

Aptavani 14 Part 1

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Aptavani 14 - Part 1

Dedication

Chaud gunthana chadaave, chaudmi aptavani;

This fourteenth Aptavani makes one ascend, the fourteen gunthana;

Sookshmatam atmasaandha, 'hu' samjani!

The subtle most link of the Self, the concept of 'I' has been explained!

Sansaar oobhavaama, belief matra badlaani;

The cycle of worldly life has arisen, simply due to a change of belief;

Ae janata j, belief right anubhavani!

Upon Knowing that, the right belief comes into one's experience!

Swabhaav-vibhaavna bhed, Dade parkhaani;

Dada helps one recognize, the difference between Swabhaav and vibhaav;

Aho! Aho! Chhutapanani jagruti anubhavani!

Aho! Aho! The awakened awareness of separation as the Self prevails!

Dravya, guna, paryaya bhed, sookshmatae jani;

In knowing the subtle distinction between the matter, properties and phases of the Self;

Mokshno sikko pami, thai atma ujaani!

The seal of approval for final liberation is attained, leading to the exaltation of the Self!

Swama rahe tene, saada swastha lhaani!

The One who dwells in the Self, is always rewarded with composure;

Avasthama rahe tene aswasthata parni!

The one who dwells in circumstances, is wedded to restlessness and unease!

Chhe chetanvanti, chaud aptavani;

The fourteen Aptavanis, are filled with the life/living energy of the original Self;

Pratyaksh Saraswati, ahi vartani!

The speech that directly liberates one, can be experienced within these Aptavanis!

Tute shraddha mithya, vaanchata vani;

False beliefs are shattered, upon reading this speech;

Lahe samkit, chaale mujab Gnani!

By proceeding as per the Gnani, one attains the right belief!

'Hu' samarpan, charane Akram Gnani;

Surrendering the 'I', at the lotus feet of the Akram Gnani;

Jagne samarpan chaudmi aptavani!

Offering the world, with humility, this fourteenth Aptavani!

Dr. Niruben Amin

The Aptavani Helps One attain the Incontrovertible Principle!

Questioner: I have read the entire series of the *Aptavanis* (a series of fourteen volumes compiled from Dadashri's speech) three times, due to which the *kashays* (anger-pride-deceit-greed) have become subdued.

Dadashri: The *Aptavanis* are such that by reading them, the *kashays* get destroyed. This speech has come forth after having Seen in *keval Gnan* (absolute Knowledge). People will use these [*Aptavanis*] as scriptures in the future.

And never has any change occurred in 'our' *siddhant* (incontrovertible principle which brings the final result). Knowledge which is irrefutable in principle (*siddhantik Gnan*) is hardly ever in existence. The *siddhant* that the *Vitaraag* Lords (enlightened Ones free from attachment and abhorrence) had with Them, remained solely with Them. The *siddhant* was not written down in its entirety in the scriptures, because the *siddhant* is such that it cannot be put across in words. It has been referred to as *siddhant bodha* (the sacred teaching or explanation regarding the incontrovertible principle), the *bodha* (sacred teaching or explanation) that helps One attain the *siddhant*. However, that cannot be referred to as the *siddhant*, whereas this *siddhant* of 'ours', it is overt, as clear as light. Whoever asks anything [regarding the *siddhant*], the *siddhant* fits [sets in their understanding] for them; and 'our' [Science] is mathematical, just like one-plus-one is equal to two, two-plus-two is equal to four, it is systematic, without any exception, and it is continuous. And it is neither *dharma* (a rightful action) nor *adharma* (a lack of a rightful action).

If a person were to abide by 'our' five *Agnas* in 'our' presence or else even if he were to take away any word of 'ours', even just one word, then he would attain *moksha* (liberation). If a person were to grasp just one of the words of this *Akram Vignan* and if he were to ponder over it, if he were to follow it devoutly, then it will help him attain liberation. This is because *Akram Vignan* is a 'living' *Gnan* (Knowledge), it is a Science that brings results on its own (*swayam kriyakari Vignan*), and actually this is the *siddhant* in its entirety. It is not just a sentence from any of the books. Therefore, if one were to understand even a single 'letter' of this discussion, then it would be tantamount to him having understood all the 'letters'! Now that you have come here, ensure that you leave only after getting your work accomplished, after attaining the complete state (*purnahuti*)!

FOREWORD

The fundamental [original], six eternal elements in the universe; the sort of instrumental effects that arise from their mutual interaction, as well as the most profound secrets of the root cause underlying the genesis (*utpatti*), sustenance (*dhruva*) and dissolution (*vinash*) of worldly life, and the root cause of this visible world have been compiled in this 14th Aptavani (part 1) from the auspicious speech that emanated from absolutely revered Dadashri, which had been captured through taped recordings over twenty years.

The root cause of this worldly life, of the visible world, is not any God or *Brahma* (the creator god of the Hindu sacred triad), but rather it is the *vishesh bhaav* (a completely new entity with its own specific properties) that arises from the proximity of two of the fundamental [original] six eternal elements, *jada tattva* (the element of inanimate matter) and *Chetan tattva* (the element of the Self). (The complete scientific understanding related to *vibhaav* (a completely new entity with its own specific properties) has been incorporated in section 1. It is the inherent nature of the element of pure Soul (*Chetan*) that It can remain in Its own inherent nature as the Self and It can also have *vishesh bhaav* [same as *vibhaav*]. While remaining in Its inherent nature as the Self, the *vishesh bhaav* arises. Moreover, It does not intentionally have *vishesh bhaav*, rather, it happens on the basis of scientific circumstantial evidences, the pressure of circumstances. And fundamentally, ignorance of the Self (*agnanta*) definitely lies at the root of it.

In that *vishesh bhaav*, at first, the [sense of] ‘I am’ [*aham*] arises. That is the first level of *vishesh bhaav*. From this ‘I am’ [the first level of *vishesh bhaav*], another *vishesh bhaav* of the second level arises, out of wrong belief and that is *ahamkar* (egoism). The belief that ‘I am Chandubhai’ is itself egoism [the second level of *vishesh bhaav*]. Then that egoism takes over everything. *Vishesh bhaavs* keep arising out of *vishesh bhaav*. A new one is ‘born’ and the ‘old’ one exhausts. It is from the *vishesh bhaav* of the element of the Self that there is a *vishesh bhaav* in the element of inanimate matter which leads to the arising of the *pudgal* (non-Self complex of input and output). Up to this point, there is no problem. But subsequently, due to the proliferation of ignorance of the Self, the ‘I’ gets the wrong belief that ‘I am the *pudgal*.’ The wrong belief that ‘I am the doer’ arises and the *vyatirek gunas* (completely new properties of a third component that arises when two eternal elements, the Self and inanimate matter, come together) of anger-pride-deceit-greed come into existence. The belief that ‘I am Chandubhai’ itself becomes a source of misery. Once that belief goes away, then no misery remains. If just this much is understood about *vishesh bhaav*, then everything about it becomes clear.

The words appearing in this particular volume such as, *vibhaav*, *vishesh bhaav*, *vibhaavik bhaav* (a completely new identity with specific properties that arises when two eternal elements, the Self and inanimate matter, come together), *vishesh parinaam* (completely new effect that arises as a result of the coming together of two eternal elements of the Self and inanimate matter), *viparinaam* (completely new effect that arises as a result of the coming together of two eternal elements of the Self and inanimate matter), *vibhaavik parinaam* (completely new effect that arises as a result of the coming together of two eternal elements of the Self and inanimate matter), etc.; have emanated, dependent upon the questioner who was instrumental [in the unfolding of a particular discourse]. Spiritual aspirants should consider them to be similar in meaning.

In section 2 of this volume, subtle scientific principles about the matter (*dravya*), properties (*guna*), and phases (*paryay*) of the Self, have been explained in detail. Absolutely revered Dadashri has put forth the definitions and examples after having experienced them in His life, such that the matter-properties-phases can be precisely understood. By explaining this extremely profound subject with tremendous simplicity using vernacular language, Dadashri, through His speech which originates from the experience of the Self, provides the complete clarity about what it is like at the highest possible degree of the state of Knowledge, what prevails at the level of absolute Knowledge (*keval Gnan*). Then, a deep feeling of veneration arises in knowing, “The state that the revered Knower of all eternal elements (*Sarvagnya*) has Seen in His Knowledge; it was not possible for the revered God to express that state [in words] (*Je pad shri Sarvagnye dithu Gnanma, kahi shakya nahi te pad shri Bhagwan jo*)” [part of a poem composed by Shrimad Rajchandra]; as much as such profound points can be revealed through words, Dadashri was able to describe it through His speech and thus deliver the innermost secrets of the eternal elements to common folk.

The elemental difference between the most subtle phase (*paryay*) and a circumstance (*avastha*) is provided here, as well as [the understanding that] worldly life has arisen due to the prevalence of ‘I’ (*Hupanu*) in circumstances which keeps one in a state of uneasiness and restlessness (*asvastha*). And due to the prevalence of ‘I’ in the eternal element [of the Self], one becomes free from worldly life and constantly remains at ease (*svastha*). Dadashri constantly remained free from circumstances Himself and gave others the wonderful Science to remain free from circumstances. He Himself prevailed as the eternal elemental Self (*tattva swaroop*) and was able to bestow that elemental Vision (*tattva drashti*) to others as well. Such an Akram Vignan (step-less Science of Self-realization) is blessed and blessed too is the Scientist that expounded Akram Vignan [Dadashri].

Before reading this particular volume, the spiritual aspirant should certainly read the introduction, only then will the inner intention of the *Gnani* (the enlightened One who can enlighten others) become clear and the link become evident.

After attaining the Knowledge of the Self, Dadashri's speech has come forth bit-by-bit over twenty years, on account of various different individuals who were instrumental [in the unfolding of discourses]. The entire principle cannot possibly be disclosed at a go, with just one person over so many years, can it? Therefore, very many spiritual discourses [*satsangs*] have been collected and compiled to present the established principle. If the spiritual aspirant completes [the reading of] one chapter in one sitting, only then will the link be maintained and become set in one's understanding. By reading [the chapter] intermittently, there may be the possibility of a break in the link and subsequent difficulty in setting it in ones' understanding.

The Knowledge-laden speech of the *Gnani Purush* has come forth after having 'touched' the original Self and it is like an invaluable jewel. Various different jewels combine to form a 'garland' of each and every established principle. We will go on reading with the intention that we want to understand every point, such that we can exactly visualize what Dadashri saw in His Vision as the Self (*Darshan*), and keep collecting the jewels carefully, then eventually a 'garland' of the established principle will be formed. That established principle will forever become assimilated in the heart and come into experience.

The 14th Aptavani is of Ph.D. level and it explains the Knowledge of the eternal elements (*tattva Gnan*) in subtlety! Hence, the basic material will not be available in detail here, or even may not be found here at all. The spiritual aspirant will only be able to understand the 14th Aptavani, if the aspirant reads it after having done a full study of the 13 Aptavanis and all of Dadashri's other great volumes. And it is a humble request, that you study the 14th Aptavani only after everything [else from the other volumes] becomes set in your understanding.

The content under each new heading is to be understood as a [discourse] with a new person. Therefore, it may seem as if [the questioner] is asking the question repeatedly, but because deep insights can be gained, it has been included in the compilation.

The human anatomy is described in grade ten, grade twelve and in medical college. The very same basic topics are covered in depth going forward, but that is not to say that the very same material is to be studied at all levels.

The speech of the *Gnani* is the essence of all scriptures and once it is compiled, then that speech itself becomes a scripture. Likewise, for one on the path to liberation, this Aptavani is a scripture of the speech narrated by One with the experience of the Self, which, for those who are only concerned with the attainment

of liberation, will be useful as a milestone for the condition of the inner state on the path to liberation.

In the scriptures, 0.36 grams of ‘gold’ is woven into 2000 kilograms of ‘cotton thread’, which the spiritual aspirant has to find and attain himself. In the Aptavani, the manifest *Gnani* has given one hundred percent of pure ‘gold’ only.

In this compilation, the different examples that flowed through the speech of absolutely revered Dadashri to explain the most profound eternal element [the Self], have been presented. In order to understand the indestructible (*avinashi*) eternal element [the Self] which is experiential, examples of the destructible (*vinashi*) [temporary, relative] are always at a limitation. Nevertheless, in order to explain it from different angles and in order to understand the different properties, the different examples are such that they can be very useful. At some points, it may appear that there is a contradiction, but that is based on the relative context; therefore [really speaking], there is no contradiction. It is never such that it cancels out the established principle.

Most revered Dadashri’s discourses range from ignorance of the Self (*agnan*) all the way to absolute Knowledge. There may be shortcomings of the editor, in the preface [foreword] or the introduction. Moreover, what has been conveyed today is based on the clarity of today’s understanding, however, through the grace of the *Gnani*, going forward if exceptional clarity of understanding (*ooghad*) develops then the very same points will seem different. But, actually those would be subtle details of an advanced level. The exact understanding of the Knowledge [of the Self] can only be experienced by those who have absolute Knowledge (*kevali*)! Therefore, we request your forgiveness should you feel like there is a mistake. By repeatedly reading the Knowledge-laden speech of the *Gnani Purush*, let the original material be understood on its own [naturally]. The speech of the *Gnani Purush* is itself effective; it will definitely bring results of its own accord.

It is not worth putting a ‘full stop’ [assuming full understanding] on our own [current] understanding. Always strive to move forward by putting a ‘comma’ [on our current understanding]. If the speech of the *Gnani Purush* is devoutly studied every day, then unprecedented new clarity of understanding will develop. That understanding will advance, and in order to ascend the progressive states of experience of the Self, the spiritual Science will clearly come into experience.

While reading very subtle material, such as that of *vibhaav* or *paryay*, if the spiritual aspirant finds himself confused, there is no need to be puzzled. If this is not understood, then does that mean that liberation (*moksha*) will be halted [for you]? Not at all. *Moksha* is easily attained, simply by remaining in the *Gnani*’s five principles (*Agnas*), not by logical reasoning or the application of the intellectual

approach of scholars. If One remains in the *Agnas*, then the *Gnanis* ' grace will itself free him from all shortcomings. Therefore, in order to attain *moksha*, which is the essence of all eternal elements, remaining in the *Agnas* of the *Gnani* is indeed the essence [bottom line].

In compiling and converting into a book, the spectacular Knowledge-laden speech that has come forth subject to time, place, circumstances and numerous different individuals who were instrumental [in the unfolding of these discourses], consider pardoning the seeming shortcomings and let us understand in subtlety, and attain this wonderful Science of *vibhaav* and matter (*dravya*)-properties (*guna*)-phases (*parayay*) of the Self, to experience *mukti* (liberation from the cycle of birth and death), that is the ardent prayer.

Jai Sat Chit Anand

Dr. Niruben Amin

Aptavani 14 Part 1

Section 1

Vibhaav-Visheshbhaav-Vyatirek Guna

[1]

The Scientific Understanding of Vibhaav!

The Main Cause of the Origin of The Universe!

Questioner: The *Parmatma* (the absolute Self) is also said to be the cause of the origin of the universe, is He not?

Dadashri: ‘He’ is said to be the main cause. ‘He’ is the main cause indeed, isn’t He! However, He is the main cause through a circumstantial relationship, not through an independent relationship.

Questioner: Please explain that.

Dadashri: God is not the independent cause. If you want to say, if you look for a cause you will definitely find Him to be the one, but He has not been the independent cause in this. If He were the independent cause, then He would be considered the main cause. And what if He became the cause due to the pressure of something else?

There is no other cause, but we have to say that, do we not? Right now, if someone were to ask, “What is the main cause behind this?” Then, it is Him. Therefore, you have to say that He is the main cause.

So, in reality, the main cause of the universe is that He [the absolute Self] too has acquired *vishesh bhaav* (an assumed identification with that which is not One’s own). The scientists of today can understand this. In the presence of the two elements, *jada* (inanimate matter) and *Chetan* (the Self), a separate identity with specific new properties (*vishesh bhaav - vishesh guna*) arises; due to which this universe has come into existence.

Science has given rise to this universe, and science is verily the doer of this. That is why I say it is this ‘scientific circumstantial evidence’, and I say it after having Seen it; this point is not from any book, nor is it baseless. It is a completely new and clear point.

Questioner: What is the first cause? What is the greatest cause?

Dadashri: The fact that the two elements came together in close proximity is indeed the cause. All these elements live in close proximity and bring about a change; their inherent nature is such that they bring about a change. Hence, that indeed is the cause, there is no other cause in this.

Nevertheless, the [original] Self (*Atma*) remains just the way It is. There is nothing that can affect It. ‘It’ is an element that is completely *nirlep* (that which cannot be anointed; non-smearable), It is completely *asang* (free of association with the mind, speech or body). It is just because of these two elements coming together that this *vyatirek guna* (completely new properties of a third component that arises when two eternal elements, the Self and inanimate matter come together) has arisen. And from that point on, from that, the cycle of cause and effect, cause and effect, continues.

There are six eternal elements (*vastu; tattva*) in this universe. The six elements that exist, they are eternal elements, and they are constantly undergoing change (*samsaran*). *Samsaran* means one element comes together with another element; wherein the elements of *jada* and *Chetan* come into close proximity with each other, *vyatirek guna* tends to arise. The prevalence of ‘I’ (*Hupanu*) sets on this, where the self believes, ‘I am this, I am the doer.’

There are two things in this world; You [the Self] and circumstances. The [original] Self is not bound but It is surrounded by circumstances, and as the circumstance is very close, an illusion arises for you [the self, *vyatirek guna*].

The Fiasco of Illusion, Due to Close Proximity!

Questioner: Now Dada, please can you explain this in detail, ‘the illusion arises due to close proximity’?

Dadashri: In this body, because of very close proximity of the two, the *pudgal* [*parmanu*] (smallest, indivisible particles of the element of inanimate matter) and the *Atma* (the Self), the pressure that arises due to that, gives rise to an illusion of, ‘Am I this or am I that?’ It is due to the pressure arising from the close proximity of two elements that this happens. When any action happens, one [the self] says, ‘Did I do it or did someone else do it? Who else is the doer?’ Hence, such an illusion arises. ‘You’ [as the Self] have not done anything at all. The Self (*Atma*) is not the doer at all, but it [the relative self] believes, ‘Who else is the doer? I am the very one, I am indeed the one who did it?’ As they are in close proximity, that is why that illusion arises. And there is [actually] no one else who is the doer and although he himself (*pote*; the developing ‘I’) is not the doer either, yet he claims, ‘I did it;’ that is an illusion. That is the equation for bondage; so, when ‘we’ separate the two [by giving the understanding that], ‘You are not this,’ with that, the separation occurs.

Questioner: Does the element of the Self acquire the illusion because of the restlessness of the *pudgal parmanus*?

Dadashri: No. If that were the case, then the fault would be applicable to the other element. Why should it affect You? It is just that, *vishesh guna* (a completely new property) arises through the coming together of the two elements.

Questioner: That is fine, but why do the two elements come together?

Dadashri: The six eternal elements have indeed been together, right from the beginning. But these two elements, *jada* and *Chetan*, are such that they cause a *vishesh guna* to arise. Even if the other [four] elements come together, a *vishesh guna* does not arise. By the coming together of the elements of *jada* and *Chetan*, as the first *vibhaav* (a separate identity with its own properties), the I (*hu*) arises.

Questioner: Does that happen in just these (*jada* and *Chetan*)?

Dadashri: These two are the only elements that are like that.

Questioner: These two elements must indeed have such fundamental properties, mustn't they? This must indeed be happening as a result of their mutual properties, right?

Dadashri: No, no. *Vishesh bhaav* verily means the properties that are not one's own, such properties tend to arise, due to the placing of the two elements in close proximity.

Questioner: Yes, that is fine, but fundamentally, does the other property arise based on the properties that are within the Self and within the *pudgal parmanus* (*jada*)?

Dadashri: They have their own original properties; *sakriyapanu* (activeness) is the [original] property of *pudgal parmanu*. Thus, this *vibhaavik pudgal* (*pudgal* that has deviated from its inherent nature) arises. In addition, this *Chetan* Itself does not have any [problem], but there is *parupadhi* (the problem is induced externally by the non-Self). Hence, such a *vibhaav* (a completely separate identity with its own properties) has arisen. It is not as per the wishes of the Self. When two elements are placed next to each other, then *vishesh bhaav* (a completely separate identity with its own properties) arises for both of them. Now, if the two elements are effective, then they grab a hold of the effect [*vishesh bhaav* arises] and if they are not effective, then they will not grab a hold of the effect. However, *vishesh bhaav* will definitely arise. And as this [*pudgal parmanu*] has this [property of] activeness, so the *vishesh bhaav* arises immediately.

Questioner: As the *pudgal* grabs a hold of it, so this commotion is of the *pudgal*; that is how it appears.

Dadashri: It may actually appear to be the fault of the *pudgal*, but the *pudgal* alone is not specifically at fault. If these two are together, only then this exists. However, if these two become separate, then in that case, there is definitely no effect at all.

Questioner: *Vibhaav* is actually a different thing from *Swabhaav* (inherent nature of the Self), isn't it?

Dadashri: No, *vibhaav* has been referred to the third thing, a separate identity with specific properties, that arises as a result of the two elements, *jada* and *Chetan*, coming together in close proximity.

Questioner: But there is no *vibhaav* in the Self, there is no *vibhaav* from the perspective of the substance of the matter (*dravya drashti*), but when it comes into the perspective of the phases (*paryay drashti*; wrong belief), that is when *vibhaav* arises; isn't that point actually correct?

Dadashri: *Paryay drashti* (wrong belief) cannot arise without *vibhaav*. *Paryay drashti* occurs later, after *vibhaav* has occurred. Hence, the main cause is *vibhaav*. They have been referred to as *vibhaavik paryay* (the unnatural phase). The natural phases (*swabhaavik paryay*) of the original elements are indeed different from these. [*paryay* or phases – they are natural, *paryay drashti* is a wrong belief].*

Footnote page 5 *Further details regarding the phases that arise after the *vibhaav* occurs is in section 2

The *vitaraag* Lords have referred to this *vishesh bhaav* as *vibhaav*. Instead, worldly people have understood this to be, 'The very vision of the Self has changed to worldly life [they believe the relative self to be the real Self].' Hey mortal one, it has not changed. That can never be so.

One's own substance of matter (*dravya*), properties (*guna*) and phases (*paryay*) are indeed pure; they are pure just like those of Lord Mahavir's were. The *Gnani Purush* has given you this *Gnan* (Knowledge of the Self), after having Seen that.

The Self has Its inherent nature, One's own nature means that It remains in Its own *gunadharma* (intrinsic properties that have a specific function) and within Its own boundary only. The Self does not go outside Its *gunadharma* and boundary. And that verily is Its inherent nature; moreover, while It remains within Its inherent nature, this *vishesh bhaav* has arisen.

Questioner: Dada, *swabhaav* (inherent nature) and *vibhaav*, are they both opposite to each other?

Dadashri: No, *vibhaav* is referred to as *vishesh bhaav*. The *vishesh bhaav* has arisen in the form of 'I' (*hu*). 'I am something and I indeed did this; who else besides me is the doer?' That is *vishesh bhaav*. It is not an opposing intent (*viruddh bhaav*). If both, the natural and the opposing intent states, were to exist at the same time within the Self, then It cannot be referred to as the Self at all!

Questioner: Does the *vishesh bhaav* arise in both?

Dadashri: In both of them. *Vishesh bhaav* arises in the *pudgal parmanu* (*jada*) and *vishesh bhaav* arises in the Self.

It's like this, the *pudgal* is not a living thing. It does not have *bhaav* (feelings), but it becomes ready such that it can acquire the *vishesh bhaav*. Hence, the change occurs in it too, and the change also occurs in the Self. Now, the Self does not do anything in this at all, the *pudgal* does not do anything either, [it is just that] the *vishesh bhaav* arises.

Questioner: Due to the circumstance of the two being in close proximity to each other?

Dadashri: The moment the two come together, the *vishesh bhaav* arises immediately.

Questioner: Is it merely due to the circumstance or what is its cause?

Dadashri: It is due to the circumstance, and the other reason is that of ignorance of the Self (*agnanta*); that point is something that you have to just take for granted. This is because, this discussion that we are having, it is a discussion of that which is within the boundary of ignorance of the Self; we are not talking about that which is in the boundary of *Gnan*. Meaning that, in the ignorant state, this *vishesh bhaav* arises for the [worldly interacting] self (*vyavahaar atma*).

Then the control comes into the hands of the *pudgal*. Thereafter, the Self is trapped in the 'jail' and the entire control is of the *pudgal*. Nevertheless, if the causes were to be stopped, then that control of the *pudgal* will cease. At the time 'we' give you *Gnan*, the causes come to a stop. The *vishesh bhaav*, which is the root cause, stops arising. The moment the causes stop, everything is done; it all comes to an end. The developing 'I' comes into the awakened awareness (*jaग्रuti*) of who He really is. This has arisen out of lack of awareness (*ajagruti*). If you want to say it in pure Gujarati, then *ajagruti* has been referred to as *bebhaanpanu* (a state of gross unawareness).

Questioner: Do the two elements have separate *vishesh bhaavs* arising, or do the *vishesh bhaav* of the two, combine to form one *vishesh bhaav*?

Dadashri: Fundamentally, the Self first became the One with the *vishesh bhaav*, because it has *chetan* (life energy), doesn't it? Those others [the five other eternal elements] do not have any life energy and so *vishesh bhaav* cannot arise in them first. While maintaining Its own form as it is, It has taken on a *vishesh bhaav*. As there is no change in One's own real form (*swaroop*), that is indeed why it has been called *vishesh bhaav*! Had there been a change in Its real form, it would have been considered an opposing intent (*viruddh bhaav*). Whereas here, a *vishesh bhaav* has arisen, meaning that the Self loses Its original intent (*muda bhaav*; *Swabhaav*, state). Even this [*jada*] loses its original intent. The *vishesh bhaav* definitely arises because of the two coming together. As no one is the doer, they both lose their original intent, and worldly life begins. Later, when the [worldly interacting] self comes back into Its original intent, when the developing 'I' comes to Know 'Who am I', It becomes free. Thereafter, even the *pudgal* becomes free.

Not the Gnan, Only the Belief Has Changed!

All these activities will keep going on until the Self goes from the prevalence in the state of the non-Self (*vimukhpanu*) to prevailing in the Self (*sanmukh*). [For *mahatmas*,] The [wrong] beliefs regarding some matters have been broken and for other matters, the beliefs still remain; whereas for worldly people [those not Self-realized], as they gather specific experiences, their beliefs break a bit at a time. For 'us', all the [wrong] beliefs have gone in their entirety. Hence, if one becomes free of beliefs, One is indeed free. The *Gnan* has not changed, the belief has changed.

For example, if the knowledge (*gnan*) of this bird were to have changed, then it would have died pecking [at its own reflection in a mirror]. However, its knowledge has not changed; its belief has changed. Later on, after it flies away, it does not bother it. When it returns, the belief arises once again that, 'Hey, it is verily the same one [as before].' But, after it flies away, there is no further ado. Whereas in the case where the knowledge has changed, then even after it has flown away, as the knowledge has changed, so that's the end of it. But the knowledge does not change.

Hence, the illusion is of *Darshan* (belief; understanding) and not of *Gnan*. Illusion of *Darshan* means that although there is awareness of 'I am', but secondly, one does not know 'What the 'I' actually is'. Just as, before a person gets on a merry-go-round, he knows that he is fine, and his health is fine too. However, after he gets off the merry-go-round, he throws up, he feels dizzy and everything around him appears to be revolving. At that time, he tells us, "Hey! Everything is revolving around; all of this is revolving around." So, we have to support him by holding him. To say, "All this is revolving around," is known as an illusion. A bit later on, he realizes that, 'I was fine earlier on, and in everything that appears to be revolving, I am not revolving.' He attains that much awareness of the illusion. However, all these

people still believe that ‘I am indeed the one doing it.’ Hence, they are not even aware of the illusion. In India, there are at least such people who are aware of the illusion.

Questioner: All the disputes and dualities in the world have arisen only because of beliefs, haven’t they?

Dadashri: Yes, it is indeed the belief that has spoiled, due to which worldly life (*sansaar*) has come into existence. The entire worldly life remains in existence due to the spoiling of the belief. The coming together of the two elements gave rise to the *vishesh bhaav*, thereafter, the belief got spoiled. It’s like the bird pecking away repeatedly at the mirror, at that time, the ego is at work. It is verily the one who is pecking away, but who is it pecking at? It believes that, ‘The one in the mirror is different from me.’ Hence, it is the belief that has changed.

Questioner: Does one have to go through many processes before this [wrong] belief is bound?

Dadashri: Yes, the belief can only change after the process arises, isn’t it! The belief is bound. The process actually goes on all the time, hidden within. There is always a process in the middle, but You should know what is being bound.

Hence, fundamentally, nothing else of Yours has spoiled at present, it is just your [developing ‘I’s] belief that has changed. All that needs to happen is for the belief to become right, then everything will be right; there is nothing else.

Would You not experience that a wrong belief has set in, such that you believe, ‘Why is such misery befalling me?’ If that wrong belief is removed, then the right belief is indeed there. Nothing else has been ruined at all. The Self is the same as It has always been. And That Itself is Lord Mahavir, and the *Tirthankars* are verily That. Call It what you want to, but It is the same.

The change is occurring in the belief, there is no change in other things, no change in the *dravya* (substance of the matter), no change in the *vastu* (eternal element). Say there is a Brahmin who has a belief established that, ‘There is nothing wrong in eating meat.’ Now, that does not mean that his prevalence as a Brahmin has gone away. It is just a belief that has changed over here. However, if the *Gnan* had changed, then he would not have become a Brahmin again. As it is only the belief that has changed, he attains his original status once again, otherwise he would not attain it.

Actually, nothing has happened to the original real Self. It is just that people have proliferated ignorance of the Self (*agnan*) which has given rise to all these [wrong] impressions (*sanskaar*). The moment one is born, people start calling him, ‘Chandu, Chandu.’ Now, that little boy has no clue at all about what they are doing!

Nonetheless, these people keep giving him [various such wrong] impressions. Therefore, he begins to believe, 'I am Chandu.' Then as he grows up, he says, "This is my maternal uncle, and this is my paternal uncle." This is how all such ignorance is being proliferated, which then gives rise to illusion. What actually happens in this case is that one energy (*shakti*) of the Self, known as *Darshan* (Vision; understanding), becomes veiled. All of this has arisen because of the veiling of that energy named *Darshan*. When that *darshan* is corrected once again, when it becomes *samyak* (right; towards the Real), that is when he [the developing 'I'] will revert back to His own original Self. This *darshan* has become deluded (*mithya*) and that is why one has come to believe that, 'Happiness lies only in worldly things.' When that *darshan* is corrected, this belief about worldly happiness will also go away. Nothing else, no other thing has become spoilt to a great extent. It is only the belief (*drashti*) that has spoilt. 'We' are turning that belief around for you.

First Marry the Absolute Self!

As a result of the close proximity of the Self and the *pudgal parmanus*, a *vishesh parinaam* (a completely new effect) has arisen; that being, the ego has arisen. Fundamentally, the *pudgal parmanus* that were *swabhaavik* (natural) no longer remain.

Questioner: Is that how the egoism has arisen?

Dadashri: The egoism has arisen through that [process]. That does not mean that the Self has changed. The Self actually remains the way It already was. The element [of the Self] remains in Its inherent nature.

Questioner: In the case of the body, I have understood; however, in the world that has arisen, what is *jada* and what is *Chetan*?

Dadashri: *Chetan* is the verily this, that which is there today. This [body] is not *jada*. The *jada* that exists right now, is an unnatural (*vikrut*) *jada*. *Vikrut* means that it is not like what it should be in the original [form]. Moreover, it is fundamentally in the *anu-parmanu* (atomic-subatomic particle) form. The *parmanus* come together to form an *anu* (atom). The *anu* come together to form a *skandha* (part of a larger aggregate). Now, the original form is considered as pure *jada*, whereas this is *vikrut*. Blood and pus come out of this [*vikrut* form] and it decomposes. Nothing of that sort, blood or pus, comes out of the other [pure *jada*]. Hence, these two elements are such [pure], the Self, the very One which is the Real and the *jada parmanus*; through the coming together of the two, an extra property tends to arise. Both the elements do not let go of their own *gunadharmas*; an extra property arises, which is known as *vyatirek guna*. It comprises of anger-pride-deceit-greed, and from that point on, it denotes the beginning of *ahamkar* (egoism).

Now, even though the Self does not ‘do’ anything, yet a *vibhaav* (a completely separate identity with specific properties) has arisen. One’s own *Swabhaav* means One’s [the Self’s] own inherent nature, and *vibhaav* is considered as *bahirbhaav* (a nature that is not inherently One’s own; nature that is external to the Self; the nature of the non-Self). This *bahirbhaav* is such that by merely looking this way [outside the Self], these *murtis* (physical representations) have arisen. Merely by turning One’s vision this way, no other thing besides that has been done. If the Self had done anything, then It would be held liable; however, by Its inherent nature, It is *akriya* (not active; without action).

First Vibhaav, Then Vyatirek!

Questioner: Is it because one had done the *vishesh bhaav* in the past that these anger-pride-deceit-greed keep arising, or do they arise on their own? How do they arise?

Dadashri: From the very moment the two elements, the Self and the *pudgal parmanu*, come together, such intents tend to keep arising automatically; anger-pride-deceit-greed keep on arising and thereafter, from that, the series [of cause and effect] is triggered off. Then a ‘seed’ [cause] is sown and later, it bears ‘fruit’ [gives effect]. That fruit then sows a seed again and that seed then bears fruit once again; it has continued going on in this way.

Anger-pride-deceit-greed are the *vyatirek guna* of the self, they are not the properties of the Self. They arise because of the presence of others [*pudgal parmanu*]. These properties are neither of *jada*, nor of *Chetan*. They are *vyatirek guna*. Whereas Knowledge (*Gnan*), Vision (*Darshan*), energy (*shakti*), bliss (*anand*) and non-activeness (*akriyata*); these are all *anvay guna* (intrinsic properties) of the Self.

Swabhaavik and Vibhaavik Pudgal!

Questioner: In one of the *satsangs*, it was asked, “What happened with *vishesh bhaav*?” The answer is, “The mechanical *chetan* (mechanical self; mechanical but appears to be living) arose, the *pudgal* arose, the one that undergoes *puran-galan* (influx and outflux). As long as that form is our form, We [as the Self] cannot become free.” So, in this, after *vishesh bhaav* arises, do these three things - the mechanical *chetan*, the *pudgal* and *puran-galan* arise?

Dadashri: All three are the same. All of that is mechanical. The very meaning of *pudgal* is mechanical. What does mechanical mean? It works on its own, it remains active (*chanchal*); that is known as mechanical. That which constantly remains active is called *pudgal*.

Questioner: But isn't the original form of the *pudgal*, *vishrasa* (*parmanu* that exist in the pure phase)?

Dadashri: Yes, in its original form, it is *vishrasa*.

Questioner: So then, on this side, due to the *vishesh bhaav* arising in the Self, does the *pudgal* arise on the other side [in *jada*]?

Dadashri: The *vishesh bhaav* of the Self is *aham bhaav* (the sense of 'I am') and the *vishesh bhaav* of the *pudgal parmanu* is *puran-galan*. As the sense of 'I am' goes away, the *puran-galan* also go away. Fundamentally, even the *parmanus* becoming pure, that too is a natural process of *puran-galan*.

Questioner: So, as long as one's *ahamkar* is present, when that comes to an end, the binding of karma (*bandh*) of the *pudgal* that is present in the *jada* part, will that also continue to discharge, thereafter?

Dadashri: By however much this *vishesh bhaav* reduces, by that much the *pudgal* also reduces, everything starts to reduce. As soon as the ego reduces and comes to an end, all those others will also start to dissolve. Fundamentally, the *vishesh bhaav* of the Self arises first and then the *vishesh bhaav* of the *pudgal* arises.

Questioner: So, does that mean that the pure *parmanus* that are there, the ones which are in the form of *vishrasa*, they do not have such a *pudgal*; they do not undergo *puran-galan*?

Dadashri: No such thing like that can exist in them, can it! Yet, by their very inherent nature, they are *kriyakari* (effective; such that they can procure results on their own).

Questioner: So, they are active (*sakriya*)?

Dadashri: Yes, they are active, but that is indeed referred to as *puran-galan*. What can be referred to as *pudgal*? The *mishrachetan* (a mixture of the eternal elements of the Self and inanimate matter) alone can be considered as *pudgal*; the rest cannot be referred to as *pudgal*. The rest is actually considered *puran-galan*.

Questioner: So then, is there a difference between *parmanu* and *pudgal*?

Dadashri: Yes, there is a difference between *parmanu* and *pudgal*. In fact, one is the pure *pudgal* and the other is the *pudgal* which has taken on a distinctive form (*visheshbhaavi*). The pure *pudgal* is in the form of *parmanu*, yet those *parmanus* by their inherent nature are *kriyakari* (effective). What that means is, if snow is falling over here, it becomes like a huge statue of Lord Mahavir. Then again, it melts, meaning that it undergoes *puran*, and thereafter it undergoes *galan*. That is known as pure *pudgal*. The other *pudgal* is the one that has arisen from the coming

together of the Self and the *pudgal parmanus*, that is the *visheshbhaavi pudgal*; the one that has blood, bones, flesh etc., all that is the *visheshbhaavi pudgal*.

Questioner: Is the mind, speech and body included in that?

Dadashri: Yes, not only the mind, speech and body, but also deceit (*maya*) and everything else comes into it. Everything, besides the egoism, is the *pudgal's vishesh bhaav*. The moment the ego leaves, everything goes away. Hence, everything is based on the egoism.

As a *vishesh parinaam* of the Self, the egoism has arisen, and as a *vishesh parinaam* of the *pudgal*, the original form of the *swabhaavik pudgal* does not remain.

Questioner: What was the *swabhaavik pudgal* like?

Dadashri: The *swabhaavik pudgal* is always pure; there is no blood, pus or any filth in it.

Questioner: What is the cause behind the existence of the *swabhaavik pudgal*?

Dadashri: It fundamentally exists, it naturally has an existence.

The Egoism Envisions and the Pudgal Takes on That Form...

Vishrasa are indeed the pure *parmanu* and although they are considered to be in the form of *parmanu* but by their inherent nature, they are *paudgalik*, they are *kriyakari* (effective). As they have an inherent nature of *puran-galan*, therefore, when two or three *anu* (atoms) come together, they join together. They form a large, life-like statue, and then they start falling off again. They come together and take on a large form, and then when the time is over, they start to separate; they undergo *puran-galan, puran-galan*. Therefore, that from which blood, pus, or such things do not come out, that is *puran-galan*, all of that is natural (*swabhaavik puran-galan*, pure; that is *vishrasa*. And what do we call this one?

Questioner: *Mishrasa*?

Dadashri: *Mishrasa* and *prayogsa*. Meaning that when the two [elements] come together, the ego arose out of the Self, and consequently over here [in the *jada tattva*] *prayogsa* arises. *Prayogsa* means normal *parmanus*, they are not in joint form. Later, when they turn into *mishrasa*, they come into the joint form. *Prayogsa* is actually all the preparations being made for the *parmanus* to come together. Thereafter they become *mishrasa*. Those which have become *mishrasa* are the bodies of all these humans, the bodies of all living beings. And later on, once the effect of pleasure or pain has been suffered, they become *vishrasa*; thereafter they begin to move around freely once again. The ego suffers the effect of pleasure or pain. After that the *pudgal* continues to change.

Questioner: Depending upon how the effect of pleasure or pain is suffered by the ego, does the change happen in accordance to that?

Dadashri: Yes, it changes. The *pudgal* takes on the very form of whatever that ego envisions it to be. ‘You’ [the Self] do not have to ‘do’ anything. The moment the ego envisions, this takes on its form, that is how it is, *kriyakari*. The *pudgal* by its very inherent nature is *kriyakari*, and it is due to that, that the two got joint tightly. Both [elements] acquired a completely new effect. Now, how can this completely new effect stop from arising? The answer is, as the egoism comes to an end, it means that the completely new effect of the Self has come to an end. And that is indeed why, the completely new effect of the *pudgal* comes to an end, of its own accord indeed. As long as the egoism exists, the completely new effect of the *pudgal* also exists; meaning that the *pudgal* takes on whatever form the egoism envisions. Therefore, as the envisioning of only One’s own real form as the Self happens, as One no longer does the envisioning of the *pudgal*, it means that One has become free from everything.

Questioner: So, as the ego does the envisioning of the *pudgal*, it takes on the form as the *pudgal*; similarly if the ego does the envisioning of One’s own inherent nature, of One’s own Self...

Dadashri: The envisioning of the Self; that cannot be considered as the egoism. For as long as the ego exists, it will always do the envisioning of the *pudgal*. There is a certain amount of the ego, a pure ego, that is such that it keeps envisioning its own Self only; in a natural way. So then, it becomes inherently that nature. The moment One’s own inherent nature as the Self is recognized, from that point on, the ego does not remain at all.

The Main Thing In Vyatirek is the Sense of ‘I am’!

Questioner: So, is it not that the sense of ‘I am’ (*aham bhaav*) arises in the *vyatirek guna* (completely new properties of a third component that arises when two elements come together)?

Dadashri: No, the sense of ‘I am’ is itself a *vyatirek guna* [primarily of the first level]. As long as there is close proximity of the two elements, and the sense of ‘I am’ is still in existence, until then all the *vyatirek gunas* remain. Primarily, the sense of ‘I am’ verily is the main pillar of the *vyatirek guna*. If it is not there, then there is nothing. All the *vyatirek gunas* will flee, the poor things!

Questioner: The wrong belief that we talk about, is that the same as *aham* (the sense of ‘I am’)?

Dadashri: That is the egoism indeed, isn’t it! The wrong belief is itself egoism, and the right belief is the pure Soul (*Shuddhatma*).

Questioner: The anger-pride-deceit-greed (*kashay*) that exist, which property are they a phase of?

Dadashri: They are a phase of the *pudgal*.

Questioner: The intent that we do, is that an effect of the *pudgal*?

Dadashri: *Bhaav* (*vishesh bhaav*; the assumed identification with that which is not One's own) is the ignorance of the Self and anger-pride-deceit-greed are a phase of the *pudgal*.

One does the *bhaav* as long as there is ignorance of the Self. If the ignorance were to leave, then One is not the doer of the *bhaav* at all.

Questioner: Do the *Gnani's* not do *bhaav*?

Dadashri: No, They do not do *bhaav*; thereafter, there is only *Swabhaavik bhaav* (natural intent as the Self). This world has arisen verily because of your *vishesh bhaav*, and *Swabhaavik bhaav* means your *moksha* (liberation).

(GP 16) Now, the original Self (*muda Atma*) does not actually take on a false attribution. The completely new effect has arisen out of ignorance of the Self.

Questioner: Does that mean that the Self itself is doing this? Does the Self take on the false attribution?

Dadashri: The original Self does not take on a false attribution. It is just that one of the properties of the original Self, the property of *Darshan*, takes on an assumed identification with that which is not One's own, due to the pressure of these circumstances. And all of this has arisen due to the fact that it takes on that assumed identification. If it were to take on the natural intent as the Self, then there is no problem; but it actually takes on an assumed identification with that which is not One's own.

[2]

Anger-Pride-Deceit-Greed, Whose Properties Are They?

They Are Vyatirek Gunas!

Are you getting any satisfactory answers or is it just so-so? If you are getting puzzled, then ask again. There is no need to hold back [from asking].

Do anger-pride-deceit-greed exist within you or not?

Questioner: Of course, they are there!

Dadashri: Are they Your [the Self's] own properties or are they the properties of *jada* (the element of inanimate matter)?

Now, all the monks and mendicants (*sadhu-sanyasis*) believe that these cannot be in *jada*, so anger-pride-deceit-greed cannot be in anything other than the Self (*Chetan*). That is why everything is entangled. Nothing but confusion! If you were to ask, "Are these properties of the Self or of inanimate matter?" then they will say, "Of the Self." They will say so clearly. Actually, these are not the properties of the Self. Now, what happens when one believes the properties to be contrary [to what they actually are]? The Self (*Atma*) can never be attained.

Even great scholars and the like say that, "Anger-pride-deceit-greed are indeed the *dharma* (functional properties) of the Self." I said, "What a 'relief', then! Which means, they will even come with you all the way to *siddha gati* (realm of the absolutely liberated Souls) freely. Actually, these are not the functional properties of the Self." Then, they asked, "Are they the functional properties of inanimate matter?" To which I said, "No, they are not of inanimate matter either, you mortal ones." At which point they asked, "Then did they fall from up above?" Then, I said, "Yes, it is akin to them falling from up above. All of this understanding is in fact a spiritual Science." And, without the Science, no matter how much one strives, does yoga and all that, but the Self can never be attained. This entire Science is different. People have no idea about what the Science [behind all this] is.

Questioner: Whose property is it when anger has come into emergence?

Dadashri: Anger is not an *anvay guna* (intrinsic property; a property that constantly remains with the element) of *pudgal parmanu* (inanimate matter), neither is it an *anvay guna* of the Self, it is a *vyatirek guna* [also known as *vishesh guna*] (completely new properties of a third component that arises when two eternal elements, the Self and inanimate matter, come together). And when the two [elements] are separated, then the *vyatirek guna* cease.

Questioner: Please explain that in detail.

Dadashri: As many *gunadharmas* (intrinsic properties that have a specific function) as there are in an eternal element (*vastu*), they are all permanently within the element. If anger-pride-deceit-greed were the properties of the Self, then they should remain permanently within the Self. If they were properties of *pudgal parmanu*, then they should remain within the *pudgal parmanu* permanently. They are neither the properties of the Self, nor are they the properties of *pudgal parmanu*. Completely new properties (*vishesh guna*) have arisen by putting those two elements together. Nevertheless, scripture writers have given it a different name. The scripture writers have referred to it as *vyatirek guna*.

Vyatirek means that they are not *anvay guna*. *Anvay guna* means one's own properties, the kind that do not leave. The properties of *pudgal parmanu* and the properties of the Self are *anvay gunas*.

What a wonder it is that the *vyatirek gunas* cling to One's Self! The properties of One's own Self are intrinsic (*anvay*).

Even now, the Self is indeed pure, it is just this *pudgal parmanu* (inanimate matter) that has become *vikrut* (unnatural).

Questioner: Why did it become unnatural?

Dadashri: It is because You [the Self] and this [inanimate matter] came together that the *vyatirek guna* arose within you [the ego, the developing 'I']. With the emergence of the *vyatirek guna*, the *pudgal parmanu* began to become unnatural. The one with the completely new properties will indeed have inner intents (*bhaav*). The Self does not have inner intents. The ego will indeed have the inner intent that I want to hit this man, so he will come across those very kinds of *pudgals* (non-Self complex of input and output). Since he had that inner intent to hit, in the next life he will certainly have to hit a man. And subsequently, there will be a reaction to that, so then, that man will hit him. Worldly life will continue this way.

Who is at fault in this? It is the one who suffers. What is the fault? The belief that 'I am Chandubhai' is your mistake. This is because no one is at fault at all. So, it proves that no one is a culprit. Since no one is a culprit, it proves that no one is committing a fault, isn't it? Then one may ask, "What [understanding] is behind this?" Then one would say, there would be a problem if the Self commits a fault. However, the Self does not commit any faults. The Self keeps having *Chetan bhaav* (living intents as the Self; inherent nature of the Self; to remain as the Knower and Seer) and this *pudgal* arises from that. All these problems ensue from the *pudgal* that arises, but that too is not the source of misery. That is simply like going to a museum; one meets others face-to-face and the like. [The belief of] 'I am this' is indeed what causes misery. [The belief of] 'I am Chandubhai' is actually what causes misery,

once that belief moves aside, it's all over. There is no such thing like a culprit in this world.

The fact that others appear to be a culprit, is shown by the *vyatirek guna*, the anger-pride-deceit-greed that are within you. One [the relative self] does not see others to be a culprit through his own inner belief (*drashti*). The anger-pride-deceit-greed make it appear that way. Those who do not have any anger-pride-deceit-greed, do not have anyone that makes them See that way and they don't even See others to be a culprit. In reality, it is not like that at all [meaning that, no one is a culprit at all]. Anger-pride-deceit-greed have set in and they have set in by believing, 'I am Chandubhai.' Once the belief of '[I am] Chandubhai' is fractured, they will leave. It takes a while for them to vacate the 'home', because they had settled in quite a long time ago, isn't it?

Questioner: Does this *pudgal* arise because, the Self has *Chetan bhaav*, or does it arise because the Self has *vibhaav* (assumed identification with that which is not One's own)?

Dadashri: The Self only does *Chetan bhaav* (living intent as the Self; remains as the Knower-Seer). The Self has both, *Swabhaav* (the inherent nature as the Self) and *vishesh bhaav* (assumed identification with that which is not One's own). This [the *pudgal*] arises because of the *vishesh bhaav*. One does not have *vishesh bhaav* deliberately. It happens on the basis of circumstances, scientific circumstantial evidences. This *pudgal* arises simply because of the Self having the *vishesh bhaav*.

No one is at fault whatsoever. [The belief of] 'I am this', meaning the realization that, 'I am this *pudgal*,' is itself the cause of misery. Nothing else causes misery. The Self has *Chetan bhaav*. The *pudgal* has *pudgal bhaav* (the inherent nature/belief/intent as the *pudgal*). Both have their own *bhaav* (inherent nature) indeed.

Questioner: The Self keeps having *Chetan bhaav*, and this *pudgal* arises from that?

Dadashri: Yes, *pudgal* arises due to Its *prabhaav* (aura of presence and influence).

Questioner: [The *prabhaav*] Of the Self? In that case, the word '[arises] out of that' is wrong; [it should be, arises] 'due to that'.

Dadashri: The self (*chetan*) has an inner belief (*bhaav*) and whatever inner belief (*bhaav*) the self has, that form starts to [visibly] materialize. If it has the inner belief (*bhaav*) as a woman, then the *pudgal* takes on the form of a woman. If it has the inner belief (*bhaav*) as a man, then the *pudgal* takes on the form of a man. As such, it does not [directly] have the belief as a woman, but when one engages in

more deceit (*kapat*) and illusory attachment (*moha*), then subsequently the subatomic particles (*parmanus*) charged with the belief as a woman will arise.

‘[Arises] out of that’ and ‘[arises] due to that’, both are considered one and the same. The intention is just that the main point be understood, word-for-word. One cannot see that exactness. Only the Ones who have Seen that, can See it, and it is not such that it can be ‘conveyed’ through words. It has been explained in whatever ways it is possible to explain it, using words. However, the exactness cannot be conveyed.

To Call It an Illusion is Itself an Illusion!

Now, what properties are a part of the *vishesh guna* (completely new properties)? They are the I, the ego, anger-pride-deceit-greed, attachment-abhorrence (*raag-dwesh*). All of these are completely new properties that have arisen. Besides, the original inherent nature of the Self is *vitaraag* (free from all attachment and abhorrence). The element of inanimate matter does not have any attachment-abhorrence at all either, it is also completely *vitaraag*. So where did the attachment-abhorrence arise from? From the completely new properties that arose. The nature of anger-pride-deceit-greed is to increase and decrease (*guru-laghu*). The inherent nature of the Self is such that it does not increase or decrease (*aguru-laghu*). Even the element of inanimate matter by its inherent nature does not increase or decrease. There is a difference in *gunadharmas* (intrinsic properties that have a specific function) of the two, is there not? The Self has never shifted out of its *gunadharmas*. The Self constantly remains within its own *gunadharmas*. The properties of the Self are natural.

Just as stainless [steel] does not accumulate rust; it remains unaffected by rain or muck, similarly in spite of living in the muck (of worldly life), ‘rust’ does not form upon Us [the Self].

The Self has not become *vibhaavik* (*viruddh bhaavi*; having an intent contrary to One’s own inherent nature), but this is a *vishesh parinaam* (a completely new effect that arises as a result of two eternal elements, the Self and inanimate matter, coming together). This is nothing else; it is merely the possession of ‘ghosts’ and that too for a limited period of time. So, for those whose term is about to end, I get them released. I can shift the time a little for them. But if foreigners [those who do not believe in reincarnation] were to ask, then I cannot release them.

That is why this is known as a puzzle, isn’t it! And how it has become a puzzle; I speak [about that] after having Seen it. It is not baseless; it is exact, as it is. It is not even an illusion (*bhramanti*). As a matter of fact, people have given it the name

‘illusion’. When they could make no sense of it, that is when they referred to it as illusion.

The Difference in Speaking, [with Reference to] a Gnani and an Agnani!

This *vishesh guna* is known as *vyatirek guna* (completely new properties of a third component that arises when two eternal elements, the Self and inanimate matter, come together), which is neither in this [element of inanimate matter], nor is it in this [the Self]. Whoever accepts them as his own, they are then his. Whoever accepts ownership of ‘This is happening to me,’ they are his.

Questioner: This *vyatirek guna* is neither of the Self, nor is it of the *pudgal* (element of inanimate matter; *swabhaavik pudgal*), then as long as both, the Self and the *pudgal* are together, who does it apply to? Whose *vyatirek guna* is it considered to be?

Dadashri: Oh yes! Until then whose is it considered to be? Yes, until then if one has to say who they belong to, then it has to be said that, ultimately they belong to *pudgal* (*vibhaavik pudgal*). Yes, but who is in a position to say that? All the people cannot say that. One who is ignorant of the Self (*agnani*) has to say, “It is indeed my property (*guna*).” Only a *Gnani* can say, “This is a property of *pudgal*, it is not mine.”

Questioner: So, does he have to say, “I am angry, I am greedy?”

Dadashri: Yes, he has to say, “I am the one who is greedy, and I am the one who is angry.” Whereas, the *Gnani* says that, “This is the nature of the *pudgal*.” The *gunadharmas* of the two [the Self and inanimate matter] are different. The *Gnani* has become free from them, from the wrong beliefs, whereas the wrong beliefs have not gone for the *agnani*. ‘I am Chandubhai,’ is the first wrong belief. ‘I am an attorney’ is the second wrong belief. ‘I am his brother, his uncle, ...,’ so many wrong beliefs have set in!

The world has arisen out of science, the way Lord Krishna has said! This has happened incidentally through evidences (*naimittik*). This is a *vishesh swaroop* (completely new form) of the Self, it is not the original form of the Self. That completely new form has arisen out of this science. When that comes into One’s understanding, then One’s own energies will manifest and subsequently that assumed identification with ‘I am Chandubhai’ will be dispelled. Once this One (the developing ‘I’) is aware of both, his *vishesh bhaav* (assumed identification with ‘I am Chandubhai’) and His *Swabhaav* (the inherent nature as the Self), then His own real form comes into experience.

[3]

Does Vibhaav Mean Opposing Intent?

The Definition of Vibhaav!

Questioner: Do these *kashays* (anger-pride-deceit-greed) arise because of the *vibhaav*? Do all the intents filled with anger-pride-deceit-greed arise because one does not remain in one's real form as the Self (*Swaroop*), because of all the *vibhaav bhaavs*, those intents that deprive one from remaining in one's real form as the Self?

Dadashri: To whom does the *vibhaav bhaav* belong? What does *vibhaav* mean?

Questioner: It means to go contrary (*viruddh*) to one's own inherent nature (*swabhaav*).

Dadashri: No, actually people have deduced such a meaning of *vibhaav*, that of going contrary to one's own inherent nature. If a person has formed a bad habit, then he will not even be able to remain in *moksha*. He will come running back over here, from there. The meaning of *vibhaav* is actually not that. If the Soul (*Atma*) were to be *vibhaavi* (going contrary to one's own inherent nature – in this context), then no Soul would ever be able to remain in *moksha* at all. So many little mistakes like this have been made such that the entire world has suffered a death on account of such indiscreet remarks! Should one understand *vibhaav* or not?

Questioner: The scriptures say, "The Soul has done *vibhaav*."

Dadashri: What have you understood by the phrase 'has done *vibhaav*'?

Questioner: That the Soul has done an intention (*bhaavna*) of such a *vibhaav*.

Dadashri: Now, if the Soul were to do the intention of the *vibhaav*, then that [*vibhaav*] would become the Soul's very own inherent nature.

Questioner: So then, how did *vibhaav* occur?

Dadashri: I will show you how *vibhaav* happened. However, the meaning of *vibhaav* that is currently in use, that which people have understood as 'opposing intent' (*viruddh bhaav*), where 'one keeps doing contrary to what he is supposed to be doing. We will indeed have to get rid of such an opposing intent.' But this is not a *viruddh bhaav*, this is a *vishesh bhaav* (a completely separate identity with specific properties that arises due to the coming together of two eternal elements, the Self and inanimate matter). If it were a *viruddh bhaav*, then you would have to remove it. If one goes against one's own inherent nature, then that becomes one's inherent nature; if it were a *viruddh bhaav*, then that actually represents one's permanent property (*guna*), and so it would actually go along with him even to *moksha*. Hence,

to have understood *vibhaav* as *viruddh bhaav*, is all, entirely, completely, a hundred percent incorrect. The Soul does not have the energy to do *vibhaav* (an opposing intent, in this context) at all. The Soul remains in Its inherent nature (*swabhaavik*) indeed and It never goes against Its own inherent nature at all. Please speak up individually if you understand this, say ‘yes’ [if you understand].

Questioner: This *vibhaav* arose at the very moment when the circumstances came about for the Soul to come into close proximity with the *pudgal* [*parmanu*], right?

Dadashri: The *vishesh bhaav* occurred.

Questioner: Yes, what arose cannot be considered as being a part of one’s inherent nature. So, *vibhaav* is an effect (*parinaam*) of the Self (*Atma*) Itself, isn’t it?

Dadashri: Listen to what I am telling you. If we refer to that as an effect of the Self, then just imagine how great a fault you would incur, similar to when you blame someone unnecessarily?

Questioner: It is not in the inherent nature of the Self, but it is indeed because the Self transforms into that effect that It has been ensnared, isn’t it?

Dadashri: No, that is exactly what you have to understand. What I am saying is that, if you refer to that as an effect of the Self, then you will incur a grave fault. If you refer to it as an effect of the *pudgal* [*parmanu*], then it is not actually of the *pudgal* [*parmanu*]. So then, what is it [in actuality]? The *pudgal* [*parmanu*] says, “This is not my *gunadharmas* (intrinsic properties that have a specific function).” The Self says, “This is not mine [*gunadharmas*].” Whereas, in religions [out there], what do the *sadhu-aacharyas* (the ascetics - high ranking monks) say? They say that, this *vibhaav* is a *gunadharmas* of the Self. With that, a grave karmic liability is incurred, a grave obstruction sets in. The Self does not have any such property.

Is My Soul a Sinner?

Actually, people are saying, “The Soul has become *vibhaavik* (unnatural) like this, so now we have to straighten it out.” Hey, who is the one who will straighten it out? Who is the one saying that the Soul has become *vibhaavik*? Who must be the one saying that? And who must be the one saying, “My Soul is a sinner?” Analyze that. Who must be the one speaking thus?

He himself, the One who is not a sinner, only He would speak thus, wouldn’t he? Who would say that? He says, “My Soul is a sinner, but I am not a sinner.” Now, a lawyer would definitely ask, “Then who are you?” Then they answer, “My Soul is a sinner, I am not.” Well then, the meaning of this statement is verily that; this is what a lawyer would decipher! To which people would reply, “Yes.” Now imagine

that! People have gone as far as calling the Soul a sinner. What can they gain from that? Why would they be saying such a thing in some religions?

Questioner: They are still in the deluded awareness of the belief of ‘I am Chandubhai’ (*mithyatva bhaan*).

Dadashri: No, they do not have any awareness at all. Even if they had the deluded awareness, it would still be considered very good. Then too, they would realize, ‘How can the Soul be a sinner? In reality, I am the sinner; how can I call the Soul a sinner?’ The one who has deluded awareness would at least say this much, wouldn’t he? “Actually, I am the sinner; why [blame] the Soul?” Now, why would this mistake [of calling the Soul a sinner] have occurred?

In the past, the *Sadgurus* (Self realized spiritual teachers) had said, God had said, “The *pratishthit atma* (the relative self) is the sinner. Speak in this way.” Instead, the word ‘*pratishthit*’ disappeared and the reference ended up being on the *muda Atma* (original Self). That is indeed why Krupadudev said, “*Sachodo Atma j vosravi didho*. The original Self Itself has been surrendered.” The *pudgal* had to be surrendered, instead of that, what did one surrender? One surrendered the Self; and kept the *pudgal* to himself.

Now, many *sadhus* (ascetics; monks) have this belief that the Soul has become impure. Hey mortal one, then how will you purify It? How can the Soul which has become impure be purified?

The Soul has never become impure, not even for a second. And had It become impure, then no one in this world would be able to purify It. This is because It is a natural element (*swabhaavik vastu*); no plaster can touch [no impurity can stick on] a natural element.

In some scriptures, it has been written that the Soul becomes *moorchhit* (in an entranced state due to excessive illusory attachment). If the Soul were to become *moorchhit* then It cannot be the Soul at all. And who is there to cure the one who has become *moorchhit*? There is no one superior to Him [the original Self].

Questioner: The inspiration of the Self is actually present in this, isn’t it?

Dadashri: If there is any inspiration (*prerna*) from the Self, then the Self would actually have become a beggar. The one doing the inspiring is the guilty one; and such a person can never become free again. The Self has not done any inspiring at all. ‘It’ is in the real form as God (*Bhagwan swaroop*; an embodiment of divinity). Impurity has never arisen in It at all.

However, this has arisen out of science. If the Soul were to do any inspiring, then Its inherent nature would become bound like that permanently and that would bring forth a liability; there is a liability on the inspirer (*prerak*). Hence, even this

inspirer; actually, the effect of one's own karma is verily the inspirer. And that happens through the energy of scientific circumstantial evidences (*vyavasthit shakti*).

A third, additional entity with specific properties has arisen by the coming together of these two [the eternal elements of the Self and inanimate matter], and that indeed is the one who continues acquiring karma. These two [eternal elements] indeed remain in their own [natural] state, of their own accord. The original Self remains in Its very same state, it is only the *vibhaavik pudgal* (the non-Self complex of input and output that arises as a result of the coming together of two eternal elements, the Self and inanimate matter) that becomes abnormal (*vikaari*). Hence, if the Self were to do the inspiring then It would never be able to become free. The Self does not do any *sankalp-vikalp* (All the relative 'I-ness' and 'my-ness' that stem from the belief that 'I am Chandubhai') at all. If It were to do the *sankalp-vikalp*, only then would it be considered as inspiring. So, the Self does not do any *bhaavkarma* (charging of karma), nor does It acquire karma; it is verily the 'I' (*hu*) that does all that. If the Self were to do the *bhaavkarma*, then that would become a permanent part of Its inherent nature.

Questioner: So then, this *bhaavkarma*, who is responsible for that?

Dadashri: The *bhaav* arises based on whatever kind of 'spectacles' [of *dravyakarma*; subtle discharging karma] such as the Knowledge obstructing karma (*Gnanavarana*), the Vision obstructing karma (*Darshanavarana*), that 'it' [the 'I'] has acquired.

Questioner: Is it not based on the Self?

Dadashri: The Self will never do this. This is a *vishesh bhaav* (a completely new entity with specific properties that arises; an assumed identification with that which is not One's own), it is not the state of the inherent nature of the Self (*Swabhaav-bhaav*).

Right now, understand that all the *bhaav* are of the ego only, but from where did it originate, fundamentally? A specific property (*vishesh guna*) arises and that gives rise to the *bhaav*; *bhaavkarma* begins. And the inherent nature of the Self (*Swabhaav*) is itself a different thing altogether. This *vishesh bhaav* has arisen in the presence of the two [the eternal elements of the Self and inanimate matter]; this is 'our' scientific discovery, and this was indeed the belief of the twenty-four *Tirthankars*. However, as this change in understanding [from *pratishthit atma* to *muda Atma*] happened, that is why one is not able to benefit from it. The very reason that this is not giving effect [bearing fruit], is the fact that a few such mistakes have kept on happening [since time immemorial]!

Questioner: Are you saying that, this happens because of the close proximity of *jada* (the eternal element of inanimate matter) and *Chetan* (the eternal element of the Self)?

Dadashri: Yes, that's it. A *vishesh bhaav* has arisen due to that. The Self is within Its own inherent nature, it is the *pudgal* that has become abnormal. The *pudgal* has become abnormal due to the additional *gunadharmas* (intrinsic properties that have a specific function) of the two, and it is due to that abnormality that these futile efforts are going on; action and reaction, action and reaction, charge and discharge, charge and discharge continues to go on.

This *vishesh bhaav* has arisen and I am telling you this after having seen it personally. That is indeed why it is possible to become free, otherwise it is not possible to become free in this current era of the time cycle. Can one ever become free in *Dushamkaal* (aka *Kaliyug*, the current era of time cycle characterized by lack of unity in thought, speech and action)? Not a single day will pass by without a worry. In *Dushamkaal*, *aartadhyan* (adverse internal state of being that hurts the self) and *raudradhyan* (adverse internal state of being that hurts the self and others) do not stop. As this is *Akram Vignan* (the spiritual science of the step-less path to Self-realization), that is why these come to an end.

What happens with this *vishesh bhaav* is that these eight *dravyakarma* are bound, because of the 'blindfold' [veil of ignorance] over the 'eyes' [Vision of the Self]. And thereafter, due to the presence of these eight *dravyakarma*, the *bhaavkarma* (charging karmas) tend to arise. What causes these *bhaavkarma* to arise? It is the 'blindfold' over the 'eyes' that causes the *bhaavkarma* to arise.

Questioner: But those karma occurred later; however, in the beginning, when the *vishesh bhaav* arose, at that time, from where did this 'blindfold' come?

Dadashri: The *vishesh bhaav* arose as a consequence of the pressure of circumstances, and with the *vishesh bhaav* itself, this 'blindfold' was bound, and as the 'blindfold' was tied, one started to see incorrectly [contrary to fact; the relative], which in turn gave rise to wrong *bhaav*. So, that [*bhaavkarma*] is dependent upon the 'blindfold', it is not dependent upon the Self.

These eight *dravyakarma* that are present, *Gnanavaran*, *Darshanavaran*..., power has been instilled in them because of the presence of the Self; the Self has not entered into them. And it is indeed this power, that is at work over here. Moreover, that power, is itself *jada* (insentient). Hence, these are all activities of the inanimate (*jada kriya*); none of these are activities of the Self.

Questioner: Is the inspiration verily of the power that has arisen due to the close proximity [of the Self and inanimate matter]?

Dadashri: Yes, that is correct.

The Self (*Chetan*) is made up of Its own unique intrinsic properties (*anvay gunas*), of Its own independent properties. No other properties arise in It. There is simply a change in the awareness, in the belief itself. He himself [the 'I'] gains the awareness that, 'I am doing this.' This change in the awareness, to whom does it occur? To the *power chetan* (the relative self that has been powered with life energy in the presence of the Self; meaning the 'I'). Now when does that awareness get destroyed? The answer is, that awareness is destroyed when the *Gnani Purush* separates the *prakruti* (non-Self complex) and the *Purush* (the Self) for us; otherwise that awareness cannot be destroyed, can it!

Hence, there is power instilled in it. Just like in the batteries, in a cell, when power is filled in the batteries, they give effect, they function, don't they? How long do they function? As long as there is 'filled stock', until that which has been charged (*puran*) discharges (*galan*), that power gives effect. Once the discharge is complete, they should be discarded. Whatever discharge is taking place, it has previously been charged. *Galan* is discharge, and *puran* is charge. Discharge is taking place from that which has been charged, and then during the discharge, one himself [the 'I'] gives rise to the *pudgal* once again by doing egoism; he charges [karma] once again. And thus, the 'tank' [of karma] does not empty out. Even before it can empty out, one keeps on adding water to the tank and thereafter he says, "I want to attain liberation." Hey mortal one, how can you attain that? You have started this very business of bondage!

Therefore, it is not easy to understand this *Chetan* (the Self). 'Our' Self-realization (*Atmagnan*) is a very exalted thing. There is hardly any difference between *keval Gnan* (absolute Knowledge) and this; there is only a difference of four degrees. And what kind of Self-realization should it be? It should be such that One has experienced It [the Self]. The Self should prevail as separate, completely separate, and that too, the Self should be the absolutely independent Self (*niralamb Atma*). This kind of self [*power atma*] will not do. What people have talked about, is the *power atma* (energized self). Now, if it is referred to as *power atma*, then people will understand; otherwise, if it is simply referred to as '*Chetan* (the Self)', then how would they understand? Just like the power that has been filled in the batteries, in that, the batteries and the power are separate things. And the battery that is there, continues doing its work. These are in fact batteries; the three batteries of the mind, the speech and the body. These batteries will last as long as there is power filled in them, and once that power comes to an end, they will fall away. We refer to that as 'discharge'. 'You' [the Self] do not have to 'do' anything, they continue to discharge on their own. 'You' just have to keep Seeing how the discharge is going on, that is all, and if you try to be 'overwise', then your finger will get burnt.

This is a very profound phenomenon, this is all a Science that is filled with many unrevealed revelations; it is the collective Science of the twenty-four *Tirthankars*. Otherwise, attaining the Knowledge that separates the Self from the non-Self (*bhed Gnan*) within just one hour, has never occurred, and that too whilst living this worldly life. Even the renunciates (*tyaagi*) were not able to attain that. Whereas here, one has attained it even whilst living worldly life; one plays with his children, eats and drinks, enjoys himself, yet he does not face any problem. This is because this is a Science as expounded by the *Tirthankars*; this is *Akram Vignan*.

Whereas, this [relative self] is nothing else but that which is filled with power. There is no *Chetan* (life energy; the Self) in it at all. That is why ‘we’ do not refer to it as ‘*power chetan*’ but instead, ‘we’ call it ‘*nishchetan chetan*’ (a non-living entity; an energized entity that appears to be living but is in fact lifeless).

The inspiration is not of God, it is not of the Self. The one who does the inspiring is himself considered the guilty one. The inspirer is the most guilty one by far; karma indeed applies to him only. And the Self is clean, It is in a pure form and It cannot be touched by karma at all. ‘Karma’ is a gross (*sthool*) thing whereas the Self is the subtlest (*sookshmatam*); the very One that ‘I’ have Seen, experienced and I prevail only in It. I have Seen the absolutely independent Self.

Intents of Attachment and all Else are Not of the Self!

Questioner: Please explain, ‘From the real viewpoint, the Self’s inner intents of attachment (*raag*) etc., are the cause of binding of karma (*bandh*). And binding of karma has been considered the cause of worldly life.’

Dadashri: Now, the intents of attachment etc., are not of the Self Itself. This has not been explicitly written down for these people (on the *Kramik* path). The intents of attachment etc., are not of the Self Itself, they are *parupadhi* (the problem is induced externally by the non-Self). They are like an *upadhi* (external induced problem and resultant suffering). Just like if a person has become entangled in a problem that is induced externally, and due to that he appears as if he is entrenched in the *upadhi*; that is because of the *upadhi*. If there were no *upadhi*, then there would be no effect whatsoever. Hence, the properties such as attachment, etc., are not One’s [the Self’s] own properties. A third entity arises from the coming together of the two eternal elements. [One with] Completely different properties that have a specific function; this attachment-aborrence (*raag-dwesh*), they are *vyatirek guna* (completely new properties of this third entity). So, for these people on the *Kramik* path, this is the system, and only then will it work for them, otherwise it will not work, will it! Whereas our *Akram* path states it explicitly

Questioner: Now, [it is stated that,] “The resulting attachment (*raag parinaam*) is a part of One’s [the Self’s] own phase (*pariyay*), therefore the Self is a doer of it.” Now, is the resulting attachment actually a phase of the Self?

Dadashri: No, it is not like that. Whatever we have understood [here on the *Akram* path], the entire *Kramik* path does not know that at all.

Questioner: So, is it completely contrary to fact?

Dadashri: They believe the Self to be where It is not present at all.

Questioner: Yes. They believe It to be present where It is not. And that is the reason why these complexities arise.

Dadashri: When I say, “There is no Self present there at all, everything is functioning without *Chetan* (life energy; the Self),” how is it possible for you to believe that?

Questioner: I have read that the *pudgal* [*parmanu*] and the Self are existing together in a form where they are deeply involved with each other and that is why this unnatural intent (*vibhaavik bhaav*) arises. In reality, neither the Self, nor the *pudgal* [*parmanu*] are the doers, that is what Kundkundacharya says; which is what you have said in a simple language. So then, how can the scriptures refer to the Self as a doer?

Dadashri: We are not saying that anyone is wrong. Moreover, they have clearly written that in the state of Knowledge (*Gnan dasha*), the Self is indeed the doer of Its own inherent nature [Knower and Seer]. In the ignorant state (*agnan dasha*), the self is the doer of this [the *vibhaav*; assumed identification with that which is not One’s own]. However, as that talk has adhered to a single viewpoint (*ekantik*), so the sense of doership (*kartapanu*) does not go away. And people are not able to understand this scientific point. Even in other religions, it is stated that this cannot happen without God’s wish. Hence, they have implicated God in this. So then how can one attain *Gnan*? They contradict each other. It’s good that our *Akram Vignan* has destroyed all these [incorrect] links.

With a Sense of Doership, Worldly Life Began!

Now, what these people said was, “The Self is the doer.” Hey, they have gone to the extent of saying, “The Self is the doer of the *bhaavkarma* (subtle charge karma).” So, they have implicated the Self to be the doer of the *bhaavkarma*. If It were to be the doer of the *vibhaav*, then It would remain a doer even in *moksha*. Why is It not so, over there? Hence, it is only when a *Gnani Purush* comes along, that He can reveal everything as it is.

[This belief of,] ‘I am the one that is having the *bhaavkarma*,’ is itself bondage; that is *parbhaav* (the non-Self). To believe the *parbhaav* to be one’s *swabhaav* (inherent nature) is bondage. Why is it *parbhaav*? It is subject to *parsatta* (the authority of the non-Self; influence of other forces). In the scriptures, it is written that the Self is a non-doer by Its inherent nature. Due to *vibhaav*, due to *visheshbhaav*, it [the relative self] is a doer, and thus it becomes the sufferer. Now, all of that has been left behind just like that, and the Self has been taken into the relative. People have begun to believe the worldly interacting self (*vyavahaar atma*) to be the [original] Self.

Questioner: It is from that viewpoint, is it not?

Dadashri: Yes. If you understand the self to be the doer from the relative viewpoint, then your work will be done. However, one tends to forget the viewpoint, isn’t it! And hence, you cannot see the work that is done, can you? What is the reason for that? There are many mistakes at the fundamental level. [And due to that,] On the contrary, not only can one not see [the work being done] but on top of that there are a lot of externally induced problems, there are endless *kashays* (anger-pride-deceit-greed). This is always the case; wherever *kashays* are being entertained, there, the *vitaraag dharma* (the religion prescribed by the absolutely detached Lords, which is at 360 degrees, is impartial, incorporates all viewpoints, and does not hurt anyone else’s viewpoint or religion) cannot exist. Do you feel that to be so?

Now tell me, if one goes around with such *swachchhand* (following one’s own intellect in spiritual matters) for a hundred thousand lifetimes, then will he attain his goal? One acts according to his own intellect in spiritual matters, and on top of that he tells others, “All these people are fools.” Furthermore, he calls other people fools.

By *vishesh bhaav*, what they mean to say is that, the Self can Know all this through absolute Knowledge, and It can also Know this *vishesh bhaav*. If the circumstances are such, then One himself [the Self] can also Know the *vishesh bhaav*. Therefore, the *vishesh bhaav* arises subject to circumstances, time. If the circumstances are separated, then the *vishesh bhaav* will go away. Hence, the Self and the *pudgal* [*parmanu*] that have come together, if ‘we’ separate them, then their resultant *vishesh bhaav* will go away.

Pratishtha instilled completely...

Let me tell you the fundamental facts. There are two kinds of *Atma*; one is the original Self (*muda Atma*), and in the presence of this original Self, the other self that has arisen is the *vyavahaar atma* (worldly interacting self). The original Self is the *Nishchay Atma* (Real Self), no change has occurred in It whatsoever. ‘It’ has remained the same as It always has been, and due to that, the worldly interacting self

has arisen. Just as when you look in the mirror, do you see two 'Chandubhai's' or not?

Questioner: Yes, two are seen.

Dadashri: In the same way, this worldly interacting self has arisen. 'We' have referred to it as '*pratishthit atma*'. One has done his own instillation (*pratishtha*) in it. Therefore, if you still continue doing the instillation of, 'I am Chandubhai, I am Chandubhai,' then the *pratishthit atma* for the next life will arise once again. If you believe the *vyavahaar* (the relative) to be real, then the worldly interacting self will arise once again. The *Nishchay Atma* actually remains the very same as It has been. If you by chance get to touch [experience] It, then your salvation is guaranteed! At present, you only have the touch [experience] of the worldly interacting self.

There is a man who is a big distributor of dried dates. Everyone refers to him as, "He is the dried dates merchant." But in the court, he is considered an attorney. If he argues cases, then he would be considered as an attorney, wouldn't he? Similarly, if You are engrossed in worldly activities, then you are the worldly interacting self, and if You are engrossed in the *Nishchay* (the Real), then You are the *Nishchay Atma*. Fundamentally, You are the very same, but your state is dependent upon what activity you are engrossed in.

The Worldly Interacting Self is Itself the Ego!

Questioner: Now, because the 'I' (*potey*) applies his awareness in the *vibhaav avastha* (the state that arises as a result of the coming together of two eternal elements, the Self and inanimate matter), that is why karma gets bound onto the Self. Therefore, it is verily the applied awareness (*upayog*) of the Self that goes into the *vibhaav* state. If it were to remain in *Swabhaav* (the state as the Self), then no karma would get bound onto the Self; is that correct?

Dadashri: No, it is wrong. The Self remains constantly in Its *Swabhaav* only, that verily is the original Self. And the one that oscillates between *Swabhaav* and *vibhaav*, is the worldly interacting self. The original Self is actually free constantly, It is free since time immemorial. Moreover, It is residing within you. *Vyavahaar atma* means that the self that one has believed, the one that is *vibhaavik* (not original or inherent, but new arising out of proximity with another element), and there is not an iota of *Chetan* (life energy; the Self) in it.

Questioner: Is this worldly interacting self itself, the ego?

Dadashri: Yes, that indeed is the ego. And there is not even iota of *Chetan* in it. Just imagine, how the world continues to function without any *Chetan* in it! This is the first time that I am declaring in the world that there is no *Chetan* in it.

Questioner: Before you gave us *Gnan*, our self was the worldly interacting self, wasn't it?

Dadashri: Yes, what else was there then? Whilst prevailing as the worldly interacting self, You Saw the original Self. And from the moment You saw It, You were blown away that, 'Wow! There is so much bliss!' And thereafter, You started to dwell (*ramanata*) in It only. Before [*Gnan*], the dwelling was in worldly life (*sansaar*), in worldly things.

Worldly life Arises from Worldly Interaction that Happens Without any Effort...

There is no proof of the Self in this world. However, there is indeed proof of worldly interaction that happens without any effort (*anupchaarik vyavahaar*); such that without doing any *upchaar* (visible effort or planning), this body has been created, even despite the absence of a creator. Instead, people have forced upon the belief that, 'God exists, and God has created all these 'bodies' in his factory.' Meaning that the very opportunity to think beyond this, has been shut off completely! Whereas, what 'we' are saying is that, "God has not created them." And just take a look at this worldly interaction that happens without any effort! This worldly interaction is not such that any visible effort or planning needs to be done for it. *Upchaarik vyavahaar* is really the one you do within by believing you are making the tea. To say, "I made the tea," that too is an illusion. Even that, this world itself, is indeed a worldly interaction that happens without any effort. But just because one feels, 'I am the one doing this,' that is why, worldly life has come into being. That too, is worldly interaction that happens without any effort. If it was not worldly interaction that happens without any effort, then no one would ever die! If it was worldly interaction that requires visible effort or planning, then no one would die, would they! That is also worldly interaction that happens without any effort indeed. If there was work to be done at night, then a person would not go sleep at all, would he! So that is worldly interaction that happens without any effort! However, because the intellect of many people becomes so sharp that when they do all this work, the awareness of 'I am doing it' tends to arise over there. And how does such awareness come into being? It is because of the *vyatirek guna* that have arisen.

Therefore, this *vyatirek guna* have arisen due to the presence of both, the Self and the non-Self (*anatma*) [being in close proximity]. The Self alone cannot make this happen, the non-Self alone cannot make this happen. Hence, over here [in *Akram*], one of them is moved away. And thereafter, it [the *vyatirek guna*] will not arise.

Questioner: But even in their presence, they [the *vyatirek guna*] arose because one considered them to be ‘mine’, isn’t it?

Dadashri: Who is the one considering them to be ‘mine’. Neither the Self nor the *pudgal* [*parmanu*] say ‘mine’?

Questioner: But, right now, they [the two eternal elements] are in close proximity, are they not?

Dadashri: It is because they are in close proximity with each other that the entire awakened awareness (*jagruti*) dissipated. With the attainment of the awakened awareness, the two [eternal elements] separate, the *vyatirek guna* stop from arising.

Questioner: Now that very thing, what awareness arose due to the close proximity of the two?

Dadashri: As the two came close to each other, a veil of ignorance (*avarana*) came over It (the Self), the awakened awareness dissipated. Thereafter, by destroying that *avarana* which arose due to close proximity, the separation occurred. The *avarans* have to be destroyed, do they not?

Questioner: So, both *dravya* (elements) are completely separate indeed, but that had arisen because of them coming close to each other?

Dadashri: They are indeed completely separate, neither of the two have done anything at all. Neither of the two have helped or caused any harm to the other. There is nothing there. This is all your mistake. Moreover, even those people [on the *Kramik* path] accept that no *dravya* (element) can help or harm another *dravya*. Hey mortal one, so then, why don’t you figure out who did all this? Did the Self do it or did the *anatma* (non-Self) do it? But these people are not able to understand the answer to that. This is a scientific point of discussion.

Specific Clarity Regarding the State of Vibhaav...

Have you understood *vishesh guna*? These are *vishesh guna* of the eternal elements (*tattva*); they are exact. But I will show you with a simile, another *vishesh guna* of a situation (*avastha*) that happens here. You cannot see the *vishesh guna* of an eternal element, therefore I will show you, through a situation, how this [*vishesh guna*] has come into being!

Questioner: Can you please explain with an example, what the main cause is behind the coming together of these two?

Dadashri: There is no simile that can be given regarding the eternal elements, yet I am giving you this simile; you can find me the cause in this situation. Just as, when one installs marble in the garden, say a marble pathway has been installed. A businessman walks back and forth on it every day, whilst wearing shoes. At that

time, what would he know about the nature of the marble? Then one day, on a hot summer day, at about two in the afternoon, his child who was playing in the garden fell down, so he ran bare-feet on the path, to get to the child. So, what kind of effect would the marble have given him at that time?

Questioner: Heat, heat.

Dadashri: No, but he would feel the heat [from the sun] on the upper part of his body too. But, what effect would arise for the feet?

Questioner: They would get burnt.

Dadashri: They get burnt. So, the businessman may have a doubt arise that, ‘What did the contractor do? Why did he install such stones that heat up?’ So, he scolds the contractor, “Hey, as you put in stones that heat up, I will deduct some money from your bill.” Then, the contractor reasons with him, “Sir, I have not installed stones that heat up, I have laid stone that is cool, but it has heated up because of the circumstance of the sun. As soon as the sun sets, the marble will immediately return to its inherent nature.” Therefore, the marble has become hot because of the presence of the sun. Meaning that a *vishesh guna* (a specific new property) has arisen and when the sun goes away, the *vishesh guna* will dissipate.

In the same way, this ego has arisen. Now, such a clarification has not been made in the scriptures! And who would give such examples? If there is an example, then one will understand, isn’t it! Did I not explain it? It is a third property (*guna*) that has arisen.

Questioner: So that means that the marble acquired the property of the sun. It is not a third property, is it?

Dadashri: No, marble does not acquire the sun’s property. An effect arises in it, it is affected by the Sun. Its inherent nature is indeed to be cool, but this effect [of being heated] tends to arise in it.

Questioner: So, this heat and coolness, is that an effect of the environment?

Dadashri: It is scientific circumstantial evidence. The rays of the sun touch the ground and that in turn gives rise to heat.

Does some of this sink into your intellect (*buddhi*) or not?

The Inspiration in This is of the Power!

If something is placed here, in the presence of the sun, will energy (*urja*) arise or will it not?

Questioner: It will.

Dadashri: So, the sun itself is not the doer in this. When these two things come together, the energy tends to arise. In the same way, this has come into being. Now, how can this be comprehended? How can one understand this? They will ask, “How can this happen without someone doing it?” This cannot be comprehended, can it?

Questioner: No, it can't.

Dadashri: And there definitely is inspiration. Who is the one inspiring? It is the inspiration of the power, it is not of *Chetan* (the Self). If the inspiration was of the Self, then It would become [karmically] bound.

Therefore, it is not easy to understand this, it is very difficult. And that is indeed why, one keeps falling behind. That is indeed why, one has to do penance; otherwise, would there even be a need to do any penance? If You have understood the Self, then You do not have to do any penance, and if You have not understood the Self, then keep on doing penance of your own accord, keep on doing penance for infinite lifetimes! The renunciate and the Self are separate. The renunciate is a trader of the *pudgal*.

Questioner: Are power and *Chaitanya* (the Self; Knowing and Seeing) both separate?

Dadashri: Just as the sun and the energy that arises over here are separate, that is how separate they are. The energy arises because of the sun, that is how separate they are. There is no doership of the sun in causing the power to arise. The energy arises because another thing has come into the picture. See, if you were to place a big, thick glass over here, then because of this glass, when another thing comes into the picture, there is a big spark and because of that everything starts to burn below the glass. The sun has nothing to do with this. It is because these other things are present together, that this tends to happen. If you move them away, then nothing will happen. Now, how can they be moved away?

Questioner: If we can find a person who can move it aside, then he will move it away.

Dadashri: He will move it away. That is why Krupadudev said, “You will attain liberation once you find the One who has come to bestow liberation (*mokshadata Purush*). The One who has come here to grant liberation! What must such a benefactor be like? Krupadudev himself has written this word ‘*mokshadata*’ (the grantor of liberation)! Besides that, nowhere else has this word ‘*mokshadata*’ been written!

[4]

The First Entrapment is of the Self!

The World, a Puzzle Itself!

This *vishesh guna* (a completely new property that arises with the coming together of the two eternal elements of the Self and inanimate matter) has arisen by coming into contact with this worldly life (*sansaar*). This *vishesh guna* will come to an end when the time is right. It's influence (*amal*) will wear off. The influence of this worldly life means illusion (*bhranti*). Once that influence wears off, everything will fall into place. One (*pote*; the developing 'I') will end up becoming what He really is [the Self]. So, where such a thing has not happened at all, then where is the need to give rise to anything? The world has not arisen at all, it is eternal. It never had a beginning, so is there any need to look for that? Based on that, there is even no need to say a creator. The world is the puzzle itself, it has become puzzled by itself. God has not puzzled this world at all.

Ignorance has no Beginning!

Questioner: Dada, then how did ignorance of the Self (*agnanta*) first arise in the entire world?

Dadashri: It was actually already there. It does not have a beginning. [However, after attaining *Gnan* from a *Gnani Purush*,] It comes to an end.

Questioner: If it has an end, then when did it begin?

Dadashri: All of this was already in existence, it was definitely there. This is because, the six eternal elements existed together, and the moment they [the Self and inanimate matter] are separated, One [the Self] becomes separate [free] immediately. All the other eternal elements are indeed free, it is only this *Chetan* (the Self) that has become bound. This is because the Self felt, 'Who is doing this?', but with that the ego arose from the scientific circumstantial evidences.

Questioner: But why would the *vyatirek guna* (extraneous property of anger-pride-deceit-greed that arises when two eternal elements of the Self and inanimate matter come together) even arise in the Self that is pure (*shuddha*)?

Dadashri: That property is not of the Self. It has arisen separately.

Questioner: So, that means that this energy of doing (*kriya shakti*) has been there with the Self since time immemorial, right?

Dadashri: No, it is not like that either.

Questioner: One thing is that, we do indeed consider the Self to be a non-doer (*akarta*).

Dadashri: It definitely is a non-doer.

Questioner: It is indeed. Just as the fire is unaffected when you strike a hammer on a hot iron, similarly nothing at all happens to the Self.

Dadashri: That is indeed what ‘we’ are saying, nothing happens to the Self. Everything is actually happening to the ego. If the ego were to leave, then there would be no problem at all.

It is only the ego that is doing everything. The ego is blind, the poor thing cannot see at all, and it is acting in accordance with the ‘eyes’ [vision] of the intellect (*buddhi*). Now, when the intellect says, ‘That person is our maternal uncle-in-law,’ the ego says, ‘Okay then.’!

The Illusions are All of the Intellect!

Questioner: So, all these problems would be of the intellect only, right?

Dadashri: It is indeed because of the intellect that this worldly life has arisen.

Questioner: So then, wouldn’t the belief also come under the intellect?

Dadashri: No, no, the wrong belief is through the ego. The intellect does not have any way at all of having a belief.

It is the ego and everything else that is a wrong belief. The one having the wrong belief is himself a wrong belief. While being in the wrong belief, he has the wrong belief. He does not do the wrong belief while being in the right belief.

Questioner: It is not possible to have a wrong belief while being in the right belief.

Dadashri: Then it cannot happen at all.

Questioner: That means that the Self acquires a wrong belief due to the circumstance of the intellect, or else the Self does such a thing with support from the intellect.

Dadashri: No, the Self does not ‘do’ any such thing at all, does It! The Self is actually a non-doer.

Questioner: On what basis does the intellect do all this?

Dadashri: On the basis of the ego.

Questioner: Is the ego also inanimate (*jada*)?

Dadashri: Yes, everything is inanimate, but this ego is not completely inanimate. The ego is actually *mishra chetan* (a mixture of the eternal elements of the Self and inanimate matter; *vibhaav*), the intellect is *mishra chetan*, it is just the mind alone that is inanimate [*nishchetan chetan*; non-living entity]. Even the *chit*

(subtle component of vision and knowledge in the inner functioning instrument called *antahkaran*) is *mishra chetan*. The mind is completely physical.

So, the Self is in the real form as eternal bliss. If the Self were to come into Its own inherent nature (*swabhaav*), then that would be it. 'It' has not yet come into Its inherent nature because of this *upadhibhaav* (the belief of 'I am the sufferer').

Questioner: The illusion (*bhranti*) has arisen for the Self because of the intellect, but if the intellect and the Self were not to be together, then there would be no reason for this illusion to arise at all. Therefore, it is indeed the intellect that is doing all this, and the Self is affected by it. If the Self is indeed in the real form as *moksha*, then why does all this confusion continue to arise?

Dadashri: No, It [the Self] has not been affected, nothing has happened.

Questioner: So then, these impure karmas that the self has become bound with, how did they come to be bound? I want to understand that.

Dadashri: You have to keep coming here if you want to understand that. This talk is so important that you have to keep coming here again and again. If 'we' were to explain it to you in one day, even then you would not be able to understand it in its entirety. If you understand it a bit at a time, then you will be able to attain it. Can one pack up all of one's things and leave, in just one day? Hence, you have to come to satsang. 'We' are still going to be here for another two to four more days, so do come again! Did you like this? If you ask something, then all of it will fall into place.

Karma has an End but no Beginning!

Questioner: From when did the binding of karma primarily begin?

Dadashri: There is no beginning to the binding of karma. There is eventually an end to the binding of karma, but no beginning, because this is actually a scientific process. Which one is first in water, oxygen or hydrogen? Which of the two was first, so that water was formed? All of this is at-a-time (in the same instance). They are scientific circumstantial evidences, and so there is nothing that is first or second. As pure *Chetan* (the Self) and pure *jada* (inanimate matter) came together, this *vishesh guna* arose, hence the reference is to the additional property with a specific function (*vishesh gunadharm*). The *gunadharm* of a sense of doership (*kartapanu*) arose in that, and the binding of karma occurs due to that. Now, that is at the gross level (*sthool*), whereas the Self is subtle (*sookshma*). How long does this *vishesh bhaav* (a third identity with completely new properties) last? It lasts as long as the circumstance of the *pudgal* is present. This circumstance is not everlasting.

This world changes but God has remained only in the form as God, His form does not change!

The Self has never become impure at all, because the Self is a naturally existing eternal element (*vastu*). Plaster cannot be applied to a naturally existing eternal element. 'It' cannot be cut into pieces. The Self cannot be divided up. However many holes form within the veil of ignorance (*avarana*) over the Self, that much the fraction of the Self will manifest through.

The Journey, From Nigod to Siddha!

Questioner: Is a human being also a *vishesh bhaav* of the Self?

Dadashri: Everything is a *vishesh bhaav* indeed!

Questioner: So then, all of this, *Chetan* and *jada*, are they both the same?

Dadashri: No, how can they be one? The effect of *jada* (non-living entity; inanimate matter) has fallen on *Chetan* (the living entity; the Self) and effect of *Chetan* has fallen on *jada*. So, the inanimate matter has become filled with life energy, and the living entity has become one with *jada*.

Questioner: Can the living entity become one with *jada*?

Dadashri: To become one with *jada* simply means that such an effect has arisen, but in reality, the Self has not become one with *jada*. In reality, the effect has happened to the inanimate matter. The effect has actually happened in the inanimate matter; the effect has not really happened to the Self (*Chetan*). However, the effect remains in the belief of the Self. Only the belief has changed, a wrong belief has been established.

Questioner: The human body has been considered to be the best, so when the Self takes on the body of animal, an insect or a microorganism, then wouldn't that be considered a painful occurrence for the Self?

Dadashri: Can ice really cool down a fire? Or else, if a man touched ice, would he get burnt? What if you hold this fire of the candle close to the ice? Then, wouldn't the ice get burnt? [Similarly,] Nothing ever happens to the Self. 'It' is actually eternally blissful (*parmanandi*), whereas this is another; 'rust' has formed over It.

Questioner: Based on what *karma* does a *jeev* (living being) come to be in *nigod* (the lowest form of life)?

Dadashri: There are extreme karmas in *nigod*. Not even a single karma has been shed (discharged) from it, and not a single sense organ has developed in it. As long as light (*prakash*), as long as illumination does not come out of it, until then a living being remains in *nigod*. *Nigod* means completely covered with karmas.

Questioner: But what is the reason for it to be in *nigod*?

Dadashri: It is actually already in *nigod* based on the law of nature. From there, it comes into this *vyavahaar* (worldly interaction). The veils of ignorance over the Self continue to reduce and later on, It becomes free. And the very reason for this is scientific circumstantial evidence. These *vyatirek guna* (extraneous properties of the self; anger-pride-deceit-greed) have arisen, and due to that, this [realm as] *nigod* has also arisen. From *nigod*, gradually it develops into a one-sensed (*ekindriya*) living being, a two-sensed (*beindriya*) living being, a three-sensed (*tranindriya*) living being; as the circumstances change, it continues to develop.

Questioner: When the living being came into worldly interaction [nomenclature], at that moment, it met with *kaal* (time) and *pudgal parmanu* (subatomic particles of matter); without that, the *vyatirek guna* would not arise, would they?

Dadashri: No, the *vyatirek [guna]* have actually already arisen.

Questioner: How did that come about? That is when it came into the flow of time...

Dadashri: The living beings that exist in the *avyavahaar* (not in worldly nomenclature; not yet classified or identified) state, those very ones are with *vyatirek guna*.

Questioner: Oh Dada, so those properties are there right from the beginning in the living beings which are not in worldly nomenclature?

Dadashri: Yes. Everywhere, every living being on this side is with *vyatirek guna* indeed; whereas these *Siddhas* (liberated Souls who have completely ended the cycle of birth and death and have attained ultimate liberation), they have gone to *Siddha Kshetra* (location at the crest of the universe where all absolutely liberated Souls reside) after the *vyatirek guna* have been exhausted.

Questioner: Dada, does that mean the one for whom this [*vyatirek*] property does not arise [charge] anew, is the only one who can become *Siddha*?

Dadashri: When the old [*vyatirek*] property that was there, peels off completely [gets discharged; comes to an end], One becomes *Siddha*. When the *vyatirek guna* cease to arise, One can become *Siddha*.

Questioner: How do they exist within a one-sensed living being? This anger-pride-deceit-greed...

Dadashri: They are existent in their fundamental state (*muda bhaave*). What is the fundamental state of anger-pride-deceit-greed? It is *raag-dwesh* (attachment-abhorrence). It is from attachment-abhorrence that these different ones have arisen. Greed (*lobh*) and deceit (*kapat*) came from attachment whereas pride (*maan*) and

anger (*krodh*) came from abhorrence. In this way, their fundamental state is attachment-abhorrence; and what is the main cause of attachment-abhorrence? It is *ruchi-aruchi* (inclination-disinclination). Even trees have *ruchi-aruchi*. Every living being, even a one-sensed living being has *ruchi-aruchi*. Even though it may not like something, but what can it do; there is no choice! The sentiment (*laagani*) of not liking definitely exists, doesn't it? The awareness that, 'This is painful,' has come forth, hasn't it? There is disinclination where it is painful; then again, one also experiences pleasure. When there is a nice breeze and the rain has fallen, then not only the trees but also the plants are delighted. However, when it is intensely sunny, or it is snowing, then all the plants become miserable. Therefore, everywhere, no matter where you look, such is the case, anger-pride-deceit-greed.

Questioner: These animals, the creation, which comprises of 8,400,000 life-forms (*yonis*), the ones that became humans; have they all verily arisen through these *vyatirek guna* or what?

Dadashri: Yes, all of that has indeed come into being because of the *vyatirek guna* only.

Questioner: So then, what about these shapes, all kinds of shapes, all of that...

Dadashri: Yes, just like when a waterfall flows down, the bubbles that tend to form, are they all of the same kind?

Questioner: No, they are all different. Some are small, others are large.

Dadashri: Some are this big, some are that size, that is how all this is. Did God come there and sit down to make them? That is how these 'bubbles' form and burst, they form, and they burst.

Questioner: But every animal has different attributes (*gunas*), a different inherent nature (*swabhaav*) that comes along with it, doesn't it?

Dadashri: Yes, actually each living being has its own individual space, so they are all different; on top of that, their inherent nature is also different. Depending on the evidences they encounter, that is how they become. The moment another set of circumstances are encountered, they become like that. 'Your' [the Self's] form is beyond [outside of] those circumstances.

Worldly Life has Arisen due to the Pressure of Circumstances!

Questioner: We believe that there is another energy beyond this world, and we are on the other side. We are a part of it....

Dadashri: 'You' [the Self] are not a part of anything, You are not a part.

Questioner: Are we one and the same?

Dadashri: No, no, You are not the same either. ‘You’ are independent. ‘You’ do not have any superior [God] over You. If You were to be a part of Him, then He would trouble you to the extent of tiring You out. But that is not how It [the Self] is; It is completely independent.

Questioner: If all of us are independent, then the fact that each unit is different, so in that case, how are the circumstances arranged?

Dadashri: This has all been arranged through a regulator (*vyavasthit*; scientific circumstantial evidence) entirely.

Questioner: You have shared the conclusion that this is how it has been arranged, but what is the cause behind it?

Dadashri: There is nothing else in its causes. These living beings are constantly progressing forward and are trying to regain their naturalness (*swabhaavik*), their natural form! They have become *visheshbhaavi* (assumed an identification with that which is not One’s own), and they are now looking to regain their natural form. Why did this *vishesh bhaav* arise? The answer is because of the state as the sufferer (*upadhi swabhaav*). As You [the Self] came across all the evidences, so You experience the pressure from these evidences, which gives rise to *upadhibhaav* (the belief that ‘I am the sufferer).

In all this, only *Chetan* (the Self) is ‘flowing’ [headed] towards *moksha*, nothing else is happening in this; the rest is just the same, all the time. But just imagine what the intellect has sought out, a question like, ‘How can that happen without a beginning? Hey, if there is a beginning only then will it come to an end.’ You, yourself will look like a fool. Does a circle have a beginning? One may ask, ‘Hey, this sunrise, from when did the sun begin to rise?’

If one were to say, “God has created it,” then he will never find the connection. In this case, as I am telling you this through Science, only then will the connection be found.

Skewed Vision led to the Latching on!

In the Self, there is both, *swabhaavik Gnan-Darshan* (Knowledge and Vision that is natural to the Self) and *vibhaavik gnan-darshan* (knowledge and vision that has deviated from its inherent nature). Just because one saw it with skewed vision, does that mean that it latched on? The answer is, “Yes, that is indeed why this entire world has definitely latched on.” The question is, “Why did you see it with skewed vision?”

Yes, that is how this world has latched on [to You]. There is an entire multitude of circumstances which are endless, and amidst this multitude of circumstances, the moment You saw with skewed vision, You were done for;

thereafter it all began, one after another, one leading to another, and then it kept on increasing infinitely. Now, that *chetan* (the relative self), it wants to become free, yet it cannot do so. So think about it, whose force is greater, *pudgal's* or *Chetan's*? Well, at present, one does say, "I am the one who is trapped" within the *pudgal* itself, doesn't he? If the control were of the 'iron', then one could have welded it and cut it a long time ago, but this thing within is not made of iron, is it? Even the border cannot be crossed over. It is a web of illusory attachment (*mayajaad*)! Therefore, this mind-intellect-*chit* and ego, the ones who are saying, "I am doing it, I am doing it;" all of them are actually weapons. Why did these weapons start functioning? Due to deluded vision (*mithyatva darshan*). The moment the Vision turns towards the Real (*samyak Darshan*), these weapons will be subjugated once again.

It's like this, what is this vision like, most of the time? If you are sitting like this [applying pressure on your eyes], then you will see two lights instead of only one. If your eye were to become like this [due to pressure being applied on it], then would you see double or not? Now, in reality, there is only one, yet you end up seeing two. If you are drinking tea from a saucer, then many-a-times, the circle that is in the saucer, you will see two of them. Why is that? It is because you have two eyes, that is why you see double of everything. These eyes are seeing and those internal eyes are also seeing, but that is the deluded vision (*mithya drashti*). That is why it is making you see everything contrary to fact. If they were to show you as it is, then the vision would be entirely free of *upadhi* (any externally induced problem and its resultant suffering), completely free of *upadhi*.

The Self has not experienced [suffered] the karma, the ego has not experienced the karma. The ego has actually not indulged in sensual pleasures (*vishay*) at all, nevertheless the ego is solely believing, 'I indulged in sensual pleasures.' Lord Krishna says, "The sensual pleasures are prevailing in their subject of enjoyment, all of that is natural. However, in that, the ego says, "I am doing it," that is why it has to suffer it, later on. The ego is a wrong, a false attribution of the belief 'I am Chandubhai' (*aaropit bhaav*), and that is why karma is bound. Karma is bound when one says, "I am doing it." The moment such awareness of 'I am doing it' goes away, one becomes free from karma. Thereafter, the discharging of karma goes on constantly without inflow of new karmic matter (*samvarpurvak nirjara*).

Questioner: How did the belief of a sense of doership arise?

Dadashri: A wrong belief came about, the ego of 'I am doing it' arose. In this, the ego is not any such thing at all, despite that, a snapshot of the ego can be taken from the body, that is how it is. In the physical form, it is possible to take a picture of it from the body. As a matter of fact, the ego does not 'do' anything at all, yet that ego believes, 'I am doing it,' that is all. Only the belief is wrong. The moment

the belief is improved, all the changes will be done. The Self has not spoiled, nothing has spoiled, the belief has spoiled slightly.

Questioner: When the ego is destroyed, on what basis does the living being remain?

Dadashri: When the wrong belief is overturned, the ego gets destroyed. As long as your vision is towards this [worldly life], until then the ego exists and the moment that vision turns around, the ego gets destroyed completely. The moment the Vision of One's real form as the Self is attained, the ego gets destroyed. Thereafter, the original Self (*muda Atma*) does not need any support (*aadhaar*); It is absolutely independent (*niralamb*)!

Does the Mirror Ever not Show the Face?

Questioner: *Agnanta* (ignorance) came over my Self later on, so then, was my Self a *Gnani*, originally?

Dadashri: That is exactly what I am telling you. That Self is primarily full of complete illumination (*sampurna prakash*). There is no such day where you cannot see yourself in the mirror, is there? But the moment the air on the outside of the mirror spoils, if the surface becomes dirty, then it may not be possible to see yourself in the mirror, that can happen right?

Questioner: That can happen if there is a fog, or something like that.

Dadashri: So at that time, it has been affected by the atmosphere around it.

Questioner: But if the Self is itself the absolute Self (*Parmatma*), then why would all this happen to It? Why would It engage in illusory attachment (*moha*)?

Dadashri: Nothing has happened at all. 'It' has not fallen in illusory attachment, It has become trapped. No one would fall into that on their own.

The relative (*vyavahaar*) is filled with circumstances. The moment the Self has to go where there are no circumstances, to the state of *Siddha* (absolutely liberated state), at that time, It will find all the tools (*sadhan*) to attain that. Scriptures, *Gnani Purush*, all kinds of tools will be found; which is when One will realize His own real form as the Self (*Swaroop*), and from then on, One begins to become free. A solution will be found in one, two or fifteen lifetimes at the most.

'Koti varsh nu swapna pun, jagrat thata shamay,

Tem vibhaav anaadino, Gnan thata door thay.'

'Even a dream of ten million years comes to an end upon awakening,

Similarly, the assumed identification with that which is not One's own which has been there since time immemorial, clears away upon attaining the Knowledge of the Self.'

-*Shrimad Rajchandra*

'Even a dream of ten million years,' people are having dreams in which they are seeing all the way back to their seven previous lifetimes, such are the dreams that they are having! The dream may be of ten million years, but the moment one wakes up [becomes aware], it comes to an end. It dissipates as soon as one wakes up, doesn't it?

Questioner: Yes.

Dadashri: Do you have anything to do with it after that? Just as 'Even a dream of ten million years comes to an end upon awakening, similarly the *vibhaav* since time immemorial;' the *vishesh bhaav* (assumed identification with that which is not One's own) which has been there since time immemorial, 'clears away upon attaining the Knowledge of the Self.' That is what Krupadudev says.

This *Akram Vignan* is so unprecedented, it has never been heard of before in any time cycle. Therefore, if one understands this, then a solution can come about.

[5]

Anvay Guna - Vyatirek Guna!

The Vishesh Bhaav Occurred in the Gunadharmas!

Questioner: This unnatural state (*vibhaav avastha*) has arisen, but what was the first cause for it to go from *Swabhaav* (inherent nature of the Self) to *vibhaav* (a separate identity with its own properties)?

Dadashri: There is no such thing as first cause. There is a law in this world, that when two things are separate, their individual *gunadharmas* (intrinsic properties that have a specific function) are different. Whereas, when they come together, the *vishesh bhaav* (a third identity with completely new properties) arises in their *gunadharmas*. That is because they have come together. If they do not come together, then the *vishesh bhaav* does not arise.

Questioner: The *gunadharmas* of the two eternal elements versus the *gunadharmas* of the *vishesh bhaav* that has arisen due to their proximity with each other, are they different?

Dadashri: They are different.

Whether it is light from the sun or light from a light bulb, however when a man is standing under it, a shadow will tend to arise in the same instant. In the midst of two things, a third presence tends to arise.

Just as when you simply look into a mirror, everything appears to be exactly like you; in the same way, this has arisen.

This is the *vishesh bhaav* (an assumed identification with that which is not One's own), the *vishesh swaroop* (completely new form), the *vibhaav swaroop* (unnatural form) of the Self, which does not exist in It forever. It has arisen due to the circumstance of another, whereas the Self actually remains in Its inherent nature only. This *vishesh bhaav* has possessed It, just the way a ghost possesses one. Just because a person is possessed by a ghost, it does not mean that he is dead. The effect persists for as long as it [the ghost] remains, nothing further than that. Similarly, this worldly life has possessed You like a ghost does, there is nothing besides that.

Rice is considered as a natural (*swabhaavik*) thing, whereas *khichdee* (a dish made from a mixture of rice and lentils) is considered as *vishesh bhaav* (a third entity with completely different properties, when two things come together). A rice paddy is considered to be natural, like that which occurs naturally. However, when one makes *khichdee* from it, then a *vishesh bhaav* has occurred. The [rice in the] *khichadee* mixture is in *vishesh bhaav* whereas the Self is in the natural state (*sahaj bhaav*).

Those are Known as Anvay Gunas!

Moreover, I have personally Seen how this puzzle has come to be. Anger-pride-deceit-greed are *vyatirek gunas* (completely new properties of a third component that arises when two eternal elements, the Self and inanimate matter, come together), they are not *anvay gunas* (intrinsic properties).

Questioner: What is the meaning of *anvay guna*?

Dadashri: *Anvay guna* means the properties that are inherently natural (*swabhaavik guna*). They remain not only in *moksha* but here too. They always remain with one no matter where he is. Whereas *vyatirek* means that they will remain as long as certain circumstances are together. Hence, they are temporary, they are time-dependent. Otherwise, the moment the circumstances separate, the *vyatirek guna* will dissipate.

Questioner: Which are the *anvay gunas* of the Self? And why have they been called *anvay gunas*?

Dadashri: The Self's own properties are the *anvay gunas*.

Questioner: Why has the word '*anvay*' been used?

Dadashri: They are One's own. Those intrinsic properties, they are ingrained within, the properties of the Self. The *vyatirek gunas*, meaning anger-pride-deceit-greed, they are different; they have nothing to do with You [the Self]. The *anvay gunas* are the Self's own properties. In fact, the Self is an abode of infinite properties. Infinite Knowledge, infinite Vision, infinite energy, infinite bliss, there are all so many properties of the Self!

Questioner: But Dada, it is necessary to understand that more clearly. What is this intrinsic (*anvay*) relationship?

Dadashri: They belong to It. The Knowledge (*Gnan*) and the Vision (*Darshan*), all of that belongs to It, they belong to It alone. The rest of them, those that undergo influx (*puran*) and outflux (*galan*), they do not have an intrinsic relationship to It. They will go away after a while. The entire world is trapped in this.

That which has been stated in the scriptures about *vyatirek [guna]*, are people actually able to comprehend that?

Questioner: People have memorized over and over again that these many properties belong to the Self and these many are *vyatirek gunas*; but they simply do not understand any of it, do they!

Dadashri: That is not acceptable, is it! Of what use is that which has been memorized? [People say,] "*Anvay guna, anvay guna,*" but mortal one, what does *anvay guna* mean? What can a property that is opposite to that be referred as? Then

they will say, “*Vyatirek*.” So then, what does *vyatirek* mean? Can anything be gained from simply reciting the words? Upon saying the word, you should immediately understand which one it is. The moment you say it, the viewpoint will reach, the vision (*drashti*) will reach.

Questioner: What is the difference between *bhaav* and *guna* (property)? The *bhaav* of the Self and the *guna* of the Self, what is the difference between the two?

Dadashri: There are two kinds of *bhaavs* [of the Self]; one is *Swabhaav* (inherent nature/Real state of the Self) and the other is *vibhaav* (a separate identity with its own properties; relative state of the self). The properties that belong to the Self in its natural state are referred to as [anvay] *guna*, they are considered as the properties of the Self and the other is the *vishesh bhaav* (the relative state of the self), it has *vyatirek guna* meaning that those properties do not inherently belong to the Self.

Questioner: Have they arisen from the mixture of the Self with another element?

Dadashri: Yes. Yesterday when the sun, the moon and the earth aligned together, how many different kinds of *bhaav* (states, phases) must have arisen? So many changes such as the solar and lunar eclipses have occurred, due to the three aligning together! Those are known as *vishesh bhaav*! If it were the *gunadharma* (an intrinsic property that has a specific function) of the Sun, then the very same eclipse would occur every day. If it were the *gunadharma* of the moon, then such an eclipse would occur daily. However, it is when they came together, that a completely new thing happened, that is all. In the same way, the very moment *jada* (the eternal element of inanimate matter) and *Chetan* (the eternal element of the Self) come together, something completely new arises.

Virtues Have No Value There!

You do not want to enter your ‘pony’ in the race. In fact, you have to get the work of attaining *moksha* accomplished from your ‘pony’. So, do not enter it into the racecourse of this world.

On the path of *moksha* [on the Kramik path], people are seeking for virtues (*sadguno*), however those attributes are *vyatirek guna*. They are not properties that belong to the Self, they are attributes of the non-Self complex (*paudgalik*). People believe virtues to be the properties of the Self. They even believe anger-pride-deceit-greed to be properties of the Self.

There was a story about *Dradhprahari* (a barbaric attacker mentioned in the scriptures), wasn’t there! People used to speak of *Dradhprahari*, didn’t they? He used to kill cows, and after that he became extremely cruel. He killed a Brahmin (a member of the highest-ranking caste). Thereafter, he also killed a pregnant Brahmin woman. Upon doing so, the *vyatirek guna* arose immediately; kindness, tremendous

kindness, the moment he saw the baby suffering, kindness arose. That is considered a *vyatirek guna*, [the property that arises] when two things come together. No one had gone to teach him the *vyatirek guna*. On the contrary, he was a tremendously cruel person. He would not have compassion at all in any situation.

Questioner: So then, just due to the arising of the *vyatirek guna*, so many people have become miserable?

Dadashri: They indeed have done so! There is no misery whatsoever in the Real state as the Self (*Swabhaav*), it is only *vibhaav* (the relative state of the self) that is filled with nothing but misery.

Just like, if a piece of steam coal were to complain, “Look, I’m feeling cold. Look I’m feeling cold!” What would you say in that instance? “Hey, on the contrary, everyone else is not feeling cold because of you! How can you be feeling cold?” The sun may complain, “I’m feeling cold, I’m feeling cold!” Well, that is only one sun, but the Self is Itself tantamount to a thousand suns, yet one himself says, “I’m feeling cold! Cover over me, cover me up.” Does one not say so during the cold of the winter? On top of that, he will say, “It has snowed!” Hey, how can the snow fall on You? Would snow fall on that which is hot or on that which is cold? ‘You’ are neither hot, nor cold, so how can it fall on You? But just imagine, that is what one believes! There are so many wrong beliefs that have been filled within that there is no end to it!

This *vibhaavik* (relative state of the self) is simply the relative (*vyavahaar*). The unfolding karma keeps changing from moment to moment. Moreover, there is also contradiction in it. There is no contradiction in the *Swabhaav* (the real state as the Self), it is without contradiction. The Self is not affected by any misery. Even if an atom bomb goes off, it will not affect the Self, such is that [original] Self, the inherently natural One (*Swabhaavik Nishchay*). On the contrary, the Self does not cause any harm to the atom bomb.

Ultimately, do not Conquer, Keep Separation!

Questioner: Dada, here in this book it says ‘*jeet sangdosha*’ (conquer the association between the Self and the non-Self); it is saying to ‘conquer’?

Dadashri: Yes.

Questioner: What you are saying is ‘keep separation’?

Dadashri: Yes, conquering is done in a lower context; as long as you are at a lower stage, you need to conquer. Even in the lower standards, ultimately You will have to keep separation indeed. On what basis did the *sangdosha* occur? On what basis does the *sangdosha* come to an end? The *sangdosha* comes to an end after a long time. After the *sangdosha* happens, not only does birth occur in 8,400,000 *yonis* (life-

forms), but one will also wander around many times in those very life-forms; so, on what basis is that? The answer is, it is on the basis of *niyati* (the natural progression of evolution of a soul).

‘*Vyatireki guna taadha, nij satsang mey.*’

‘*Vyatirek guna* come to an end, in the *satsang* of the Self’

The *vyatirek guna* that exist, anger-pride-deceit-greed, they come to an end in the *satsang* of the Self [when One prevails as the Self].

Here [in *Akram*], when does one become free from those *vyatirek gunas*? It is from the moment one’s belief (*drashti*) turns towards One’s inherent nature as the Self. Currently, the belief is in the *vishesh parinaam* (the completely new effect; the belief of ‘I am Chandubhai’), that is why anger-pride-deceit-greed arise. The moment the *Gnani* turns that belief around for you, and the belief of ‘I am pure Soul’ (*swabhaavik drashti*) sets in, from that moment on You become free!

Now, the moment the *vyatirek* fault arises, this body is created. The Self has to reside within that body, there is simply no choice, is there! And how can the *vyatirek* fault come to an end? When ‘we’ give you this *Gnan*, the two [eternal elements] separate, then the *vyatirek* fault dissipates. Thereafter, the body will not arise.

Questioner: These *vyatirek guna* that arise due to [the proximity of] the elements of inanimate matter and the Self, it is because of *vyavasthit shakti* (the result of scientific circumstantial evidences) that this happens, isn’t it?

Dadashri: *Vyavasthit shakti*; actually, that is something that arises later on. We in fact refer to its design as *vyavasthit* however this arises just on its own due to the presence of the two, it just happens by natural law.

Questioner: The *vyatirek guna* that arise due to the circumstance of the Self and inanimate matter [coming together], what should we control so that those *vyatirek guna* do not arise and the two remain separate? How should we do it?

Dadashri: Nothing remains to be done. They have become separate, the two have parted. The One for whom the circumstance has moved away, He separates. It is not possible to separate them yourself, therefore the liberated One (*mukta Purush*) will help you separate them. The One who has become free from it can help you become free; this is the law.

Intoxication is Itself the Mohaniya!

Say there is a man named Nagindas who is the businessman of the village and the entire village praises him saying, “Nagindas, the businessman, is truly unique.” He helps everyone, he does all kinds of things, but at eight-thirty at night, he drinks this much [alcohol]; he drinks, but there is no problem with that, it does not cause any

harm, but he surely drinks. However, one day, his friend visits him and says, “You will have to drink another glass.” So, he has another one and becomes intoxicated. Would he become intoxicated or not? Now, would he remain as Nagindas, or would some change take place?

Questioner: There would be a problem.

Dadashri: Then what he would say is, “I am the Prime Minister.” Would you not realize that he is under the effect of something else? Something has happened to him. By what has he been affected? The [alcoholic] drink. Similarly, all these effects are from the pressure from the *pudgal parmanu* (inanimate matter). The *vyatirek guna* have arisen from that. These *guna* are neither of the Self, nor of the inanimate matter (*jada*). They are anger-pride-deceit-greed and if you try to write it in shorthand, then *hu* (the I; the ego) and *marapanu* (the sense of my-ness) have arisen. The Self is also the Knower-Seer (*Gnata-Drashta*) of all this process that is going on. The Self is the Knower-Seer right now too, but your belief has not yet changed, has it! When the belief changes, then this problem that exists right now, it will go away. Just as, once the intoxication wears off, Nagindas reverts back to the way he was before. Will he not become Nagindas, once the intoxication wears off? Until then, he will keep saying, “I am the Prime Minister” and all sorts of things. This is an *upadhi* (externally induced problem and its resultant suffering), this is a problem that is induced externally by the non-Self (*parupadhi*). Have you ever seen this type of *upadhi*?

Questioner: I have seen it, experienced it.

Dadashri: Is that so?

Once the circumstances that bring the intoxication down come together, that is when the intoxication will wear off. This too, is an intoxication, isn't it! The former is intoxication from alcohol; whereas in the latter, as intoxication keeps arising daily from what one eats and drinks, one keeps wandering around intoxicated. It is the very same intoxication, but this is an illusion (*bhranti*), and the former is also considered an illusion. The businessman speaks erroneously, doesn't he?

Questioner: He indeed speaks erroneously.

Dadashri: And what about after it wears off?

Questioner: He speaks properly.

Dadashri: When you tell him, “Do you know this is what you said?” He will say, “It was because I was intoxicated, otherwise would I say such a thing! I cannot say such a thing.” This is the very state of the Self. Nothing of the Self has been spoilt, the Self remains as It is. Even for the businessman, nothing had been spoilt. The businessman was also the way he was. It was his knowledge (*gnan*) that had spoilt.

In his case, it is the knowledge (*gnan*) that became spoiled, and in the other case [of the Self], it is the vision (*darshan*) that becomes spoiled. It keeps showing things contrary to fact. Then he would indeed speak as he sees it, wouldn't he!

Questioner: Therefore, it is the circumstance of the Self (*Purush*) and the *prakruti* (non-Self complex), isn't it?

Dadashri: One himself (*potey*) is actually the *Purush*, he is in the form of the Self, he is indeed God, but it is due to pressure that this *prakruti* has arisen. Just as when that businessman says, "I am the Prime Minister," everyone around him will be shocked thinking, 'Is this what the businessman is saying!' In the same way, the Self takes on the *vishesh bhaav* as a result of tremendous pressure. *Vishesh bhaav* means, 'Who did all of this? I only am the doer.' Such awareness arises, and that is indeed why the *prakruti* arises automatically. There is no need for anyone to create it. I have Seen how the *prakruti* arises automatically. I say this after having Seen this *prakruti*. And that is precisely why this Science is being revealed, otherwise it would never be revealed, would it? No one is the doer of anything.

Questioner: This illusion that has arisen, the illusory attachment (*maya*) that has arisen, is that this *vishesh bhaav* itself?

Dadashri: Illusory attachment (*maya*) means ignorance (*agnanta*) of one thing, the ignorance of 'who one himself is'. With that *vishesh bhaav*, the 'I' (*hu*) and the 'I am doing it' arose.

Questioner: Please explain these two, the ego and *mohaniya* karma (karma that induces illusory attachment), with some analysis.

Dadashri: Both *mohaniya* karma and the ego are separate. It is because he drank the alcohol that the *mohaniya* (illusory attachment; intoxication) arose. Therefore, because of the *mohaniya*, the ego that was already there, says things such as, "I am the king." Before he used to say, "I am Nagindas, a businessman," and now he says all these convoluted things because he has drunk alcohol. The 'alcohol' of this *pudgal* just like that.

Questioner: The circumstances arose such that he became intoxicated with alcohol, so then how are the circumstances for birth and death? Please clarify that in further detail.

Dadashri: The Self does not have to wander around. The Self is in Its own inherent nature indeed. It is the foolish one [the ego] that wanders. Who is it that wanders? "Sir, I incurred demerit karma (*paap*), I bound merit karma (*punya*)." It (the ego) keeps wandering. 'I did it, I suffered it.' Do you recognize who that is?

It is simply egoism only. The one for whom the ego is destroyed, in that moment, he attains the Self. This egoism is a '*lafru*' (something that possess a person) that has arisen.

There is No Lineage of the Self!

Questioner: You say that you are Chandubhai, her husband, his father, his maternal uncle, aren't these all the lineage [family tree] of just one pure Soul (*Shuddhatma*)? As too many *atmas* have come about, it has put me in confusion. There is actually only one pure Soul, then there is the *Antaratma* (interim Self), the *bahiratma* (worldly interacting self), the *pratishthit atma* (relative self) etc., in this way the confusion keeps increasing.

Dadashri: This is just so that we can recognize, 'Which self is this?' So, the self that is *bahirmukhi* (the worldly interacting self) is the *mudhatma* (deluded self; the one with the belief, 'I am Chandulal'). As long as one desires the pleasure of worldly life, until then he is in the state of *mudhatma*, of *jeevatma* (state of the self that possesses karma and ego).

Questioner: But aren't all of these the lineage of the original Self (*muda Atma*) itself?

Dadashri: There is no lineage at all. There, no one is anyone's child.

Questioner: Does any of this not affect the pure Soul?

Dadashri: No.

Questioner: All this seems like a complication to me. There is the *mudhatma* and this *atma* and that *atma*, however there is only one original element; that of the pure Soul (*Shuddhatma*).

Dadashri: Yes, but from the moment One Knows that nothing affects the pure Soul [*muda Atma*; original Self], from that point on, the 'I' (*hu*) starts to become the pure Soul. But as long as he feels that it affects the pure Soul, he remains in the state of *jeevatma*. Now, after becoming the pure Soul, the pure Soul indeed remains pure constantly, forever. You can see that state on the basis of your surroundings that, 'Oh ho ho! No one feels hurt, no one feels that way. Therefore, I have become pure.' However much the impurity there is, that much the difficulty there is, not just for the other person but also for oneself. When does one's own difficulty come to an end? It is when this *Gnan* is attained. And when the other person's difficulty comes to an end because of You, then You have become complete (*purna*).

Ignorance In Fact Arose!

The inherent nature of the eternal elements is such that, each one has its own results (*parinaam*), but when the two eternal elements are brought close together, then an altogether different, a third result arises.

Questioner: Dada, doesn't that mean that the *Gnan* was present and the ignorance (*agnan*) was present, and when the two [eternal elements] came close to each other...

Dadashri: [As far as the original Self is concerned,] There was no ignorance at all. There was no such thing as ignorance whatsoever. Ignorance is actually something that has arisen. Just like that businessman who drank alcohol. Was there anything before he drank alcohol?

Questioner: There wasn't.

Dadashri: Similarly, its effect has been taken on. 'It' [the Self] has been affected by the circumstances.

Questioner: Nothing happens without a cause, does it?

Dadashri: No, the cause is that it happened because the circumstances came together. Now, once It [the Self] becomes free from the circumstances, It will be free.

Questioner: So, did *Gnan* encounter a circumstance?

Dadashri: Yes, the Self and other circumstances. Knowledge [in its inherent nature] (*Swabhaavik Gnan*) is the [original] Self, and It encountered other circumstances, thus illusion arose.

Questioner: So, did the circumstances affect It?

Dadashri: 'It' came under the pressure of circumstances. [Meaning that, the *vishesh bhaav*, the I, the worldly interacting self arose.]

Questioner: If the Self cannot be affected by anything, then how did It get affected?

Dadashri: It did get affected. [The worldly interacting self] It can certainly not refrain from getting affected, can it! Nevertheless, the [original] Self remains precisely as It was. There is only a change in the belief.

Questioner: In whose belief has the change occurred? In the belief of the *Gnan*?

Dadashri: Yes, [as the identification with that which is not One's own happened due to the pressure of circumstances, the *Gnan* has deviated from its inherent nature] the change has occurred only in the belief of the *Gnan*. Just as that businessman who says, "I am Nagindas, a businessman." Then later on, after drinking alcohol, he says, "I am king Sayajirao" [a famous king of the Baroda state]. We are able to envision the example in this case. What happens in that other situation [regarding the Self] is difficult to comprehend. Once those circumstances separate, that is when One becomes free.

Questioner: But the *Gnan* is such a thing that nothing touches It, It is not affected by anything.

Dadashri: [Knowledge in its inherent nature and the original Self] 'It' has not been affected. It is just in your belief that you [as the worldly interacting self meaning the I] have become separate.

Questioner: But then, whose belief is it?

Dadashri: Your belief, this is just a wrong belief only. It is nothing else. Nothing has happened to the [original] Self. It is just the belief that has become wrong. Once that wrong belief goes away, then it is fine.

Questioner: So, who is the one doing such wrong belief?

Dadashri: There can never be a doer; it is just the pressure. Two eternal elements exhibit only their own inherent nature. On account of putting the two eternal elements together, a completely different, a third result arises. Scientists would understand this.

The Wrong Belief Arose Because of Vishesh Parinaam!

Questioner: If the Self has Its own properties, then who is the one suffering the effects of the circumstances? And if the Self has the function of Seeing (*jovapanu*) and all that, so then how did It come to lose that property?

Dadashri: It has not happened to You [the Self] at all, but as you have believed that, and you have believed it to such an extent, so much psychological effect has taken place, that you have taken on that form.

Questioner: Who has believed this? Has the element of the Self believed it?

Dadashri: No, not the element of the Self.

Questioner: So then, when you say 'you', who is that?

Dadashri: It is the *vishesh guna* (completely new property of a third component that arises when two eternal elements, the Self and inanimate matter, come together) which has arisen, it is the one believing that. And you have come into [the state of] *vishesh guna*, you have become separate from [deviated from] Your own inherent nature as the Self.

Questioner: So does the Self really become separate from Its inherent nature? Does It actually separate from that?

Dadashri: It has certainly become separate, all of this. Nevertheless, the [original] Self is not at fault. The [original] Self is precisely the same as before.

Questioner: To whom has this wrong belief happened?

Dadashri: To the one who suffers. The one who is suffering the wrong belief is the one to whom the wrong belief has happened.

Questioner: Right now, I am the one who is suffering.

Dadashri: That one has the interest, and that is why he is suffering all this. The interest that he feels in all such wrong beliefs like, ‘This is my wife, I am his father-in-law, I am his maternal uncle, I am his paternal uncle,’ it is verily due to that wrong belief that this world has arisen. Whereas, with the right belief, the world will dissolve. It is indeed because of the wrong belief that one gets married, one becomes a widow, a father, a grandfather; all of that is due to the wrong belief.

Questioner: Is the wrong belief itself the *vishesh parinaam* (a completely new effect), or has the wrong belief arisen from the *vishesh parinaam*?

Dadashri: The wrong belief has indeed arisen from the *vishesh parinaam*.

Questioner: Or is the *vishesh parinaam* the wrong belief itself?

Dadashri: No, it is not the wrong belief.

Questioner: So, it has arisen from the *vishesh parinaam*?

Dadashri: Yes.

Questioner: So that means that the *vishesh parinaam* arises initially, at that time there is no wrong belief. But the wrong belief arises thereafter?

Dadashri: The arising of the *vishesh parinaam* is not the cause for the wrong belief to arise, rather ‘It’ [the Self] experiences a lot of pressure. Therefore, the wrong belief arises [in the I (*hu*)] that, ‘Hey, who is the one doing all this?’ He will say, ‘I am indeed the one doing it.’ Such illusion arises; that is why the belief spoils. The worldly life (*sansaar*) perpetuates because of the belief becoming spoiled; and when this belief gets corrected, the worldly life comes to an end.

Questioner: So that means that the *vishesh parinaam* that arises due to the two eternal elements coming into close proximity, that also happens but naturally, isn’t that right?

Dadashri: It happens but naturally.

Questioner: So there, there is no role of the wrong belief at all in that.

Dadashri: If in pitch darkness, you were to drink a glass of alcohol instead of a glass of water, then wouldn’t the *vishesh parinaam* arise?

Questioner: It would, its effect would surely happen! Its effect cannot refrain from happening.

Dadashri: Similarly, this entire *vishesh parinaam* arises here.

Questioner: So, what takes place at the level of the elemental science (*tattvik vignan*) in this case? Just like the example you gave about drinking a glass of alcohol

instead of a glass of water in the dark, what happens in the case of the six eternal elements?

Dadashri: With the constant interaction (*parivartan*) of the other five elements, pressure arises, and because of that pressure, one wonders, ‘Am I doing this or who is doing this?’ That [extra result] is not a natural property.

Questioner: But in the beginning, the Self was in a pure state, so why would It come under such effects?

Dadashri: ‘It’ is pure even now. ‘It’ was pure back then, It is pure right now and It will indeed be pure whenever you look at it.

Questioner: But It was free from ignorance, in the initial state...

Dadashri: ‘It’ is free from ignorance even right now. ‘It’ has never become filled with ignorance.

Questioner: Therefore, this *vibhaav* (a separate identity with its own properties) is scientific. Now, everything has become clear.

Dadashri: The mind will not attain closure and inner satisfaction without it becoming clear, will it! It should set well, shouldn’t it!
