were to say just once that, “He is like this, he is like that,” an obstruction would immediately be formed. If you speak based on someone else’s comments, even then an obstruction is created. It is the obstruction caused due to knowing (*jaankaar*). It is not an obstruction caused by not knowing. As he (the one who does not know ‘me’) and ‘I’ are not acquainted with each other, so there are no obstructions at all, are there! So, are there any problems?

It may be fact or it may even not be so, but if there are five people who are criticizing (*teeka*), then in that situation even you will start criticizing. It is not that there is a goal (*dhyey*), a rule (*niyam*).

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There is nothing like that. You may sway this way or you may even sway that way! Therefore, all kinds of infinite obstructions have been formed.

Those who have determination (*nischay*), for them the obstructions will get destroyed. They get destroyed after a long time. In fact, one man was telling me, “I have been wanting to meet you since six years but it is only today that I have finally met you.” In that case, how many obstructions did he have? Tell me! And those from foreign countries think of ‘me’ just once and they get to meet ‘me’. They do not have obstructions and they are not over-wise either, are they? Who is more valuable, the ones who are wise or over-wise?

Questioner: Those who are wise are more valuable. Those who are over-wise ruin things for themselves! For me, the day I received this *Gnan* from ‘you,’ I felt that I have met a *pratyaksh* (living) *Gnani*.

Dadashri: (Not only) A *pratyaksh Gnani*, but you met God. You actually met a *pratyaksh Parmatma* (the absolute living God). The very one that Krupaludev has referred to as, ‘*dehadhari roope parmatma*’ (the Absolute Self in the form of a physical body).

Pratikraman for Obstructions...

Questioner: I have too many obstructions. If I sit down to read a book, I feel sleepy.

Dadashri: Everyone has brought the *antaraykarma* with them, but you should do *pratikraman* for them every day that, “Dear Lord! Please remove these *antaraykarma* of mine. It is not my desire anymore. I must have erred in some way in the past, which is why these obstructions have come. But I do not want to make any mistake now.” Pray to the Lord in this way every day.

Obstructions Against Gnan-Darshan are Formed Thus!

Questioner: What causes *Gnanantaray* (obstructions against Knowledge as the Self) and *Darshanantaray* (obstructions against Vision as the Self)?

Dadashri: Do people not speak negatively on every matter; the understanding that the saints and priests give in their discourses, there although one does not understand anything at all, yet he speaks very negatively about them; that is in fact the very way to create *Darshanantaray* and *Gnanantaray*. One should not speak like that. No matter what kind of *acharya* (spiritual teacher) or *maharaj* (priest) that person is, he would be speaking according to the understanding he has, but one should not speak negatively about him. That is verily the cause of formation of obstructions against one’s Vision and Knowledge as the Self! Over there, in proportion, very few obstructions would be formed; whereas here (in *satsang*, in the presence of the *Gnani Purush*) very grave obstructions would be formed. Over here, obstructions where he would have to wander for many *chorashi* (one *chorashi* is 84 lakh births) would be formed.

The *Gnani Purush*, who is a *mokshadata* (the One who grants liberation), He has come to give the gift of *moksha*. Not of *Gnan*, but the gift of *moksha*; so then, if the one who is the bestower of such *Gnan* and the one who wants to take such *Gnan* come together, would any obstruction remain? Would any kind of obstruction truly remain?

It does not take long once the *antaraykarma* breaks. How long is it for the *Atma* (the Self) to attain *moksha*? Not long at all; it is only as far apart as the obstructions that have been formed.

Questioner: How can *Gnanantaray* and *Darshanantaray* be destroyed?

Dadashri: The *Gnani Purush* can destroy those *antarays* for you. Not only can the *Gnani Purush* remove the ignorance (of the Self), but he can also remove the obstructions for you. But there are certain obstructions that cannot be destroyed. Those obstructions are beyond the power of the *Gnani*; the ones where the virtue of humility (*vinay dharma*) is being violated. The virtue of humility is in

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fact the principal thing needed for the path to *moksha*. *Param vinay* (absolute humility)! One should not have even a single negative thought, a single perverse fantasy (*avdi kalpana*) about the *Gnani Purush*. What can a single perverse fantasy do? One does not get a single fantasy about his own mother, then what about for the *Gnani Purush*? Instead, it is better to remain less in touch with the *Gnani Purush*. If one were to not remain close to the *Gnani Purush*, then he would indeed not have any thoughts about him, would he?

Obstructions Against Expression in Conduct!

Questioner: Many things come into *darshan* (vision), but they do not manifest in conduct (*vartan*).

Dadashri: It will come into *darshan*. For some people, a lot of things come into *darshan*, but they have heavy (dense) obstructions against that manifesting into conduct. However, their *darshan* (understanding) is very high, there is not much that remains to be understood.

Questioner: So, is that a weakness in the power of the mind (*manobud*) or is it just an obstruction (*antaray*)?

Dadashri: One has created heavy (dense) obstructions. The entanglement has been solved through *darshan*.

If the Obstruction Breaks, then Gnan is Attained!

Questioner: But Dada, many times the obstructions are very necessary for the attainment of *Gnan*. It is only when there are obstructions that we can be tested.

Dadashri: Yes, we are tested in all ways that, ‘What is our *karmic* account (*hisaab*)? Where have we dealt blows?’ All this is an effect of having dealt blows (in the past life), is it not! That which is coming forth is the effect of the obstructions that have been formed (in the past life)! Obstructions against the attainment of *Gnan* are created, so one cannot attain *Gnan*, can he!

Otherwise, how can it be beneficial?! There is a need to attain *Gnan*, we want to ‘dine’, it is necessary to ‘dine’, so how will it help us if we create obstructions in ‘dining’? And we do get hungry, don’t we? So, it can only be attained if no obstructions come in the way.

Idols or Pictures Should not be Destroyed!

Some people take our books free of cost and then they turn around and sell them, or if a person is of the angry sort, then he may say to his wife, “What are these books of Dada doing here! Haven’t I told you not to bring them!” So, he would take them and burn them. Such things have happened. In doing so, he has created such a tremendous *Gnanantaray* that even after thousands of life times, he will not attain liberation. And when *Gnanantaray* is created, together with that, *Darshanantaray* is created without fail. So these two are always together. Along with *Gnanantaray*, all the eight (*dravyakarma*) are created.

Questioner: Along with *Gnanantaray*?

Dadashri: Yes, only one *antarayakarma* is created and with *Gnanantaray*, all eight are created. That is why he sells the books, burns them, what would happen if he is filled with anger; the poor man does not have the (right) understanding! He does not realize that, does he! That one should not burn anyone’s photo. To burn a photo is tantamount to killing that person depicted in the photo. Yes, many people when overcome with anger, are burning photos. You should not do that; it (a photo) is an establishment of faith (*sthapana*).

The *sthapana* (establishment of faith) is together with a name. Even though it may not be living; it does not have *dravya-bhaav* (physical presence-intent to charge) in it, but it has the name established (*naam sthapana*) to it, doesn’t it! You should not do anything to even an idol (*murti*) of God. So,

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people may ask, “Why does nothing happen to people of other castes who destroy idols?” Even they are bound to receive the effect too, without a doubt! The idol will never do anything, but the protecting celestial deities (*shashan devas*) will. But one receives the result of hurting others by their action. If you were to burn a religious place, then many people who follow that religion will be hurt, the result of which you will definitely have to suffer. You will never become (truly) happy by hurting anyone. Therefore, give as much happiness as you can. If you are not able to do that, then you should definitely not hurt anyone at all, and the hurt is being caused due to lack of understanding. What people are thinking is that, ‘I am not hurting anyone.’ This is what everyone is telling ‘me,’ “We should not do anything wrong like that, we should never hurt anyone.” ‘I’ said, “Hey, but what have you understood, mortal one! You keep hurting people all day long! So then, what is it that you have understood?” He is talking in his own language (by his own intellectual view). You should listen to ‘my’ language. You keep hurting people all day long. Only the *Gnani*’s language is certified language. There is nothing left to know or think beyond that. You will certainly have to know that, sooner or later, will you not!

With Nischay, the Threads of Obstructions Break!

For the one who attains this *Gnan*, all obstructions break. What ‘I’ am telling you is that, “Here, ‘we’ have given you a path where all the obstructions can be destroyed.” ‘I’ have given you this *Gnan*, and along with that ‘I’ have given you these five *Agnas*; so with that, it is possible to break all the obstructions.

Questioner: Dada, when the firm resolve (*nischay*) is made that, ‘I want to go to *satsang* without fail,’ then everything works out to my convenience.

Dadashri: The *nischay* itself will break all the obstructions and remove all ties to them. Only the *nischay* is required. As long as one does not make the *nischay*, the obstructions keep popping up. Right now, if there was a lot of traffic on the road, but if the Prime Minister were to come out, then all the traffic would clear away. It would automatically clear away, within an hour. No one would remain in the way! That is what this is like! And this state of Ours (in *Akram Vignan*), is it like that of the Prime Minister?! In fact, this is the state of the absolute Self (*Parmatma*)!!! The state that You have been given after attaining this *Gnan* is the state of *Parmatma*. It does not matter that you (the developing ‘I’) are not able to maintain oneness with that state (*pad*); it is because there is weakness on your part to adjust to it (the Self). However, it is the state of the absolute Self (*Parmatma pad*)!

‘*Antar chhoote tya khoole chhe antar aankhadi re lol.*’

Our inner vision (*antar aankhadi*) that has been unveiled, the divine vision (*divyachakshu*); when one becomes free of the *antar*, the divine vision unveils day by day. *Antar* means *Gnanantaray* and other *antaray*; as they all begin to break, the divine vision starts to unveil. This obstruction that has come your way, it has come about due to all the *karma*, hasn’t it?

As you start to become free of that obstruction, everything starts to unveil. It (the Self) is aloof from you because of this obstruction. Otherwise, the Self (*Atma*) and you are not separate. It is only the *antaraykarma* that are causing the problem. Now, everything has been attained. The Self has been attained, yet why is it still not giving you the benefit that you would like it to? The answer is, because of *antaraykarma*. As one becomes free of them, the solution will be found.

Obstructions Against Satsang!

Questioner: When Dada’s *satsang* is going on, yet one has obstructions and is therefore unable to attend them, then how are those *antarays* bound?

Dadashri: It is not an obstruction when one is not able to attend. It is the effect of the obstruction. It is the effect of the obstructions that were formed in the past life. There is no choice but to suffer it!

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Questioner: How were those obstructions formed?

Dadashri: We have formed them ourselves. By saying, “What are we going to get out of going there every day?! What’s wrong if we don’t go for two days?” This is tantamount to an obstruction being formed!

Questioner: If a person is coming to Dada’s *satsang* and someone were to tell him, “Why do you go there every day; to listen to one and the same point?” So then, would he not create an obstruction for himself?

Dadashri: Yes, the he is creating an obstruction for that person. To prevent others, that itself is referred to an obstruction (*antaray*). Why don’t you talk straight, such that even a small child understands! To prevent others is referred to as an obstruction. However many obstructions you have created for others, those many obstructions you will have.

Spiritual Energies of the Absolute Self Have Been Obstructed by Desire!

Questioner: When we are unable to attain the thing that we have an intense desire (*ichchha*) for, then we feel unhappy because of that.

Dadashri: When there is a lot of desire for something, you will get that thing for sure, but if there is an intense desire for the same, then it will be delayed. And when the desire for it reduces, then you will come across it quickly. Desire, on the contrary, creates obstructions.

Questioner: Would the very thing we desire, never be obtained?

Dadashri: You will get it. But you will get it, when the desire for it reduces. You will definitely get the thing you desire. Obstructions exist only because of having a desire. As the desire starts to reduce, the obstructions start to break. Thereafter, you will attain all the things. When something is about to happen, the desire for it will arise beforehand. The moment the obstruction is destroyed, you will attain things according to your desire. Why do ‘we’ not have any obstruction? This is because ‘we’ have a state that is completely free of desires (*nirichchhak*).

Humans are indeed *Parmatma* (absolute Self). There is the potential for the expression of infinite *aishwarya* (spiritual energies of the absolute Self). The moment one desires anything, he becomes a human being! Otherwise, it is possible for You (*potey*, the Self) to attain whatever You want. However, it is due to obstructions that one is not able to attain them. The divine energy (*bhagwat shakti*) is obstructed, is veiled by however many obstructions one creates. Otherwise, *bhagwat shakti* means that whatever all one desires, each and every one of those things will come forth. So now, however many obstructions are created, that much energy gets veiled.

‘We’ do not have anything like desire at all. There are two kinds of desires, one is discharge desire and one is charge desire. Charge desire means a new *karmic* account (*hisaab*) is bound. Discharge desire means, say a person is hungry and he looks over this way in a certain manner, then we can tell that this man has a desire to eat something. But this is called a discharge desire. For ‘us,’ when any such discharge desire were to arise, then even before ‘we’ say anything, the thing ‘we’ desire would come forth to ‘us’ readily. We do not have to make any effort. The obstructions have been destroyed to such an extent that each and every thing comes forth readily. The moment the desire arises, each and every thing that is desired, comes forth readily. This is considered as *nirantaray* (obstacle-free) *karma*.

With Lack of Firm Resolve There are Obstructions, With Firm Resolve There are no Obstructions!

On the path of *moksha*, as obstructions come your way, then Your (developing 'I') energies start to manifest even more. Therefore, even when obstructions come on the path of liberation, be firm in your *nischay* (determination, resolve) that, 'No one has the power to block me.' You should maintain such an inner intent (*bhaav*). You do not have to say it out loud in words; to say it out loud is ego (*ahamkar*). The obstructions are formed because of the ego of, 'I am something.'

Questioner: Do obstructions get destroyed on their own, or are they destroyed through *purusharth*?

Dadashri: *Antaray* means *anisachay* (lack of firm resolve). Where has the *Purusharth* of a human life gone? The religion of progressing as the Self (*Purusharth dharma*) is open.

Questioner: This *nischay*, it is *the purusharth*, is it not?

Dadashri: Yes, the *nischay* that, 'I definitely want to do it this way.'

Questioner: But, not everyone's *nischay* tends to materialize.

Dadashri: You are not to see whether it materializes or not, you should just make the *nischay*! And if you do not make any *nischay*, then no work will be done. Your own lack of firm resolve (*anisachay*) is in fact the *antaray*. As you make the *nischay*, the *antaray* gets destroyed. When the *Nischay* as the Self (the firm resolve that You are the Self) happens, then all the obstructions do indeed get destroyed, do they not!

The Difference between Nischay and Ichchha!

Questioner: In one of the Aptavani's, 'you' have said that obstructions can be destroyed through will power; and on the other hand, we know that obstructions are formed by having a desire (*ichchha*).

Dadashri: You do not have to have a desire. You have been asked to make a *nischay* (firm resolve). The moment the *nischay* is made, then no matter what kind of obstruction there is, it will definitely get destroyed.

Questioner: If we have a strong desire (*ichchha*) for something, we make a *nischay* that, 'I want to acquire this thing'; then this desire (*ichchha*) would cause an obstruction, so is that what happens?

Dadashri: You need *nischay*, where is the question of *ichchha* (desire) here?

Questioner: Please explain a little about what the difference is between *nischay* and *ichchha*.

Dadashri: There is a lot of difference. *Ichchha* (desire) is something of your liking, and *nischay* is exactness. *Anichchha* (lack of desire) is something that is not liked, and *ichchha* is something of your liking. And *nischay* has nothing to do with these two. In fact, *nischay* means that you have made a decision, a determination.

Questioner: Please explain *nischay* and *ichchha* by giving examples!

Dadashri: What examples are required in this? For things that you like, if you want to buy some bananas, then you need to have a desire (for eating bananas). If you want to do any work, then you have to do make a decision. How fast will one walk to go and get something for which he has no desire (*anichchha*)?

Questioner: He will just sit down.

Dadashri: And what about for something he desires?

Questioner: He will run.

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Dadashri: And *nischay* is beyond the two.

Questioner: So Dada that is what you are telling us, ‘You should do the *nischay* of following the five *Agnas*.’

Dadashri: Yes, that is it, you should do the *nischay*. So, you will indeed be able to follow them, automatically. Your *nischay* is needed. If you do not hold on to the decision firmly, then it (the application of the *Agnas*) will become slack too. If you say, “Sir, I want to go to Dada,” then it does not matter how many obstructions there are, they will get destroyed if you have made the *nischay*. And if you say, “It is *vyavasthit* (result of scientific circumstantial evidences), is it not?” then it will be ruined.

Questioner: Yes, I have experienced that.

Dadashri: One cannot say things like, “It is *vyavasthit*.” If it is *vyavasthit*, then why don’t you drive cars with your eyes closed! Then your viewpoint is correct. What is the problem if people drive cars on the road with eyes closed? It is *vyavasthit*, is it not?

Questioner: Then an accident would happen.

Dadashri: So would an ‘accident’ not happen in this too? You can only say, “It is *vyavasthit*,” when you are driving the car with open eyes and then an accident happens or he incurs a loss. That is when you should say, “It is *vyavasthit*.” One has to understand this point, does he not! Can he say it without understanding?

Questioner: This is applicable to each and every thing that, if there is the strength of firm resolve (*nischaybud*), then the obstructions will definitely get destroyed.

Dadashri: Yes, the strength of *nischay* will take one to *moksha*. And it is indeed because of *anischay* (lack of firm resolve) that all this has become obstructed.

Questioner: Is *anischaya* and *anirmaya* (indecision) the same thing?

Dadashri: The same; but there is greater power in *anischaya*.

Questioner: So it is like, ‘To be or not to be.’ It just causes a dilemma (*dwidha*) to arise.

Dadashri: If a dilemma were to arise, then nothing at all will be achieved with that. If one makes a *nischay* that, ‘I definitely want to go in the morning,’ then know that he is going!

Questioner: So, isn’t making such a *nischay* considered as having done egoism?

Dadashri: There is no ego left at all, so where does the question of doing egoism remain? And whatever ego there is, it is discharge ego. So, when there is no ego (of doership) remaining, then how can it be used?

Questioner: Is *nischay* mandatory?

Dadashri: No; it is not mandatory. All that which is mandatory is different. *Nischay* means the thing that takes you towards your goal (*dhyey*).

Have Obstructions to Eating Ever Occurred?

Questioner: If someone goes with a firm resolve (*nischay*) to do *satsang*, but the *satsang* does not happen, then what benefit would he attain? Would he attain the same benefit as the *satsang* happening; or would it be less than that or more than that?

Dadashri: He would only receive the result for his inner intent (*bhaav*). If someone were to tell you, “Here, eat this,” even then he would get the result.

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Questioner: Ordinarily, if one goes out having made the *nischay*, then there would indeed be no obstruction towards that at all.

Dadashri: For the most part, there would not be. However, it may happen sometimes, but it does not remain forever. If you have the *nischay*, then there is no one to stop you at all. There is no need to be indecisive. If there is a slippery slope for a mile, and you think, 'What if I slip?' then there is no solution for that. If you think, 'I will not slip. There is no way that I will slip?' then such will be the arrangement that will be made; the legs, the mind and everything will work with you. And with the inner feeling of, 'I may slip,' then the mind and everything will become weak with the thought of, 'How will I go?' When you say, 'No way, I will not slip;' once you have made such a *nischay*, then everything will be okay! In spite of that, if you were to slip thereafter, then it is *vyavasthit!*

Questioner: So does the *nischay* hold within it, the power to destroy obstructions?

Dadashri: It can destroy all obstructions. It will not leave behind even one obstruction.

Questioner: Does that mean the obstruction that comes in our way, is due to a deficiency in the *nischay*?

Dadashri: It is indeed a deficiency in the *nischay*.

Questioner: So, actually it is one's own deficiency yet he blames the obstruction.

Dadashri: There is no one else; they are all obstructions that one has created himself. Those created by you, can be removed through *nischay*. Why do obstructions never arise for eating? Why do you not let *antaray* happen against (drinking) tea? These (obstructions) have all been created deliberately. If obstructions were to happen unknowingly, then you would have had obstructions against (getting) tea, against everything else. But none are created. People are very shrewd, are they not! That shrewdness itself has killed them. It would have been better if one were not shrewd (misusing intellect).

Questioner: They are not shrewd. They believe themselves to be shrewd.

Dadashri: They have taken on that belief. They believe themselves to be independent.

The Gnani has an Obstruction-free State!

Even if one tried to search for it in the scriptures, the true meaning of *antaray* will not be found. Those with the experience (of the absolute Self) have not written all that. The original Self (*muda Atma*) does not have any *antaray*. Whatever the necessities there are, they are fulfilled without any effort whatsoever. The original Self definitely has no *antaray* whatsoever! And the obstructions that are there, have been created by ourselves (the relative self) through the wisdom, through the *buddhi* (intellect). They are an exhibition of the intellect.

One man was asking, "Dada, how wonderful 'your' circumstances are, and look at our circumstances... The moment 'you' get off down here then it is as though someone knows that you are coming, there is someone ready with a chair for 'you'. 'You' never have any kind of difficulty arising. No obstructions." If someday 'we' were to have the desire to eat; mind you, 'we' do not have any desires for the most part, but if 'we' ever do, then there would be no obstructions against them. People are waiting around (ready with food), wondering what 'we' will eat! So there would be no obstruction, would there! The original Self (*muda Atma*) never has any obstructions whatsoever! Whatever the *muda Atma* desires, everything will happen just like that immediately. Then one would ask, 'What are the *antarays* that arose? They have arisen because of *Darshanavaran* (veil over the Vision as the Self) and *Gnanavaran* (veil over the Knowledge as the Self). Those obstructions, due to *moha* (illusory attachment), have been distributed into four categories (*Darshanavaran*, *Gnanavaran*, *Mohaniya*, *Antaray*). Therefore as the Self, One (*potey*) is *Parmatma*. It is such that

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whatever things are thought about, all of those things can be attained. But when they cannot be attained, then what barriers (*antara*) have been created? The answer is, it is due to *moha* that the barriers tend to happen. *Antaraykarma*; *vighnakarma* arise because of lack of awareness (*bebhanpana*) as the Self.

That is how the Energies of the Self Manifest!

The energies of the Self are referred to as *Atmavirya*. If one has less *Atmavirya*, then in that person weakness arises, anger-pride-deceit-greed arises. *Atmavirya* dissipates due to the ego. So, as the ego dissolves, *Atmavirya* starts to arise. Whenever you feel that the *Atmavirya* is decreasing, then speak out loud, five to twenty-five times, "I am full of infinite energy." So, the energy will arise. There are infinite obstructions on the path to *moksha*; therefore against them, there is infinite energy to attain liberation.

The worldly life (*sansaar*) has arisen due to this relative energy. Now, there is so much real energy, that it can destroy all the obstructions. That is the very reason that 'we' make you say the sentence, "There are infinite types of obstructions on the path to *moksha*, against them I am full of infinite energy." By prevailing in the state as the Knower-Seer (*Gnata-Drashta*), all the obstructions are destroyed. Otherwise, *moksha* is right here, it is lying verily with You. Is *moksha* that far! It is just that obstructions have happened in the middle.

Questioner: The Self (*Atma*) has infinite energy. On what basis have obstructions arisen against it?

Dadashri: You (the relative self) are verily the one giving rise to the *antarays*; you are the very one who forms them. There is no interference from anyone else.

Questioner: But through which wrong procedure have obstructions arisen over the infinite energy of the Self?

Dadashri: It is through all these wrong beliefs. Is there only one kind of wrong belief? 'I am fat' is also a wrong belief, 'I am slim' is also a wrong belief, 'I am tall,' 'I am dark,' 'I am white,' how many kinds of such wrong beliefs! There are as many wrong beliefs as there are words. Yes! There are that many wrong beliefs. When they are crossed over, the right belief arises.

What causes the veiling over of the divine energy (*chaitanya shakti*) of the Self? I want this and I want that. People wanted things, by seeing this, we (the relative self) too learned from them that very knowledge that, 'I can't do without this. I can't do without fenugreek leaves.' And in this way, one became entrapped! The Self (*Atma*) is full of infinite energy. One kept throwing stones at it!

It is like this, say this gutter is flowing; there is tremendous energy there for the water to run through it. The gutter is good too, but if someone threw a stone in the middle of the gutter. Then, you know, 'Why the water is not flowing speedily?' That is referred to as forming an *antaray*. If the stones were to be thrown in two places, then the flow of the water will slow down even more. If they are thrown in three places, then the flow will be impeded even more. If even more are thrown in, then the flow of the water will be completely obstructed. Whereas the *Gnani Purush* himself prevails in a state that is free of obstructions (*nirantaray pad*). There are no *antarays* whatsoever. By sitting with 'him,' all the obstructions get destroyed, merely just by sitting with 'him'. Even if you were to indulge in idle chit-chat (*gappa*) with 'him'!

[2.6]

Vedaniyakarma

Sensation of Pleasure-Pain!

How many so far?

Questioner: Four.

Dadashri: In the candle that is in the form of *dravyakarma* (subtle discharge *karma*), the four *avarans* (veils) exist in every living being, not in just one living being; in all living beings.

And the fifth (*dravyakarma*) is *vedaniya* (feeling of pleasure or pain). Even if it is not your wish, the moment it suddenly becomes extremely cold, this (body) shivers, but you will have to suffer the cold. And if someone were to drop hot coal on you, then you would have to suffer *vedaniya* (the sensation of pleasure-pain), because you would have got burnt! So, in the hospital, people are suffering this *vedaniya*. Have you seen the suffering of *vedaniya* of people?

Questioner: Yes, yes.

Dadashri: How much? Is there only one kind (of *vedaniya*) or are there many kinds?

Questioner: It is of many kinds.

Dadashri: Of many kinds, and in some places, many people are suffering (*bhogave*) *shata vedaniya* (*karma* that gives rise to the sensation of pleasure). The one (*karma*) that gives rise to the sensation of pain, is referred to as *ashata vedaniya*. Say there isn't any kind of pain in the body, and the rich merchant goes to sleep after drinking mango juice. What is the rich merchant (dwelling) in? The answer is, he is in *shata vedaniya*. The mango juice has not yet become disagreeable, so the mortal one, the merchant is in the sensation of pleasure. As soon as it causes indigestion, he will immediately say, "It has now produced gas." But until then, whatever sensation of pleasure (*shata vedaniya*) he suffers, he has come with in his account of *karma*. So, one comes with both types of *vedaniya karma*, *shata vedaniya* (*karma* that gives rise to the sensation of pleasure) and *ashata vedaniya* (*karma* that gives rise to the sensation of pain). Many-a-times, the sensation of pleasure (*shata*) remains for some time, then the sensation of pain (*ashata*) comes along. In this way, the *shata-ashata* (sensation of pleasure-pain) continues all day long. When someone hurls abuses at you, then it is *ashata vedaniya*, and when someone showers flowers on you, then there you have *shata vedaniya*. As one has a body, one is unable to bear it when it starts becoming hotter outside, so the moment he switches the fan on, he senses pleasure (*shata vedaniya*). And if the fan was to be switched on during the cold weather and he is unable to bear the cold sensation, then that is *ashata vedaniya*. Did you understand *ashata vedaniya*? It becomes such that you start to sense discomfort in an instant, the sensation of pain (*vedaniya*)!

When a tooth hurts or the wisdom teeth hurt, then *ashata vedaniya* has arisen. When asked, "Why do you have a face like that today?" He will say, "This wisdom tooth is aching." He will try any kind of remedy to relieve the pain. Finally, if no remedy is found, then he will numb the tooth by putting clove oil on it. By numbing it, even though there is the sensation of pain (*vedana*) within, you will not notice it; otherwise, you would not be able to tolerate the pain!

Whatever amount of sensation of pain-pleasure (*vedana*) that this body has to suffer, when that *vedana* is deemed to be yours; that is *dravyakarma*. The *vedana* (sensation) may be of pleasure or it

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may be of pain, it may be of bitterness or it may be of sweetness; but all of that arises from this *dravyakarma*.

The Interval Between two Bouts of Pain is Pleasure!

Questioner: Yes, the *vedaniya* that ‘you’ mentioned; I would like some explanation on it.

Dadashri: The entire world prevails in two kinds of *vedaniya*. Sometimes there is *shata* (the sensation of pleasure) and at other times there is *ashata* (the sensation of pain). If everything served on your dinner plate is normal, then the sensation of pleasure (*shata*) will prevail; but if the curry is heavily spiced, then the sensation of pain (*ashata*) will arise.

Questioner: Even *shata* has been referred to as *vedaniya* (here, it means suffering as pain)?

Dadashri: *Shata* is indeed considered to be *vedaniya*, is it not! Whatever people consider as pleasure (*sukh*) or whatever they consider as pain (*dukh*), the Lord has called it *vedaniya*. It is simply just an effect. It is a kind of *vedana* (an effective signal; a sensation).

Questioner: We believe that as pain decreases, there is pleasure. I am confused because ‘you’ are referring to pleasure as being a *vedana* (here it means suffering of pain).

Dadashri: A reduction in pain is not pleasure. People refer to the interval between two bouts of pain as pleasure. The period between two bouts of pain; when one bout of pain has almost come to an end and the other bout of pain has not started yet, until then it is referred to as pleasure. Write these words down. Where does an interval happen? In a *natak* (that which does not last; a play). So, it is not pleasure in the real sense. It is *vedana* (an effective signal, a sensation).

Questioner: So then what is considered as pleasure in the real sense?

Dadashri: Real pleasure is *anand* (bliss), the bliss that arises of the Self.

The reason it is referred to as *vedana* is because whatever thing gives rise to pleasure, when it becomes abnormal then that very thing becomes the source of pain. You may be enjoying eating *doodhpaak* (milk pudding) at present, but what happens if you consume an excessive amount of it?

Questioner: Yes, then pain arises.

Dadashri: So, that which becomes abnormal is all referred to as *vedaniya*. And that which does not become abnormal at all, all that is referred to as *sukh* (bliss here). So, the eternal bliss of the Self (*sanatan sukh*) never leaves; it does not leave under any circumstance. The absolute bliss (*parmanand*) prevails constantly. Have you tasted the natural bliss of the Self (*swabhaavik sukh*), in any life time? Should you not taste it?

Questioner: But *Gnanis* do not even consider *ashata* as pain (*dukh*).

Dadashri: They would indeed not consider *ashata* as pain, would they! They do not consider *shata* as pleasure (*sukh*), therefore they will not consider *ashata* as pain (*dukh*). But the one who has considered *shata* to be pleasurable; will have to consider *ashata* as painful even if he does not want to; that is mandatory. But those *Gnanis* renounce pleasure itself in *shata*.

Vedaniya karma gives *shata* (pleasure) as well as *ashata* (pain) within. So it is these *karma* that do everything. ‘You’ do not have to do anything.

Do not Suffer, Know!

Questioner: Dada, this *Gnanavaran* (knowledge obscuring *karma*), *Darshanavaran* (vision obscuring *karma*), *mohaniya* (*karma* that induces illusory attachment) and *antaraya* (obstructing *karma*); it is possible to exhaust them sooner through *chintavan* (studied visualization, envisioning), isn’t it? Whereas *shata-ashata vedaniya* (*karma* that induces the sensation of pleasure-pain) and those

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naamroop (name-form determining *karma*), *gotra* (status determining *karma*), *ayushya* (life span determining *karma*), there is no choice but to suffer all those, isn't it?

Dadashri: It is not that there is no choice but to suffer them, even there if the *Gnan* (Knowledge of the Self) is solid, then one does not suffer them. The *Tirthankars* never suffer them. They have *shata-ashata vedaniya*, they do not suffer them, they Know them, that is all.

But what is this *Gnan* like? What 'You' say is, "It is hardly anything, it has no value," because all You did is Know. However, when you say, "I am unable to bear this," then pain results for you (is felt). You get rid of quite a few small bouts of pain by just Knowing them; you do not become the sufferer (*bhokta*) of them at all. And however many bouts of pain you address as, "This pain has befallen me," then automatically, upon saying this, the pain comes to you. When You say, "I am Knowing (aware of) it;" upon saying the word, 'Knowing', the suffering of the pain becomes light. Thereafter, all the (Knower) does is keep Knowing only.

It is Beliefvedana, not Gnanvedana!

Questioner: Now, when my head hurts, at that time who knows it and who is the one suffering (*vedan*) the headache?

Dadashri: It is the ego that is suffering (*vedan*). It is the ego that is suffering. It is your head, so your ego is suffering. And when one eats mango juice and fried *chappatis* (*ras-puri*), even that is suffered (*vedey*; feeling the enjoyment) by the ego. The ego suffers both, *shata* (pleasure) and *ashata* (pain).

Questioner: Does the Self (*Atma*) not suffer (*vedavoo*)?

Dadashri: This does not touch the Self (*Atma*) at all.

Questioner: But we do experience the *vedana* (effective signal of pain or pleasure).

Dadashri: That experience, that is the experience of the ego, is it not! This is a *beliefvedana* (suffering in belief only), it is not *Gnanvedana* (suffering of the Knower). Otherwise, you will not be able to sleep at all at night if it is *Gnanvedana* (suffering of the Knower). For entire nights after nights, sleep will not indeed come for many days. This is actually *beliefvedana*; that is why you are able to fall asleep later. This is just a wrong belief. It is the *ahamkar*, the egoism that is suffering.

Questioner: What is the *vedana* based on?

Dadashri: It is the fruit of the *vedana* (the suffering of pleasure or pain) you give to others. Before giving others pleasure or pain (*vedana*), hold surely in your belief that any *vedana* you give to others will come back to you. The Lord discovered that, "This (giving others pleasure or pain) is a very wrong way." Thereafter, He became completely pure.

Dada's Close Observation Within!

I used to take a bath in the morning. I used to pour water on my back. If an extra amount of hot water is poured on an area that is itchy, then what happens?

Questioner: It feels good.

Dadashri: It feels good. So, then 'I' Saw. I said (internal talk), 'What is this that is still remaining?' When you pour hot water on this body, that place is filled with *parmanus* (subatomic particles) of itch, of air (*vayu*, *vatta*). When that *vayu* shows its force, it itches. Our people say, "It is a kind of rheumatism." These dogs do this (scratch) all day long; that is how one feels like at that time. Now, all our bodies are of the same kind, are they not! It feels good, it feels sweet when you pour hot water on it. So I said, 'Would this not be considered a fault?' I investigated, 'Who is feeling this sweetness?' It was the ego who was feeling the sweetness. Who was feeling the sweetness?

Questioner: The ego was feeling that.

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Dadashri: Yes. 'I' was Knowing that, 'The ego is feeling this.' So why did this feel sweet? I investigated, 'When did its root cause set in?' Many-a-times, when it is very cold, a person starts to shiver from within. That which is referred as a shiver, at that time the air enters within. It is that very air that comes out, once it is ready to express. So because of the cold, the body is suffering the shivering; at that time, the ego suffers it and as a result of that, the ego finds it pleasurable (when hot water is poured on the body). Therefore, this (sensation of pleasure) is not a fault. What am I trying to say? The Self is the Knower of both the matters; it does not suffer at all. The one who is ignorant of the Self (*agnani*) suffers. (When he thinks,) 'I liked the taste of it, I indeed am 'Chandubhai'!' Will he then suffer it or not? Thus he binds *karma*. He binds *karma* (charges *karma*) whereas it (the Self) becomes free of *karma*. Have you not poured warm water on yourself?

Questioner: At the time of bathing, all I do is keep bathing. While I am bathing, my chit is roaming all over so I am not aware of what is happening.

Dadashri: Wow! It has gone out to roam! 'Our' chit, even now, is present at every moment. All the analysis keeps happening within. Only then can 'we' give (the Knowledge), right! The 'medicine' should be that of One's (the Self's) own experience, should it not! The 'medicine' in the form of experience that worked for 'me' would be suitable for you, otherwise it would not, would it!

Even Lord Mahavir had Ashata Vedaniya!

Lord Mahavir had *shata* and *ashata vedaniya*. A cowherd forced spikes in his ears. He did not stick a long nail but he forced wooden spikes in His ears. How much pain (*ashata vedaniya*) must they be giving Him? The Lord is also a *vedak* (sufferer).

Questioner: Is the Lord a *vedak*, or is it his body that is the *vedak*, Dada?

Dadashri: Even the Lord is a *vedak*. But what the doctors refer to as the body, the part that the doctors can see, the physical body; He (the Lord) is responsible for that too. The effective pain signals (*vedana*) of that happen.

Questioner: Yes, the *vedana* happens, He is aware of that, but we cannot say that 'He is suffering the *vedana*,' can we?

Dadashri: The effect (*asar*) happens. But at that time He has tremendous *tapa* (penance). 'He' does not have any mental suffering (*maansik vedana*). 'He' does not have any *vedana* (suffering) related to speech (verbal insults towards Him).

Questioner: How is the difference between that suffering of the body and this mental suffering?

Dadashri: Mental suffering (*vedana*) is something that can go away with *Gnan*, but the suffering of the body is not such that it can be removed with *Gnan*. If one has a toothache, it reaches all the way.

Questioner: Then the mental suffering (*vedana*), what kind of suffering is it?

Dadashri: This entire world is indeed in mental pain, is it not! These people do not have physical suffering (*sharirik vedana*) at all. They only have mental suffering (*vedana*). Whereas with physical suffering, if a tooth is aching, even God will know it but He is in penance during it. 'He' is even able to See how red hot it has become within.

Questioner: But the body suffers the pain (*kash*), does it not?

Dadashri: The body suffers, but that is indeed where the sufferer is. That is where the ego suffers. So He (the Knower within, The Lord) Knows that too. 'He' does not take any interest in the *shata vedaniya* (sensation of pleasure), therefore he does not have any interest in *ashata* (sensation of pain). In fact, He prevails only in his *Gnan*. This (word) '*veda*' means '*vedavoo*', to suffer (*bhogavavoo*) the pain and to Know the pain. '*Veda*' means to Know. So the meaning of '*veda*' ranges from

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suffering the pain to Knowing that pain. However many gradations (series of stages of progression) there are, that many gradations (exist).

At that time, He is in penance; *Gnan* (Knowledge as the Self, experience of the Self)-*Darshan* (Vision, understanding as the Self)-*Charitra* (Conduct as the Self) and *tapa* (penance as the Self), but that too only until *keval Gnan* (absolute Knowledge) is attained. After attaining *keval Gnan*, there is nothing. 'He' has become absolute. Nothing touches (affects) the absolute. Up to the point where Lord Mahavir had not attained *keval Gnan*, until then He had to endure suffering (*vedana*).

Questioner: But do they not say that even after attaining *keval Gnan*, He endured a lot of suffering (*vedana*), and physical pains (*kasht*)?

Dadashri: All those physical pains happened to the body. The body has *shata-ashata* (sensation of pleasure-pain), but they do not touch Him. 'He' does not even have to do *tapa* (penance). For Him, *Gnan-Darshan-Charitra* prevails naturally and spontaneously.

At present, for You too, the mental pains have stopped whereas the bodily pains do affect you. If the tooth is aching, or the head is aching, then you will undoubtedly feel unhappiness. This is because there is a physical body. Until *keval Gnan* is not attained, One cannot become absolute.

Questioner: The *bhogavali karma* (the *karma* that one has no choice but to suffer) do not leave even the *Tirthankars* alone; what kind of *karma* are they?

Dadashri: They will not leave anyone alone.

Questioner: Does one bind *Tirthankar gotra* (status as a *Tirthankar*) and at the same time bind *bhogavali karma* too?

Dadashri: Yes, in fact there is no choice, is there! (There is) Either *shata* (sensation of pleasure) or *ashata* (sensation of pain). Even *Tirthankars* have both, *shata* and *ashata*. They have both as part of their unfolding *karma*. The difference is in the suffering. People may think that, 'He is in pain.' When people see me, (they may say), "Dada has a fever." But 'I' Know of the unfolding *karma*, 'I' Know of the suffering. So, even *Tirthankaras* have *shata-ashata* in their unfolding *karma*.

Questioner: How long do They suffer (*vedey*) *shata* and *ashata*?

Dadashri: Until They attain *keval Gnan*. After attaining *keval Gnan*, *shata-ashata vedaniya* does not affect Them at all. The physical body does indeed have *shata-ashata vedaniya* (sensation of pleasure-pain). When it is cold, the body will feel cold, will it not? But One (*potey*, the awakened Self) does not suffer (*vedey*) it. There are many things where, 'we' do not suffer (pleasure-pain).

Dada at the Time of the Unfolding of Vedaniya Karma...

All the doctors had come together, when my hip had fractured. One doctor (not a *mahatma*) said, "Why is there a smile on his face with this bad a fracture?" So then another doctor (a *mahatma*) said, "Don't say that, 'he' is a *Gnani Purush*. You see a smile because 'he' is a *Gnani Purush*. Otherwise, his face would be gloomy, or he would be crying, or he would be looking as if he were about to cry. But, look at the smile on his face! There are in fact fifty to hundred people milling around him." So he asked me, "What is this? Can you tolerate this much pain?" I told him, "'We' do not have to tolerate it."

There are both *vedaniyas* (sensation of pleasure and pain), no one has existed who has just *shata vedaniya* (sensation of pleasure). But for 'us,' *vedaniya* is in the form of *veda*, it is in the form of Knowing. Still, 'we' have not seen (suffered) pain (*dukh*), not even for a second. Any time the body has been ready to leave, or anything else has happened, 'we' have not seen much of *ashata vedaniya* (suffering of pain)! 'We' have remained in the form of *veda* (as the Knower), which means 'we' would certainly Know that, 'This is what is happening now.' However, by way of nature, not many

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instances of *ashata vedaniya* have come 'our' way. At most, 'we' sometimes have *ashata vedaniya* of teeth.

Questioner: What about the coughing that happens?

Dadashri: I actually consider coughing beneficial that, 'It is good that it happened. It wakes me up at night, does it not! 'Our' desire (*iccha*) is to stay up at night. 'Our' desire is to remain aware (*jagrut*) whichever way 'we' can. So, on the contrary, that (coughing) keeps 'us' awake. Therefore, I have considered it to be beneficial. No pain at all is felt of anything that is considered beneficial, is it not! Yes, I do have toothaches. And, recently I had gone to Kutch for three days, where liver pain had started. That *ashata vedaniya* had arisen, but I continued 'Knowing' that *vedaniya*, that is all.

Questioner: Do you not feel the pain?

Dadashri: There is pain, but nothing happens to the Self. Therefore, as long as 'we' are in the inherent nature as the Self (*Atmaswabhaav*), it does not affect 'us' at all. I did have the pain; I had it for three days. I could not sleep for three nights. I would be awake within, but would fall asleep at times. 'We' would know that 'Dada' is sitting.

If even *Tirthankars* have *vedaniya*, then who else would not have it? But They have less *ashata*. Look at the kind of month 'we' have had; such a time came about that Dada had an accident, and then this (liver problem) came, it felt as if the light was about to go out.

Questioner: Nothing like that is going to happen, Dada.

Dadashri: No, not like that. Hirabaa (Dadashri's wife) left, then does this not have to go too? Which *vedaniya* was that?

Questioner: *Ashata vedaniya*.

Dadashri: People think that 'we' have the *ashata vedaniya*. But *vedaniya* does not touch 'us', it does not affect even the *Tirthankars*. We do not have remorse over Hirabaa leaving, 'we' are not even affected, are 'we'? Some people may feel that 'we' have *vedaniya* (suffering). *Ashata vedaniya* (sensation of pain) has not touched 'us' for even a minute, not even for a second, in the last thirty years! And that is the very Science that 'we' have given you, and if you fall short then that is your (problem). One should never fall short in his understanding, should he? Not even for a minute? Only then can he be considered to be the true One!

'You' Know Your Suffering!

It is decided for sure that one will have only so much *shata* (sensation of pleasure) and so much *ashata* (sensation of pain). However, the mortal one, he does not refrain from suffering the *ashata* (sensation of pain). He will roll this way and that way, but he will 'do' (suffer) the *ashata*.

Questioner: Dada, that is when one has not attained the Knowledge of the Self (*Gnan*), is it not? All that has gone after you gave us the *Gnan*, has it not?

Dadashri: Yes, all of that has gone, but here 'we' are just discussing.

If one is crying, he is getting upset, or doing this (rolling this way) but it is enough if there is the awareness that, as the Self, 'I am separate.' 'I am not 'Chandubhai'.' 'I am not 'Chandubhai' in any way or form.' So when the effective signal (*vedana*) is of pleasure (*shata*), in *shata* people prevail in the belief that 'I am 'Chandubhai', but when can one be convinced that 'I am not 'Chandubhai'?' It is when sensation of pain (*ashata*) happens. Therefore, it is definite that in reality 'I am not 'Chandubhai'.'

Questioner: So then that other state does not remain at all.

Dadashri: Then no problem (*bhanjghad*) would remain, would it!

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Vedaniya Does not Touch the One who is Absolutely Independent!

As the experience of the Self keeps increasing, then One will Know even the *vedaniya*. This is bitter, this is sweet. What does *veda* mean? He does not feel the *vedaniya* (suffering) of the bitterness. That means that the bitter (item) will feel bitter, but he does not suffer the pain (*ashata*). The sweet (item) will feel sweet, but there is no suffering of pleasure (*shata*). He Knows the sweet as sweet, and the bitter as bitter, that is all. That is called *veda*.

Questioner: Yes, but that is when he becomes absorbed in the form as the Self (*swaroop*), is it not? It happens only when his awareness (*upayog*) is completely and constantly in the form as the Self, does it not? Now, as long as there is no support (*alamban*) of the completely blissful nature of the Self, till then some suffering (*bhogwato*) will indeed remain in *shata-ashata*, will it not?

Dadashri: ‘I am *Shuddhatma*’ is *shabdavlaban* (dependency on words). That is the beginning of *pratiti* (conviction), *laksha* (awareness) and *anubhav* (experience) for him (the awakened One). From there, it (the awakened awareness that leads to the experience of the Self) keeps increasing, keeps increasing, keeps increasing till it becomes absolutely *niralamb* (independent; free of dependency on anything relative). The experience of the Self (*Atmanubhav*) is all the way until then, there is no difference in that. There is a difference in the level of suffering of the *vedaniya* (pleasure or pain). Not in the experience of this, the Self.

‘I am indeed *Shuddhatma*,’ that itself is the *pratiti* (conviction). But there is difference in the *vedaniya* there. As the dependency decreases within, when One becomes absolutely independent (*niralamb*), then *vedaniya* will not touch him. As long as there is dependency, *vedaniya* touches him!

[2.7]

Naamkarma

Not Chitragupta but the Secret Picture of Naamkarma!

Now, I will tell you the sixth (*dravyakarma*). Then there is the name, 'I am 'Chandubhai', 'I am 'Chandubhai.' This name is *naamkarma*. The name is 'Chandubhai', 'I am an engineer', 'I am white', 'I am black', 'I am blind', 'I am fat', 'I am skinny'. 'I am this' and, 'I am that,' that is all *naamkarma*.

Now, there is only one *dravyakarma*, but it has eight parts. This is *naamroopkarma*. It means the form (*roop*) – the color (*rung*) that is visible, the design and everything that is visible, that is *naamkarma*. Then name form means his name and all this form, the shape of the body.

Questioner: So, in the Hindus, there is a belief that there is book of records of *Chitragupta* (a Hindu God assigned with the task of keeping complete records of activity of human beings), that he has the entire book of *karmic* accounts?

Dadashri: No, but all those *chitra* (paintings or records of *karmic* accounts) are indeed *gupta* (hidden, secret), are they not?

Questioner: Everything has been painted (recorded) secretly.

Dadashri: It (*Chitragupta*) is not an individual. Who is the one who molds (*ghade*) this body? There is a 'designer, painter, sculptor' (*chitaro*), in the form of *naamkarma*. It is like a kind of a *karmic* account. A 'sculptor' in the form of *naamkarma*. It molds the shape, and the body forms in accordance to that. No one else has to come to mold it, it happens on its own. This world is such that no one has to 'do' anything. What runs this world? The answer is, it runs naturally.

Many have imagined that Brahma (Hindu God of creation) creates all this. No one goes to create it. It happens automatically, yes...the 'painting' just happens. The 'painting' happens from the *bhaav* (intent). It is the *naamkarma* that keeps on creating the 'painting.' The *naamkarma* keeps giving it a form and everything.

So now, there are many *karma* behind the *naamkarma*. This kind of a body, this kind of bones, a head like this, eyes like this, a personality like this, there are many such kinds. All of these are present in this 'candle.' They are collectively referred to as *naamkarma*, *naam dravyakarma*.

Even the Body one Gets is due to Naamkarma!

Questioner: Yes, so is there any accumulation (of *karma*) from the past?

Dadashri: Yes, there is accumulation (of *karma*) from the past. *Naamkarma* means that is has been set (decided). *Naamkarma* is considered as *chitarakarma* (*karma* that designs, draws up an exact description), so the design and everything belongs to it. No other *karma* has this. A forehead this big, ears this large, a large nose, all the limbs, the entire design is in its hands. Hence, *naamkarma* can be referred to as a designer. Did you understand, what *naamkarma* would be doing? Are all these people's noses different, or are they all the same?

Questioner: They are all different.

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Dadashri: So, they have not come out of a mold, have they? Does one have a nose exactly like his father's? If it is like his father's, then everyone's would have come out from a mold, but that is not the case. It is this *naamkarma* that creates a mold; a variety of *naamkarma* and a variety of molds. If people were all of the same kind, then there would be absolutely no rhyme or reason as to who would enter whose home and vice versa. People are not all of the same kind, are they? One can recognize his parents immediately, can he not? The wife can be found, the husband can be found easily, isn't it?

This face and everything, this body is itself *dravyakarma* (subtle discharging *karma*). What else is it? This name-form *karma*, all of that is considered *dravyakarma*. *Naam-roop* (name-form), they are all considered *dravyakarma*. Then there is *yash naamkarma* (credit bearing name-form *karma*), *apyash naamkarma* (discredit bearing name-form *karma*), *aadey naamkarma* (respect bearing name-form *karma*); they are all *dravyakarma*. And whether one gets any credit or is discredited, it is not *nokarma* (gross discharge *karma*). When one receives respect or disrespect, it is not *nokarma*. All of them are *dravyakarma*.

Committing suicide, that too is name-form *karma*. When one commits suicide, even that one does so based on the name-form *karma*.

How methodical this talk is, is it not? *Aaghaat naamkarma* (name-form *karma* that makes one inflict injury on oneself), *paraghaat naamkarma* (name-form *karma* that makes one injure others). One has come with the *karmic* account of who else he is going to kill, even (the *karmic* account of) killing himself; committing suicide. All these types of name-form *karma*, one has come with a whole load of things.

And within that name-form *karma*, there are many varieties. The naming of this body is also name-form *karma*. If the body is tall, even that is name-form *karma*; if it is short, even then it is name-form *karma*. What does one say when a person is short? The mortal one, he is two and a half arm lengths tall (*adhee hathha*); clever and cunning. When a person is tall, then people say he is very tall; very stupid. So if he is tall, they call him stupid. If he is short, they call him clever and cunning. So mortal one, where should you dwell? Then the answer is, 'Come to the normal.' If you are normal, then we will not call you names. If the height is of five and a half feet, then we have no problem.

Questioner: But what is the characteristic of a two and a half arm lengths tall person?

Dadashri: The meaning of *adhee hathha*, according to what the people say is that a person is two and a half arm lengths multiplied by one and a half feet i.e. three and three quarter feet tall. He may even be four feet, but we will still consider him to be an *adhee hathho*. But what else? The answer is, he is one and half feet below the earth, underground.

Questioner: So, he completed his height in this way.

Dadashri: So, the mortal one, he is the kind who will cheat everyone and roll them into his pocket. That is why people had slandered him by calling him clever and cunning (*adhee hattho*)! 'That person is an *adhee hathho*, the mortal one, don't go to him.'

Questioner: So the tall one has been considered foolish (*moorakh*), and this one has been called cunning (*lucho*).

Dadashri: The tall one turned out to be a fool, therefore this one became cunning.

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Questioner: Yes. Moreover, it is 'relativity.'

Dadashri: Yes, but of course it is relativity! If one becomes above normal, he starts to become shorter, and the one who is below normal starts to become taller. The *adhee hathho* is very shrewd. People used to be scared of the *adhee hathhas* in the past. At present, the current era is good. The poor *adhee hathhas* are not to be found, are they! Hey, on the contrary, all the people are tall, with a height of above five and half feet; about five and three quarter feet and such, they are all tall. Even though they are slightly stupid, but there is no need to mention that. Because this is better. Stupidity is better. If the man is particularly cunning, then he gets deeply entrenched in worldly life, making everything exact in such a way that he will not be able to get onto the path of liberation again (for a long time). These fools (the tall *bevakooofs*) are such that they let go. If they find the right path, it will not take them long!

Then, these toes of the feet, for some people they are like those of sheep-goats, they are like those of animals. That is how it all is. All the limbs and the distal parts are not symmetrical. For some people they are stuck together. Hey mortal one, why have they become stuck? The earlobes of Indians are loose and hanging (not stuck). They are going to *moksha*, that is why their earlobes are loose and hanging. If they are not going to *moksha*, and they have a good heart, even then their earlobes are hanging. They should be like yours, the way they move. In the foreign, although one may be a ranking minister, even then his earlobe is stuck.

Questioner: But Dadaji, some people have big ears, they have big hands; that is also an occurrence is it not?

Dadashri: These big ears means that, the one who has big ears, if he is a *sadhu* (ascetic) then he has tremendous ambition as a *sadhu*, and if he is into worldly life, he has tremendous ambitions in the worldly life. But for that, the mortal one has to have ears as large as this, and our *Tirthankars*' have ears that are this big. From where can you bring such men? These days, men have such small ears.

In order to fulfill his ambition, he is creating a foundation. Yes, he is very motivated. Whichever line he is in, he is very ambitious in it. If he is into religion, then he is very ambitious in religion, and if he is into worldly life, he is very ambitious in the worldly life.

Questioner: Please explain that. How does he strengthen the foundation?

Dadashri: Yes, if he into religion, he will do it (strengthen the foundation) in religion, and if he is into worldly life, he will do it in worldly life. If he into religion, then he will go and do the *darshan* (worship) of five-seven *sadhus* early in the morning; he will do that; he will visit five-ten *derasars* (Jain temples) and do *darshan* (devotional viewing of the Lord) there; he will do this; he will do all other things; in fact, he is very aggressively motivated about it in every way. He will strengthen all the foundations, then he constructs it day by day and eventually he makes it ready.

Many other people have large ears, they are all very exact and deeply involved in worldly interactions. They indulge in worldly pleasures and enjoy them, and they accumulate money just for that, to enjoy the pleasures of worldly life. How many of all such desires does one have within!

In the current era, it is not worth looking at the ears and noses. Even the ears are so (small) like this and stuck on, and the noses too are small like this and stuck on. If they wise up, and turn over here (towards Dada/religion), then we know that this is very good.

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Questioner: If ‘you’ were to completely study someone’s face upon seeing him, would ‘you’ be able to know him?

Dadashri: No, why would ‘we’ go around looking at all that? It is not worth looking at the faces of the people of the current era.

All the limbs and their distal parts convey the exact fitness (with reference to name form *karma*). It is not a conjecture. How can it be a conjecture? What a wonderful talk this is of the *vitargas*! It is wise talk!!

Then, this body is *naam-roop karma*. That is also *dravyakarma* but there is no problem with this body (in the form of *naam-roop karma*). That other (ignorance of the Self) should dissipate. It is because of that which is not being seen as it is, that all this arises; hence the root cause should be done away with.

Questioner: Dada, does the wrong belief (*bhranti*) begin with *naamkarma*?

Dadashri: The wrong belief begins with *naamkarma*. The moment one is named, the wrong belief has begun. From the moment any name given, such as, “Lily,” “Rose,” from then on the wrong belief has begun.

How Amazing the Naamkarma of Lord Mahavir!!!

Questioner: People very strongly say that, “One should obtain a good status (*gotra*), good fame, a healthy body.” Even *vedaniyakarma* is obtained only if there is *karma* from the past life. It is only if there is *naamkarma* from the past life that it would indeed be obtained, otherwise it would not be obtained without it.

Dadashri: It cannot be obtained. If the characteristics (*lakshan*) of *naam* (name), *gotra* (status) within are good, only then (would it be obtained). There are fifty six types of characteristics, all these types of characteristics are good. And for the *Tirthankars*, it is beyond this. The *Tirthankar naamkarma* is in addition. Not only is there *Tirthankar naamkarma* but also *Tirthankar gotrakarma*; it comes in both.

Imagine how amazing the *naamkarma* of Lord Mahavir must be! He is extremely handsome. Upon seeing Him, your heart feels content. Just by seeing Him, the heart feels content. Was He made out of diamonds? Your heart does not feel content with diamonds. When you see such a big diamond, then you may feel like looking at it for a while and then, nothing. Whereas here, your connection with Him in the mind indeed never breaks. You just want to look at Him again and again. His attractiveness is abundant, magnificence! Can one become a *Tirthankar* just like that? The radiance of the entire world emanates, from one person! And nowadays, just look at the ones with the so called radiance; they roam around here and there, do they not? Do you disagree?

There are two attributes (*guna*), one the *naamkarma* should be good, and the *bhaav* (inner intent) should be good. That is when you would know that he is truly benevolent. Yes, when the two come together, then benevolence can be recognized. All the *bhaav* without *naamkarma* is worthless. In fact, even God has praised *naamkarma*. When would one have *naamkarma*? It is only when he would bind such highly exceptional *karma* that this *naamkarma* would arise.

Aadey-Anadey Naamkarma!

So *naamkarma*, it has many classifications. *Aadey naamkarma* (respect or honor bearing name-form *karma*). If there is *aadey naamkarma*, then when this gentleman goes home, even before entering the house everyone at home will say, “Oh! Welcome, welcome, welcome, welcome.” He has yet to enter the house and he is still climbing the stairs, when all the household members say, “Welcome, welcome.” Hey, why is that so? The answer is, he has come with *aadey naamkarma*. ‘We’ (Dadashri)

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have that stock too. In opposition to that, there is also *anadey naamkarma* (disrespect or dishonor bearing name-form *karma*). Suppose there is a rich merchant, if the rich merchant's brother-in-law comes (to visit), even if the poor man has come after three months, no one will say, "Welcome" to him as he is coming up the stairs. He enters the house by himself. He is fifty years old, should one not say, "Welcome, brother" to him? Even if he were twenty-five years old, one should say, "Welcome, brother." But no one says anything, the man enters straight in. So, one will ask, is this a fault of the rich merchant? The answer is, No. It is only your own disease of *anadey karma*. The rich merchant is not being awkward. Why was the gentleman received with honor? You may think of the rich merchant as selfish or anything else, but at the root the disease is of *anadey karma* of the brother-in-law. So, in all that which is encompassed in the *dravyakarma*, your ancestry-race and everything else is included.

For 'us,' there is *aadey* wherever we go. We have never lived in any place, in our childhood, without *aadey naamkarma*. This is because, right from the beginning, 'we' were *nispruha* (without any inclination towards material things); there was never a desire for anything, just benevolence (*paropkari*). It is because the attributes (*guna*) were like that in every way. They are not the attributes of this life, the *aadey naamkarma* became imprinted with the attributes of the previous life.

Aadey naamkarma means that wherever a person goes, people will say, "Welcome, welcome." Even if he were to go to an unfamiliar place, there too, people will say, "Welcome."

If we have gone to a jungle, then all the people travelling with us would be surprised. 'What can this be considered as? This man has brought a cushioned seat for you, over here! It does not matter how torn and broken down it is, but where nothing is available, not even a leaf to sit on.' I said, "In fact, that is *aadey naamkarma*." Wherever you see, the authority is such that all requirements are sorted out well ahead.

However, there is no problem if they do not acknowledge me with honor. But our other Patels (*patidaars*) would get upset. The mortals, they will not even enter anyplace (without being received with due respect)!

Questioner: But, that is true for everyone. Every person likes it when someone says, "welcome," is it not?

Dadashri: Yes. (They may) not welcome, welcome (others) with respect (*aadar*) whereas for 'us' people have to mandatorily say, "Welcome, welcome," because 'we' are considered *aadeymaan* (one that commands respect in all aspects). *Aadeymaan* means that wherever 'we' go, if 'we' go to see Indira Gandhi (India's third Prime Minister from 1966 to 1984), and the moment she sees 'us' waiting outside, she will say, "Please come in, welcome, welcome." When they first hear the name, they have a thought arise that, 'May they come in;' then they become all excited and say, "Please come in, welcome." And then if any member of their family were to come, they will not greet him. Even though he may have come after two to three years, they do not greet him as he enters. He has come with *anadey naamkarma*. So, even when we inform the person that, "This merchant is coming," that person does not acknowledge him.

In fact, it is fun to watch the play of (unfolding) *karma*. Can one foretell what sort of play of *karma* will pan out? There are all types of *karma*.

Yash-Apyash Naamkarma!

Then, included within *naam karma* is *yashnaamkarma* (credit bearing name-form *karma*). *Yashnaamkarma* means suppose someone runs around performing many errands futilely and then he complains to us, "I run so many errands for him, yet all he does is discredit (*apyash*) me." Hey mortal one, you have brought discredit with you (from the past life), so then he will indeed discredit you! No matter how many errands you run, you will only get discredit, oh unfortunate one; you will not

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get credit (*yash*). And if one has brought credit bearing name-form *karma* with him then even if he has not done anything yet he will keep getting credit for it. So, whatever one has brought forth, that is indeed what one gets!

Questioner: Just like with other sages, I have seen many incidences of miracles around you. I have even experienced a few miracles myself. Although others may have never seen you in person, yet they have experienced miracles just through your photograph. So what is it that you have?

Dadashri: There are no miracles with me whatsoever. I am not a magician. I am not doing these miracles.

Questioner: Then how do they happen?

Dadashri: This (state) is of the *Gnani Purush*, so ‘our’ credit bearing name-form *karma* is of a very exalted level, so by a mere touch of ‘our’ hand, the other person’s work gets done and he will say, “Dada is the one who did this.” I may not have done that. Just the mere touch of ‘our’ hand gets the work done.

And what is the meaning of *apyash naamkarma* (discredit bearing name-form *karma*)? Even though you do the work yet you get discredited (*apyash*) and I do not do anything yet I keep getting credit (*yash*). Actually, I am not doing anything. They keep giving credit needlessly; it is one kind of name-form *karma* that bears credit and that is what people believe to be a miracle. I give you a hundred percent guarantee that there is no such thing as a miracle in this world.

Questioner: The fact that you are saying this is itself a big miracle. Others would take the credit on themselves that, “Yes, we...”

Dadashri: All those people have some kind of self-interest (*swarth*) in this, there is some kind of selfishness in this. I have come here to tell you the fact, that which is pure, as it is. I will not call that which ‘is’ as, “It is not.” I will never utter words like “it is” for that which ‘it is not.’

Questioner: But Dada, what if they are saints and they have such supernatural powers (*siddhis*) that with their grace they are able to help the other person. So, is that through the medium of the ego?

Dadashri: No. It is like this, saints always have a line for the fame and credit (*yashrekha*) on their palm. That fame is so abundant; this fame keeps working in accordance to each person’s capacity (stock of filled *karma*). Some have brought (the stock of) discredit and some have brought (the stock of) credit with them. That credit works so much that a mere touch of his hand will get the other person’s work done. That is referred to as *yashnaam karma*. Other than this, it is not possible for a human to do anything; even these Gnanis are unable to make anything happen!

Questioner: No, but there are many such saints who happen to cure the diseases of others through their grace.

Dadashri: That grace is itself *yashnaam karma* (credit bearing name-form *karma*). The ones who have it, have it; others do not have it.

Questioner: The one who has acquired it, is the one who has it?

Dadashri: Yes. ‘We’ do not have any such thing. All ‘we’ have is just this much, ‘we’ indeed have all kinds of *yash*. Therefore, keep chanting the name (Dada Bhagwan) by yourself. Your work will be done. Meaning, the work happens. ‘We’ have nothing to do with it, yet we have *yash naamkarma* in its entirety. Even though nothing has been done (by ‘us’) yet the credit (*yash*) comes to ‘our’ doorstep. Even though I do not want the credit, nevertheless it comes. This is because a very high level of name-form (*naam*) *karma* has been brought forth from the past life. *Aadey naamkarma* (respect or honor bearing name-form *karma*), *yash naamkarma* (credit bearing name-form *karma*); ‘we’ have brought forth a high level of all kinds of name-form *karma*.

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That is why our people say, “Dada, you perform all kinds of miracles. Such and such (problem) had happened to us and after you did that, this (problem) was resolved for us.” I said, “Hey brother, if I could perform miracles, then would I not cure this problem of short breath that I have?”

Once, I had gone to my village of Bhadran. There was an eighty two year old uncle who was full of devotion, he would actually become filled with joy upon seeing me, even at the age of eighty two years. When he discovered that I was in town, he thought, ‘If I sit around at home, then it will be long before I see Dada.’ So, he sat in the middle of the road. Because, then he would be able to do *darshan* (live connection with the enlightened One through eye contact) as soon as I entered the street! He was so full of devotion that when I went there, he fell at my feet and grabbed hold of my leg saying, “Dada Bhagwan, Dada Bhagwan!” So, I did like this, I gave him a thump on the back. And then what happened was like, ‘the dog barking when it sees something move or appear due to the wind blowing.’ But what happened for the uncle was that, from the next day, the backache that he had since twelve years was cured. So, he went and told the whole village, “Dada has cured my ailment of twelve years upon thumping my back just once.” So, the people of the village started coming to my place. And especially those who could pressurize me, they came sooner. They told me, “At least do this much for me.” I told them, “Please try to understand. I too have to take a laxative when I have constipation so that I can relieve myself. Therefore, this would in fact...”

Questioner: It is like an accidental outcome (when a crow sits on a branch and the branch falls)...

Dadashri: Yes, yes, that is it. I thumped him on his back, and what was going to happen to him, happened. Due to the *yashnaamkarma*, credit (*yash*) is bound to be received. Even if one does not do anything, yet he receives credit (for it). And some people have discredit bearing name-form *karma* (*apyash naamkarma*), if such a person does work for you a hundred times, even then you will say, “No, he does not do anything for me.” Does that happen or not?

Surrender all your unhappiness to me. Thereafter, if you do not remember them, they will not come near you; I give you a guarantee for that. They will come to you if you remember them. That is because I have come with *yashnaam karma*. So whoever I put my hand on, his work gets done. So everyone finds his or her solution. If *yashnaamkarma* were not there, then the poor people would feel suffocation.

Questioner: You have brought a lot of *yashnaamkarma*.

Dadashri: Even I see it, and because it is there, people are at peace; otherwise how would that peace prevail in this *dushamkaal* (also known as *kaliyug*), an era in which pain is dominantly prevalent!

Once, before this *Gnan* (Knowledge of ‘Who am I’ and ‘Who is the doer’) manifested within, a man came and told me, “It is because of you that all of my work got accomplished.” I told him, “I do not know that. What work got accomplished?” So, he told me, “You would indeed say that. Actually, it is because of your presence that this happened. You are indeed the one who did it.” When I said, “I have not done anything. I do not know anything about this.” So he replied, “It was not possible for my daughter’s wedding to be fixed, hence it is indeed you who has set it in motion to happen. You used your influence.” So then I had a thought that, ‘some other person must have done this and instead of giving him the parcel, he has come to give it to me. This man has made a mistake. Instead of giving the parcel of credit to the person who did the work, he has come to give it to me.’ I told him, “This parcel is not for me. Someone else has done the work, so go give the parcel to that person.” So he tells me, “I am leaving it here, you are indeed the one who has made it happen.” And when the man who had actually done the work met me the following day, he told me, “I did so much for him and yet he discredits (*apyash*) me. He took parcel (of credit) away from me.’ This is the kind of mischief that continues to happen.

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Hence, since childhood, even when I have not done anything, people come and give me the credit; in whichever way possible, but they indeed come and give the parcel (of credit). Now what can be done if they drop off the credit and leave? So then I realized, 'This is *yashnaamkarma*.'

Questioner: So then, what do you do with that parcel (of credit)?

Dadashri: Nothing. 'We' do a *vidhi* for it like this and hand it over back again, because 'we' do not keep it. And even if 'we' did it 'we' would not keep it, would 'we'? Because, 'we' are not the doer at all, 'we' are just an evidentiary doer (*nimit*); an evidentiary doer, because the hand touched. 'I' am neither the hand nor the leg. It is your unfolding *karma* that has ripened to give effect, and my hand happens to touch you. Your (suffering) was about to end and my hand touched at that time. This is because I was supposed to get the credit that, 'Dada cured this.' I am due that credit (*yash*), which is why he tells me, "You are doing it." I told him, "I am not doing any of all these things. It is the *yashnaamkarma*." That is what I disclosed. Up until now, people were not disclosing that, "This happens due to my *yashnaamkarma*." People do not say that. Instead, at the time when others tell them, "You cured me," they (the ones deemed responsible for healing) get enjoyment out of it, so they do not let go of that taste. When they do not let go of that taste, they miss out on *moksha*. If a home (halt) is made on the path itself, then that goal (of *moksha*) will not be achieved, will it?

Questioner: Whenever we have a problem in the relative sense and we come to you and get the *vidhi* done, then it does indeed get resolved.

Dadashri: Yes, I am the *nimit*. They come and do these *vidhis*, and I know the celestial beings (*devas*) through whom this work can possibly be accomplished. I make a connection with those who are going to be the evidentiary doers (*nimit*) in this, and pass the message on to them that, "Please bring an end to the misery that this person has." That is all. 'We' neither keep a tab nor do 'we' take any commission. However, I had a subtle message (*sanket*) arise from within that, 'Say, you will give this *Gnan* (Knowledge of the Self) to people, but in this current era of the time cycle, people have a lot of unhappiness and what's more, in such unhappiness, this Knowledge of the Self will not prevail for everyone.' Based on this subtle message from within, this *yashnaamkarma* of mine must have unfolded and it is on the basis of this credit bearing name-form *karma* that I am doing. Otherwise, a *Gnani* (an enlightened person, who can enlighten others too) would never do any such thing. A *Gnani* would not interfere in such a way; he would say, "If you want to attain liberation, then talk straight (about the real), do not talk about worldly life." That is exactly what he would say. Now, if I were to say that in these times, then the poor man will run away the very next day. Even the other person says, "He does not have a job, and on top of that you are saying this! Here take this, we are leaving. We are going home." So I say, "Come, let me do the *vidhi* for you. Preserve that *Gnan*."

There was a man who had a cancer and it got cured. It was not that it could not get cured. It could possibly be cured, but there was no certainty that it would. Now what was this; it was his *karmic* account with me, and my *yashnaamkarma*, otherwise would such cancer ever heal?! Cancer, by its very name means 'cancel'. Now, the five percent who survive is a different matter.

That is why 'we' say, "This is 'our' *yashnaamkarma*." This name-form *karma* is of a tremendous kind, which is the reason why people get cured of everything. The miracle that happens, is due to tremendous credit bearing name-form *karma*!

What is Credit-Discredit Based on?

Questioner: Who receives *yashkarma* and who receives *apyashkarma*; would one have done something of that kind to attain that?

Dadashri: Yes. Who receives *yashkarma*? It is the one who does not have a desire to do anything for his own self; but has the desire that, 'How can things be made better for all these people? How can everyone else benefit?' In this way, when one lives his life for others only, then he will receive credit

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bearing name-form *karma*. And for the one who lives for his own self, he will receive discredit bearing name-form *karma*. Even if he were to do the work, he will not be appreciated (*yash*). So, for the most part, people live for their own selves, do they not? It is indeed only a few that live their life for others, is it not!

Why did 'we' receive *yashnaamkarma*? 'We' make everyone content (*santosh*). That is indeed why this *yashnaamkarma* is tremendous. This is normally not possible! It is a point that is worth examining closely. No matter at whose place I stay in America, I keep a constant watch to ensure that no one incurs even a dime's worth of damage on my account. If others were doing the damage then I would tell them, I would caution them.

Questioner: What is the essential difference between credit bearing name-form *karma* and *punya* (merit *karma*)?

Dadashri: There is a big difference. No matter how much *punya* there is, yet one may not receive credit (*yash*). *Yashnaamkarma* means, in America, no matter in whose home 'we' stay, while 'we' take a bath and everything, but it is in 'our' awareness (*laksh*) that he does not incur even a penny's worth of damage. In this matter, 'we' do not budge. Whether the owner (of the home) is there or not. 'We' conduct ourselves in all places as if 'we' ourselves are the owner, and if you were to feel hurt in the slightest extent, then it would be tantamount to 'us' being hurt. The effect of this (*bhaav*, intent) is *yashnaamkarma*.

It is in our constant awareness (*khyal*) that you should not have any pain. This is how it all would have been in the past life, the (effect) of all that is *yashnaamkarma*. One does not have to bind any merit *karma* for that. For *punya*, you have to make an effort.

Questioner: But has it not been said for *punya* that, one binds *punya* when he makes the other person happy?

Dadashri: Whether the other person becomes happy or not, but one has done the intent (*bhaav*) for that happiness that, 'I definitely want to make this person happy.' It is from the very moment that intent has been made that *punya* begins. Then *punya* continues to be bound until that activity actually comes to pass.

Questioner: Yes, 'you' also said that the cause of *yashnaamkarma* is the intent to not hurt the other person.

Dadashri: No, it is not that. Whether the other person feels hurt or not, one may in fact get some credit (*yash*), but he has brought the other discredits (*apyash*) with him, has he not? If one has gone to someone's place for a bath and something is being spoilt in there, then he will say, "What is that to do with me? What do I care?" Whereas, there are no such words like, 'What do I care' in 'my' vision (*drashti*). You all belong to the crowd that says, "What do I care!" In 'our' vision, there is no such thing as, 'What do I care?' I cannot bear to see even one or two pennies worth of loss being incurred by others. For 'us' there is no such thing as, 'What do I care?' Everything is 'mine.' That is why people give me credit, otherwise they would not. Otherwise, they would indeed discredit me. Even if I were to do your work, yet you will say, "Just let it be! He is unnecessarily ruining it all for me. Dada is the sort who makes things unmanageable." Such is this world. People do come and tell me, "No one gives me any credit at all." I tell them, "Why would they give you that, mortal one?" You think you are such a great praiseworthy person! How careful are praiseworthy people! Can credit be attained just like that? *Tirthankars* are all praiseworthy Ones, They are very praiseworthy. This is because They live life with the awareness that 'hurting others is the same as hurting one's own self.' And on the other hand, you were saying, "That man is actually suffering his *karma*," were you not? Was that other person not saying that?

Questioner: That is exactly what was happening.

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Dadashri: But the rule is that, ‘For the one who is going to receive discredit, he will not receive credit.’ One person asked, “How can credit (*yash*) be attained?” So, I told him, “When your entire day goes by with the intent (*bhaav*) of, ‘How can good things happen for this one? How can good things happen for that one? How can good things happen for everyone?’ What was the intention (*bhavna*)? It was that, ‘Do at least something for others in this world, to wear yourself away for others, to oblige others etc. Ultimately, even if you do not have any money at all, at least you have legs. You can run around for others, can you not? You have legs, you have other things; if you have intellect (*buddhi*), then you can say, “Let me help you write the letter, using my intellect.”” This (*yashnaamkarma*) is the effect of such intentions. So credit bearing name-form *karma* is bound, and if you have the intention of doing hurtful things, then even though you work hard, yet you will receive *apyash* (be discredited). Then, he will say, “Even though I did the work, yet he is discrediting me.” Oh mortal one, you have brought the discredit with you, so you will receive this discredit. You have to do the work and take the discredits. This point is worth understanding, is it not! How precise is this point, isn’t it! So there is *karma* by the name of discredit in his ‘candle’ (*dravyakarma*).

Superior Karma With the Intent of World Salvation!

So name-form *karma* is a very big thing. There are various kinds of name-form *karma*. There are various kinds of *karma*; such that superior name-form *karma* is bound through certain *karma*, and inferior name-form *karma* is bound through certain other *karma*.

Questioner: Which *karma* are considered to be part of the superior name-form *karma*?

Dadashri: If you have all such lofty thoughts of doing something for world salvation, if you have the intention of the doing the salvation of your enemy; when you have all such (thoughts), then you bind superior name-form *karma*.

If one has nurtured the intention of world salvation for a very long time, since many life times, then the credit bearing name-form *karma* will be of very big proportion. It is verily through the intention for world salvation that credit bearing name-form *karma* arises. In whatever proportion one has desire that the world becomes happy, that others become happy, that much credit bearing name-form *karma* is bound. And when you harass the world, then discredit bearing name-form *karma* is bound.

That was Dada’s Name-Form Karma!

‘We’ had a fracture in our hip, so I investigated whether this was *vedaniya karma* (*karma* that induces the sensation of pleasure-pain) or what? If it were *vedaniya karma*, it would make me cry from that day itself, and it would create a problem, would it not? Then, as I investigated, I discovered that the fault is in the name-form *karma*.

What is included in name-form *karma*? The limbs-distal parts, the height, neither too tall nor too short, normality. In the name-form *karma* the limbs are normally all the same size; it is in this that there is this much of a defect (one leg became shorter after the fracture healed). It cannot be *vedaniya*. That is what I had investigated. I had not told you that, had I? This is name-form *karma*. People come to realize that, in this case the sensation of pain (*vedana*) has not come, and nothing has happened, and so what happened? There is some fault in the name-form *karma*. So I have to find out what *karma* of mine is the cause of this *karmic* effect, do I not? What sort of fault must have remained, that this *karmic* effect came to pass?

One becomes helpless when faced with a doctor’s diagnosis. Nothing happened in this case of the hip fracture, did it! All the doctors always saw me smiling. Moreover, the doctor sent for other doctors saying, “Go and see the unveiled pure Soul (*Atma*).” So you do understand that this is not *vedaniya karma*, it is a name-form *karma* and it cannot be *gotrakarma* (status-determining *karma*). If there is a fault in the status-determining *karma*, then many *mahatmas* would not feel like coming to do

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darshan (devotional viewing of the enlightened One); the worthiness to be revered by people (*lokapujyata*) would decrease. On the contrary, the worthiness to be revered by people increased.

[2.8]

Gotra Karma

Lokpujya, Loknindya Gotra!

How many are there so far?

Questioner: Six.

Dadashri: Now the seventh one is *gotrakarma*. That in addition, one has brought in the ‘candle’ (*dravyakarma*).

All those who come here; they all bow down to me and then sit down, do they not? Do I have to go and tell them anything? Who makes them do that? The *gotrakarma* (status-determining *karma*) makes them do so. In this case, it is a high *gotra* (status). When some other person comes and he is told, “Why have you come here? Go away from here.” In that case, there is a low *gotra*. Status-determining *karma* is considered *dravyakarma* (subtle discharging *karma*).

Now, a higher status is considered worthy of reverence by the world (*lokpujya*). It is the kind of status that is considered praiseworthy by people. And what is a low status? People criticize that status. That status is criticized and condemned; do our people not say, “Hey, do not mingle with the lower caste people?” And the other thing is, if one has been born into a good family then he has the ego of that, and the one born into a bad family keeps feeling, ‘I am from a lower level in society.’ They are all (part of) *dravyakarma*.

Now, besides (all other) there is *gotrakarma* in this body. People will say, “He is the son of the son of Ranchhod Hargovind (a nobleman appreciated by all).” So people will think, ‘Wow! *Lokpujya* (worthy of reverence by people).’ People think, ‘This is an important person who has come.’ That is known as *lokpujya*. Now, *lokpujya gotra* does not exist nowadays. What is *lokpujya gotra* (a status that is worthy of reverence by all) considered to be? It is when one is deemed important or held in high respect in worldly interaction. That is all *dravyakarma*. The formation of this body is *dravyakarma*.

Nowadays, *gotra* (status) does not mean anything. Even then people say, “We are of this lineage (*gotra*), we are of that lineage.” How has the Lord defined a high *gotra*, and people have interpreted it in their own language! A high *gotra* is considered one that is revered by all (*lokpujya*). It is there within you too, to a certain aspect. Even your relatives and loved ones have it to a certain aspect. Whereas the *Gnani Purush* and *Tirthankars*, are considered to be *lokpujya* in all aspects. No one else besides them is considered to be *lokpujya* in all aspects. And when the *Gnani Purush* and *Tirthankars* are passing by, people will keep bowing down to them, behind them (even after they are gone).

Then, the other thing in status-determining *karma* is that one can be famous or may be defamed. If someone is saying something negative about this gentleman, then the other person will say, “No, you should not say such things, you will unnecessarily incur a *karmic* liability.” One will say such things behind him. What do people say behind a person who is considered worthy of reverence by the world (*lokpujya*)? They will say, “Do not speak thus. Do not say such things. It will be viewed as incorrect. It is considered wrong.” Become revered by the world like this. People will stop criticizing and talking behind other peoples backs. And with our *Gnan*, it is possible to become like that. Otherwise, it is not possible. This *Gnan* is indeed such. Do you think that it is possible to achieve that with this *Gnan*?

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When two to five people are speaking negatively about others, that is in fact a consequence of their attachment-abhorrence (*raag-dwesh*). If one is considered worthy of criticism (*nindya*), then everyone will be critical and say, "Leave it be! It's not worth talking about him!" That is considered *loknindya*! Even though one does good work, yet people will say, "Leave it be! Do not even mention his name." That is called *loknindya*. The poor man, he is subject to people's criticism. Even though he tries to do something good, yet he comes under criticism. They will say, "Dammit, surely it must be him who has ruined this. There is no one else who would spoil things." Hey mortal one! He has not done that. Yet they will say, "No," and they will blame him.

So, there is the status that is considered worthy of reverence by the world (*lokpujya*), and the other status is that which is considered worthy of criticism by the world (*loknindya*). Is there any such person in Ahmedabad who is considered worthy of criticism by the world? Would there not exist any people who would be considered worthy of being criticized?

Questioner: Surely, they must exist.

Dadashri: How many? Five to ten percent?

Questioner: There must be more than that.

Dadashri: Twelve percent? However, people do not have time to waste on criticizing others. But if one is drinking alcohol, eating meat, gambling; if he is doing all this then would people criticize him or not? Such a person is considered to be one that is worthy of being criticized by the world.

Bhaavkarma Charged the Instant the Egoism of High Status Arises!

High status, low status, they are all subtle discharging *karma*. So, he has received this free of cost, based on the subtle discharging *karma*. Now, because of the high status, one becomes 'tight' (arrogant) and on top of that, he becomes egoistic. Whereas for the other person, due to a low status, a sense of inferiority seeps in. The latter does not need to exercise this inferiority and the former does not need to exercise the egoism (superiority). However, (by doing so) these two are considered charge *karma* (*bhaavkarma*).

Up until now, one had proclaimed, "Oh! How noble my lineage is, I am considered worthy of reverence by the world!" Whereas others would feel, 'I am of a lower cast.' The one who is considered worthy of criticism by the world, that is not You (the Self). These are all the false attributions (identification, imposition) of the Self with the body (*dehadhyas*). In fact, none of that is considered Yours (of the Self). So, bring down all of the pride and arrogance of your ancestry, and if you are of a lower status then let go of the sense of inferiority that comes with this status. Let go of both, the inferiority complex and the superiority complex. They are not Yours. Now, one has brought forth the status-determining *karma* with him; and from that, these charge *karma* arise for him (the relative self in an ignorant state).

This Dada (Bhagwan) is considered worthy of reverence by the world. In that case, he has come here having bound a high status. That too, he will have to expend here, in this very life. They are not going to go together with him. Even the credit (*yash*) and the discredit (*apyash*) is not going to go with him. And if one were to wander off seeking respect and reverence from people, then he will not be able to attain *moksha* ever again.

Lokpujya means that people will bow down, like this, behind us as 'we' pass by. Even if 'we' have gone to sleep with blanket over us, people will still come and do 'our' *darshan* (devotional viewing) like this, and leave. One would ask them, "Who took note of that?" They would answer, "You do not have to see that. He is worthy of being revered by the world!" So, I have brought forth with me this worthiness of being revered by the world (*lokpuyapanu*) such that, the desire to worship (*puyyata*) will arise within even a stranger on a train with whom four hours' worth of *satsang* may have

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happened. That is referred to as the worthiness of being revered by the world (*lokpujyapanu*). This is considered a high-level status-determining *karma*. Very rarely do such people exist who are considered worthy of being revered by all in the world. There is everything else in the world, but there are no such people who are considered worthy of being revered. However, if such a person were to exist at some point in time, and if we were to ever meet him, then our work will be accomplished.

Not the respect that a minister with a high post gets from society, nor the kind of respect that one shows when he sees a police officer, “Sir, come in, come in.” Why does he speak in such a way? After the police officer leaves, he will say, “Let him leave, let him leave from here.” People respect them out of fear. For what? It is better to give him a little respect rather than getting into difficulty with him someday! It is a kind of a fear, is it not?

The One not Criticized by Society is Considered Worthy of Being Revered in This era!

At present this is a strange era of the time cycle, so the one who is neither revered by society (*lokpujya*) nor criticized by society (*loknindya*), the Lord accepts him as worthy of being revered by society. Hence, one should not be censurable (*nindya*). The moment one becomes censurable, he is done for.

Therefore, in this era of the time cycle, ‘we’ have used our independent judgement. In this era, the one who is not criticized by society is to be considered worthy of being revered by society. Those whom the *Tirthankars* referred to as worthy of being revered by the world, they were referred to as such based on a specific era of the time cycle. In this current era of the time cycle, what ‘we’ are saying is that ‘we’ consider those who are not criticized by society as worthy to be revered by society. ‘We’ are taking on the responsibility for that. So do not become such that society criticizes you. It is fine if you cannot become such that society reveres you, you will not be able to do so, in fact that will be very tough to achieve; however, the most important point is that you do not become such that you are criticized by society. You should not be such that society criticizes you.

It does not matter if the world does not have reverence for you, but this era of time cycle is such that the examination being taken is very difficult. Therefore, these many marks (credit) will be added to your result. Moreover, the Lord will do the same too, because I am saying that. This is because I am speaking impartially; I do not have any bias in this. However, if those activities of yours that are deemed censurable by society come to a stop, then you will go into the (group) that is considered worthy of being revered by society. Although people may not revere you, even then you will have come into the group that is considered worthy of being revered by society. This is so because the examination is difficult. That is why I have spoken about this middle state.

And in this era of time cycle, people considered worthy of being revered by the world are few in number. So ‘we’ have shown you another line of thinking that, those who are not criticized by society, ‘we’ will count them as worthy of being revered by society. If mistakes have been made then we will start afresh and learn a new lesson that, ‘If I do not do anything from now onwards that will make me become a subject of criticism by society, then it will be considered great, will it not?’

And of the people that are seen in the world as being worthy of reverence, and are not behaving well cannot be considered as being worthy of reverence by society, but they can be referred to as those who are worthy of not being criticized by society. If you try to refer to them as worthy of being revered by society then all these people will say, “We are considered worthy to be revered by society (*lokpujya*), we are *lokpujya*.” They will all latch on to that. There can be only two to five people in India who are considered worthy of being revered by society. Can there be any people worthy of being revered by society? Then there is the second quality of people that are considered worthy of criticism by society. The third quality is one where there are more people who are not considered worthy of criticism by society but they are definitely not considered worthy of being revered by society. Even the wife does not revere him, not even one of his children listen to him; so then how

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are other people going to revere him? His disciples do not listen to him, so then how are the others going to revere him?

So, did you like this third sentence? This is Dada's discovery. Otherwise, at present, there is nothing but things that are considered worthy of criticism by society everywhere, is there not! There is always some kind of criticism in people's absence (*ninda*) happening these days. Did you understand all this? A new scripture has come out.

Questioner: It is not negative; it is simply positive.

Dadashri: He is in the positive, which is why he is indeed considered worthy of being revered by society. All people are generally positive in this way, are they not? All our business men are positive. So, they are not considered censurable (*nindya*). Some have become censurable due to addictions to intoxicating drugs and drinks, then they keep bad company. They scare others by behaving like an immoral person...

Questioner: They can be recognized.

Dadashri: Yes, they cannot be considered worthy of being revered by society. So, there should be a moral binding. Then, one is considered worthy of being revered by society. At present, 'we' have relaxed the definition of *lokpujya* a little, otherwise in such times, one will not be considered worthy of being revered by society at all; such people do not exist! Therefore, 'we' have made it simple. Those who are not considered *loknindya* are indeed to be considered *lokpujya*, in the present times.

The Status as a Tirthankar Bound Through Darshan Only!

Questioner: Right now, what sort of *karma* are there due to which they are considered *naamkarma* or they are considered *gotrakarma*?

Dadashri: You make a donation here; you do all these kinds of good *karma* (*satkarma*), do you not? All that is considered part of *naamkarma*. And, if one does the intent (*bhaav*) for the salvation of the world, then it is considered *gotrakarma*.

King Shrenik bound the *Tirthankar gotra* (the status as a *Tirthankar*) just by doing the *darshan* (devotional viewing) of Lord Mahavir. There are even such living beings who have come close to the very same Lord Mahavir and yet have wandered around in infinite life times after that! This is because whilst doing the *darshan* of the Lord, the machine inside that turns in the negative direction causes them countless life times!

That King Shrenik, he will become the first *Tirthankara* by the name of Padmanabh, in the next cycle of twenty-four *Tirthankars*! Just through the *darshan* of Lord Mahavir! Now, many people did *darshan* at that time, did they not? But no, the vision that some guru had given King Shrenik in one of his past lives; that vision and this *Darshan*, the moment the two came together, *Tirthankar gotra* was bound instantly!

[2.9]

Ayushyakarma

That Which Keeps One Bound in the Body is Ayushyakarma!

From that candle, what number is this?

Questioner: The seventh.

Dadashri: Now only one remains, the eighth. The candle is indeed going to come to an end; that is certain, you do know that?! After lighting the candle you do know that it will come to an end!

Questioner: Yes, it will indeed come to an end.

Dadashri: How do you know that it will come to an end?

Questioner: It gradually begins to decrease.

Dadashri: It gradually becomes lesser and lesser and therefore it will come to an end. Similarly, even for this *ayushya* (life span), whatever one was like at a young age, one gradually begins to get wrinkles, one is headed towards coming to an end. That is *ayushyakarma* (life-span-determining *karma*).

Now what is called *dravyakarma* (subtle discharge *karma*)? The *ayushyakarma* that is in this body is referred to as *dravyakarma*. It does not let all these *karma* go away before a specific time. All these *karma* indeed have to be suffered, in order to become free. That is *ayushyakarma*. It will keep one bound in this way within the body for certain number of years. It will not let you become free even if you want to. It is a kind of a prison. Even that keeps us bound, you cannot escape from it. You will be set free when the time is right, that is called *ayushyakarma*. It will not let you off, even if you have attained *kevalGnan* (absolute Knowledge).

Questioner: After attaining *kevalGnan*, after a certain amount of time, can the body remain?

Dadashri: It remains fine, all right. Where can it go? One becomes free of the body only when the life-span determining *karma* is over. Lord Mahavir had attained *kevalGnan* at the age of about forty-two years. He lived till he was seventy-two. So, those thirty years were spent to complete his own life-span determining *karma*. There is no choice, is there? It will not let you go, will it? It is a kind of bondage. Why do we maintain the intent of having a long life span (*ayushya*)? It is for the salvation of the people, the world. It is not for worldly pleasures, that all of you (maintain such an intent); it is for the salvation of others and yourself!

The Body Dies, not You!

What is the function of life-span determining *karma*? As the Self, You are immortal (*amar*); yet there is this awareness that, 'I am Chandubhai.' As there exists such an illusory view (*murchhit bhaav* – an intent that arises out of lack of awareness of the Self due to illusory attachment), so the feeling that, 'I will die' arises. 'One's' own form (*swaroop*) is such that it cannot die, it is immortal but that awareness is not there. Therefore, you believe yourself ('I am') to be the form that dies. Not only does the entire world believe that, but you also believe that; and the ascetics believe that too, and even their *acharyas* (head teachers) also believe that, 'I am going to die, I am going to die.' Hey mortal one, how will You die? The body will die. The one whose is going to be taken to the funeral will die, how can You die? So he replies, "No, I am going to die. Doctor please save me." Hey you,

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the doctor's sister died, and his father has also died. How is the doctor going to save you? Did the doctor's sister not die? So that is *ayushyakarma* (life-span determining *karma*).

Long or Short Life Span Based on Merit Karma!

Some die at the age of fifty, some at the age of thirty and some even live up to the age of ninety. That is all based on the life-span (determining *karma*). The life-span can be long, it can be short; that is all *dravyakarma*.

It is when there are many kinds of merit *karma* (*punya*) that one has a long life-span determining *karma*; otherwise (if merit *karma* is lacking), the life-span determining *karma* will be short. Then, what do some people say? Those who are needed here, they are also needed there (in the world after death). They speak all such kinds of things.

That is the state of the life span. The life span of one with tremendous merit *karma* (*punyashadi*) is long. If the merit *karma* is a little less, then the life-span will break mid-way. Now, if there is a person who does a lot of deeds that bind demerit *karma* (*paapi*) and has a long life, then you will acknowledge, 'Wow! A person who binds demerit *karma*, yet has a long life!!' If you ask the Lord, "What is considered a good life-span for a person who binds demerit *karma* (*paapi*)?" The Lord will say, "The less he lives, the better it is. This is because he is in such circumstances of doing deeds that bind demerit *karma*; those circumstances will change for him if he lives less. He does not live a short life, does he?" The Lord is saying this to give us some level. The *paapi* may even complete a hundred years, and he will collect tremendous demerit *karma*, only he knows how deep they go. And it is much better if a person who binds tremendous merit *karma* (*punyashadi*) lives longer.

Will Power is Subject to Karma!

Questioner: Dada, does willpower work in one's life-span (*ayushya*)?

Dadashri: No, willpower adjusts with *karma*. These *karma* are not subject to willpower. Willpower is subject to *karma*. Now, all the people say, "I have willpower." Hey, but your willpower is subject to *karma*. So, it is not under your control. The control of one lifetime is gone; you can turn it around for the next life.

Death is the Final Balance of all Karma!

Questioner: The place and time of death, is all that decided?

Dadashri: It cannot happen without being decided. The main thing that is decided is the time, and at that time, whatever place one is at, that is the place..

Questioner: Who decides this?

Dadashri: No one decides that, it is not under anyone's control. This is an effect (of *karma*). In the effect, there is no decision to be made. Does a decision have to be made in the result?

Questioner: So, does it get decided based on our past *karma*?

Dadashri: A balance of all your *karma* is extracted.

Questioner: Can one tell how many *dravyakarma* of the body remain to be suffered (*bhogavana*)?

Dadashri: Whatever black hair you have lost, they will not come back again. They have all been suffered (spent, used up, worn out). Now, whatever white hair that remain, they will go away once they have been suffered. These teeth have gradually been worn out (suffered), the eyes get worn out, the ears get worn out. Everything is getting worn out. The body gets worn out gradually, the skin will start to sag and in this way the 'candle' will come to an end.

The Lifespan Depends Upon the Number of Breaths!

Actually, this life span (*ayushya*) is not dependent upon number of years. It is dependent upon the number of breaths (inhalation-exhalation). In fact, these people have calculated the number of years based on the number of breaths an average person takes. They have made calculations on this, and come up with the age. When the breaths are misused; for example, if you steal then more breaths are used up and in immoral acts (illicit sex), a lot of life-span is used up. Compared to that, here (for a person who is on the path of religion) if fewer breaths are used up, then one can live longer.

Questioner: A living being is born having bound a fixed lifespan, is he not? So, if the lifespan is affected like this, then the principle of binding of *karma* from past life is thrown out, is it not?

Dadashri: No, that is why lifespan is not bound by the number of years; it is based on the law (*niyam*) of number of breaths. What did these mathematicians discover? There are these many million breaths, these many billion breaths which comprise of one's lifespan; and based on that, a healthy individual uses these many breaths per day. That of a healthy person, a person who is neither above normal nor below normal; such a person uses up these many breaths per day, and based on that they calculated the number of years of lifespan. So, the lifespan in the form of number of breaths is indeed decided. To 'fracture' (use up) the breaths is under one's control, so the years may increase or decrease. By doing *karma* (activity) that use up more breaths, the years become less. And by doing *karma* that uses less breaths, one can live longer.

Questioner: You said that the measure of one's life span is dependent upon the number of breaths, so can anyone increase or decrease the number of breaths that take place per minute?

Dadashri: Yes, the numbers of breaths are used up, most of all, in illicit sexual relationships. Just one instance of illicit sex uses up one year of the life span.

From the moment the thought about enjoying illicit sex pops up in the mind and from that point on if all the circumstances come together, then restlessness arises within which immediately causes the reel of life span to unwind speedily. At the second number is sexual intercourse with one's own spouse; even in this instance, breaths are used up. Thirdly, a tremendous amount of breaths are used up in anger and on the other hand, if one becomes free from sexuality (*nirvishayi*), or there is sexuality only towards his own wife and that too if there is limited sexual activity and he does not become angry, he is calm by nature, then his life span will increase. Greed (*lobh*) does not lower the life span; it increases it. A greedy person is less inclined towards sexuality (*vishayi*)! For him, any talk about money makes his ears go up! The number of years may increase or decrease. The life span does not change. Life span is dependent upon the number of breaths.

The Lifespan of Good People is Short!

If one makes good use (*upayog*) of his life and he lives for many years, then he can indeed get his work done (his human life will have been worth it). That is considered an exalted/superior life span.

Questioner: I have heard that good people die sooner and the people who are bad, live a lot longer to carry out bad deeds, is that true?

Dadashri: That is not true. The one whose life span is short will die soon. Who has a short life span? It is one who has bound demerit (*paap*) *karma* in the past life. For the one who has bound merit (*punya*) *karma* in the past life, his life span is long. What happens when everyone is trying hard to live longer!

Questioner: But the state of saints is very high, yet their life span is short; how is that?

Dadashri: It is because of all the *karma* done in the past life.

Questioner: Then, how were their lives so distinguished?

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Dadashri: That's because, as there is merit *karma* on the one side, then there is also demerit *karma* on the other side. Life-span determining *karma* (*ayushyakarma*) has been bound in the past life. It is to be suffered now (in this life). It continues to discharge.

The Merit Karma of the World has not Ripened, Therefore The Gnani's Life is Short!

Questioner: Why was Krupaludev's life span only thirty years? Shouldn't the life span of such enlightened people (*Purush*) be long?

Dadashri: Actually, based on this current era of time cycle these life-span determining *karma* are indeed quite short. There is tremendous adverse influence of this era of time cycle, and therefore the necessary lifespan is not there, but there is the *prakruti* filled with other types of merit *karma*. However, that merit *karma* gets distributed amongst other things, and thus it falls short solely for the life span. In fact, Krupaludev (Shrimad Rajchandra, 1867-1901) is considered a *Gnani Purush* (One who has realized the Self and is able to do the same for others).

And the other thing is that people's merit *karma* has not yet ripened. When the proper time for the two comes together, that is when this favorable circumstance comes to pass, when the merit *karma* yields to give effect. The *Gnani Purush* is not concerned about living or dying. Amongst all the great people who exist, Krupaludev is considered a *Gnani Purush*. The rest are not considered as *Gnani Purush*. The rest are considered *shastra gnanis* (those who extract the essence of scriptures, but do not have experiential Knowledge) and Krupaludev is considered an *Atmagnani* (one with full experiential Knowledge of the Self). He is not concerned about living-dying.

Dada's Life Span!

All four of 'our' *karma* are of a very high level. They are considered very high. See, I have lived seventy-eight years, have I not? This is the proof. When more (years) happen, then that will be seen. But this is exact, seventy-eight years have passed, have they not? They cannot be reduced anymore or can they? In this current era of time cycle, all years lived beyond fifty years is a bonus. The doctors are saying, I will still live for ten-fifteen more years, and moreover these people (*mahatmas*) are saying more, even more than that, are they not?

At Present, the Lifespan of People Has Increased!

Questioner: One lady has been unconscious for two months; she is in a coma. Now, she has this much of her life-span determining *karma* remaining which is the reason that she is still alive, the breathing is continuing, but there is no *dravyakarma* left at all for her. She is just comatose; she is in an unconscious state only.

Dadashri: No; it means she is suffering the sensation of pain (*vedana*). This is *vedaniya karma* (*karma* that gives rise to the sensation of pleasure or pain). It is only when the *dravyakarma* (subtle discharge *karma*) is unfolding that *vedaniya karma* can exist, is it not? So at present, she is (prevailing) in the *vedaniya karma* part of *dravyakarma*. She keeps suffering the *vedaniya karma*.

What intellect (*buddhi*) are people playing around with? It is decided that one has to go there (die), that too not according to the entire designated time. The moment he turned forty-five or fifty years old, what happened? They will say, "His heart failed!" Otherwise, the blood-vessel rupture here (in the brain), do they not? Hemorrhage happens. Before, I used to understand that hemorrhage means to hit the head with a hammer and break the head. I used to believe that people meant that the hammer was the cause of the hemorrhage in the brain!

There is no rhyme or reason to live in so much fear. There is no way of increasing one's lifespan, but there are infinite ways of shortening the lifespan, especially greed (*lobh*) and insatiable greed (*lalacha*).

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Questioner: Has the lifespan increased as compared to the past?

Dadashri: In comparison to the past, if you are talking about a little while ago, like hundred-two hundred years ago, then those people used to say that the life span in the past was long and now it has become short. What people say today is that life span was short in the past and it is longer now. So, it continues to go up and down, up and down. With regard to life span, it has never gone above a hundred years. After the normal standard, the fact that two to five people reach the age of one hundred and twenty-five years is a different matter altogether. Otherwise, no-one goes beyond a hundred years.

Questioner: Does life span increase or decrease by doing *samadhiyoga* (when one transcends the mind and becomes unified with the divine source within)?

Dadashri: Yes, *samadhiyoga* greatly increases one's life span, but what do you consider *samadhi*? *Samadhi* (freedom from mental, physical and emotional anguish, resulting in bliss) should prevail even whilst remaining in worldly interaction.

One of our *mahatmas* was very close to dying. He also saw his own death. There is this string of life span, is there not? It will not break even when a load is placed on it. It needs enough load that it does not break, and if ever you were to try place half a pound more on it, it will break. It was because he had this Knowledge of the Self (*Gnan*) within that he was saved. The energy of the Self (*Atmashakti*) presented itself, so he returned home, without further ado! The one who has not realized the Self (*aGnani*) will feel in the mind that, "It's over! Now it's done." The one who has the awareness that, 'The one who is dying is me,' is the one who dies.

All Eight Karma are Bound in Every Moment!

Questioner: Except for life-span determining *karma*, all other seven *karma* are bound in every *samaya* (smallest, most indivisible unit of time), please can you explain how this is so? Please explain that in your own language.

Dadashri: Why just seven *karma*, all eight including life-span determining *karma* are bound.

Questioner: The life-span determining *karma* is bound only three times in life, not in every *samaya*, is it?

Dadashri: Everything is bound in every *samaya*. They have just been given different names; the binding of *karma* (*bandh*) has been divided into three parts.

Questioner: How are they bound? Please explain that more distinctly!

Dadashri: Along with binding of other *karma*, life-span determining *karma* is bound without a doubt. The life span (*ayushya*) of *karma* is also known as *ayushya*. What do you refer, a *karma* that comes to an end, as? So, everything is called *ayushya*. It is indeed *ayushyakarma* that is bound.

Questioner: Within one life time, if one has bound the life of a celestial being (*deva*) then does he again bind a life in hell (*nark*)?

Dadashri: No, that lifespan (*ayushya*) is different. That (celestial being, hell) is the effect that has come forth. Actually, after two thirds of the life has gone by, then one third is left; in that one third, the binding of the *ayushya* (for his next life) happens several times. The binding happens for five-seven-ten times and then finally, his life span comes to an end. If he were to live up to sixty years old, then the first life span is bound at the age of forty years, until then it does not get bound. Actually, that is the sequence that has been established; it is a good sequence that has been established. What is it for? The reason is that, "Hey brother, you are forty years old now, so straighten up otherwise you will end up in an animal life form! So then he spends the last twenty years well. That is why this has been written, and it is true. It is not incorrect; it is not something that has been made up. The talk of

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the *Tirthankars* is correct. You have been cautioned that, “Up until now you have been irresponsible whilst in illusory attachment (*moha*), now straighten up a little.” Nonetheless, *ayushyakarma* is being bound continuously.

The Principle Behind the Binding of Life Span!

Questioner: Is the next birth decided only after the binding of the life span in this life?

Dadashri: This is how the life span is bound. Suppose a man’s life span is of eighty-one years. Suppose he is going to live for eighty-one years. So, according to opinion of the absolutely detached Lord (*Vitaraag*), no matter what positive or negative he does in his first fifty-four years of his life, even if he spends his time until there in loafing about and mischief, he is not held responsible for it. Whatever he has done will be let gone off. But if he spends the last twenty-seven years wisely, his work will be done. This is because, the greater part of the deposit of *karma* bound for the next life comes from the last twenty-seven years. Everything else prior to that, goes away.

So, after the age of fifty-four years, the first thing he should do is be forewarned that, ‘Now, time for the binding of life span for the next life has come.’ At the age of fifty-four, the life span will surely be bound. What did he do up until now? A balance sheet (of all his activities) comes when he is fifty-four years old, and at that time, some sickness may befall him and the binding of the life span will happen. The binding of the life span will happen even if there is no sickness. In fact, at the age of fifty-four, his first picture is snapped. If one is doing negative deeds in this world then a snap shot of him as an animal, of a water buffalo, of a cow, of a donkey gets taken within! The echo of that is felt within! Now in the first instance, a life span of an animal is bound, because he had done all sorts of negative acts in his youth. He had done *artadhyan* (adverse internal meditation that hurts the self)–*raudradhyan* (adverse internal meditation that hurts the self and others), so this happened at the age of fifty-four. The life span is without a doubt bound. If he were to die at that instant, then he would go to the sub-human life form (*tiryancha*) which includes animals, birds, insects and plants. Therefore, whatever activities of the mind, speech and body (*kriya*) takes place after the life span has begun to be bound, a balance sheet of those deeds is taken. Hence, one should remain very aware (*jagrut*) in his later years. So, what the scriptures say is that the first forty years of your life may have gone by in ignorance, but maintain good thoughts after the age of forty, otherwise a bad picture will be snapped. This is because, after that age the binding of the life span begins.

Then remains twenty-seven years; so he starts to attend some *satsang* and all sorts of changes happen. In the eighteenth year (after the binding of the life span at age fifty-four) he started to attend *satsang* so the picture of the donkey got erased and a new picture of a king was snapped. So, at the age of seventy-two years, the binding of the life span happened again. After the age of seventy-two years, nine years remain; and six years pass by, so he is at the age of seventy-eight years. What did he do for those six years? He once again attended a lot of *satsang*. Once again a picture is snapped, this time of a life in the celestial realm (*deva gati*). The previous picture was erased. Now only three years remain, right? Now again, those cheerful results that used to be there mellowed out. In the beginning, when he is full of cheer, at that time a good life span (*ayushya*) is bound, and afterwards when it mellows out again then at the age of eighty years, the life span of a human is bound once again.

Now one year remains, the last year. The moment eight months complete of his eightieth year, the life span is bound once again. Now four months are left. There is a balance of one hundred twenty days remaining in hand; out of which, when forty days are left, the life span is bound again. Out of the forty days remaining, when twenty-six days pass by, the life span is bound the third time. Now thirty-two hours are left, and from that when twenty-two hours pass by, the life span is bound once again. Thus, it goes on till the last three hours are left. Of that, after two hours pass by, the life span is bound once more. Then, after forty minutes, the life span is bound once more. Then, the moment thirteen minutes pass by, the life span is bound once more.

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Now, there is only one minute remaining, they are lighting a candle (*divo*) over there. Now, only one minute remains, so there are sixty seconds in a minute. So again, the life span is bound once again after forty seconds. Now there are twenty seconds remaining; of that, after thirteen seconds pass by, the life span is bound once again. Thereafter, there is one more binding (*bandh*) that takes place. In this way, the life span is bound. The pictures keep getting snapped. One time it is of a human, one time it is of a celestial being, one time it is of a donkey, one time it is of a dog; the pictures keep changing, and the final one is the one that counts. The day before one dies, a whole lot of pictures keep getting snapped, but all those pictures that were snapped do not matter; what matters is the final one that got snapped. This is how scientific it is. It is exactly correct.

The Life Span of one With Matrubhaav is Longer!

Questioner: Dada, what kinds of inner intents (*bhaavs*) are there for life-span determining *karma* such that the life span is longer? What kind of *karma* determine whether the life span is longer or shorter?

Dadashri: For life-span determining *karma*, if the motherly feeling (*matrubhaav*) is less then the life-span determining *karma* will be less. The motherly feeling is needed for everyone; one does not like it if anyone feels hurt, if anyone is hurting then he runs to help that person.

Questioner: Do men also have this feeling of motherly love (*vatsalya bhaav*)?

Dadashri: Yes, they have it, they have it a lot.

Questioner: And the greater the feeling of motherly love there is, does that mean that there is a longer life span in the next life?

Dadashri: Yes.

Questioner: But this life-span determining *karma*, on what is it fixed (decided)?

Dadashri: Whatever amount of harm you cause to people's life span, whatever amount of harm you cause to the life span of every living being means you are actually causing harm to your own life span.

Questioner: Then, butchers should die after short life, but they live a lot longer.

Dadashri: A butcher is not guilty at all. For the butcher, it is his family business. The guilty one is the one who eats meat.

Questioner: But what I believe is that the life span is dependent upon the *karmic* ties bound in the past life (*roonanubandha*). When the *karmic* ties with one family is over, then the illusory attachment (*maya*) leaves from there.

Dadashri: That point is indeed as clear as light. But the binding of the life span, the *karmic* ties means that however much of pain you have caused others that much shorter your life span becomes. If you give happiness to everyone, then the life span increases. Then the *karmic* ties are bound in accordance to that. It overtly appears as a *karmic* tie (*roonanubandha*), but at the subtle level, it is a different thing.

[2.10]

Ghati-Aghati Karma

The Dravyakarma Keeps Dissolving Constantly!

What is this body? What is it made of? The answer is, it is in fact a package of eight *karma*. And in a candle, there are four *karma*; whereas these are eight *karma*. What *karma* are there in the candle? One is the wick, the kind that burns. The second one is the wax that fuels the burning of the wick. The third is itself; it burns down and comes to an end. Similarly, one has brought the life span (*ayushya*) with him. This candle too, had brought its life span with it. So a wick, the light (cast by the burning wick), the wax, and the life span. The candle has four, our's are eight. It does not have *ghati karma* (destructive *karma*, that which veils the essential nature of the pure Soul). It has *aghati karma* (non-destructive *karma*, that which does not veil the essential nature of the pure Soul) and so do we; we have four *aghati karma*. If it is living, then it will have *ghati karma*. So, *Gnanavarana* (Knowledge obscuring *karma*), *Darshanavarana* (Vision obscuring *karma*), *mohaniya* (*karma* that induces illusory attachment), *antaraya* (obstructing *karma*); they are all *ghati karma*. So they keep destroying the Self.

However, this example of a candle is a very good one that has plausibly been given. Up until now, it has never been given in any scripture; this is the first time it has come out.

The *dravyakarma* (subtle discharge *karma*) is like the candle, and this candle in the form of *dravyakarma* keeps burning constantly. Now, no one has to do anything in that, does one? In fact, the 'candle' is standing having started to burn naturally of its own accord. It has indeed begun to burn from the instant one is born. So you will not have to set it alight at all. It will gradually burn of its own accord and come to an end. So, the life-span determining *karma* will be exhausted and come to an end. So all the eight *karma*, which are *dravyakarma*, will dissolve and he will take the newly bound *dravyakarma* with him for the next life.

Questioner: But the *dravyakarma* is subject to the unfolding *karma* (*udayadhin*), is it not?

Dadashri: It is subject to the unfolding *karma*. The *dravyakarma* keeps dissolving according to the unfolding *karma*, it continues to exhaust day-by-day. The *dravyakarma* are constantly exhausting, and one day they will say, "We have exhausted."

Questioner: Will it take a little longer for the *dravyakarma* of an ingrained *prakruti* to exhaust?

Dadashri: It will definitely exhaust at its time. It is linked with time. It will exhaust even if one is asleep or awake.

Ghati in the Form of a Blindfold -Aghati in the Form of Body!

These eight *karma*, they are all *dravyakarma*. Of these eight *karma*, four are *ghati karma* (destructive to the Self), and four are *aghati karma* (non-destructive to the Self). From those, the four *ghati karma* are the 'spectacles' and the four *aghati* relate to the suffering of the body. The 'spectacles' arise based on these *dravyakarma*. Now that dependency, those 'spectacles', 'we' have removed them, otherwise when would this ever end? It is only after wandering in all life forms that those 'spectacles' would be destroyed.

Inverted (seeing the relative) spectacles and the body, they are two different things. 'We' remove those inverted spectacles when 'we' give you the Knowledge of the Self (*Gnan*), but the *karma* that

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the body has to suffer cannot be gotten rid of; one has no choice but to suffer them. Even the *nokarma* (neutral *karma*) that arise from this have to be suffered, there is no choice.

Questioner: These four *karma* destroy (*ghaat*) the Self (*Atma*). What does that mean?

Dadashri: The first one is *Gnanavaraniya* (Knowledge obscuring), then *Darshanavaraniya* (Vision obscuring), then *mohaniya* (illusory attachment inducing) and *antaraya* (obstructing). These four are referred to as *ghati karma*. As long as these four *karma* are there, the Self (*Atma*) keeps getting destroyed. This means a veil (*avaraniya*) keeps coming over the Self. And the other four are *aghati karma*. *Aghati* means that they do not create a veil over the Self. So, if you do not become engrossed with the mind and body (*tanmayakar*), then they will discharge and come to an end. Lord Mahavir had these *aghati karma* even after he attained *kevalGnan* (absolute Knowledge). It was only the four *ghati karma* that were completely cleared. Those *aghati (karma)* would indeed remain, would they not? Hence, *vedaniya-naam-gotra* and *ayushya*; these four are considered *aghati karma*. These remain for everyone even after (attaining) *kevalGnan*. They do not harm the Self, even if they were to remain.

Questioner: So is it only these four (*ghati*) *karma* that have to be exhausted?

Dadashri: Yes, the other four (*aghati*) *karma* will be settled on their own.

When *shata vedaniya* (sensation of pleasure) comes, then go to sleep peacefully. When *ashata vedaniya* (sensation of pain) comes, then do not make a fuss and hurt others.

Only Ghati Karma Remain to be Settled!

Questioner: This *ayushya*, *vedaniya*, *gotra* and *naam karma* they are seen to be touching the body. They are clearly seen to be related to the body. That *Gnanavaraniya*, *Darshanavaraniya*...

Dadashri: They too are related to the body, but they are in the form of spectacles. Otherwise they have all arisen from *dravyakarma* indeed. If these *ghati* go away, then there is no problem at all with the *aghati*. *Aghati* will remain as long as the body exists, so there is no problem even if one receives *apyasha* (discredit). The real question is, has the *Gnanavaraniya* (Knowledge obscuring *karma*) gone? One will say, "Yes, it's gone!" So then, what about the discredit that you receive from people? So they say, "Let it be." That will last as long as the body exists and *yash* (credit) too will last only as long as the body exists. One will receive credit as well as discredit.

Questioner: The *Gnanavaraniya karma* that is linked with the body, can it leave even though the body is still there? *Gnanavaraniya-Darshanavaraniya* both?

Dadashri: They are always together. They are all mixed in this body. But those four *ghati karma* can be destroyed. The *aghati karma* cannot be destroyed.

After attaining this *Gnan*, *darshanavaraniya* has gone away, *mohaniya* has gone away, all of that has gone. *Antaraya (karma)* has not gone, *Gnanavaraniya karma* has not gone. These four are the ones that destroy the Self (*Atmaghati*). They are referred to as *ghati karma*. Of those *ghati karma*, as you settle the two (*Gnanavaraniya* and *antaraya*) with equanimity, the veils (over the Knowledge of the Self) will reduce, and in turn the obstructions will start to break.

And those other four (*vedaniya*, *naam*, *gotra*, *ayushya*) that have been bound, they are discharging; all they do is give rise to a sensation of pleasure or pain (*shata-ashata vedaniya*), they do so right till the end. Even Lord Mahavir had *shata-ashata vedaniya* right till the end; both sensations, that of pleasure and pain, are there up to the point when *nirvana* (final liberation) happens.

Questioner: The scriptures say that the *kevalGnani* (fully enlightened One) does not have *ashata* (sensation of pain).

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Dadashri: It is only *shata-ashata vedaniya* that remains (for such a One). His *shata-ashata* is not like that; it is not intense, it is very mild. Yet wooden nails had been pierced in Lord Mahavir's ears, had they not? Tremendous *ashata* had come His way.

Questioner: Those wooden nails that were pierced in the Lord's ears, was that before or after He attained *kevalGnan*?

Dadashri: That was before *kevalGnan*. After that, He had been exposed to a lot of bedbugs etc., a lot of sensation of pain (*ashata vedaniya*) had arisen. That is exactly why the celestial beings (*devas*) referred to him as *Mahavir* (the Great One). It was tremendous *ashata vedaniya*!

The Dravyakarma of Tirthankars!

Questioner: Dada, what are the *ghati-aghata karma* of *Tirthankars* like?

Dadashri: They have four *aghata karma* and they are different for each *Tirthankar*. So, the *vedaniya*, *naamroop*, *gotra* and *ayushya (karma)*; these are different for all of them, whereas the *Gnanavaran*, *Darshanavaran*, *mohaniya* and *antaray*, these four are destroyed equally for all *Tirthankars*. It can be called *kevalGnan* (absolute Knowledge) only if they are equally destroyed, otherwise it cannot be considered *kevalGnan* until that happens. It can be considered *kevalGnan* only when these four become the same for all of them.

Some are dark, some are white, some are gold; (meaning) gold in color. They consider 'our' color as gold in color. It is not exactly like that gold (element). So there are of all kinds of colors, there is difference in that. Then there is difference in the height; tall and short. Yes, They are all good looking, but the figure (*aakar*) is different for all. Now, that figure can definitely not be considered as beauty in the real sense. But They all appear to be beautiful, just the same. Why is that? Their attractiveness (*lavanyata*) is the same; however They are not exactly similar in beauty. They are very different in their appearance with regard to the shapes of their limbs and distal parts, but their attractiveness is the same. Some are tall, some are fat, some are thin. Even Mallinath Bhagwan (the only female *Tirthankar* of twenty-four of the current time cycle) was beautiful. She was *dehakarmi* (one with such name-form *karma* that gives rise to an attractive body). It's not just like that, without being a *dehakarmi*, can one appear beautiful even with any make up? No, one cannot. She is considered a *Tirthankar*. Mind you, there is a difference in the *vedaniya* of *Tirthankars*. Lord Mahavir faced a lot of pain, whereas other *Tirthankars* had little. Others experience a lot of happiness. For some, their *Tirthankar naamkarma* has been bound comprising of *shata vedaniya (karma* that induces sensation of pleasure), and for others it is bound comprising of *ashata vedaniya (karma* that induces sensation of pain).

Questioner: That would be so, based on the merit *karma (punya)*, would it not?

Dadashri: That is it; it is all merit *karma*. That is encompassed within it. Upon just hearing about some *Tirthankar naamkarma* the entire public becomes awed, and upon hearing about some other *naamkarma*, people turn their heads and walk away. All of this is of many varieties. Some become such that they are worshipped in all communities, however they may not be (worshipped) so all over India. Whereas some are such that they are worshipped only in certain communities. The life-span for some is short, for others it is long; there are these kinds of differences.

When all Knowledge Arises Within, The State of the Gnani is Attained!

When one attains any responsible post, there are calculations being taken into account for the same; only then would such a state come into being, otherwise one would not attain such a state. So which calculations should be met? I am telling you about the main distinguishing characteristic (required) for the one who comes onto a responsible post?

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The *naamkarma* is high, it is high right from birth. It is *aadey naamkarma* (respect or honor bearing name-form *karma*). Even if one is young, people will say, “Welcome son, welcome,” and when he becomes older, even then people say, “Welcome, welcome.” Such is the *aadey naamkarma* for his entire life. Then he has *yash naamkarma* (credit bearing name-form *karma*). The mere touch of his hand will get other person’s work done. So, he has many kinds of *naamkarma*. Then he has *ang-upang naamkarma* (name-form *karma* that determines the type of limbs and distal parts one has). He does not have unattractive limbs and body parts. The fingers, toes, ears, head; all of these are proportionate and attractive. His formation is very attractive.

Now, what else does he have? He has *lokpujya gotra* (a status that is worthy of reverence by all). Then, he has come with a good *ayushyakarma* (life-span determining *karma*). And he has brought forth such *vedaniya karma* that the least amount of *ashata vedaniya* (sensation of pain) comes his way. Look. My leg got fractured but ‘we’ have not experienced *ashata vedaniya* at all. So when all such multiplications are there, then that state will be attained. So, I have not become this (state of *Gnani*) of my own accord!

This *shata vedaniya* of ‘ours’ is considered good, especially in this current era of time cycle. ‘We’ have brought forth all the calculations. Dada has brought forth those four (*aghati*) *karma* similar to that of *Tirthankars*, whereas these four (*ghati*) *karma* fell short due to the current era of the time cycle. It is because they fell short that ‘we’ are sitting here with everyone. Look, ‘we’ go to eat at people’s places, do ‘we’ not? Otherwise, who would do that? Now, if they (*ghati karma*) had been complete, then how would ‘we’ have come to be a part of your lives? Therefore, the fact that they remained incomplete was a good thing.

Dada is not incurring a loss at all in this. Dada’s desire is that, ‘May this world attain the right *Gnan* (Knowledge) and the right path as well as peace. May some attain *moksha* (liberation), may some attain peace, may some attain the path as prescribed by the *Vitaraag* (those free from attachment and abhorrence), and may some attain the right religion.’ That is the only desire that Dada has; he does not desire anything else. All this is for that desire. Even the *Tirthankars* have the same desire.

Questioner: At this age, the energies should be on the decline. That is why everyone is amazed that Dada can do such a wonderful work at the age of seventy-eight; like he can travel so much. Is there not the energies of celestial beings (*devas*) behind that?

Dadashri: Their grace is there, of course! That too, is subject to the unfolding of *karma*. The setting for such a *nimit* (evidentiary doer) is already there, it’s nothing new. *Yash naamkarma* (credit bearing name-form *karma*), is in the form of effect of other *karma* charged in the past life (*karmafada*). The *naamkarma* is very high, great. The *lokpujya gotra* too, is considered very high. When the life-span becomes seventy-eight, it is considered high.

Questioner: This fame that spreads where thousands of people keep remembering you, that itself is *naamkarma*, is it not?

Dadashri: *Naamkarma* is not that which results in the spreading of fame. The spreading of fame is the result of today’s *karma*. And the result that the *naamkarma* gives is different; so (with that) one receives respect and all that wherever one goes.

So, this work is of ‘Dada Bhagwan’ whereas I keep getting the result of the fame (*yash*). ‘He’ does not want the fame and the *yash naamkarma* is mine, is it not!

Questioner: What fame would ‘Dada Bhagwan’ need? ‘He’ is *nirlep* (absolutely unaffected; nothing can smear it), is ‘he’ not?

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Dadashri: ‘He’ does not have any of the eight *karma* at all. Those eight *karma* are all mine. *Gnanavarana*, *Darshanavarana*, *mohaniya*, *antaray*, *naam*, *gotra*, *vedaniya*, *ayushya*; these eight *karma* are mine.

Questioner: This ‘mine’, who does that refer to?

Dadashri: They are indeed of the ‘*Gnani Purush*’ of course!

If you were to make the calculations and ask, “Is there Knowledge obscuring *karma* (*Gnanavarana*)?” Then the answer is, “No, there is only a little, only about four degrees’ worth.” There is absolutely no Vision obscuring *karma* (*Darshanavarana*), absolutely no *karma* that induces illusory attachment (*mohaniya*), no obstructing *karma* (*antaray*) of any kind. What does obstructing *karma* mean? It means that you do not get things according to your desire.

Some may ask, “Why does Dada not have as many diamonds as that *saint*?” I tell them, “Dada does not have such desire arising at all!” If I have a desire and it is not fulfilled, then it is considered an obstruction (*antaray*). There is no desire at all of any kind. *Darshanavarana*, *mohaniya*, *antaraya* are non-existent. Then (let’s see) in *vedaniya*, especially *ashata vedaniya* (*karma* that induces the sensation of pain); it comes very rarely, otherwise, *ashata vedaniya* is not there at all. Moreover, it is minimal; it is such that One can Know it. Then there is very good *naamkarma*, *gotrakarma* is good too; *ayushya* is also good. They are complete in every way; all the eight *karma* are of a high level!

What is *kevalGnan*? The four *ghati karma* have stopped, they have ceased (to be bound), that is called *kevalGnan*. And the other four that are referred to as *aghati karma* are the ones that have been bound. With regard to *aghati karma*, even God does not have any choice in it! You have such *aghati karma*, and He has them too. But His *aghati karma* differ in that they have gone after being settled, whereas yours are *aghati karma* that are yet to be settled. But both are considered *aghati karma*. One has a debt of a hundred and someone has a debt of a million, but both are considered to be in debt. The former has to pay a rupee at a time; whereas the latter has to pay a thousand at a time, because the amount of debt is larger.

Nonetheless, all those *karma* have to be exhausted. To exhaust means one has to exhaust them with equanimity, right! We will have to give away all the containers (stock of filled *karma*) that we have brought with us. These containers are external things. They are not ‘ours’. This is all stock that belongs to someone else (non-Self). Will you not have to give them away? Give them away quickly. “Come on, take your things away from here quickly. Take your things to your house.”

Questioner: Now, the discharge *karma* that are there, they still remain, do they not?

Dadashri: Discharge means the effect (*parinaam*) of the four *ghati karma*. And charge means the reason for the *ghati karma*, the cause. So, the cause has stopped now. The remaining *aghati karma* are the effect of these four *ghati karma* (bound in the past life). It is because there was a cause, the effect came about. Now the cause has stopped, so the effect will give its fruit and leave, they will exhaust. Thereafter, one continues suffering the *vedaniya karma*. He continues suffering the *naamkarma*, the *gotrakarma*, and the *ayushyakarma*.

Questioner: *Ayushya*, *vedaniya*, *naam*, *gotra*; they all have to be suffered, whether Knowledge of the Self (*Atmagnan*) is attained or not.

Dadashri: That’s true, that point is correct. Even the one who has attained the Knowledge of the Self has to suffer them, and so does the one who has not attained the Knowledge of the Self. However, for the one who has attained the Knowledge of the Self, he has to suffer them without being affected by them; whereas the latter one has to suffer them by getting affected (it touches him). In fact, both have to suffer them. Then in that, however much it touches one, that much suffering arises and if it does

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not touch him, if he remains as the Knower-Seer, then the suffering does not arise. However much the awakened awareness (*jagruti*) prevails in that situation, that much the benefit.

Through Shukladhyan, Ghatikarma is Destroyed!

Questioner: Infinite Knowledge, infinite Vision, infinite bliss, infinite energy; it is because these four properties of the Self (*Atma*) are being veiled that the four are considered as *ghatikarma*. As they are destroying the inherent nature (*swabhaav*) of the Self, that is why they are powerful.

Dadashri: It's like this, you should not deduce too much from the words. When there is a fight between the two, this one wins. We do not mean to say 'powerful' in that sense. Let's take the example of the sun; when a cloud comes and covers the sun, does that mean that the cloud is powerful? But at that time, it appears as if the power is of the cloud, does it not? It is not powerful. It will not gain anything if it fought with the sun. (Similarly,) The Self is the owner of infinite energy. It can blow everything away with one kick, but it does not do that. Yes, if it were to use the distinct (*vishesh*) energy, then it can do anything.

Questioner: If one becomes absorbed in, engrossed in meditating (*dhyān*) on *shuddha Chidroop* (the pure Soul), that is the greatest of all *shukladhyan* (internal state that renders the constant awareness of 'I am pure Soul'). *Dhyān agni* (The fire of meditation as the Self) is considered so powerful that it burns and destroys all the *ghatikarma*.

Dadashri: Yes, that is why all of these people including you have been given the *Gnan-agni* (the fire of Knowledge of the Self) itself, right! This internal state of being (*dhyān*) that you have been given is *shukladhyan* (internal state that renders the constant awareness of 'I am pure Soul'). That is what causes all your *ghatikarma* to be destroyed.

Questioner: Yes, it destroys the *ghatikarma* if you come into the internal state of being (*dhyān*) as the pure Soul (*shuddha Chidroop*).

Dadashri: You have indeed been given *shukladhyan*. It is indeed *shukladhyan* that all of You are prevailing in, and this *shukladhyan* is verily what destroys these *ghatikarma*.

Questioner: That is indeed why these four *karma* have been noted (written down) as powerful, is it not? This *shukladhyan* will destroy those *ghatikarma*.

Dadashri: If that were not written down like that, then people would think, "Oh wow! We will get rid of them in no time, with just one stroke!" Hence, for worldly interaction such things need to be written.

Questioner: The pure Soul (*shuddha Chidroop*) can destroy the *ghatikarma* with its *shukladhyan*; now what is the process of destroying it? For example, in the presence of sunshine, infinite bacteria happen to die. That happens due to the heat of the sun. Similarly, it must be with the heat, with the light of the pure Soul that these *ghati karma* would be getting destroyed, right? Is that how it is, or in what way is it?

Dadashri: It is not like that. It is because of the state of gross unawareness of one's own form (as the Self) that the effect of this extra intent of 'I am Chandubhai' (*vishesh bhaav*) has come to pass. That is why the lack of awareness of the Self (*ajagruti*) has arisen. Why did it happen? The answer is, it is because of presence of all of these, due to the close proximity of the Self and the non-Self (*samipyā bhaav*). Let's say there is a man who is a notable businessman. What happens when he drinks this much brandy? Then he loses his awareness completely, and another awareness arises that, 'I am his excellency, Gaekwad (a king of Baroda state from 1875 to 1939).' He speaks something altogether new and different. So, at that time, the intoxication is of that alcohol. Similarly, in our case, the intoxication arises due to ignorance of the Self (*agnan*).

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Questioner: Because these four, *Gnanavarana*, *Darshanavarana*, *mohaniya* and *antaray* are the causes of the ignorance (*agnanta*).

Dadashri: No, this veil (*avarana*) has come from that very ignorance of the Self, and with the awareness of the Self, the veil is destroyed.

Lord Mahavir had discharge *karma* too. He attained *kevalGnan* (absolute Knowledge) when these four *ghatikarma* were destroyed. When they have been destroyed to a certain degree, then Knowledge of the Self (*Atmagnan*) is attained. When they are completely destroyed, *kevalGnan* is attained, yet those four *aghati karma* still remain.

Mohaniya is at the Root!

Questioner: There is a relationship between wrong belief and these four *ghatikarma*, is it not?

Dadashri: *Darshanavarana karma* (Vision obscuring *karma*) is called wrong belief.

Questioner: Wrong belief means *Darshanavarana*, so then is there anything for *Gnanavarana*?

Dadashri: *Darshanavarana* gives rise to *Gnanavarana* (Knowledge obscuring).

Questioner: What actually happens in *Darshanavarana*? Is it that the *Darshan* (Vision) as the original element (the Self) is veiled?

Dadashri: As the *Darshan* (Vision as the Self) has become veiled, so then the wrong belief set in. In place of the right belief, the wrong belief has set in.

Questioner: And with the wrong belief, the *Darshan* (Vision as the Self) continues to be veiled once again; that is also true, is it not?

Dadashri: Thereafter, the veil continues to increase.

Questioner: Is there a link to all these four *karma*, *Darshanavarana karma*, *Gnanavarana karma*, *mohaniya* and *antaray*? Is there any connection with each other?

Dadashri: They are all interconnected. In fact, it is all one. But they have been described separately to help people understand.

Questioner: In what way is this? How are they connected?

Dadashri: This is all included in *mohaniya* (original *moha*). All the eight *karma* happen because of *mohaniya* (original illusory attachment). Everything is in the *mohaniya*, so just one word would suffice for that.

Questioner: What is the connection?

Dadashri: From all these, first comes *mohaniya*. Everything can be encompassed within *mohaniya*. Everything has arisen from *mohaniya*. *Mohaniya* means not to see gold as gold, but to see it as something else. Therefore, not to see the original Self (*muda Atma*) as the Self, meaning that it is seen to be different from what it actually is.

Questioner: This *Gnanavarana-Darshanavarana* and those four *kashays* (anger-pride-deceit-greed), they have a connection, do they not?

Dadashri: In fact, these are the *kashays*. To explain them more subtly, to explain them further, they have been given names. What else? Anger-pride, they are all sons of *moha* (original illusory attachment)! That is why 'we' destroy *Darshanmoha* (the conviction that 'I am Chandubhai') [in the *Gnan Vidhi*]; *charitramoha* (discharge conduct due to illusory attachment) remains, that is all.

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Questioner: This property (*guna*) of Vision (*Darshan*) has been veiled by that *Darshanavaran-Gnanavaran*. The property of Knowledge (*Gnan*) has been veiled, and infinite bliss has been veiled. The properties (of the Self) becoming veiled and the veils (*avarano*), how is all that?

Dadashri: All these eight *karma* are in the form of *mohaniya* (original illusory attachment). If *mohaniya* goes, everything goes.

Questioner: Is it because of those *karma* that the properties of the Self have all been veiled?

Dadashri: Yes, all of them have been veiled.

Questioner: So, when the *mohaniya* is destroyed, when *Darshan moha* (the conviction that 'I am Chandubhai') is destroyed, then the properties begin to manifest.

Dadashri: The properties begin to manifest. When they manifest completely, that is referred to as *kevalGnan* (absolute Knowledge).

Karma Bound Verily Through Kashay!

Questioner: What is the relationship between all the four *ghati karma* and the *kashays* (anger-pride-deceit-greed)? Are the *ghati karma* bound because of the *kashays*, or do the *kashays* exist because of the *ghati karma*?

Dadashri: What is happening to us right now? The *kashays* are arising because of the *ghati karma*. Now, if you realize who You really are, then these *kashays* can be pushed away.

Questioner: Can they be pushed away, or do they happen to move away (on their own)?

Dadashri: They happen to move away. Now, as the *kashay* move away, then *ghatikarma* are not bound. As the *kashay* move away, then not only *ghati karma* but both *ghati* and *aghati karma* are not bound.

The Ekavtari State Through Akram Gnan!

Questioner: How can one destroy the four dense *ghati karma*? How can one become free from them?

Dadashri: 'You' have indeed become free, so what else do you have to ask? The four *aghati karma* are remaining. The dense *ghati karma* are gone. Some fraction of the dense *ghati karma* that remain, they remain there for just one lifetime. The *ghati karma* that you had, they remain for just one life. Why are you asking this, even when You are free from them? Yes, the *aghati karma* are not gone. Those that do not cause any harm to the Self, they continue to leave on their own.

Questioner: The *ghati karma* will not leave entirely, will they Dada? Because if they were to leave in their entirety, then *kevalGnan* would happen, would it not?

Dadashri: Yes, then *kevalGnan* would happen. So, we have been freed from all the rest (of *ghatikarma*) such that we have just one more life time (*ek avatar*) left! It is because they have left that *nirakudata* (a state that is free from agitation-disturbance) remains within, otherwise how can it remain! The residual *ghati karma* that remain are enough for one more life time. However, what if one wants to have four more life times? Can we say, "no"?! If one follows as per my instructions, then there will not be any more life times after the next one.

All that Remains now is Charitramoha!

Questioner: When would one know that *Gnanavaran karma* has gone, *Darshanavaran karma* has gone?

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Dadashri: When you are able to get insights (*sooj*) in all aspects then know that the *Darshanavaran* is gone. Puzzles do not arise anymore, do they? If they do, then they dissolve on their own, do they not?

Questioner: Yes.

Dadashri: Therefore, *Darshanavaran* has gone in its entirety. Then a certain fraction of *Gnanavaran* still remains. The *mohaniya* has gone in its entirety too. That is why the worries have stopped. Then, *charitra mohaniya* (discharge conduct due to illusory attachment) remains.

Even if one says, “Welcome sir, welcome sir,” we do not have any interest in that anymore. The interest we had before, has all gone away. Or, even if people insult us, we are not interested in that. *Loknindya gotra* (status that is worthy of criticism or disapproval by the world), what does that do? The world speaks negatively of them, we are not interested in that. *Lokpujya gotra* (status that is worthy of reverence by the world); even if people keep praising us, we are not interested in that. All the interests have left on their own, have they not?

Questioner: Yes, the interests have gone.

Dadashri: So tell us, what do you have interest in now? Is it truly in *lokpujya gotra* (a status considered worthy of reverence by the world)? Or not?

Whatever one has understood through the intellect is what has been written in the books; and whatever understanding the writer has, he has written in the book according to that. Nonetheless, however much has been written, there is actually nothing of that sort on the path of liberation (*moksha*). Instead, the Knowledge that will manifest will be totally different (from that which has been written)!

The Dravyakarma Remains for the Body!

Questioner: We say in the *Gnan Vidhi* that, “I am pure Soul that is free from *dravyakarma*.” In what respect are we saying this?

Dadashri: That is with respect to the real.

Questioner: With respect to the Real; but as long as this body exists, until then the four *dravyakarma* will still remain, the *aghati karma*. The *dravyakarma* will remain right till the end, will they not?

Dadashri: But they remain with Chandubhai, in the form of discharge.

Questioner: And the *dravyakarma* will remain right till one attains liberation, will they not?

Dadashri: Yes.

Questioner: Our understanding was that all the *karma* go away after attaining this Knowledge of the Self (*Gnan*). But these four *ghatikarma* go away in every way, do they not?

Dadashri: No, they do not totally go away; some do remain. Enough for one or two lives more.

Questioner: And the four *aghati karma*, do they remain right till the end?

Dadashri: They will remain as long as there is a body.

That is When the Manifestation of Gnan Happens!

Questioner: How does the manifestation (*labhdi*) of the Knowledge of the Self (*Gnan*) come about?

Dadashri: Everything comes together when one has *yash naamkarma* (credit bearing name form *karma*).

Questioner: Just *yash naamkarma* alone?

Dadashri: There are other things too, for sure! Other things come together within.

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Questioner: Which other things come together?

Dadashri: *Gnanavaran* lifts away, *Darshanavaran* lifts away. *Mohaniya* lifts away, and these (circumstances) come together, that is when the attainment of *Gnan* happens.

Otherwise, people cannot become free from *Darshanavaran*, *mohaniya* and *antaray karma* at all. These four do not leave. Those other four are bound. *Shata vedaniya karma* (*karma* that gives rise to sensation of pleasure) is bound, a high *naamkarma* (name-form *karma*) is bound, *gotra karma* (status determining *karma*) is bound, a long life span is bound, but those (*Gnanavaran*, *Darshanavaran*, *mohaniya* and *antaray*) do not leave. *Antaray* does not break, even *moha* does not break for the people. If the illusory attachment (*moha*) for worldly life were to leave, then the attachment would latch on to this (in religious matters).

Dada Gives Complete Closure and Settlement!

Questioner: It is only when *ghatikarma* go away that the first liberation (*moksha*), causal *moksha*, happens. And when the *aghati karma* also leave, then final *moksha* happens, at the time of *nirvana*.

From the moment right Vision (*samyak darshan*) is attained, the discharging of *karma* goes on constantly without inflow of new *karmic* matter (*samvarpurvak nirjara*). For the people of the world (not Self-realized), there is new *karmic* matter being bound whilst *karma* is discharging (*bandhpurvak ni nirjara*), whereas this (in *Akram Vignan*) is discharge of *karma* without inflow of new *karmic* matter.

Questioner: And is it only after the destruction of these eight *karma* that one can become *Siddha* (absolutely liberated from the cycle of birth and death)?

Dadashri: That's correct, yes. Now, for You, they are all discharge (*nikali*) *karma*. Those four (*ghati*) *karma*, 'we' have destroyed to a certain extent, and the other four (*aghati*) *karma* are now being destroyed. It is not worth for You to be concerned about any of this. In fact, You are pure Soul (*Shuddhatma*), so then in whatever Chandubhai is doing, it is the exact *nirjara* (discharge) of the eight *karma* that is taking place.

When one becomes free from the eight *karma*, *moksha* happens. However, the first *moksha* does not come into conduct right away. First, this belief is established. With the *Gnan* 'we' give You, the (right) belief is established meaning *samyak Darshan* (right Vision) happens. But conduct absolutely free from attachment and abhorrence (*vitrag charitra*) is not attained immediately. It takes time for the conduct to manifest. But if the change in the belief (*shraddha*) happens first, then everything can change. If (the belief that) 'I am Chandubhai' does not change, then when will there be an end to this?

Such closure and settlement will not be found now and again in the scriptures nor do the gurus have them. The gurus, or anyone else do not have the capacity to understand this. Whatever all closure and settlement You are arriving at, is due to *keval Darshan* (absolute Vision). It cannot be understood through the mind (*mati*) or the intellect (*buddhi*). It is only when there is an absence of the intellect that this settles down, only when there is not even an iota of intellect.

Questioner: Dada has given the ultimate explanation of *dravyakarma*. No one has ever given such an explanation, anywhere.

Dadashri: Yes, *dravyakarma* cannot be understood! If one were to understand *dravyakarma*, then his work would be done!

[2.11]

Bhaavkarma

Bhaavkarma Happens as a Result of Dravyakarma!

Questioner: Now please explain *bhaavkarma* in detail.

Dadashri: If you want to understand *bhaavkarma* in brief, if you want to understand its beginning then, 'I am Chandubhai,' is itself the first *bhaavkarma*. Thereafter, there are many deeper ones. It is because one has those blindfolds of *Gnanavaran-Darshanavaran* tied that he cannot See as it is. That is why he says, "I am Chandubhai." Therefore, this is the first *bhaavkarma*.

Then, because the 'spectacles' have changed, 'he' has the intent (*bhaav*) arise that, 'This person is my enemy', 'This person is my friend.' That is *bhaavkarma*. The spectacles are not subject to the *bhaav*. It is based on the spectacles that the *bhaav* arises at present, and due to the *bhaav* that arises, new 'spectacles' are drawn up (which are) the *dravyakarma* for the next life.

The original meaning of *bhaavkarma* is that, the *bhaav* and *abhaav* that happens is the reason why the world binds *karma*. There is *bhaav* that happens, and *abhaav* that happens. *Bhaav* means attachment (*raag*) and *abhaav* means abhorrence (*dwesh*). *Abhaav* means anger (*krodh*) and pride (*maan*), and *bhaav* means greed (*lobh*) and deceit (*kapat*). *Bhaavkarma* is bound on the basis of this *bhaav-abhaav*.

Questioner: So, is it based on like and dislike?

Dadashri: Actually, that like and dislike comes later. How long can it be considered *bhaav-abhaav*? It is as long as there is association with the ego. And *bhaav-abhaav* without ego is like-dislike. In discharge, there is like-dislike. So, charging happens through *bhaav-abhaav*. People either have *bhaav* or they have *abhaav*. Of the two, only one thing happens. No third thing can happen.

Kashaya Means Bhaavkarma!

So, 'I am Chandulal', 'I am a Vaniyo (Baniya caste businessman)'; all these are wrong beliefs, they are all *bhaavkarma* (charge *karma*). And because 'I' has the belief that 'I am Chandulal', anger-pride-deceit-greed arose, due to which *karma* tend to bind. Now, 'I' (*hu*) - 'my' (*maru*) are incorporated in anger-pride-deceit-greed. This is because, pride (*maan*) means all that related to 'I' and greed (*lobh*) means everything related to 'my'. It is due to these that *bhaavkarma* tend to bind and it is only because *dravyakarma* (subtle discharge *karma*) exist, that *bhaavkarma* (charge *karma*) arise for us in this world.

The anger that arises for someone, tends to happen by itself, does it not? If someone insults you, you cannot bear it so you become angry. Do you not get angry? One becomes angry to preserve his pride, one becomes angry to preserve his money; that is considered *bhaavkarma*.

Then, let's say a person has gone to a wedding and if the people hosting the reception welcome him with much show of respect then does he not become 'tight' (ego becomes elevated) automatically or does someone have to kick him for this? He becomes 'tight' without being kicked, does he not! That is considered as *bhaavkarma* by the name of pride (*maan*). And if no-one welcomed him with respect, then he would become deflated; that is considered as *bhaavkarma* by the name of insult (*apamaan*). If you are not acknowledged, would you feel deflated or not?!

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So, 'doing' deceit (*kapat*), having illusory attachment (*moha*), all that is considered as *bhaavkarma*. *Maya* means one 'does' (enters into) deceit. In order to preserve money, to preserve his pride, one enters into deceit; that is also considered *bhaavkarma*.

One may have enough money for daily sustenance (eating-drinking), but even then greed does not leave. To have greed for money; one has plenty of money and the household is running very well yet for the entire day if he keeps worrying for money then what can this be called? Greed. Moreover, he has needlessly used up today whatever he was supposed to get in the next life. He withdraws money (takes an overdraft) from (nature's) bank today (in this life) itself and spends it; on top of that, he will accumulate two *lakhs* (hundred thousand) rupees for his son and tell him, "You use this, okay." Hey mortal one, but what will you do in the next life! Oh unfortunate one! Let it (the money) come by itself, naturally! Why did you keep undertaking ventures needlessly, even if you have this much income? So he has ruined that which was coming (his next life). So, this greed is considered *bhaavkarma*!

Bhaavkarma is that which breaks one's steadiness (*sthirata*), it breaks one's sense of awareness (*bhaan*); all that is *bhaavkarma*. So this anger-pride-deceit-greed, all of them make you lose your sense of awareness. A greedy one would be in the awareness of greed only, awareness for all other things would not be there. That is why people call such a one, *lobhandh* (blinded by greed)! He can only see (matters related to) greed and he is blind to everything else. He has no problem if his daughters are roaming about but he himself would be wrapped up in greed only.

The four *kashays* (inner enemies of anger-pride-deceit-greed) are verily *bhaavkarma*. There are none other.

Questioner: Anything that fits into these four is considered as *bhaavkarma*?

Dadashri: Yes, all that which fits in these four are indeed *bhaavkarma*. Besides them, there is no other *bhaavkarma*.

Questioner: It is when one comes across the *parmanus* (sub-atomic particles) of anger-pride-deceit-greed that the *bhaavkarma* arises, does it not?

Dadashri: No. Anger-pride-deceit-greed, that itself is *bhaavkarma*. When they are seen openly, that is verily *bhaavkarma*, if they are associated with a violent intent (*himsak bhaav*). And if there is no violent intent, then in that case anger-pride-deceit-greed cannot be considered *bhaavkarma*. Discharge (lifeless) intent (*bhaav*) cannot be called *bhaavkarma*. *Bhaavkarma* are living; meaning they are a mixture of the Self and the non-Self (*mishrchetan*). This is a scientific process therefore nothing else will be acceptable here. Nothing else can be adjusted, can it! Where there is science itself, there contradiction cannot exist. Contradictions exist on the *Kramic* path (traditional step-by-step path to attain the Self), because someone has to be told one thing, and another has to be told something else. Whereas here (on the *Akram* path – step-less path to Self-realization) there is only one thing to be told.

It was due to the anger-pride-deceit-greed that used to happen before (attaining Self-realization), that the *bhaavkarma* existed. Now, You are no longer 'Chandubhai' therefore *bhaavkarma* has gone away. 'We' have gotten rid of *bhaavkarma*. *Bhaavkarma* exists on the *Kramic* path, it exists on the step-by-step path.

Questioner: You said that, *bhaavkarma* arises because of the presence of *kashays*. So, if any one kind of *kashay* is present out of the four, even then would one be considered equally at fault?

Dadashri: There cannot be only one present out of the four; all four of them will be present together. But one may be more or less. One would have become like a leader, within. Yet, all four are present! 'We' do not kill, 'we' do not commit violence, but 'we' let go of (give leave to) one of them from

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here. So, all the others will leave. So 'we' let go of the *kashay* by the name of pride (*maan*). So, all those others will also leave. Otherwise all these other ones, this anger and the other *kashays* would leave if we let go of them, but they will actually come back again later. And if pride alone were to go away, then everything would go away. So, *maya* (the illusion that deceives the Self) has six sons; anger-pride-deceit-greed, attachment-abhorrence. And the seventh is *maya*, the one that is trapping everybody in the world.

Then, *artadhyan* (adverse internal state of being that results in hurting oneself)-*raudradhyan* (adverse internal state of being that results in hurting others) and *dharmadhyan* (virtuous internal state of being that prevents one from hurting oneself or others) are all *bhaavkarma*.

Difference Between Bhaav and Bhaavkarma!

The entire world is trapped in *bhaavkarma*. *Bhaavkarma* means to sow a seed (of new *karma*). *Kramic* path means it is based on *bhaavkarma*. To sow better seeds instead of bad seeds, and thereafter to sow even better seeds than that, and then even better seeds than that; one has to progress forward by doing this.

Questioner: The good thoughts that come in the mind, people refer to them as *bhaav*, do they not?

Dadashri: No, no. People actually do not understand *bhaav*. When we like the taste of this, we like the taste of that; all of that cannot be referred to as *bhaav*. In fact, no one can realize what *bhaav* is! They continue to play with the word '*bhaav*', "I like (*bhaave*) this, I like that," therefore (they believe), 'This is my *bhaav*.' That cannot be *bhaav*. Yes, all those seeds definitely have a potential of growing as long as there is the belief, 'I am Chandubhai'; until then they will grow. And (with the belief), 'I am pure Soul,' they will not grow. Otherwise, 'I like this,' 'I like that,' is not *bhaavkarma*. In reality, all these are fruits (effects) that have come about from the *bhaavkarma* (charged in the past life) itself.

Questioner: Many-a-times, we do good *bhaav*. Of those, some of the *bhaav* materialize and some do not; what is the reason for this? Is that some sort of our *bhaavkarma* too?

Dadashri: No, that is not *bhaavkarma*. This '*bhaav*' that happens is in fact *ichchha* (desire). *Bhaav* is actually considered as charge. That does not happen anymore at present. They stop after 'we' give you this *Gnan* (Knowledge of the Self). So, that is not *bhaavkarma*. Just because you like (*bhaave*) this, it does not mean you can call it *bhaavkarma*, does it? It is just the word '*bhaav*' being used, that's all.

Questioner: Dada, the *bhaavna* that arise for us, where does it arise from?

Dadashri: But the *bhaavna* of what? *Bhaavna* are of two kinds. The first is, when you like the taste of something (*bhaavtu*), that is also referred to as *bhaavna*. When we say, "I like this," that is an effect, and the *bhaav* that arises is *karma*, it is *bhaavkarma*. *Bhaavna* is an effect (*fada*) of *bhaavkarma*. *Bhaavkarma* is considered as cause, and this *bhaavna* is an effect. 'I like this', and 'I like that;' they are effects. Eat what you like the taste of (*bhaave*), but roast the seed.

Questioner: So are *bhaavna* and *bhaavkarma* different?

Dadashri: Yes, *bhaavna* will result in the *bhaavkarma*, in the ignorant state. Now, our people also use the word *bhaavna* to represent *ichchha* (desire). 'This desire that I have,' they call that, 'my *bhaavna*'. That is not a *bhaav*; *bhaav* is a completely different thing. *Bhaav* is a very deep (subtle) thing.

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Bhaavkarma is infact - in order to fulfill all your desires within, do you not speak or do the *bhaavna* within like, 'I want to build a house,' 'I want to get married,' 'I want to get my son married,' do you not do all such *bhaavs*? When you do such *bhaav* here, the subtle *bhaav* that is bound within that is *bhaavkarma*.

Bhaavkarma cannot be in the effects (result, discharge). These are all considered effects. *Bhaavkarma* is in the form of causes (charge). All these *bhaavnas* are considered effects. They are in the form of effects.

Bhaavkarma is a different thing. *Bhaavkarma* is a difficult thing to understand. All that these people think is that, 'I like the taste of it (*bhaave*), so it is my *bhaavkarma*.' It is not like that. *Bhaavkarma* does not come into worldly interaction at all. It is not visible in worldly interaction.

Even the Gnani has Desires That are Waning Away!

Bhaavkarma will not even come into your awareness (*khyal*). All things such as, 'I have such a *bhaav* arising,' 'I have this kind of *bhaav* arising,' 'I have that kind of *bhaav* arising;' all that is coming into your awareness, whereas *bhaavkama* will not come into your awareness at all.

'We' are said to be *nirichchhak*, meaning one who no longer has any kind of desire at all. Yet if it is already one o'clock in the afternoon, then as it strikes half past one, 'we' would see what is going on inside and say, "Why is nobody serving lunch today?" Now, why would 'I' say this? Is he (Ambalal bhai – Dada's File no. 1) a manager that he would see to all this? So he (Dada's developing 'I') replies, 'No, there is a desire to eat.' What desire does a *nirichchhak* (desire-free) person have? He has a desire to eat. These desires are all discharge (effect) desires. Those *bhaavos* (desires) are discharge. Just as when the sun rises and sets, it looks the same even when it sets; But this desire (of the Gnani) will come to an end after a little while whereas these desires (of the one who is not Self-realized) are going to rise again. The desires will remain right till the end, the *bhaav* (in discharge, effect) will also remain right till the end, will it not! If someone were to say, "I like (*bhaavey*) mangos," then what do our people consider that to be? They consider it as, '*Bhaavkarma* has been bound.' Mortal one, it is not that, it is not like that. *Bhaavkarma* is not so easy that it will be understood quickly.

Questioner: So, are only those *bhaavs* (feelings or desires) that sprout from the heart considered to be *bhaavkarma*?

Dadashri: No, *bhaavkarma* is not such a thing that can be easily identified. The one who wants to understand it will understand it, but it is such a thing that cannot be explained.

If one were to understand *bhaavkarma*, then from that moment on he would be considered as having gotten onto the track of *purusharth* (real spiritual effort to progress as the Self). And when can *bhaavkarma* be understood? It is either when one is about to realize the Knowledge of the Self (*Atmagnan*) or when one has attained it; then such a person will understand *bhaavkarma*. Otherwise, all these things that are being said in worldly interaction; they are being spoken in all sorts of ways. "I like (*bhaavey*) this particular thing," "I like that particular thing," with such insistence one succumbs to eating those things, he eats having done such *bhaav*; that has nothing to do with *bhaavkarma*.

Now that you have attained *samkit* (right belief of 'I am pure Soul'), if You (developing 'I') delve deeper would you or would you not one day understand what this is? Who is making you have this *bhaav*? This is not something that can be explained just like that. And many people ask 'us', "What kind of *Gnan* have you attained?" Now, how can 'I' explain this *Gnan* to you? There is never this kind of botheration with words over there.

A Pure Bhaav Will Improve Both Lifetimes!

Questioner: Please explain with an example what *bhaavkarma* is?

Dadashri: Suppose one man says, “I donated fifty thousand rupees to charity, but I did so out of pressure from our mayor. Otherwise I am not one to give anything to anyone.” Sometimes, one may have to donate because of pressure from someone; does that happen or not? See, he gives fifty thousand because of pressure from the mayor. Now, who will credit this fifty thousand? In which account will it be credited? Because his *bhaav* is like this; his *bhaav* is not to give, it was because the mayor pressurized him that he gave. So one may ask, “Will him donating the money, go to a complete waste?” The answer is, “No, it will not go to waste.” As he has given, he should indeed receive some fruit (result) for that. He will definitely receive the fruit in this worldly life, in this lifetime itself. People will sing his praise. Now, in his next life, he will not receive any fruit (positive effect from donating the money in this life). And for the one who gives with *bhaav* (with pure intent of giving), people will praise him in worldly life in this current lifetime, and in this case he will receive the fruit (positive effect) of that in his next life too; he will receive both.

That is called *bhaavkarma*. If you keep that *bhaav* clean (do not spoil the intent), then you will receive its fruit here, in this very life; and also there in the next life. The former, by ruining the *bhaav*, he ruined the *bhaavkarma* (charge *karma*).

With ‘I am Pure Soul’, Bhaavkarma Goes Away!

Questioner: Are all the *karma* bound through *bhaavkarma* for the most part?

Dadashri: This entire world has arisen through *bhaavkarma* only. ‘We’ are shutting off the *bhaavkarma* with the ‘key’ (*Gnan*), so it detaches. Therefore, the binding of *karma* is prevented. The only binding that happens is from following the *Agnas*, for one or two life times. The entire world has been bound by *bhaavkarma* indeed.

As long as ‘I’ is in ‘I am Chandubhai’, there is *bhaavkarma*, and when ‘I’ is in ‘I am pure Soul (*Shuddhatma*),’ there *bhaavkarma* ceases. *Bhaav* means *astitva* (existence). To believe oneself to exist where one is not, is *bhaavkarma*.

Questioner: Is it *abhaav* (aversion) to have the Knowledge of ‘who am I?’ (*vastutva*)?

Dadashri: No, it is because of the *abhaav* (aversion due to ignorance) towards the Knowledge of ‘who am I’ (*vastutva*) that *bhaav* (the belief that ‘I am Chandulal’) arises. The moment one establishes the intent as the Self (*vastutva no bhaav*), *bhaavkarma* goes away. So, there is existence (*astitva*), but if the existence is believed to be as the Soul (*Atma*), then there is no *bhaavkarma*, and if one believes the existence to be as ‘I am the body’ (*dehadhyas*), then there is *bhaavkarma*. Therefore, it is only *bhaavkarma* that is obstructing, there is nothing else. The world arises from *bhaavkarma*, and the effects that come forth are of *bhaavkarma*. If *bhaavkarma* were to cease, then with that the world fades away. Then, only the effects remain to be suffered.

With the Sense of Doership, Bhaavkarma is Bound!

Then, the main *bhaav* that, ‘I did it’ gives rise to *bhaav*. When you do with a sense of ‘I am the doer’ (*kartabhaav*), in doing so, *bhaavkarma* is bound; to suffer with the sense of ‘I am the sufferer’ (*bhoktabhaav*) is also considered *bhaavkarma*. After attaining this *Gnan*, You do not suffer with the sense of ‘I am the sufferer’, You suffer with the intent of wanting to settle (*nikaal bhaav*). ‘You’ would settle (the suffering) with equanimity, whereas the other person (who has not attained *Gnan*) suffers with the intent that, ‘I am the sufferer.’

Does it come into your experience that, ‘it happens’?

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Questioner: Yes, Dada.

Dadashri: What is it that is happening?

Questioner: Where everything is just happening, then where is the question of our doership (*kartapanu*)?

Dadashri: And this doership (*kartapanu*) that exists is in the form of a charged intent (*bhaavatmak bhaav*) within i.e. intent filled with the sense of 'I am the doer.' I have stopped that. The world becomes a doer entirely through *bhaavkarma*. 'We' have stopped that. 'We' have put a lock on that.

To maintain the awareness (*bhaan*) that, 'I am the doer;' and anything that happens with such awareness is called *bhaavkarma* (charge *karma*). 'I am the doer of this,' that is *bhaavkarma*. 'I am not the doer, this *vyavasthit* (result of scientific circumstantial evidences) is the doer,' such awareness remains for You, does it not? Then what else is there? Then *bhaavkarma* have gone away.

[2.12]

Dravyakarma + Bhaavkarma

The Relation Between Bhaavkarma and Dravyakarma!

Questioner: Of the three *karma* (*bhaavkarma*, *dravyakarma* and *nokarma*) what is the *nimit-naimitik* (evidentiary) relationship between *bhaavkarma* and *dravyakarma*? Please explain that in detail.

Dadashri: This sensation of pleasure-pain (*shata-ashata*) that one has to suffer is *dravyakarma*. Then the credit-discredit (*yash-apyash*) that one receives is *dravyakarma*. To have a noble-lowly status is *dravyakarma*. To have a long-short lifespan (*ayushya*) is *dravyakarma*. Hence, these *vedaniya* (*karma* that gives rise to sensation of pleasure-pain), *naam* (*karma* that determines one's name and form), *gotra* (status determining *karma*) and *ayushya* (life-span determining *karma*); these four and *Gnanavarana* (Knowledge obscuring *karma*), *Darshanavarana* (Vision obscuring *karma*), *mohaniya* (*karma* that induces illusory attachment) and *antaray* (obstructing *karma*); all the eight are *dravyakarma* (subtle discharge *karma*). From these eight, arises *bhaavkarma* (charge *karma*). How does *bhaavkarma* arise? The answer is, when *karma* that induces sensation of pain (*ashata vedaniya*) unfolds, one becomes irritated with his son, with his wife. When *karma* that induces sensation of pleasure (*shata vedaniya*) unfolds, then he becomes pleased. Then there is the high *gotra* (status-determining) *karma*. He is pleased if he has a high status, and if the status-determining *karma* is of a low kind, then when someone says to him, "You people are of a lower class," he will feel unhappy. Hence, *bhaavkarma* is bound from that.

Questioner: The subtle *parmanu* (smallest, most indivisible, indestructible particle of matter) that are within, are they in the form of *dravyakarma*?

Dadashri: Yes. In the form of *dravyakarma*, that is correct. So, if the *dravyakarma* are all present, then *bhaavkarma* will arise. But if You do not become the owner of them, then *bhaavkarma* will go away (not be bound). It is because you have taken on the belief, the sense of ownership (*malikipanu*) of the *dravyakarma*, which is why these *bhaavkarma* arise. The moment this sense of ownership over them is released, *bhaavkarma* will go away. *Bhaavkarma* going away means charging *karma* will stop, and only discharge *karma* will remain; which this body will have to suffer.

Questioner: Are the type and the degree of *bhaavkarma* the same as they are in *dravyakarma*, or do the type and the degree change?

Dadashri: No, it is nothing like that. *Bhaavkarma* is only of one type. When it is formed from the original place, it is considered *bhaavkarma*. And then, it takes such a long time for it to turn into new *dravyakarma*!

The Secret Behind the Impurity Touching the Self!

Questioner: Here, a question arises that if the Self was indeed pure (*shuddh*), absolutely, completely pure; then why did this happen when it came into close proximity (*samipy*) to the *pudgal parmanu* (sub atomic particles of matter)? Why did it catch on to, 'I am not pure'? Did it forget its own purity at that time?

Dadashri: No, it has not forgotten anything. *Vyatirek guna* (completely new properties of a third component that arises when two elements come together) have arisen.

Questioner: Does that mean that it did the *bhaav* (intent)?

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Dadashri: No, no it (Self) has not done any *bhaav* or anything. These *vyatirek guna*, the *bhaavkarma* have arisen from *dravyakarma*. This *bhaavkarma* means: pride (*maan*) means 'I' and greed (*lobh*) means 'my'. With 'I' and 'my', everything started. It is the 'I' who suffers the pain; nothing touches the Self. But now, how can the suffering of pain be stopped? One has the experience of this pain, has he not? It is because there is the belief of 'I-ness' (*hupanu*). Belief means that the power of the Self (*Chetan*) is filled into this (the non-Self complex; *pudgal*), because one has believed so. What sort of power of the Self came into it? It was in the form of belief. The pain (*dukha*) is of that power; as that power is in this, so pain exists. When the power gets pulled away from it, pain goes away. Like when the power is used up from this battery, the battery is empty (discharged). This power has arisen from *vyatirek guna* (*bhaavkarma*, the belief that 'I am Chandulal' and 'I am the doer'). It is referred to as *vyavahar atma* (worldly interacting self), it is not the real the Self (*Atma*), it is *pratisthit atma* (relative or charged self).

Questioner: The two original ones (the Self and the *pudgal parmanu*) that remain together, do they not lose the inherent nature of their individual attributes?

Dadashri: They have nothing to do with each other. Nothing whatsoever to do with each other. If ever anger-pride-deceit-greed were to not arise, then the Self would remain within, and the *indriyas* (five sensory and five reactive organs) would keep eating peacefully within; the eating and drinking, all of that would go on. But these *vyatirek gunas* have arisen. In that, anger-pride-deceit-greed have arisen.

Whatever is done with the belief 'I am Chandubhai', is all *bhaavkarma*. Meaning, *karma* gets bound. Whereas, 'I am pure Soul' is the inherent nature (*swabhaav*); where the Self is in its own natural state. But *bhaavkarma* means it is in *vibhaav* (extra intent; a state that is not of the Self). So, 'I am Chandubhai' is *vibhaavkarma*, that itself is *bhaavkarma*. That which is seen 'wrong' (not as it is) is all considered *bhaavkarma*. That which is seen 'right' (as it is) is referred to as *swabhaavkarma*. So, the thing called *bhaav* and through it, things are seen 'not as they are;' so all the *bhaavkarma* tend to arise. 'I will do this and I will do that, and do that other;' all of that is *bhaavkarma*.

Questioner: The *bhaavkarma* that happens, 'I will do this and I will do that.' Those *bhaav*, are they charge *bhaav* or discharge *bhaav*?

Dadashri: After attaining the Knowledge of the Self (*Gnan*), they are discharge *bhaav*. For all others, they are charge *bhaav* indeed, are they not? 'I am doing' is itself a charge *bhaav*. Yes, it is different matter if the 'I' is dramatic. There are only a few, the Ones with an 'I' that is dramatic. Otherwise, everything with 'I am doing,' all of that is charge. All this that people do; run the business and all, earn money, this 'I am doing' is itself *bhaavkarma*.

The Belief Changes Due to the Pressure of Circumstances!

Questioner: Who binds the *bhaavkarma*? I wanted to understand that a little. Who does this *bhaavkarma*?

Dadashri: It's like this, *bhaavkarma* is in fact the energy of the Self. The belief of the Self changes; only its belief changes, nothing happens to the *Gnan*. It only happens to the belief.

Now, why does *bhaavkarma* happen? The Self is such that it can See and Know, but because of the circumstances which come together on the path of evolution (*samsaran marg*), all the six eternal elements; veils, blindfolds are tied over the 'eyes' (Vision of the Self). Out of the eight (original *dravyakarma*) *karma*, four are in the form of blindfolds tied over the 'eyes', whereas the other four *karma* have to be suffered through the body.

Dravyakarma means it is due to the blindfolds of the four *karma* tied over the 'eyes' that everything is seen 'not as it is' and everything worldly (relative) carries on happening. To believe oneself to be

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‘not as One is,’ is *bhaavkarma*. When ‘we’ give *Gnan*, the blindfolds go away, and then everything goes in the ‘right’ (as it should be) way again. But who is really the doer of the *bhaavkarma*? The answer is, the ego, the one that suffers. The Self does not suffer in this.

Some people say, “The Self bound the *bhaavkarma*.” If the people of the world are to understand the Self and *bhaavkarma* according to their own interpretation (*bhasha*; language), then there is no possibility of a solution. It will have to be understood in the language of the *Vitaraags* (absolutely detached Lords). And if *bhaavkarma* was ever to be a property (*guna*) of the Self, then it would remain forever. Do you understand this point?

Now, what is this *bhaavkarma*? Two elements (*vastu*); *vastu* is always eternal, the *Tirthankars* have referred to them as *vastu*. When the circumstances of two eternal elements, *jada* (inanimate matter) and *Chetan* (the Self), come together, extra attributes (*vishesh guna*) tend to arise. They both have their own intrinsic properties that have specific functions (*gunadharmas*), but then an extra property with a specific function (*vishesh gunadharmas*) arises. Our people refer to this as *vibhaav*. In their own language, people understand it as *viruddhbhaav* (opposing intent) and what they say is that, “The opposing intent has arisen for the Self.” So, they say that, “The *sansaar-bhaav* (worldly intent) has arisen for the Self.” Hey you! Can the worldly intent ever arise for the Self? It is *vishesh bhaav* (an extra intent; assumed identification with that which is not its own). By the circumstance of two *vastus* (eternal elements) coming together; *vastu* has to be eternal, and then if that circumstance comes together, the *vishesh bhaav* arises.

Questioner: Does *vishesh bhaav* arise in both?

Dadashri: In both. *Vishesh bhaav* happens in the *pudgal parmanu* and it also happens in the Self.

Questioner: Does the *vishesh bhaav* of both arise separately, or do they come together as one?

Dadashri: It is like this: In the *pudgal* part, the *pudgal* is not a living thing, there is no *bhaav* (intent) there, but it becomes ready such that it can acquire *vishesh bhaav*. So, a change happens in it also, and a change happens in the Self too. Now, the Self does not do anything in this, the *pudgal* does not do anything; *vishesh bhaav* arises.

Questioner: Is it because of the circumstance of the two being close to each other?

Dadashri: The moment the circumstance happens, *vishesh bhaav* arises immediately.

Questioner: Is it merely because of the circumstance, or what is the reason?

Dadashri: It is because of the circumstance. But the other reason is due to ignorance (*agnanta*). That point, you just have to accept within as fact. Because the point that we are talking about, is a point that is within the boundary of ignorance; we are not talking about a point within the boundary of Knowledge (*Gnan*). Therefore, in the ignorant state, this *vishesh bhaav* arises for the Self.

The Inspiration is of the Power Chetan!

Questioner: Shrimad Rajchandra has said, “If not for the inspiration of the Self, who would acquire *karma*?” (*Hoy na Chetan prerana, to kaun grahe karma?*) Please explain that.

Dadashri: It’s like this, that is the *Kramic* path (traditional step-by-step path of spiritual progress). Now, what do they consider as *Chetan* on the *Kramic* path? They consider the *vyavahar atma* (the worldly interacting self) as *Chetan*. So, this inspiration is of that *chetan* (worldly interacting self). So, we (on the *Akram* path) consider that as, ‘It is all part of egoism!’ Whereas they (on the *Kramic* path) call it the Self (*Atma*) saying, “It is that *Chetan* that gives the inspiration.” Now, that *chetan* is definitely *Chetan*, but ‘we’ have deduced that, ‘This is power *chetan*, it is not the all right (original) *Chetan* (pure Soul). And if it was the original *Chetan* that gave rise to the inspiration, then that would mean that there is an inspirer (*prerak*) that would have to remain forever, wherever you go.’

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Questioner: So the change that *pudgal* undergoes, who acquires that? What is there to acquire in it?

Dadashri: Yes, he is right, “If there is no inspiration of the ‘self’, then who would (be there to) acquire *karma*?” It is the one who (believes), “I am doing it,” that acquires the *karma*.

Questioner: So, it does not acquire anything, but it is just a belief.

Dadashri: They are all just beliefs! These are all wrong beliefs indeed. This too is a belief indeed and that is the form that the *pudgal* (non-Self complex) takes on. Whatever we speak (with the belief that ‘I am doing’), that is the form that the *pudgal* takes on. The result of this *bhaav* (belief) is that the *dravya* (matter that undergoes modification but by nature is eternal) takes on that form. Such is the intrinsic property (*guna*) of *pudgal*, and with (the belief) ‘I am not the doer,’ nothing happens to that *pudgal*. Even if they (*pudgal parmanu*) are there, they will be detached (from the Self). The moment One becomes the Knower-Seer (*Gnata-Drashta*), they are released. As long as one is the doer, not only are new *pudgal* acquired but also the old ones are released. The one acquiring is ‘he’ (the ego), and the one releasing is also ‘he’ (the ego). And here (in *Akram*), the one who acquires has gone and the one who releases is *vyavasthit*; the Self (developing ‘I’; *potey*) in the midst of this has become free.

Now, how can people understand this deep talk? They do not understand it, so they believe only that it is the original Self (*muda Chetan*) indeed doing all this!

Bhaavkarma is the Imagination of the ‘self’!

Questioner: The other thing that Krupadudev (Shrimad Rajchandra) has said, “*Bhaavkarma nij kalpana, mate Chetan roop, jivaveeryani sfoorna, grahan kare jadadhoop*’. Please explain that.

Dadashri: Yes, that is correct. *Bhaavkarma* is the imagination of the self, and therefore it appears as the self (*chetan roop*; alive). But that is only as long as *bhaavkarma* exists. *Bhaavkarma* applies to the *vyavahar atma* (worldly interacting self). Here (on the *Akram* path) ‘we’ have completely eliminated *bhaavkarma* itself.

Questioner: ‘You’ have just kept the *muda Atma* (original Self).

Dadashri: ‘We’ have left the original Self alone, pure as it is. And it is on the *Kramic* path that *bhaavkarma* exists; it is considered to be one’s (the relative self’s) own imagination (*kalpana*). Now, ‘*mate chetan roop*’ (therefore it appears alive) means it becomes *mishrchetan* (‘I’ with wrong belief that arises as a mixture of the Self and the non-Self).

‘*Nij kalpana*’ means *sankalp-vikalp* (all the relative ‘I-ness’ and ‘my-ness’ that stem from the belief that ‘I am Chandubhai’). The One who does not have *bhaavkarma* is *nirvikalp* (free from the wrong belief of, ‘I am Chandubhai’ and all the relative ‘I-ness’ and ‘my-ness’ that stem from it; and has the right belief of, ‘I am pure Soul’). ‘We’ have completely removed the existence of the entire *bhaavkarma*. That which on the *Kramic* path goes away in the final lifetime, it goes away at the moment *kevalGnan* (absolute Knowledge) is attained; that we (on the *Akram* path) have removed immediately. Otherwise, ‘You’ cannot be considered *nirvikalp*, can you! And ‘I am Chandubhai’ is itself *vikalp*, ‘I am an engineer’ is *vikalp*, ‘I am Jain’ is *vikalp*, ‘I am from the merchant clan (*vaniya*)’ is a *vikalp*, ‘I am fifty years old’ is *vikalp*; there are all so many *vikalps*. All those *vikalps* have been fractured.

Now, this language is such that only *Gnanis* (ones with Knowledge of the Self) can understand it. Besides, how can these people who are ignorant of the Knowledge of the Self understand it? So, people understand the original Self (*muda Chetan*) as, ‘The Self is indeed like this.’ They say that, “It cannot indeed refrain from doing *bhaav, sankalp-vikalp*.”

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Bhaavkarma in fact means imagining (*sankalp*) oneself as *vyavahar atma* (worldly interacting self); it is considered as having done a *vikalp* (to take on the false notion of 'I am this'). As the inducement (*sfoorna*) of the *Chetan* (life energy) happened in it (the *pudgal*), so power entered the *pudgal*. It becomes a *pudgal* with power, power *chetan*. Now, after attaining *Gnan*, new power does not fill in it, and the old keeps discharging.

Pudgal Arose Based on the Imagination!

Bhaavkarma means to come out of the true nature as the Self (*swabhaav dharma*) due to *kashays* (anger-pride-deceit-greed). One misses out from prevailing in his own true state (*nijbhaav*) because of *kashay*, and then the *parbhaav* (intent as the non-Self; 'I am Chandubhai', 'I am the doer') arises. That *parbhaav* is considered *bhaavkarma*. But as the imagination (*kalpana*) is 'his' ('I' with wrong belief) own, that is why Krupadudev says that it appears as *chetan* (alive).

Jadadhoopa means it pulls the *parmanus* (subatomic particles). The moment one becomes angry, the moment *bhaavkarma* happens, *parmanus* are pulled in. And the external *parmanus* do not enter within as much. Really speaking, the external *parmanus* are in the gross form, otherwise it is only the inner (*shuddh*) *parmanus* that are pulled into one's inner space (*nij aakash*). All the *parmanus* are within this. However, the subtle ones that are within are indeed ready (to give effect). The external *parmanus* happen to come together on account of the subtle ones. The *sthoor* (gross, visible) ones are also needed, are they not?

And 'one' did the *kalpana* (intent based imagination), over here 'to have done the *kalpana*' means, it is considered a design. And when a photo of that design happens, then the *pudgal* becomes exactly like that design. Whatever *kalpana* one does here (in one's realm), that is exactly how that *pudgal* becomes. So we have not had to create this *pudgal*, it has become like that based exactly on our *kalpana*. This *pudgal* has arisen in exact accordance with the *kalpana* of the *bhaavkarma*; the eyes-nose and everything. So His words, '*jivaveeryani sfoorna, grahan kare jadadhoop*' means, it (the energy of the living being) pulls these *parmanus*, it acquires them. They are pulled in the moment the inspiration (*sfoorna*) arises. Depending on the *bhaav* (intent) that arose, the inspiration that happened, such *pudgal* (*parmanus*) are pulled in and this has arisen. Otherwise, who created the water-buffalo? The answer is, he himself (in ignorance in the past life) 'created' the *pudgal* of the water buffalo, and then he entered it. Who created the elephant? The answer is, he himself has indeed created it. No one 'creates' it with awareness (intentionally); one 'creates' it through *kashays*. *Kashay* means that One (the Self) has no control in it; it is *parbhaav* (the intent of the non-Self)! One is forced to do the *parbhaav*, against his will. It is only because the *swabhaav* (the intent as the Self) has been lost; otherwise would anyone become a donkey? Would anyone like that? But what can be done? But on top of that, he becomes an elephant and lives within 'peacefully' (without further ado). Then, he would keep moving the trunk around, would he not? And look at the donkey, it walks around happily with loaded sacks on its back, does it not?

Did you understand this, '*Grahan kare jadadhoop*?' It is only 'you' who has given rise to the *jadadhoop* (pulling of subatomic particles). God has not come in to design all that! No-one has come to do anything! The moment you have a bad intent, *parmanus* surrounds you, and it is those *parmanus* that make only You blind. And if you have a good intent, then those *parmanus* (bad ones) go away. It is not that you only accumulate them. However, one should also know how to do a good *bhaav*, should he not? And after having done a good *bhaav*, it is fine if he is not going to do bad ones; but then again he does bad ones also. What does an elephant do? First, it uses its trunk to take a bath with the water, and then again it uses its trunk to throw dirt over its body. Then it goes to take a bath again. Hey, why do you throw dirt over yourself if you have to take a bath? But the inherent nature of the *prakruti* cannot go away, can it!

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Non-doer With Gnan, Doer with aGnan!

Questioner: The Self, as an element, is not the doer of *karma*; so then how can it do *bhaavkarma*?

Dadashri: It is a non-doer, as the element; but through ignorance (*aGnan*) it is indeed a doer, is it not! As long as one does not know ‘who am I,’ until then one is definitely the doer. He is not the doer after he attains the awareness of, ‘I am pure Soul.’

Through ‘it Happens’ one is the Doer!

Questioner: There is a quote from Krupadudev, ‘*Anupchaarik vyavahar thii atma dravyakarma no karta chhe, upchaarthii ghar-nagar aadino karta chhe.*’ Through worldly interactions that happen automatically (without planning), the self is the doer of *dravyakarma*; through planning and efforts, the self is the doer (builder) of houses-cities. Can you please explain that?

Dadashri: For us (those who have attained Knowledge of the Self on the *Akram* path), *upcharit-anupcharit* no longer remains? These words are taught on the *Kramic* path. On what basis are you ‘Chandubhai?’ On what basis did you build the house? And you did this and that, on what basis did you do all that? It is through *upchaar vyavahar* (where efforts or planning based on all circumstances coming together are visible in worldly interaction, such as making tea, building a house). And *anupcharit vyavahar*, means that worldly interaction for which no *upchaar* (visible effort or planning done based on circumstances coming together) has been done whatsoever, its planning (*yojna*) has not been done, its design has not been made; through such *anupcharit vyavahar* (worldly interaction that happens own its own, through the effect of the causes bound in the past life), the self is the doer of *dravyakarma*. As the eight *dravyakarma* give effect, then with *upchaar* (visible effort or planning done based on circumstances coming together), one is a doer (builder) of houses-town etc.

‘I am going and I am coming’ is *upchaar* (visible effort). This is because that which has been *charit* (charged) is becoming *upcharit* (discharging in conduct through mind, speech and body). *Upcharit* (discharge) of that which has been *charit* (charged) happens. And if you want to make it function (make it work, process, bring into existence), then you have to make it ‘*aupchaarik*’ (make an effort, find solutions). Then *upcharit* becomes *aupchaarik*. *Charit* (The charging) has already happened, and now there is *upcharit* (discharge). Does He (Shrimad Rajchandra) not say that, “This is all nothing but *upchaar* (visible effort done based on circumstances coming together)?”

Did you understand, ‘With *upchaar*, one is a doer (builder) of houses-cities etc.’ (one is a doer of home, city etc. through visible effort) and did you understand ‘*anupcharya*’ (that which happens on its own, without planning, as an effect of past causes). Imagine, how much difficulty would arise if we had to mold a nose or something like that! We can make houses-cities, but how much of a problem would it be if we had this responsibility (of shaping-making a human body complex) on our hands. So look, this (formation of the body and all that) is without any responsibility, is it not?

This one (the relative self) keeps doing *bhaavkarma* (the design), and the structure of the body gets bound. Now, the one doing the *bhaavkarma* has nothing whatsoever to do with the *pudgal* (non-Self complex). But the moment he does the *bhaav*, that *pudgal* gets bound in accordance with it immediately.

Questioner: Those *pudgal* (*parmanus*) get pulled in.

Dadashri: Yes. They are pulled in, of course. They have become ready, having been pulled in already. They are indeed already pulled in. Now, upon doing the *bhaav*, they get bound. Therefore, they get bound in accordance with whatever kinds of *bhaav* one does. So, this does not come into one’s awareness that, ‘How is all this getting bound?’ How did this design of the *pudgal* happen to form? Whatever design of *bhaav* the relative self does, that design happens to form. This one (the relative self) does the design of the *bhaav* (intent), and the *pudgal* (*parmanu*) does the designing of

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the *pudgal* (body form). Based on the *bhaav* this one 'does', that (*pudgal*) immediately gets formed. Just as, when you raise your hand in front of a mirror, the mirror shows that, does it not? That is how this is. It happens like that immediately. The moment you raise your hand, the mirror shows that immediately, does it not? That is how it happens. Hence, these words are worth understanding, they are very deep words, but they are in the *Kramic* path!! We do not need these words here (in *Akram*), do we? I have removed *upchaar* and all that of yours. I have left nothing for you to memorize. You walk around with the experience of the Self from the very next day.

Electrical Body and Kashay!

Questioner: Now, anger-pride-deceit-greed has been referred to as *bhaavkarma*. Once, such a point had been made that, anger-pride-deceit-greed happens due to the subtle body (*sookshma sharir*).

Dadashri: Yes, that is correct. There, it is the subtle body only! Through the electrical body, not only does charging happen but also due to that one feels a burning sensation; that is what happens to the *parmanu*.

Questioner: So then, what is the relationship between *bhaavkarma* and the subtle body?

Dadashri: They have nothing to do with each other. The subtle body digests the food, circulates the blood etc.

Questioner: And yet, it (subtle body) becomes the basis for anger-pride-deceit-greed?

Dadashri: The electrical body is not the basis. Where does the electricity come from? Electricity is needed, is it not! It is indeed only because those *parmanus* are filled with electricity, that they cause us to have a burning sensation! They have been charged with electricity only then would one feel a burning sensation!

Questioner: So at that time, would it be the electricity of the subtle body that is being used?

Dadashri: Yes, the subtle body is filled entirely with electricity.

The Candle Burns and the Wax Trickles Down!

New *dravyakarma* are being bound for those who has not taken *Gnan*. What causes these *karma* to be bound? Then the answer is, other new *karma* are being bound through *bhaavkarma*; whereas the *dravyakarma* of this current life are dissolving, and as they dissolve, at that time, new *bhaavkarma* for the next life keep trickling down from within. Just as when a candle burns, the wax trickles down; in the same way, from this candle of *dravyakarma*, these *bhaav* keep trickling down.

The entire world is standing on the foundation of *bhaavkarma* and due to that new *dravyakarma* keep getting bound, and from that, *bhaavkarma* arises again. Then *dravyakarma* gets bound, and it just keeps going on this way.

Questioner: And does this body arise as a result of that *karma*?

Dadashri: *Bhaavkarma* happens through *kashay*, and as *bhaavkarma* happen, then it means *karma* have been bound. And they in turn will become ready to give effect in the next life. So, the *bhaavkarma* turns into *dravyakarma*. What happens when it turns into *dravyakarma*? All of them get distributed, and eight divisions are made. So this much in *Gnanavaraniya*, this much in *Darshanavaraniya*, this much in *mohaniya*, this much in *antaray*, this much in *naam*, this much in *vedaniya*, this much in *ayushya*, and this much in *gotra*.

From those *dravyakarma*, *bhaavkarma* happens. Or else, if the *dravyakarma* become cleared, then *bhaavkarma* will not happen at all. So 'we' have destroyed *Darshanavarana* (Vision obscuring *karma*) and *mohaniya* (*karma* that induces illusory attachment), and with the change in the belief (*drashti*), *bhaavkarma* has gone away. The entire *bhaavkarma* itself has gone away.

From the Seed of Dravyakarma, Bhaavkarma Results?!

Bhaavkarma always arises from *dravyakarma*, but as long as there is *bhaavkarma*, there is ignorance of the Self (*aGnanta*), and where there is no *bhaavkarma* at all, there is *Gnan* (Knowledge).

Therefore, when ‘we’ gave you this *Gnan*, ‘we’ removed the blindfolds. So, the entire *bhaavkarma*, the basis on which the entire worldly life is standing, has gone away. The entire *bhaavkarma* has gone away, that is referred to as the *Akram* path. And on the *Kramic* path, they also say what you are saying, that new *dravyakarma* comes from *bhaavkarma*, and from new *dravyakarma* comes *bhaavkarma* again. But they understand *dravyakarma* as something different. The difference is that they understand it as the worldly interaction that goes on outside. However, *dravyakarma* means those wrong (relative) blindfolds; that is all. The main cause is *dravyakarma*. The *dravyakarma* gives rise to *bhaavkarma*. From the causes, there are effects, and from the effects, the causes arise again. Now these people (on the *Kramic* path) consider the *karma* that is visible as *dravyakarma*. Now really, the *Tirthankars* have not said that as a fact. The *Tirthankars* have mentioned only two: *dravyakarma* and *bhaavkarma*.

Questioner: But that which is visible is not *dravyakarma*?

Dadashri: No, no. In this language (of the people on the *Kramic* path), this is what is going on. However, what ‘we’ have said here (in *Akram*) is correct, whereas on the outside, it is going on as you are saying.

Questioner: I have not yet understood exactly, regarding that *bhaav*.

Dadashri: The causes of this entire life, come in the form of blindfolds in the next life. In the form of veils, meaning blindfolds (which impede the Vision as the Self) if they are a little green then everything appears green, if they are yellow then everything appears yellow. Meaning that different kinds of intents (*bhaav*) arise in people!

Questioner: So then, this *dravyakarma* becomes the cause for the next life, does it not?

Dadashri: The cause of the next life is verily the blindfolds. The very ones that make the Self blind. That is why it does the *bhaav*, otherwise the Self would never do any *bhaav* whatsoever.

Questioner: Dada, it is indeed the *pratishthit atma* (the discharge relative self, after *Gnan*) that does the *bhaav*, does it not? The pure Soul (*Shuddhatma*) would never do any *bhaav*, would it?

Dadashri: In fact, even the *pratishthit atma* would never do any *bhaav* at all! The pure Soul does not do any *bhaav* either. It is just the one who believes, ‘I am Chandubhai,’ that *vyavahar atma* (the worldly interacting self) does the *bhaav*. The *pratishthit atma* has in fact arisen through the *bhaav* (of ‘I am Chandubhai’ done in the past life) itself! If there were no *bhaav*, then the *pratishthit atma* would not have arisen at all.

It is verily these ‘wrong’ (relative) blindfolds that are obstructing. Now, what exactly are they? Whatever they are showing us is the result (fruits) of our past *karmic* accounts.

Questioner: How much force would they have?

Dadashri: It’s like this, however much the force of the original cause that much will be its force in the effect. If the cause is powerful, then the effect will be powerful. If the cause is weak, then effect will be weak.

Questioner: But if the cause is strong, then will it not pull one (towards the non-Self)?

Dadashri: Hey, let alone pulling the man away, but it will indeed knock him over upside down! All the wrong (relative) blindfolds, they will make one see the wrong way (not as it is). Does it show you the wrong (not as it is) way or the right (as it is) way?

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Questioner: Dada, now I See only the right way (as it is).

Dadashri: Is that so? Have you seen the wrong way before?

Questioner: Many a times.

Dadashri: Is that so? Do you not see the wrong way anymore? When ‘we’ give this *Gnan*, then all these veils (*avarana*) go away for the most part. But some people cannot digest (understand, absorb) this. The science (*Vignana*) is not understood. As it is digested, the gist will start coming through. Digestion cannot happen immediately, can it? As it gets digested, the gist starts coming through. However, if he remains in *satsang*, then his work can be done with ease. This is because, this *satsang* is such a thing that one’s veils will continue to break day-by-day, however familiarity (*parichaya*) is necessary.

Dravyabandh-Bhaavbandh!

Questioner: Please explain *dravyabandh* and *bhaavbandh*.

Dadashri: If one has not attained this *Gnan*, then whatever he does results in *bhaavbandh*. Anything done in the presence of *aGnan* (ignorance of the Self) is *bhaavbandh*; and that *bhaavbandh* results into *dravyabandh*. The eight *karma* that we talked about previously, are indeed considered the *bandh* (binding) of *dravyakarma*. Only they can be referred to as *dravyakarma*. There are no other (types of) *dravyakarma* that exist.

Questioner: In the *Kramic* path, in the scriptures, they refer to those eight *karma*, all those *karma* that are visible (*roopi*) as *dravyakarma*. When the Self mingles with a cluster of *karmic* particles (*karman vargan*), when it identifies with them, then that is referred to as *dravyabandh*. So there, *dravyabandh* has been referred to as *roopi* (with form; visible), and *bhaavbandh* has been referred to as *aroopi* (without form; invisible).

Dadashri: Is *Gnanavarana* visible? *Darshanavarana* is not visible. *Antaray* is not visible. Those are the true *dravyakarma*. All these eight *karma*, they are the *dravyakarma*. If you want to understand the Lord’s language, then in his language that is *dravyakarma*, and because of these *dravyakarma*, anger-pride-deceit-greed exist. There are the blindfolds of *dravyakarma*. There is a blindfold of *Darshanavarana*, which is why the poor man collides. And as he collides, he becomes upset. Due to that, *bhaavkarma* are bound.

Questioner: Is *Gnanavaraniya karma roopi* (visible)?

Dadashri: No, but what I am saying is that what do these people (on the *Kramic* path) consider as *dravyakarma*? If this person is sniffing tobacco, they consider that as *dravyakarma*.

Questioner: Yes, it can be seen, that which is visible.

Dadashri: They call all those that are visible as *dravyakarma*. Now, if I were to wear a garland of flowers, they would call it *dravyakarma*.

Questioner: Yes, that is what they say.

Dadashri: Now, what ‘we’ say is that, *dravyakarma* cannot exist in two ways, it can only be one. *Dravyakarma* is considered as that from which *bhaavkarma* arises. And that from which *bhaavkarma* does not arise, is not *dravyakarma*.

Therefore, this *Vignana* (science) of ours is of a different kind. Ours is all very clear, is it not! They may be seeing it differently, however that is not the understanding, what is said is not correct. This is not what the Lord has said. The Lord is very clear. But then afterwards (after Lord Mahavir’s departure) anything may have happened. I call everything *nokarma* (gross discharging karma), all of

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these are *nokarma*, but that is based on ‘our’ (*Akram*) science. It is possible that the meaning can be different if there is some difference in that other (*Kramik*) science.

This is arisen from ignorance of Knowledge of the Self (*aGnan*). When that *aGnan* is gone, this will leave. The *aGnan* has cleared, has it not! The belief, ‘I am Chandubhai’ has gone, has it not?

Questioner: Yes, it has gone completely.

Dadashri: If it has gone, then that is good; then this is exactly what this is. So, perhaps as it is *Kramic* there, therefore such a meaning may be necessary, for them.

Now, their interpretation of *dravyabandh* is different; their interpretation is that all those things that you can see with your eyes. They consider anger arising as *bhaavbandh* whereas receiving a slap from someone is considered *dravyabandh*. But what can really be considered as *dravyakarma* from this *bhaavkarma*? The eight *karma* are considered *dravyakarma*; the main eight *karma* that exist, they can be called *dravyakarma*. And these (*karma* done with the intent of doership) are called *bhaavkarma* and those (gross or visible discharge *karma*) are called are *nokarma*. These people refer to *nokarma* as *dravyakarma*. If they understood only this much, the problem would have been solved.

They consider even *nokarma* as *dravyakarma*. They consider *dravyakarma* to be a part of *bhaavkarma*. But the true *dravyakarma* are these eight *karma*. From *dravyakarma* comes *bhaavkarma*, and from *bhaavkarma* comes *dravyakarma* again, and from *dravyakarma* comes *bhaavkarma*, and from *bhaavkarma* comes *dravyakarma*; that is all. And *nokarma* does not have much value. They spin like spinning tops do, so what?

The Mistake is Only of the Belief...

Now, what is *bhaavkarma*? Say there is a businessman with heavy (dense) *dravyakarma*; he is a man who is considered worthy of reverence by others (*lokpujya*), so we will say, “Sir, welcome. Please come in, welcome.” There is nothing wrong if the businessman enters, but if he fills up with pride, that is *bhaavkarma*, and if he gets depressed when he is insulted, that is also *bhaavkarma*. So there are eight kinds of *dravyakarma*, from which all the *bhaavkarma* arise. Those *bhaav* are in the form of *raag-dwesh* (attachment-abhorrence) or in the form of anger-pride-deceit-greed. What about that businessman? Pride and anger arose in him, because he was told, “Welcome, welcome.” He keeps becoming proud, and in the other case, he developed an inferiority complex; hence both are harmful.

When the effect of a high status (*gotra*) unfolds, one becomes elevated, and when the effect of a low status unfolds, one becomes depressed; hence anger-pride-deceit-greed, and attachment-abhorrence continue to happen. So, that is called *aashrav* (influx of *karmic* matter). Therefore when these eight *dravyakarma* unfold to give their effect, at that time *aashrav* happens, anger-pride-deceit-greed happen. Now, how can that be stopped? They cannot be stopped, can they! Where would they stop? The answer is, where the belief (*drashti*) changes, then *aashrav* becomes *parishrav* (discharge without any further charging). This is where it stops; otherwise *bhaavkarma* will continue to happen from *dravyakarma*.

Now, what have ‘we’ done? ‘We’ have made sure that *bhaavkarma* will not arise from *dravyakarma* at all. Meaning, ‘we’ have stopped *bhaavkarma* itself. Hence, ‘we’ have gotten rid of *aashrav* also. What has this *Akram Vignan* done? It has gotten rid of everything. There is no *bhaav* whatsoever. Whatever arises, anger-pride-deceit-greed; they are all *nikali* (settling, clearing). They do not have the potential to grow anymore, because the owner has withdrawn. Otherwise, what would happen there? If the belief (*drashti*) that, ‘This is mine,’ arises then *aashrav* (influx of *karmic* matter) will happen again. As *bhaavkarma* has come into being, so *aashrav* will happen, meaning that binding of new *karma* (*bandh*) will happen again.

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But what does Krupadudev say? “When the *aashrav* happens, the binding will happen for sure. Therefore it is not worth uprooting *aashrav* (attachment-aborrence-anger-pride-deceit-greed). You will not be able to dig them out; your efforts will be wasted.” People have been making such useless efforts since time immemorial. But change the belief (*drashti*) in some way or another. Therefore, “*Hot aashrava-parishrava, nahin iinmey sandeh, matra drashti ki bhool hai.*” (That which is charged would discharge without charging anymore, there is no doubt about this. It is only a fault of the belief.) If ‘your’ belief (*drashti*) were to change, then *aashrav* is *parishrav*, is what he is saying. *Parishrav* means discharge of *karma* (*nirjara*) happens without causing any bondage (*bandh*). That is the ultimate solution on the *Kramic* path. Whereas here, for us, (we have the understanding) ‘This is not mine at all,’ so then there is no problem there at all. When ‘we’ give this *Gnan*, from the very next day (the awareness of), ‘This is not mine at all,’ remains. This anger-pride-deceit-greed, they are as a matter of fact Chandubhai’s! They are not effect producing; they are lifeless. Ego and everything is lifeless.

Therefore, does he not say, “This is not mine, this is not mine, I am pure Soul, I am pure Soul!” Before, the one who used to say, ‘I’ am definitely Chandubhai, is no more now. So, one would ask, “Are you not Chandubhai?” You can say that “I am Chandubhai,” for the purpose of worldly interaction (*vyavahar*). This is limited only to worldly interaction, but in the real sense, ‘I’ am not Chandubhai! The entire belief (*drashti*) has changed.

Krupadudev, being a *Gnani Purush*, had attained this Knowledge! And when he attained that, he wrote, ‘*Aashrava tey parishrava. Nahin iinmey sandeh, matra drashti ki bhool hai.*’ (That which is charged would in fact be discharged without charging anymore. There is no doubt about this. It is only a fault of the belief.)

Lingadeha is in Fact Bhaavkarma!

Questioner: But Dada, in this the Self is unanointed (*nirlep*), the Self is not affected at all. Similarly, the body does not get affected at all either. Whatever effect (*asar*) that happens; respect-disrespect, anger-sexuality, that all affects the *lingadeha*, so then where is the *lingadeha*? So it does the ego. It has the pride-status. Sexual feelings-anger happens to it. All this relates to the body, and the self (*atma*) becomes involved in it, then please tell us what is *lingadeha*?

Dadashri: It’s like this, ‘we’ consider *lingadeha* as *bhaavkarma*. Now, *bhaavkarma* is not independent (*swadhin*), it is subject to external factors such as scientific circumstantial evidences (*paradhin*). *Bhaavkarma* is fruit (effect) of some seed. When the effect of that seed comes to fruition, it is called *bhaavkarma*. We believe that (*bhaavkarma*) as a seed again, and fruit of that comes. On top of that, people refer to that as *dravyakarma*. But this *bhaavkarma* means, that say you are a man of high status (*gotra*), then your parents and others around you will be of a high status, and that is why the moment you come in, everyone will immediately say, “Please come in, welcome.” So at that time, an effect happens in your mind, which makes you walk around with pride; that is *bhaavkarma*. And if one’s status-determining *karma* (*gotrakarma*) is a little lacking, so when he is not greeted with respect, then he will feel in his mind, ‘The fools, these people are worthless indeed. They are not even able to recognize me.’ Oh mortal one, why do you have to speak thus? He has just done a *bhaavkarma*. That is the beginning of *lingadeha*. This is the cause of beginning of all the bodies.

Questioner: So Dada, in that you have mentioned, “The cycle of rebirth that is going on, happens based on the *bhaav* of the *lingadeha*.”

Dadashri: Yes. It happens from its *bhaav*. *Bhaav* does not mean ‘to like the taste of something’ (*bhaavavoo*). Do our *mahatmas* not ask, “I like (*bhaave*) mango pulp (*ras*) and *rotli* a lot; so will I not bind *karma*?” I told him, “Oh mortal one, that which you like (*bhaave*) is a desire (*ichchha*).” It is in your language that you are saying ‘*bhaave chhe*’, and it will also do if you can also say ‘*ruche*

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chhe ('I like it'). But *bhaavkarma* is a different thing. *Bhaavkarma* means one believes, 'I am Chandubhai and this body is mine,' and whatever intents (*bhaav*) he does with that belief is *bhaavkarma*. And those who do not believe that, for them *lingadeha* has stopped.

Questioner: Now *lingadeha* has stopped. So, does that mean that no *bhaav* will arise for one at all?

Dadashri: After attaining this *Gnan*, 'we' have stopped your *bhaav* completely, have 'we' not?

Questioner: Yes, so *lingadeha* will not be there at all, right? So, if I believe that, 'I am not Chandubhai, I am not this body,' then what do I have to do? Am I to do nothing?

Dadashri: No. Why do you not have to 'do' anything? After 'I am this,' has been decided, then 'I am not this' is decided. Now You want to go into this direction, You want to get rid of that shop (*pudgal*, non-Self complex) and You want to remain the Knower-Seer and in absolute bliss. That is all Your work.

Then again, there are certain exceptions in this *lingadeha*. (By this I mean) our *mahatmas* still maintain 'a worldly intent' (*sansarbhaav*; e.g. One believes he is the father in worldly interaction and has to play that role). They keep the company of females (*strisang*) and have other such associations, do they not? Yet, this does not come into the *lingadeha* (*bhaavkarma*) for him. This is because it is only this (relative) part that is in doership; if he himself really believes, 'I am Chandubhai,' then that responsibility is his. Then his will be considered as *bhaav* (*bhaavkarma*), whereas here it (*lingadeha-bhaavkarma*) all goes away. That is it, so much change happens.

When Will That Recurrent Cycle of Bondage Break?!

Questioner: *Bhaavkarma* happen due to *dravyakarma*, and because of *bhaavkarma*, the binding of *dravyakarma* is happening; so if it continues like that, then when will this recurrent cycle break?

Dadashri: *Bhaavkarma* means charge *karma*. From that charge *karma*, discharge *karma* continues to happen. If that charging were to be stopped, then the solution is attained. It will happen automatically, if one knows how to stop it. If it were to stop, then *moksha* will happen. Otherwise, until it stops, if there is no such person who can stop it; until then, it will indeed continue for infinite lives. Charge and discharge, charge and discharge. Causes and effect, effect and causes, causes and effect, effect and causes. This continues day and night.

Questioner: How can one come to know that causes can be stopped?

Dadashri: This *Gnan* that 'we' gave You, did You not realize that?

Questioner: Yes.

Dadashri: That is it; the causes stop immediately. Someone may say, "How can I know that I am no longer hungry?" Then the answer is, "Go ahead and eat, eat in my presence! You will understand." Anything will do, even if you eat *khichadee* (cooked rice and lentils) it will do, will it not? Similarly, You will indeed know it; you will definitely come to know that.

Constant Natural and Spontaneous Compassion!

Questioner: You are saying that the compassion (*karuna*) of the *Gnani* is natural and spontaneous (*sahaj*), it is not in the form of discharge *karma*. So, do the *Tirthankars* (the fully enlightened beings) bind the status as a *Tirthankar* (*Tirthankar gotra*) due to *bhaavkarma* or does it happen naturally and spontaneously?

Dadashri: They bind it with *bhaavkarma*, yet their compassion is natural and spontaneous. The inherent nature (*swabhaav*) of compassion is natural and spontaneous, there is no activity involved in there, there is no doer. With *bhaavkarma*, one binds *karma*.

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Questioner: Do the *Tirthankars* bind this *bhaavkarma* at the time of attaining the Knowledge of the Self (*Atmagnan*)?

Dadashri: That *bhaavkarma* is indeed after attaining the Knowledge of the Self, but it is the *bhaavkarma* that is (charged) after attaining the right belief of 'I am pure Soul' (*samkit*). After attaining the right belief of 'I am pure Soul' (*samyaktva*), the intent (*bhaav*) that, 'May everyone attain the bliss that I have attained,' that is the *bhaavkarma* that binds the status as a *Tirthankar*. So, I too have the same, the *bhaavna* (desire) for, 'How can the people attain this bliss that I have attained.' Whereas compassion is in fact a natural and spontaneous intent (*sahaj bhaav*).

And compassion is always natural and spontaneous. Just as it is, natural and spontaneous compassion. If someone were to swear at me, then there is natural and spontaneous forgiveness (*sahaj kshama*). Forgiveness is actually natural and spontaneous compassion. So, compassion is a natural property (*sahaj guna*), whereas kindness (*dayaa*) is an effect of *bhaavkarma*. And *Tirthankars* would not have *bhaavkarma* at all, would they; especially after having become a *Tirthankar*! *Bhaavkarma* had happened in the previous life. 'We' still have this much *bhaavkarma* pending; that of 'How to help the entire world attain salvation!' The *Tirthankars* had bound the status of a *Tirthankar* on the very day that they had the intent of salvation of the entire world. So, all they are doing is exhausting that status of a *Tirthankar* (in the lifetime as a *Tirthankar*). It continues to discharge only. So, They have absolute compassion (*keval karuna*)! And They constantly (*nirantar*) have compassion only. They do not have any *bhaavkarma*. As long as *bhaavkarma* exists, *kevalGnan* (absolute Knowledge) cannot happen.

Questioner: But the intent (*bhaav*) for salvation, salvation of the world can arise can it not?

Dadashri: No, that *bhaav* that arises, is not *bhaav*. It is not considered as the charge *bhaav* that the Lord had said. And that too, we are still talking about one to two lifetimes previous to the final one, that perhaps someone may be filled with this intent (*bhaav*) to become instrumental in the salvation of the world (*kalyan*); but that is only limited to one-two lifetimes. What this means is that, the *Tirthankars* would have had this *bhaav* of, 'May everyone attain the bliss that I am experiencing.' Moreover, that is the only charge (cause) for them. But it is not possible for everyone to have such a *bhaav*. Most people would have the general desire that, 'May the living beings of the world attain salvation.' Their main intent (*bhaav*) is not 'to do world salvation.' Only a few people would have such an intent. When a person meets with such circumstances from all around, then this is possible (such a *bhaav* gets established). Everyone does not have it. So for us, we should have the *bhavna* (desire) for, 'May all attain this bliss that I have attained;' only this and nothing else. We have brought forth everything else (from our past life) for free, have we not? That which has been deposited in the 'bank', we are taking as 'credit'. Then, why are you making a big deal about spending that credit? We should take up a share of something or the other in the task of salvation of the world, should we not!

[2.13]

Nokarma

No Obstruction if There is Gnan!

Questioner: Dadaji, please say something on *nokarma*. People still do not really know much about *nokarma*.

Dadashri: No one would know about *nokarma*, would they?

Questioner: No one knows much about it. So please explain it in detail today again, in today's *satsang* (spiritual discourse).

Dadashri: *Nokarma* means that if You are the Self, then these *karma* do not affect You, and if you are Chandubhai, then these *karma* do affect you. That is referred to as *nokarma*.

Questioner: How did the word *nokarma* come about? Why was the word 'no' used?

Dadashri: It is not the alphabet letters, 'N', 'O', no. If You have the *Gnan* (Knowledge of the Self and the doer), then they (*karma*) will not affect You, and if you do not have *Gnan*, then they will affect you. Hence, they are insignificant. They are there, and they are also not there, that is why they are referred to as *nokarma*.

Questioner: Meaning that, there are two possibilities in it.

Dadashri: No, it is not like that. *Karma* will definitely obstruct, but they will not obstruct the one with *Gnan*. That is why it has been referred to as *nokarma*.

Those who said it must be intelligent, they do seem somewhat intelligent, do they not? How wise, they referred to both as *karma*, *nokarma*. You (one with *Gnan*) have *nokarma*, and he (one without *Gnan*) has *nokarma* also. *Nokarma* will indeed look the same, will they not? Now, how would they know that it will 'sprout' (affect) for him, and not 'sprout' for the other person (with *Gnan*)? These people indeed do not know that! It is only if they have this much sense, that they would attempt to discover this! I don't think the people of today would not have such sense!

Questioner: Dada, this is a very deep understanding, only then would such a discovery have been made, right?

Dadashri: *Nokarma*. These *karma* will 'sprout' for the entire world (those who are not Self-realized). These are all *nokarma*. Yet they have been referred to as *nokarma* because they do not 'sprout' for a person who is Self-realized, although the *karma* appears to be exactly the same! Meaning that they will look just like these (for those who are not Self-realized), there is no difference that is apparent. But the Lord says, "We do not want to look at the change. They will not 'sprout' for this person because he has *Gnan* and they will 'sprout' for you (the one without *Gnan*), that is it. We do not need to see whether a change (in conduct) happens or not."

Questioner: Does the *Gnani* (one who is Self-realized) not have doership (*kartapanu*) in this?

Dadashri: No, he does not. That is exactly why they will not 'sprout'! The *karma* will appear the same for both; this person (with *Gnan*) would be scolding and that person (without *Gnan*) would be scolding too. So, the one observing the two will indeed feel, 'Both are scolding, so then what is the difference between them?' The answer is, no, there is a big difference. The person with *Gnan* carries

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a visa (having acquired Knowledge of the Self) and the person without *Gnan* does not have a visa. The ones with a visa are allowed to enter and sit, whereas the ones without are sent back.

Questioner: So Dada, any *karma* that happens naturally and spontaneously (*sahaj*) without the involvement of the ego; are those referred to as *nokarma*?

Dadashri: As long as 'I' prevails in 'I am 'Chandubhai'', they will not go away. They are subject to the direction of awareness (*bhaan*) that 'I' is in. Is 'I' in the awareness of 'I am Chandubhai', or is it in 'I am pure Soul'? So, if 'Your' belief (*drashti*) has turned around, if You have the right belief (*samyak drashti*), then You will not bind *karma* on this path. And if the belief of 'I am Chandubhai' prevails, then *karma* will be bound. That is why the Lord has called them *nokarma*.

Nokarma is Experienced Through Senses!

And what *nokarma* is that which is visible to the eyes, can be heard by the ears, can be tasted by the tongue. Hence, any *karma* that can be experienced through the five senses, that which happens through the mind; all of that is *nokarma*. The mind is in fact the inspirer (*prerak*) of this. Then, all *karma* which comes into experience through the intellect (*buddhi*), the chit and the ego, is *nokarma*. If you deduct *bhaavkarma*, if you deduct anger-pride-deceit-greed, then all the rest are *nokarma*. And anger-pride-deceit-greed are not gross, they are subtle. When one does *gusso* (anger without violent intent, without ego) within, it is not *krodh* (anger with violent intent, with ego). *Gusso* is an effect. All the *karma* that you can see or experience, they are all *nokarma* indeed. The entire world is sitting on the foundation of *nokarma* itself. But it is not through *nokarma* only, that people bind *karma*. That is why 'I' am saying that except for those *bhaavkarma*, the rest are all *nokarma*. This cannot be understood completely.

Questioner: What is considered as *nokarma*? Please give an example of this.

Dadashri: All these *karma* are *nokarma*. Your coming here, alighting from the car, climbing upstairs, coming and going, eating and drinking, doing business; all that is *nokarma*. In all activities where there is no anger-pride-deceit-greed, they are all *nokarma*. Now, if you have greed (*lobh*) in business, then it cannot be considered *nokarma*, especially if greed is ingrained in it.

Questioner: Please give one example of *nokarma*? How does all that happen?

Dadashri: Say, you (one with Knowledge of the Self) like this sweet item, and you eat it, yet that is considered *nokarma*. 'You' will not bind any *karma*. Even when you say, "It is very good, it is like this and it is like that, I like the taste of it," yet You, the one with *Gnan* will not bind *karma*, that is referred to as *nokarma*.

Questioner: That is correct. You have now removed our *bhaavkarma*.

Dadashri: Yes, *bhaavkarma* have been removed.

Questioner: So, we do not have all the four *kashay* (anger-pride-deceit-greed).

Dadashri: Charge *kashay* are no longer there at all. Discharge *kashay* remain and the pure Self has been freed.

To slap someone is also *nokarma*. Can a person really slap anyone without *krodh* (anger with violent intent)? Can a father slap his son? Now, to slap is *nokarma*. If one was feeling *krodh* at that time, then it is *bhaavkarma*. The two parts are different.

Say, this man was to slap you lightly right now and people come to ask me, "What *karma* of his can this be considered?" Then, I will reply, "For him, it is *nokarma* alone." If they say, "What if he had

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become angry at that time, then what?” Even then, it is not *bhaavkarma*. This is because I have given him *Gnan*, and the anger-pride-deceit-greed have become in the form of discharge. A new *karma* would only be bound if they (anger-pride-deceit-greed) were in the form of charge. So, it is very important to understand this. If one has understood this science, then the solution can be found.

Every Activity is Nokarma!

Activity (*kriya*) has been called *nokarma*. The activity does not latch onto you. It is said that if the applied awareness as the self (*upayog*) is towards worldly life, then it will latch on to you, and if Your Vision (*drashti*) is towards the Self, then it will not latch on to you. It is dependent on, ‘What the vision is towards.’

All that which is visible by the body, that which can be experienced by the senses; eating-drinking, going and coming, staying, doing business, bowing down, all that which can be seen, all those *karma* are *nokarma*. Drinking water, standing up, sitting down, coming here, screaming, yawning, they are all many kinds of *nokarma*.

These *karma*, all those that are visible to the eyes, all those (*karma*) that are in the worldly life, are all *nokarma*. If someone worships, it is also *nokarma*; doing *swadhyaya* (self-study done for spiritual progress) is also *nokarma*. When he is going to the Jain monastery (*upashraya*), it is *nokarma*. They are all *nokarma*. When a person does the evening prayer, turns the rosary beads; all of that is *nokarma*. If one is giving a discourse (*vyakhyan*), that too is *nokarma* and if one is listening to a discourse, that is also *nokarma*. It is worth understanding this *nokarma*. It is more than enough if one were to understand it. However, it is not easy to understand it. If one were to understand *nokarma* from a *Gnani*, then he would be able to conquer the entire world.

What have the scripture writers written? *Nokarma* means *karma* that are insignificant.

When you get up in the morning, it is *nokarma*. We even say, “I got up and you got up.” Whereas, when the people of the world (not Self-realized) say this, then from the *nokarma*, as they say this with the belief that ‘I am Chandubhai’, they sow seeds of *karma* again. Seeds are sown from *nokarma*. Otherwise, those seeds that are not likely to be sown; you can sow the seed if you want to, otherwise if there is awareness (*jagruti*) there, if there is *Gnan*, then they will not sow the seeds. And even if they have sown a seed, they will pick it up again (through *pratikraman*). One has that much under his control. Therefore, from the moment you wake up, waking up itself is *nokarma*. Then seeing is also *nokarma*, hearing is *nokarma*. Then, brushing the teeth, drinking tea, eating breakfast and everything that comes your way; that is all *nokarma*. Then, say one of your customers comes and does some interference, that is all *nokarma*.

It is this Dada who has shown us the peculiarity (understanding) of *karma*. People are not even aware, what is this *nokarma*! What sort of *karma* they are!! As they are not aware, the poor people keep having inner conflicts like, ‘What if this will grow?!’ No, it is such that it can never grow. So do not interfere in it by yourself. Do not do such interferences like, “This is very good. It is worth eating this.” Go ahead and eat! Seed is sown only when there is anger-pride-deceit-greed. Anger-pride-deceit-greed is verily the seed of *karma*.

Questioner: So, is whatever we do in twenty-four hours considered as *nokarma*?

Dadashri: But all of that is *karmafada* (effect of *karma* charged in the past life).

Questioner: If You, as the Seer (*Drashtabhaav*) can See all the activity that the *prakruti* (the non-Self complex) does, is that called *nokarma*?

Dadashri: That is the very point that, all that the *prakruti* does, in which there is no *bhaavkarma*, then that is all *nokarma*.

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Nokarma is such a thing that those *karma*, those which are known as necessities, they are all *nokarma*. Human necessities. Did you not understand ‘necessities’? Can you do without eating? Even the *Gnani* has to eat, does he not? Can you do without going to the toilet? Can you do without sleep?

Questioner: No, we cannot at all.

Dadashri: Then, can you do without drinking water? All of those are necessities. These necessities of the body are all called *nokarma*.

You may not want to eat restaurant food, and yet when you feel hungry and you do not get any food to eat then in order to feed the body, you will have to enter any kind of restaurant; all those are *nokarma*. Even though it may not be our desire to do so, it will not do. There is no choice but to do it, that is all *nokarma*. It is all compulsory. All those are known as *nokarma*.

One gets married, one bears children; all that is *nokarma*. All activity without (*raag-dwesh*) is *nokarma*. The reason the Lord has called them *nokarma* is that if you do it without attachment-aborrence, then it will not stick to you. If you do it with attachment-aborrence, it will stick to you.

Because You are not the Doer!

Nokarma means that this *karma* will not be an impediment for you if You are on the path of liberation (*moksha*). And if you are on the path of worldly life (*sansaar*), then this *karma* will help you in the worldly life.

Questioner: Now, how can *nokarma* help one in the worldly life?

Dadashri: All these *karma* help in the worldly life only, do they not? One eats, drinks, plays, jumps around, goes out with his wife and children, goes to watch a movie, they are all *nokarma*, are they not?

Questioner: How do they not impede One on the path of liberation?

Dadashri: It is because, He is not the doer. His sense of ownership (*malikipanu*) is not there. He is not responsible for the ownership. No title. ‘I’ have taken them away. I have taken away both, the ownership and the title. So, it is not his responsibility.

Questioner: Why is there no sense of doership (*kartabhaav*)?

Dadashri: When I gave ‘You’ the *Gnan*, did I not tell You that *vyavasthit* is the doer, not You? Did I not tell You that? Do you remember that? So You are no longer a doer. Even the state as a doer (*kartapad*) does not prevail within for You; because the state as a doer exists only as long as the belief, ‘I am Chandubhai’ exists. To really believe, ‘I am Chandubhai indeed’ is itself the state as a doer. That is gone. So it does not remain anymore.

So, the effect of Your *nokarma* will not ‘sprout’ (into *bhaavkarma*), and for others (not Self-realized) it will ‘sprout’. This is because You are no longer the doer of these *nokarma*. And those not Self-realized are doers, therefore the moment they say, “I did it,” support (*adhaar*) is given to the *nokarma* and thus *karma* is bound. And by saying, “I did not do it,” it does not get support (*niradhaar*), it falls off. If you ask, “If you did not do it then who did?” He will say, “Sir, the Knower may Know, I do not want to interfere in it. I have not done this. It is coming into my experience, that I have not done it.” Does that come into your experience or not?

You have to understand *nokarma*. What does *nokarma* mean? All the worldly interactions that you do, the ones that *vyavasthit* does, all of those are *nokarma* indeed.

Questioner: Can it be called *nokarma* for those who have not attained *Gnan*?

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Dadashri: It is called *nokarma* for them too, but for them, the *nokarma* are such that they can ‘sprout’ because of (the belief), ‘I am doing it.’ Whereas for us (the belief is), ‘I am not the doer and *vyavasthit* is doing it,’ so they will not ‘sprout’. So, the binding of worldly life has stopped. The causes have stopped, meaning they have gone away. *Karma* exist as long as they are supported. No one is there to bother You if You do not give them support. If You call the one who is doing, the doer, then we do not have any problem. When one is not doing it and he says, “I am doing it,” then there will be binding (of *karma*). That is why Narsinh Mehta said, “*Hu karu, hu karu, e ja aGnanta.*” (I am doing, I am doing, is in fact ignorance.)

Questioner: Dada, we have surrendered the one who was giving the support at your feet, at the time of *Gnan*.

Dadashri: The one giving the support was surrendered, with, “I am surrendering all of this to you, Sir.” You surrendered the one that was giving the support.

All Charitramoha are Nokarma!

Questioner: Is things that are included in *charitramoha*, are they all *nokarma*?

Dadashri: All *karma* of *charitramoha*, are all *nokarma*. When people say, “This man has not changed. He is the same as before,” the Lord considers that as *nokarma*. *Nokarma* means all those (*karma*) that have to be suffered.

Questioner: Many times other people (who are not *mahatmas*) tell me that they do not see any change in our *mahatmas*.

Dadashri: The change in them is not visible; they appear the same as before. People are asking for a change.

Questioner: They are asking for a change on the outside.

Dadashri: On the outside, what else? They do not know how to see anything else, do they? Would their work not have been done if they knew how to see other things (more subtly)? What do these people tell our *mahatmas*? They say, “You have taken *Gnan* from Dada, but you are still the same as before.” Outwardly, you used to get upset in the past, and even today you are still getting upset. However for *mahatmas*, *bhaavkarma* (charge *karma*) has gone away, only *nokarma* remain.

And *nokarma* is divided into two parts. You (*mahatmas*) have *charitra mohaniya* (discharge *karma* that have arisen due to illusory attachment), whereas that person (not Self-realized) has *mohaniya karma*, complete *mohaniya*. So they have both, *darshan moha* (charge *karma* arising out of attachment to the wrong belief of ‘I am Chandubhai’) and *charitra moha*, meaning they have (complete) *mohaniya*. For you (*mahatmas*), *darshan moha* has gone.

What this really means is that these *mahatmas* are with *charitramoha* (only), whereas those not Self-realized are with real *moha*. Seeds will ‘sprout’ for those with real *moha*, and not for these *mahatmas*. They have *karma*, but it is *nokarma*.

Questioner: So, do those with the real *moha* also have *nokarma*?

Dadashri: Yes, they too have *nokarma* but their *nokarma* is such that it will ‘sprout’ and for the *mahatmas*, it will not ‘sprout’. All this *vartan moha* (discharging illusory attachment, also known as *Charitra moha*), it is all *nokarma*. If you have *moha*, then you are responsible for these *karma*, and if You are without *moha*, then You are not responsible for them. How can one understand so much subtlety? Where is man’s capability? What capacity does he have even to remember this?

Akram Path vs Kramic path!

Questioner: This *nokarma*, is it everything that we refer to as discharge?

Dadashri: That is it; it is discharge.

Questioner: At the time of discharge, can charging not happen, sometimes?

Dadashri: This is how it is: this word 'discharge' is not of the *Kramic* path.

Questioner: Yes, it is of *Akram*.

Dadashri: For *mahatmas* on the *Akram* path, becoming angry, getting irritated; all of that comes into *nokarma*. For us, everything is discharge *karma*. Whereas, *nokarma* has to be differentiated in the *Kramic* path. Where no attachment-abhorrence happens, that part is all *nokarma*. Such is the calculation. Where anger-pride-deceit-greed happen, they are all *bhaavkarma* and the rest are *nokarma*. There are not many circumstances in (the formation of) *bhaavkarma*. One or two, that too they are evidentiary causes (*naimitik karan*). And that which happens based on circumstance is *nokarma*.

In the *Akram Vignan*, 'we' have not placed any importance on *nokarma*. Otherwise, can 'we' give this Knowledge of liberation to people living a worldly life? How long will it last? But, as this is *Akram Vignan*, *nokarma* is not a hindrance. Otherwise *nokarma* itself is the hindrance in the *Kramic* path. They have so many difficulties, whereas do you have any difficulty? Hey, Dada will not scold you even if you eat a delicious lunch and if you go to the office. So, what is wrong with that? You have to remain within Dada's *Agnas* (special directives), that is all! Besides, the *Agnas* are not difficult, are they?

Now, You have to settle files with equanimity (*sambhaave nikaal*). If you have to brush your teeth, it is a file. If someone comes to see you, that is a file too. Sleep is also a file. So, if all the files are being settled with equanimity then it is *nokarma*. The entire *bhaavkarma* has been removed.

Questioner: So, does *nokarma* mean all these effects?

Dadashri: All these effects. Meaning, feeling something as sweet, feeling something as bitter. Both these feelings have to be settled with equanimity (*samata*), so they will start getting cleared.

Questioner: At every place? In every moment? For every matter, one has to keep the situation and all that in the awareness (*dhyan*), does one not?

Dadashri: But that is not the case for You. This is because You are sitting in the *Akram Vignan*. For those on the *Kramic* path, they have to do that in everything. If he says, "Today, the *vedhmi* (Indian dessert) is very delicious," it will stick to him; and if he says, "This curry tastes horrible," that too will stick to him. But when you say good or bad, nothing sticks to You.

Questioner: We would not say that at all, now.

Dadashri: But there is no problem in saying that; it will not stick to You because it is discharge. It is discharge means that it is not of a living person. In a 'battery,' the charged cell will continue to discharge, do you have to do anything in that? For as long as there is a charge stored in them, they will discharge; then they will exhaust completely.

Questioner: Even that has been settled, the method changed after attaining the *Gnan*, silence is golden.

Dadashri: Yes, You are to See when you say anything, and You also are to See when you remain silent. When someone says that you are not saying anything, You See that too.

The Understanding of Nokashay!

Nokashay is a relative word meaning that if You have attained *Gnan*, these *kashay* will not touch You, but if you have not attained *Gnan*, they will touch you. Hence the word ‘no’ has been used in the relative sense. It is worth understanding; if you were to understand just one sentence of the *vitaraag*, then you would go to *moksha*. If just one sentence was to be absorbed within, then one would go to *moksha*.

Questioner: There, they define *nokashay* as, that which is not a *kashay*, but appears like *kashay*, that which is in the form of a *nimit* (instrumental; apparent doer) in causing *kashay*.

Dadashri: That is correct. That meaning is not wrong. As long as people do not have *Gnan*, all of those (*nokashay*) are instrumental (*nimit*) in doing *kashay*, are they not? When the other person made fun of him, he became irritated, thus the apparent doer arises again, does it not? Whereas you (having taken *Gnan*) do not come into bondage even if you make fun of someone. All you need to do is *pratikraman*, for making the other person feel bad. And that too, You (as the Self) do not have the right to do that, You have to tell ‘Chandubhai’, “Why did you do that? Have you no shame? Look at your age now! Do *pratikraman*.” ‘You’ should tell him, “You are old now, you have become a grandfather and yet you are doing this!” ‘You’ can say that, can You not?

Questioner: Yes, we can.

Dadashri: Yes, You have to say that, who else can say that? If someone else were to say so, then you would sort him out.

One has to understand this at some point in time, but it cannot be understood in this era of the time cycle. The poor people, nobody is at fault in this. The words that have been written down correctly. Some differences will remain, between our *Akram Vignan* and the *Kramik* path. There will never be the same meaning coming forth, because that is *Kram* and this is *Akram*. It is because all these people here have taken *Gnan* that is why ‘we’ have told them that they do not bind *karma*. Therefore, ‘we’ have said that they are all *nokarma*. Even if you (*mahatma*) get irritated, ‘we’ have still considered that as *nokarma*. Now tell me, how can those people (not taken *Gnan*) believe that, so then they will get irritated, they will gather around you with a stick, will they not?

Questioner: You have referred to those *nokashay* as *nokarma*, so then the quartet of *anantanubandhi kashay*, *pratyakhyani kashay*, *apratyakhyani kashay*, what can they be called?

Dadashri: Yes, they are indeed *bhaavkarma*. There are no two ways about it, be it *anantanubandhi* or anything else, but it is *bhaavkarma*.

Now, on the *Kramic* path *nokarma* are of a different type. They have nine kinds of *nokarma*. They are *rati* (like), *arati* (aversion), *haasya* (laughter), *bhay* (fear), *jugupsa* (disgust), *shok* (grief), *purush veda* (the sexual disposition of a male), *striveda* (the sexual disposition of a female), and *napunsak veda* (sexual disposition of a bisexual). Whereas in *Akram*, whether you do business (*vyaapaar*), or if something wrong is done, the entire sexuality (*vishay*); everything has been placed in *nokarma*.

Questioner: Does *jugupsa* (disgust) mean *dhruna bhaav* (feeling of contempt), or *dhikkar bhaav* (feeling of scorn), or *chitari*?

Dadashri: One will have a feeling of disgust (*chitari chade*) arise. There is no *tiraskaar* (scorn; contempt) in *chitari*. You (a *mahatma*) may feel so, yet ‘we’ consider that as *nokarma*, it is not attachment-abhorrence (*raag-dwesh*). If one steps into something very dirty, his face and all will show disgust. You ask, “Hey, why does your face look like you just swallowed castor oil? It’s looks worse than (having swallowed) castor oil.” The Lord says, “We do not call that *karma*. After such a thing happens, if he were to quarrel with the other person, then he would bind *karma*.”

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Then, say a person was walking oddly and another person, perceiving that to be new and strange, started laughing. Then, that laugh would be considered as faultless (*nirdosh*), but only if he does not make a mistake. So, it does not affect our *mahatmas*, does it? Our *mahatmas* will not instigate mischief ever again, will they? They will settle it with equanimity, will they not? Not only will they laugh, but they will also joke; joking goes in the category of *hasya* (laughter), it does not have any effects of attachment-abhorrence in it.

It is said that one can remain without attachment-abhorrence in those nine *karma*, which is why they are called *nokarma*. How wise are these people! The people who said this, how wise are they!

Questioner: Dada, how can fear (*bhaya*) be without attachment-abhorrence?

Dadashri: In fear, one can indeed remain without attachment-abhorrence. I will give you an example of that. I have given *Gnan* to this man, he is doing *vidhi* here (at Dada's feet). He is reciting, "I am pure Soul, I am pure Soul," when a completely different kind of explosion happens over there, so his entire body starts trembling. I am also aware that, 'He has fear.' But this external fear is considered as being startled (*bhadakaat*). Internal fear is considered *bhaya*. He just felt startled, he did not have fear (*bhaya*).

Questioner: He felt startled, but this word '*bhaya*' that is used...

Dadashri: That is in their own language (interpretation).

Questioner: Even in their language, should we understand it as *bhadakaat* (being startled)?

Dadashri: You have to understand it as *bhadakaat*. Everything is heading in the wrong direction, because they referred to it as *bhaya*. There are so many words that ought to be changed.

It is not likely for people to figure out the original word. You can find all the root words from a *Gnani Purush* who knows, 'What is the fact.' Moreover, as long as one experiences fear, he has not attained the Self at all; and if one were to place fear in the category of *nokarma*, then it is meaningless.

So, *nokarma* is like this; that is just *bhadakaat*. Therefore, there is tremendous stillness in us. As long as there are certain kinds of noises, 'we' are not affected at all. If 'we' have never before, in the last life or prior lives, heard them, and suddenly a completely new sound comes out, then the body would show a startled reaction, but the stillness within would not leave.

These *mahatmas* do not lose their inner stillness at all. Hey... the entire body gets startled, a slight flinch happens.

Prarabdha is In Fact Nokarma!

Now, if you look for another meaning of *nokarma*, then what is it? The answer is, *prarabdha karma* (effect of past *karma*). It is not *sanchit karma* (*karma* accumulated from the past life).

Questioner: Has some part of *sanchit* come into *prarabdha* (effect)?

Dadashri: Those *prarabdha* (*karma*), have become ready to give effect. *Sanchitkarma* are the eight *karma*: *Gnanavaran*, *Darshanavaran*, *mohaniya*, *antaraya*, *vedaniya*, *naam*, *gotra*, *ayushya*. All those are *sanchit*. Of those, however many are about to unfold, however many are ready to give effect; those many are *prarabdha karma*. A mango tree may have the capacity to give mangoes for twenty years, twenty five years or fifty years; but however much comes to unfolds from within in one year, that much is *prarabdha karma*. Therefore *nokarma* is *prarabdha karma*.

Does Nokarma Mean Akarma?

Questioner: Dada, are we to understand that whatever happens automatically from past *dravyakarma* is *nokarma*? So then Dada, there must be some reason for the *nokarma* to happen, right?

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Dadashri: Even though one appears as if he is doing *karma*, if the inner state is *akarma* (not charging *karma*), then that is known as *nokarma*. But that cannot be considered as *akarma*. It is considered *akarma* when One has become a pure Soul (*Shuddhatma*). Otherwise it is considered as *sakarma* (with charging of *karma*). Therefore, in all the activities that an *aGnani* (person without Knowledge of the Self) does, *bhaavkarma* arises. From those *bhaavkarma*, this process happens and thereafter it becomes *dravyakarma*.

Questioner: What does, ‘this process happens and thereafter’ mean?

Dadashri: Anger-pride-deceit-greed are interwoven in these activities. In every activity, there is either anger, pride or greed; one of them is always there. If you go to a shop, there is always something. It is from these interwoven anger-pride-deceit-greed (carried over from past life) that *dravyakarma* arises.

After ‘we’ give You the *Gnan*, You stop binding *karma*. The only *karma* you bind are those from following the five *Agnas* that have been given. Otherwise, *karma* are bound only when you have the belief that, ‘I am Chandubhai’ and ‘I did this.’ Now, ‘You are not Chandubhai,’ that is decided, is it not? You are Chandubhai by worldly interaction (*vyavahar*), but not as the Self (*nischaya*), You are not Chandubhai. That is why *karma* can never be bound. The one binding the *karma* has gone. *Karma* is bound as long as egoism exists.

Questioner: Can we call *nokarma* as *akarma* for our *mahatmas*?

Dadashri: After attaining *Gnan*, they are all considered *akarma*. People will know and see that you are doing *karma*, whereas it is *akarma* because You are no longer the owner of that *karma*. For the people in the world (who are not Self-realized), *bhaavkarma* sows the seeds and then the seeds give effect (bear fruit).

Questioner: What if the seeds are not sown at all, then what?

Dadashri: Then this world would indeed not be there, would it? The seed is sown because his belief (*drashti*) is wrong, so then how can he have the control? So, when someone helps him change that belief, then all these diseases will leave, otherwise this disease of worldly life cannot be cured!

[2.14]

Dravyakarma + Bhaavkarma + Nokarma

How Much is One's Doership in The Three Karma?

Questioner: So then in what way are *bhaavkarma* different from *nokarma*? Please explain that in detail.

Dadashri: Yes, I will explain that. It is very important thing to understand.

All this is due to these three *karma*. What people refer to as, "I am binding *karma*," they are these three, which have been separated in different parts.

Bhaavkarma, *dravyakarma*, *nokarma* – it is due to only these three *karma* that the world has remained established. If these three *karma* go away, then the world would end. There are three kinds of *karma*. Apart from those, there can never be a fourth kind. In those, *dravyakarma* is not under one's control. *Dravyakarma* is an effect (*parinaam*), and so is the *nokarma*. But one is absolutely not the doer (*karta*) of *dravyakarma* at all; whereas for *nokarma*, one can be both, a doer or a non-doer (*akarta*). In the state of ignorance of the Self (*agnan dasha*), one becomes the doer of *nokarma*, whereas in the state of Knowledge of the Self (*Gnan dasha*), one is a non-doer! But which *karma* does the main work? *Bhaavkarma*. One indeed becomes the doer of *bhaavkarma* in ignorance. When anger-pride-deceit-greed are not there, when they go away, then that is the end, there is liberation.

Questioner: Therefore, is there not any line of demarcation between *bhaavkarma* and *dravyakarma*?

Dadashri: *Dravyakarma* is a different thing; *dravyakarma* means that you will see yellow if you have yellow blindfolds over your eyes, you will see red if the blindfolds are red. The original element (the Self) is not like that. That is why *bhaavkarma* arises in 'him' (the ego). And what happens again with that *bhaavkarma*? The *bhaavkarma*, *nokarma* come together and give rise to *dravyakarma* again. Therefore, effect from cause, and cause from the effect again. This is all a collection of cause and effect.

Bhaavkarma Results in Dravyakarma and From that Nokarma!

Therefore, the mother (original, root cause) of *bhaavkarma* is *dravyakarma*. If *bhaavkarma* were to be the son, then who would be the mother? The answer is, *dravyakarma*. Then if one asks, "If the (original, root) *dravyakarma* is the son, then who is its mother?" Then the answer is, scientific circumstantial evidence. That is all there is regarding this generation. After (the coming together of) scientific circumstantial evidence, *dravyakarma* came into being. And *dravyakarma* cannot refrain from becoming *bhaavkarma*. Then, what are the effects of this *bhaavkarma*? The answer is, as an effect of *bhaavkarma*, *dravyakarma* arises, and the fruits (effects) that arise out of *dravyakarma* are all *nokarma*. So *dravyakarma* means the body that comes together, and the 'blindfolds' that arise. The blindfolds mean *Gnanavarana* (Knowledge obscuring), *Darshanavarana* (Vision obscuring), *mohaniya* (illusory attachment inducing) and *antaraya* (obstructing). Then, this body means, *naam* (name-form determining), *ayushya* (life-span determining), *gotra* (status determining) and *vedaniya* (inducing of sensation of pleasure-pain). You have received this body as an effect of the *karma* that 'you' did. Now all the *karma* of body, the *karma* of the mind-speech-body that have to be suffered are *nokarma*.

Questioner: Is the body a medium for *dravyakarma*, or is it *dravyakarma*?

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Dadashri: The body is *dravyakarma*, and it is a medium for *bhaavkarma*. What is *dravyakarma*? An effect. *Bhaavkarma* associated with the belief that ‘I am this body’ (*dehadhyas*), gives rise to *dravyakarma*, after which the body gets formed. Sensation of pleasure (*shata vedaniya*) arises and sensation of pain (*ashata vedaniya*) arises and the wrong ‘blindfolds’ are bound. Meaning *Gnanavaran*, *Darshanavaran*, *mohaniya* and *antaraya*; they have all been included in this, in *dravyakarma*.

Bhaavkarma is not Under the Authority of the Self!

So, it is *bhaav* once again from *dravya*, and *dravya* from *bhaav*. *Bhaav* from *dravya* and *dravya* from *bhaav*. From a seed into an oak tree, and from an oak tree into a seed. Now, one (*potey*; relative self) does the *bhaavkarma*. The relative self does not do the *dravyakarma*. *Dravyakarma* is its effect, it is a result. This *dravyakarma* means it is the result (effect) of the *bhaavkarma*. One may be the ‘doer’ of an exam (takes an exam), but can he really be the ‘doer’ of the result?

Questioner: The real doer is *bhaavkarma*, is it not?

Dadashri: Yes, but that is also as a *naimitik* (apparent, evidentiary) doer, not a real doer. It is not exactly the doer. If it were exact, then one could turn it around just like that, it would take one to *moksha* immediately. As a result of the ‘pressure’ (influence) of past life *karma*, one is feeling a lot of happiness. Hence under the influence of happiness, all the *bhaavkarma* that are bound are of happiness; good thoughts of doing meritorious deeds (*punya*) will come together. Whereas when there is influence of unhappiness, then thoughts of doing bad deeds (*paap*) will come together. Even if one does not want to do such *bhaav*, they will happen. Therefore, *bhaavkarma* is not under our control.

Questioner: You had said, “Not a single person in this world has understood this *bhaavkarma*, and that if there is anyone who has understood it, then I will bow down to him.”

Dadashri: But how can one understand it? Is it a simple thing to understand *bhaavkarma*? To understand *bhaavkarma* means to put a stop to *bhaav*. If a man has understood it, then he will put a stop to *bhaav*. Actually, people have understood *bhaavkarma* in their own language (interpretation). If one were to understand the ‘blindfold’ over the eyes, only then can he understand *bhaavkarma*.

Only the Belief has Changed!

But it is only because *dravyakarma* exists that *bhaavkarma* happens, otherwise *bhaavkarma* would not happen. Now *bhaavkarma* is charge *karma*. The *bhaavkarma* that were done in the past life, those have to be suffered in this life as effect in the form of *nokarma*, in the form of discharge. *Nokarma* does not have much value; the value lies in the *bhaavkarma*. The discharge *karma* that are there, are all *nokarma*; and the causes that arise from them are *bhaavkarma*, the ones that are charged. But all of this is through the *nimit* (that which is instrumental in a process) of *dravyakarma*. Now, all that ‘we’ have changed (turned around) in this *dravyakarma* is ‘your’ belief (*drashti*). All the beliefs like, ‘I am Chandubhai,’ and ‘I am her husband,’ have gone away and ‘we’ have given you just the Vision as the Self (*Darshan*) that, ‘I am pure Soul.’ Hence, that belief has changed. The vision (*drashti*) had been spoilt previously, that is why the Knowledge had turned wrong. With the change in the belief (*drashti*), the Knowledge (*Gnan*) changes, and therefore the conduct (*Charitra*) changes.

Dravyakarma are Visible Only to Tirthankars!

Questioner: Please tell us how one can recognize *dravyakarma*?

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Dadashri: It's like this, in the language of the worldly people, it is widely propagated that whatever *karma* that can be directly perceived by the senses, are all *dravyakarma*. However, they are really *nokarma*. Those *karma* that are overtly visible by the senses and the *antahkaran* (inner complex of the mind, intellect, chit and ego), as well as happen through the senses, through the *antahkaran* or that arise in the *antahkaran* are all *nokarma*. Those *karma* that are overtly visible are *nokarma*. Besides them, the other *karma* are *bhaavkarma*, those that are not overtly visible, only the *Gnanis* can See them.

Questioner: Which ones are *nokarma*?

Dadashri: They are all those that you can see.

Questioner: *Dravyakarma*?

Dadashri: *Dravyakarma* are those that you cannot see. Although 'I' can understand *dravyakarma*, but only *Tirthankars* can See them. 'I' can at least understand them, whereas you cannot even understand them.

Subtle Difference Between Bhaavkarma and Nokarma!

Questioner: Please explain the subtle difference between *bhaavkarma* and *nokarma* with an example.

Dadashri: What is *bhaavkarma*? Say, five to seven people come to your house at eleven at night. You may say, "Welcome, please come in," but in your mind you may feel, "Why do the fools have to come this late at night?!" In that, when you say, "Welcome, please come in," that is *nokarma*. And the feeling of, "Why do the fools have to come this late at night?" is *bhaavkarma*.

Nokarma are all overtly visible. All this quarrelling and fighting, all this cheating in broad daylight, doing this or that, is all *nokarma*. And internally, when the feeling arises in the mind that, "Why do the fools have to come at this time?" that is an inappropriate *bhaav* (intent) that one has done within, one has spoiled his intent, whilst outwardly, one has behaved appropriately; hence there is deceit (*kapat*) within the intent.

Outwardly, you welcome them nicely, while being deceitful within. That is called *maya* (deceit). Hence, anything done with the support of anger-pride-deceit-greed, is all *bhaavkarma*.

Now, when guests come and you say, "Welcome, please come in," (which is *nokarma*), along with that, if you had decided (in the mind), "It is a very good thing that I said this!" then such auspicious (*shubha*) *bhaavkarma* would have happened along with the *nokarma*. With that, the light (coming through the veils) of *dravyakarma* in the next life will increase, and the veils would become thin. Whereas with the thought, "Why do the fools have to come this late at night?" that means inauspicious (*ashubha*) *bhaavkarma* have happened. With that, the veils of *dravyakarma* for the next life, will increase. This darkness that happened, the veils that came over the *Gnan* (Knowledge of the Self) and *Darshan* (Vision of the Self), that is *dravyakarma*. These three are encompassed in just this one sentence, are they not? Did you understand?

Questioner: Now, if we say out loud, "Welcome, please sit," aloud, and there is a similar auspicious intent within at that time, then what is that?

Dadashri: That is also *bhaavkarma*. That other was inauspicious *bhaavkarma*, the fruit (effect) of which will be demerit *karma* (*paap*), and fruit of this one will be merit *karma* (*punya*), that is all the difference; but, they are both *bhaavkarma*.

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Therefore, when the thought arises in the mind that, ‘Why do the fools have to come this late at night?’ then you bind demerit *karma*. The effect of such an intent will be to bind demerit *karma*. You will have to suffer that demerit *karma*. Whereas with this one, when you have an auspicious intent, the effect will be good.

The effect of *bhaavkarma* is the *dravyakarma* of the next life, meaning that this body is formed from this. And then again from that, *nokarma* arise; *nokarma* are all visible to you. When you say, ‘Welcome, please come in,’ it is *nokarma*. And the intent, ‘Why do the fools have to come this late at night?’ is *bhaavkarma*. Now, when the effect of that comes in the next life, in the form of *dravyakarma*, one will be born in the animal life form as a dog, and if anyone were to come (near the dog), they will push it away, with the intent, ‘Get away from here, get lost from here.’

If You do not Become the Owner You Become Free From Karma

This discharge anger-pride-deceit-greed is *nokarma*, and the real anger-pride-deceit-greed that happens is *bhaavkarma*.

Questioner: Dada, does *bhaavkarma* happen based on accumulated *karma* from the past life (*sanchit karma*, same as *dravyakarma*), or is it based on *purusharth* (independent effort to charge *karma*)?

Dadashri: The *bhaavkarma* that get bound, are going to be bound from that ‘candle’, based on the eight *karma* (*dravyakarma*).

Questioner: So then where is the *purusharth* in this?

Dadashri: There is no *purusharth* at all. *Purusharth* is when *bhaavkarma* is happening, then One (the developing ‘I’) becomes aware of (Knows) that, and brings oneself to an equanimous state; that is known as *Purusharth* (real spiritual effort to progress as the Self).

Questioner: But to bring that about is also dependent on *karma*, is it not?

Dadashri: No, it is not dependent on *karma*, it is dependent on *Gnan*.

Questioner: If this (*bhaavkarma*) is not a part of *purusharth*, then *karma* will itself become all-powerful, will it not?

Dadashri: Yes, that is correct. *Karma* is powerful, that too is *purusharth*. This *purusharth* is illusory (*bhramant*) *purusharth*. *Purusharth* means progress. There are two kinds of progress. One is real *Purusharth*, the *Purusharth* that happens after one becomes a *Purush* (Self-realized), there is progress through that (as the Self). And there is also progress through this illusory *purusharth*. So this *purusharth* will help one. After attaining *Gnan* You do not have any *bhaavkarma*; no matter what you do, You do not have *bhaavkarma*. This is because You are following Dada’s *Agnas*. What is *bhaavkarma*? Whether you do good or bad, it is *bhaavkarma*. Now, it is *bhaavkarma* as long as the doer exists. However much is the discharge, it is *nokarma*. And charge is *bhaavkarma*.

Questioner: It appears like *bhaavkarma*, but One (the developing ‘I’) does not get involved in it and it discharges. Is that why it became *nokarma*?

Dadashri: That is why it is *nokarma*. The worldly people (those who have not attained *Gnan*) get involved in it from within, and so it becomes *bhaavkarma*.

Anger, where did one bring so much fire from? They were already there in the form of *parmanu*. As it became gross (from subtle), it was expressed externally therefore it became *nokarma*. ‘You’ are the owner of that which is within; You are responsible for that. If You do not become the owner of what comes out, then it does not matter. If anger-pride-deceit-greed are happening and You do not become the owner of that, then it does not matter.

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Questioner: What does this ‘not becoming the owner’ mean?

Dadashri: To not become the owner is in fact *Gnan* (Knowledge of the Self). ‘One’ has the awareness of, ‘Who am I?’ does One not! Why does one become the owner of anger? It is because of *agnanta* (ignorance of the Self), because of lack of understanding. One is not the owner, and yet he believes that he is. The worldly people (not Self-realized) are owners. They are the owners in the real sense. That is visible is it not, they indeed appear rich (in *karma*) do they not!

Questioner: So, even the owners in the real sense, that is also a state of belief only, is it not?

Dadashri: He is indeed the owner in the real sense.

Questioner: How is that?

Dadashri: Worries and restlessness will not happen if one has not believed that he is the body. He is indeed the owner. Therefore, when one does not have *Gnan*, then he will indeed be considered the owner. If you ask him, “Who is speaking?” He will say, “It is indeed I, who is speaking!”

Questioner: How does it prevail for those who have attained the *Gnan*?

Dadashri: They do not become the owners. By mistake they do become (the owners), when they ask, “Why is this happening to me, why is such and such happening to me?” That is all, it is just a (transient) belief for them. In reality, that is not the case.

All the Activities of the Body are Nokarma!

Questioner: So then, in what part of this body does *nokarma* come into? What is included in *nokarma*?

Dadashri: Every type of activity is *nokarma*, meaning discharge *karma*. But if one is an *aGnani* (not Self-realized), then there is charging of new *karma* for him. And the *Gnani* (Self-realized One) will not allow it to be charged.

Eating is also *nokarma*, but if one feels it to be spicy hot then the sensation of pain (*ashata*) that arises within, is *dravyakarma*.

Questioner: It may be *apyashnaam karma* (discredit bearing name-form *karma*), *yashnaam karma* (credit bearing name-form *karma*) that is unfolding, but is it the worldly interaction that happens that is considered as part of *nokarma*?

Dadashri: All of that is *nokarma*. When the *karma* starts giving the effect after it has come to unfold, that is *nokarma*.

Questioner: Does that mean, the circumstances of giving the effect?

Dadashri: That is all *nokarma*. *Nokarma* begins from the moment it comes out from within.

Questioner: This *nikachit karma* (*karma* that one has no choice but to suffer the effect), is that also included in *nokarma*?

Dadashri: Yes, they are *nikachit* (dense), they are even stronger.

Filled Stock of Karma is Dravyakarma, its Expression is Nokarma!

Questioner: Then, this speech that is spoken, in what is it included? Does it go into *nokarma*?

Dadashri: Speech is in two forms. The original *parmanus* are of *dravyakarma*. And the form in which it expresses when it is drawn out from here is *nokarma*.

Questioner: So, that which is in code word form, till it becomes short hand...

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Dadashri: All that goes in *dravyakarma*, and then what comes out is *nokarma*.

Questioner: All that which comes out of the mouth is *nokarma*.

Dadashri: *Nokarma* means that You are not the owner and therefore You are not responsible for it. You become responsible if you become the owner.

Questioner: And the thoughts that come to the mind, what are they included in?

Dadashri: That is all *nokarma*.

Questioner: And all the karmic tubers (*gaantho, granthi*) that are in the mind, the *granthi* within; do they go into *dravyakarma*?

Dadashri: They go into *dravyakarma*.

Questioner: What about *chit*, intellect and ego?

Dadashri: They all go into *dravyakarma*, but the moment one begins to use them, they become *nokarma*.

Questioner: When they are lying within in the subtle form, they are *dravyakarma*; and when one starts using them, they are *nokarma*.

Dadashri: Yes.

Vishrasa, Prayogsa, Mishrasa

Questioner: So, can *mishrasa* and *prayogsa* be considered *dravyakarma* and *bhaavkarma*, respectively?

Dadashri: It's like this, *prayogsa* happens first. It happens before *dravyakarma*. It happens the moment you say something. *Prayogsa* means, the *parmanus* that were pure (*vishrasa*), the moment 'you' (with the wrong belief of 'I am Chandubhai') began to talk, the moment 'you' did the *bhaav* from within, those *parmanus* entered in. All those *parmanus* become colored (charged with the *bhaav*), they become *prayogsa*.

How long is it considered *prayogsa*? These pure *parmanus* are original *vishrasa parmanus*. The moment you say anything, and the *parmanus* enter within, they become *prayogsa*. Then, it takes a long time for them to become *mishrasa* (charged *parmanus* in gross form waiting to give effect). When they become *mishrasa*, it is called *dravyakarma*. Until then, it cannot be called *dravyakarma*. At the moment when they become *mishrasa*, it is considered *dravyakarma*, and after becoming *dravyakarma*, they come to unfold (*uday*; give effect) again.

Do not delve deeper into all this. It is not worth delving into. This is a maze. 'We' tell you, "Please do not to enter into it. Please do not to enter into it." Do not enter into it at all. Only the Self is worth Knowing. This other is a maze. Having Known the Self, it comes automatically into Your awareness; even if you do not remember it, yet it comes. Does it automatically come into Your awareness upon waking up in the middle of the night? It comes to You on its own, does it not?

Questioner: It comes to us on its own.

Dadashri: That is known as the Knowledge that gives the direct experience of the Self (*sakshatkari Gnan*). Yes, experiential Knowledge. Now You have attained the Self. Then, what is the point of Knowing all other things? The Lord's scripture is very deep. As people do not have the abilities to extract the essence from it, so they are trapped in different things, in these words.

Wrong Belief Causes Bhaavkarma!

One does not have to 'do' *dravyakarma*. The *dravyakarma* that arises from *bhaavkarma*, keeps giving fruit (effect) automatically. You have to do all the *nokarma*. If this *bhaavkarma* did not exist, then *nokarma* does not affect you. If *bhaavkarma* exists, then *nokarma* can help. If you do good *karma*, then you bind *punya* (merit *karma*), and if you do bad *karma*, then you bind *paap* (demerit *karma*), but that will happen only if there is *bhaavkarma*.

The belief (*drashti*) changed and turned wrong (not as it should be), that is why *bhaavkarma* starts to happen, *vishesh bhaav* (assumed identification with that which is not its own; the belief that 'I am Chandubhai') arises. Not *swabhaav bhaav* (inherent nature of the Self; identification with that which it actually is), but *vishesh bhaav*. That *bhaavkarma* keep occurring within, because the belief is wrong. 'This is my brother-in-law', 'He is my this (relation)', and 'He is my that (relation)', and 'I am doing this', and 'I am doing that;' that is all *bhaavkarma*. He is sowing all the seeds.

Where Equanimity Prevails, Charging Stops!

Bhaavkarma arise from the *dravyakarma*. It's like this, both the bitter and the sweet are not tolerated with equanimity, but there is abhorrence (*dwesh*) towards the bitter and attachment (*raag*) towards the sweet, and so *karma* gets bound. If the bitter and the sweet are dealt with equanimity, then *karma* will not be bound.

Questioner: *Bhaavkarma* means any kind of situation that comes through *dravyakarma*...

Dadashri: Anger-pride-deceit-greed (*kashaya*) happen because of the existence of *dravyakarma*; they are all *bhaavkarma*. But the one who does not want to do them (*kashaya*), the One who has *Gnan*, will not do it. One becomes happy when sweet circumstances arise, and becomes irritated when bitter ones arise. That is how it keeps going on. If one were to maintain equanimity (*samata*) in those situations, then nothing would be bound.

Questioner: So the anger-pride-deceit-greed that happens within a living being, that...

Dadashri: That is *bhaavkarma*.

Questioner: That *bhaavkarma* that happens, does that happen through the *nimit* (evidentiary doer) of *dravyakarma*, or does *dravyakarma* cause them?

Dadashri: No, *dravyakarma* makes 'him' (one with wrong belief) do it. But when would 'he' not listen to *dravyakarma*? If He himself were a *Gnani* (Self-realized), then He would not listen.

Questioner: So at present, after attaining *Gnan*, whatever my body suffers...

Dadashri: Whatever pain-pleasure you suffer is *nokarma*. Therefore, we settle it all with equanimity; all the *karma* that comes our way, the sweet or the bitter ones that come. So what does *nokarma* mean? If One is Self-realized (a *Gnani*), then He will not bind *karma*, and if one is not Self-realized (*aGnani*), then the seed will be sown again from the *karma*.

The Ego Wears the Spectacles!

Questioner: In Aptsutra 3963, it states, 'Until how long does the state of the ego (*aham*) remain? It remains until 'whatever there is' between the causal body (*karman sharira*) and the pure Soul (*Shuddhatma*) goes away.' What is this, 'whatever there is'?

Dadashri: That verily is *aGnan* (ignorance of the Self). It is a veil in the form of ignorance. When *aGnan* does not remain, the entire living (charge) ego goes away. Then, only the ego in a form of a shadow remains; the dramatic ego. That is the one that runs worldly life. Therefore, only the ego needs to be liberated. The original Self (*muda Atma*) is already liberated, is it not?

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If *aGnan* goes, then everything goes. The *avarans* (veils) are in two forms. One is a veil in the form of ignorance, and the other veil is of *dravyakarma*. *Dravyakarma* indeed exists every day. But the main thing that has been mentioned is the veil in the form of ignorance that exists forever. *Dravyakarma* is limited to a certain degree; there is no problem with that, that which exists for about forty-fifty (life span) years. On top of that, the veil of *dravyakarma* keeps changing, whereas the veil in the form of ignorance exists forever. *Dravyakarma* is nothing but ‘spectacles’. It is not ignorance (*aGnanta*). It is ‘spectacles’, whatever the kind of spectacles one wears that is how he will perceive. If he wears yellow spectacles, he will see yellow.

Questioner: Who is the one wearing them?

Dadashri: The ego.

Questioner: So, it is the ego that has such ‘spectacles’, is that so?

Dadashri: It has to indeed wear the ‘spectacles’ mandatorily. So, whatever ‘it’ (ego) could see before, it then begins to see it wrong (not as it is). As he sees it wrong, he goes the wrong way.

The Drashti Changed Due to Dravyakarma!

Now, *dravyakarma* is such that it makes you see all this after placing a ‘blindfold’ over your eyes. So, the *drashti* (vision) changes. All of this is because of *dravyakarma*. This body has arisen because the *drashti* changed. This body that has been formed, has indeed done so based on the *dravyakarma*.

Questioner: The *drashti* through which we saw the world before attaining *Gnan*, is that *drashti* the ‘spectacles’ of *dravyakarma*?

Dadashri: That *drashti* is based on the *dravyakarma*. And it is through that *drashti* that we have gone on the wrong path. But its support (*aadhar*) is really *dravyakarma*. That *drashti* itself cannot be considered *dravyakarma*. These ‘spectacles’ that you were referring to, those are indeed called *dravyakarma*; that is correct.

Nokarma means *karma* that are discharging, and *bhaavkarma* means *karma* that are charging. The *dravyakarma*, that is in between, does not go away. ‘We’ (*Gnani Purush*) get rid of the wrong *drashti* in *Gnan Vidhi*. So the *muda drashti* (original Vision) refrains from going on that side, through *dravyakarma*. So, that wrong *drashti* itself goes away.

Questioner: In Shrimad Rajchandra’s *Vachanamrut*, there are these definitions that have been given that, the result of the *bhaavkarma* that gets bound, is *dravyakarma*.

Dadashri: That is correct. But people understand that ‘result’ in their own language (interpretation). The ‘result’ means, they are the ‘spectacles’ of the next life. Whereas, people understand it to be the *dravya* (matter, body form) that has come together... There is also that language (interpretation), it is not wrong in a way, but this *dravyakarma* is not like that. If one were to understand the meaning of *dravyakarma* then he can accomplish a lot.

Questioner: What are you trying to say about *dravyakarma*?

Dadashri: Due to the disappearance of this *dravyakarma*, has your *drashti* (vision) changed or not?

Questioner: Yes, it has changed.

Dadashri: But they (not Self-realized) have *dravyakarma*. *Dravyakarma* is the reason for the wrong *drashti* (vision). It is on the basis of *dravyakarma* that the *drashti* has become wrong-deluded (sees the relative as real); the wrong *drashti* is the basis for the continued existence of the world, the very basis for the *bhaavkarma* to arise. Otherwise, *bhaavkarma* would not happen at all, if there were no *dravyakarma*. That *drashti* is through *dravyakarma*. It shows contradictory (*vipariti*) to that which it really is. As one sees contrary to fact, then he will go the wrong way.

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Questioner: At the time when ‘you’ give us *Gnan*, our *karma* stops charging; is that so because ‘you’ change our *drashti*?

Dadashri: It is mainly because of the disappearance of the (wrong) *drashti*, that the *bhaavkarma* comes to an end.

Only the *Atmagnani* (Self realized One) and His sheltered Ones can understand *dravyakarma*. *Dravyakarma* means that which has already transformed, that which is an effect.

When Bhaavkarma Arise and the Original Vision gets Spoilt, Charging Happens!

Dravyakarma is not a physical (*sthool*) thing that can be seen. Whereas people are taking it to mean visible in the physical sense, and they understand *dravyakarma* to be at the gross (*sthool*) level. They believe that *bhaav* means subtle (*sookshma*), and *dravya* means gross (*sthool*). In fact, *dravya* is subtler than subtle. Now how can these people understand this? It cannot be understood in its entirety? So it goes on like that!

Questioner: It is still not very clear.

Dadashri: *Nokarma* means discharge, everything that is gross, tangible (*sthool*).

Questioner: *Dravyakarma* and *nokarma* seem to be linked to each other, do they not?

Dadashri: It’s like this, *bhaavkarma* arises from *dravyakarma* and at the time when *nokarma* arises from *bhaavkarma*, the *dravyakarma* will change.

Questioner: Please give us an example.

Dadashri: When someone curses ‘you’, at that time your *bhaav* (intent) will change.

Questioner: When someone curses, what *karma* is that known as?

Dadashri: That is called *nokarma*. When someone curses you, it goes into *nokarma*, but if Your (the Self’s) original vision (*muda drashti*) changes, then *dravyakarma* arises from it. When *raudrabhaav* (the intent to hurt oneself and others) arises, it is called *bhaavkarma*, and at the time when *raudrabhaav* arises, the original internal machinery, the light (of the Soul that comes through) is obstructed, this vision (*drashti*) is spoilt. This spoiling of the vision is *dravyakarma*. For you (*mahatmas*), the Vision (of the Self) does not get spoilt at the time of *nokarma*. It will not become spoilt even if *bhaav* (intent) arise, because there is no violent intent (*himsak bhaav*) in it. As the vision does not get spoilt, charging does not happen. Charging happens only if the vision gets spoilt. If the vision does not spoil, then whatever *bhaavkarma* that arose are also discharge. When both happen, *bhaavkarma* arise and the original Vision (of the Self) gets spoilt, then it is known as charge.

Questioner: How can one remain free from *bhaavkarma*, *dravyakarma*, *nokarma*?

Dadashri: As long as *samyak drashti* (right Vision, right belief that ‘I am pure Soul’) is not attained, one cannot at all become free of *bhaavkarma*, *nokarma*, *dravyakarma*. *Samyak drashti* does not happen, does it? That *mithya drashti* (illusory vision, wrong belief that ‘I am Chandubhai’) does not change. Until *mithya drashti* changes, nothing can be attained. This *mithya drashti* is worldly vision (*sansaar drashti*). That *samyak drashti* is *Atmadrashti* (Vision as the Self). It is a different Vision. After attaining *samyak drashti*; *bhaavkarma*, *dravyakarma*, *nokarma*, they all become separate and then they detach. Then they continue to remain detached. The binding of *karma* itself ceases.

Keep in Awareness, the ‘Spectacles’, Your State, and the External Things!

With two elements remaining in close proximity, the two elements maintain their own intrinsic functional properties (*gunadharmas*), and a third extraneous property happens to arise, called *vyatirek guna*. It is due to this *vyatirek guna* that the ‘spectacles’ are bound.

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The Soul (*Atma*) is indeed in its own inherent nature (*swabhaav*), but there is a lot of 'fog' therefore it is not able to See. Once the fog clears away, visibility will be there. *Dravyakarma* is like the fog. Even after one comes out of the fog, its effect remains on one (the developing 'I') for a long time. The *Gnani Purush* can release that.

That which sows the seed for the next life is *bhaavkarma*. The *karma* that is without seeds is *nokarma*. And what is *dravyakarma*? What kind of spectacles has one brought with him from his past life? Are they number four, number eight or number twelve (power)? His entire life, he will see through the kind of 'spectacles' he has brought forth. The *sooj* (intuition; insight) will arise in accordance to whatever spectacles he has brought forth.

He has also brought forth energies in his *dravyakarma*. There are infinite energies in the Self. But he has also brought forth with him the energies to obstruct the energies of the Self. The other thing is that he has also brought forth is *murchit bhaav* (a state of unawareness of the Self arising from illusory attachment), *moha* (illusory attachment).

If one puts on yellow coloured (lens) spectacles, he will see the world as yellow. As he is aware about the spectacles (after attaining *Gnan*), he therefore understands that he sees yellow because of the spectacles! He has put on the spectacles of *dravyakarma* of the past life, through which he is seeing all this! If the spectacles remain in his attentive awareness (*laksha*), if he as the Self (*potey*) remains in his attentive awareness and if the external reality remains in his attentive awareness, then there is no problem.

What the people of the world understand as *dravyakarma* is also correct (according to their view), but the real thing, the *dravyakarma* is a different thing. *Dravyakarma* are those eight *karma* mentioned before. And this *bhaavkarma* and *nokarma*, are in fact the fruit (effect) of *dravyakarma*.

Questioner: The effect of the *dravyakarma* itself?

Dadashri: They would not exist if *dravyakarma* were not there. *Bhaavkarma* and *nokarma* happen because of the *dravyakarma*; that is why 'we' get rid of *mithya drashti* (illusory vision, wrong belief that 'I am Chandubhai') in its entirety, therefore *bhaavkarma*, *dravyakarma*, *nokarma*, all of these do not affect You (the Self). *Dravyakarma-bhaavkarma-nokarma*, all of that has been gotten rid of. That is why 'we' have said, "I am pure Soul that is absolutely free from *bhaavkarma-dravyakarma-nokarma*." Meaning here (in *Akram*), there is neither *dravyakarma*, nor is there *bhaavkarma* and there is no *nokarma* also. 'We' do not have *bhaavkarma*, *dravyakarma* or *nokarma*.

Surrendered the Living, and the Lifeless Remains!

One has surrendered *dravyakarma*, *bhaavkarma*, *nokarma*; but he does not understand that, does he? All *karma* in its entirety has been surrendered, because I tell you to say, "I surrender to You all; *bhaavkarma*, *dravyakarma* and *nokarma*." If one asks, "Do I not have to keep them with me?" So 'I' tell him, "No. If you want to keep them, then tell me first. Then you can keep them." So he will say, "No, I do not want to keep them." So then how would he have them? After having surrendered them, what do you have to do with them?

Questioner: I surrender my mind, speech and body, *bhaavkarma-dravyakarma* and *nokarma*, to Dada. Nevertheless, I am still suffering indeed, so how can it be considered that I have surrendered them?

Dadashri: You have surrendered the 'live' *bhaav* (intent), and the lifeless one remains with you. 'Live' *bhaav* means, the 'living' mind, the 'living' speech, and 'living' ego. You have surrendered all that which is 'living'. And the rest remain with you; however many are ready to give fruit (unfold), those many remain with you.

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Questioner: This is the first time that I have understood this. I have surrendered *dravyakarma-bhaavkarma-nokarma* to 'you'. This is also the first time that I have understood the significance of that.

Questioner: You understood it, did you not? You may have understood it for the first time, but many have not yet understood it, have they? Had you not surrendered them, then *bhaavkarma* would continue to happen and *karma* would be bound.

Questioner: What you are saying is true, but I understood its significance just now.

Dadashri: It should come into understanding. Is it ok? Have you understood it exactly?

Questioner: All I know is that we (*mahatmas*) do not have any *bhaavkarma*.

Dadashri: Yes, very few *mahatmas* may have understood it. All this goes on more or less. However, one does not understand it exactly.

Questioner: If this point were to be understood, then a great amount of (spiritual) work would be done.

Dadashri: If this point were to be understood, then everything will have been resolved! But one cannot understand it, can he? This is *Akram Vignan*, so it goes on, even if one does not understand it. It goes on for this young child too, does it not?

One has surrendered everything that he considered as 'mine'. He says, "I have surrendered to You all my *bhaavkarma*, my *nokarma*, my *dravyakarma*, my name, my body, my speech."

Questioner: I was just thinking that, although we are surrendering all this, but we are not giving up anything at all.

Dadashri: No, but when one surrenders after it has set in his understanding, then his spiritual work will be done. But it does not set in his understanding, does it? There are still many *mahatmas* who do not understand *nokarma*. They are long time *mahatmas*, yet their work goes on. We know that they will definitely understand it further along the path!

When we say *dravyakarma*, this person understands that to mean, 'The money that I will need now;' (general meaning of *dravya* is money) that is fine too, 'we' have to accept it. It will be ruined if 'we' try to clarify it. All this is going on with the help and support of Dada, is it not?

This is what people believe from within as *dravya*. I let that carry on. I said, "Let it be, they will understand it sooner or later." If you take *dravyakarma* to mean *dravya* (money), then how many more things you will have to allow in its place; would you not have to allow this table too? (*dravya* also means material, substance etc.) Doing things like worshipping, doing this and that; many people understand all of that to be *dravyakarma*, they say, "It is the fruit (effect) of *bhaavkarma*." That is not *dravyakarma*; it is in fact *nokarma*. And otherwise, the best of all is to be like this man here. He does not want to know anything and to him whatever Dada says is gold.

Bhaavkarma Goes Away Through Vignan!

This world exists based upon these three *karma* - *bhaavkarma*, *dravyakarma* and *nokarma*. The basis upon which all the *Gnanis* of the entire *Kramic* path have prevailed is *bhaavkarma*. And they have to reduce that *bhaavkarma* day-by-day, step-by-step. Step by step because it is the *Kramic* path. Now, as 'he' reduces *bhaavkarma*, then on one side as the *bhaavkarma* start to decrease, on the other side His *swabhaav* (inherent nature as the Self) starts to become evident. And what 'we' (in *Akram*) have done is that, all this which is based entirely upon *bhaavkarma*, that *bhaavkarma* is verily what 'we' have completely eliminated. This is because *bhaavkarma* can only happen if 'you' are 'Chandubhai,' right?

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The four *kashayas* have indeed gone away through this *Akram Vignan*, have they not? So, that means there is no *bhaavkarma* remaining whatsoever. Due to that, the new *dravyakarma* for the next life, meaning the eight *karma* that are there, they are not bound because ‘You’ are no longer the doer of the *bhaav*.

Questioner: So the batteries that were constantly being charged, will they not get charged anymore?

Dadashri: No, they will not get charged. They will charge only as much as you follow my *Agnas*. You will need merit *karma* (*punya*) for one more life, will You not?

Questioner: Is it as a result of whatever intent of doership arises in following the *Agna*, that one binds this *punyanubandhi punya* (*karmic* effect of merit *karma* in this life, which binds merit *karma* for the next life)?

Dadashri: Yes. It will be bound! You will need it for the next life, will You not? You will indeed need *punyanubandhi punya* to go to Lord Simandhar Swami in the next life! Meaning that from the moment You are born; your father will have clothes, a palace like bungalow ready for you. You will not have to build a bungalow. If you have to build a bungalow, then it is not considered *punyanubandhi punya*. A bungalow is ready and one is born there. Should everything be ready or not for You? Then You need something like a horse and carriage to take You for *Darshan* (devotional viewing of the Lord). Do You not need all that?

Questioner: Yes.

Dadashri: Hey...A car will take you to Lord Simandhar Swami every day, and then it comes to pick you up again.

So this is a science; if you do the exact calculation, then this is a wonderful science. Irrefutably in principle (*siddhantik*) and without contradiction. There is no contradiction anywhere at all!

[3.1]

‘There is Something’ is Darshan, ‘This is it’ is Gnan

Darshan and Gnan, Understanding Through Intellect!

Questioner: Please explain the difference between *gneya* (that which is to be Known) and *drashya* (that which is to be Seen).

Dadashri: What did you understand? About *gneya* and *drashya*?

Questioner: *Gneya* means that which simply needs to be known from within. *Drashya*, we are able to see them externally.

Dadashri: It is not like that. The Lord has used two words, *Darshan* and *Gnan*. One would ask, “Sir, would it not have been ok if you used the word ‘*Gnan*’ only? Is *Darshan* and everything not included in *Gnan*?” The answer is, “No. This difference between the two cannot be understood. Many things are solved through *Darshan*, without *Gnan*.” Now, in *Gnan* (Knowledge of the Self)-*Darshan* (Vision of the Self) and *Charitra* (Conduct as the Self), the *Drashta* (Seer) Sees the *drashya* (the scene), and *Gnata* (Knower) Sees the *gneya* (that being Known). It is one and the same element, the Knower-Seer is the Self only. However, when Seeing the *drashya*, He is considered *Drashta*, and when he is Seeing the *gneya*, he is considered *Gnata*. Now, what do you call *drashya*? That is the big question that arises.

It is like this, seeing with these eyes is not considered as Seeing. That is considered as seeing for the worldly life (*sansaar*). So then, what is to be Seen and Known in this (spiritually)? What is *Darshan* and *Gnan* in this? Why are they different?

So, *Darshan* and *Gnan* are two different things. It is something that will take a long time for the people of the world to even understand. However, if the *Gnani* explains it, then one will understand it easily. So, people have not understood *Darshan-Gnan*. Even philosophers have nothing to say when it comes to discussing *Darshan-Gnan*. Wherever you see, this *Darshan-Gnan* has not been understood.

Questioner: It is a topic beyond the intellect, is it not?

Dadashri: Yes, it’s a topic beyond the intellect! Now, the difference is experienced through the Knowledge of the Self (*Gnangamyā*). Nevertheless, so that you can understand a little through the intellect, I am giving you an example.

Now, in order for you to understand in detail this *Darshan-Gnan*, I am giving you an example, then your intellect (*buddhi*) will accept it, and you will feel, ‘Yes, that is correct.’ Otherwise, it is only ‘I’ who can See the rest.

Say, while we are all sitting here, we hear some noise in the other room, so one person will say, “There is something there.” Now, whether it is a dog or a cat, that we do not know? But these people would at least know that ‘there is something there,’ would they not? Would they not know that? They would realize that there is something there, would they not?

Questioner: Yes.

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Dadashri: They may perhaps not know ‘what it is,’ whether it is a dog or a cat. How can they tell which one of the two made the noise? Or it might have been a child who made the noise! However, they would realize that ‘there is something there,’ would they not? You would also realize the same, would you not!

Questioner: Yes, Dada.

Dadashri: What is that called? Is that called *Gnan* (Knowledge) or *Darshan* (Vision, understanding)? Or is that called *drashti* (belief)? When the knowledge arises that, ‘There is something’, what is that called? Everyone is saying, “There is something,” but if you ask them, “Tell me, what is it?” They will say, “How can we know that? All we know is that there’s definitely something there.” Everyone replies with the same opinion, “There is something.” So, when you get up and go there to see, you realize, ‘Oh! It is a cat.’ So, then he says, “It’s a cat.” Everyone says, “It’s a cat.” Therefore, there was also the knowledge that, ‘there is something,’ and there is also the knowledge that, ‘it is a cat,’ is there not? What is the difference between these two (kinds of) knowledge? The answer is, ‘there is something’ means it is undecided knowledge, that is known as *darshan*; that is considered as having seen (*joyu*). Whereas decided knowledge is known as *gnan*, it is considered as having known (*jaanyu*).

Undecided has been referred to as *drashya* (that which is to be seen), and decided knowledge has been referred to as *gneya* (that which is to be known). ‘There is something’ is *drashtapanu* (the function of seeing; function as the Seer) and when everyone is in agreement that it is a cat, then it is *gnatapanu* (the function of knowing; the function as the Knower). So they are (the functions) of one and the same (element).

Questioner: In the example that you gave of the cat, many times we do not hear its sound nor do we even see it, yet we feel from within that there is something there; what is that called?

Dadashri: But, as long as (the knowledge) is, ‘there is something there,’ it is indeed called *drashya*. As long as the decision is not reached, it is *drashya*. Once the decision is reached, the moment it is decided, it becomes *gneya*. Until then it cannot be considered as having known.

This world is in two ways, as *drashya* (that which is to be seen) and as *gneya* (that which is to be known), and the Self is in two forms, as the Knower (*Gnata*) and as the Seer (*Drashta*). That is what our *Gnan* states, that these are *gneya* and *drashya*, which You (the Self) See by prevailing as the Knower-Seer (*Gnata-Drashta*).

The Self is actually the Knower-Seer. When you say, “I have a stomach ache,” it is *drashya*. Then ‘we’ ask, “At least tell me where it hurts?” So you say, “It hurts here,” that is called *gneya*.

All the doctors are saying, “There is definitely something going on, but its diagnosis has not yet been made.” If you ask, “What is the diagnosis?” The doctor replies, “The diagnosis cannot be made. There is definitely something there, but the diagnosis cannot be made.” These words are customarily used in the worldly life, but the people who are engrossed in worldly life are not aware of this point.

There is no Difference Between Them!

Questioner: What is the difference between *Gnata-Drashta* (Knower-Seer) and *Jaananaar* (the One who Knows) and *Jonaar* (the One who Sees)?

Dadashri: *Jaananaar* and *Jonaar* is itself *Gnata-Drashta* (Knower-Seer). ‘I saw’ (*joyu*) and ‘I know’ (*jaanyu*). The One who Sees something, the one who Sees the *drashya*, and the One who Knows the *gneya*, He is the one who speaks, *joyu- jaanyu* (I saw-I know).

What does this light do? If there is *Chetan* (life energy; living) within, it would say, “I am Seeing, I am indeed the only one who is Knowing.” What is its nature?

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Questioner: It is that of giving light; illuminating (*prakash*).

Dadashri: Similarly, that (the Self) also illuminates indeed. There are two kinds of *prakash* (illumination). Seeing and Knowing. Why is it called Knowing-Seeing? When we say, “All of these are stars,” then it is considered as Seeing. When we specify and say, “This is a North Star, this one is xyz,” then it is considered as Knowing. The light is one and the same.

That Which is Analyzed Upon Seeing Becomes Gneya!

Now, if excessive thinking has caused confusion, and if you are not able to Know the thoughts, then keep in your Vision (*Darshan*) that, ‘All these thoughts have come all together.’ When you are not able to Know each thought separately, then take them collectively that, ‘I have Seen all the thoughts that came,’ that is known as *Darshan*. And when they are Seen in detail that, ‘This particular thought came’, ‘the thought of going to Aurangabad came’, then that is known as *Gnan*, and You are considered the *Gnata* (Knower) of that, and those (the thoughts) are considered *gneya* (that which is to be Known). Whereas if all the thoughts are coming at the same time, then they are known as *drashya* (that which is to be Seen).

When One Sees with analysis (thinks over that which is Seen), then it is called *gneya*; and when One Sees without analysis (no thoughts arise upon Seeing), then it is called *drashya*.

Questioner: What does ‘with analysis’ mean?

Dadashri: When you are seeing a movie, you see everything, do you not? But in the movie, if a scene comes, and you think, ‘Why is that man with a knife chasing the other man? He will kill the other man.’ That is called *gneya*, and the rest that goes by is *drashya*.

Questioner: We first see, ‘A man has come with a knife,’ so that is *drashya*. But upon seeing that if we think, ‘What is he going to do?’ Then the *drashya* becomes a *gneya*, is that correct?

Dadashri: The moment he comes with a knife, the thought enters in your mind. The moment the thought enters into the mind, it is a *gneya*. If a thought does not arise and the scene passes by naturally, then all those scenes are *drashya*.

Questioner: If ‘I’ See whatever irritation this Chandubhai (file no. 1) experiences, whatever confusion he experiences, then how does the Seeing-Knowing apply here?

Dadashri: When you yourself first become aware of that, it is considered Seeing. As long as you do not Know what it is, until then all of it is *Darshan* (Vision). Therefore, as long as the decision does not come forth, it is Seeing.

Questioner: Then what is considered Knowing?

Dadashri: Knowing happens when you experience it. As long as it is vague, it is Seen. When it becomes decided, then it is Known. For the most part, everything goes in the category of Seeing, there is less in the category of Knowing. Everything cannot be decided, can it?

Questioner: When does Knowing happen? When does it get decided?

Dadashri: It is considered Knowing when you experience (*anubhav*) it.

Do people not ask, “For how many days have you been applying this medicine?” One will answer, “It has been four days since I have been applying it.” If asked, “Why, is there...?” then he replies, “I have not yet experienced any difference.” So, when he is applying the medicine, what is he doing? As long as he is checking to see (if there is a difference) but does not know (what difference it is making), it is *darshan*. It has not yet come into his experience that, ‘What benefit this medicine has given,’ and then on the fifth day he will say, “Today, the throbbing has reduced.” That is because that knowledge has come into experience.

Having Seen and Known; Both are Relative!

Questioner: Which of the two is real-relative? We can understand that something is Seen based on the relative, and having Known is that also based on the relative?

Dadashri: They are both relative. They are both based on the relative. All things that are dependent (*sapeksha*) are relative. There is nothing besides the Self that is independent (*nirpeksha*). Everything is in the relative and on top of that, it is destructible (*vinashi*).

Questioner: Meaning that everything that is seen and known based on the relative is destructible, is it not?

Dadashri: That is all destructible.

Questioner: Now this understanding that arose that, 'All of this is destructible,' which *Gnan* (Knowledge) is that?

Dadashri: For one to have this kind of understanding come about, means he is close to *kevalGnan* (absolute Knowledge). He is on the side of *kevalGnan*. Hence, with such understanding, he comes on the side of the original (*muda*) *Gnan*, permanent *Gnan*, absolute (*nirpeksha*) *Gnan*.

Ultimately, It Is All One Indeed!

Questioner: So, is it the Seer (*Drashta*), who verily becomes the Knower (*Gnata*) when it becomes decided?

Dadashri: Both, the Knower and the Seer are indeed one, himself (*potey*). The moment it becomes decided, He becomes the Knower. As long as the food items are covered (with a lid), there is *darshan* that, 'There is something to eat.' And when he will eat, he will say, "This is what there is to eat." That which is decided, is called *gnan*. When he feels, 'There is something,' at that time he is the Seer and when it gets decided, he becomes the Knower. It is one and the same person. 'There is something,' is one kind of knowledge, is it not? Are you going to discard it? That is the actual *gnan*. Therefore, *Darshan* and *Gnan*, they pertain to one and the same thing.

Questioner: But ultimately, in the Self, there is no difference between all three; *Gnan*, *Darshan* and *Charitra*, is there? Is it not said that the differentiation has been made between *Gnan*, *Darshan* and *Charitra* in order to explain them?

Dadashri: There is nothing else. The Self is indeed only one. They have been differentiated in order to explain them. This is because people cannot attain Knowledge (*Gnan*) all of a sudden, can they? First the *Darshan* (Vision, Understanding) arises for him; it gets established in his conviction (*pratiti*). When 'we' give this *Gnan* (Knowledge of the Self and the doer) to him, the awareness that, 'there is something,' arises for him.

The Constant Conviction as the Self is Itself Kshayik Samkit!

Questioner: What is the real meaning of, 'the Self is coming into *Darshan* (understanding)'?

Dadashri: *Darshan* means to See, to establish the conviction (*pratiti*). For anything, the feeling should arise that, 'there is something'. First, it comes into *Darshan*, and then it comes into realization (*bhaan*). Then it becomes decided.

And when the conviction prevails constantly that, 'there is something,' then it is called *kshayik samyak darshan*. Otherwise, the conviction that, 'there is something' will remain for a little while, and then it may also go away, but this conviction remains constantly.

Questioner: Meaning, right now *samyak Darshan* (right Vision) has happened.

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Dadashri: In *samyak Darshan*, it is as if a little conviction of the right belief that ‘I am pure Soul’ sets in and thereafter a veil (*avarana*) of ignorance comes over it. Whereas this is *kshayak samkit* (permanent conviction of the right belief that ‘I am pure Soul’) so no veil at all will come over it.

How wise are they! Oh! I had become phenomenally impressed with it. These people have placed, (the feeling of) ‘there is something’ under *Gnan* (Knowledge). This point is also correct, is it not? ‘There is something,’ is actually the Knowledge that arises of the feeling that there really is something there. Now, how can people become aware of *Darshan*? So, when ‘I’ give you this *Gnan* (Knowledge of the Self and the doer), then from the very same day or from the next morning, You get the feeling that ‘there is something’. So then ‘I’ Know that you have attained *kshayik Darshan*.

Meaning, ‘I’ have given you not only *samyak Darshan* (right Vision), but also *kshayik samkit*. Now, what remains for You to Know is the decided Knowledge of, ‘Who You are’. So, that should come into Your experience.

As it starts to come into Your experience, You will start to attain the Knowledge (*Gnan*). When You say, “Yes,” that means it came into experience. That Knowledge becomes decided. First, it comes into *Darshan* (Vision, understanding), and then it comes into *Gnan* (Knowledge, experience). When the *Darshan* and the *Gnan* come together, they manifest into *Charitra* (Conduct).

Questioner: When one understands that ‘there is something,’ that is *Darshan*; and whatever is clearly decided, is *Gnan*.

Dadashri: That is called *Gnan*. Now, You have Seen the effects of the Knowledge that has set in of ‘there is something,’ but You have not yet Seen anything clearly. ‘You’ have not had the clear and distinct experience (*spashta vedan*), you have an unclear experience (*aspashta vedan*). Therefore, You have the feeling that ‘there is something,’ but the decision that ‘this is it,’ has not yet come.

Questioner: Therefore, it has not been completely decided that, ‘this is it.’

Dadashri: When will it be completely decided that, ‘this is it?’ It is when *kevalGnan* (absolute Knowledge) is attained.

That Which is Known is in Understanding, and That Which is Understood is in Experience!

‘We’ (*Gnani Purush*) speak after having Seen. Meaning, it is not through these (physical) eyes that Seeing happens. Seeing has to be done through the awareness (of the Self), through the experiential awareness (of the Self), through the experiential vision (*drashti*).

When you understand what ‘we’ are saying, it is considered as *Darshan*. And when you explain to another person as ‘we’ have explained to you, then it is considered that your (*Darshan*) has turned into *Gnan*, and it is considered *Darshan* for the person to whom you explained.

Questioner: And on top of that, ‘you’ do not speak with such a perspective that the other person cannot digest it.

Dadashri: That is in one’s understanding. To understand and to speak; now, one can speak based on what one knows.

One cannot know as much as he can understand in this world. The things one has come to know, are in his understanding; however, the things he has understood may not be in his experience. ‘I’ have all the understanding, but because ‘I’ do not have the experience of it all, ‘I’ cannot show (explain) it to you.

[3.2]

Seeing Generally, Knowing Specifically

Details of Darshan-Gnan

Say you are travelling to Anand by road with trees on the either side of the road. What does one with *darshan* do? He will keep seeing all the trees. And what does one with the *gnan* do? He sees a lemon tree, a mango tree, and he misses out on seeing other things. All the work cannot be done at the same time. Until one recognises all the trees, someone may ask, 'What did you see there?' He will say, 'All the trees'. Ask him, 'But what trees?' He will say, 'That, I do not know.' That it is considered 'seeing'. Then when he is shown that this is a mango tree, that is called knowing. Now people of the world have never delved this deep into this at all. How can this even come into their understanding? Only the knowledge of the *Tirthankaras* will reach so high. Mind you, this is not the knowledge (*gnan*) of intellect, it is the *Gnan of kevalGnan*.

Questioner: And it is not even of this language. *Darshan* and *drashya* are also Knowledge beyond this language.

Dadashri: This *Gnan* is of a very high level. 'We' have brought it to a lower level. There is a need for it, is there not? 'We' have to bring it down, do we not? But this discovery of *Tirthankaras*, it amazes me just seeing that wow! What a discovery! They separated *Darshan* and *Gnan*, Seeing and Knowing. What was wrong in saying just one? But there lies such great science behind it, does it not?

When you go in a car from here, there are two kinds of *darshan*. One is to see generally (*samanya bhaav*) and is called *darshan*, and the other is seeing specifically (*vishesh bhaav*), and it is called *gnan*. What does *vishesh bhaav darshan* mean? This is a *neem* tree, this is a mango tree, that is called *vishesh bhaav darshan*. And to see with *samanya bhaav* (general view) is called *darshan*. In *samanya bhaav*, all the *jivas* (living beings) come into it, You do their *Darshan* (See) as *Shuddhatma* (pure Soul). And all the *jivas* are left out in *vishesh bhaav*, and only the *neem* tree and the mango tree are known. Therefore, *samanya bhaav* is better than *vishesh bhaav*. Do not go into *vishesh bhaav*. But sometimes there is no choice there, because when Nagindas Sheth is coming, you have to get into specific seeing (*vishesh bhaav*), don't you? You do not have any choice, do you? If someone asks you if there is any mango tree here, do you not have to show him? But it is out of no choice. You should enter into specifics if you have a choice. This is *neem* and this is mango, you have done nothing but this for infinite lives. What else have you done? Whose child is *neem* and whose child is mango, why all this bother now? You have to eat your own mango, so why don't you do that peacefully?

Questioner: There is no need to even know, just keep Seeing it. On the contrary, you will be more miserable by knowing that this is an oak tree and that other is a mango tree. *Raag-dwesh* (attachment-aversion) will enter into it.

Dadashri: A minute is used up in seeing an oak tree. How much more can You can See within a minute! You can See so many Souls in that minute.

'We' do not even make an effort to know anything. 'We' just make an effort to see it only. If you get stuck in knowing, 'what tree is it?' then you have use your intellect. Then the problem of I like this and I like that will enter into it.

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Therefore, this path is completely of safeside, if You understand it the way 'we' tell You.

Vitaragta With General Gnan

Interference (*dakho*) happens with *vishesa gnan* (extra or additional knowledge, specific seeing), and *vitaragata* (absence of attachment and abhorrence) happens through *samanya gnan* (ordinary or general knowledge, non-specific seeing). If you walk in the forest, Seeing *Shuddhatma* in all the trees, is called *samanya bhaav*. Therefore You can remain *vitarag* (unaffected) thus *darshan* of all the Souls happens.

If you go out looking for a lawyer, do you look at his hair or you look at his ability to plead? If he comes here with black glasses, what use do we have with those glasses? Can he plead or not? That is how we See the Self.

When a *Gnani Purush* is walking, he does not see that one is a woman or a man, one is fat or thin, one is dumb or lame, he does not see any such thing. So then what does he see? He Sees the Self only with this general view (*samanya bhaav*).

He will not do *vishesha bhaav* (specific view). What does one with *vishesha bhaav* do? Look, he is lame. So then he misses seeing the rest. He saw just one thing and so benefitted from only one thing, and lost the benefit of Seeing the Self in the other hundred. He did *vishesha bhaav*. Therefore, 'we' See everything with *samanya bhaav*. 'We' do not look at any *vishesha parinam* (specific attributes), that one is a wise one, or he is without any sense, he is a fool, he is an ass, why would 'we' enter into such unnecessary problem (*dakho*)?

Questioner: That is why you have told us to practice Seeing *Shuddhatma* (pure Soul) in everyone, every hour, have you not?

Dadashri: Yes, as you practice that, the *vishesha parinam* will disappear. Opinions arise from *vishesha parinam*. He is blind and he is dumb, that is all the play of *pudgal*.

Dwelling Only in the Self

Where you live is your own home (*desh, swadesh*). If you ask someone, he will tell you, 'I live in Ahmedabad'. Ask him, 'Where in Ahmedabad?' and he will tell you that he lives on this street and that street. But where in that street, and he will tell you that he lives in the house number one. But others also live in that home, but where do you live? That will make him think, that what is this? Birds and other beings live in that house. He will tell you that he does not know that, all he knows is that he lives in that house. That is it; the doors to intellect close there. So then what do you live in?

Questioner: My own 'home', in the Self (*swadesh*).

Dadashri: In *swadesh*, right? So then there is nothing like street, is there? Rest of the places, there are streets with addresses. And the Self is without any address. There is no such thing as having to take a bath etc. How long do you remain in the Self (*swadesh*)? You have to come out of it for a while, do you not? How long can You remain it it?

Questioner: I have to maintain awareness in this; it will come out of it and then get back into it again.

Dadashri: Can you see the signs of coming out (of the Self)?

Questioner: I can see it immediately. I will know that this has gone out of the Self.

Dadashri: Why would it go out (of the Self), He would remain in the home department (*swadesh*) and continue to See (*joyaa karey*). This is because it does not have any 'walls' (to limit it). So remaining there, he keeps Seeing the thought that arises. He remains in his 'room' (the Self) and keeps 'Seeing' what goes on in the 'foreign department' (non-Self complex, and the world).

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Questioner: Where is one when he fails 'Seeing'? Is he in the 'home'?

Dadashri: He is indeed in the Self.

Questioner: What are the signs of going into the 'foreign' (non-Self)?

Dadashri: Restlessness (*ajampo*) happens, suffocation happens. As soon as He goes out (of the Self), he is instantly into knowing (specifics, *jaanvoo*). If he remains in 'Seeing', then He can do so while remaining in his own office (the Self), and he has to come out when he goes to know it. *Mooah* (oh mortal)! Why did you have to know it, by knowing now? What work do you need to accomplish? That is indeed whole invited problem. He went to know it in detail. He will say that he wants to know what it is in details. Hey, forget the details. This is just all going to go away, no?

Questioner: If there is *upayoga* (applied awareness) on that knower, can the Self see that that 'knower' went out, or went somewhere?

Dadashri: Yes, that is possible, but that cannot remain completely, because he is in the knowing, is he not? He goes to find out (to know) what it is, what it is, in details. Can he not do without knowing in detail?

Questioner: Yes, he can do without it. What is even the need for it?

Dadashri: But there is that intellect (*buddhi*), is there not? It looks for the details.

Questioner: What is Your knowing like? Do You get involved in knowing?

Dadashri: What is left to know after having Known everything? 'We' sit here having Known everything. This is the brother of my wife, what more is there to know? What is new in that to know? Whatever is left, what is the point of knowing again and again?

Questioner: So, one has to remain outside until he knows?

Dadashri: Suffocation will happen, as long as he remains outside. Went out to know the details. Where do these eggplants come from? Hey you, why bother! These are eggplants, all a play of the *pudgal* (non-Self complex). What is the point of dissecting more? You do dissect a lot, right? This is called *magas* (Indian sweet), this is called *gundarpaak* (sweet made with edible glue), it makes the back strong. He went to know that.

Questioner: That knowledge (*gnan*) will increase, will it not? As one goes to know more, his knowledge increases, no?

Dadashri: What increase of knowledge? This only causes further suffocation. This is not called knowledge. You went out to know the details. To know the Self is called Knowledge (*Gnan*), and to Know that this is the non-Self is *Gnan*. *Gnan* causes separation within; this is the non-Self and this is the Self. *Darshan* (Vision) keeps 'Seeing' (from) within; that is all. One enters into details when he goes out to know (*jaanva gayo*). He goes into details, 'What is this? What is this? What is this?' When the self enters into details, it enters into *darshan*, it enters into *gnan*, it enters into *charitra* (conduct) and it enters into details.

Questioner: I did not understand that Dada, what you said. The Self enters into *gnan*, enters into *darshan*?

Dadashri: People will accept only *darshan* and move forward, but the entire Self is not only in the form of *Darshan* (to See only), is it? It is as a whole, of *Gnan-Darshan-Charitra* together. How long will people understand all this as separate? It is as long as they do not have a complete experience of the Self. There is no need to see anything separate after experiencing the Self. Ours is *Akram Vignan*, so, all that (which needs to be experienced) remains weak; so he comes out to see all that separately. What is this? What is that?

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Questioner: So, this thing about knowing and seeing, like this knowing in the example you gave, ‘this is a neem tree, this is an oak tree, and this is a mango tree; so then what is the knowing part in this—the Self?’

Dadashri: The Seeing in this is that, this is of the non-Self and this is Mine (the Self).

Questioner: That is the ‘Seeing’ (*jovapanu, jovoo*) but what is the ‘knowing’ (*jaanvoo*) in it?

Dadashri: No, ‘Seeing’ is all with *samanya bhaavey* (with general view, nonspecific view). He sees all the *gneyas* (that to be known) with one view (*ek bhaavey*), sees all the *drashyas* (to be seen) with one view (*ek bhaavey*)—the view of the Self.

Questioner: But in that thing, you said that this is neem tree, this is an oak tree; likewise, what matter does he see of his inner state? What does he see? So what does he get involved into seeing?

Dadashri: In that very thing; into Seeing. He does not get involved in anything else. What He enters into Seeing, that itself is His *upayoga*.

Questioner: No, please show us an example of that? What do we get involved into seeing?

Dadashri: When you enter into knowing a thing in detail, you are not the *Drashta* (Seer) at that time. So You are not in the main Self. When you just keep seeing (knowing) only the neem tree, then its whole *drashya* (the total vision) ends. Whole *drashya* is with general view only (*samanya bhaavey*). When one tries just to know, ‘that this is a neem tree. What does it taste like?’ He will say that it is bitter. When he keeps trying to taste it, whole *drashya* stops at that time.

It Takes Time for it to be Decided

What the world is, what it is not, it is all in ‘my’ understanding (*samaj, Darshan*), but it has not come into our knowledge (*jaanvoo, Gnan*). Just as people did not know that from the wood of a teak tree, one can make good furniture. They knew that you get wood from cutting the tree, but they do not know that the wood is useful or not for furniture. If you do not know whether this is a teak or an fruit tree wood, you will not get the details.

Questioner: You said that the understanding has come about what this world is, but it has not come into your ‘knowing’. What is that ‘knowing’?

Dadashri: Details.

Questioner: Can we say that details have not come?

Dadashri: Yes, it will do if you say that.

Questioner: But, there it time involved in both, is it not? You need time even to understand, and time is also needed in knowing? Does it take time in both?

Dadashri: You need time. But you do not need time in understanding (*samaj*). You need time in knowing (*gnanpanu, experience*).

Questioner: Is there interval time between *darshan* and *gnan*?

Dadashri: A little.

Questioner: One goes to see a cow, and hears a sound means that there is something there, but to gain the knowledge that it is a cow...

Dadashri: Yes, it takes time to make that decision, does it not? Result of *darshan* itself is *gnan*. But the Lord has not put much value on *gnan*. He has put value on *darshan*.

KevalGnan has Halted

Questioner: So then based on what did Lord Rushabhadev (the first *Tirthankara* of the current time cycle) said that 'this one' (ultimately Lord Mahavira) will become the twenty fourth *Tirthankara*, if the time was not decided?

Dadashri: He would have everything in his *Gnan* that one will be this, he will wander around and become this, does he not? He Saw all that in his *Gnan*. All his veils go away and he could See everything. 'We' can not 'See (in *Gnan*)' everything, but it is in 'our' understanding (*samaj, Darshan*). To 'us' it comes in understanding, and he can See (Know) everything.

Questioner: What does 'come into understanding' mean?

Dadashri: There is a difference between 'coming into understanding' and 'knowing'.

Questioner: Lord Rushabhadev can 'See' (in absolute *Gnan*) and it comes into Your understanding, what is the difference in the two?

Dadashri: To come into understanding means that one feels that 'there is something there'. That is called coming into understanding. And 'this is it' means that it has come into *gnan*. A decision is made, that is *gnan*, and decision is not made and when it seems that 'there is something', it is called understanding. When it seems that 'there is something', it is a kind of a *gnan*, but it is a *gnan* (knowledge) in the form of understanding.

Questioner: What comes into one's 'seeing', comes into 'understanding'. And when it comes into one's 'knowing', it comes into *gnan*. There is great difference in 'seeing' and 'knowing'?

Dadashri: There is a great difference between Seeing and Knowing. 'We' have Seen the whole world, have 'we' not? But not Known it. That is why 'our' *kevalGnan* has been halted, it went into *kevalDarshan* (absolute Vision).

Questioner: We say that Dada has *kevalDarshan*. So what is going on in that?

Dadashri: It means that 'we' have complete understanding of the world, but it has not come into *Gnan*. He knows that it has come into his understanding, but He cannot be in that Conduct.

Questioner: So one understands that this is only the way it is, this is the way it is?

Dadashri: Yes, but he cannot remain completely in that.

Questioner: So, does any circumstances of any person come into clear *darshan*, or does an *upayoga* have to be placed (by You)?

Dadashri: It comes into *Darshan*. All the phases (*paryaya*) of the entire world come into *Darshan*. *KevalDarshan*. Where does that *darshan* begin? Every living being has *darshan*. People call that *sooj*, based on that a living being, functions. It is this *sooj*, that is the support by which a living being does any work, it is only the *darshan*. When it (*sooj*) stops from within, one becomes entangled and everyone around him confuses him and torments him, so then he sits down for a while or lies down for a while and everything clears up. Then he quickly gets on with his work, because *sooj* happens within.

Questioner: Therefore *Gnani Purush* has tremendous range in his *sooj*, Dada?

Dadashri: There is profuse outpour in his *sooj* like a waterfall. For the average person there is just a trickle.

Questioner: So everything will be very clear to him, Dada.

Dadashri: Yes.

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This answer of *darshan-gnan* that 'we' are giving to you will not be found in any scripture.

How Subtle the Understanding of the Tirthankars

What the people do not understand today, what must that talk be like when those *Purush* (*Tirthankaras*) who understood, said it! They were born in our country.

Questioner: Was the society not developed when they said it? They must have said it long time before?

Dadashri: The society was very developed at that time.

Questioner: Is it not so now?

Dadashri: There was a dark period in the middle. It is developing now. It is developing very well now.

Now, people will not understand this subtleness in the worldly life, will they? People (non-Self realized) in the world will not understand us, that much subtle detail. How much subtleness has the Lord gone into!

Questioner: Dada, you talked about Seeing and Knowing, it is very amazing thing. You You extracted a great meaning out of that. Seeing and Knowing, *Darshan* and *Gnan*, we learnt something very new today.

Dadashri: It is a wonderful thing.

Questioner: Explanation was great. It clarified *darshan* and *gnan*.

Dadashri: This is something that only the Lord would understand. The Lord has discovered a very subtle thing. And the Lord was the wise son of the wise mother.

How deep is this understanding! What a wonderful talk of the *Tirthankaras*! Do you not think so? Have they not explained *gnan-darshan* in detail? Otherwise people do not know it. If you ask them they do not know it at all, all they understand is *kadhee* and *khichadee* (soup and rice-lentil food).

How wonderful this is? One can achieve much more if one knows only this one thing, just this word. Did you understand it? I explained the complete meaning of it in your own language. That is why it has a very high meaning to it, which 'we' can See in our *Gnan*. It can also be understood at a gross level, that 'there is something there'. You attain some form of such *gnan*, but you have not attained the *gnan*, 'what it is'. Therefore, decided *gnan* is called *gnan*, and undecided *gnan* is called *darshan*. How smart is that?

[4]

Gnata-Drashta, Gnayak!

The Knower-Seer Nature of the Self!

Questioner: Dada, when you give us *Gnan* (Knowledge of the Self and the doer), meaning that the Knowledge of separation (*bhed Gnan*) that happens in this Knowledge, at that time, two divisions are made - that of *Shuddhatma* (pure Soul) and *pratishthit atma* (relative self). Now the pure Soul remains as the Knower and Seer, and the relative self remains as discharge (*galan*).

Dadashri: Discharge means the doer and the sufferer.

Questioner: It is the doer and the sufferer. So, whatever this relative self is doing, the pure Soul keeps Seeing that continuously.

Dadashri: Yes, that is correct. The pure Soul Sees whatever the relative self does. What is this? The combination of three kinds of unions (*yoga*) is known as the relative self; the union with the thoughts that arise in the mind (*manoyoga*), the union with the words that are spoken (*vachanyoga*) and the union with the actions of the body (*kayayoga*). And to See what these three are doing is indeed the function of the pure Soul.

Questioner: But this activity of the Self, of Seeing-Knowing all the objects to be known (*gneya*); the Knower (*Gnata*) and the Seer (*Drashta*), that is also considered as an activity (*kriya*) of the Self, is it not? So, is that not considered as a *karma* for the Self?

Dadashri: The inherent nature (*swabhaav*) of the absolute Self is to See and Know. To come out of one's inherent nature is considered as *karma*. To do contrary to one's inherent nature is considered as *karma*. The inherent nature cannot be considered as *karma*. When water flows downwards, then it cannot be considered as *karma*, that is known as the inherent nature; and if it has to be made to flow upwards, then *karma* has to be done.

So, to See-Know is actually the inherent nature of the Self. Then what is the fruit (effect) of that? The answer is, absolute bliss (*param anand*)! That is all. They are indeed all-together, to See-to Know and absolute bliss. There are also infinite other attributes.

The Self has Gnankriya and Darshankriya Only!

Questioner: To keep Seeing continuously, even that is really something that has to be done, is it not?

Dadashri: No. There is no sense of doership (*karvapanu*) in that. It is known as *Gnankriya* (the activity of Knowing by remaining as the Self). There is no doer of that. There is no ego (*ahamkar*) in that. Whereas, all the other activities are of the ego. The charge *karma* (*bhaavkarma*) are entirely those of the ego!

Questioner: Then, how can One prevail as, 'I am simply the Knower-Seer in worldly interactions (*vyavahar*)'?

Dadashri: In worldly interactions, the relative self (*potey*, developing 'I') is in the form of a doer, and in the real sense, the Self is the Knower-Seer. Now, what is he the doer of in the worldly interactions? The answer is, the relative self is the doer of worldly life (*sansaar*), and in the real sense, the Self is the Knower-Seer, meaning that it is a doer of the activity of Seeing by remaining as the

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Self (*Darshankriya*) and the activity of Knowing by remaining as the Self (*Gnankriya*). There is no other activity (*kriya*), there is no worldly activity over there.

The application of the Knowledge as the Self (*Gnan upayog*) is *Gnankriya*, and the application of the Vision as the Self (*Darshan upayog*) is *Darshankriya*. Now what is *Gnan upayog*? The answer is, this activity filled *pudgal* (non-Self complex) remains in its own activity, and the Seer of all these activities is the application of the Knowledge as the Self (*Gnan upayog*)! It is not the doer of any activity of the non-Self complex (*paudgalik kriya*). It is the doer of its own inherent nature as the Self (*swabhaav*), it is not the doer of the intent as the non-Self (*parbhaav*; nature that is not its own).

The activity of Knowing by remaining as the Self is required for liberation (*moksha*). Activity that is done with ignorance of the Knowledge of the Self (*aGnankriya*) is bondage. What is considered as activity (*kriya*)? Activity done with egoism is considered as *aGnankriya*. Whereas that activity which is without egoism is known as *Gnankriya*, meaning all activities (*karma*) that Chandubhai does after attaining Self-realization (*charitra mohaniya karma*). Now (after Self-realization), if one goes to eat food, then it is all discharge *karma*. So, to continue Seeing that is referred to as the activity of Knowing by remaining as the Self. Through that activity of Knowing by remaining as the Self, there is liberation i.e. *Gnankriyabhyam moksha*. In whatever you are doing at present, You are Knowing that, 'It is Chandubhai who is doing that,' You are Knowing that, 'Vyavasthit (the result of scientific circumstantial evidences) is the doer.' The fact that You are constantly Seeing is the activity of Knowing by remaining as the Self (*Gnankriya*).

However, at present the way it is prevailing in people's understanding is that, 'Knowledge and activity; there is liberation through knowledge and activity (*Gnankriyabhyam moksha*).' So they believe that, 'Not only do we have the knowledge (*gnan*) based on the scriptures, but we are also doing these activities (*kriya*).' But that activity is known as activity carried out in ignorance, as the non-Self (*aGnankriya*). And You (Self-realized) are doing activity carried out with Knowledge of the Self (*Gnankriya*). Whatever You are settling with equanimity (*nikaal*), all that is known as activity carried out with Knowledge of the Self (*Gnankriya*). Through that *Gnankriya*, there is liberation. Any activity that is carried out with the Knowledge of the Self (*Gnan*) is the basis for attaining liberation. The application of the Knowledge as the Self (*Gnan upayog*) is considered as *Gnankriya*. And through *Gnankriya*, all the solution has come.

Gnandhara-Kriyadhara, Both run Separately!

Questioner: What I was trying to understand was that, 'It has been said that the track of doership (*kartrva ni dhara*) and the track of Knowing (*Gnatrva ni dhara*) do not run together,' but for us (in *Akram*), the two tracks must indeed run together, mustn't they?

Dadashri: No. They need not run together. It's like this, the track of doership is based on the unfolding *karma*, and You are the Knower (*Gnata*).

Questioner: So, that is happening and 'this one' is the Seer.

Dadashri: Yes, that is happening and the Self keeps Seeing. There is nothing else to be done. The One who keeps Knowing Chandubhai is verily the Self; the pure Soul (*Shuddhatma*). This is because the combined interaction of the doer and the Knower has become separate. Previously, their relation was joint together; the 'I' was both, the doer and the knower. So then, what used to happen? The two tracks, the track of Knowing which is the track of nectar (*amrtdhara*), and the track of doing which is the track of poison (*vishdhara*); the two tracks combined and ran as one. So now, what happened after attaining the Knowledge of the Self? The two tracks were separated. Now, the pure Soul's track of nectar (*amrtdhara*; the track of Knowing) is separate and this track of poison (*vishdhara*; the track of doing) is separate. There is this spiritual science (*Vignan*) in this; here, the slightest error will lead to a big loss. What would your state be if you happen to switch the fan on in winter and let it run all

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night long? You have to come to 'me' and understand this spiritual science. It is very important to understand this.

Questioner: But what happens if sometimes I do something and then I feel in the mind that, 'Why did I do this?'

Dadashri: The word 'I' should not come into this. When You are not the doer at all, then how can you actually say, "I did it."? 'You' are not the doer of any activity, You have become the Knower-Seer. What state have You been given?

Questioner: The Knower-Seer (*Gnata-Drashta*) state.

Dadashri: And when You say, "I did it," You become involved in it. That is wrong indeed, isn't it? You cannot say, "I did it," at all. When a doubt arises, it is the tendencies (*vruttis*) that flow out, You do not. Actually these tendencies are going out, but you think that, 'I did.' Hey, You have not, how can You be in that? The 'I' is the One who is the Knower-Seer. Did you understand all this spiritual science (*Vignan*)? This spiritual science is such that no one can rock its foundation.

That doership now belongs to the *pudgal* (non-Self complex), You have become the Knower, so Your doership does not remain any longer, does it? The one who 'does', does not 'Know' anything and the one who 'Knows' does not 'do' anything. Prevailing as the doer (*kartabhaav*) and prevailing as the Seer (*drashtabhaav*) are two separate things. If it remains for You that, 'I am the One who Knows this,' 'I am the Knower-Seer,' instead of, 'This happened to me,' 'I am doing it,' then causes are not bound.

Questioner: 'You' have given us the Knower-Seer state, haven't you?

Dadashri: Yes.

Questioner: So, 'you' were saying that, "Our *mahatmas* have the Seer state (*Drashtapad*) and 'we' have the Knower-Seer state (*Gnata-Drashta pad*)."

Dadashri: Yes, yours is the Seer state. It is the Seer state because the Vision as the Self has opened up.

Questioner: Do we not have the Knower state (*Gnatapad*)?

Dadashri: Now, one becomes a Knower as the experience (as the Knower) keeps increasing. However much One comes to experience, that much One can prevail as the Knower.

When someone curses this person, at that time he becomes rattled, but then he feels in the mind that, 'No, the one he cursed at is not my very form (I).' Meaning, he experienced that; so then such awareness will remain a little longer the next time (someone curses him). So, gradually as One remains in the Knowledge of the Self, and as this happens more and more, the state as the Knower is attained.

Questioner: So, as the awakened awareness (*jagruti*) increases, does the state as the Knower increase?

Dadashri: The awakened awareness is there for sure, it does not prevail as long as the existing *karmic* account is not settled. As the *karmic* account starts to get settled, the Knowledge as the Self increases. When the Vision as the Self - Knowledge as the Self (*Darshan-Gnan*) comes together, it is known as Conduct as the Self (*Charitra*). That is when penance (*tapa*) is needed within! At that time there is (one experiences) significant friction within, just like when a sticky bandage is being violently pulled off your skin, it pulls off some hair with it, doesn't it! The heart heats up within, when it really heats up within it is called *adeetha tapa* (invisible internal penance; to not allow the Self and the non-Self to become one). The *adeetha tapa* is not visible to anyone.

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You may be able to tell something from his face, but *adeetha tapa* is not visible externally. Whereas these people (not Self-realized) do external penance, the fruit (result) of this is worldly life and the fruit of *adeetha tapa* is liberation. The people of the world (not Self-realized) do not have *adeetha tapa* at all.

Questioner: Dada, it is going to take a long time for us, isn't it? It will still remain the Seer state (*Drashtapad*) for us, will it not?

Dadashri: The Seer state is actually considered to be a very elevated state.

Questioner: No, I mean for us it will still remain the Seer state only, will it not? Or will the Knower state come?

Dadashri: The Seer state will indeed remain. But then again, One also keeps entering into the Knower state all day long. Therefore, the real spiritual effort to progress as the Self (*Purusharth*) is going on constantly, isn't it!

Questioner: Does that mean, it (the state as the Knower) will keep on coming?

Dadashri: The real spiritual effort to progress as the Self is constantly going on, after becoming the Self (*Purush*). And that is the very reason why 'I' have given the five *Agnas* (special directives); only for doing the real spiritual effort to progress as the Self. The real spiritual effort is indeed going on constantly. Indeed, a resultant state that is free of anger-pride-deceit-greed (*saiyam parinaam*) keeps on happening. Even others will notice that, 'Just a while ago, they were fighting, there had been divisiveness due to difference in opinions and problems with each other and now they are friends once again, eating and drinking together; what just happened here?' That is the resultant state that is free of anger-pride-deceit-greed (*saiyam parinaam*)!

Each and Every Effect Falls off for the Gnani!

The *Gnani Purush* coughs violently, how he coughs and at that time, 'we' too are enjoying that (observing), 'Wow, I must say!'

Questioner: So, who is the *Gnani Purush*, who is coughing violently and who am I, the One enjoying it?

Dadashri: The one coughing violently is the *Gnani Purush*, and the one enjoying is *pragnya* (the liberating energy of the Self). The owner of the circumstances at hand (*parishthiti*) is the one who coughs violently. It is worth using the word *parishthiti* (circumstances at hand).

Questioner: But that is why Dada has said that, "Nature does not penalize or reward anyone, it just gives one its effect."

Dadashri: Yes, it gives the effect.

Questioner: If we had not gone out last night, then this coughing spell would not have come to pass, would it? That verily is the effect.

Dadashri: Then, this effect would not have come. However, if the effect did not come, then these subatomic particles (*parmanu*) would have remained within. Therefore, it is correct that they came out. This is according to natural law. This is in my awareness (*dhyan*). This coughing indeed needed to happen.

Questioner: But the effect has to be suffered.

Dadashri: Effect means you have to willingly and happily suffer it. Causes should not be created. Causes should be stopped, and if they cannot be stopped, then You should Know them. Cause may not stop because they are the effects of *karma* (*sanskaar*) charged in the past life. They may not stop, but You should Know that, 'This is a mistake that is happening.' That is indeed all that is needed.

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Questioner: So, to prevail as the Knower-Seer (*Gnata-Drashtabhaav*); if this happened as a part of this (coughing), then can we adopt the same view (*Gnata-Drashtabhaav*) in every interaction of worldly life (*vyavahar*)?

Dadashri: Yes, it is necessary in every interaction of worldly life. The reason it is called worldly interaction (*vyavahar*), is because there is *Nischay* (the Self). Now, worldly interaction and the Self are both separate indeed. This is proven by worldly interaction itself. Yes, and the entire worldly interaction is a drama, whereas the Self is the Knower-Seer of the dramatic side. That is how worldly interaction continues happening. Worldly interaction is a drama, and You have to keep Seeing that! There is nothing else.

Questioner: Dada, it is not that straightforward (*sarad*). As long as we have not attained the Knowledge of the Self, it does not come into our awareness.

Dadashri: Yes, it will not; not even a word will come in awareness. When ‘we’ give you *Gnan*, at that time some separation happens, and thereafter it will come into Your awareness.

To See is the Inherent Nature of the Self, To Walk is Unnatural!

Questioner: In the Hindi Aptavani, there is this point that, “In this path of natural evolution (*samsaran marg*), the world does not come to an end, and there is no end for us either. This path comes to an end. You, the one who is walking, comes to an end.”

Dadashri: The continuous Knower (*joyaa karnaro*) has become free. And if the walker is engrossed with Him, then He remains bound!

Questioner: And the world will indeed continue to go by.

Dadashri: It will indeed continue.

Questioner: As One kept Seeing, that link (with the walker; the ego) of His was broken.

Dadashri: (The link) has broken; the ‘the walker’ and ‘the Seer’ have become separate, haven’t they? Worldly life (*sansaar*) exists as long as You walk with the one who is walking. To See the one who is walking, is known as freedom from the cycle of birth and death (*mukti*). The world will continue to go on for sure. Will it truly ever stop? Will it stop even if you ordered it to stop?

Questioner: It will not stop at all. There are both, a ‘walker’ and a Seer in this body, aren’t there?

Dadashri: Yes, there are two parts, the walker and the Seer.

Questioner: So, just the way the world continues going on, in the same way is this (Seeing) also going to continue together with that?

Dadashri: But as long as he says two things together that, “Not only am I walking, but then again I am also Seeing,” there is bondage. Always together, he goes on Seeing and keeps on walking. He would keep on Seeing... the Self’s inherent nature of Seeing will never let up, will it? To See is the inherent nature (*swabhaav*) of the Self, and to walk is *vibhaav* (not an inherent nature of the Self; unnatural state of the Self), *vishesh bhaav* (extra intent or assumed identification that ‘I am Chandubhai’)!

Questioner: And the world will continue to go on, that is what has been said, hasn’t it?

Dadashri: Yes. It goes on constantly. And even in this case, as long as he walks, and he continues to see and know (without separation), he cannot become free. It is only when he will stop ‘walking’ and will only See, that He will become free. From now onwards, You keep Seeing, don’t You?

Questioner: But I have to also keep Seeing this ‘Chandubhai’ that is walking, haven’t I?

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Dadashri: Yes, that is all. You have to keep Seeing this film that is running. Previously, he was the one who used to walk and then again, he was also the one who used to See. He was not only the film but also the Seer of the film.

Is There any Difference in ‘Seeing’?

Questioner: Now, when we are constantly Seeing our *prakruti*, many times it seems that this activity of Seeing is happening through some other entity.

Dadashri: Yes, but You are actually Seeing, are You not?

Questioner: Yes, I can actually See.

Dadashri: So, that which is at the gross level will gradually happen at the subtle level.

What You See, the people of the world (not Self-realized) cannot See their own Self. No one can See that. All You have to See is, ‘What is this ‘Chandubhai’ doing? What is the mind doing? What is the intellect doing? What is the *chit* doing? What is the ego doing?’ Now, if this Seer remains separate, a hundred percent separate, then no matter how gross or how subtle anything is Seen (within), the Seer is separate.

Questioner: There seems to be difference in the activity of Seeing that was happening in the beginning, and the activity of Seeing that is happening now.

Dadashri: When the *karma* comes to unfold, at that time it makes everything appear dim. But the fact that You, the Seer are separate; that point is decided, isn’t it?

Questioner: Yes, that is decided.

Dadashri: Then, if You cannot See clearly, then it is because of that unfolding *karma*. You should not raise any objection there.

Questioner: And when the pressure of the unfolding *karma* comes to pass, at that time it feels that I have become stuck on one side only (that of the non-Self complex).

Dadashri: Yes. At that time, You feel as if a mistake has been made. But it is not like that.

The Exact Understanding Regarding Knower-Seer!

Questioner: Please explain to me the point about Knower-Seer in exactness. Is the Knower (*Gnata*) dependent on the mind-intellect, and the Seer (*Drashta*) dependent on the eyes, or is it dependent on the *chit*? How can one be the Seer (*Drashta*) if his eyes are closed?

Dadashri: The thoughts that come to the mind are subtle circumstances. See them.

Questioner: With what should I see them? With the mind? With the intellect (*buddhi*)?

Dadashri: Whatever You See, for You the mind and the intellect will not be there; even the eyes will not be there.

Questioner: This is the very confusion; I do not understand.

Dadashri: Seeing with the mind-intellect is not considered the function as the Knower-Seer (*Gnata-Drashtapanu*). Therefore, when You See the subtle circumstances within, the circumstances of the mind; that is considered the function as the Knower (*Gnatapanu*). This function as the Knower is not dependent on the mind-intellect, the *Drashta* (Seer) is not dependent on the eyes, it is also not dependent on the *chit*. It is dependent on *pragnya shakti* (liberating energy of the Self).

Questioner: Would the function as the Seer (*Drashtapanu*) prevail even when the eyes are closed?

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Dadashri: It will prevail whether the eyes are open or closed. Therefore, all this that you see through your eyes is not considered. That which is understood through the intellect is not considered the function as the Knower-Seer. Through the liberating energy of the Self, You See the state of the mind within, You See what thoughts the mind is having, You See all that.

Questioner: Does everyone attain the Knower-Seer state (*Gnata Drashtapad*)?

Dadashri: It is only after the *Gnani Purush* cleanses all your demerit *karma* (*paap*) that You can See, otherwise you cannot see the phases (*paryay*) of the mind, can you? You can see those that are large, dense ones, however you are not be able to see all the other ones, are you? See the thoughts that come, keep Seeing all the thoughts that come.

To See and Know what the entire file number one is doing, that itself is called the function as the Knower-Seer. For the external things, even all these people (not Self-realized) will say that, “We know that. We have seen and known this bungalow.” The Knower within does not Know the external. The knowledge of the senses does not help it in its function as the Knower-Seer.

Questioner: It is helpful if one remains in the *Agna*, does it not?

Dadashri: If You remain in the *Agna*, then everything is done. You will become complete, if You remain in the *Agna*!

The Knower is Beyond Perception by the Senses!

Questioner: This Knower-Seer that exists; at present, is it through the sense organs (*indriya*) that we are able to See and Know?

Dadashri: No, the knowledge perceived through the sense organs is not like that. The Self Knows all the *gneya* (that which is to be known). The sense organs cannot know the circumstances of the mind; the intellect can know them. But the intellect is not able to know all the circumstances of the mind. Now, a person who does not have Knowledge of the Self (*aGnani*) will never be able to know the circumstances of the mind that he finds pleasant. But due to the aura of influence and power of our *Gnan*, that can be Seen and that is called *gneya* (that which is to be known). It can neither be called knowledge perceived through the sense organs (*indriya gnan*), nor can it be called intellectual knowledge (*buddhijanya gnan*). People have taken intellectual knowledge into sensory knowledge. You may know sensory knowledge through the sense organs, but the Knowledge that is without any attachment-abhorrence (*raag-dwesh*) has been referred to as Knowledge beyond the senses (*ateendriya gnan*). Where One Sees and Knows through the senses but does not have any attachment-abhorrence, that is knowledge beyond the senses. Whereas that other person (not Self-realized) definitely has attachment-abhorrence. If he does not have attachment, then he has abhorrence, and if he does not have abhorrence, then he has attachment. And if does not have both states, then he is in a state of unawareness due to illusory attachment (*murchhit*). He has become intoxicated (*murchha*), he is in a state of gross unawareness (*bebhaanpanu*)!

Questioner: When does a state arise whereby the Self can Know and See without the assistance from the senses?

Dadashri: It can Know right now. It can See all the subjects that are pleasant to the mind, right now. It can See where the chit has gone, right now. It can See what are all the different subjects of the mind. That is indeed where all this (Seeing, from the time one attained the Knowledge of the Self) has begun. Did an adverse internal state that results in hurting the self (*artadhyam*) arise or not? Did an adverse internal state that results in hurting the self and others (*raudradhyam*) arise or not? All of that has begun to come into one's state as the Knower-that which is to be known (*Gnata-gneyapad*). Once having started the progression (towards that Knower-that which is to be known state), it will

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continue to increase day after day, step by step. And people on the outside (not Self-realized) cannot see that.

But people understand the meaning of Knower-Seer according to their own interpretation. And on the *kramic* path, everyone has become the so called Knower-Seer! They tell me, “We remain as the Knower-Seer.” I ask them, “Can you explain to me how you are a Knower-Seer?” They say, “Know and see, that is all. Know and see.” I told them, “To see through the physical eyes does not mean Seeing, and knowing through the intellect is not considered Knowing.” So they felt trapped that, ‘Oh dear, how different is it from what it has been till now?’ I told them, “To See through right Vision (*samyak Darshan*) and to Know through right Knowledge (*samyak Gnan*) is known as Seeing-Knowing.” So, You have to See and Know all what the mind-intellect are doing within. You See that through *Darshan* (Vision as the Self). That cannot be seen through the eyes. Therefore, all of You (Self-realized) can have *Darshan-Gnan* (Vision as the Self-Knowledge as the Self), but those who are not Self-realized cannot possibly have that. They just believe that they can, in their mind. To see through the senses is not *Darshan* (Vision as the Self), it is in fact a relative vision (*sapeksha darshan*; with dependency on something), whereas the former is Vision that is real and natural to the Self (*swabhaavik Darshan*). *Samyak Darshan* (Vision as and of the Self) means Vision of the Self in its inherent nature (*swabhaavik Darshan*).

Do you keep seeing the desk and chairs in your office? All these external things are seen through knowledge perceived by the senses; they are also known through knowledge perceived by the senses. ‘You’ have to remain the Knower-Seer of that which is internal. The function of knowing in worldly life is in fact considered as the function of knowing through the senses (*indriya jaanpanu*). You need the function of Knowing beyond the senses (*ateendriya jaanpanu*). This function of knowing through the senses that exists, that will not do at all.

Questioner: Through experience, how can one distinguish that, ‘This is knowing through the senses,’ and ‘This is knowing beyond the senses’?

Dadashri: *Ateendriya* Knows not only the sense organs (*indriya*) but it also Knows what is known through the sense organs. Therefore, this is a *gneya* (that which is to be known). The entire ‘Chandubhai’ is itself that which is to be known. To Know what ‘Chandubhai’ is doing is known as Knowledge beyond the senses (*ateendriya Gnan*). So, our Knowledge says that You are pure Soul, so You have to keep Seeing what ‘Chandubhai’ is doing.

Questioner: Does that mean that it is considered *shuddha upayog* (pure applied awareness of the Self) when ‘I’, as the pure Soul, constantly See and Know whatever ‘Chandubhai’ is doing as that which is to be known?

Dadashri: That is it. Then You are indeed separate. Then, no matter what ‘Chandubhai’ is doing, if You are only Seeing and Knowing and are not getting involved in any right or wrong intents (*bhaav*), You are simply just Knowing, then there is no problem. You are separate for sure.

Questioner: Now, whatever ‘Chandubhai’ is doing, whatever he experiences through his senses, has to be Seen through *ateendriya* (beyond the senses).

Dadashri: There is no problem with that, is there? What is the problem? ‘You’ not only have to Know that, ‘That time whilst eating, You became engrossed (*ekakaar*) within,’ but You have to also Know that, ‘Today, You did not become engrossed within whilst eating.’ That is all.

This is a science (*Vignan*). This is a very straightforward path, but only if you understand it. It is not difficult at all!

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It is considered the function of knowing through the sense organs (*indriya gnanpanu*) when you become 'Chandubhai' and see. It is not considered knowledge through the sense organs if You are Seeing 'Chandubhai' after having become the pure Soul.

Questioner: But to become 'Chandubhai' and see...

Dadashri: It will not help at all, will it?

Questioner: How can one become aware of that?

Dadashri: One is always aware of all that. When he becomes 'Chandubhai' and sees; You are aware of all of that like, 'What all is 'Chandubhai' doing?' Just as you would be aware of other people as in, 'What all are they doing?' similarly, You Know what 'Chandubhai' is doing. This is because the pure Soul that 'we' have given is so much separate that You will be able to Know everything.

Questioner: Please can 'you' give an example of how one becomes 'Chandubhai' and then sees 'Chandubhai', so that we can understand?

Dadashri: 'Chandubhai' is not seeing 'Chandubhai', the pure Soul is Seeing 'Chandubhai'.

Questioner: That is correct. But please give an example of how we know through sensory knowledge (*indriya gnan*).

Dadashri: So, all this that you see with your eyes, it is all knowledge perceived through the sense organs, is it not? All this that we hear through the ears, taste with the tongue; it is all knowledge perceived through the sense organs. Through the mind; the mind is considered the sixth sense. Then, knowing through intellect (*buddhi*), that is all part of the same sensory knowledge. All of that which is known through the intellect is ignorance (*aGnan*). All of that is considered *gneya* (that which is to be known). Now, the intellect is referred to as *agnya* (the energy of ignorance), and this pure Soul Knows through *pragnya* (the direct liberating energy of the Self). When the direct liberating energy of the Self Knows what the energy of ignorance has done, it is known as the ultimate Knowledge. In fact, it (the energy of ignorance) cannot refrain from doing at least something. There is definitely restlessness within. If You Know that, 'Whilst eating, we ('Chandubhai') have unnecessarily become obstinate,' then You are separate. As he became obstinate, he will suffer...Having become obstinate, he gets up and rejects the food and then it becomes a problem for him when he feels hungry!

Questioner: But when one becomes busier in the worldly interactions, say it's like when we say that the bus is passing by in the middle (as you try and see across the road), at that time will the work of Seeing through *ateendriya* (beyond the senses) go on or not?

Dadashri: But how can anything be Seen... an obstruction has come in the middle, hasn't it?

Questioner: Then, as long as this body exists, all these kinds of things will continue to happen...

Dadashri: No. There is no such rule.

Questioner: The entire worldly interaction will still remain, will it not...

Dadashri: No, it is not like that. It will gradually reduce, day after day, will it not? How many buses will pass by at night? So, it will keep reducing!

Questioner: But, 'Chandubhai's' night will fall after he dies, will it not?

Dadashri: That is when ultimate settlement (*nivedo*) of all the *karma* has come to pass. This *karmic* account (*hisaab*) itself has been settled once and for all, whereas for that other (Kramic path), when all our stock of *karma* filled in the past life (*bharelo maal*) empties out, then purity (*nirmalata*) remains.

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So, it will empty out in this very life. It may be sooner or later, it may feel greater or lesser but if there is no income (new causes) coming in and the old one is emptying out, then will anything remain? No, nothing will remain. In a short time, it may even empty out in two to five years. For 'me', it emptied out a long time ago, didn't it! 'I' can tell You this much, "It will empty out." Obstructions may come, but there is no reason to fear that. If any entanglement seems to arise within, then as soon as You say, "That is not mine," You are separate. All that belongs to 'Chandubhai'. In fact, it will try and affect You, because it is an old habit, isn't it? Therefore, when You say, "That is not mine," You become separate from it. By doing this what it is trying to say is that, "Is it of Your boundary (the Self) or of that (the non-Self)?" And so You say, "It is not mine," and so You become free. I am going to speak so much! All that which has been spoken, will get written down, but when will it be complete? I am going to continue speaking on and on.

Questioner: Whatever you speak is getting written down.

Dadashri: One will keep writing that down; when will that ever be completed? The speaking will not stop and therefore your writing it all down will not stop...So, you are going to spend your entire life writing it down. Is that so?

Questioner: Yes. It will become useful to others later on, will it not...Here, it is only these people who are listening to what you are saying, but this is for all those others who have missed out on hearing you!

Dadashri: The One who Knows that 'this one' is writing, is the Self. It Knows whether you are writing it carefully, writing it carelessly, writing it with mistakes; it Knows all that.

Questioner: Who remains the Knower-Seer?

Dadashri: It is not as if 'Chandubhai' was going to remain so, was it? It is not as if the ego was going to remain so, was it? It is *pragyna shakti* (the direct liberating energy of the Self), an agent of the absolute Self (*muda Atma*) that remains the Knower-Seer.

The Knower Does not 'do', the Doer does not Know!

There is a difference between the doer (*karnaro*) and the Knower (*jaanaro*). This Knower Knows everything, and the doer does everything.

Questioner: And the doer has been called the ego?

Dadashri: That ego is different. So, for us (in *Akram*), the doer is the discharge part. The ego means for us, it is not the real (living) ego, so We are able to remain as the Knower. Therefore, the Knower is separate indeed.

So, it Knows everything indeed. The Knower Knows everything, and doer does. These two have dealings with each other and at the same time. The drinker drinks tea, and at the same time, the Knower Knows how the tea tasted! It was strong, it was sweet. This means that the Knower indeed had to be present at that time.

Questioner: Dadaji, this Knower would be there for sure, wouldn't he? Because he is completely separate indeed.

Dadashri: Yes, so when the Knower is present, that other (effect, discharge *karma*) lifts away entirely, it exhausts. It exhausts entirely as soon as it is Known.

Questioner: What does 'exhausts' mean?

Dadashri: The doer carried out the activity, and the Knower has Known that. Then that entire (discharge) activity has exhausted.

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The doer and the Knower do not know exactly the same. The doer knows very little, whereas the Knower Knows everything, it Knows with its (the non-Self complex's; *pudgal's*) properties (*guna*)-phases (*paryay*). The doer is grossly unaware (*bebhaan*) so he knows only a little, only this much that, 'I did this,' nothing else; whereas the Knower Knows everything, including all the properties-phases.

Questioner: You said that the Knower does not do and the doer does not Know. The doer knows very little, please can you explain that?

Dadashri: The doer does not know, but he only knows this much that, 'I did this.' He knows this much in the form of words, that is all. He does not know anything else, whereas the Knower Knows in every way, because other intents (*bhaavs*) do not arise for the Knower. The intents in the form of attachment-abhorrence, arise in the doer, in the person who is not Self-realized (*agnani*). For us, over here (in *Akram*) it is completely different. For us, the doer no longer exists, does he? Whatever is happening, it is going on in the form of discharge. The doer no longer exists, so seeds cannot be sown, can they?

Questioner: Say, anger (*krodh*) were to arise and if 'I' were to Know that, then would that anger subside immediately?

Dadashri: No, You have nothing to do with it. The doer (of anger) is separate and the Knower is separate. We (developing 'I' after *Gnan*) remain as the Knower. In fact, We do not like anger so We are verily separate from his (the doer's) opinion. As We are separate, We do not have anything to do with him.

Questioner: I do get angry sometimes.

Dadashri: Then, let the anger come. What do You have to do with it? If someone feels hurt then You should tell 'Chandubhai,' "Hey, do *pratikraman*."

Do You understand about the doer and the Knower? The knowledge of the doer is with attachment-abhorrence whereas the Knower is *vitaraag* (free from attachment and abhorrence). In fact, even the doer has knowledge too, however it is knowledge with attachment-abhorrence. Would a man drinking tea not know that he is drinking tea?

Questioner: He knows.

Dadashri: But that knowledge is with attachment-abhorrence. Then, it enters into the intrinsic functional properties (*gunadharma*) of the tea like, 'it is sugar-free or it is sweet.'

Questioner: Meaning that, the one who does anything is separate.

Dadashri: He is separate, and many times You do not even like that which the doer does. So that means that even with such an opinion, You are separate from him.

Questioner: So, at the root of it, whoever the doer is, it is the ego for the most part, isn't it?

Dadashri: It was him; the very one that was the doer. It is the very same one who was there before You attained the Knowledge of the Self. It is the same one whom you used to believe, 'I am indeed this ('Chandubhai').' And the One who has become separate (in *Gnan Vidhi*) is You. From the moment You attained the Knowledge of the Self, You became separate; You were not separate before that.

Questioner: Before, we were together (engrossed) within.

Dadashri: You were together; you were one.

Questioner: Now, it is just that we have become separate within, however the doer is verily there.

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Dadashri: Yes, he verily is. In fact, he is one and the same.

Questioner: He is doing everything indeed. He is doing the anger, he is doing the thinking...

Dadashri: He is the very same one who is constantly doing of his own accord; there will not be any change in him. He continues doing, but the Knower of that is separate.

Who is the Witness?

Questioner: The witness (*sakshi*), the Seer (*Drashta*), the feeling of absolute bliss (*param anand bhaav*)...

Dadashri: The witness cannot be the Seer, the ego is the witness and the Self is the Seer. The inherent nature (*swabhaav*) of the Self is Knower-Seer (*Gnata-Drashta*); and until the Self comes into its inherent nature, it prevails as a witness (*sakshibhaav*). As long as the ego exists, there is *sakshibhaav*. *Sakshibhaav* means one prevails as a witness of his own activities, for example, 'These many mistakes had occurred.' And to prevail as a witness is an activity that requires egoism. Whereas this Knower-Seer is a path of complete *samadhi* (bliss that results due to freedom from mental, physical and emotional anguish).

Questioner: What is the elemental difference between the witness (*sakshi*) and the Seer (*Drashta*)?

Dadashri: There is a huge difference. The entire world is into witnessing, even all these ascetics (*sadhus*) and Self-realized masters (*acharyas*). The very same ego remains in existence. Witness (*sakshi*) means ego. One cannot prevail as a witness without the ego, and the Self is the Knower-Seer. As long as there is ego, one is a witness, and after the ego is destroyed, One is the Seer (*Drashta*).

Questioner: So then are the adverse internal states of being (*arta-raudra*) linked with *sakshibhaav* (prevailing as a witness)?

Dadashri: No. It is not like that. It does not have anything to do with prevailing as a witness. To prevail as a witness means the lesser the *moha* (illusory attachment) there is within you, only that much you can prevail as a witness. Otherwise, how can one prevail as a witness in those situations where illusory attachment still remains?

If one is intoxicated with illusory attachment, then how can one prevail as a witness? When the intoxication wears off a little, then one can prevail as a witness for a short while. It is just like when the intoxication from alcohol wears off, one becomes aware that, 'Oh ho ho! Today, I became very intoxicated.' That is how one has become intoxicated with illusory attachment. The entire world is wandering around intoxicated with illusory attachment (*moha*), and is believing that, 'I am following religion (*dharma*) a little.' Oh mortal one! What religion/moral duties! In fact, it is *karma* that you are doing. *Dharma* is considered as that which spread its fragrance from every side. And the other *dharma*, the religion of the Self (*Atmadharma*) gives freedom (*mukti*). How can you actually consider this *dharma* (relative religion) as *dharma* (true religion of the Self)? Everything is in its own inherent nature (*swabhaav*). Would anyone eat ice cream if it were to taste bitter? If he were to find ice cream bitter even once, would he ever go there again?

Questioner: No, he will not go Dada, no one would go.

Dadashri: Similarly, if it were indeed *dharma* (relative religion) that was giving this result (freedom)...then if one is intoxicated (with illusory attachment) all day long, then how can one prevail as a witness (*sakshibhaav*)? For some, when the intoxication wears off a little then one can prevail as a witness for a short while. Whereas, One indeed prevails as the Knower-Seer constantly. To prevail as a witness is actually a type of awareness of the ego whereas to prevail as the Seer (*Drashta*) is the awakened awareness (*jagruti*) of the pure Soul. It is known as *pragnya* (the direct liberating energy of the Self). It is known as the awakened awareness of *pragnya*.

That is When the Relative Self Becomes the Knower!

Questioner: ‘You’ consider ‘Chandubhai’ as an object to be known (*gneya*), so then he cannot become the Knower (*Gnata*). That is what I am trying to say.

Dadashri: When can an object to be known become the Knower? It is when the *Gnani Purush* makes you aware of who You (the Self) really are. Thereafter, You become free from the part that is the object to be known. This ‘I am Chandubhai,’ is indeed just a wrong belief. The reason that he has been referred to as an object to be known is because the knowledge (*gnan*) he knows is intellectual knowledge (*buddhijanya gnan*). So, as long as he (*potey*, the relative Self, ‘Chandubhai’) knows this object to be known (intellectual knowledge), the interactions of worldly life carry on. But it is only when You (*potey*, awakened Self) Know this object to be known (‘Chandubhai’) that You become the Knower.

The Lord has referred to ‘the object which is to be known’, as *gneya*. ‘He’ said that, “The one whom you believe to be the knower (*gnata*) today, if You understand him to be in the form of the object to be known (*gneya*), then You become the *Gnata* (the Knower). What the Lord says is that, “When You realize that the one whom you had until now assumed to be the functioning as the Knower that, ‘I am ‘Chandubhai’ and I am the knower’, is actually in the form of an object to be known, that is when You will become the real Knower.”

The Lord was free of attachment and abhorrence (*vitaraag*), and the talk that is without any attachment or abhorrence means what was said was as clear as light! Now, there may be various ways to interweave the words, but the talk is one and the same!

The Object to be Known are of Two Kinds!

Questioner: In Aptasutra 4226, it is written that, ‘There are two kinds of object to be known (*gneya*); one in the form of a situation or circumstance (*avastha swaroop*), and the other is an object to be known in the elemental form (*tattva swaroop*). You are as yet not able to understand about the elemental form. (1) When the intent (prevailing) as a knower (*gnatabhaav*; ‘Chandubhai’) is Seen as an object to be known (*gneyabhaav*), that is when One comes into One’s own inherent nature (as the Self). (2) As the sense of myness (*mamatvapanu*) that was in the object to be known (‘Chandubhai’) is released, and the object to be known is Seen as an object, the progress as the Self (*Atmapushti*) happens.’ Please explain that.

Dadashri: There are two kinds of object to be known. One in the form of a situation or circumstance, and the other is an object to be known in the elemental form. As a situation or circumstance, they are all destructible (*vinashi*); and in the elemental form they are indestructible (*avinashi*).

In this *Aptasutra*, the intent as the knower (*gnatabhaav*, ‘Chandubhai’) has been written for a person who is not Self-realized (*aGnani*). A person who is not Self-realized believes that, ‘I am indeed the one who is prevailing as the knower;’ he says that, “I am the one who is knowing.” Now, if that can be Seen as the object to be known (*gneyabhaav*; ‘Chandubhai’), that is when He comes into His own inherent nature (as the Self). All our *Mahatmas* are now able to See that as an object to be known. Before, ‘Chandubhai’ was seeing, and now ‘Chandubhai’ has become the object to be known, and You have become the Knower (*Gnata*). Before, you were not only ‘Chandubhai’, but you were also the knower. When that prevailing as the knower (‘Chandubhai’) is Seen as an object to be known, that is when One comes into One’s own inherent nature (as the Self), meaning One has become the Self.

Then, ‘the sense of my-ness (*mamatvapanu*) that existed for that object to be known (‘Chandubhai’) is released. As the object to be known (‘Chandubhai’) is actually Seen in the form of an object to be known, then progress as the Self (*Atmapushti*) happens.’ The (grip of) ‘I’ and ‘my’ that existed has

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been released. Now, this object to be known ('Chandubhai') is Seen only as an object. Meaning that if You keep Seeing this non-Self complex (*pudgal*, 'Chandubhai') then progress as the Self continues to happen.

Questioner: Then in Aptasutra 4227, Dada says, "From the moment You come into the Knower-object to be known (*Gnata-gneya*) relationship, the object to be known ('Chandubhai') indeed continues to become cleansed. Those objects to be known that have been settled will not come again, because they have been settled after having been cleansed. This means they have become the elemental form!" Please explain that.

Dadashri: From the moment You come into the Knower-object to be known (*Gnata-gneya*) relationship, the object to be known ('Chandubhai') indeed continues to become cleansed. In this Knower-object to be known relationship, You are the Knower (*Gnata*) and 'Chandubhai' is the object to be known (*gneya*). From the moment, You come into Knower-object to be known relationship, the object to be known meaning 'Chandubhai', meaning the sub-atomic particles of inanimate matter (*pudgal parmanu*) indeed continue to become cleansed. They become cleansed and go away automatically and make You become free and pure.

'Those objects to be known that have been settled will not come again.' Those (objects to be known) which had been bound through ignorance of the Self (*aGnan*), if they are settled through the Knowledge of the Self (*Gnan*), then they will not come again. This is because they have been settled after having been cleansed. To have been cleansed means they have become the elemental form.

Questioner: Then, in Aptasutra 4226 it states that, "When the Self will be Seen as the elemental form then all the other elements (*tattva*) will be Seen. The real object to be known is in the elemental form, and without absolute Knowledge (*kevalGnan*), an object to be known cannot be Seen in its elemental form. But once it comes into your belief (*shraddha*), then it will definitely come into absolute Knowledge. When the belief as a knower in the relative sense (*gnatabhaav*) is pulled away, then the extract (living part) gets pulled away'. Please explain that.

Dadashri: Without absolute Knowledge (*kevalGnan*), an object to be known cannot be Seen in the elemental form. That itself is indeed known as absolute Knowledge! But once it comes into belief (*shraddha*), then it comes into absolute Knowledge.

Questioner: What is considered an object to be known in its elemental form?

Dadashri: An object to be known in its elemental form means these six eternal elements that exist! They are the ones that are to be known, to be known as *gneya* (the object to be known); they cannot be Seen without absolute Knowledge.

Questioner: All the six elements?

Dadashri: Yes. These six elements are eternal (*avinashi*). All elements are always eternal. They cannot be Seen without absolute Knowledge, but they do come into one's *shraddha* (belief). Thereafter, they are bound to come into absolute Knowledge. First, they come into Vision (*Darshan*), then they come into Knowledge (*Gnan*), and then they gradually come into Conduct (*Charitra*).

When the prevailing as the knower in the relative sense (*gnatabhaav*) is pulled away, it means that the 'extract' (living part) has been pulled away from the body. The 'I' (*hoon*) was prevailing as the knower in the relative sense (*gnatabhaav*). That prevailing as the knower got pulled away. So the 'extract' (living part) went away. It has gone away, entirely. Then the lifeless (*nirjeev*) remains.

Which one is Real, the Object to be Known or the Knower?

Questioner: I am the Knower (*Gnata*) and Chandubhai is the object to be known (*gneya*). Similarly, all the *mahatmas* sitting here are all objects to be known for me. Then, the question is that, in them I

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See both, the relative and the Real. So, for me, are the relative and the Real both considered objects to be known? Is the Real also an object to be known? When the Real is Seeing the Real, then how can it possibly be an object to be known? This question is to clarify what I am experiencing.

The relative form of the other person is entirely an object to be known. Now One's own Real (form) is the Knower (*Gnata*, the Self), likewise is the other person's Real (form) to be considered as an object to be known or the Knower?

Dadashri: It is considered as Knower (*Gnata*). The Real cannot be as an object to be known. When is the Real as an object to be known? It is for those who are forever the relative, for those who have not attained the separation of the Real and the relative (*aGnani*); for them the Real is an object to be known.

Questioner: So, *mahatmas* have the separation, so for them it (the Soul) is not an object to be known.

Dadashri: For the *Gnanis* of the *Kramic* path, that is considered as an object to be known. They refer to the other Souls (*Atma*) as an object to be known. So, if their disciples say the same, then what is so different about that? Then the problems for others will be resolved, will they not? It is because they do not have the demarcation of the Real-relative; that is why the problems would arise, would they not? For any *Gnani* on the *Kramic* path, the Soul is an object to be known, then what of the others (their followers)?

Questioner: So, 'I' am constantly Seeing myself, meaning 'Chandubhai'. In the same way, 'I' also See others; because my experience is that just as 'Chandubhai' is a part of me, it is indeed similar for all these others too. So then the question arose that, 'Not only are they relative, but there is also the Real in them. So then how should I understand that? How can a connection be made between his Real and 'my' Real?' If 'he' (the Real of the other person) is an object to be known, then the question does not arise at all. But if 'he' is not an object to be known, then 'he' is a Knower, and if 'I' am also a Knower, then what is the link between 'him' and 'me'?

Dadashri: The Real does not exist. Except for the *Tirthankaras*, the *kevalis* (those who have attained absolute Knowledge), and the followers of the *Akram Gnani*, nowhere else can the word 'Real' be written. It cannot exist for anyone else nor can it be believed by anyone else.

Questioner: That is why this question arises that, 'What is the relationship of the other person's Real form and our Real form? Should his Real be considered an object to be known, or else are Knowers considered to be of the same inherent nature?

Dadashri: 'We' are all Knowers (*Gnata*), We cannot be considered as objects to be known (*gneya*). Please write down the meaning of the word '*gneya*' on a paper and bring it to me. Thereafter, when 'we' explain it to you, you will be able to understand it!

You are the Knower, and all these are objects to be known, but what kind of objects to be known? Relative. 'See' not only the relative, but also See the Real within. This is because all the Souls (*Atma*) are Real, and that which is on the outside is relative. For You, the external part is an object to be known and the inner part is the Knower. 'We' explain that to You from the very first time.

Questioner: Yes, on the very day that 'you' give us the Knowledge of the Self (*Gnan*).

Dadashri: Now, this Knowledge (*Gnan*) cannot be found anywhere else. It cannot indeed exist anywhere else. If three knots have been tied, then all the three knots have to be undone; and if there are two knots, then both have to be undone. Will it do if I undo just one knot?

Questioner: No, all have to be undone.

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Dadashri: Now, this is only for the *Akram Gnani* and the *mahatmas*. For all others (on the *Kramic* path), it (the Soul) is an object to be known. Besides, how can the Seer be referred to as an object to be known?

Questioner: An object to be known verily means that the Knower can See it and Know it.

Dadashri: Others will indeed say that, "He too is a Seer, is he not? How can he be considered as an object to be known? There is also a Seer within, is there not?" That is what they will say to each other in the state of ignorance of the Self, will they not?

Questioner: Yes, that is exactly how they talk. How should I understand all this? It is for me (Self realized) to understand, not for others. I am not talking about the ones who are ignorant of the Self. I am asking for my own self. How should I understand the other person, as an object to be known or as the Knower?

Dadashri: Yes, all those whom You come to See and Know are not objects to be known. In them, whatever part is relative is an object to be known and the part that is Real is the Knower.

Questioner: So, does that mean that the Knower Sees the Knower?

Dadashri: That is how clear the meaning is; as clear as light, a fact! Do 'we' not clearly say that in the first and the second *Agna*? Now (after *Gnan*) You have become pure Soul (*Shuddhatma*). So, See the pure Soul in others. If the Knower does not See the Knower, then violence (*himsa*) is said to have occurred. Others (those who are not Self-realized) are with violence (against the Self). What does 'an object to be known' mean? It is that which is worth knowing. Therefore, in the *Kramic* path, the Self is a thing that is worth knowing (realizing), and for You, the Self is an element that You have Known (realized).

Now, You have to Know the objects to be known. 'You' have already Known (realized) the Knower (the Self. Whereas for them (ones on the *Kramic path*), at present the Knower is something that is worth Knowing (*gneya*). When that object to be known will become the Knower (Self-realization), then this ('Chandubhai') becomes an object to be known once again. They may not even know that it has to be just settled (*nikaal*). Now, why is it that the object to be known has not become the Knower? The answer is that, all those who have to renounce (*tyaga*), all those who feel that, 'This should be done,' and 'That should be done,' they all consider the Self (*Atma*) as something that is worth knowing (*gneya*). They have not Known (realized) the Self, so they have discovered this path of renouncing.

Questioner: For the one who has not realized the Self, the Self is something that is worth knowing (*gneya*).

Dadashri: In the right Vision (*samyak Darshan*) that happened for them, they came to Know a certain part of the Self, but they have not Known the Self in all its aspects. These *Gnanis* of the *Kramic* path come to Know the Self in its entirety (absolute experience) in their final life (before liberation). Until then, the ego does not go away completely. And in the presence of the ego, one cannot be considered a Knower.

Questioner: Now, I am able to understand that, 'One cannot be considered a Knower in the presence of the ego.' All of that has now set into my understanding.

Dadashri: If you come with three knots and tell 'me' that you do not understand, then 'I' have to undo all the three knots, do 'I' not?

Questioner: Yes, Dada, 'you' have to undo them.

Dadashri: What do all the people say at that time? "You used to take care of all that in just one word!" Well, they had only one knot tied. If there are three knots tied, then one will have complete

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satisfaction only when all the three knots are undone, isn't it? 'You' will Know how many knots have been tied. Now, no new ones have to be tied. But, 'How many knots are still tied?' that much You Know.

The Knower is Always Flawless!

Questioner: 'I' Know whatever is going on within us; whatever thoughts, speech or anything else that comes. But why is that considered a fault (*dosh*)?

Dadashri: The fault does not apply to the Knower. What do we consider as a fault? Worldly interaction goes on all day long; we do not consider that worldly interaction as a fault.

Questioner: What I am saying is that, 'Each and every subtlest thought that comes, 'I' Know that...'

Dadashri: Yes. You are the Knower. So this is not the fault of the Knower.

Questioner: But, what I am asking is that, 'How can it be considered a fault of the thought either?'

Dadashri: The fault is not of the Knower. There is no problem with the activity (*kraman*) of the awakened Self (*potey*) Knowing what 'Chandubhai' is doing, but when He Sees that 'Chandubhai' is scolding someone, then what does He say? 'He' says, "You are at fault." 'He' (*potey*, awakened Self) tells 'Chandubhai' that, "This is your fault; it should not be so."

Questioner: But when 'I' am only remaining continuously as the Knower (*Gnayak*), continuously the Knower of even 'Chandubhai', then there is indeed nothing like a fault or a sense of goodness in anything.

Dadashri: There is not. But what 'I' am saying is that, "Since this is *Akram*, there can't be only the auspicious (*shubha*), can there?"

Questioner: But where indeed is the question of the auspicious-inauspicious (*shubha-ashubha*; good-bad)?

Dadashri: What I am saying is that, "There is no problem if all the *karmic* stock that is to be Seen is auspicious or good only. But as this is *Akram*, there is also the inauspicious, or bad *karmic* stock filled within.

Questioner: That's true, Dadaji. What I am saying is that, "The inauspicious and the auspicious, all of that is filled within, there is rubbish filled within, but if 'I' am indeed remaining continuously as the Knower (*Gnayak*), then whatever comes along, let it; where does the question of making a demarcation arise?"

Dadashri: This is something that may appear contradictory; however it is very difficult to maintain such awakened awareness (*jaग्रuti*) that, 'The auspicious and the inauspicious (*karmic* stock) are all objects to be known.' That is why, *mahatmas* have been told that, as 'Chandubhai' is cursing others, You should tell 'Chandubhai' that, "Why did you do *atikraman* (have aggression towards other living beings through thought, speech and action)? Do *pratikraman*."

The State of the Gnani, From a Fraction to Completeness!

Questioner: Now, on the one hand if the intellect is not making a decision, if the ego is not there, then there is completion (*visarjan*). Then on the other hand, 'you' said that, "The mind shows pamphlets, the *chit* wanders, the intellect makes a decision, the ego signs on it." If One Knows that all of that is happening, then there is no bondage, is there?"

Dadashri: Yes. It is only if You Know it, that there is no bondage. The Knower has to be separate, only then He is not in bondage.

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As One has become the Knower, as He remains the Knower, so everything goes away! But One cannot always remain as the Knower, can he? It's like this, there is both, a complete state of the *Gnani*, and a partial state of the *Gnani*! So, on one side, there is not only a state as a Knower (*Gnatapad*), but also on the other hand that other (involvement with the non-Self) also continues to a certain extent; both continue until the complete (*sarvansh*) state is attained.

Up to the point where the complete state is attained, it does not happen suddenly. The state as the Knower does not remain forever; it remains for a short while, for some time. Then, it goes back to the way it was. In this way, gradually it starts to become complete. This is because the past (*karmic* accounts) continue to prod one along, don't they? When you have to climb a flight of stairs, just because you climb a step at a time does not mean you have reached at the top. You have reached only as far as the steps you have climbed.

Questioner: Yes, but who becomes complete?

Dadashri: You (as the absolute Self) are complete indeed.

Questioner: 'He' is, and the one who is not, is he becoming complete?

Dadashri: The one who is not, is becoming complete.

Questioner: Is he becoming so, automatically?

Dadashri: He is becoming complete automatically.

Questioner: And these people are saying that, "One has to make the Self complete."

Dadashri: There is nothing that needs to be done. Who is the doer then? One is automatically becoming that. The main thing in this is that, the belief (*drashti*, Vision) that 'we' give You, the Knowledge of the Self and the doer (*Gnan*) that 'we' give you; that is what is needed. That is the main thing. Since ignorance of the Self (*aGnan*) has been given and established, that is why he needs the Knowledge of the Self and the doer.

The Discharge of Mahatmas is Unique!

Questioner: One has brought forth from the past life, the charged batteries of all these, the mind-intellect-ego, speech, and body. At present, they are only discharging, right? Now whatever intellect he has brought forth, that is how it will unfold (work in him); can any change be made in that? Would there be any change in that after attaining the Knowledge of the Self (*Gnan*)?

Dadashri: The moment One Sees, the change indeed happens; it shrinks (from unnecessary use). It (the intellect) is one and the same, but it shrinks. As You See, all the change happens. A pound does not remain a pound. And if You do not See, and furthermore you become a doer (*karta*), then it increases five-fold.

Questioner: So if One Sees the intellect, then if it was 'one pound', it shrinks and becomes less. And if one keeps 'fueling' (supporting) it, then it will increase five-fold.

So, that means that, 'However much has been charged, only that much of it will discharge,' is not the case anymore. It can change; it can decrease or it can increase. It is no longer the case that, 'The discharge is in accordance with what has been charged', is it? Is it possible for it to become less as it shrinks?

Dadashri: Everything will become less. It will go away entirely. There may be a lot of 'snow' remaining within, but it will go away. If it has not gone away, then the tendencies (*vruttis*) within would not let you be at peace at all, right now. These tendencies that are filled within will not allow you to be at peace; they will indeed keep making you very restless. Even when you are sitting in a train, they will keep making you restless.

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Questioner: So, does that mean that One can make changes in his unfolding *karmic* effect in this life (*prarabdha*) through this Knowledge of the Self (*Gnan*) or through One's own spiritual effort to progress as the Self (*Purusharth*)?

Dadashri: It indeed changes for sure!

Questioner: It changes; so does that mean that, the theory of *karma* can be changed, can we turn it around?

Dadashri: It's not like that; it is not considered to be a change like that.

Questioner: So, then what can it be considered as?

Dadashri: That which weighed a pound (in *karma* effect), becomes lighter with the change in the belief (*drashtifer*; change in the belief from 'I am 'Chandubhai' to 'I am pure Soul'). And with the former belief (I am 'Chandubhai'), it will increase five-fold, because one becomes a doer (*karta*). When One becomes the Knower (*Gnata*), it becomes lighter.

Questioner: And many times it even goes away when You See it.

Dadashri: It can even go away. It goes away entirely. It is like the work that happens with a short signature (initials). The work can get done with just initials as a signature, can it not?

Questioner: It can get done.

Dadashri: That is how it happens.

Questioner: Can it also go away if One remains the Knower-Seer?

Dadashri: Nothing remains at all after that. All you can see is some scene-scenery; that is all. Moreover, if it (the *karmic* effect) were to remain, then it would feel burdensome to you. 'You' become the Knower-Seer, therefore nothing remains at all. At the time when You do not remain as the Knower-Seer, some burden is felt.

Questioner: You had said earlier that if 'I' were to remain as the Knower-Seer and See the intellect or the mind-chit-intellect ego complex (*antahkaran*) or whatever else it may be, then what would have felt like a 'pound' (in effect) becomes lighter; and if I were to give 'fuel' (support) to it, it will increase five-fold. So it means that, say in discharge, it was a 'pound' and if I give 'fuel' to it, it increases, doesn't it? So then a change has happened in the principle of charge-discharge (of *karma*)?

Dadashri: It does not increase.

Questioner: Then, what happens?

Dadashri: It feels like a burden (suffering). You have understood (interpreted) 'it increases' in your own language. That feels like a burden whereas that other feels lighter (less suffering); that is all. There is no increase at all. Discharge means that which has come to leave. Even if the burden will feel heavier, it will leave and it will also leave if the burden becomes lighter. If the burden feels too heavy, then You miss out on Seeing it (separate), so then some of it will remain (to be Seen). Then You will have to settle that. Discharge means that which has come to leave. Of the dirty clothes that have come for washing, those which you failed to wash initially will have to be washed again. That is all there is to all this. And after having washed the clothes once, if we go to wash them again (thinking), 'This one is still dirty and this one has been cleaned;' if you try to do all that, then more will remain. Actually, those which have been washed are indeed (washed) properly, completely.

Questioner: Those which have been washed, are washed!

Dadashri: Those which have not been washed, that many remain to be washed. Up until now, if You See, then not a single *karma* will be bound. Otherwise (without this Knowledge), they would have

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had so many problems during the hundred and fifteen people pilgrimage (*jatra*) with Dadashri in India! (They would complain,) “The customs of these people are like this and that!” “This (thing) is bad of this one, and this (thing) is bad of the other.” One person will say, “No, it is good,” whereas the other will say, “It is bad.” They would have internal conflicts, they would not be sensible at all! Whereas in this pilgrimage, even though we had a hundred and fifteen of our *mahatmas*, there was no problem at all. Even if there are three thousand people, nothing will happen in our (*Akram, mahatmas*) group. What a wonderful key it is (to remain as the Knower-Seer), the human minds are kept under control naturally.

Questioner: You are saying that *karma* become less after attaining the Knowledge of the Self, so when ‘you’ give us the Knowledge of the Self, you are destroying our *karma*! That is the very reason why our *karma* becomes less, isn’t it? That is indeed why they have become less, isn’t it?

Dadashri: The *karma* are destroyed. Then, those that were not destroyed, they go away through Knowing-Seeing. Still, if they are very sticky, some may be left behind; then these few remain as the balance for the next life. They remain in the ‘trunk’ do they not? That is indeed why people go out to purchase the ‘trunk’, isn’t it!

Questioner: I understand all this properly. But ‘you’ are saying that if One does not remain the Knower-Seer, then it increases.

Dadashri: The burden definitely increases! One will keep getting entangled. Then, when the time is right, the entanglement will go away. Then, all that remains is the washing. It has no choice but to leave when the time is right. Everything has its time. Any circumstance has to dissipate for sure.

Questioner: Do they (*karma*) get left behind due to one’s wrong understanding?

Dadashri: The understanding is all good (and present), but as these *karma* are very sticky, One is not able to remain as the Knower-Seer. Nevertheless, if there is real spiritual effort to progress as the Self (*Purusharth*), then One can remain as the Knower-Seer. If he falls once, he will get up again; he falls once again, then he gets up again. He falls again, but he gets up again without fail. Real spiritual effort to progress as the Self (*Purusharth*) is in One’s control, but one allows it to become lax.

Questioner: But there is no change at all in the discharge. The very same amount of discharge remains.

Dadashri: The discharge continues to happen, but it happens through further entanglement; it happens with an increase in the burden. He has the experience, isn’t it? When it happens, one gets entangled for up to fifteen minutes in some places, or for up to half an hour in other places, isn’t it? That indeed is the burden.

Questioner: But when does the burden increase for us?

Dadashri: Now, if one does not have the Vision (*drashti*; right belief), if You do not remain as the Knower-Seer, then burden tends to increase.

Questioner: But then does he really dig deeper within (the puzzle)? Does he really get a chance to add ‘fuel’ to it?

Dadashri: No, he does not add ‘fuel’ to it; He is not maintaining His awakened awareness (*jagruti*). There is no adding ‘fuel’ to it or any such thing at all.

He does not know ‘how to deal’ with it. He does not know how he should handle this situation. Just as, to prevent a negative opinion being formed for someone, You have to say, “He is a very obliging person, he is an obliging person;” so, the (negative) opinion will stop (from being formed). Similarly, one should know ‘how to deal with him’.

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Questioner: So the understanding of 'how to deal' comes only when the direct liberating light of the Self (*pragnya*) arises after one attains the Knowledge of the Self, doesn't it?

Dadashri: Yes, it is indeed only after that. It cannot be there before that! How much can the intellect show? Those with a lot of intellect and ego are blind. These poor people with less intellect are much better.

To Know all this, all You need is the circumstance of closeness with an ultimate evidentiary doer (*uttam nimit*; the *Gnani*).

Questioner: A change does happen in the current life as compared to what it was before, doesn't it?

Dadashri: A change happens to come about. The change happens in proportion to however much awareness He maintains. As much as He remains aware, everything goes away (dissipates) on its own.

Dada is Only as the Gnani Purush During Vidhi!

Not even for a minute am 'I' in just one 'work'; there are two 'works' going on for 'me' every time. It is only for a short period, when the *Vidhi* is going on, that 'I' am in just one 'work'. Otherwise, during eating, bathing 'I' am in two 'works'.

Questioner: What are the two 'works'?

Dadashri: She (Niruben) is giving me a bath, and 'I' am in 'my' internal state (*dhyan*) as the Self, meaning that 'I' am functioning as the Knower-Seer (*Gnata-Drashtapanu*). Therefore, there are always two things going on for 'me'.

Questioner: But when she is giving you a bath, and 'you' are the Knower-Seer, then how can there be two works?

Dadashri: I (A.M. Patel) am bathing, and I am talking to the one who is helping me bathe (Niruma) at the same time. She knows that I am present with her whilst she bathes me. No one would even know that 'I' am involved in other work (Knowing-Seeing). Whereas, when other people become involved in other work, you will know that he is lost in that work. You will not see that in 'our' case.

Questioner: And when You are doing the *Vidhi*, what is the one 'work' that You are involved in?

Dadashri: In only one 'work', 'I' am only in doing the *Vidhi*.

Questioner: And as the Knower-Seer, what do You do at that time?

Dadashri: No, when 'I' do the *Vidhi*, 'I' am not as the Knower-Seer. At that time, 'we' are exactly as the *Gnani Purush*, otherwise your work would not be fruitful!

Questioner: Does exact mean that 'you' become A. M. Patel or what happens?

Dadashri: No, 'I' become the *Gnani Purush*.

Questioner: Does *Gnani Purush* mean A.M.Patel?

Dadashri: No, A.M.Patel is in fact this body. At that time 'we' are the *Gnani Purush*, otherwise the *Vidhi* will not produce any result for him. And 'we' are not in such a hurry, that we want to attain liberation tomorrow itself.

Questioner: When 'you' are doing the *Vidhi*, 'you' are the *Gnani Purush*, then where does 'Dada Bhagwan' go at that time?

Dadashri: Dada Bhagwan is sitting in the same place. 'My' Vision (*drashti*) towards that Dada Bhagwan becomes less, it stops. At the time of doing your *Vidhi*, 'my' Vision is in Simandhar Swami, in some other place.

Restless in Situations, Poised as the Self!

Whatever situation (*avastha*) arises, all those situations are destructible (*vinashi*, temporary), and it is because one lives in (gets involved in) the situation, he remains restless (*aswasth*). The Self (*Swa*) is indestructible (*avinashi*, eternal), and if One remains as this indestructible (form), then He can remain poised (*swasth*), otherwise he will continue to become restless.

Questioner: Even though He (awakened Self) Sees and Knows that he remains restless (*aswastha*) in this situation, yet he cannot remain poised?

Dadashri: Yes, He can See. Even so, restlessness will not go away. What happens there is that the Seer is the Self (*Atma*) that Dada has given. The pure Soul (*Shuddhatma*) itself is this Seer. If we all were to remain in that form (as the Self), then there is no problem. Otherwise, there is no end to the cycle of restlessness and calmness.

Questioner: What is the key for that?

Dadashri: The key is this: Whether there is restlessness or calmness for anyone, the Knower of both (states) is the pure Soul. As restlessness occurs, he (the developing I) sticks his hand in it; in the 'foreign' (the non-Self). He should not stick his hand in the 'foreign'. Whether one becomes restless or poised, Your business is to Know; these are all phases of the non-Self complex (*paudgalik avastha*) and the Knower of the phases of the non-Self complex is called the pure Soul. *Paudgalik* means that which has been filled in (*puran*; influx, charged) and is emptying (*galan*; outflux, discharges). This restlessness arises in you only if it has been filled in; only then can it arise now. So it arises now and gets emptied out.

One is bound to be burnt if he sticks his hand into the 'foreign'. 'We' do not stick 'our' hand in it, and 'we' also tell others not to do so, because you will definitely receive the fruit (effect) that you are supposed to receive. Moreover, because he stuck his hand in it, he receives double the fruit. He incurs two losses. You should incur just one loss. The restlessness is of 'Chandubhai'. 'You' have to continue to Know that he is restless. The restlessness will come to an end after a quarter of an hour. 'You' will not incur two losses if You continue to See.

Questioner: Is it considered that one has that much more veils (*avarana*), the longer a situation lasts?

Dadashri: Yes, however much the veils, that much longer the situation lasts. But if You, as the pure Soul, keep Seeing, then no matter how much the veils there are, they will dissipate quickly, in an instant. The situation will be resolved. And if you were to go to stick your hand in it, then it gives rise to problems unnecessarily.

Questioner: So then, in what should the awakened awareness (*jagruti*) be maintained?

Dadashri: The awakened awareness has to be maintained in Seeing only. To not become engrossed with the body-mind complex (*tanmayakar*) whilst Seeing is considered awakened awareness. Both, the Seer (*Drashta*) and that which is to be seen (*drashya*) should remain separate, that is called awakened awareness.

Dada Sees both: 'What is it' and 'What is happening.' In 'What is it,' 'he' Sees that it is 'my' very own form (the Self) in everyone, and in 'What is happening,' 'he' can See that it is going on automatically. If someone is gesturing like this in a crowd, if someone else keeps poking his head, and doing this and that; but He is not the One doing all that. His Self (*Atma*) indeed comes into Your Vision (*Darshan*), but it the non-Self complex (*pudgal*) that is carrying out all the activity. And that too, it is a discharging (*galan*) activity, not a charging (*puran*) activity. It is because He has attained the Knowledge of the Self that it is a discharging activity, not a charging one.

All the Layers of Ignorance Leave by Seeing!

‘You’ do not have to do anything, You just have to See what is happening. ‘You’ have to See the intent (*bhaav*) that one did, the firm resolve (*nischay*) that was made, See all that. Thereafter, keep Seeing what happens in accordance with the firm resolve. Actually, the unfolding of *karma* is in accordance with the design that is from the previous life. Hence, there is nothing that remains for ‘us’ to do!

Questioner: Can we say that we have the power (*satta*) to make an intent?

Dadashri: No, that is also not under One’s own control. It is actually the design from the past life that is speaking up (making the intent). It has nothing to do with You. ‘You’ only have to keep Seeing that. All You have to keep Seeing is, ‘What is happening.’

Questioner: Whenever a layer (of *karmic* effect) arises, ‘I’ have to keep Seeing it, that is all.

Dadashri: Then that layer will leave; otherwise, instead of continuing to See, if you think, ‘Why did this happen to me?’ then the burden increases. But that layer does not leave.

Questioner: Do ‘I’ have to keep Seeing, even if it is right or wrong?

Dadashri: It is never right or wrong. The intellect shows you the wrong. If it is wrong, then what will You do if that layer comes? ‘You’ have to keep Seeing when it is right, and You also have to keep Seeing when it is wrong.

Questioner: Simply keep Seeing both.

Dadashri: To maintain equality (*samanta*) in both, is Knowledge (*Gnan*).

Questioner: Both are discharge only.

Dadashri: Both are discharge, therefore, if one were to understand word-by-word what ‘we’ are saying, then his (spiritual) work will be accomplished.

Questioner: Now the goal (*laksha*) is only towards wanting to understand Dada’s spiritual Science (*Vignan*).

Dadashri: Yes.

Keep Seeing the Discharge!

Questioner: After attaining the Knowledge of the Self (*Gnan*), do ‘I’ just have to keep Seeing the discharge (*galan*), or should I do something to speed it up?

Dadashri: Who is the one who can speed it up? When the doer himself has gone away, then who can speed it up?

Questioner: So, should we allow it happen on its own only?

Dadashri: Just keep Seeing. Just keep Seeing whatever is happening. Whatever you had charged (*puran*), will now give its fruit (effect) and discharge (*galan*). It will be bitter if it was bitter, and sweet if it was sweet. Both will give its fruit and discharge, You have to keep Seeing that. You should not interfere (*dakho*) at all with any such talks about speeding it up.

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If you make the slightest of mistake in this straightforward science, then it is such that you may take a beating. If any confusion happens, then come to 'me'; 'I' will repeat the 'operation' (*Gnan Vidhi*) for you. There is a possibility for confusion to happen through lack of understanding, is there not?

Questioner: Is it a mistake if 'I' let go?

Dadashri: 'You' (awakened Self) can never let go of the function as the Knower (*Gnatapanu*). To function as the Knower is indeed Our inherent nature, and that which is to be known (*gneya*) is always there. This mind that exists, it will keep showing files till one's lifespan is over. It will keep showing, and You keep Seeing. If there are no objects to be known, then the Knower cannot exist. Therefore, these objects to be known are like a film. The mind will show files right till the end, so the Knower cannot go away.

The Seer is the Solid Entity of the Pure Soul!

Questioner: And in this constant Seeing, what is to be Seen? Who does the Seeing?

Dadashri: The One who has become the pure Soul (*Shuddhatma*), the one who has become the Knower (*Gnata*); He keeps Seeing.

Questioner: Dada, based on this experience of the pure Soul that has happened for me, I feel that the pure Soul is in fact one solid entity of Knowledge-Vision (*Chaitanyapind*). So, in that what is there to do and to See?

Dadashri: The Seer is the Self only; the solid entity of pure Knowing and Seeing (*Chaitanya*, the Self) is the Seer. What does it See? It is Seeing the object to be known. Therefore, the thoughts are the object to be known and You are the Knower. As long as the Knower cannot See the object to be known, it cannot be considered as (ideal) worldly interaction (*vyavahar*).

When the object to be known and the Knower do not become one, it is called Knowledge (*Gnan*). 'You' are not to become (take on the form of) the object to be known. This worldly life has indeed arisen because you had become the object to be known in the past. Thoughts are lifeless (*jada*; inanimate) things. There is no life sustaining energy (*Chetanta*) in it. This worldly life has arisen by becoming one with the inanimate things. One has wandered for infinite lives, yet one has not attained anything. Whereas here, the awakened Self (*potey*) has in fact become the Knower. He Sees the object to be known, He Sees all the objects to be known. He Sees them without doing any activity. The objects to be known are illuminated (reveal themselves) in His own form as the light of Knowledge and Vision (*jyoti swaroop*). For that, He does not have to do any kind of activity; everything indeed reveals itself on its own, within Him.

Questioner: So, what you said about the objects to be known are illuminated in this form as the light of Knowledge and Vision, that is fine, but is it this form as the light of Knowledge and Vision who has to remain the Knower-Seer?

Dadashri: Verily Him. The One in whom they are being illuminated (revealing themselves), is indeed the Knower-Seer. He is the form as the light of Knowledge and Vision (*jyoti swaroop*), He is the continuous Knower (*Gnanyak*), He is the pure Soul. 'He' is verily one and the same One; there is no one else in this. Only the objects to be known are separate (from Him). The good thoughts and the bad thoughts that arise, both are indeed objects to be known. That object to be known is separate (from Him), then the intellect is also an object to be known, the mind is an object to be known, the ego is an object to be known. The entire world is an object to be known. Lord Mahavir Himself only kept Seeing the object to be known, the non-Self complex (*pudgal*). 'You' (the awakened Self, *potey*)

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are the Knower, the continuous Knower (*Gnaya*), and the non-Self complex is the object to be known (*gneya*).

Inside and Outside of the Universe?

Questioner: What does, 'seeing from within the universe (*brahmaand*) and Seeing from outside the universe' mean? 'When One becomes one with (*tanmayakar*; engrossed in) the object to be known, then he is considered within the universe, and when He Sees the objects to be known (*gneya*) in their form as the object to be known (*gneya*), then He is considered to be outside of the universe.' I cannot understand this.

Dadashri: To See from outside the universe is itself called Knowledge (*Gnan*)!

Questioner: What does *brahmaand* mean?

Dadashri: All this is in fact *brahmaand* (universe), is it not? All this is a reflection (photo) of that only! When one becomes engrossed in the thought that arises in the mind, it means that he is in the *brahmaand*. When a thought arises in the mind and One does not become engrossed in it, then He is considered outside of the *brahmaand*.

The entire world is indeed engrossed in the objects to be known! The world indeed becomes engrossed in whatever thought that arises. Whereas You See, 'What thoughts arise and what do not!'

Questioner: And what does 'outside the universe' mean?

Dadashri: It means to remain in One's own real form (*swaroop*) as the Self!

Questioner: Yes. The object to be known (*gneya*) and the situation (*avastha*), are they both the same or are they two different names?

Dadashri: They are all one and the same. The objects to be Known are all situations. The situation is itself an object to be known. As more and more objects to be known are Seen, the state as the Knower (*Gnatapada*) becomes stronger. And when One becomes the Knower of all the objects to be known, then it is known as absolute Knowledge (*kevalGnan*).

The Relationship of the Object to be known and The Knower!

The Self is continuously Knower-Seer by its inherent nature. The Self, the pure Soul (*Shuddhatma*), that 'we' gave You, its inherent nature verily is of the continuous Knower (*Gnaya*). The moment an object to be known (*gneya*) presents itself, the continuous Knower shows its awareness (*jagruti*).

Questioner: Yes, how should we use it in worldly interaction?

Dadashri: It is indeed there in worldly interaction (*vyavahar*). The worldly interaction is the object to be known, and the Self (*Nischay*) is the continuous Knower. This is indeed the relation between the two. It is indeed the relationship of worldly interaction and the Self (*vyavahar-Nischay*). There is nothing else, besides that which is to be known in worldly interactions. No one is the Knower in worldly interactions, and there is nothing else besides the Knower in the Self.

Questioner: I understood that very well. So, when five to six activities come together in worldly interaction, then that outlook (*bhaav*) as the Knower-Seer goes away, then it comes back again after some time.

Dadashri: No, it does not go away. It just feels like that, but it does not go away like that.

Questioner: One tends to become engrossed in the other unnatural (*vibhaav*; extra intent of 'I am Chandubhai') state.

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Dadashri: It does not go away. Say, there is a light here. When you fall asleep, you will see darkness within. If slight dozing happens, that does not mean the light has gone. The light is the very same, illuminating. So, this worldly interaction is all in the form of an object to be known (*gneya*), and the Self (*Nischay*) is in the form of a continuous Knower (*Gnayak*). Now, they have both come into a relationship. This has become a relationship of the object to be known-Knower (*gneya-Gnata*).

To Constantly be the Knower Seer is in Fact Absolute Knowledge!

Questioner: Now, this awakened awareness as a pure Soul, the outlook as a Knower-Seer (*Gnata-Drashtabhaav*) remains a lot. When ‘I’ remain in the outlook as the Knower-Seer, ‘I’ experience that ‘I’ am a completely different entity and feel peace and tranquility (*thandak*).

Dadashri: Of-course You will feel that! ‘You’ feel as if it is an altogether different matter indeed and You experience tremendous peace and tranquility. That is known as the peace and tranquility of absolute Knowledge (*kevalGnan*). Some of the *mahatmas* may be able to experience the peace and tranquility of absolute Knowledge. For many of our *mahatmas*, sometimes when such moments arise within, they even say, “I am the embodiment of the absolute Knowledge (*Hu kevalGnan swaroop chhu*). They can say that, because for some moments One does become the embodiment of the absolute Knowledge. A fractional part of it has arisen. Now, as the *karmic* debts get settled within and as the banked overdrafts (from the past life) are paid off, one will be able to understand all this.

All of You *mahatmas* have become the Knower-Seer in its entirety, but You can only be One with absolute Knowledge (*kevalGnani*) if You constantly prevail as the Knower-Seer. It needs to be constant.

It’s like this, the One who constantly prevails as the Knower-Seer is *kevalGnani*. But as One prevails (in this state) fractionally, it starts to increase gradually, fraction by fraction. As those (past) *karma* get settled, the fraction of prevailing as the Knower-Seer increases. So, there is no interference (*dakho*) in this. This verily is the path. That is the highway indeed. As the files start to reduce, the proportion of One’s function as the Knower-Seer (*Gnata-Drashtapanu*) starts to increase. It increases until eventually One attains absolute Knowledge. It does not happen suddenly.

The Knower-Seer Does not Have any Problem!

If One becomes the Knower-Seer, *vyavasthit* will run things wonderfully. Look, ‘I’ have not given you anything, nor have You taken anything. What You have is Your own. All You have to do is to accept the worldly interaction (*vyavahar*).

Questioner: Who has to do this worldly interaction that you mentioned?

Dadashri: The Seer has to! The One who is the Knower-Seer, only He has to See that, ‘This film is like this.’

Questioner: Yes. Is that to be Seen?

Dadashri: What else is there? Only See the worldly interaction. For the Seer, there is no such thing as, ‘This is bad’ and ‘this is good.’ It is actually the intellect that has such a thing, the Seer does not. The profit-loss filled intellect is the one that says, ‘good’ or ‘bad’. But the Seer does not have anything like that.

So there is no problem in becoming the Knower-Seer. Both, that which is to be seen (*drashya*) and the Seer (*Drashta*) are always separate. That which is to be seen never becomes stuck to the Seer. When you watch a bonfire, your eyes do not get burnt by the bonfire. So, by Seeing, the world is not an impediment. By Seeing bliss actually arises.

The Self Does not Need Anyone!

Questioner: Are the properties of the Soul (*Atma*) and the relative Self (*prakruti*) completely different?

Dadashri: They are different indeed!

Questioner: When we say that the pure Soul is only the Knower-Seer, then I can understand the point that, 'It is a Seer.' However, when we say that the Soul is a Knower, then through what medium does the Soul acquire Knowledge? The Soul would most definitely not be using the *prakruti* as a medium, wouldn't it?

Dadashri: Not only does the Soul not make use of anyone, but It also does not seek anyone's help. The Soul is independent. The Soul is the absolute Self (*Parmatma*). 'It' has its own infinite energy. The Soul does not have to acquire Knowledge from anyone else. The One whose body itself is Knowledge, It is in fact the embodiment of Knowledge (*Gnan swaroop*), the form of Science (*Vignan swaroop*), where then does the question of acquiring Knowledge through someone even remain?

Questioner: As a Seer (*Drashta*), 'I' am Seeing the *prakruti*, that is fine; but when 'I' become the Knower (*Gnata*) of it, at that time it is only through some medium of the *prakruti*, through any thoughts or through any of its attributes that it comes into My Knowing (*jaanpanu*). Otherwise, how would 'I' come to Know about it?

Dadashri: No. The Soul by its inherent nature is with the function of Knowing. The knowledge that the *prakruti* brings, that knowledge which arises in the *prakruti*, has been 'implanted' (*aropan*) through the Soul only. It is only when the function of Knowing of the Soul gets 'implanted' in the *prakruti* that the function of knowing arises in the *prakruti*. The intellect is simply an 'implantation' of the light of the Soul; nothing else. So, besides this Soul, there is no other place at all where the function of Knowing exists. It is only here (in the Soul), where the function of Knowing has arisen entirely. These two properties of Knowing-Seeing, are properties only of the Soul. Besides the Soul, there is no other place where the property of Knowing-Seeing exists, and whatever the *prakruti* knows, it is due to the 'implantation' from the Soul. There is nothing else. The function of Knowing (*jaanpanu*) does not exist in the *prakruti* at all!

Questioner: What does that mean? Should One not do any 'implantation'?

Dadashri: To say, "Not to do," that language itself is wrong.

Questioner: So, then how am 'I' to remain as the Knower-Seer? How can 'I' remain as the Knower-Seer directly, without any medium of the *prakruti* or without taking any support from anything?

Dadashri: The Soul's inherent nature itself is Knower-Seer. Let me explain that to you. You have understood Knower-Seer in your own language (interpretation).

Questioner: Dada, when we say, "The Soul is Knower-Seer," that is fine. Now, if the Soul is the Knower-Seer, then does the Knowing-Seeing happen with the help of the subtle body (*sookshma sharir*)?

Dadashri: No. Say, there is a mirror which is standing here. If you go in front of it, then would you see yourself in the mirror or would you not? Does the mirror have to 'do' anything in that? Similarly, all this is illuminated (revealing itself) in the Soul. A physical mirror is *achetan* (lifeless; absence of the Knowing-Seeing property) whereas the Soul is *Chetan* (living; presence of the Knowing-Seeing property). Everything is revealing itself within the Soul. So then, One Knows, 'What happened

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within, who all are visible in it.' That is how the Knower-Seer is. The ultimate Knower-Seer is in this way.

Questioner: For the ultimate, it is fine; but for now, suppose I am doing some work, if 'I' am Seeing then I feel, 'It is Chandubhai that is doing all this.'

Dadashri: Yes.

Questioner: But when I feel in my mind that, 'Chandubhai is doing something,' who is the One explaining all that to him? At that time, the mind, the *chit*, everything becomes present.

Dadashri: The latter is called the non-Self complex (*pudgal*) and this is known as the Soul (*Chetan*; eternal element that Sees and Knows). What you consider as the Self in that *Chetan*, that Self is not doing anything. There is an energy (*shakti*) from that Self, known as *pragnya Shakti* (the direct liberating energy of the Self), which comes out from it. It is through the *pragnya Shakti* that everything can be Seen. So *pragnya Shakti* comes out from it. What is the work of that *pragnya Shakti*? It is constantly in the efforts of finding ways to, 'How can the awakened Self attain liberation only?' The One that makes You aware or cautions You, is verily *pragnya Shakti*. Now, what is the other energy in opposition to that? It is *agnashakti* (the energy of ignorance of the Self). What we refer to as intellect is *agnashakti*. It does not allow You to attain liberation at all. It keeps entangling You and brings You back inside its 'circle'. Now, what does *pragnya shakti* do? It takes the One that was entangled by the intellect, to the other side.

Questioner: So, it is only through *pragnya shakti* that We can remain as the Knower-Seer?

Dadashri: That is it, through *pragnya shakti*. Not even through the Self.

The One who Constantly Remains as the Knower-Seer is Indeed Absolutely Detached!

Questioner: We were discussing about who can remain as a Knower-Seer constantly? So I said, "The One who is absolutely detached (*vitaraag*) can remain as the Knower-Seer constantly, otherwise He cannot." Whereas he was saying, "No, One can remain as the Knower-Seer even if He is not absolutely detached."

Dadashri: No. That is not what '*vitaraag*' means. *Vitaraag* means, however long One remains as the Knower-Seer, He has become *vitaraag* (absolutely detached) for that long. And if One remains as the Knower-Seer constantly, then he becomes absolutely detached completely, that is all. Hence, the function as the Knower-Seer (*Gnata-Drashtapanu*) is indeed the state as an absolutely detached One (*vitaraagpanu*). 'Absolutely detached' means that if One remains as a Knower-Seer for a little while, even for fifteen minutes, then he is absolutely detached for that long.

Questioner: When attachment-abhorrence goes away completely, then One can prevail in the function as the Knower-Seer more, isn't it? Is that correct or not?

Dadashri: The attachment-abhorrence have in fact already gone, you do not have to get rid of them, do you?

Questioner: Yes, they actually went away upon attaining the Knowledge of the Self (*Gnan*).

Dadashri: The departure of the ego itself means that attachment-abhorrence has gone. Now, whatever attachment-abhorrence there is, it is discharge attachment-abhorrence. Where is the question of removing attachment-abhorrence when the charge attachment-abhorrence has actually gone? Now, however pure is Your applied awareness as the Self (*upayog*), that much the Knower-Seer You are.

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And if Your applied awareness as the Self cannot remain pure and you continue to become entangled in this, then You will not be able to remain as the Knower-Seer for that much.

To Know-See the Antahkaran is the Ultimate!

Therefore, the most ultimate meaning of Knower-Seer is that He Knows and Sees from all aspects, all that is going on within; what the mind-intellect-chit and ego are doing. That is all. Nothing else.

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

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

Dadashri: He (Krupaludev Shrimad Rajchandra) is trying to convey something else. ‘The uninterrupted experience of the inherent nature as the Self only prevails’ means that nothing else besides the inherent nature as the Knower-Seer prevails constantly; that is what He is trying to say. That is still a little far away from us. That state is far off.

The Relation of the Self With the Destructible World!

Questioner: After realizing the Self, what is a relationship of the Self with the destructible (*vinashi*) things of this world?

Dadashri: Have you ever been to see a movie? What relation do you have with the movie? There is a screen there; do you have any relation with that screen? What relation do you have with it?

Questioner: Just of seeing.

Dadashri: That is it. Similarly, for this too, You have to only See it all. There is no other relation. The Self will go away if You do not See. So, You definitely have to See. There cannot be a Knower (*Gnata*), if there is no object to be known (*gneya*). The presence of an object to be known suggests the presence of the Knower.

As long as the movie is running, there is a value of the viewer; otherwise there is no value of the viewer of the movie if the movie is not running.

This is how the Link of Knower-Seer Remains!

Questioner: Today, when I was sitting in the daily spiritual routine (*nityakram*), for about seven minutes, I lost the awareness of my internal state of being as an absolutely detached One. After having lost it, I had the awareness that, ‘I am full of infinite Energy,’ and when I repeated ‘I am full of infinite Energy’ every minute...

Dadashri: When the link of the awareness as the Self (*laksha*) breaks within, You have to say, ‘I am full of infinite Energy’ or ‘I am full of infinite Vision’. When You say that then it will fit. The links are all of the non-Self (*paudgalik*), and they are in the form of an object to be known (*gneya swaroop*).

Questioner: Can that truly happen?

Dadashri: Yes, it can happen; this happens many-a-times. And they are in the form of an object to be known and that link can break. The Knower (*Gnata*) is always there; if the link has broken, then it will be restored again when You say that.

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‘You’ are able to Know that the link has broken, You are the Knower of that and You are also the Knower of the link that remains continuous. ‘You’ are in the form of the Knower. ‘You’ should Know; that is all. If you have gone to see a movie and it suddenly stops playing, and there was a problem, then you know, ‘It has stopped,’ and when it starts to play again, then you know, ‘It has started playing.’ You do not have anything to do with it.

See the Waves of the Mind Like a Movie!

Questioner: Please grace us so that We can remain in the Knower-Seer state forever.

Dadashri: There is exactly such grace. ‘You’ are indeed in the Knower-Seer state forever, but as the light of this Knowledge of the Self (*Gnan*) is dim, it seems that way. Otherwise, You (as the Self) are indeed in the Knower-Seer state forever.

Who came to Know that this light is dim? That indeed is the absolute Self (*muda Atma*). So it is only in the Knower-Seer state that there is constant experience. Sometimes, when the waves (in the mind, the *antahkaran*) arise within, You have to See them that, ‘Currently, it is like that.’ The Self is a continuous Knower (*Gnayak*) by its inherent nature and to See-Know the objects to be known is its inherent nature. So, what happens if there is no object to be known in front of Him? The state of continuously Knowing and Seeing (*Gnayakata*) stops. Therefore, You should keep Seeing these waves (disturbances within) and all the objects to be known. Whether those waves may be useful or useless to the work at that time, whether they are contradictory by nature, or are contrary to the scriptural knowledge itself, even then all You have to do is just See them; You do not have to have abhorrence towards it. Our spiritual science (*Vignan*) is a little different. Our *Akram Vignan* is such that You can become completely free.

Questioner: Is there difference between the subtle (*sookshma*), the subtler (*sookshmatar*) and the subtlest (*sookshmatam*) visualization (*nididhyasan*)? All these are completely beyond the senses (*atindriya*), are they not?

Dadashri: Which one?

Questioner: The subtler and subtlest visualization, they are all beyond the senses, aren’t they?

Dadashri: All of that is in fact beyond the senses. ‘Our’ (the Self’s) stock is verily beyond the senses.

Questioner: So, is that known as uninterrupted awakened awareness (*jagruti*)?

Dadashri: This verily is uninterrupted awakened awareness. When it illuminates in every aspect completely, it is known as absolute Knowledge (*kevalGnan*).

What was to be seen on the other side (that of the Self), cannot be Seen, because this obstacle comes in the middle. The movie of our worldly life comes in the middle. When there is no movie of our worldly life, when the ‘tank’ (stock of *karma*) becomes empty, then there will be extraordinary bliss.

Questioner: What is there to See on the other side?

Dadashri: The exact (real) object to be known is to be Seen on the other side.

Questioner: Meaning?

Dadashri: This (the movie of worldly life) is not an exact (real) object to be known. All these are actually the unfolding of our *karma*. That which is referred to as the exact (real) object to be known, We can See the exact (real) object to be known over there!

Questioner: What can be Known in the exact (real) object to be known?

Dadashri: That will be understood later. For now, you should not be in such a rush.

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Questioner: In the exact (real) object to be known, does it include the point about substance of an element (*dravya*), property (*guna*) and phase (*paryay*)?

Dadashri: Yes.

Questioner: When one becomes engrossed (*tanmay*) in the objects to be known, when one does not remain the Knower of the objects to be known, then he would indeed keep prevailing in the extra intent of 'I am Chandubhai' (*vibhaav*). Would that not happen?

Dadashri: No, no, no. This Knowledge of the Self (*Gnan*) is such that One will not prevail in the extra intent of 'I am Chandubhai', because this One, the Knower remains present. The Knower-Seer remains present. This is because it (the Self) is not unnatural (*vibhaavik*; that which has deviated from its original nature), it is natural (*swabhaavik*; that which is in its original, inherent nature). This science (*Akram Vignan*) is indeed such that the extra intent of 'I am Chandubhai' does not arise at all. This science is an exactly separated science. Nothing at all can happen to 'it'. Nothing can touch 'it'; nothing can obstruct 'it'. Something may show its power a little bit against 'it'. But how long will that last? It is temporary and You are permanent. Who is the one that shows its power? It is temporary. (Tell it) "Do what you can. I am permanent." What is the temporary ever going to do to the permanent? If you search for the permanent in the entire body, it is just You (the Self) only.

Questioner: For a moment, a sense of its unsteadiness overcomes One; then immediately it rearranges itself and becomes steady.

Dadashri: Yes, it is because one has the experience of many lifetimes, that one tends to slip a little. Thereafter, You should understand that, 'This is not anyone else; it is just You (the Self).' That point is correct that a man can slip; the reason being, he has done nothing but all this construction-destruction (*bhangfod*) for many lifetimes. In fact, it is this spiritual science (*Vignan*) that has held them back (from slipping into lack of awareness). This spiritual science is such that it brings about success in everything. It brings about complete success.

The One who Knows the Self as the Self is Absolutely Free!

It is Our inherent nature to keep Knowing, whereas it is the inherent nature of the non-Self complex (*pudgal*) to keep becoming spoilt. There is only one Knower, and things to be known are infinite. The One who Knows the other (*anya*; non-Self) as the other (separate) is free. The One who Knows the non-Self as the non-Self, and the Self (*swa*) as the Self, is absolutely free! When You Know the non-Self as the non-Self, at that time if the union with the mind-speech-body does not become unsteady (*kampaymaan*;, imbalanced), then it can be said that the Self has been Known as the Self. But if it becomes unstable, then it means that the Self has not been Known as the Self.

Questioner: Dada please explain what this means to say, "When You know the non-Self as the non-Self, at that time if the union with the mind-speech-body does not become unsteady, then the Self has been Known as the Self?"

Dadashri: *Swa* means the Self (*Atma*) and *par* means this non-Self complex (*pudgal*), which is the other thing. When You Know it as a separate thing, at that time if the mind-speech-body that are within the non-Self complex itself do not become unsteady, then the Self (*swa*) is considered to be complete. If it becomes unsteady, then One has not come into the Self. Therefore, One Knows the one who becomes unsteady; the one who is lacking (not Self-realized) is bound to become unsteady, whereas the One who is real (Self-realized) will not become unsteady. Therefore, these *mahatmas* of 'ours' do not tend to become unsteady, because they are sitting here (as the Self) through *Akram Vignan*, that is why they are considered as having got onto the 'lift' (elevator to liberation).

Both, the Object to be Seen and the Seer are Always Separate!

By Knowing-Seeing, nothing can affect You. When someone insults you and dislike (*abhaav*) arises, the One who Sees that dislike is Mahavir (great hero). When someone gives you respect and 'like' (*bhaav*) arises, the One who Sees that 'like' is Mahavir. You are saying that this does not happen at all, like and dislike, is of no use whatsoever.

The Seer (*Drashta*) and the things to be seen (*drashya*) cannot become one. If they become one, then it cannot ever be called the Self.

Questioner: So two types of work have to exist at the same time, is that so?

Dadashri: It can be called the Self only when two types of work are happening, otherwise how can it be called the Self?

Questioner: How is that?

Dadashri: If there is only the Seer but there is nothing to See, then what is He going to See? So the Seer ceases (to exist) there. Therefore you need the two. You have to have both, the object to be seen and the Knower-Seer. It cannot work with just one, can it?

Questioner: It cannot. But in this; why are there two things, to read and to talk also?

Dadashri: Actually, the Self is one and the same, is it not? The Self is in everyone, is it not? The Self Sees and Knows whatever you do. The doer 'does', but if the doer is not there, what can He (the Self) do?

Questioner: And the world cannot refrain from being without the two, can it?

Dadashri: There is no presence (of the Self) at all. The Self cannot be there at all.

Questioner: What do you mean?

Dadashri: If the Seer becomes one (with the non-Self), then it is not the Self. If only the Seer remains and there is nothing to See, then the Seer ceases to exist. His presence goes away.

Questioner: Does the Seer exist because of the object to be seen?

Dadashri: Yes, only then can that happen!

Questioner: The object to be known (*gneya*) will always exist in the world, will they not?

Dadashri: But people push away the object to be known. When the object to be known is pushed away, the Self goes away. Both are required together. The worldly interaction (*vyavahar*) is an object to be known, and the Self is the Knower (*Gnata*).

The mind will show the 'movies', You have to remain the Knower-Seer of them. 'You' have to remain the Knower-Seer of the subtle (*sookshma*), subtler (*sookskmatar*) and subtlest (*sookshmatam*) circumstances.

Questioner: Dada, its settlement, its discharge; can it not be made to happen quickly?

Dadashri: What will happen if that 'movie' ends quickly? The Seer will have to go home. So let it happen gradually. Tell him (file no. 1), "Don't be in such a hurry."

Questioner: Dada, in one way what 'you' are saying is in fact correct, but if I were able to See the way You do, if I were able to See a lot more of that inner bliss, then that other (settlement of circumstances) will start quickly.

Dadashri: Yes, yes; but when you are not able to see with your eyes, then you should walk around with glasses (thinking), 'Dada is with me.' Dada is your glasses. Now, You have become Knower-

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Seer of this one ('Chandubhai'). 'You' have only one thing that remains for You, 'To See what 'Chandubhai' is doing, or not doing!' Nothing else; is there?

When the 'movie' ends, the interim government becomes full government. As long as One is Seeing the 'movie', it is an interim government.

The One who Exclusively Sees-Knows can be Considered The Continuous Knower!

'This garland of flowers that has been worn', the people are seeing this. The seers (other people) may feel in their mind that 'What has he worn?' and 'we' also say (within) that, 'Oh ho ho! What have you worn?' Would it not make 'us' laugh that, 'What is this Ambalalbai wearing and walking around with?' When One remains the Knower of his own (relative) self, He does not need any other knower.

Questioner: What an aphorism (*sutra*)!

Dadashri: Yes. That much is more than enough. There is no need to go beyond that.

Questioner: Is there any difference between the Knower (*Gnata*) and the continuous Knower (*Gnayaak*)?

Dadashri: It is when One exclusively does the work of Knowing, that One is called the *Gnayaak*. Otherwise, if He is not doing this work, then He is still called a Knower (*Gnata*). Even though Knowing is not happening exclusively, yet He is called the Knower. The Knower is the Knower, and the object to be known is the object to be known. And when the *Gnayaak* is in His function (*satta*), then He is considered a *Gnayaak*. *Satta* means that when He is doing His work (exclusively Knowing). Why did you have to ask?

Questioner: I had read somewhere that 'I am *Gnayaak*.'

Dadashri: At home, he is called 'Chandubhai', and when he goes to the office, they will say, 'The magistrate has arrived!' Do they not say that? So then, is he not the magistrate at home? The answer is, "No." Whatever is appropriate in a situation is correct. 'We' are permanently the Knower-Seer for sure!

The Intent as the Continuous Knower is the Final Intent!

Questioner: The continuous Knower (*Gnayaak*) and applied awareness as the Self (*upayog*); so the intent as a continuous Knower (*Gnayaakbhaav*) is indeed the applied awareness as the Self, isn't it?

Dadashri: Yes. That verily is the applied awareness as the Self, but the intent as a continuous Knower should remain. To come into the intent as a continuous Knower is itself the applied awareness as the Self; there isn't any other applied awareness as the Self. And if the intent as a continuous Knower does not remain, then it means that the applied awareness as the Self is gone.

Questioner: So then, what is the difference between a continuous Knower (*Gnayaak*) and a seeker (*jignyashu*)?

Dadashri: Tremendous. There is not even a link between a continuous Knower and a seeker. So, the seeker may be standing a long way off? The continuous Knower has himself become the absolute Self (*Parmatma*). The seeker will have to 'make' someone his spiritual teacher (*Guru*); he will have to keep searching for one. Inquisitiveness (*jignyasa*) has arisen within him; hence he has become a *purusharthi* (one who is making an effort to progress spiritually). However, look at where the continuous Knower is; He is God himself. However much You remain as the continuous Knower, for that much time You are God; for that much time fractions of absolute Knowledge (*kevalGnan*) accumulate.

Questioner: 'You' have made 'us' the continuous Knower, 'you' have placed 'us' in that state. But whatever is 'your' current state, that is not the same state that 'we' have, is it?

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Dadashri: No, it's like this; all those who attain that state are considered one, because the mental-physical suffering (*aadhi-vyaadhi*) related to the circumstance, all goes away.

Questioner: Yes, in fact all the mental-physical suffering goes away.

Dadashri: Then, that is all; it is considered true Knowledge (*Gnan*) when the mental-physical and emotional suffering (*aadhi-vyaadhi-upadhi*) does not hinder One. Thereafter, it is considered true Knowledge if you do not have to read any book, if nothing becomes weak (lacking) in future. Otherwise, when will there be an end for the one who has to always keep reading?

The mixture of 'I am doing it' and 'I am the knower,' is called the object to be known (*gneya*); and 'I am the Knower' and 'I am not the doer' is called the intent as the continuous Knower (*Gnayaakbhaav*).

Questioner: 'This is violence (*himsa*) and this is non-violence (*ahimsa*),' 'This is good and this is bad;' there are all such dualities. Does the continuous Knower experience these dualities or does He just keep Seeing them?

Dadashri: For Him, everything is an object to be known (*gneya*); two divisions have been made - an object to be known and an object to be seen (*drashya*). This is an object to be seen and this is an object to be known. There is no other problem whatsoever.

Questioner: Then the continuous Knower indeed does not experience such differing views that, 'This is good and this is bad.'

Dadashri: There is no such thing as difference (*bhed*), is there? To the continuous Knower, to the Seer, there is no such thing as difference. Things such as differences are for the blind. The ego is blind, therefore it has the differing views of, 'This is good and this is bad.' Whereas for the One who can See, there is no such difference at all.

Questioner: 'You' had asked me, "Are you in violence or in non-violence?" So, I answered, "In non-violence." At that time, I felt within, 'Where is such a thing as violence or non-violence for Us?' Is that correct?

Dadashri: That is correct. 'For Us' here means that for the One who becomes pure (*shuddha*), there is no problem at all, is there? There is nothing left for the One who becomes pure, is there?

Questioner: 'You' have put 'us' in the non-doer state (*akartapad*), so then what concern do 'we' have?

Dadashri: Yes, that is correct. The awakened One maintains the non-doer state!

Questioner: If the awakened One is completely in His inherent nature as the continuous Knower, then if 'Chandubhai' happens to hurt a living being, He does not have anything at all to do with it, does He?

Dadashri: The continuous Knower (*Gnayaak*) has nothing to do with it at all.

Questioner: So, 'you' are saying that it is 'Chandubhai' who has (everything) to do with it. Therefore, if You want to, then make 'Chandubhai' do *pratikraman* (confess, ask for forgiveness and resolve not to repeat the mistake).

Dadashri: People will comment on what happened, saying, "Look, what kind of people are they!" "Just see, you have killed this one." People will blame the doer. No one will say anything to the continuous Knower. *Karma* is not bound for the continuous Knower. The continuous Knower has nothing to do with this! Therefore, You tell the one ('Chandubhai') who did the (violent) deed, "You better do *pratikraman*. Why did you do *atikraman* (aggression towards other living beings through thoughts, speech or action)? So, now do *pratikraman*."

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Questioner: At that time, does the continuous Knower (*Gnayak*) have the differentiation that, ‘This violence was committed or was not committed’?

Dadashri: No. The word ‘violence (*himsa*)’ is not there at all. There is neither violence nor non-violence. All the continuous Knower Knows is that, ‘In this world, no living being dies, nor can any living being kill anyone. One neither dies nor lives.’

Questioner: So then, how should *pratikraman* be made to be done?

Dadashri: *Pratikraman* is to be done by the one who did the aggression (*atikraman*). He is the one in worldly interaction, so will people living a worldly life not say, “Is this man senseless or what?” Moreover, You do not have to do *pratikraman*, do You? The one who does the aggression, has to do the *pratikraman*. In fact, nothing at all remains for ‘You’ (the Self) to do. If one does not do *pratikraman*, the smallest, indivisible particles of matter (*parmanu*) do not leave after having become cleared (made pure). So then, they will have to be cleared the next time.

Questioner: When ‘I’ am in the intent as the continuous Knower (*Gnayakbhaav*), then in the discharge illusory attachment (*charitra moha*) would anything be Seen as a fault? In the discharge illusory attachment, there is nothing like ‘good’ or ‘with fault,’ is there?

Dadashri: In the intent as the continuous Knower, there is no fault at all. The intent as the continuous Knower means the final intent (*bhaav*). Then, no matter what the body is doing, if the intent as the continuous Knower exists there, then for that One there is no fault. Such a level of awakened awareness (*jagruti*) has to be there, isn’t it? The intent as the continuous Knower is no child’s play! Everything that can be seen with your eyes cannot be considered as *Gnayakbhaav* (the intent as the continuous Knower). When the subtlest of faults are Seen within, then it is considered as *Gnayakbhaav*.

Questioner: What kind of faults are Seen when we say the subtlest of faults are Seen?

Dadashri: No matter what, but the subtlest of faults are Seen; the kind that people would not even consider as a fault.

The Continuous Knower Does not Have Association with Memory!

Questioner: On the one side of the function of Knowing (*jaanpana*), there is the object to be known (*gneya*), and I feel like listening to something more about what is on the other side of the function of Knowing. Please tell us about that.

Dadashri: That is called the continuous Knower (*Gnayak*).

Questioner: For the continuous Knower, does He have many kinds of objects to be known or not?

Dadashri: The continuous Knower has infinite Knowledge (*Gnan*), therefore the objects to be known are also infinite. What is the inherent nature of the continuous Knower like? It is full of infinite Knowledge. Why is there infinite Knowledge? It is because the objects to be known are infinite also.

Questioner: Now, the intent as the continuous Knower (*Gnayakbhaav*) does not have any association with memory; it does not have any support at all.

Dadashri: It does not need any support.

Questioner: Yes, so then what is beyond that? What is beyond the continuous Knower (*Gnayak*)?

Dadashri: Nothing at all. The (absolute) Self is the continuous Knower (*Gnayak*), The Self is the Knower (*jaanaro*), the Self indeed is everything, and the Self Knows the relative self. This is because it is like a mirror; the entire world can be Seen within, no effort has to be made.

Questioner: Yes, that is the function of Knowing (*jaanpanu*).

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Dadashri: The continuous Knower (*Gnayak*).

Questioner: The continuous Knower. But the continuous Knower came into this and if One were to go beyond the continuous Knower, then what happens?

Dadashri: There is nothing beyond. This continuous Knower is only for this imaginary worldly interaction; otherwise He is not even a continuous Knower. There is no word like that at all. It is because You are still in worldly interaction (*vyavahar*), and until You get there, until You reach there, this has come as Your part and when that part does not remain anymore, then only the (real, absolute) 'I' (*potey*) itself remains.

Questioner: 'Chandubhai' has the association with the past memory. And the One who Knows that, 'It is 'Chandubhai' who has the association with memory,' is that known as the function as the continuous Knower (*Gnayakpanu*)?

Dadashri: What is the basement (foundation) of memory? It is attachment-abhorrence (*raag-dwesh*). He was seeing everything with attachment-abhorrence until now; he had memory till then. Now the Self is Seeing with absolute detachment (*vitaraagata*) even the one ('Chandubhai') who was seeing that memory with attachment-abhorrence.

Questioner: So, this Seeing with absolute detachment is that the function as the continuous Knower (*Gnayakpanu*)?

Dadashri: Yes, that is the function as the continuous Knower?

Questioner: Now, the function as the continuous Knower and absolute detachment. So, after that, is there nothing beyond that on this side?

Dadashri: There is nothing beyond that on this side. At the end, the word remains. The Self, the (Real) 'I' remains at the end, as a word. Then, there is nothing else; the (Real) 'I' is the (absolute) Self only. There is no other part in it, nor a division in it; there is nothing else.

Questioner: So, can we say that, 'If the continuous Knower looks this way, then there is worldly life (*sansaar*) and if He looks that other way, then there is the absolute Self (*Parmatma*)?'

Dadashri: No, the continuous Knower does not see worldly life at all. It is the one who has the belief of 'I am Chandubhai' (*dehadhyas*) that can see worldly life. It is the one with memory, the one with attachment-abhorrence that sees worldly life. The continuous Knower actually Knows the phases (*avastha*; situation) of the six eternal elements (*tattva*) only; it does not Know anything related to worldly life.

Questioner: But, are we not considering Him as the continuous Knower in relation to the situation?

Dadashri: Yes, He can Know only as many objects to be known as are Seen; He has no other memory! 'He' Knows all the situations. Someone asked 'me', "The *Gnani* does not See all this, this worldly life, does He?" I asked him, "Why? Do you think I see the sun as having fallen down? No. 'I' See it the same, 'I' See it as you see it. But there is a difference in your seeing and My Seeing."

Questioner: 'You' Know that, 'Ambalal is seeing it.'

Dadashri: Yes, 'I' Know that it is Ambalal who is seeing that. It is similar to, 'Your spectacles are seeing it.'

Questioner: Yes, that is correct.

Dadashri: It is correct; what you have understood!

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Questioner: Therefore, this function as the continuous Knower (*Gnayakpanu*) that is for one (object to be known) is for many (objects to be Known). The One who is Seeing Ambalal, is able to See the entire universe, is that correct?

Dadashri: Yes, that's correct. He (the continuous Knower) holds the energy to See the entire universe. However, that has come into My Understanding, but not in My Knowledge (*Gnan*, experience). When it comes into Knowledge (*Gnan*, experience), everything is Seen.

Through the Intent as the Continuous Knower, Purity Happens!

Questioner: We need such a light where no matter what kind of question arises, but as the light falls on it, the solution is found.

Dadashri: Yes, that is the very light that 'we' have given You. And tell 'me', which solutions have you not got, after having met 'me'?

Questioner: Let's take the example of the internal state (*parinati*) that 'I' am in right now; if there is absolute purity (*vishuddhi*) in that end result (*parinaam*), then there is no question at all. But what should happen in order for absolute purity to arise in the end result, such that just through the focused goal (*laksha*) of the light, absolute purity arises and that impurity leaves? Thereafter, the resultant internal state and the element (the Self), become one.

Dadashri: If You See, then the internal states will certainly become pure. Did You not See in that situation? If You are in the inherent nature as the continuous Knower, if You remain in Your inherent nature as the continuous Knower of your relative self, then the impure internal state will become pure and leave. Your internal state remains with You after having become pure and You also become pure!

The Absolute Self is Indeed the One Who Constantly Continuously Knows and Sees!

Those whose inherent nature as the continuous Knower (*Gnayak swabhaav*) does not leave, they become the absolute Self (*Parmatma*). For however long bad thoughts are arising within, if One remains the continuous Knower (*Gnayak*) at that time, then Know that One has become the absolute Self to some extent. The One who constantly functions as the continuous Knower (*Gnayakpanu*) is considered the complete absolute Self. The inherent nature of the pure Soul (*Shuddhatma*) is to continuously Know and See. What is the fruit of that inherent nature? Absolute bliss (*parmanand*)!

[5]

The Complete State Through Naturalness of the Self and the relative Self!

Cessation of Interference is Indeed Spontaneity and Naturalness!

Questioner: What is natural and spontaneous (*sahajik*) according to you?

Dadashri: Naturalness and spontaneity (*sahajikata*) means not to interfere (*dakhal*) in any on-going activity of the mind-speech-body. How much do you understand in this one short sentence I just said? If you do not understand, shall I add another sentence to it? Naturalness and spontaneity is destroyed when you interfere in any activity of mind-speech-body that is going on. To not interfere is naturalness and spontaneity. When the awareness of 'I am Chandubhai' is destroyed, then One becomes *sahaj* (natural and spontaneous).

Questioner: Now, for the One who has come into the awareness of the Self, is all his remaining worldly interaction (*vyavahar*) thereafter natural and spontaneous?

Dadashri: When He comes into the awareness of the Self, then He does not have anything to do with worldly interaction, does He? The worldly interaction continues on its own.

Questioner: So is his worldly interaction in the form of unfolding *karma*?

Dadashri: That is it; there can never be anything else. When doership leaves, One comes into the awareness of the Self. If doership leaves, then all that remains is the state of unfolding *karma*.

Dada's Interference to Remove Interference!

Worldly life (*sansaar*) means the worldly interacting self (*vyavahar atma*) has entered into interfering (*dakhodakhal*). And what is the inherent nature of the body like? It is natural and spontaneous (*sahaj*). If the worldly interacting self does not interfere, then the body is natural and spontaneous. The body is free (separate), and so is the Self. One is bound through this interference. That is why 'we' make you stop the interference. 'We' help you realize, 'You are not this ('Chandubhai'), you are this (the Self),' so you stop interfering. Ego (*ahamkar*) and my-ness (*mamata*) have gone. Now, as much as you stop interfering, by that much You will become the form as the Self, the form that is natural and spontaneous. *Sahaj* (natural and spontaneous) means no interference! This (the body; 'Chandubhai') runs of its own accord, and so does this (the Self); they both run in their individual ways.

The Self remains in its own inherent nature (*swabhaav*) and this body remains in its inherent nature. This is because the belief that 'I am this body' (*dehadhyas*) has gone away. The belief that 'I am this body' was the connection between the two, which was making them become one; that belief that 'I am this body' has gone away, so this body does its own work and the Self does its own work; that is known as *sahajata* (naturalness).

The interfering that 'we' are doing right now, is to remove your interference. Then if someone feels that, 'Dada himself is interfering,' then it means that he has not understood this. 'He' (Dada) is doing that to remove your interference. 'He' is sitting peacefully having removed 'his' own (interference), and 'he' is removing yours for you. 'He' does not scold you but 'he' accomplishes all this by making you laugh; as if 'he' has stipulated to make people laugh! Actually, the *Gnani Purush* stops your interference (*dakha*) and everything else, 'he' stops all your interference and its reactions (*dakhodakhal*) and takes you ahead in cheerful spirit by making you laugh.

The Absolute Self and the Prakruti are Natural and Spontaneous, but the Worldly Interacting Self is Unnatural!

Questioner: Please explain a little bit about the naturalness (*sahajata*) of the mind-speech-body and the naturalness of the Self.

Dadashri: The Self is verily natural and spontaneous (*sahaj*). After giving the Knowledge of the Self (*Gnan*), the pure Soul (*Shuddhatma*) that comes in to Your attentive awareness (*laksha*), comes into Your attentive awareness automatically. ‘You’ do not have to recall it. Whatever you have to recall, those things can be forgotten. This remains constantly in Your attentive awareness. That is considered as the Self has become natural and spontaneous. From there on, in order to make the mind-speech-body natural and spontaneous as one starts to follow the *Agnas* (special directives) of the *Gnani Purush*, the mind-speech-body start to become natural and spontaneous.

Questioner: ‘You’ ask us to settle (the files) with naturalness (*sahaj bhaave*), so then what is the way to cultivate this state of naturalness (*sahaj bhaav*)?

Dadashri: What does state of naturalness mean? After receiving this Knowledge of the Self, You become the pure Soul, so You are indeed in the state of naturalness. This is because, when the ego is not present, there is indeed a state of naturalness. Absence of the ego is the state of naturalness (*sahaj bhaav*).

As You have attained this Knowledge of the Self, so your ego is absent. Previously, you used to believe, ‘I am Chandubhai.’ Now, You don’t believe that, do You? Then it’s done!

One says, “I defended him in court and I set him free and I did that for him!” and “I have been to evacuate my bowels.” If asked, “Oh ho ho! Why could you not go yesterday?” He says, “Yesterday, I had to call the doctor as I was constipated.”

On the contrary, the *sakriyata* (engrossment in activity with a sense of doership) increases in this. The engrossment in activity with a sense of doership is due to the ego. Everything has become spoilt due to egoism. As the ego goes away, everything becomes regular, then One becomes natural and spontaneous. The ego ruins everything, it verily spoils that which is of the Self, and when there is naturalness and spontaneity (*sahajikata*), everything is beautiful.

Questioner: The One whose body is in complete naturalness is considered God (*Bhagwan*). The naturalness of the self cannot be considered as God. If the body becomes natural and spontaneous, then the self becomes natural and spontaneous. If the self becomes natural and spontaneous, then the body automatically becomes natural and spontaneous, doesn’t it? Are they both not interdependent?

Dadashri: The Self is verily natural and spontaneous. ‘The One whose body is in complete naturalness is considered God’, is fine, that point is correct. When complete naturalness of the body comes about, then One is God. If the body, in a state of naturalness (*sahaj bhaave*, without egoism), is slapping someone, even then He is considered God!

Questioner: Can the naturalness of the Self not be considered as God?

Dadashri: The naturalness of the Self; well, the Self is itself natural and spontaneous. If the external becomes natural and spontaneous, then You, the Self are natural and spontaneous indeed. But it is the external that does not become natural and spontaneous, isn’t it?

Questioner: I still do not understand this exactly.

Dadashri: ‘If the self becomes natural and spontaneous, then the body automatically becomes natural and spontaneous.’ What does this mean? It means, if this worldly interacting self (*vyavahar atma*) becomes natural and spontaneous, then the body will indeed become natural and spontaneous, but the

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absolute Self (*muda Atma*) is verily natural and spontaneous. All the problem is of this worldly interacting self.

Questioner: ‘You’ said, “In a state of naturalness, slap someone,” so is it really possible to slap anyone by remaining in a state of naturalness?

Dadashri: Yes, such a slap is possible.

Questioner: (Like) The special gift (*prasadi*) that Dada gives everyone, with his shoes...(Dadashri used to smack some *mahatmas* on their back with his shoe; those who wanted to receive the *prasadi* willingly offered themselves in obeisance as their desire was to have ‘him’ destroy the ego within.)

Dadashri: That is all in a state of naturalness. A state of naturalness means there is no awareness (*bhaan*) of ‘I am slapping’, there is no Knowledge (*Gnan*) that, ‘I am slapping’ nor is there the conviction (*shraddha*) that ‘I am slapping’, that is known as a state of naturalness (*sahaj bhaav*). And because ‘we’ slap by remaining in a state of naturalness, no one feels hurt!

Questioner: Can anyone other than a *Gnani Purush* really slap anyone by remaining in a state of naturalness?

Dadashri: Yes, if he is in a state of naturalness (without egoism), then he can do so.

Questioner: If someone other than the *Gnani Purush* were to slap someone, then the person being slapped will definitely feel hurt.

Dadashri: If he feels hurt, then there is no naturalness and spontaneity (*sahajata*). There is some spoilage (egoism) in it, otherwise he should not feel hurt.

Everything of ‘ours’ is natural and spontaneous. So, you have to go towards naturalness. This is a path of naturalness. The ‘no-law’ law is for taking one towards naturalness. How can naturalness happen in the presence of laws? One (the unnatural one) would not sit the way ‘I’ am sitting here right now. Even if such things (the nuts) are being passed around for all, he would not touch them. All points like that are not considered as naturalness and spontaneity (*sahajikata*). *Sahajik* means to prevail as one finds it suitable naturally. He does not have any such thought like, ‘What will these people tell me?’ or all such things like that. Therefore, this naturalness and spontaneity, if you look around for all this, then you will know that, ‘This person is like that.’

Questioner: Can the ego also be expressed naturally or not?

Dadashri: ‘You’ will recognize it; the ego is primarily blind, isn’t it? No matter where it goes, but as it is blind, you will know it. It cannot refrain from colliding.

Questioner: Yes. So then, is there no naturalness there?

Dadashri: No. Wherever there is ego, there can definitely not be naturalness there!

The Absolute State has been Obstructed by the Ego!

Questioner: Is the ego always obstructing or can it also be helpful?

Dadashri: In this world, without the ego, even this talk cannot be put on paper. In the absence of the ego, you will not be able to write this note, even if you want to do so. There are two kinds of egoism. One is the discharging (*madadaal*; lifeless) ego, which is like a spinning top. And the second is the charging (living) ego, which is like a warrior; it will even fight, it will argue, it will do everything. That poor discharging ego does not have anything in its control; just like a spinning top spins. So, nothing can happen in this world without the ego. You cannot even write this note, can you? But that ego is the discharging ego; it will not bother you. Without egoism, no work at all can take place. You really have to say that, “I have been to evacuate my bowels, I want to go evacuate my bowels.” Only if the ego gives endorsement does the work happen, otherwise it does not happen.

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Questioner: Has everything become natural and spontaneous (*sahaj*) for 'you'?

Dadashri: Still, in some rare situations, with the slightest touch of the hand, the (discharge) ego dissolves, so then it (the non-Self) becomes natural and spontaneous. It is natural and spontaneous, but even so there are rare instances where some 'blemishes' (ego reactions) may have been left behind. This is because as long as the path has not yet been completed, until then some 'blemishes' will remain. That is indeed why completion (*purna*) cannot be attained, right! Other than those few blemishes that have been left behind, how is the rest of it? Then the answer is, everything is natural and spontaneous. And even for You, some parts start to become natural and spontaneous, but you have lot more of those 'blemishes'. Therefore, you feel that, 'It all appears alive.'

Questioner: That is indeed what is referred to as 'design' (*chitaraman*), isn't it?

Dadashri: Actually, it is the *karmic* accounts (*hisaab*) that we have not cleared off. The 'design' is actually the projection (planning, causes charged in the past life) one has done; that part goes in the 'design'. The projection! Once that 'design' comes into effect, it does not apply to it (the discharge ego). Those who have not become natural and spontaneous are all ones with the 'blemishes'; many have become natural and spontaneous. They indeed prevail naturally and spontaneously.

Questioner: Meaning that, before where the ego was entirely engaged in one place almost naturally all the time, instead of that it may be prevailing more for us, or less whereas for 'you' it would have decreased completely?

Dadashri: No. For you, every five minutes or so, it (naturalness) 'breaks down' slightly, and then it starts increasing. As the naturalness (*sahajta*) increases, that other (egoism) decreases. From the moment you are given the Knowledge of the Self (*Gnan*), the naturalness will continue to increase, and the other (the discharge ego) will continue to decrease. And what will be the net result of that? What is the last station? The answer is, the Self will be in the natural state as the Self, and the body (non-Self complex) will be in the natural state as the non-Self. That indeed is the final station; both in their own natural state.

Questioner: It is difficult to imagine such a state of naturalness.

Dadashri: Yes, that imagination cannot be an imagination, right! That cannot come into imagination, can it! The circumference area of the web of imagination is this small, whereas that one (of the Self) is a very huge area.

By Asking for Energies, the Awakened Awareness Increases!

Questioner: What is the limit of naturalness and spontaneity (*sahajata*)?

Dadashri: (To the point where) naturalness and spontaneity prevails constantly. (For you) naturalness and spontaneity will remain depending on how much you follow the *Agnas*. The important thing is just this much, 'Agnas' is religion (*dharmas*) and *Agnas* is penance (*tapas*). 'We' have said that, "If You follow the *Agnas*, then *samadhi* (absence of any effect from mental, physical or externally induced pain) will constantly prevail for You." The *samadhi* will be such that it will not leave even when someone curses you or beats you up.

'You' should decide, right from the morning that, 'Dada, please grant me the energy to remain in your *Agnas* only.' Having decided this, it will gradually increase.

Questioner: In the beginning, after we attain the Knowledge of the Self, as we follow in accordance to that and as our inner intent (*bhaav*) becomes stronger, we are able to remain in the *Agnas* more and more.

Dadashri: You will indeed be able to remain more and more in the *Agnas*. In our Knowledge, in our *Akram Vignan*, there is a fourteen-year course, in the ordinary sense. Then again, those who are very

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weak, may take longer than that, and those who are very sincere (shrewd spiritually), can even complete that within eleven years, as the sincere devotion (*nishtha*) increases. But, it is primarily a fourteen-year course. One becomes natural and spontaneous after fourteen years. Even the mind-speech-body becomes natural and spontaneous.

As people recite daily, 'Grant me the energy not to interfere,' as stated in the *Charan Vidhi*, it (asking for the energy) gives them a positive outcome. And if one is not even aware that he should not interfere, then interference will happen again and again, and then he will feel remorse. What is that like? 'May you attain salvation (*kalyan ho*),' if you express such an intent then it is effective. And if you have not said any such thing, then it will not be effective. Meaning, there will be a negative outcome. A proper, positive outcome will not come.

Questioner: After having realized the Self (becoming *Purush*), if my *prakruti* is bad, should I put in the effort (*purusharth*) to improve it, or should I do the real spiritual effort (*Purusharth*) of just Seeing it?

Dadashri: You are not to put in any effort to improve it. It is actually in the process of improving now. You just have to settle (*nikaal*) it. However much of it that you can sift through the sieve, that much is fine and the rest which has not been sifted, will have to be sifted again later.

Questioner: So then, the need of saying within, "May I not interfere," no longer remains, does it?

Dadashri: Actually, the one who says, "May I not interfere," he will set in order accordingly. Then, he will not interfere. And the one who does not say that, will end up doing such interference.

Questioner: If 'I' am Seeing all the activity of the non-Self complex (*pudgal*), then where does the interfering come into it?

Dadashri: There is no interference (*dakhodakhal*) there. When You are reading the *Charan Vidhi* in the morning and You say, "Grant me energy not to interfere," then that knowledge (to not interfere) will remain with You the entire day. 'You' do not interfere. Just like, if you have told someone, "You are going there but be forewarned, do not go see a movie, okay?" So then, that knowledge remains present for him over there, so he returns without seeing a movie. And otherwise, if you have not said that to him, then he would actually even go see a movie. So, based on that, You can tell what will become instrumental (*nimit*) in it. Based on what is being said in discharge, You will Know what will become instrumental (*nimit*). 'I' am telling you a very subtle thing!

Retract the Interferences!

Questioner: That cricket match is going to start in Bombay and a couple of people from here are going there to watch it. So, I told one of them, "You don't go to pay your obeisance (*darshan*) to Dada in the morning, and you tell me that your partner gets upset with you. So then how is he going to let you go for five days? Will he not get upset with you?" So what I said to him, is that really an interference (*dakhodakhal*)?

Dadashri: This is what 'we' would say in that situation. "Brother, what all are you going see?" He will say, "I am going to Mumbai to watch the match." So then 'we' will ask, "Can you not do without that?" If he says, "No, I will definitely have to go," then 'we' would tell him, "That is fine." You will not be able to stop him even if you try! Say this much and retract your words.

Questioner: Is, what I said, considered interfering?

Dadashri: No. If you do not retract those words, then interference happens. Otherwise, he too will say, "Chandubhai keeps nagging me for no reason!" So, after telling him you should then retract your words by saying, "No, that's fine. Although I was telling you like this, but I am now retracting my words. I should not tell you this."

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If you do not retract your words in this way; that indeed is known as having interfered. If you interfere (*dakho*), then effects of interference (*dakhal*) automatically happen. You may tell him, but his *prakruti* (disposition) will not leave him alone, will it? He may himself be saying no within, he may have made all the contracts (prior decisions not to go) but even then he will break the contract and go. This is because he is bound by his *prakruti*. It is discharge *karma*.

Therefore, do not make any general cautionary suggestions (*takor*) to anyone. Just tell them this much, "Please come for *satsang*." Speak positively, do not speak negatively. In speaking negatively, effects of interference are bound to happen everywhere. After you caution him, you will hear him say in return, "No, I will have to go. You are telling me no, but I have to go." Then You will Know that, 'I did this interfering (*dakho*), that is why this effect of the interfering (*dakhal*) has come about.' This does not happen to 'us'. 'We' immediately retract our words. 'We' Know that, 'In whatever is meant to happen, neither does he have a say in it and nor do 'we'. So why interfere in this unnecessarily?'

Questioner: So, when we say the *Charan Vidhi* in the morning, then is it helpful in this? Will it stop us from cautioning the other person?

Dadashri: If you understand this, then it can become helpful!

Filled Karmic Stock Will Discharge Without Fail!

Questioner: Why can't we refrain from creating interference and its reactions (*dakho-dakhal*) in this worldly life (*sansaar*)?

Dadashri: One actually has practice of doing so. You have to stop this practice by affirming that, 'From now on, there will never be any interference or its reactions (*dakho-dakhal*) whatsoever.' If You keep turning this 'key', then after whatever remaining *karmic* stock there is within discharges, it will stop.

Questioner: This is because, if we want to become natural and spontaneous (*sahaj*) and continue to remain as the Seer, then interference and its reactions are of no use whatsoever.

Dadashri: Actually, the *karmic* stock filled in the past cannot refrain from discharging; if You simply See it then You are natural and spontaneous. When the other (the *prakruti*) becomes natural and spontaneous, when both become natural and spontaneous, then there will be closure. But for now, it is good enough if even one of two becomes natural and spontaneous. The *karmic* stock which was filled in cannot refrain from expressing, can it! The filled *karmic* stock will keep coming out even if you don't like it.

Questioner: The old habits and their nature (intensity) that have been formed, that is the *prakruti* (relative self). When 'you' give us the Knowledge of the Self (*Gnan*), 'you' separate the two for us, the Self and the *prakruti*. So, if One remains in the form as the pure Soul (*Shuddhatma swaroop*), in One's own natural and spontaneous form, then the *prakruti* should also become natural and spontaneous with it, should it not?

Dadashri: The Self is verily natural and spontaneous. However much You (developing 'I') have become natural and spontaneous, it is indeed considered that the *prakruti* has become natural and spontaneous.

Questioner: Now, if his *prakruti* does not remain natural and spontaneous, then He is to Know and See it.

Dadashri: Yes. There is that much weakness, it takes that much longer to settle the files. That much awakened awareness (*jagruti*) has not arisen yet. The awakened awareness is weak. The awakened awareness is needed in every moment.

That is When the Stamp for Liberation is Successful!

Questioner: When can it be considered that the state of liberation (*moksha*) has been attained?

Dadashri: The state of liberation; when you (*mahatma*; Self-realized) curse someone, You are in (the state of) liberation, whereas when someone else (non-*mahatma*; not Self-realized) does not curse others, even then he is not in (the state of) liberation. How can people understand this? The natural and spontaneous state of the Self and the natural and spontaneous state of the body is in fact liberation. The natural and spontaneous state of the body means that, even when you forcibly push someone, yet 'I' will know that the Self is not doing that. 'You' (as the Self) are not doing it. 'You' would even know that You are not doing that, would You not? It is not Your desire yet it happens, this You have to See; that is the natural and spontaneous state of the body. To interfere (*dakhodakhal*) in that means the natural and spontaneous state disappears once again.

Questioner: Once such a natural and spontaneous state of the Self has been attained, for how long does it last for everyone?

Dadashri: It lasts forever. It can be considered liberation (*moksha*) only if it is everlasting, isn't it? Liberation should be attained here itself. Here, approximately fifteen thousand people have indeed attained liberation, and others are in the process of becoming ready for it. Many have attained this state and many are coming into it. First and foremost, the worries must go.

Questioner: Will our number come up or not?

Dadashri: If it is your desire, then it will and it is not your desire, then it will not. Up until now you did not have that desire, so you have not attained it. If you desire it, then your number will come up. All these people's number came up, so why will yours not come up? It is because you had not realized, 'What is this?' How can one understand this, in this world? This is something beyond this world (*alaukik*); it is such that it manifests only once in a million years. Through *Akram Vignan*, men and women can enjoy liberation (*moksha*) whilst living the worldly life. Look, have 'we' not given you all the freedom in worldly life? This manifests once in a million years, and 'I' have just become a *nimit* (an instrumental doer). 'You' have to get all your work accomplished.

Obstructions Leave by Seeing!

Questioner: It is natural and spontaneous to attain liberation. To stop whatever obstructions arise in this naturalness is real spiritual effort to progress as the Self (*Purusharth*). So please explain, which are these obstructions?

Dadashri: They are the impediments from our previous life, our effects of interferences (*dakhal*).

Questioner: Yes. But Dada, which ones are they?

Dadashri: All these effects of interferences that are arising, You are becoming aware of them, aren't You? If a bitter effect arises, then You know that you must have hurt someone (in the past). If a sweet effect arises, then know that you had given happiness to someone. 'You' would be able to recognize this, wouldn't You?

Questioner: So then, in order to ward off, to prevent and to remove all these obstructions that arise in this life, is there real spiritual effort (*Purusharth*) required in that?

Dadashri: Yes. But that real spiritual effort is only that of Seeing, You just have to 'See' these obstructions. 'You' do not have to 'do' anything else. In order to eliminate them, an eliminator (doer) is required again. Therefore, it is an offense to push circumstances away. Circumstances, by their inherent nature are prone to dissociate (*viyogi*); to push them away is an offense. That is why, You just have to continue Seeing.

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Questioner: But Dada, is this point correct that, in the effort (*purusharth*) of attaining liberation, there is no 'doership' (*karvapanu*) needed?

Dadashri: It is natural and spontaneous, this thing (to attain liberation).

Questioner: So, is that Our inherent nature (*swabhaav*), that of the Self?

Dadashri: It is indeed the nature of the Self (Soul; *Atma*). Just like the water of the Mississippi River, it simply flows three thousand miles and naturally ends up finding the ocean. That is its inherent nature, its natural and spontaneous nature.

Questioner: So, an effort has to be made in order to come in to that inherent nature, doesn't it?

Dadashri: Would you attain the natural and spontaneous state of the Self if you made a relative effort (*vibhaavik purusharth*; effort made with the belief that 'I am Chandubhai')? Is it possible for a mad person to become wise even if he makes any effort (*purusharth*)? That is why one should surrender to a wise man, and ask him, "Please grace me."

Questioner: No. Dada, 'you' say this, don't you that, "Liberation can be attained in two hours, provided the obstruction of meeting a *Gnani* goes away first!"

Dadashri: Yes. But that obstruction does not go away does it? The obstructions have been created, haven't they?

Questioner: Yes. But 'you' said, "All 'we' have asked You to do is to just See them, as the Knower-Seer (*Gnata-Drashta*)."

Dadashri: There is freedom only through Seeing. The obstruction that is there, it unfolds in the form of a circumstance and by its very nature, it will dissociate of its own accord. The release and freedom from it can only be attained through Seeing it.

Questioner: But Dada, how many lifetimes will be required for that? So, all this is a discharge (*nikali*), is that right?

Dadashri: It is only discharge indeed. It is indeed because of not understanding this that people have created confusion. At least, just understand '*nikali*' (settling, discharging)! If it is made to be something that has to be acquired (*grahaniya*), then it will stick to you. If you renounce (*tyaag*) it, then the ego will stick to you. A person who renounces is indeed egotistic and the fruit (effect) of the renunciation will come later on. People even say, "That which is renounced, will have to be suffered later (*tyaage isku aage*)."

They say, "If you want to enjoy the pleasures of a life in the celestial realm (*devgati*), then give up your desire to enjoy a woman here." So, we (in *Akram*) need neither renunciation nor acquisition; we need settlement (*nikal*).

All circumstances are such that they are prone to dissociate (*viyogi*) by their very nature. And the circumstances have arisen due to the effect of the interferences (*dakhal*) we have done. Had these effects of interferences not been done, then the circumstances would not have arisen, as of yet. Up until the point of attaining the Knowledge of the Self (*Gnan*), you were constantly creating the effects of interferences and you were walking around with arrogance believing that, 'I am following God's religion!'

Questioner: Once one moves from the circumstance towards naturalness (*sahaj*), then it (the circumstance) goes away, thereafter he has indeed come into naturalness, isn't it?

Dadashri: It is because he remains in naturalness that is why the circumstance leaves. As You (the awakened Self, *potey*) go into naturalness (the Self), the circumstance is released. The awakened Self can go from a circumstance into naturalness and after going into naturalness, the circumstance is released (it falls off).

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Questioner: Now, does the circumstance also go into naturalness?

Dadashri: No, One goes in naturalness from the circumstance. The circumstance cannot become natural, can it? Naturalness is a different thing and circumstance is a different thing.

Naturalness Exists Where There is no Attachment-Abhorrence!

Questioner: Now after attaining the Knowledge of the Self (*Gnan*), the Self reverts to its inherent nature (*swabhaav*) only, right?

Dadashri: And the non-Self complex (*pudgal*) comes into its own inherent nature. The non-Self complex has come into regulation (natural law), because the one who was interfering has moved away. The non-Self complex is always in regulation if there is no one to interfere. If you put charcoal and everything else in this engine (train), you complete everything in it; it will keep moving even if there is no 'driver', because that is its inherent nature indeed. Now if there is a 'driver' sitting within to interfere, then he will stop the train, and start it again. If there is no interference and its effects (*dakho-dakhal*) in the *pudgal*, then it indeed continues to become clear on its own. But this one (the discharge ego) interferes and creates a problem. He interferes (*dakha*) and then the effects of the interference (*dakhal*) tend to happen. Who does all this interfering? It is the wrong beliefs arising from ignorance (*agnan manyata*) followed by objections and insistence!

Questioner: If the body becomes natural and spontaneous, can we say that one's belief that 'I am this body' (*dehadhyas*) has gone?

Dadashri: If your pocket gets picked and You are not affected, then the belief that 'I am the body' has gone. When anyone instigates the body in any way, You should See that. And if you are affected, then the belief that 'I am the body' exists. If the thought arises, 'Why did he do that to me?' Then that is *dehadhyas* (the belief that 'I am the body').

Questioner: When can we say that the body (*deha*) has become natural and spontaneous (*sahaj*)?

Dadashri: If anything is done to this body and You do not feel any attachment-abhorrence (*raag-dwesh*), then that is considered natural and spontaneous. Learn by observing 'us'. No matter what one does to 'us', yet no attachment-abhorrence arises in 'us'. How is '*sahaj*' interpreted in the language of the *Gnanis*? Once the body becomes natural and spontaneous, the belief that 'I am the body' goes away. *Sahaj* (natural and spontaneous) means by its inherent nature (*swabhaavik*). In this, it means it is naturally in its inherent nature, there is no unnatural state (*vibhaavik dasha*), there is no such awareness of 'I am this' in it.

Questioner: Well, 'you' have mentioned the type of naturalness and spontaneity of the body, but when will that naturalness and spontaneity (*sahaj*) arise for me?

Dadashri: When this Knowledge of the Self that You have attained, results in Your awareness (*bhaan*), and as all your *karma* reduces, You start to become natural and spontaneous. 'One' is becoming natural and spontaneous, even now, One is becoming so a fraction at a time. As One becomes natural and spontaneous fraction by fraction, He will eventually become completely natural and spontaneous. The moment the belief that 'I am the body' is destroyed, One continues moving towards naturalness and spontaneity; meaning that even now He is becoming natural and spontaneous. To whatever degree one becomes natural and spontaneous, that much *samadhi* (bliss of the Self resulting due to freedom from mental, physical and externally induced problems) arises.

'We' are natural and spontaneous, all day long. This is because 'we' are not the owner of this body even for a moment; 'we' are not the owner of the speech and nor are 'we' the owner of the mind. The sense of ownership (*malikipanu*) over this body has gone away since the past twenty-six years and the *samadhi* (bliss of the Self) has remained uninterrupted for the past twenty-six years and has not

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left even for a second. This *samadhi* remains even if someone were to slap 'us'. 'We' would bless that person.

Should one get rid of Interference or Remain Separate?

Questioner: How do I know that this is a *dakhal* (an effect of interference)?

Dadashri: 'You' will Know all that, if You See it with an impartial view (*tatastha bhaav*). The Self is a thermometer. It will measure whatever You tell it to.

Questioner: That interference is of one's (relative) self, and this *prakruti* which is in its own nature; how can one know between the two? The *prakruti*, as per its nature, would eat only two bowls of ice-cream, so where is one's effect of interference in this?

Dadashri: This effect of interference (*dakhal*) makes it eat more, and what else does it do? 'It is not worth eating this. It is cold. It will cause sore throat.' That is an effect of interference also. To prevent it from eating or to let it eat excessive amounts; both are effects of interference!

Questioner: How can that level be maintained?

Dadashri: If you do not create effects of interference, then the level is maintained on its own.

Questioner: Whatever the thing is, it usually runs on its own, and there is always some kind of interference on our part in it.

Dadashri: This is all interference (*dakho*) indeed. The less it becomes, the better it is! The interference of movies has decreased; the interference of 'I do not eat at night' has decreased. The interference of 'I do not go out to eat in restaurants' has decreased; so many interferences have decreased!

Questioner: But there are many remaining, are there not? They are still there; there is much interference! What about the interferences which go unrecognized all day long?

Dadashri: Everything can be recognized. When you do it, You will Know at that moment that 'This is an interference that is happening again.' How long does it take a thermometer to show you how much fever you have?

Questioner: I recognize that, 'This is an interference that has happened,' but it does not go away, does it?

Dadashri: 'You' are not to get rid of it; You are to remain separate from it. The moment You remain separate, the interference within comes to a stop. 'You' will be able to remain in your inherent nature as the Self (*Swabhaav*). A guest does not go into the kitchen. A guest is considered so valuable (as to not make them work) but what if he goes in the kitchen and starts stirring the soup (interferes)? Similarly, this 'guest', no matter where he goes, all he does is interfering. That is what this 'guest' does.

Questioner: You said that the thermometer shows everything; who is that?

Dadashri: It is the same *pragnya*, the one that cautions You all the way until You attain liberation.

Questioner: *Pragnyashakti* (the direct liberating energy of the Self) indeed keeps doing the work of showing him; have I interfered in that?

Dadashri: You are interfering. Even though it cautions you, you do not listen to it and instead you interfere, therefore it lasts for a long time.

Who does it caution? It cautions the one (ego) doing the interference by saying, 'Why are you doing this? What benefit were you going to get out of that?' Nevertheless, he (the ego) keeps doing the

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interference. The inherent nature of the direct liberating energy of the Self is such that it will not refrain from cautioning him (the ego).

Questioner: What does God do at that time?

Dadashri: God is indifferent (*udaseen*), absolutely free from attachment and abhorrence (*vitaraag*).

The Interference Removes Interference!

Questioner: After an interference (*dakho*) happens and I make a firm resolve (*nischay*) that, 'I do not want to interfere,' is that not considered as a new interference?

Dadashri: It is an interference, but it removes that other interference, does it not? This interference happens by removing the other interference. This interference is better.

Questioner: The interference removes interference. But then this interference remains behind, does it not?

Dadashri: This interference will in fact leave on its own. It does not have to be removed later. If You tell them, "Please leave, all of you!" and they will say, "We will go!" That is all! It does not have to be gotten rid of. Did you think that you would have to get rid of it?

It is indeed an interference, but that interference will indeed leave on its own! If You say to it, "Your work is done now, so go away," then it will leave. Those other interferences will not leave. Those other interferences go away with this interference (the decision not to interfere).

The path to liberation is very difficult. To move even an inch inwards, towards the Self, is considered very valuable. When a person would say, "The Self is separate," he would be considered as a great scientist. He would recognize that this (the Self) is separate, but nothing more than that. Whereas You (*Mahatmas*) have gone way beyond that!

If 'Chandubhai' is sitting down to eat ice-cream; and if you do not interfere, then he would get up after eating two bowlfuls. But instead you interfere by thinking, 'It is delicious. Hey, why don't you eat three-four more servings?'

Questioner: So, he himself (*potey*) is interfering.

Dadashri: Yes. Now, *pragnya* (the direct liberating light of the Self) cautions him there saying, 'Hey, why are you doing this?'

Questioner: 'Have three-four more servings!' Who is showing him that?

Dadashri: That itself! Your *charitramoha* (discharge illusory attachment). The discharge illusory attachment can also be dissolved! If You See it, if You remain as the Knower-Seer (*Gnata-Drashta*), then it will go away. However, if you did not maintain awakened awareness (*jagruti*), and you did not make a firm resolve (*nischay*), then the discharge illusory attachment will remain pending!

Questioner: From the moment the direct liberating energy of the Self (*pragnyashakti*) shows me, it is possible to blow it away; meaning that it is possible to stop the interference (*dakhal*).

Dadashri: That is correct.

Questioner: So then, is there *dakhodakhal* (interference and its reactions) in speech also?

Dadashri: Yes, there is. There is definitely *dakhodakhal* in everything, isn't there? There is *dakhodakhal* even in one's conduct. One says, "Come on, I am in a hurry!" He becomes restless, as if the train is going to leave! That is not the case, there is still some time, but he keeps doing *dakhodakhal* everywhere.

If You are Knower-Seer then Interference Stops!

Questioner: Now, show us a solution, Dada! Show us a solution to stop the interference and its reactions (*dakhodakhal*).

Dadashri: Become the Knower-Seer and interference and its reactions will stop. Your intrinsic property (*gunadharm*) is indeed that of Knower-Seer (*Gnata-Drashta*). When the discharge illusory attachment (*charitra moha*) arises, Know that, 'This is discharge illusory attachment.' 'You' should Know and See it. It will go away if You See it.

Questioner: The one who is the Knower-Seer is verily the one who does the interfering (*dakhal*).

Dadashri: Would the Knower-Seer be the 'doer'? The Knower-Seer is the One who is Seeing the one doing the interference, He is Knowing that, 'This one is interfering.' The discharge ego is the one doing the interference (*dakhodakhal*).

Questioner: Does the intellect interfere?

Dadashri: The intellect also interferes, everyone interferes. The ego, the intellect, the *chit*, and the mind, they are all with interference indeed! But the ego is considered the main culprit, because he is giving his endorsement.

Questioner: Is the inherent nature of the mind to think and then move on?

Dadashri: No, it may not move on either. It will let go after it interferes.

Questioner: However, it is not as forceful as that ego, is it? Meaning, the mind is not as forceful as the one endorsing, is it?

Dadashri: It is, very much so! If the mind becomes obstinate about something, it will not let go till the crack of dawn. So, none of them are sensible (*paasru*). Therefore, it is indeed the self (*potey*) who has to become sensible. They were sensible to begin with, but we ruined them. So, as we become sensible, they improve.

Questioner: So in this, I can be cautioned only to the extent that the direct liberating light of the pure Soul (*pragnya*) cautions me, right?

Dadashri: *Pragnya* is ready to caution you about everything indeed. When it cautions you and you don't listen to it, then it tends to stop.

Questioner: Suppose, I listen to everything it says, then will it caution me about everything?

Dadashri: The exact awareness (*bhaan*) of everything will happen. Yes, it will caution about everything. If you become sincere to it, then it will caution you about everything. It wants to take you to liberation, by whatever means it can. So, if everything is happening according to its (*pragnya*) own desire, according to its intention (*bhavna*), then it is ever ready.

Who is 'I'?

Questioner: I have a habit of doing interfering; so who is I in all this?

Dadashri: It is still verily You, you exist in two ways now (after Self-realization). From the worldly interacting (*vyavahar*, relative) viewpoint, you are on this side (of the non-Self) but in the real sense You are on the other side (*nischay*, the Self). As much as You See, You become free of it by that much. That much of it is gone. Whatever You have not Seen, that much still remains by the worldly interacting viewpoint (*vyavahar*), does it not?

Questioner: Yes, that remains.

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Dadashri: You say, “I like *jalebi* (fried Indian sweet dish) very much.” This *jalebi* had indeed come to you so that You could become free from it, but when you say, “I like it,” then that is an interference (*dakho*) that has happened.

Questioner: But does ‘I’ mean the body?

Dadashri: No, it means egoism, *ahamkar*.

Oneness Believed by the Ego!

Questioner: Does that mean that the one who is unnatural (*asahaj*, non-Self complex) binds the One who is natural and spontaneous (*sahaj*, the Self)?

Dadashri: That’s only as long as there is the belief of oneness!

Questioner: Who has believed this oneness?

Dadashri: The ego has believed this oneness, that is why.

Questioner: How can one understand this, as long as he has not attained *bhed Gnan* (the knowledge that separates the Self from the non-Self)?

Dadashri: It cannot fit into one’s understanding at all, can it! As long as the ego exists, how can one say, “It happens”? As long as the ego exists, there is no telling what kind of madness it will get up to! And in Your case, after attaining the Knowledge of the Self (*Gnan*), a certain portion of your ego goes away, the ego that used to interfere (in the past; charge) goes away and the ego of ‘it happens’ (the discharge ego) remains. That is why it fits into Your understanding.

Questioner: The ego that is to be used for discharge, the ego that is to be used for settling of the *karma* remains.

Dadashri: That which is required in ‘it happens,’ that discharge ego remains.

That is When it is Considered Natural and Spontaneous!

After the discharge ego ends, all the activity that is done by the body is considered as natural and spontaneous (*sahaj*) activity, totally natural and spontaneous. At that time, the Self is natural and spontaneous and this (the body) is also natural and spontaneous. Both are separate and both are natural and spontaneous.

Meaning that when this discharge ego itself is finished, then the natural and spontaneous state arises. This happens naturally. Just as you do not have to do anything to feel hungry, likewise this happens naturally.

Questioner: In whatever activity that is happening naturally and spontaneously, is there not any *karma* bound during that?

Dadashri: That cannot be at all! Even during this discharge of your *karma*, You are not binding *karma*. The discharge ego is not such that it can bind *karma*. It is the ego that is for releasing You of *karma*. It is the ego that releases those who are bound. Those who are bound need someone who can release them, don’t they? So this is the ego that sets You free.

When is it Pure Worldly Interaction?

Now the purity in worldly interaction (*vyavahar*) is when You, the Self, do not become the engrossed with the body-mind complex (*tanmayakar*); when You do not stick to anything. It may ‘touch’ (affect) you, but if You (the Self) do not stick to it, then it is considered pure; otherwise causes for it (the worldly interaction) to become pure will arise. It will then become pure after a while. Pure means natural and spontaneous (*sahaj*), natural and spontaneous worldly interactions (*sahaj vyavahar*); and

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the one whose worldly interactions are natural and spontaneous, his soul is also considered as the natural and spontaneous Self. What is *sahajatma swaroop* (the natural and spontaneous form of the Self)? It is the One whose worldly interaction is natural and spontaneous, such a form of the Soul is called *sahaj Atma* (the natural and spontaneous Self). The meaning of this on the *Kramik* path is a little lacking, because on that path the *Gnanis* (the ones with Knowledge of the Self) can only become natural and spontaneous to a certain extent! The extent to which they remain impure, they are indeed unnatural (*asahaj*) in those places, are they not! Whereas here, on the *Akram* path, One simply becomes natural and spontaneous indeed.

When the straightforward and direct Knowledge of the Self becomes inherent, there will not be elevation (of the ego). (*'Atmagnan sarad-sidhoo sahaj thhay chhakey nahi.'*) This Knowledge of the Self has been given to You in a straightforward and direct way. When it becomes inherent (*sahaj*) then intoxication will not arise (for the ego). When the straightforward and direct Knowledge of the Self becomes inherent, there will be no elevation. It is not elevated. Do people not say, "It has gone to his head. Just look, in knowing just a little, it has gone to his head." So the Self-realized One does not become elevated, he does not keep becoming intoxicated. The one who is not Self-realized, will show a lot of ego-based reactions.

The One who Does not Interfere is Natural and Spontaneous!

The Self is indeed natural and spontaneous (*sahaj*); it is natural and spontaneous by its inherent nature (*swabhaav*). The body has to be made natural and spontaneous. So, no interference should be made in the effects of the body. When not a single type of interference is done in whatever effects it presents, then One is considered to be natural and spontaneous. One keeps moving along in accordance with the effects. To interfere is wrong belief (*bhramanti*). The person who is interfering believes that, 'I am doing something.' 'I am doing something,' is wrong belief.

As long as complete readiness has not been attained in worldly interaction (*vyavahar*), until then the absolute Self has not been attained. Meaning that when the Self is in its natural and spontaneous form in worldly interactions, there is no interference of anyone with another. Interferences such as, 'It should be done this way and not this way' simply do not exist. No-one interferes with the other whatsoever. Each one carries on with his own individual work. The Knower (*Gnatapurush*) constantly keeps Knowing whatever the doer (*kartapurush*) does. Both remain in their own individual 'activity.'

Look at the wonder, what a wonder! This is the greatest wonder of the past million years. It has liberated so many people.

Everything is incomplete as long as one says, 'I can do this and I cannot do this, I have to renounce this.' The one who renounces is an egoist. The one who says, 'I can't do this', or 'I can do this' is egotistic. All of this is nothing but ego. So, this (the Self) has expressed fully within You; so it is possible for all the activities (*kriya*) to happen. It is possible for all activities of worldly life to be carried out as well as all the activities of the Self; both remain within the realm of their own activity; whilst in *vitaraagata* (a state of absolute detachment) whilst remaining in a state that is completely free of attachment and abhorrence! Such is this *Akram Vignan* (Spiritual Science of the step-less path to liberation)!

The Body is Effective by its Inherent Nature!

It is necessary to maintain a state of absolute detachment in the *parparinam* (effects of the non-Self), or that which is in the form of discharge. There is no other solution whatsoever. In fact, when that person pierced spikes in Lord Mahavir's ears, it is worth maintaining only a state free from attachment and abhorrence and when the other person pulled out the spikes, at that time too, there should only be a state free from attachment and abhorrence; then no matter what happened to the physical body,

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the body might have screamed. However, people misconstrued this entirely. The *Gnani's* (Self-realized One's) body will always scream, cry; it will indeed show all reactions. If the *Gnani's* body were to become steadfast like this, then he cannot be a *Gnani*.

Questioner: Actually, all the people believe that, 'A *Gnani* would not be affected if someone were to say some little thing to him; he would not react.'

Dadashri: People have worldly (relative) knowledge (*laukik gnan*). The world has not gone beyond the relative. If a person remains unmoved even though he is burning, the world will consider him a *Gnani*. But you can immediately recognize a *Gnani* just by observing him. A *Gnani* would react immediately. The *Gnani* will react whereas an *aGnani* (a person who is not Self-realized) would remain still. This is because the *aGnani* decides (via ego) that, 'I do not want to move at all.' The *Gnani* does not have an ego, and He is *sahaj* (natural and spontaneous).

Natural and spontaneous means as per the inherent nature of the physical body, the restlessness and all that keeps on occurring! It is natural and spontaneous for the physical body to become restless and it is natural and spontaneous for the Soul to not have any *parparinam* (effects of the non-Self). The natural and spontaneous Self (*sahaj Atma*) means *Swaparinam* (effect or result of the Self) and the physical body becomes restless; it keeps becoming restless like this as per its inherent nature indeed. Just as when a burning matchstick is thrown on the ground, the end part of the matchstick starts to lift and curl upwards. Why is that? That is a natural and spontaneous effect. All the effects of the physical body change. They will not change for the *aGnani* (one who is not Self-realized). The one who is not Self-realized can become still, and remain steadfast because the ego exists! The *Gnani* (One who is Self-realized) does not have an ego, so his eyes will tear up, everything will happen.

Questioner: At the time when the *Gnani's prakruti* (relative self) is shedding tears, is He steady (*sthir*) in His own form as the Self?

Dadashri: That is right.

Questioner: Does the *Gnani* not control the *prakruti*?

Dadashri: The *prakruti* remains in its own state; You don't need to control it. If You come into Your natural and spontaneous state (*sahaj bhaav*), then this (the *prakruti*) is indeed in its own natural and spontaneous state. Now, if I have to walk without any shoes across this marble floor on such a hot day, then I would shout out, "Hey, I got burnt, I got burnt, I got burnt;" that is (the natural reaction of) a *Gnani*. Otherwise, if he suppresses his reaction and doesn't utter a sound, then know that the mortal man is an *aGnani* (not Self-realized)! He will still try to appear composed, he will maintain the external appearance of composure. What does *sahaj* (natural and spontaneous) mean? It means to say 'as it is'!

The physical body of the One who has attained absolute Knowledge (*kevalGnan*) is *sahaj*. It will run at the time of running, cry at the time of crying and laugh at the time of laughing.

People ask, "Why did Lord Mahavir have tears streaming down when the wooden spikes were pulled out from his ears? Hey you! If He had tears streaming down, what problem do you have with that? He will indeed cry! He is a *Tirthankar* (an absolutely enlightened Lord that can liberate others). He is not like an egotistic person at all, that he would keep his eyes like this (stop from shedding tears), and like that. If he was egotistic, he would make everything harden up within, wouldn't he?

The tears the Lord shed when they drove the spikes in his ears were tears of compassion (*karuna*); and when they pulled them out, the tears were from the sensation of pain (*vedana*). Moreover, the Self does not shed tears. It was this body that shed the tears. I told them, "If one does not shed tears, then realize that the person has either become mental or the mortal one is egotistic, he is foolish. All

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activity is natural and spontaneous. For a *Gnani*, all the activity in his body is natural and spontaneous!

Now, this entire point is way beyond the worldly knowledge (*laukik gnan*). So, it is not easy to comprehend, is it? This point does not fit easily, does it? This point is beyond worldly (*alaukik*) comprehension.

Natural and Spontaneous Means Without Effort!

Natural and spontaneous (*sahajik*) is where there is no effort (*purusharth*) involved. When a thief steals, it is considered natural and spontaneous.

Questioner: At the time when the thief is stealing, there is effort going on within, so then that result cannot be considered natural and spontaneous, can it?

Dadashri: No, even then it is considered natural and spontaneous. If the thief quits stealing, then it is called *purusharth* (relative effort). To sneeze is not natural and spontaneous; it is a reflex reaction.

Questioner: Please explain that some more.

Dadashri: *Sahajik* (natural and spontaneous) means to proceed as guided by the mind. One does not have to think anything, one does not have to exert any effort; there is no *purusharth*. To let the cart go in whatever direction it is going, is known as *sahajik*. *Sahajik* means there is no effort to be exerted whatsoever, it continues to happen of its own accord.

Questioner: If one follows as per whatever the mind shows, then it is considered natural and spontaneous. So, is this the kind of naturalness that is present in the ignorant, the not Self-realized state?

Dadashri: Yes, that is known as natural and spontaneous. In such a natural state, there is no inner one to do the effort (*purusharth*), there are only 'spinning tops'; and after attaining the Knowledge of the Self, the natural and spontaneous (*sahajik*) One is called *Parmatma* (the absolute Self).

Where Naturalness Exists, Cause-Effect Disappear!

Sahajta (naturalness) means that if the wind blows a leaf this way, it will fly this way. And if the wind blows it the other way, the leaf blows that way. There is nothing of its own; there is no 'I-ness' (*potapanu*) whatsoever!

Questioner: So then in short, the only *karma* that is natural and spontaneous is that with zero ego, is that it?

Dadashri: Yes, that itself is *sahaj*.

Questioner: So then, what is natural and spontaneous conduct (*sahaj vartana*)?

Dadashri: It's like this, natural and spontaneous conduct means the wrong belief (*bhranti*) part has gone; that is known as natural and spontaneous! What remains when the wrong belief part has gone? The *sahaj* (natural and spontaneous) remains.

Questioner: After becoming 'sahaj,' *karma* is not bound, is it?

Dadashri: After that, One cannot bind *karma* at all!

Questioner: Meaning, that element (*vastu*) has become pure, hasn't it?

Dadashri: Yes, pure! And after becoming pure, cause-effect no longer remains!

Questioner: Does the same happen for this naturalness (*sahajta*)?

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Dadashri: Yes, that's it. For him (the One who is *sahaj*), cause-effect no longer remains. And the moment *sahajta* goes away, cause-effect arise. It's like this, after attaining this Knowledge of the Self and the doer, even You are natural and spontaneous (*sahaj*) in the charging part, and you are unnatural (*asahaj*) in the discharge part. This is because the effect of the causes bound in the past are still pending; you tend to become unnatural in that.

Questioner: So, one is unnatural in the effect, and one is natural and spontaneous in the causes.

Dadashri: Yes, that's it.

Questioner: But, is everyone natural and spontaneous in the causes?

Dadashri: No. It is only our *mahatmas*, who have attained the Knowledge of the Self, who are natural and spontaneous in the causes.

Questioner: But amongst them too, only those who remain in the five *Agnas* (special directives as given by Gnani Purush Dadashri that sustain the enlightened state after the Self-realization ceremony) are natural and spontaneous, isn't it?

Dadashri: Yes, only those, not others!

Natural and Spontaneous Bliss!

Questioner: Can an individual remain in a natural and spontaneously blissful (*sahaj samadhi*) state or not?

Dadashri: Only a very rare One can be so. Only One who remains in a natural and spontaneously blissful state can be considered as God.

Questioner: The ultimate goal of a human being would in fact be this only, would it not?

Dadashri: The ultimate goal is to let go of one's own wrong beliefs. This (You, the Self) has become unnatural (*asahaj*) because of the wrong beliefs. If you become free of the wrong beliefs, then You are natural and spontaneous (*sahaj*) indeed.

There is no Knowledge of the Self, Where There is 'Doing'!

A little while ago, a man was saying, "Do this, do that," was he not? He is saying, "Do" for (attaining, realizing) the Self (*Atma*) or for the Knowledge of the Self (*Atma Gnani*)!

However, one will not attain the Knowledge of the Self even in a million years by doing whatever he is saying one should 'do'. The Knowledge of the Self is natural and spontaneous (*sahaj*), it is a natural and spontaneous state that arises. So, from the beginning there is enmity (*ver*) between the 'natural and spontaneous' one and the 'doer!' There is enmity, isn't there?

A natural and spontaneous phase (*sahaj avastha*) cannot be attained through 'doing'. In fact, it is only when the grace of the *Gnani Purush* gets showered upon one that he becomes natural and spontaneous; then one can be successful. The people who say, "Do this and do that", they are making one do things that are contrary to the natural and spontaneous phase. It verily is the state of binding *karma* in worldly life. On the contrary, it binds even more *karma*. To 'do' anything in worldly life is contrary to the inherent nature of the Self (*Atmaswabhaav*). Therefore, such a person is an opponent of the Self. Now, the doers are feeling pleased in their minds such that, 'I did this and I did that.' But in fact, they have done something that will make them wander around for infinite lives!

Therefore, people should understand with discretion (*vivek*). 'One should wake up early,' if possible, by four or four-thirty in the morning. Thereafter, understand that whatever happens is correct. Maintain a firm resolve (*nischaya*); despite that, whatever happens is correct. Then do not hold on

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insistently to that; do not strain (over exert) to achieve it. The path of the absolutely detached (*Vitaraag*) Lords is not one for straining.

One is either *sahaj* (natural or spontaneous) or one is under strain, there are only two (states). I have actually seen people straining. Have you not seen people straining?

One is either straining or he is natural or spontaneous. In fact, those whom you have met, they all strain (over exert). Let go of this, why don't you! Is this acceptable for liberation (*moksha*)?

Questioner: If one holds on to a point, then we can understand, 'He is straining.'

Dadashri: Yes, the Self has been left behind elsewhere; and just look at the groom's entourage without the groom! The groom has not even arrived and the entourage is sitting down to eat! (The Self has been left on the side and they are carrying on the ritual without realizing that the Self has been left out!)

That which makes people natural and spontaneous (*sahajik*) is considered Knowledge of the Self. In the scriptures, there are all such things like, "Do this, do that, do penance, chant, and do that." All that has been preached is 'do' things. No one has showed the way to become *sahaj* (natural and spontaneous). If you were to sit here, then will You become natural and spontaneous or not? So, One has to become natural and spontaneous. The moment One becomes natural and spontaneous, One has become the absolute Self (*Parmatma*). The natural and spontaneous form of the Self (*sahajatma swaroop*) is referred to as *Parmatma*. So, You only have to become natural and spontaneous.

Through Effort, Naturalness Moves Aside!

Questioner: Now, all the efforts (*prayaas*) that one makes in order to cultivate a spontaneously joyful state (*chit prasannata*); that spontaneously joyful state cannot be considered natural and spontaneous, can it?

Dadashri: No. The one making the efforts is considered relative. Relative means that there is effort involved for sure, whereas the Real is natural and spontaneous. If you want to see *sahaj* (natural and spontaneous), then that is what 'I' have, and that other is relative. One has to set it in imagination by driving it home again and again; that is 'cultured'. I am saying this because people like 'cultured'.

Questioner: Regarding this energy of Vision as the Self (*darshanshakti*), if one makes an effort to attain this Vision as the Self, then it becomes veiled.

Dadashri: Mere effort will make everything go wrong. It should be effortless (*aprayaas*); it should be natural and spontaneous. As effort is involved, it ceases to be natural and spontaneous. *Sahajata* (naturalness) goes away.

Questioner: Now, everywhere, some or another kind of effort has been shown to us. There the energy of Vision as the Self does not being developed in that; naturalness is not being attained.

Dadashri: It cannot be attained. *Sahaj shakti* (natural and spontaneous (inherent) energy of the Self) is a different thing. It is not something that you acquire through efforts. Efforts drive it further and further away, and the natural and spontaneous energy of the Self is *nirvikalp* (free from the wrong belief of 'I am Chandubhai' and the 'I-ness' and 'my-ness' that stem from it; with the right belief of 'I am pure Soul').

Naturalness Verily Means the Effortless State!

Questioner: In the Charanvidhi (spiritual booklet for *Mahatmas* to sustain awareness after attainment of *Gnan*) it is specified that, 'May I attain the naturalness (*sahajata*) of thought, speech and acts just like You (the *Gnani*).' So how is that naturalness? Meaning, what is the definition of naturalness?

Dadashri: Naturalness, in simple terms (in a broad sense) is defined as an effortless state. There is no effort of any kind. No effort is necessary on the part of the Self and no effort is required on the

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part of the body too. Not even mental effort nor intellectual effort is necessary. No effort at all, it is an effortless state.

Questioner: But there would be harmony amongst the mind-speech-body, wouldn't it?

Dadashri: It is a state where there is absence of effort. That's it, no effort. And the one who used to make the effort goes away from it. The mind-speech-body are the doers of the work but the one who used to make the efforts, leaves. The absence of the one making the effort is the state of naturalness and the presence of the one making the effort is unnaturalness. So, as the one making the effort leaves, there is naturalness and spontaneity. Thereafter, there is no problem with whatever activity that is taking place. The problem is of the one making the effort.

Questioner: So, it is just that one has this ingrained knot of wanting to make an effort.

Dadashri: Yes.

Questioner: Is there really no requirement for making an effort in any process at all?

Dadashri: Effort is necessary, but the doer of the effort should not be there. If we say, "There is no need to make an effort," then people will quit doing all the work. They will have inner intents (*bhaav*) of quitting to make an effort. That is why, there is a need to make an effort.

Questioner: But what is the inner reality, in exactness?

Dadashri: As soon as the one making the effort himself goes away, then that's it, it is done.

Questioner: At the time when these processes of the mind-speech-body are going on, is the one making the effort really present?

Dadashri: It is verily because of the presence of the one making the effort that this is known as an effort. It is not considered natural and spontaneous. As soon as the one making the effort leaves, the very same thing is thereafter considered natural and spontaneous.

Questioner: Then, whatever takes place when the one making an effort goes through the processes of the mind-speech-body and whatever takes place when the one making the effort goes away; in both cases, it was actually mechanical, was it not?

Dadashri: It is one and the same thing that tends to happen; there is no change in the occurrence.

Questioner: Meaning that, if he had not made an effort, even then the same thing would have happened?

Dadashri: In making an effort, there is interference (*dakhal*); that is the problem.

Questioner: Does one suffer the consequences of the interference or does the interference cause a change to happen in the mind-speech-body?

Dadashri: That change is not even going to happen. As an effort was made, it cannot be called effortless (*aprayaas*).

Questioner: That is correct, but when that effort takes place, does any change happen in the processes of the mind-speech-body?

Dadashri: Not the slightest change whatsoever!

Questioner: So then, what is the consequence of making an effort?

Dadashri: That is only his egoism of, 'I am doing'!

Questioner: Is that considered a liability of the next life?

Dadashri: Yes, he is taking on the liability of the next life, because it is a wrong belief.

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Questioner: And if that wrong belief were to leave then would the one making an effort be considered as gone?

Dadashri: Then, there is the effortless state; one has become natural and spontaneous. When 'we' (The *Gnani* and the fully enlightened Lord within) eat, drink, it is all considered natural and spontaneous.

Questioner: So, that means as long as the wrong belief existed, he was considered as the one making an effort; what does he become after the wrong belief goes?

Dadashri: Nothing happens, the interference (*dakho*) leaves.

Questioner: But does the one who had the wrong belief exist afterwards?

Dadashri: On one side, there is the Self and on the other side, there is this body, the body without any effort, the (complex of) mind-speech-body. It is indefinitely still the *pudgal* (the non-Self complex of influx and outflux), but the middle part, that of egoism has gone.

The one who was feeling the strain has gone; the one who was getting exhausted has gone. The one who was getting bored has gone. All of them have gone.

Questioner: Then who is left?

Dadashri: Nothing. This natural and spontaneous (non-Self complex) remains. There is no interference within from anyone else.

Questioner: The activities of the body that have to be done, there is the speech, and so in all that the ego is necessary, isn't it?

Dadashri: There is no need whatsoever. The one who was creating the causes has in fact gone away! Only the effect remains.

Questioner: But then you also say that no activity can take place until the ego signs (gives the go ahead), so then which ego is that?

Dadashri: It is the discharge ego.

Questioner: In that case, what is the difference in the activity carried out through this discharge ego and its corresponding result?

Dadashri: It is natural and spontaneous! The one making the effort is no longer there; it is natural and spontaneous.

Questioner: Yes, it is natural and spontaneous as the ego that was making the effort is no longer involved in it, but the discharge ego would be involved in it, would it not?

Dadashri: There is no problem with that. The discharge ego would definitely be there! In fact, everything related to it is lifeless (discharging). That is verily known as natural and spontaneous activity (*sahaj kriya*).

Gnani is Eternally in an Effortless State!

Questioner: If one keeps remembering food, he remembers the tea; when all such thoughts keep arising, then is that naturalness (*sahajata*) considered to be lost?

Dadashri: The naturalness would indeed be lost! Just because the naturalness is lost, it does not mean that the Self is eating. It is actually the 'eater' (the one who believes I am eating) that is eating. Ultimately, the body (*deha*) has to be made natural and spontaneous (*sahaj*). Although it became the eater, it has to be made natural and spontaneous. All that is needed is to become natural and spontaneous, however it will take time to become so. But *sahaj* means the ultimate state (*purnata*).

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Sahaj means a completely effortless state. There is no problem if tea or food comes, through an effortless state.

Who is considered to be a *Gnani Purush*? A *Gnani Purush* is One who is continuously in an effortless state. The entire world ('I' engrossed in the non-Self complex) is in the state of making an effort (*prayatna dasha*; in a state of complete doership) and You (as the developing Self) are in a state of partial exertion-effort (*yatna dasha*; a state of partial doership which arises due to lack of awakened awareness). You are doing the good or the bad, and through that you are interfering. You may wonder, 'What will happen if this lineage of *pudgal* (the non-Self complex of mind-speech-body) goes away?' The lineage of the non-Self complex of mind-speech-body never goes away. The Self is such that it is the Knower-Seer (*Gnata-Drashta*) and is inactive (*akriya*). It does not have *yatna* (partial doership; partial effort) nor does it have *prayatna* (complete effort; complete doership).

Questioner: For You, the Self prevails (is experienced) as separate! So, does it prevail as separate in each and every location (*pradesh*; in reference to its contact with the non-Self complex), in every place?

Dadashri: Yes, in every place. It is verily separate; it is separate for You too.

Questioner: It is separate indeed, but this is a question of prevailing like that!

Dadashri: To prevail as the Self means Your own Knowledge as the Self is prevalent, complete in every way. However much there is ignorance of the Knowledge of the Self (*aGnan*), that much You will not prevail as the Self.

Questioner: But, does that mean that it prevails like that throughout the body?

Dadashri: Yes, it prevails exactly like that. However much One prevails as the Self, that much it (the body) is natural and spontaneous. After attaining the Knowledge of the Self, the body becomes natural and spontaneous. This is because naturalness (*sahajata*) arises where anger-pride-deceit-greed are gone.

Questioner: To become natural and spontaneous is itself a great thing.

Dadashri: It is a great thing, isn't it? Ultimately, One will indeed have to become natural and spontaneous (*sahaj*)! It will not do without You becoming natural and spontaneous, ultimately.

Dadashri's Unique Spontaneity and Naturalness!

Questioner: We have been instructed to maximize the time with the *Gnani*; so when we stay around the *Gnani*, we are to observe all this of the *Gnani*, isn't it?

Dadashri: Yes. You get to observe 'his' naturalness (*sahajata*) all day long. Such (amazing) naturalness! How pure is this naturalness, how pure are the intents! The state that is devoid of the ego, the state that is devoid of the intellect, you get to see all this. These two states are indeed very rare to be seen! One does not get to see the state devoid of the ego and the state devoid of the intellect. Wherever you look, you will see people with intellect! Even when they talk, their noses are held high in the air (puffed up with arrogance)! Nothing is natural and spontaneous in them. Even at the time when you try to take their picture, their noses will be high in the air (with arrogance)! And if the photographer happens to see 'us' (the *Gnani*), he will take a photograph even if he didn't want to. He will say, "This is a picture worth taking!" He looks for naturalness and spontaneity. If any air of egoism is seen, then the photograph would not turn out to be natural and spontaneous.

So, if you go with someone, in someone's group, there too if they see that you do not have an air of egoism on your face (a sullen face), then they will understand that, 'No, there is something (about this person).' People have the ability to observe very nicely. They do not know how to keep their own faces *vitaraag* (without any effect; free from attachment and abhorrence), but they have a very great

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ability to observe if the other person's face is free from attachment and abhorrence; they can observe this very minutely. A face that is sullen does not look good, does it? Even if you look at the photograph, you can recognize that this person has a sullen face. That is why, if a person has become unnatural (*asahaj*), then these photographers find it difficult to take his picture. They look for naturalness and spontaneity (*sahajata*). The photographer is always happy to take 'my' picture. Whichever way 'I' turn for the picture, he is happy because 'I' am natural and spontaneous. He would become very happy. The naturalness and spontaneity that he is looking, he gets it easily. For the others, the photographer has to give instructions, "Please relax and sit thus." And even otherwise, at the time of having their picture taken, these people are in an unnatural state, and so such pictures do not look beautiful. A natural and spontaneous picture looks beautiful. Which one looks good? The one that is natural and spontaneous. In the other one, the ego is spread across within.

Say you were taking a picture and if you ask me, "Please join your palms together," then I would do it, that's it. What else do I need? This is because, I do not have this thought arise in the mind that, 'This photographer is taking my picture;' otherwise I would become uptight and uneasy (unnatural). I am always in naturalness. No matter how many photographers come to take pictures, even they all understand that Dada is in naturalness; they instantly click away.

As long as 'we' have naturalness and spontaneity (*sahajikata*), 'we' do not have to do any *pratikraman*. Even You will not have to do *pratikraman* if You are in naturalness and spontaneity. The moment there is any change in naturalness and spontaneity, *pratikraman* is required. 'We' are always in naturalness and spontaneity; however you see 'us', whenever you see 'us', 'we' are seen to be in exactly the same inherent nature. There is no change in 'our' naturalness and spontaneity.

Upon Understanding Vyavasthit, Naturalness Manifests!

'You' have indeed become the Self, so then what else remains?

Questioner: Meaning that the Self has become pure. The question initially was, 'What kind of a state is it in?' And 'you' said, "An entirely effortless state tends to arise. One does not even have to make an effort to put on slippers."

Dadashri: Actually, even right now, there is indeed the effortless state (*aprayatna dasha*). It is considered as effort when the ego is present.

Questioner: 'You' had said, "Say, you have gone to the railway station, you have to catch a train; then do you go to the station to see if the train is coming or not? You don't keep straining your neck to check whether it is coming."

Dadashri: What's the issue if he looks for the train in that way? Then, he himself will realize that he has made a slight mistake. So you should maintain an inner intent (*bhaav*) of 'I want to become natural and spontaneous.' What kind of Vision (*drashti*) should we maintain? Natural and spontaneous (*sahaj*). 'See' what unfolds at whatever time. And maintain such a goal (*dhyeya*) that, 'I want to serve Dadaji,' and keep your inner intent natural and spontaneous. It is a tremendous thing to get the opportunity to serve Dada! It is only if one has tremendous merit *karma* (*punya*), that he would get to do this, otherwise he would not! One would not be able to even touch 'him'! Just to be able to touch him even once is considered tremendous merit *karma*, and if such a rare occasion arises then accept it as, 'To have attained this after a long time, even that is not a small thing!' Otherwise, in whichever way possible, You should remain in the pure applied awareness as the Self (*shuddha upayog*).

Questioner: One can become natural and spontaneous only when the complete spiritual science (*Vignan*) reveals within, isn't it?

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Dadashri: It is only when ‘vyavasthit’ (result of scientific circumstantial evidences) is understood completely, that One becomes completely natural and spontaneous. Presently, it is indeed continuing to happen on its own. Do not hold your breath for it; do not sit around waiting for those guests to arrive. There is no end to the waiting. But when *vyavasthit* is understood, One instantly becomes natural and spontaneous.

Questioner: In order to become natural and spontaneous, one has to understand *vyavasthit* completely, right?

Dadashri: If *vyavasthit* is understood completely, then One has become entirely natural and spontaneous. Otherwise, however much one understands *vyavasthit*, he has become natural and spontaneous by that much. Meaning that there would be no nervousness whatsoever. If *vyavasthit* were to be understood then there is no conflict at all in this world. And however much One understands *vyavasthit*, that much absolute Knowledge (*kevalGnan*) starts to unveil, that much One starts to become natural and spontaneous.

Questioner: It is only when one is unable to understand *vyavasthit* that he goes outside of the applied awareness as the Self (*upayog*), isn’t it?

Dadashri: Yes. It is only then, that he goes. Otherwise, he will never go outside of the applied awareness as the Self, and that is indeed why he tends to become unnatural (*asahaj*). As much as one understands *vyavasthit*, he continues to become natural and spontaneous. As he comes to understand *vyavasthit*, his veils get removed, and he continues to become natural and spontaneous. You have become *nirvikalp* (free from the belief of ‘I am Chandubhai’), but You have not become *sahaj*. You became free from the belief of ‘I am Chandubhai’ from the very moment the Knowledge of the Self was attained.

As much as the natural and spontaneous phase (*avastha*) arises, the changes will start to happen in the speech-the conduct, and all. A state absolutely free of attachment and abhorrence (*vitaraagata*) starts to arise, doesn’t it!

When does speech become natural and spontaneous? Speech will become natural and spontaneous when one will feel that, ‘It is a taped record that is playing.’ When speech becomes without ownership, then it will become natural and spontaneous. Until then, follow the five *Agnas* properly and make progress in that.

Questioner: Does the naturalness (*sahajata*) in speech arise after fourteen years?

Dadashri: It can only happen then! Only then can the naturalness of speech, the naturalness of mind, the naturalness of body arise! That is its effect. As the belief that ‘I am this body’ (*dehadhyas*) gradually keeps going away, naturalness sets in. When naturalness comes, it is considered as the absolute state (*purmahuti*). This is because the Self (*Atma*) is already *sahaj* (natural and spontaneous) in fact, and the naturalness of the body has set in. Krupaludev said that even if the belief that ‘I am the body’ leaves, that is more than enough. You (the Self) are not the doer of *karma*. “When the belief that ‘I am the body’ leaves, then You are not the doer of *karma*, nor are You the sufferer of *karma*; that is indeed the essence of religion.” (*Chhotey dehadhyas to nahin karta tu karma, nahin bhokta tu tehno, eyj dharma no marma.*)

The natural and spontaneous form of the Self (*sahajatma swaroop*) is the ultimate state, the inherent form. *Sahajanand* (natural bliss), bliss that is without any effort, natural and spontaneous bliss, an effortless state!

Divine Energy of the Self Manifests From Naturalness!

What does natural and spontaneous mean? It is like water which flows wherever it is taken. If the flow of water turns this way, then he turns the same way. There is no 'I-ness' (*potapanu*). It is such that One (the awakened Self; *potey*) goes wherever the flow of water takes him.

What does natural and spontaneous mean? If One becomes natural and spontaneous even for one minute, it means he has come into the state as God (*Bhagwan pada*). It is not possible for anyone in this world to become natural and spontaneous! One cannot become so even for a minute. 'You' have become natural and spontaneous because of this *Akram Vignan*! Otherwise, would it be possible to become natural and spontaneous while practicing law? Can a lawyer actually become natural? Moreover, does he not take on new cases? But look, You were able to become natural and spontaneous! Isn't that a wonder too! This is known as the greatest miracle. Yet, 'we' say, "There is no such thing as a miracle." It is due to lack of understanding that people say, "It's a miracle." Actually, all of these are scientific circumstantial evidences!

At present, this *Vignan* (science of the Self) that has been given to You is now constantly making You natural and spontaneous. And once You become natural and spontaneous, you have become like 'me'. To become like 'me' means You are considered as the Lord of the universe. Dada Bhagwan is considered the Lord of the universe. The reason for that is that He is not the owner of this body. So then, who is the owner of this body? Then 'he' says, "The public trust."

Questioner: Dada, 'you' have shown a little amount of the divine energy (*aishwarya*) of the Self to each seeker depending upon his capacity.

Dadashri: What a tremendous divine energy of the Self has been shown! Just look at the joy on their faces; otherwise, their faces would look as if it is smeared with castor oil.

A sentence from One who has become natural and spontaneous (*sahaj*) is very beneficial to people! Even if there were one sentence spoken by One who has become natural and spontaneous, then it would be very beneficial. One has never ever become natural and spontaneous! Here, 'we' have the solution to attain naturalness and this is it. Now, as much as he becomes wise (*dahyo*), that much he becomes sensible (*pasro*). Once he has become sensible, he has become natural and spontaneous.

When 'we' went to America, 'we' went there like a bundle (egoless) and returned like a bundle. 'We' went everywhere in America, there too it was like this, and everywhere else it is like this. Nothing is 'ours'.

"Moves about worldly life as per the unfolding *karma*! The unprecedented speech of the absolute state!" "*Vichre udaya prayog! Apoorva vani param shrut!*" That is how it is.

Questioner: This divine energy of the Self, does it manifest from naturalness (*sahajpana*)?

Dadashri: Yes, only in One who is natural and spontaneous; however much one becomes natural and spontaneous, that much divine energy manifests. Now, even the foreigners can remain natural and spontaneous. Our children are natural and spontaneous too, but that naturalness is due to ignorance (of the Self). So, it (manifestation of divine energy) can happen if the naturalness is accompanied with Knowledge of the Self.

Questioner: This worldly energy and prosperity (*laukik aishwarya*) that one may have, sooner or later one feels tired of that too.

Dadashri: One feels sheer fatigue. That worldly energy and prosperity makes one feel nothing but fatigue. 'I have this many acres of land, I have this many bungalows,' the load of all this falls on one's head. With every claim of 'mine' one utters, the load falls upon the head. Yes, what happens after speaking thus? Once it falls on his head, he feels alarmed; then he does not know how to let go

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of it, does he! He will be released from it if he says “It’s not mine,” but he does not know this, does he!

Not the Activity, but the Restlessness in it Binds Karma!

There is no problem with the activity (*kriya*) that is taking place, but the problem lies in the restlessness (*chanchalata*) that arises in it. The activity is not to be stopped. It cannot even be stopped. *Karma* is bound due to the restlessness that arises in it, due to the naturalness (*sahajata*) that gets fragmented. As the naturalness got fragmented, *karma* was bound. There is nothing wrong with the activity that we carry out, there is no problem with all the activity, there is also no problem even if one takes excessive pride (*abhimaan*) in doing it, but there should not be any restlessness in it.

Questioner: What can be considered as restlessness? What are the characteristics (*lakshan*) of restlessness?

Dadashri: If ‘our’ Knowledge of the Self (*Gnan*) has not been given, then it is as if the entire world is indeed in restlessness. After ‘we’ give the Knowledge of the Self, restlessness does not remain within that person; naturalness remains. There is not even the slightest of push from the Self; the external activity carries on automatically.

The moment that naturalness gets fragmented, *karma* happens. So the entire world is actually in the process of binding *karma*. If restlessness exists whilst having an auspicious (*shubh*) intent, then good *karma* is being bound. If one is in an inauspicious (*ashubh*) intent, then bad *karma* is being bound. So, one will have to suffer it again later. A seed (*karma*, cause) is sown again. Restlessness will arise again.

Are you in a Hurry? Then Let go of all Possessions!

Questioner: Dada, my goal (*laksha*) is in fact for that ultimate state. Now, once we recognize that the ultimate state is this and this is how it should be, then in order to attain that state, what should I do about all these weaknesses that I have?

Dadashri: Actually, Your work will be done when You become free of all that worldly interaction (*vyavahar*; relative).

Questioner: Now, in order to attain the effortless state (*aprayatna dasha*), how can I get out of that file?

Dadashri: You are able know how to do that, aren’t you? This worldly interaction (relative) has not clung onto you; you have clung onto the worldly interaction. ‘We’ would just caution You that, “Dear man, all these things are detrimental. These are things that will obstruct You from attaining what You want.” ‘We’ caution You this much. Thereafter, if one continues doing it because he likes it, then there is no need for ‘me’ to say “no”!

Questioner: Sooner or later, one will have to become free, will he not? There is no choice, is there?

Dadashri: Yes, but then that is very reason that You have to know this Knowledge.

The One who is in a hurry (to attain the goal) will have to become *aparigrahi* (free from worldly attachment or acquisitiveness). Yes. Otherwise, you can go whilst eating fritters. You have to decide between the two. You can go enjoying your fritters, isn’t that so?

The Lord has referred to mandatory worldly interaction (*farjiyat vyavahar*) as pure worldly interaction (*shuddh vyavahar*). One has to go to the toilet, one has to go urinate, one has to eat, one has to drink.

Questioner: Yes. Then what about having to go to work?

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Dadashri: No. To work is not a mandatory worldly interaction. It is definitely not; to go work is definitely not (mandatory). To go work, to do business or to do farming, there is no such (mandatory) thing, is there!

Questioner: Then that means it is something that one can blow off, is it not?

Dadashri: Those things can never make one happy (*sukh*), can they? The One who wants to attain the higher states, He would not have that at all. Actually, for the One who would be settling it with equanimity, it is fine.

Questioner: For the awakened awareness of the Self to arise (on one side) and to do worldly interactions (on the other side); it is like doing worldly interactions by needlessly wasting all of One's (the Self's) energies. (On one hand) We acquire the understanding of the Knowledge of the Self from Dada and then we go over there (worldly interactions) and waste away all the energies of the Self; this is what actually ends up happening.

Dadashri: It's like this, food is a necessity for the body, isn't it? Without it, the body will wither away, it will die. The interaction with the world (*vyavahar*; the relative) is there only to that extent and that too, the Lord has said, "Eat only once. By doing so, it's not as if you will die. And that too, acquire your food by begging for alms. This way there is no botheration of buying and maintaining utensils. Acquire clothes by asking for them too. Thereafter, spend the rest of the day in *upayog* (applied awareness as the Self).

Questioner: This one (the relative self) continues to prevail as per the unfolding *karma*, and the awakened Self (*potey*) remains in applied awareness as the Self.

Dadashri: Yes. One remains in applied awareness as the Self all day long, isn't it? Then there are no problems. That botheration is not there.

Questioner: Now, for the One who wants to attain completion, He needs an *aparigrahi dasha* (a state free from worldly attachment or acquisitiveness). How can we bring about settlement of all the worldly interaction (*vyavahar*) that is currently pending? How can a state that is free from worldly attachment or acquisitiveness be brought about in that?

Dadashri: Actually, You yourself will indeed come to know about your own. Settling of the files with equanimity is something You have to do, isn't it?

Questioner: But as long as there is worldly interaction, it will remain as an impediment in the middle, will it not?

Dadashri: Actually, One will settle the worldly interactions very quickly. If you have bought an airline ticket, the flight is about to take off and it starts raining hard, then would you sit around waiting for the rain to stop?

Questioner: Actually, I will find a way to catch the flight.

How can One Remain Natural and Spontaneous?

Questioner: We need some tools (*sadhan*) to make the body natural and spontaneous, don't we?

Dadashri: Yes, how can it become natural and spontaneous without the necessary tools? And what is more, they have to be tools given by a *Gnani Purush*. What kind should they be?

Questioner: Will any other tool not do? Will a tool given by any other person not do?

Dadashri: For the one who wants to attain the path naturally and spontaneously; even if the one who is in a state of ignorance (of the Self), the one who has a state of wrong belief (*bhranti*), starts behaving naturally and spontaneously in that state, then he can attain the path naturally and spontaneously. If someone serves him tea in the morning, he should go ahead and drink it, and if no

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one serves him tea, then that is fine. If they serve him food, then he should eat, otherwise he should not ask for food and then eat. There (in wanting to attain the path naturally and spontaneously), one should not even point at the food items and ask to eat that. In the present era of the time cycle, it is very difficult to practice naturalness (*sahaj yoga*). In *satyug* (an era of time cycle marked by unity of thought, speech and activity), it was good to practice naturalness. Today, people will not even serve you anything without you asking for it! The poor fellow practicing naturalness would take a beating! It is a difficult thing.

In practicing naturalness, if they tell you to sleep here (an uncomfortable place), then you go to sleep there. There should not be a time where you have to ask. You have to dwell in whatever circumstances that unfold naturally before you, then the natural and spontaneous path exists. Besides that, all other natural and spontaneous paths are the creation of people's imagination. There can never be a path that is natural and spontaneous. Such a path is no child's play! They are all imaginary, one has done nothing but all kinds of imagination.

If one were to remain natural and spontaneous for just one month, then there would be no need for him practice any other naturalness, whatsoever. If he were to remain natural and spontaneous for just one month, then it is more than enough.

Questioner: How can one remain natural and spontaneous for just one day? If one wants to spend one day in a natural and spontaneous way, then how can it be done? What would his conduct be like?

Dadashri: Conduct? When one remains separate from the naturally arising circumstances (*sahaj prapt sai-yogo*) on the outside as well as the circumstances of the mind and the intellect that arise internally, that is when he can attain naturalness and spontaneity. When the mind and everything else within is shouting and screaming, He remains separate from it and Sees and Knows all this. And on the outside, he remains in accordance with naturally arising circumstances; if he does not get his meal by two in the afternoon, then he cannot say anything. He will eat at whatever time they serve him, whether it is at three o'clock or at three-thirty.

Questioner: How can one remain natural and spontaneous in the responsibilities of worldly life that he has to fulfil?

Dadashri: One cannot remain natural and spontaneous. In fact, this practice of naturalness can rarely be done, maybe one person in a billion would do so! It is not worth talking about that naturalness. Instead, if there is a living 'burning lamp' (a Self-realized person), a *Gnani* Purush, then you should say to him, "Sir, please 'light my lamp' (help me attain Self-realization)." So, he will light it for you. Then the problem is over. We are only concerned with the 'lighting of the lamp', aren't we! On this path of the Knowledge of the Self, one can remain natural and spontaneous. In fact, 'we' (the *Gnani*) are constantly remaining natural and spontaneous indeed, constantly natural and spontaneous.

No matter what comes to you naturally, whether it is *doodhpak-puri* (milk ambrosia and fried unleavened bread) and *maalpuda* (sweet fermented and fried bread), it is said, "Eat as much as you can." And then if you get *rotla* (dry barley bread) and vegetable curry, then eat that also. You should not welcome *maalpuda* and *dudhpak*, and push away *rotla*. Now, what is the need for the business of welcoming one and pushing away the other?

Questioner: Dada, I had read a lot about, 'Become natural and spontaneous, become natural and spontaneous,' but how can one become natural and spontaneous? It was only when 'you' said, "If you are served *doodhpak*, eat it; if you are served *rotla*, eat that;" based on this point of yours, this thing can easily come to be understood that how can one become natural and spontaneous.

Dadashri: To not welcome one thing and to not push away another thing is natural and spontaneous. That which has come to you is known as natural and spontaneous. Then let others say, "Dear man, it's fried; it's fried. It will cause you problems!" Hey mortal one, fried foods harm people with

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distorted intellect (*vikrut buddhi*; intellect that is harmful to others). Nothing at all harms the one who is natural and spontaneous. Eat that which has come your way. Suffer whatever pain that has come to you and suffer whatever pleasure that has come before you. As far as the *Gnani* is concerned, there is no such thing as pain-pleasure for 'him' at all! But whatever comes 'his' way.

And will one let it remain if it feels bitter?

Questioner: No. He will get rid of it.

Dadashri: Therefore, whatever facial expression (while eating the bitter) arises, let it happen. 'You' should not interfere in it; that is known as natural and spontaneous. This path is entirely that of naturalness.

Questioner: They say, "Whatever you receive naturally, is like milk" (*sahaj mila so doodha barabar*), that means that whatever one receives naturally is an effect of past *karma* (*prarabdha*; destiny); so then what is the difference between this and *purusharth* (spiritual effort)?

Dadashri: The attainment of the natural and spontaneous state is not dependent on the effect of past *karma*; it is dependent on the Knowledge of the Self (*Gnan*). If there is ignorance of the Self (*aGnan*), then one becomes unnatural (*asahaj*) and if there is Knowledge of the Self, then One continues to become natural and spontaneous (*sahaj*). If there is ignorance of the Self, then the entire world is indeed unnatural.

This is *Akram Vignan*, the spiritual science of the step-less path to Self-realization; there is no *kram* (sequential order of doing things for progress) or anything like that here. There is nothing whatsoever to be 'done' in it. Where one 'does' things, the Self is not there. Where there is 'doing', there is worldly life (*sansaar*) and where there is naturalness (*sahaj*), there is the Self!

The Ultimate State is to Move About in an Effortless State!

One gets caught up in these entanglements, he gets trapped more and more every day. If he does not have a garden, upon seeing other peoples' gardens, he creates his own garden. Then he keeps on digging there. He then brings some fertilizer and keeps watering the garden. On the contrary, the mortal one keeps on increasing the entanglements. How many entanglements were worth to be kept?

Questioner: Just those pertaining to eating and drinking.

Dadashri: Yes, (only) those that are considered a necessity! Necessity means that which one cannot do without. What would happen if one does not eat? Human life would go to waste. What would happen? Yet that is not to say that one should go ahead and eat *vedmi* or *pooranpoori* (pancake stuffed with split pulse and jiggery; luxurious sweet dishes) and all such things at this moment. You were supposed to remain dependent on that which was a necessity, whatever was available, be it *khichadee* or lentil soup (*dal*) and rice. (Dependent) Up to what extent? To the extent of necessity.

Questioner: That is correct.

Dadashri: Now having eaten, will just eating suffice? The effect of that will come about as well. Will a result not come about for whatever you do?

Now, necessities are such that they will not decrease. Someone may say, "I want to decrease them, but I cannot do so. My daughter-in-law keeps shouting; at home my wife keeps on nagging." But in his mind he has this intent (*bhaav*) that, 'I want to decrease the necessities,' then if such an intent were to arise, it is more than enough.

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The more unnecessary things there are, the more the externally-induced problems and its resultant suffering (*upadhi*) there are. Even the necessities are externally-induced problems and its resultant suffering, nevertheless they are not considered as such because they are necessities. But the unnecessary things are all externally- induced problems and its resultant suffering.

Each and every thing, all that is considered a necessity, should happen naturally without having to think about it. It indeed happens on its own. He does not have to wait to urinate, it happens on its own, and he does not look around for a specific place. Whereas these people, the intellectuals (*buddhishaali*) would even have to look for a specific place. And the former goes ahead and urinates wherever he feels the urge to do so, that is all considered necessities.

Questioner: All this talk is about the ultimate (spiritual) state, isn't it?

Dadashri: It is indeed the ultimate state! What other state would there be? Keeping the ultimate state in mind, if one keeps working towards such a state, then that state manifests. But what if one has been expanding his shop right from the beginning? Then the ultimate state will manifest late.

Questioner: If one has a picture of the ultimate state in front of him, only then can he attain that state, isn't it?

Dadashri: Only then can he attain it. 'I' am giving you this one picture of the ultimate state. Only the necessities are there. That too, there are no pots or dishes and as far as necessities go, one will not even wait for an appropriate place to urinate. Such beings are natural and spontaneous (*sahaj*) meaning there and then, like the cows and the buffalos. They would not feel any shame at all. Do the cows or buffalos feel ashamed? Not even if the cow is standing under the canopy of the wedding ceremony pavilion? Would it not use discretion (*vivek*) at that time?

Questioner: Not at all, they do not maintain discretion in front of anyone. It will ruin everyone's clothes. Therefore, during such a natural and spontaneous state (*sahaj sthiti*), what would one's applied awareness as the Self (*upayog*) be like?

Dadashri: Absolutely complete! If the body is natural and spontaneous, then the Self is absolutely complete!

Questioner: So, He will not have any vision (*drashti*) towards the outside at all?

Dadashri: All that is complete, everything on the outside is continually being Seen. Everything has come into One's Vision and that verily is the natural and spontaneous form of the Self (*sahajatma swaroop*), that is the absolute spiritual guide (*param guru*). The One whose Self remains in such naturalness and spontaneity is verily the absolute spiritual guide!

Questioner: Then, what about the one who looks for a urinal or feels embarrassed about it, who does that apply to and what is that?

Dadashri: Discretion has certainly been maintained, has it not! That does not allow naturalness (*sahajata*) to prevail. In naturalness, there is no such thing as discretion at all. In a state of naturalness, one eats only when he is given food. Otherwise, he does not even ask for it, nor does he think about it, nothing at all. Even when hunger arises, He is not engrossed in that hungry state.

Questioner: What does He do if hunger arises?

Dadashri: Nothing at all.

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Questioner: Even His unfolding *karma* would be such that when he feels hungry, the food items would automatically come together at that time, isn't it?

Dadashri: That is indeed what the rule is; the things will automatically come together. Everything would come together for Him, naturally.

Questioner: So then, that would definitely go into (the category of) necessity. Food is a necessity, not clothes, right? Clothes do not go into necessity, isn't it?

Dadashri: Nothing would be in it. Clothes or any such things are not included in necessities; necessity means only the needs of the body.

In the Effort to Attain the Natural and Spontaneous State...

Questioner: At present, we are in these circumstances and we have many more things than all these necessities; so then from that situation (of having many unnecessary things) what is the connection to reach to the state where only the necessities remain? What is the way?

Dadashri: As these (unnecessary things) decrease, it will happen. It will take longer by as much as you increase it. If you lessen it, then it will happen earlier.

Questioner: What should one do to lessen it?

Dadashri: Why, will it not decrease since you do not want to get married? And what about the one who wants to get married?

Questioner: It will tend to increase.

Dadashri: Yes, that's it. One would have some kind of resolve (*nischay*), wouldn't he? Is everything according to plan or is it just haphazard? As You want to attain liberation, then it would be according to plan, wouldn't it?

Questioner: Does 'according to plan' mean one himself has to do it? Does one have to arrange it, according to a plan? Do all such decisions have to be arranged?

Dadashri: One does not have to arrange them; they have indeed all been arranged already. It is just that we are discussing this. As much as the inner intent (*bhaav*) towards these (things that have been arranged) decrease, that much things settle down, then one can become natural and spontaneous; otherwise how would he become natural and spontaneous! It does not work, just because you believe it in your mind. Has even a single thing you have believed in your mind worked? Would it even work?

Questioner: If one were to not marry, then all the entanglements related to the other direction would be reduced...

Dadashri: The lesser the entanglements, that much one continues to become natural and spontaneous and by that much he becomes helpful. If you increase the entanglements, then the naturalness (*sahajata*) will start to decrease. From the moment 'we' have given this Knowledge, one has become a little natural and spontaneous (*sahaj*), to a certain degree. But if someone were to say, "Come on, since Dada has called them 'files', it does not matter however many I make. Now, what is the problem in that?" So would 'we' say 'no' to him if he wants to do the wrong thing?

Questioner: In order for the things on the outside to reduce, what should the awakened awareness (*jagruti*) within be like?

Dadashri: The awakened awareness within should be such that the things constantly feel like a source of pain (*dukhadayi*).

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Questioner: You have now shown us that, 'Except for the necessities, we should get rid of as many unnecessary things as possible.' That is what it means, right?

Dadashri: Yes. You should not have all of them. If you have become bound to them, then be in the efforts of how to gradually let them go.

Questioner: So, in whom does this 'letting go' lie? 'You' said that these things should not be there, right?

Dadashri: In that, you should not ponder over the words 'let go'. This is something you have to understand from within that, 'When will I become free from this?' If one feels that it is detrimental to him, he will immediately let go of it. Just look at how he emphatically says 'no' when it comes to marriage.

Questioner: One should be able to realize this in all matters that, 'This thing is detrimental to me.'

Dadashri: When he feels that way about everything, that's when there is success! One still has interest in other things. As you don't have any interest in getting married, that's why you clearly say, "It's not mine." Even when the circumstances come from outside, you are able to discard them. That is how it should be with everything!

Questioner: Otherwise, as One is separate indeed; when it is clearly decided from within that, 'This thing is not mine,' then even when anything pulls me towards it, yet I am indeed separate from it, am I not?

Dadashri: Yes, it should all be like that, then there is no problem. Such was the case with King Bharat that even if they were to take away his entire kingdom and all his queens, he would be smiling. Or else, one should have the inner intent that 'All this should not be there.' Despite being *parigrahi* (one with acquisitions), One should be completely free from acquisitiveness (*sampurna aparigrahi*). That is how it is for 'us'; despite having all the acquisitions (*parigraha*), 'I' am completely free from acquisitiveness!

Questioner: 'Despite having acquisitions, yet One is completely free from acquisitiveness,' meaning that 'the thing' (non-Self) and the Self, what connection did 'you' make between the two? How did 'you' separate the two?

Dadashri: 'I' did not separate the two, the One who is free from acquisitiveness is indeed 'I' (the Self).

Questioner: But in which way is that? Because all the circumstances of today are such that one cannot push a single thing away even if he tries. It is there in one's intention (*bhaavna*), but the primary way is this, 'To become separate from that thing.'

Dadashri: 'I' without 'my' is God! All the impediments are of 'my'.

Questioner: So if I get rid of the 'my', then it does not matter if the things remain wherever they are!

Dadashri: Yes, that's it! Ultimately, this body has to be made natural and spontaneous. The one who has done more designs, the more unnatural he has made it. Therefore, it takes it longer for him to become natural and spontaneous. As 'we' had not designed anything, so it got resolved quickly!

By Observing One who is Natural and Spontaneous, One Becomes Sahaj!

There is only one thing that is being said, "Dear man, the Self is natural and spontaneous (*sahaj*). Now, You make the non-Self complex (*pudgal*) natural and spontaneous." So how can the non-Self become natural and spontaneous? By observing someone who is natural and spontaneous, one becomes *sahaj*. By observing the *Gnani*, by observing the *Gnani*'s naturalness in activity, one becomes natural and spontaneous. One may ask, "Can't we learn that in the college?" The answer is,

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“It cannot be learned in college.” This is because the professors themselves do not have such awareness, so how can it be learned in the college then? And this Knowledge of the Self (which is attained in *Akram Vignan*) is beyond words, it is a natural and spontaneous activity.

Just as a young boy is left to live with bandits, then he will become a first class bandit within only six months, whereas if he were to attend a college for twenty years where he is taught how to become a bandit, even then he will not become one. Likewise, if one stays with a *Gnani Purush*, then naturalness indeed manifests all by itself.

Since time immemorial, unlimited restlessness has arisen in a person. As that restlessness gradually keeps settling down, naturalness (*sahajata*) tends to arise.

If you were to observe ‘my’ naturalness when someone is insulting me, and at that time you would feel in the mind that, ‘Wow! Amazing!’ By doing so, you immediately learn how to do that. As soon as you observe, you will have learnt. Thereafter, if someone were to insult you, even then you would know how to remain in naturalness. Otherwise, you will not be able to learn that even in a million lifetimes. By staying close to the *Gnani*, all such attributes continue to manifest within you automatically; they manifest naturally! Even that which *Akram Vignan* is stating, its ultimate intent is just this that, ‘One tends to become natural and spontaneous!’

Questioner: Is there really any difference between this *Akram Vignan* and the practice of naturalness (*sahaj yoga*)?

Dadashri: This is indeed the practice of naturalness. This is the complete science (*poorna vignan*). The practice of naturalness means it is not unnatural (*asahaj*). This entire world is imaginary (*kalpit*, illusory) and this (*Akram Vignan*) is natural and spontaneous. *Akram Vignan* is a complete science. This complete science means that as long as it is incomplete, it is unnatural. Once it becomes complete, then it has become natural and spontaneous (*sahaj*).

Questioner: I believe that because of this *Akram Vignan*, there is no need for the traditional yoga disciplines of *yama-niyama-asana-pranayam pratyahara-dharana-dhyan-samadhi*.

Dadashri: There is no need for it at all! This state is attained only after *ashtanga-yoga* is completed. When that is completed, only then does one become *sahaj*, otherwise he cannot become natural and spontaneous! *Ashtanga-yoga* is the main traditional path and this path is a rare exception. It is a very rare happening. But otherwise, the other (*kramik*) one is the main path; this (*Akram* path) is actually an exception. This path does not remain forever. In this exception, however many find the (right) direction, their work is done.

[6]

See Just one Pudgal!

The non-Self Complex Dances and the Self Sees!

When the non-Self complex (*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). It does 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 (*sahaj*). 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 be such that it is not cut-off in the middle. 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). By doing, ‘I want this, I don’t want this,’ things will eventually fall into place, will they not? Now that things are in place, do you have to ‘do’ the same again?

Now, one may say, “I want to let go of the six *vigaae* (food items that induce passion or disease; clarified butter, jaggery, milk, yoghurt, oil and fried food).” Hey, forget about that, if you let go of these food items, then what will you eat? Aren’t jaggery, clarified butter, yogurt, cream-butter etc., all considered part of the *vigaae*? Even oil too. Oh mortal one! Are you worshipping (*bhakti*) renouncing or are you worshipping God? Do you worship God? In whose home does God reside, and who does he worship?

So we should say that, “When the Self Sees the entire dance of the non-Self complex (*pudgal*), then realize that You have arrived at a full-stop.” If You do not take any interest (*rus*) in any dance, then completion (*sampoorna*) has been attained. ‘You’ should not take interest in it. When does One cease to take interest? It is only when You (*potey*) are the complete form as the Self (*poorna swaroop*). ‘You’ have been given that complete form as the Self; the very form that takes no interest has been given to You. And the partial form as the self takes interest. Saying, “This will have to be renounced. I will have to do this,” these are the interferences (*dakho*) of the mortal one. When have you ever not renounced (*tyaag*)? In which lifetime have you not renounced? And then he acquires (*grahan*) the very same thing again. When one becomes an ascetic (monk, *sadhu*); 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* (the non-Self complex of mind-speech-body). I have purified the Self so much for You that You are able to See your own non-Self complex in every way.

As You keep Seeing, Your own light increases and the bliss also keeps increasing. Has the bliss not increased? All of you say, “The bliss has increased tremendously.” So then, what is the problem with that? In fact, it is the side of the non-Self complex that is complaining. But the side of the non-Self complex is not Yours, so for how long should You keep the friendship? The friendship with the non-

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Self complex gives you so many beatings, then for how long should You maintain that friendship? Can You not gradually let go? Can the friendship not be made less intense? Say you have a friend, but what if that friend betrays you terribly? What then? Don't you slowly let go of that friendship? In the same way, You should let go in the case of the non-Self complex.

See First and Then Know!

Questioner: 'You' have mentioned in the Aptavani that, "You Know but You do not See." What do you mean by that?

Dadashri: 'See' what 'Chandubhai' is doing; he drank tea, he ate and he drank, See all that. Actually, One is really only continuing to Know but He is not Seeing, isn't He? 'You' should constantly keep Seeing the non-Self complex. That is indeed Your first duty, then comes the duty of Knowing.

Questioner: This Seeing, in what way is it exactly?

Dadashri: Can You not See what he is doing? 'I' can See what 'Ambalalbai' is doing all day long. You should be able to See (Chandubhai) in the same way; that's all. Exactly that, You are not to See a new design. There is no need for a new design or anything like that, or no need to bring in an architect in this. 'You' should be able to See in the same way that 'I' am Seeing.

Questioner: 'You' had once mentioned that, "When 'Chandubhai' is eating, You should be able to See him just as he would appear in a mirror."

Dadashri: Yes. So, that is exactly how You should See him. Whether 'I' See him or the mirror sees him, it is one and the same thing, isn't it? That is exactly how You should See him. Is that really difficult?

Questioner: Dada, it may be easy for 'you.' However it is truly difficult for us, isn't it?

Dadashri: No. But You have to gradually make it fit; then it will fit on its own. If Your Vision (*drashti*) does not go in that direction, then how can it fit? Lord Mahavir used to do only one thing, He used to constantly See what Mahavir (his non-Self) was doing, that's all. 'He' would not get involved in any other complications (*bhanjghad*) at all. When Mahavir (file no. 1) was awake, then Lord Mahavir (the awakened One) would see him awake, in the same manner that 'I' See ('Ambalalbai'). 'You' have to See in the same way that 'I' am Seeing. Just as a man with awareness and understanding is observing you continuously, he is continuously observing (*nirikshan*) everything about you very closely, You should also closely observe ('Chandubhai') in the same way; that is all there is to this, isn't it! Everyone has the energy to closely observe others, but this here is the energy to closely observe One's own (relative) self! It is because there has been no practice of doing so since time immemorial, that One tends to fall short there.

'We' make it easy for You by making You See your (relative) self in the mirror. By doing so, You will gain practice (of Seeing file no. 1 as separate). 'You' have not Seen this way from time immemorial! This is because, what was there to See when you had the belief that 'This (mind-speech-body complex) is indeed I.' It's just that You (as the Self) have now become separate, that is why You are Seeing. The Seer has become separate!

The ultimate state as the Knower-Seer is when 'Chandubhai' is coming or going and You See it as, 'Oh ho ho! Welcome 'Chandubhai', Welcome 'Chandubhai'.' When 'Chandubhai' is talking, even then You can See him as separate.

By Seeing They Becomes Pure!

Questioner: 'You' told us, 'Remain as the pure Soul (*Shuddhatma*) and keep Seeing your ego-mind-intellect.' And then 'you' 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?

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Dadashri: As You follow ‘our’ *Agna* (special directives), You are able to See. By Seeing them, they become pure (*shuddha*). By Seeing them as impure, by imagining them to be impure, one became bound. ‘You’ become liberated when You See them as pure.

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

Daashri: 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;’ 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 stock is also to be discarded. Since it has to be discarded anyway, then why worry once You come into your inherent nature as the Self? So, keep Seeing. Whatever stock there is within, it has no value. After attaining the Self, the *pudgal* (non-Self complex) 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. ‘You’ have to See what ‘Chandubhai’ gives and if he does not give, then 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* (non-Self complex). 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 (*indriya*) of the eyes whereas the Lord was Seeing with the Vision beyond the senses (*atindriya drashti*). Whatever part the people with the sense organ of the eyes cannot see, the Lord could See all of that part.

Questioner: But Dada, this point that ‘you’ have said about constantly Seeing, but actually in the real sense this has verily become the greatest of all spiritual effort to progress as the Self (*Purushartha*). To remain as the Knower-Seer and to keep Seeing the non-Self complex.

Dadashri: That is the ultimate spiritual effort to progress as the Self; 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* (non-Self complex). The rest can actually be seen with these eyes; that cannot be considered as Seeing. ‘I’ have shown You the way of Seeing. As You are not yet properly used to Seeing the non-Self complex, that is why ‘I’ 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 them go by, then a wonderful *samadhi* (bliss of the Self that arises due to freedom from mental, physical and externally induced problems) will prevail. Let aside three hours, if You were to See them for just one hour, even then *samadhi* like that of *Punya Shrivak* would prevail.

And when you are interacting with others, when someone is cursing you, You should not See him as someone who is cursing. ‘You’ should See the pure Soul (*Shuddhatma*). You should See who is cursing and You should also See who He is. These two sets of Knowledge should remain at the same time. And ‘our’ Knowledge of the Self (*Gnan*) makes that possible for everyone to remain so.

Questioner: ‘You’ have given us that Vision (*drashti*), haven’t you, Dada?

Dadashri: Yes.

Questioner: All this talk would remain only in words if ‘you’ had not given us that Vision.

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

Keep Reading Your own Book!

Questioner: Dada has said, “Keep reading only your own ‘book’, it is not worth reading anyone else’s book. Just read this ‘book’ of the non-Self complex (*pudgal*), just read the ‘book’ of this mind-speech-body, it is not worth reading any other ‘book’!”

Dadashri: It is not so easy to read this, my dear. It is the task of a valiant (*veer*) One. In spite of being easy, it is not that easy. In spite of being hard, it is easy. ‘We’ constantly remain in this Knowledge of the Self (*Gnan*). However, ‘we’ cannot remain as Lord Mahavir did. Only a brave one (*veer*) can prevail so! Moreover, ‘we’ are lacking by four degrees (to attain absolute Knowledge)! Even this much amount of deficiency will not do over there, will it! Yet ‘our’ Vision remains there only.

The *Tirthankar* Lord constantly remains only in the Knowledge as the Self. The effects (*parinaam*) were always full of Knowledge of the Self (*Gnanmay*) only. Imagine how He must be remaining in the Knowledge of the Self! What kind of Knowledge is still pending for Him that is worth for Him to remain in? For a *Purush* (Self-realized One) who is sitting beyond the realm of absolute Knowledge (*kevalGnan*), what Knowledge is still worth remaining in? The answer is, ‘Such a person would be keeping His Vision only on his own *pudgal* (non-Self complex) and keep Seeing it.’

Lord Mahavir was constantly Seeing, ‘What the non-Self complex (*pudgal*) is doing or what it is not doing?’ When the celestial beings harrassed the Lord with an epidemic of bed bugs, he (‘Mahavir’; non-Self complex) tossed this way and turned that way, which He (Lord Mahavir; the Self) kept Seeing. For ‘Mahavir’ (non-Self complex) to toss and turn, it is the inherent nature of the body to do so. Regardless of whether one is a ‘*Mahaveer*’ (a great brave One) or someone else, that is the inherent nature of the body. It is only egoistic people who do as they please. Forget bed bugs, they will not budge even if they were to be set on fire. This is because the entire energy of the Self (*atmashakti*) is engrossed only in the ego which has decided that, ‘Yes, no matter what happens, I am not going to move at all!’ But just imagine, how much energy of the Self! Whereas these (*Tirthankars*) are *sahajbhaavi* (with naturalness and spontaneity), even the *keval Gnanis* (those with absolute Knowledge) and all the *Gnanis* (Self-realized Ones) prevail in naturalness and spontaneity. Their eyes may even water and they may even scream out (in reaction to pain). If bedbugs were to bite, then they (the body) would toss and turn from side to side and They (the Self) See all that. First, he spent time settling the *karma*, then He went into Seeing; He constantly Saw. ‘He’ kept the Vision on just one *pudgal*. On the one *pudgal* in which whatever is in all other *pudgal* is included. ‘One’ has to See everything related to only One’s own *pudgal* so that it dissolves!

Lord Mahavir could See whatever ‘Mahavir’ (the non-Self complex) was doing such as, ‘This ‘Mahavir’, how does he appear? Lord Mahavir kept Seeing only ‘Mahavir’! Besides His own single *pudgal*, He was not Seeing any other *pudgal* at all. This *pudgal* means the influx (*puran*) and the outflux (*galan*) that is taking place. Similarly here, influx is happening, and outflux is happening. ‘He’ Sees that eating *vedhami* (bread stuffed with sweet lentils) is considered as influx taking place, eating *jalebi* (crispy dessert soaked in sugar and saffron syrup) is also considered as influx taking place; What is this outflux that took place? ‘He’ would constantly keep Seeing all that.

‘He’ would also keep Knowing and Seeing, ‘The inhalation took place within; the kind of air that was inhaled as the sewers of Bandra (a suburb of Mumbai) came closer.’ What kind of air would be inhaled as one nears the sewers of Bandra?

Questioner: Yes, it would have a foul odor....

Dadashri: Even if these people were to pinch their noses, the stench will still enter. ‘He’ Sees that as just one *pudgal* only. One *pudgal* means He does not make a distinction of duality like, ‘This is bad and this is good. This speech that was spoken was bad and that speech was good.’ There is no such

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thing like that. Only one, all of this is just *pudgal* (inanimate matter; that which is continuously undergoing change through the process of influx and outflux) only.

Questioner: So then, there is no such thing as good-bad from the perspective (*drashti*) of the pure Soul (*Shuddhatma*).

Dadashri: This perspective of good-bad is a perspective has already been bound based on the understanding we had before. Therefore, it is verily this bound perspective that makes a distinction of this duality. Otherwise, there is only one *pudgal*. There is no such thing as right-wrong. In society, there is right-wrong, and what is more, it is an altogether relative phenomenon. Suppose you were to serve plates of meat to our Hindus, those who are very hungry, not having eaten for three days, they will say, “No sir! No matter how hungry we are, but we do not want meat.” Whereas Muslims will gladly take it. So, this is how everything is. Now, the moment the thought of non-vegetarian food arises, we feel disgusted. So, what ‘I’ am trying to say here is that there is no such thing as right-wrong in this; whether you call it meat or vegetarian; it is all *pudgal* only. *Pudgal* means that whatever had been charged (*puran*, intake), that is exactly what is being discharged (*galan*, output) now; at present, its discharge is taking place. At the time when discharge takes place, You can See it, but could you not see at the time of charging? The answer is, “Yes, it was seen but that awareness is no longer there. ‘You’ can now See it when the discharge (*galan*) is happening, and if no new charging takes place then it comes to a stop from that point on. When does new charging (*puran*) not occur? The answer is, if inactivity (*nivrutti*) prevails in activity (*pravrutti*), then new charging does not take place. Meaning that even though you do the activity, yet You do not bind *karma*; that is referred to as inactivity (*nivrutti*). People actually understand this inactivity of worldly life on a superficial level, externally. For example, the bull was active, he was going around in circles turning the wheel of the oil mill, now he is not going around.

After Attaining the Right Vision, There is Only Discharge!

For the people of the world who have both, *puran* (influx, charge) and *galan* (outflux, discharge), 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 settled.’

What do You See? ‘We’ too refer to it as *pudgal* (inanimate matter which is continuously undergoing change through the process of influx and outflux). For Lord Mahavir, even when a hundred thousand people were moving around Him, He constantly Saw only one entity, only *pudgal*. This is because that which was filled in (*puran*) is exactly what is emptying out (*galan*). Therefore, in those living beings who have attained the right belief (*samkiti jivo*), there is only one activity taking place; but for those who have not attained the right Vision (*samyaktva*), there are two activities taking place; not only is he charging but he is also discharging. Whereas the one who has attained the right belief is only discharging that which has been charged in the past life. Meaning that if someone has a Jain *pudgal* (non-Self complex), then his discharge (*galan*) 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 Shiv (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. People see with the intellect, with different kinds of intellect, and what is more, he himself ruins his 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 in such situations?

Questioner: We are realizing this much more when there is a direct presence of the *Gnani Purush*. These puzzles are easily 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 settlement (*nivedo*) at all, would there? That is why Krupaludev Shrimad Rajchandra (*Gnani Purush* 1867-1901) has written, 'There is no ultimate closure (*nivedo*) through the scriptures.' If One Sees only the entity of *pudgal*, then there is no problem (*bhanjghad*). Otherwise, the intellect shows various different 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 (*bharelo maal*) that is coming out, is exhausting exactly as what they had filled in the past life; why are you getting agitated about that? Jain *pudgal* and Vaishnav *pudgal* means that they are emptying whatever *karmic* stock they had filled in.

Questioner: Thereafter, *samadhan* (a satisfactory closure) prevails easily.

Dadashri: A satisfactory closure will definitely prevail. This Knowledge of the Self (*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 Knowledge, *Akram Vignan* (spiritual Science of the step-less path to Self-realization). Even if someone happens to curse you, yet a satisfactory closure prevails. If 'Chandubhai' curses someone, even then there will be a satisfactory closure such that, 'It is 'Chandubhai's' filled *karmic* stock that is being discharged. The other person's filled *karmic* stock is discharging in this way.'

Questioner: But before, He was not able to See 'Chandubhai', isn't it?

Dadashri: 'He' was not able to See that before. As long as *samyaktva drashti* (right Vision of 'I am pure Soul') is not unveiled, one will see everything incorrectly (as relative), won't he? Until then, he does both, *puran* (charge) as well as *galan* (discharge), whereas He (the one with the right belief) only discharges; He does not do anything else. Suppose, there is a person sitting outside right now smoking a cigarette, someone may think, 'What is this?' All those with intellect will be alarmed. Hey, let the poor guy empty whatever he has filled in! On the *Kramic* (step-by-step) path, even after one attains the right belief of 'I am pure Soul' there is still the same ongoing confusion. All kinds of confusions, because the intellect is still there! The intellect brings about confusions right till the end (until One attains liberation). Does this more or less arise for you (*mahatmas*) on the way, or not? It more or less arises that, 'It's like this, it's like that,' doesn't it?

Questioner: No, I do not think so.

Dadashri: Then it is good. 'We' do not have a problem even if it (the intellect) were to say that.

Right-Wrong, Both are Pudgal Only!

There are two parts of this *pudgal*. Right and wrong, profit and loss, there are two parts like that; this is what the *Kramic* path says. Whereas this *Akram* path says that there is only one *pudgal*, there is nothing else. There is only one *pudgal*, so whether it is right or wrong, the Lord does not have any objection; that is only for the societal arrangement. What is profit-loss based on? It is based on the worldly interaction, isn't it!

Otherwise, everything is just one entity, *pudgal*. There is no right or wrong. If something is seen as good, attachment (*raag*) arises. If something is seen as bad, then abhorrence (*dwesh*) arises. But it is one and the same, *pudgal*. In fact, it is due to wrong belief (*bhranti*) that people have created this division. Everything is just a play of *pudgal*; it is indeed a play of just the *pudgal* only. This paddy-straw, it may be long or it may be short, but it is still paddy-straw, isn't it! The paper manufacturers say, "Any paddy-straw that the cows or buffalos do not eat, is good for us. For paper making, any kind of straw is suitable for us. For us, it is all the same." The cows and buffalos do not like to eat the straw once it has become wet and damp from rainwater. They will eat it only if they are very hungry. So, they will say that the straw is no good for them; that is how it is for us too. In reality, it is not like that. In reality, the One who Knows that this is *Chetan* (the Self) and this is *pudgal* (inanimate matter),

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Knows everything. Everything formed through scientific circumstantial evidence is all *pudgal*. All things that have arisen from circumstances are *pudgal*, the element that has arisen inherently or naturally (*swabhaave*) is *Chetan*.

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 known as *dhyana*. That is known 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 the *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 *vinashi* (destructible and therefore transient).

When One himself (*potey*) becomes the Seer (*Drashta*) then He makes the effort to Know, 'What is within?'; that is when He becomes the *Gnata* (Knower) so that other is the *gneya* (that which is to be Known).

What Does 'one Pudgal' Mean?

Questioner: What do 'you' 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 filling in-emptying out (*puran-galan*). So, He is Seeing only the *pudgal* in the entire body, He is not Seeing anything else. It means to say that, "No distinction is being made."

Questioner: 'You' are Seeing one *pudgal*, does that mean that 'you' are constantly Seeing *puran-galan* (filling in-emptying out)? Is that what 'you' mean to say?

Dadashri: Just one entity, *pudgal*, nothing else specifically. All this that you consider, all of that is just one entity only, it is only *pudgal*. This is nothing else. All of these are objects to be Known (*gneya*) in the form of *pudgal* only. That is the very reason why 'I' do not want to make any distinction.

These are *karmic* accounts (*hisaab*) that have been charged (*puran*, filled in); those that are all going to discharge (*galan*, empty out) are all sticky. It is only one entity, *pudgal*, 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 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 senses (*indriya*) is *pudgal*.

Questioner: Whatever happens to either my *pudgal* or someone else's *pudgal*, it is only *puran-galan* (filling in-emptying out).

Dadashri: Besides the Self (*Atma*), everything else is *pudgal*. We have thereafter made it more detailed and tedious. People ask 'me', "Please explain in detail." So then, 'I' told them, "The kitchen, the toilet i.e. filling in-emptying out and the pure Soul (*Shuddhatma*)." All this material/luggage that we bring in is 'the kitchen' (charge) and all this that is being excreted, like all the cigarettes that are discarded, that is all 'the toilet' (discharge). So there is just charge-discharge (*puran-galan*) and pure Soul, there is nothing else at all. People have made divisions of this with their intellect, "This is

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actually gold, this is silver, this is lead, this is iron, etc.” These divisions have been made by critically examining intellectually.

Questioner: Regardless of whatever it is, it is still *pudgal* only.

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

Now, these *roopi parmanu* (subatomic particles that have form and are visible) that exist, what is its main attribute? It has an inherent nature of filling in-emptying out (charge-discharge). If it has been filled in (charged), then it will continue to empty out (discharge); thereafter once it has emptied out then it will continue to get filled in. Therefore, filling in-emptying out, charge-discharge, influx-outflux 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. Hence, filling in-emptying out, charge-discharge continues to happen. Does it not happen?

Questioner: Yes it does!

Dadashri: All this is its (*pudgal's*) attribute. Have you now understood what penance (*tapa*) Lord Mahavir was doing? *Adeetha tapa* (internal penance not visible on the outside; to not allow the Self and the non-Self to become one). How was Lord Mahavir Seeing only one *pudgal*? ‘He’ is simply the Knower of all the internal changes, of all the internal activity, of every inner vibration. There is no need to See anything of the outside; only See regarding the internal.

Questioner: If one wants to analyze anger-pride-deceit-greed (*krodh-maan-maya-lobh*), then first the sense of I-ness (*aham*) arose as an extra result (*vishesh parinaam*), is it later that the *vyatirek guna* (completely new attributes of a third component that arises when two elements come together) arise? 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*? Apart from the pure Soul, everything else 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 the *arka* (ultimate essence) from it?

Questioner: What is the connection between all this?

Dadashri: It is worth understanding the Self and everything else is *pudgal*. What is it that you want with the *pudgal*? Then ‘we’ can break it down in detail and understand it! Do you want to extract the essence of body complex (*pudgalsaar*) from it? Do you want to completely attain only the Self, 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 details about the *pudgal* have never been found; they never came out of it.

Questioner: Is that all for the benefit of understanding it and knowing 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 parts at all, no divisions at all.

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

Dadashri: Yes. Just one, *pudgal*. There are endless kinds of situations (*avasthao*; phases), but all of this which by nature is destructible (*vinashi*) is just one entity, *pudgal*. Therefore, Lord Mahavir kept Seeing just one *pudgal*. ‘He’ would not go into any other details. ‘He’ would not interfere (*dakho*) in such a way. Even ‘we’ would 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 it. If one

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keeps asking, "Is the *pudgal* like this?" then there is no telling where and how deep in the caves he will end up!

Ultimately, This is the Exclusive Goal!

Questioner: We make efforts to See the *pudgal* only, but it remains for some time and then it slips away.

Dadashri: You (*Mahatmas*) are more accustomed to the external things, right? People (those ignorant of the Knowledge of the Self) do not have any practice of this inner separation at all, do they! Just as when you minutely observe a specific aspect of any *pudgal* with applied awareness (*upayog*), then it will remain in your awareness (*khyal*), won't it? In the same manner, You are to See your own *pudgal*.

Questioner: Meaning that, there should not be any interference (*dakhal*) externally beyond one's own *pudgal*?

Dadashri: What else? It is more than enough if You can See one *pudgal*. One cannot do that, can he? He will indeed keep interfering externally; that is what 'we' are trying to say. You try to practice Seeing, but it is not possible. It remains for a little while and then you miss out on doing so; in fact most of the time, it will just wander outside!

Questioner: Such a stage will surely come, won't it?

Dadashri: The effort will be of the same thing, but it will not happen, it does not remain! It goes and comes, goes and comes; You have to Know that. You have to See only one *pudgal*. What is 'Chandubhai's' mind doing? What is his intellect doing? What is his *chit* doing? What all is 'Chandubhai' doing? To constantly observe (*nirikshan*) everything about 'Chandubhai', what is that? That verily is the complete pure Soul (*Shuddhatma*)!

Questioner: Suppose Lord Mahavir is Seeing his *pudgal*, and at that time if Gautam Swami were to ask him a question, then the answer will come forth, will it not?

Dadashri: Even then, the Lord himself is Seeing only one *pudgal*.

Questioner: So, it is the external part that gives the answer, isn't it?

Dadashri: 'He' (*potey*, the Self, the Knower) does not give the answer. At that time, the part that was *pudgal* (the non-Self complex), that very part gives the answer.

Questioner: That is fine, but what are we referring to as the external part? 'One *pudgal*' and besides that is there any other part?

Dadashri: The One who is the Seer and the Knower does not have an external part. The One who Sees and Knows what you are saying is known as *Gnan* (Knowledge as the Self).

Questioner: So Dada, will such a stage come by itself?

Dadashri: You should remain in the efforts of attaining that; you have to do all these things, don't You?

Questioner: Do I need to remain in only one *bhaav* (intent)?

Dadashri: Only in one *bhaav*, remain only in the intent as the Knower-Seer (*Gnata-Drashta*).

Questioner: At the moment it seems to be difficult, that is what they say.

Dadashri: No, at present it is not possible! At the moment, we have to see outside. But if that Seeing is without attachment then it is known as Knower-Seer and if it is with attachment then it is known as *indriya gnan* (relative and sense-oriented knowledge). (Attachment means that one becomes

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engrossed in the non-Self complex just like someone who has not yet attained the Knowledge of the Self)

Questioner: If one becomes engrossed (*tanmaya*), then sense-oriented knowledge comes into effect?

Dadashri: No. Not even if one becomes engrossed (in the non-Self complex) sometimes. It is considered as sense-oriented knowledge only if it is with attachment. One can become engrossed (in file 1) in some places even if there is no attachment. But to become engrossed is not systematic or part of a rule. One will have to separate it again at some point. It (to remain as the Knower-Seer) must be continuous and constant. If you become engrossed then Know that a tuber (*granthi*) exists within you. You will have to become free from that tuber!

Thereafter, the entire worldly interaction indeed becomes attachment free. It becomes *vitaraag vyavahar* (worldly interaction that is free from attachment or abhorrence). For many people (*mahatmas*), their worldly interaction has become free from attachment and abhorrence. But they remain in close contact with 'me'. If they make the efforts to come to 'me' from very far away, would they not remain in contact with 'me'?

Infinite Objects to be Known Seen in one Pudgal!

Just as the *Vitaraags* (absolutely detached Lords) have Seen infinite *gneya* (objects to be known) in just one object to be known. Similarly, this 'Dada' has Seen only one object to be known, only one *pudgal*. By its inherent nature, the *pudgal* is just one; the *pudgal* of the original inherent nature, the one made up of *vishrasa* (pure subatomic particles)! The world is a hundred percent made up of pure *parmanus*!!!

Now, what did the *Vitaraags* See when They Saw the *pudgal*? The answer is, they removed all the many different varieties of *pudgal* from their *Gnan* (Knowledge), and narrowed it down to just one; all of these are *pudgal* indeed. Actually, these varieties were created by people, by intellectuals. So, Lord Mahavir was constantly Seeing just one *pudgal*; He was not Seeing anything else. He would not See the variety or any of that sort. How much variety is there, here? In every person's shop, there are varieties of *pudgal*.

But what was the Lord Seeing? 'He' was not Seeing that, this is a woman or a man, this is a boy, this is gold, this is silver-brass etc. 'He' was Seeing just one *pudgal*. So, there was nothing like, "Renounce this and don't renounce that." 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 a very shrewd person. In comparison, everyone else ended up getting deceived, that is why they ended up wandering life after life! 'He' was the only shrewd one, He moved on (attained liberation). Only those who are wise, move on, isn't it! Or else if one is naïve, then he will take a beating, won't he! The one piercing the spikes in His ears was naïve, but the One whose ears got pierced was shrewd, so He moved on. How did He take the piercing that He moved on, and the one who pierced Him, was left behind? The answer is, He Saw just one *pudgal*; it is *pudgal* that is hurting the *pudgal*. 'He' Saw just one *pudgal*.

Questioner: The one piercing the spike in is *pudgal*, and this too is *pudgal*.

Dadashri: 'He' was very shrewd.

This is Lord Mahavir's Method!

Questioner: Lord Mahavir used to See his own *pudgal*. So, is Lord Mahavir dwelling in the Self (*Atmaramanta*) or is He Seeing the *pudgal*?

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Dadashri: To See and to Know the *pudgal* is itself known as dwelling in the Self (*Atmaramanta*). What Lord Mahavir used to do was, He steadied his Vision (*drashti*) on one *pudgal* only and prevailed that way. Thereafter, He attained absolute Knowledge (*kevalGnan*).

Questioner: Ultimately, it should remain in One's *laksha* (attentive awareness) that this is what needs to be done.

Dadashri: Everyone (*mahatmas*) indeed has such attentive awareness. They may not have understood the word, but attentive awareness towards that would indeed be there somehow or the other. Dwelling in the Self (*Atmaramanta*), *Swaramanta*; it is all one and the same thing. *Swaramanta* means that One is Seeing only the *pudgal*.

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

Dadashri: It tends to be little deficient for 'us'. All this that you are saying; you are saying that in a state of *par-ramanta* (dwelling in the non-Self). All day long, you are indeed only dwelling in the non-Self. 'You' are in *Swaramanta* (dwelling in the Self) as the Self (*Nischay*), otherwise you indeed prevail in worldly interaction (*vyavahar*). That is how it is; nevertheless this is considered a very elevated state!

Lord Mahavir was constantly exclusively Seeing his own *pudgal* only. Although there are six elements in this, which he could constantly See; yet He used to keep His Vision (*drashti*) on just one, *pudgal* (non-Self complex of influx and outflux). Just one *pudgal*; not any other one. The inherent nature (*swabhaav*) that is of one *pudgal*, is the very nature of all the *pudgal*. The inherent nature is of one and the same kind. Therefore, 'I' have given You the Lord's method. Now, follow this method.

[7]

Seer-Knower and The Knower of The Seer-Knower!

Sense as the Continuous Knower: Sense as the Doer and the Knower!

Look, I am having the legs massaged whilst lying down, He also Knows that. 'He' also Knows, 'What is going on.'

Questioner: You just said that You are the Knower of the one asking for a massage, You are also the Knower of the fact that the legs are being massaged, then You are also the Knower of the words that you speak; so how is it possible for all that to happen at the same time?

Dadashri: O ho ho! There is so much, infinite energy! The Self can See in every direction! These eyes can only see what is in front of them, whereas the Self can See in all the ten directions. Can the Self not do so in every direction, in every corner, of every degree?

Questioner: But at a time, there can only be one, right?

Dadashri: There is only One, but It can tell everything. But in order to express it, different words are needed, meaning that much time is needed. You cannot put together all the words at the same time. Therefore, it calls for *syaadvaad* (that which is acceptable to all and does not hurt anyone's viewpoint).

Questioner: To See in this case does not mean seeing with the eyes. It is the inner Vision (*Darshan*). So, all that we know, it is only the Self that Knows that, isn't it? But, that is only so after we attain the Knowledge of the Self (*Gnan*). Now, do all people also know before attaining the Knowledge of the Self?

Dadashri: No, they will not be able to Know.

Questioner: Even before attaining the Knowledge of the Self, whatever one knows, he knows through the properties (*guna*) of the Self, does he not?

Dadashri: No. He is able to know through the 'power' that has been filled in.

Questioner: Now, after attaining the Knowledge of the Self, whenever any *gneya* (object to be known) comes before me, at that time, in Knowing each one of them, the experience (of the Self) happens for me. This experience of the Self should happen. That is how it is, in whatever is happening, isn't it?

Dadashri: No, Seeing and Knowing keeps happening.

Questioner: Yes, meaning that it is only our Self that is constantly Seeing; that is how we have to understand it, right?

Dadashri: Yes, Knower-Seer, *Gnyak* (the continuous Knower). *Gnyakbhaav* (to prevail as a continuous Knower; the sense as a continuous Knower) means that the Self does not have to say anything. Before, the *Gnyakbhaav* was not there at all, was it! There was *mishrabhaav*; in that there was a mixture of *kartapanu* (doership) and *jaanpanu* (function of knowing), of 'I am the doer' and 'I am the knower.'

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Questioner: Now, it has become pure Knowing (*jaanpanu*).

Dadashri: Yes, pure Knowing.

Questioner: So this repeated experience of *jaanpanu* (the function of knowing) that comes forth, that is verily the experience of the Self, is it not?

Dadashri: Everything is of the Self only. But in that, the one that shows the external (worldly) knowledge (*gnan*) is 'power *chetan*' (*mishrachetan*; the relative self).

Questioner: Dada, then what is the difference between the activity of Seeing-Knowing of the original Self (*muda Atma*), and activity of seeing-knowing of the relative self?

Dadashri: The relative self (*mishrachetan*) can see the destructible (*vinashi*). It can see only the destructible. And the original Self (*muda Chetan*) can See both, the eternal (*avinashi*) and the destructible (*vinashi*). It Sees and Knows both.

To 'us', the sun and the moon do not appear as if they have set. To 'us', the sun does not appear like it has fallen down (set); 'we' see it in the same place where it is (like everybody). But that is based on the destructible knowledge. That entire knowledge (*gnan*) is destructible (*vinashi*). It is not eternal Knowledge! No changes can happen in eternal Knowledge!

Questioner: The body sees through the eyes, the Self is in the sense as the Knower-Seer (*Gnata-Drashta bhaav*); it too is Seeing. Then, what is the difference in the Seeing between the two visions (*drashti*)?

Dadashri: What the Self Sees is the real *drashya* (object to be seen), and what these eyes see is the relative object to be seen. This is a relative object to be seen and that one is the real object to be seen.

Questioner: What is the difference between them? What is the difference in the appearance? What is the difference in the seeing?

Dadashri: There is a great difference. This is destructible (*vinashi*) object to be seen. The Real element (*tattva*; the Self) will See only the Real. Whereas this one sees the relative situations (*avastha*), sees the temporary (destructible). All sense organ mediated knowledge (*indriya gnan*) cannot be considered as *Gnan* (Knowledge), can it! That is considered an illusion of the illusion. 'I am knowing' and 'I am doing', both included.

We should figure out the two, the Seer (*Drashta*) and the Knower (*Gnata*). The One who is the Knower-Seer is eternal (*avinashi*). The object to be seen (*drashya*) and the object to be known (*gneya*) are both temporary (*vinashi*), not the object to be seen alone, but the object to be known also.

Questioner: The Knower of all this is the Self; then who is the Knower of the Self?

Dadashri: There can never be a Knower of that (absolute) Knower.

Questioner: Yes. That is correct. There can never be.

Dadashri: There is a Knower of the one that does not know.

Questioner: That is because It is verily the Self, right! It is eternal; it is permanent.

Dadashri: Yes, therefore You (*potey*, the Self) are the Knower-Seer, and the second thing is that everything in this world is an object to be known and an object to be seen.

Questioner: Is the Self the only Knower-Seer?

Dadashri: He, the Self is the only Knower-Seer. So then, what is the need to look for anyone else? And the second question was correct, 'So, who is the Knower of that?' It is the Self that Knows the Self; it Knows both (the Self and the non-Self).

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Questioner: It is *Swa-par prakashak* (that which illuminates the Self and the non-Self).

Dadashri: That question ends there. Did it come to an end or not, thereafter?

Knower-Seer, Through the Intellect or the Self?

Questioner: I am making an effort to see as the knower-seer, but even at that time, it feels as if it is only the intellect that is seeing.

Dadashri: What you are saying is correct. It is the indeed the intellect that is seeing. The Knower-Seer begins where even the intellect cannot reach.

In stating, “I am making an effort to see as the knower-seer,” as you are saying, “I am making an effort,” that means it is definitely the intellect. “When the controlling influence is of the intellect, then it seems as if the intellect is seeing at that time,” now, the One saying this is *Gnan* (Knowledge). It is You that Saw this. Seeing means You cannot be considered to have Seen as the Knower (*Gnata*), but You Saw this as the Seer (*Drashta*). When can it be said that One has Seen as a Knower-Seer? When, ‘It feels that way,’ means it is Seen as the Seer, and when ‘It is coming into Knowing (being Known)’ means it is Known as the Knower. Were You the Seer or did someone else come to See?

Questioner: But it feels as if the one who says, “It feels that way,” is indeed the intellect talking.

Dadashri: That is not the intellect. The intellect is involved in seeing, meaning the intellect sees from over there, and You are the Knower of what it is seeing such that, ‘It is definitely the intellect that is seeing, I am not the one who is seeing.’ Therefore, the One that is Seeing the intellect is You. So there, You are functioning as the Seer. So ‘we’ have figured out who the Seer is. Meaning, this Seer is definitely functioning!

Questioner: But I cannot seem to go beyond the intellect. So is the seeing only being done by prevailing in the intellect?

Dadashri: No, You have been able to go beyond the intellect for sure. But the intellect still continues to get nourishment. It is due to certain causes that the intellect gets nourished, which in due time will slowly diminish. Besides, You have been able to go beyond the intellect, otherwise the intellect would not let you come here every day.

Questioner: Whenever the intellect interferes even a little, ‘I’ tell her, “Sit aside. I will go to Dada for sure. Let go of it!”

Dadashri: Yes, so You tell her, “Let go of it!”

Questioner: The intellect does not interfere with regard to coming to Dada; it comes along fine, with love (*prem*).

Dadashri: ‘With love’ is indeed the sign that this Knowledge (*Gnan*) has gone beyond the intellect. This is the working of *pragnya* (the direct liberating light of the Self).

It is the intellect that is seeing this, but you feel in the mind that, ‘I am seeing;’ that is the illusion. The knower-seer of all these things that are to be known seems not to be ‘I’, but rather the intellect. But who is the Knower-Seer of the intellect? It is the Self (*Atma*). What do people say about this? They say that it feels as if, ‘It is indeed I who is seeing, It is indeed I who is seeing.’ But what do You say? You say that it feels as if, ‘It is the intellect that is seeing this.’ Otherwise, people will indeed say this only, “This is visible to me” and “I am seeing this.” That itself is the illusion (*bhranti*).

One is considered to be the real (true) Knower if it comes into Knowing. That is the *Gnata-Drashta* (Knower-Seer)! And this does indeed come into Your experience again and again, but such an exact clarification has to be made.

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Questioner: How can one become aware of this demarcation that, ‘This is the seeing-knowing of the intellect, and this is the Seeing-Knowing of the Self’?

Dadashri: Only that which can be seen through the physical eyes is the seeing-knowing of the intellect, or else that which can be heard by the ears, or that which can be tasted by the tongue; all that is of the intellect.

Questioner: So this is regarding the senses (*indriyas*), but there are other things also going on within, that the intellect shows, like, ‘He is biased, he is like this and he is like that.’ Even all such things are seen by the intellect only, isn’t it?

Dadashri: All this that is seen is of the intellect only. And the Knowledge-Vision (*Gnan-Darshan*) of the Self is to Know and See, that is a different thing altogether. To See-Know the *dravya* (six eternal elements), to Know the phases (*pariyay*) of the six eternal elements, to Know their properties (*guna*), all of that is Knowing-Seeing; that is known as the Self (*Atma*). Further, it also Knows all the phases of the mind. The intellect is able to know the phases of the mind only to a certain extent, whereas the Self Knows all the phases of the mind. It Knows the intellect; it Knows all the situations. It Knows the phases of the ego; it Knows everything indeed. Wherever the intellect cannot reach, that is where It’s (the Self’s) Knowing begins.

Questioner: How far can the intellect see?

Dadashri: Only up to a certain extent. Up to the extent of worldly knowledge, worldly work.

Questioner: So this Seeing-Knowing of the Self that ‘you’ mentioned, does it know the six eternal elements?

Dadashri: Yes!

Questioner: ‘It’ Sees the six eternal elements, their intrinsic functional properties (*gunadharmas*) and their phases? How is that? What all can It See in that? Please give an exact example of this!

Dadashri: ‘It’ Knows all about whose intrinsic functional properties these are. Whether they are the intrinsic functional properties of *pudgal* (inanimate matter; non-Self) or of *Chetan* (the Self)? Then, It Knows all other intrinsic functional properties too. ‘It’ Knows what the intrinsic functional properties of *aakash* (the eternal element of space) are. Then, It Knows what the intrinsic functional properties of the *kaal* (the eternal element of time) are.

Questioner: Please tell us these intrinsic functional properties! What are the intrinsic functional properties of time? What are the intrinsic functional properties of space?

Dadashri: To Know all these properties is the effect (fruit) of knowing the forty-five *Agams* (Jain Scriptures). To Know the properties of time, space, the properties of all of them, to Know the intrinsic functional properties.

Questioner: If the *Gnankriya* (activity of Knowing) and the *Darshankriya* (activity of Seeing) of the Self is for the purpose of Knowing-Seeing such things, then at present we all do not have such Seeing-Knowing of the six eternal elements, do we?

Dadashri: There is no point in hurrying for that, is there! Just because you are not Knowing-Seeing all that does not mean that you drink bed-bug medicine, does it?

Questioner: So, until then what is there? Does that mean this *jovapanu* (function of Seeing) of the Knowledge-Vision did not prevail?

Dadashri: If attachment-abhorrence (*raag-dwesh*) do not happen, then Know that You have attained the *Gnan* (Knowledge of the Self); Know that Your *Gnan* is good. If attachment-abhorrence happen, it is decided that worldly life (*sansaar*) is bound. If attachment-abhorrence do not happen Your ‘train’

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(towards liberation), 'Rajdhani Express,' is running for sure. 'You' do not even have to check to see whether it is running or not!

When the train is running, two types of results (*parinaam*) are seen. Many trees will appear to be going this way. When your train is going in this direction, many trees will appear to be going this way. Many will appear as if they are moving along with us. There is some reason behind it, isn't there?

Questioner: Those close to the train seem to be running in the direction against the train, and the ones in the distance appear to be moving along with the train.

Dadashri: But why is that? Just imagine, it's like this intellect understands that these are close by and those are far away.

The Seer of Pudgal is Pragnya!

Questioner: The One that is Seeing all the things related to the *pudgal* (inanimate matter, non-Self), all this activity of Seeing, is it *buddhikriya* (the activity of the intellect) or is it *Gnankriya* (the activity of Knowledge)?

Dadashri: If it goes in this direction (towards the Self), it goes in the part of *pragnya* (direct liberating light of the Self), doesn't it! You can understand a little through the activity of the intellect and the ego, but otherwise, without *pragnya* one cannot understand.

'You' should still remain as an apprentice. That which is known as probationary.

Questioner: So, after attaining the Knowledge of the Self, this feeling of separation from the body that remains for *mahatmas*, the attentive awareness (*laksha*) of pure Soul (*Shuddhatma*) that has been established, thereafter all the activity of Seeing that goes on, that is all happening through *pragnya* isn't it?

Dadashri: Everything happens through *pragnyashakti* (the direct liberating energy of the Self). *Pragnya* exists up to a certain extent; it is there until the files are to be settled. When the files are all settled, then it is You (*potey*) indeed, the Self (*Atma*) who Knows.

Questioner: Does that mean that Seeing through the activity of Knowledge is very far away?

Dadashri: That activity of Knowledge is in fact that of *pragnya shakti*. Right now, that *Gnankriya* (activity of Knowledge) has arisen. Afterwards, when all the files have been settled, then it will be *Vignankriya* (activity of Science as the Self).

That Which Shows is Pragnya!

It is in fact *pragnya* that Sees till the end. It is indeed *pragnya* that shows You everything.

Questioner: It shows what all I did when I was ten years old. It shows all the 'pictures' of when I was twelve years old, like a movie. So, is it *pragnya* that shows that film?

Dadashri: *Pragnya* means it can be said that it is indeed the Self that is showing that. But, ultimately *pragnya* comes to an end. As long as there is *pragnya*, the state is *Shuddhatma* (pure Soul) and once it becomes the Self, the state is *Paramatma* (the absolute Self). In fact, they are one and the same, but it is only after this (*Shuddhatma*) is attained, that the other (*Paramatma*) happens automatically!

Questioner: Yesterday, when he (the self) was crying, He (the Self) could See that 'Chandubhai' is crying, and at the same time, 'Dada Bhagwan Na Aseem Jai Jaikar Ho,' was going on from within. So then, who was the One Seeing 'Chandubhai' and who was the one singing 'Aseem Jai Jaikar Ho'?

Dadashri: Actually, the 'record' (*Dada Bhagwan Na Aseem Jai Jaikar Ho*) indeed constantly plays within.

Questioner: Meaning that the ‘original tape’ indeed continues playing within?

Dadashri: That is constantly playing at certain times indeed. So, the one who speaks is separate, and He is the one Seeing ‘Chandubhai’.

Questioner: Is it the pure Soul (*Shuddhatma*) that is Seeing ‘Chandubhai’?

Dadashri: All this that ‘Chandubhai’ is doing, the seer of that is the intellect.

Questioner: If the intellect is seeing, then how can One be the Knower-Seer (*Gnata-Drashta*)?

Dadashri: The Knower-Seer is the One who is the Seer of all these, the Knower-Seer is the One who Knows all of these ‘at a time’. What is this feeling within, what is being spoken, the Knower-Seer Knows all such things ‘at a time’.

Questioner: But is it the pure Soul that Sees what the intellect is doing?

Dadashri: ‘It’ Sees the intellect, It Sees what the mind is doing, It Sees the speech, It Sees what the ego is doing, It Sees all of that.

Questioner: ‘It’ Sees as the Knower-Seer, does it not? Is the One Seeing the Knower-Seer, or what?

Dadashri: Yes. That is indeed the Self.

Questioner: And the one seeing ‘Chandubhai’, is it the intellect?

Dadashri: That, the intellect sees and the One that Sees the intellect is the Self. What the intellect is doing, what the mind is doing, what the ego is doing, the Knower of all of them is the Self. Beyond the Self (*Atma*) remains the state of the absolute Self (*Parmatma pad*). The One who has become the pure Soul is headed towards the absolute Self; and the One who becomes the absolute Self will attain *kevalGnan* (absolute Knowledge). The One who attains absolute Knowledge, He has become the absolute Self. ‘He’ has become “full” (complete and absolute); ‘He’ has become worthy of *nirvana pad* (the state of ultimate liberation from the cycle of birth and death). Therefore, You should maintain the applied awareness (*upayog*) of Seeing and Knowing, all day long.

Questioner: Dada, that means that beyond the state of the pure Soul, there is the state of the absolute Self?

Dadashri: The pure Soul is verily the absolute Self, but as of yet, He has not attained absolute Knowledge. So, the moment the pure Soul attains absolute Knowledge, He becomes the absolute Self!

The Seer of Even the Seer!

Questioner: ‘You’ say that when ‘you’ give the Knowledge of the Self (*Gnan*), ‘you’ separate the Self and the body (non-Self complex); who is the Seer of the one separating the two?

Dadashri: There are two things that are the Seers. One is *pragnya*, and after the work of *pragnya* is done, it is the Self. The Self remains as the *Gnayak* (absolute continuous Knower). It is the Seer (*jonaar*) starting from *pragnya* to the (absolute) Self. The moment the work of *pragnya* ends, the Self itself becomes the *Gnayak* (absolute continuous Knower).

Questioner: The real form (*swaroop*) of the Self is like that of a mirror. The mirror does not have to come out to see. All the objects to be seen (*drashya*) are revealed within the mirror just like that. Similarly, are all the things revealed within the real form of the Self just like that?

Dadashri: They are revealed (within It) and they are separate whereas this One is the absolute continuous Knower (*Gnayak*)! So who is the Knower (*Gnata*) right now? It is that *pragnyashakti* (the direct liberating energy of the Self). Yes, because it is *karyakari* (capable of ‘doing the work’ of the Self). The absolute Self (*muda Atma*) is not capable of ‘doing work’. As long as the worldly life

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(sansaar) exists, the *karyakari shakti* (the energy that is capable of 'doing work' of the Self), *pragnya* has arisen. That *pragnya*, after completing all the work and winding everything up, will attain liberation (*moksha*).

Questioner: So, this *pragnya* is there to help One get to the doorstep of liberation.

Dadashri: Not just to the doorstep, it will help You all the way to get established in liberation. Yes, the One that helps attain completion (*purnahuti*) is *pragnya*.

It has tremendous energies. No matter what kind of difficulties come your way, yet there are so many energies that the difficulties themselves will get scared. When they see how much the energy has arisen, the difficulties get scared.

Questioner: However much is Seen, that much it does not touch (affect) 'me', but if I become engrossed, then I am affected by it.

Dadashri: 'See' as much as can be Seen, and do *pratikraman* for that which was not Seen.

Questioner: Suppose 'I' sit down right now to See whatever happened during the entire day, then 'I' can See everything, and at the time 'I' can also See that 'I' am sitting to See what happened in the past.

Dadashri: Yes. Then what?

Questioner: So, what is this? There is even a Seer of the One who is Seeing.

Dadashri: That ultimate Seer, that is indeed who You are. No Seer remains beyond that (ultimate) Seer. Whereas this Seer (the One Seeing what happened in the entire day) has the ultimate Seer over Him.

Questioner: Meaning that there is a Seer over the Seer?

Dadashri: There would most definitely be a Seer over this Seer!

Questioner: Is there a Seer even over that Seer?

Dadashri: There is no (other) Seer over this Seer. There is no Seer over the (ultimate) Seer. The true Seer is indeed the (absolute) Self.

Questioner: So, is it that there is even another Seer over the Seer involved in the activity of Seeing the happenings of the entire day? So who is the first Seer?

Dadashri: Call it what you will, call it *upadaan* (spiritual readiness and receptivity), call it the intellect or call it the ego. And there is a Seer of that too.

Questioner: Who is that?

Dadashri: That is the Self. It Knows even the Seer.

Questioner: So where did *pragnya* come into this?

Dadashri: That very thing is *pragnya*, is it not! The original Self (*muda Atma*) is indeed the original Self.

Questioner: So, is the ego considered the seer of the entire day? Or is that known as *upadaan* (spiritual readiness and receptivity)?

Dadashri: The intellect, the ego, *agnya shakti* (the energy of ignorance).

Questioner: Ok. Dada, 'I' sat down right now to See the happenings of the morning, then 'I' tend to miss out on Seeing the present, as 'I' am Seeing of the past, right now.

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Dadashri: But You are definitely Seeing, are You not? That itself is the Self that You are. So, in that case, what then remains pending to be Seen?

Questioner: Dada, have 'you' said that the Self is *Swa-par prakashak* (the illuminator of the Self and the non-Self) based on this? 'It' is the illuminator of the Self and the non-Self, so does It also illuminate Itself?

Dadashri: What else? There is a Seer even over the One who is Seeing. The Self who is the Seer over that Seer, is known as the *Gnata* (Knower) and all the things to be known are called *gneya*. And when the Seer is the *Drashta*, then these are *drashya* (that which is to be seen).

Questioner: If there is a Seer over the Seer, then what is the function of the original Self (*muda Atma*) in this?

Dadashri: All these people are indeed seeing, are they not? The entire world is seeing and knowing, is it not! If you tell them, "You are not Seeing and Knowing," then they will reply, "So then, what are we doing right now? We saw the entire Fort area, we saw this and we saw that." But even that seer has to be Known. There is a Knower of that seer.

Questioner: This seer has to be Known?

Dadashri: The One Seeing this seer, and the One that Knows this knower, such is the original Self.

Questioner: Currently, we have referred to it as *pragnya*.

Dadashri: Yes, *pragnya*.

Questioner: So then, what is the function of the original Self beyond that?

Dadashri: No, there is nothing beyond that. That is it, it ends there. No one (element) has anything to do with the other; no one (element) is helping the other. No one (element) has to relinquish anything, such are these elements (*tattva*)! They are immiscible (*tankotkirna*) by their inherent nature (*swabhaav*). They have never become one with each other, they remain separate always. Just as when oil and water are mixed together, yet as they are both different, they remain separate in that mixture.

Whose Applied Awareness is it, in Between?

Questioner: Once, in satsang 'you' had mentioned that, "There is one stage where one is completely engrossed (*tanmayakar*) in what 'Chandubhai' is doing. Another stage is such that 'Chandubhai' is separate and the Self (*potey*) is separate. Meaning that the doer (*karta*) is separate and the Self is separate. And the third stage, the top stage is such that One even Sees what 'Chandubhai' is doing, the Self is Seeing 'Chandubhai'! Please explain that a little!

Dadashri: What is there to understand?

Questioner: What stage is that known as?

Dadashri: It's like this, One is involved in the activity of Seeing, then this activity of Seeing should be natural and spontaneous (*sahaj*). As one has to 'do' the activity of Seeing, as one has to ('do' subtle effort to) remain as the Knower-Seer, that is why there is the Knower over this one. One has to 'remain' as the Knower-Seer. So then, he has become a manager. But there is still a 'boss' over the manager. The ultimate 'boss' does not have to make the effort to See, One is indeed able to See naturally and spontaneously (*sahaj*).

Questioner: So who is the One who has to be the Knower-Seer, and who is the One who Sees even Him?

Dadashri: The original Self is Seeing even the main One. The One who 'has' to ('do' work to) See is the middle one, *upayog* (applied awareness). So the Knower (*jaanaro*) of even that, is in the

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ultimate state. Say, we are sitting here like this and we place a mirror over there, then would we not see ourselves in it right away?

Questioner: Yes.

Dadashri: Does one have to make an effort to see that?

Questioner: No.

Dadashri: That is how it reveals in the Self; everything, the entire world reveals itself within the Self.

Questioner: Who is that 'middle' one, Dada?

Dadashri: *Upyog* (applied awareness).

Questioner: It is applied awareness, but whose applied awareness is it?

Dadashri: It is of that *pragnya* (direct liberating light of the Self). Once One comes into the applied awareness of *pragnya*, it is more than enough. There is not much need for any of us to go beyond this, our college is up to this point!

Follow the Five Agnas to Attain the Ultimate State!

Questioner: Whatever I see and know, is one point, and on the other hand, I want to become the Knower-Seer; that is the second point. So, the first seer-knower and this Seer-Knower, are they different?

Dadashri: Yes, that is correct.

Questioner: So how does this seer-knower transfer into that Seer-Knower?

Dadashri: The One who Knows all the activities of this seer-knower, is this Knower-Seer (*Gnata-Drashta*).

Questioner: So in short, at present the ego is the seer-knower, and the Knower of the activity of the ego...

Dadashri: What the ego is doing, what the mind is doing, what the intellect is doing.

Questioner: That is correct. That point of 'yours' is correct. But even now I can definitely experience that, 'This is what is happening.' That which we have made as the object to the known (*gneya*). Now, even for this Knower of the mind-speech-body and the ego, but really we are saying that it is still not the original Self (*muda Atma*) that is Knowing-Seeing. The (original) Self is far away from it.

Dadashri: This is not Its subject (*vishay*). Whatever can be seen with the sense-based vision (*indriya drashti*) is not Its subject.

Questioner: Is the energy to See-Know only that of the original Self?

Dadashri: Yes. But right now there is this medium of *pragnya* in the middle.

Questioner: Right now It Knows through a medium, but is it indeed the Self that Knows this?

Dadashri: Then, who else would Know that? But It Knows through the medium of *pragnya*.

Questioner: So is the Knowledge not reaching It at all?

Dadashri: The original Self has nothing whatsoever to do with it! It is *vitaraag* (absolutely free from attachment and abhorrence). And all this that is happening, is Known by the medium that has arisen called *pragnyashakti* (the direct liberating energy of the Self).

Questioner: So, is there no effect whatsoever of this object to be known (*gneya*) on the One who is the Knower (*Gnata*)?

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Dadashri: There is none at all. It is not affected by any *sang* (company and association). No element (*vastu*) can touch (affect) it. It is *nirleyp* (unanointed; absolutely unaffected) from *bhaav* (intents that tend to anoint), it is *asanga* (absolutely separate) from *sang* (associations)!

Questioner: So is the true nature of the Self (*Swadharma*) only this one thing, Knowing-Seeing?

Dadashri: 'Its' inherent nature is only that of Knowing-Seeing. Say there is a light that is turned on here, it will simply see. If there was life in that light, then it would simply continue to see.

Questioner: Would the Self be used for this?

Dadashri: Is there any possibility for It not to? 'You' tend to Know those thoughts that arise, do You not tend to Know the anger that arises within?

Questioner: Yes.

Dadashri: Yes. Yet it does not reach all the way to the original Self. It reaches *pragnya*, because this Knowledge (*Gnan*) is of the interim period, whereas that other is the absolute Knower-Seer!

Questioner: Yes, it does not reach all the way. That is the very point, is it not? That is exactly my point that, 'How can it reach all the way to the original Self?'

Dadashri: Normally, it can reach the original Self only after it reaches *pragnya*.

Questioner: What is the tool (*sadhan*) for that?

Dadashri: The five *Agna* (special directive) is verily the biggest tool. At first, one can see through sense-mediated knowledge (*indriya gnan*). Then one can see through intellectual knowledge (*buddhi gnan*). Thereafter, One can See through the *pragnya*, and then through the (absolute) Self.

Questioner: But this original Self that is the Knower (*Gnata*), how is the relationship of this Knower with the *gneya* (that which is to be known)?

Dadashri: When the Knowledge (*Gnan*) Sees the object to be known, it becomes *Gnanakar* (the Knower).

Questioner: But this Knower, the original Self (*muda Atma*), It does not become *gneyakar* (become one with what One Sees) at all, does it?

Dadashri: It has nothing at all to do with that. This *pragnya* is there all the way till the end. And once absolute Knowledge happens, It combines. That is when *pragnya* goes away.

Questioner: So, the Self is of use only when absolute Knowledge happens, not until then?

Dadashri: No. Until then It cannot become the main Knower-Seer. We (all *mahatmas*) do not even have a need for that. In fact, absolute Knowledge will come on its own. You do not even have to go ask for it. Just as once you have sat down in the train for Vadodara after having bought the ticket, then Vadodara station will come on its own; this happens in the same way. All You need to do is sit in the train. Once you have sat down, then follow the *Agna* that, 'Do not get off at any other station. Even if you get nice drinks in some places, do not get off there.' Even if this gentleman tells you to, tell him, "I am not to get off here. Come on, let's get back on the train." Someone may tell you, "Come, that canteen is very good." Even then You should say "No!"

Questioner: What if one ends up going to the canteen despite following the five *Agna* properly?

Dadashri: Then there is no problem. If He is following the five *Agna*, then no matter where He goes, there is no bondage for Him. But the One following the five *Agna* would indeed not get off at any station, would He!

The Self Means the Light of Absolute Knowledge!

Questioner: The Self means *Gnan* (Knowledge). Knowledge means Light (*Prakash*), there is nothing at all besides Light. Only Light, only Light, only Light! And only Light means there is no kind of circumstance (*saiyog*) whatsoever. Nothing at all, simply Light alone! So then, does only the *Gnayak bhaav* (sense as the Self to continuously Know) remain?

Dadashri: *Gnayak bhaav* (the sense as the Self to continuously Know). To prevail continuously in the sense as the Knower-Seer is bliss (*anand*). ‘You’ do not need anything else. There is indeed no ‘doing’ in the sense as the Knower-Seer. Everything gets revealed within Oneself indeed. There is no kind of activity whatsoever; *akriya* (without activity). If one were to do any activity, one would feel tired; one would have to lie down, one would have to take a nap.

Questioner: Before, in the ignorant state, my vision used to remain on the *pudgal* which does not have the property of Knowing and Seeing at all. But now that ‘you’ have given the *Gnan* (Knowledge of the Self), as ‘I’ keep applying My Vision (*Drashti*) on the One that has the energy of Seeing and Knowing, then My Vision has become still (*sthir*).

Dadashri: That is why it became still, and even in this *asthira* (that which is not still) there is the activity of knowing-seeing, but it is the activity of knowing-seeing circumstances (*saiyogo*). The activity of Knowing-Seeing is only in the Self. But the Self has non-circumstance (*asaiyogik*) related activity, whereas this other is circumstance (*saiyogik*) related activity. The activity of knowing-seeing referred to here is, ‘This is a tree, this is a leaf, this is a cow, this is a buffalo.’ People say all this, don’t they? Moreover people believe that to be the Self! In this activity of knowing-seeing, there is no *Chetan* (eternal element that Knows and Sees) at all.

So then, one would ask, “How is this working? How can anything work without *Chetan*?” The answer is, “With the presence of the Self (*Atma*), a power *chetan* (charged self) arises.”

Questioner: ‘You’ said that this seeing-knowing of the tree, the leaf and all that is the activity of the power *chetan*. So this activity of seeing-knowing and all the objects to be known that are illuminated in the Light of the Self; is that one and the same thing or are they different?

Dadashri: They become illuminated within the Light of the Self means there are no words over there. The words, Knowing and Seeing are present only to the point of bringing it all the way to the Light (*prakash*). The words then depart to their rightful place!

Questioner: The Self is said to be the form of absolute Knowledge (*kevalGnan swaroop*), so when we say that absolute Knowledge happens, then who is it that attains it?

Dadashri: It is indeed the Self that attains it.

Questioner: But the Self is indeed the form of absolute Knowledge, isn’t it?

Dadashri: It is definitely absolute Knowledge, but the clouds have to move away, do they not! As the clouds move away, that is what it becomes. When the sun becomes fully visible, to whom does it become visible?

Questioner: To the seer. The sun and the clouds meaning, the one who has the veils of the cloud.

Dadashri: Yes, but it is to the seer! But the Knower and the Seer are both one and the same element (the Self).

Questioner: So, the element (the Self) to be seen and the Seer, they are both one and the same?

Dadashri: Yes. The Self Knows the Self (*Swa*) and It Knows the non-Self (*par*) too. ‘It’ Knows its own Self, as to, ‘Who is the Knower? Who is the Self?’

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The element that has been known is the Self Itself. The Self Knows its own Self. The Self Knows its own Self and It Knows the non-Self. The moment all the 'clouds' move away, the Self can See Its entire Self (absolute Self). That is known as *kevalGnan* (absolute Knowledge).
