

Disclaimer: *Pudgal* refers to *Pudgal parmanu*, *pudgal* refers to *vibhaavik pudgal*

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, paryay 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 svastha lhaani!

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

Avasthama rahe tene asvasthata 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 *ahamkaar* (egoism). The belief that ‘I am Chandubhai’ is itself egoism [the second level of *vishesh bhaav*]. Then that egoism takes over everything. *Vishesh bhaav* 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 guna* (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 (*paray*) 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 (*paryay*) 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 to 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 (*jagruti*) 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 bhaav* 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 spoilt, 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 spoilt. 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 spoilt 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 parmanu*; 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 *ahamkaar* (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 *ahamkaar* 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 *gunadharma* (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* 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 *gunadharma* (intrinsic properties that have a specific function) of the two, is there not? The Self has never shifted out of its *gunadharma*. The Self constantly remains within its own *gunadharma*. 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 (*bhranti*). 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 *gunadharma* 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 *gunadharma* (intrinsic properties that have a specific function)." The Self says, "This is not mine [*gunadharma*]." Whereas, in religions [out there], what do the *sadhu-aacharyas* (the ascetics - high ranking monks) say? They say that, this *vibhaav* is a *gunadharma* 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 (*Gnanavaran*), the Vision obstructing karma (*Darshanavaran*), 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 *gunadharma* (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*, *aartadhyam* (adverse internal state of being that hurts the self) and *raudradhyam* (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, *Gnanavarman*, *Darshanavarman*..., 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 'over wise', 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 (*sthoor*) 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-abhorrence (*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 (*paryay*), 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 *avarana* 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 spoilt, nothing has spoilt, the belief has spoilt 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 Gunadharma!

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 *gunadharma* (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 *gunadharma*. That is because they have come together. If they do not come together, then the *vishesh bhaav* does not arise.

Questioner: The *gunadharma* of the two eternal elements versus the *gunadharma* 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 spoilt, and in the other case [of the Self], it is the vision (*darshan*) that becomes spoilt. 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!

[6]

Vishesh Bhaav - Vishesh Gnan – Agnan!

Agnan is In Fact Gnan as Well!

Vibhaav refers not to the original *Gnan*, the Knowledge of the Self is indeed present, but this *vishesh gnan* (knowledge that has deviated from its inherent nature; relative knowledge; specific knowledge; knowledge that is not worth knowing) has arisen.

Questioner: So then why should we raise an objection to it, to this *vishesh gnan*?

Dadashri: What objection?

Questioner: There is *Gnan*, and a development (*vruddhi*) has occurred in it; *vishesh gnan*.

Dadashri: No, no, not a development. *Vishesh gnan* refers to the knowledge that one does not need to know; such knowledge has arisen. It is the kind of knowledge which is not necessary.

Why did One [the Self] become impure? It is because One became trapped in the *vishesh gnan*, so One gradually became impure. And from the moment One came into the Knowledge of the Self (*swabhaavik Gnan*; the original Knowledge), One began to become pure. *Vishesh gnan* is known as *vibhaav gnan* (relative knowledge that has arisen due to the coming together of two eternal elements).

Questioner: Can it occur through *vishesh bhaav* (an assumed identification with that which is not One's own)?

Dadashri: Yes, *vishesh gnan* refers to *agnan* (ignorance of the Self), which, is also considered to be knowledge (*gnan*). Meaning that, a worldly belief tends to arise. One gets married, becomes a father-in-law, becomes a mother-in-law, becomes an aunt-in-law. And actually, we are referring to it as '*agnan*' ourselves in order to differentiate between the two, however it is *vishesh gnan*.

[So that] We can understand that this is ignorance, and that is *Gnan*. Generally, ignorance is always darkness, however this ignorance is actually light, it is partial (*kshayopksham*) illumination. It is not complete illumination, but rather partial! Therefore, this is a *vishesh bhaav*. When will one become free from this state? It is only when one becomes aware of his real form as the Self that he will revert back to his original properties, then everything will dissipate once again.

If it does not revert back to its inherent nature, then it cannot be an eternal element (*vastu*) at all. One does not remain in *parbhaav* (the state as the non-Self) forever. *Parbhaav* happens only to the self, and it is a result of ignorance. 'We' refer to that as *vishesh parinaam* (a completely new effect). Suppose while walking along, a man who has very good eyesight, a man who is not blind, suddenly comes across fog, such that he is not even able to see a man walking just five feet ahead of him. Could that happen or not? That is how all these effects are. They are a result of scientific circumstantial evidences. 'We' have said this after having Seen the world as it is.

There is pressure from all the circumstances. In this, when the slightest of pressure comes on the Self (*Atma*), it gives rise to an effect. 'It' is affected in spite of being ineffective. Nevertheless, the [original] Self has never strayed from Its inherent Knowledge, It has never entered into any *kriya* (activity) at all. However, Its own inherent nature is that of Knowledge and Vision, and it is this Vision that has become *vibhaavik* (deviated from its inherent nature).

Do you not become dizzy sometimes and lose consciousness? Your eyes may be open and someone asks, “What is your name? What is your name?” Yet you are not aware. At that time, people say, “He does not have any awareness.” Therefore, if that causes so much of an effect, then just imagine how immense an effect this actually is! So much pressure has come over the Self, this pressure from the circumstances is so tremendous that it brings so many veils of ignorance (*avarana*) over It. Moreover, what are all those circumstances like? The moment the Knowledge of the Self deviates from Its inherent nature, in the same instance, such is the form that is taken on over there [by the *parmanu*].

If a mere change in the vision (*drashti*) gives rise to such a huge world, then how many other energies are there!

Although this is knowledge regarding the worldly life, it is *vishesh gnan*. That *vishesh gnan* is itself the intellect.

It is not as though one is worshipping ignorance. It is a kind of *vishesh gnan*. This knowledge of worldly life is complete ignorance [of the Self]. We may ask people, “Are you all practicing ignorance?” However, from which perspective can it be deemed as ignorance? From the spiritual perspective. Otherwise is it knowledge or ignorance?

Questioner: It is knowledge.

Dadashri: Now, those following spirituality refer to it as ‘ignorance’. I tell them, “Hey mortal one, no, why are you unnecessarily binding karma?” [But they say,] This is definitely considered as ignorance. This is Knowledge and that is ignorance. Hey mortal one, the entire world openly calls this knowledge, yet you are referring to that as ignorance? This is *vishesh gnan*. It is indeed the Knowledge of the Self, but it is *vishesh gnan*. Meaning that, due to the circumstances, a completely new property (*vishesh guna*) arises. Due to which, everything started to happen, you started to see this worldly life. This knowledge regarding worldly life is knowledge, it is not ignorance. But if you want to go to *moksha*, then it is ignorance. And you should understand this *Gnan*.

Questioner: So, it arose with context to something?

Dadashri: Yes, with context to something, and that is indeed how it is; this *vishesh gnan* has arisen.

In Reality, It Is Not An Illusion!

So, the form of a living being has arisen out of ignorance of the Self. Just like when you have gone to sleep at night and you are alone, and if you were to hear the sound of glasses clinking with each other from another room, then suddenly in your mind, an illusion may arise that, ‘Is that the ghost that I had heard of, or what?’ Such a fear creeps in. Wouldn’t it creep in? So, from the moment it entered, the fear remains all night long. The birth of this living being has taken place in the very same way. The entanglement of, ‘This is indeed who I am, I am indeed the one doing this,’ has arisen due to illusion. From that moment on, the illusion has arisen, and so what is its end point? When one realizes the original illusion, the original entanglement that has occurred, that is when he will become free!

What is *keval Gnan* (absolute Knowledge)? The One sitting within, the pure Soul, just keeps Seeing this *prakruti* (non-Self complex). ‘He’ has not lapsed from His function as the Knower-Seer (*Gnata-Drashtapanu*) even for a moment. ‘He’ has been Knowing and Seeing ever

since the beginning of worldly life. However, just this one illusion has arisen that, ‘Am I this or am I that?’ And since then, this world came into existence. Even if you were to get rid of that illusion for someone by explaining to him, but that illusion would certainly perpetuate, because it is something that has been charged in the past life, so it will put him back into that cycle. That is why the Lord has said, “One’s work will be done when he attains *samkit* (the right belief of, ‘I am pure Soul’), otherwise he will be back to the same cycle...”

Questioner: The Self is an indivisible, solid entity of Knowledge, yet why did It fall into the illusion?

Dadashri: What does an indivisible solid entity mean? It means infinite Knowledge. Nonetheless, why did It fall into illusion? That is to say, we have to refer to it as an illusion for the world to understand; in reality, it is not an illusion. This is the knowledge of the Self that has deviated from its inherent nature (*vibhaavik gnan*). This too is a type of knowledge, it is not an illusion. But to clarify what an illusion is, I will give you an explanation. This is the self that has entered into a state of *vibhaav* (a separate identity with its own properties). For the laymen, in relative terms, in illusory terms, it is considered an illusion. Actually, illusion means when pain arises within, One feels, ‘In spite of Knowing so much, what is this [happening] within? Therefore, this is something different. This cannot be my form.’ That is known as an illusion. Some form of entanglement has arisen. ‘This is not my form, I am not this.’ Meaning that, an illusion has arisen.

The Self has not become spoilt. Had an illusion occurred, then it would not be possible to repair the Self again. But in the world, we have to say, “It is an illusion.” This is in worldly language, in layman’s term.

If you happen to be standing at the station and a train passes close by, you will tend to feel dizzy. Then after a while, that dizziness will go away. But after you become experienced, you will not feel dizzy. In the same way, this dizziness has occurred, yet nothing has actually happened. That other one is a dizziness due to illusion, whereas this is actual dizziness. Therefore, a *Gnani Purush* is needed. That other dizziness can be removed by making one smell an onion, similarly a *Gnani* makes you ‘smell’ something [gives you Knowledge of the Self], so that the dizziness goes away. There are only two, the Self (*Atma*) and circumstances (*saiyog*). The circumstances make the Self happen to stand near the train, which then give rise to dizziness. Hence, the circumstances are akin to the train. However, people keep complaining, “It is our karmas that have bound us.” Hey, nothing has happened. It is just dizziness [ignorance of the Self] that has arisen; when that subsides, [you will realize that] nothing has actually happened. Instead, whilst sitting on a merry-go-round, one says, “Everything is spinning.” No, nothing is actually spinning on the outside, only you are spinning. This is how it is! The *Gnani Purush* is in that state [as the *Gnani*] after having Seen all of this.

The Difference Between Vishesh Bhaav And Vishesh Gnan!

Steady *bhaavs* (states of being of the Self) have been referred to as the properties of Knowledge (*Gnan guna*), and of Vision (*Darshan guna*). Unsteady *bhaavs* (states of being of the self) have been referred to as phases (*pariyay*). When a mango comes before You, You keep Knowing and Seeing it, through Your own phases. When another object to be known (*gneya*) comes before You, then You keep Seeing that.

Questioner: *Vishesh bhaav* (an assumed identification with that which is not One’s own) are actually in the form of phases, aren’t they? They are not steady *bhaavs*, that is why they are in the form of phases, right?

Dadashri: No, *vishesh bhaav* is not a phase. *Vishesh bhaav* refers to the *bhaav* that arises due to influence of other things. The *bhaav* that arises due to the influence of other things, due to the proximity of another eternal element is referred to as *visheshbhaav*. If that proximity were not to be there, then nothing would arise.

Our *mahatmas* still do not understand *vishesh bhaav*. I have actually mentioned it often, but they are not able to understand what *vishesh bhaav* is.

Questioner: What is the difference between *vishesh bhaav* and *vishesh gnan*?

Dadashri: The two words themselves are different, don't you think?

Vishesh bhaav is simply the ego only, the 'I'. There is no relation whatsoever between it and *vishesh gnan*; they are not of the same ancestry, nor even of the same family, there is no relation at all.

Questioner: Does the *vyatirek guna* (extraneous property) arise only after the *vishesh gnan* has arisen? Is that how it is?

Dadashri: It is only if there is *vyatirek guna*, that the *vishesh gnan* can arise. But *vyatirek guna* does not arise just because there is *vishesh gnan*. *Vyatirek* is the father [it is main thing, the fundamental thing]. *Vishesh bhaav* gives rise to *vyatirek guna*, whereas this is a *vishesh gnan*. What is the point of bringing the *gnan* that is not necessary into the picture? 'We' do not delve into *vishesh gnan*, such that this is neem tree or a mango tree or a guava tree, and when would that end? And when you say they are all trees, that is *gnan*; generalized *gnan* is better, isn't it?

Generalized *Gnan* (Knowledge) has been referred to as *Darshan* (Vision). Therefore, there is only value for *Darshan* in *moksha*. One should maintain a generalized outlook. It is the *vishesh gnan* that goes to see in the *pudgal* (non-Self complex), 'What is this? What is that?'

Questioner: When there is a difference in the vision of the one seeing, that is when partiality will be seen, isn't it?

Dadashri: When one himself has a desire to see the *vishesh gnan*, only then will he see a difference. *Vishesh gnan* will go as far as [seeing], 'He is dark skinned, he is fair skinned, he is tall, he is short, he is fat and he is skinny.' There is no end to the *vishesh gnan*, is there! Therefore, See through Vision (*Darshan*), with a generalized outlook. Therefore, besides *Darshan*, 'we' do not have any other applied awareness (*upayog*), 'we' are in that applied awareness constantly. 'We' do not prevail outside of that applied awareness even for a moment, not even for a minute. The applied awareness as the Self is always there. At the time 'we' are doing prayers that increase the awareness of the Self (*vidhis*), 'we' are in the applied awareness as the Self.

Knowledge (*Gnan*) is of one kind only, however, all its divisions are different. When you see this room, It is [becomes] a room, and when you see the sky, It is [becomes] the sky, but the Knowledge is the same! As long as this *vishesh gnan* is seeing, the worldly *gnan* is seeing, until then, the Self cannot be Seen at all. Whereas after Knowing [realizing] the Self, both can be Seen. If the Self is not Known, then nothing will be seen; all those [people] are blind like a bat!

Questioner: The Self is actually the One with Knowledge, isn't it?

Dadashri: It Itself is Knowledge. It is not the One with Knowledge, It is Knowledge Itself! If you refer to it as the One with Knowledge, then that would make the Knowledge and the One having the Knowledge, two separate entities. Therefore, the Self is Itself Knowledge; It Itself is nothing but light (*prakash*)! It is on account of that light that all of this is Seen. It is on account of

that light that It is able to not only understand all of this but also Know it. It comes into Its Knowledge, as well as into Its understanding!

After Vibhaav There Is Prakruti and Purush!

Due to the coming together of *jada* (inanimate matter) and *Chetan* (the Self), these *vishesh gunadharma* (completely new intrinsic properties that have a specific function) of the two, have arisen. It is from that, that all of this, this warehouse, has come into existence.

Questioner: That is indeed what is referred to as the *prakruti* (the non-Self complex) and the *Purush* (the Self), isn't it?

Dadashri: No, the *prakruti* and the *Purush* formed later on, from that. The *prakruti* is *jada* (inanimate), but it comes into existence after this has come into effect. The result of the *vishesh parinaam* (a completely new effect), that became the *prakruti*. In the *vishesh parinaam*, first the 'I' arose, and from that the *prakruti* came into being.

As both, *jada* and *Chetan*, have come into entanglement, that is why the form as the *prakruti* has come about.

Questioner: These five elements, they are dependent on the *prakruti*, aren't they?

Dadashri: All of them, they are the *prakruti*. That which is made up of the five elements is the *prakruti*. Now in this, the *vishesh bhaav* of the self has arisen. Because its *vishesh bhaav* fell on this side [on the *jada parmanu*], so the *prakruti* came into being. And then, it constantly keeps giving effect. Now, only after the two, the *prakruti* and the *Purush* are separated, does the real *Purusharth* (spiritual effort to progress as the Self) begin. Otherwise, as long as one is [engrossed] in the *prakruti*, until then, the *bhrant purusharth* (illusory effort; relative effort) is definitely ongoing. Illusory effort! After 'we' impart this Knowledge of the Self (*Gnan*), the *Purusharth* of the real *Purush* begins.

Prakruti Has Become Prasavdharmi Because of Parmanus!

This world is constantly undergoing change. All this tends to happen due to the coming together in front of each other of these six eternal elements. This world has arisen without anyone doing anything. It has arisen due to scientific circumstantial evidence. The Knowledge and Vision of the Self (*Chetan*) that were in their inherent nature (*swabhaavik*), deviated from there inherent nature (*vibhaavik*) whilst on the path of evolution (*samsaran marg*), and only that very part can be visualized in the form of worldly creation. Aside from that, the pure Self (*shuddha Chetan*) and the pure subatomic particles of inanimate matter (*shuddha Pudgal parmanus*), they both indeed remain the way they are. The *parmanus* are *prasavdharmi* (having a potential to get charged or to create illusion of many more), that is why the moment the eternal element of *Chetan* deviates from its inherent nature, the *prakruti* (non-Self complex) comes into being. This means that, in the world that is visible externally, only the dissolution of the part of the *prakruti* that was formed is visible; whereas, the pure Self and pure *Pudgal parmanu* [*jada*] indeed remain as they are. In this world [the belief of], 'I am the one doing the creating,' that too is an awareness arising out of illusion. Creation and dissolution are a natural phenomenon; they are a result of scientific circumstantial evidence.

This *prakruti* that is *prasavdharmi*, its energy is far greater than that of God, but it is not *Chaitanya shakti* (the energy of Knowing and Seeing). There is such an attribute in the *prakruti*, that it becomes charged just by touching the Self. However, the *gunadharma* (intrinsic properties

that have a specific function) of the Self never change. Due to the Knowledge deviating from Its inherent nature and as the *prakruti* is *prasavdharmi*, it gets charged.

More Analysis of Vibhaav!

Questioner: You say that ‘you’ have definitely spoken about *vishesh bhaav* many times, however our *mahatmas* still do not understand what *vishesh bhaav* is. Please can you explain with more examples about *vishesh parinaam*, so then everyone will understand it.

Dadashri: Yes. Say you have built a home for fresh air near the seashore, about half a mile away from the sea, and you drop off a couple of truckloads of pure iron over there. Thereafter, you tell the security guard, “Keep an eye on the iron.” Then say you go away abroad for two years. When you return after two years, would you see any difference in the iron? Would the iron have been affected in any way?

Questioner: It would have rusted.

Dadashri: Why? Even if it were lying in a covered-up place, where it would not get wet from the rain?

Questioner: It would get eroded with rust.

Dadashri: Is that so! How were you able to predict what will happen, about the rusting? Before the iron is delivered, you are able to predict what will happen, because you have experienced it, haven’t you!

Well, now it has rusted; so tell me, who caused the rust. Prove it. Whose rust is it, and with whose wish did it occur? The layer of rust formed would be this thick! You may say, “My iron was not like this. Who ruined my iron? Who entered the warehouse?” What would people say if you were to complain like this?

Questioner: [It happened] Due to the salty air of the sea.

Dadashri: Yes, but who did it, tell me that! Did the sea breeze do it, or did the sea do it, or did the iron do it?

Questioner: The one who put it there.

Dadashri: Did he do this?

Questioner: Had the iron not been put there, it would not have happened.

Dadashri: People of the world will blame him [saying], “You fool, why did you put it there? That is why it rusted.” It is not like that. What if these people of the world, those who have illusion, want to find out who the guilty one is exactly; what then?

Questioner: Isn’t the person who left it there the guilty one?

Dadashri: That is certainly [the belief] of our people. Whatever has been seen, is visible evidence, it is a visual evidence. A visual evidence will not do. The scientific evidence, the exact [evidence], is necessary. People in worldly life or the court require a visual evidence. Whereas exactness is required here. You would immediately fire the worker. That is not acceptable. You should investigate scientifically, properly that, ‘Who did this? Who caused the rust? Who is responsible?’ Tell me! I do not even know whether it will definitely rust if you leave it at the seashore.

So then, you reprimand the security guard saying, “Hey, what did you do to all of this iron? This iron was so clean, such that it would not spoil these hands at all, so how did this happen? What have you stuck on it?” So, the security guard would respond, “What can I do Sir? I did not do anything. Why are you reprimanding me? It was left here so it is bound to rust.” Hey but who put the rust on it? Therefore, when you go to investigate who is guilty for doing that, the people from the neighborhood will tell you, “It rusted because it was left near the seashore.”

So then, you tell the salty air, “Why did you ruin my iron? What harm have I caused you?” So the salty air will say, “Where have I ruined it? Why do you keep accusing me unnecessarily? I do not even have the attribute of ruining anything. I just remain in my intrinsic nature (*swabhaav*). What do I have to do with it? If it were in my nature to spoil things, then I am constantly flowing, but nothing happens to wood or other objects. Iron must be like that, that is why it happens. So how am I at fault in that?” It too answered like the seashore that, “Your iron alone is the one complaining like this, no one else is complaining. What can I do if your iron itself is like that? No one else is being affected like that. This effect is arising because of your iron. So that means, it is not my fault. It must be the fault of your iron. Why are you unnecessarily accusing me!” So then, the salty air does not prove to be the culprit. So, thereafter we also say that it seems as if no one from outside is the culprit.

Therefore, it is [a result of] scientific circumstantial evidence. The iron has not caused this rust. Besides, iron does not have intrinsic nature of rusting. If it were its intrinsic nature to rust, then there is iron [in the form of rods] in the RCC (reinforced cement concrete), which even if it were to be removed after a hundred years, it would still be exactly the same. Hence, its intrinsic nature is not such. What if it were to come across other elements? It is present within the RCC. Have you broken RCC? I have broken it. I have broken the iron rods put in fifty years ago. They are the exact same as those you would buy today. Yes ...so, did you understand from this example what I am trying to tell you? Does anyone appear to be the culprit?

Questioner: No one appears to be the culprit.

Dadashri: Nevertheless, the rust can be seen on iron. That is how the world has arisen.

Rust is Itself the Ego!

This Self (*Atma*) is actually the absolute Self (*Parmatma*). Just as rust occurs on the iron, no one has caused it, similarly in this, the illusion that ‘I am the doer’ has arisen. This Self is in the very same state. The Self that is within you is in the free state indeed. It does not have any ignorance (*agnanta*). However, a completely new property (*vishesh guna*) has arisen. Despite that, no change has happened in the Self.

Questioner: This example that you have given, how does it correlate with the Self?

Dadashri: It is because of the coming together of the two, the element of inanimate matter (*jada tattva*) with the Self, that this ego (*ahamkaar*) has arisen.

Questioner: Is that what is known as the rust?

Dadashri: Yes, the way that rust has arisen, similarly this ego has arisen. When ‘we’ [the *Gnani Purush*] remove that ego for you, everything falls into place. ‘We’ remove the ego by applying the ‘medicine’ [by imparting the Knowledge of the Self], so it is done, it is completed; thereafter you will not have any worries.

Questioner: In this example, you consider iron to symbolize the Self, right?

Dadashri: Yes, so that which has adhered on it, that is the *vishesh bhaav* which has arisen.

Questioner: The *vishesh bhaav* which is [the cause of] this entire worldly life (*sansaar*); so the associated understanding should at the very least exist that, ‘I’ Myself am not this. The *vishesh bhaav* is not My real form (*swaroop*), My pure form (*shuddha swaroop*) is that other One.’

Dadashri: Nothing has touched It at all. When ‘we’ impart the Knowledge of the Self, It becomes pure. Thereafter, neither is rust My real form, nor are these circumstances My real form. The ego has stopped causing problems, hasn’t it! The world has arisen because of the ego, and after attaining the Knowledge of the Self, the ego comes to an end; that ego goes away. In fact, your stored [discharge] ego is speaking up; however, you believe that to be the real [charge] ego.

The ego arose as a result of the *vishesh bhaav*, and then from that, the *prakruti* (non-Self complex) arises. The iron is in the state as iron, the *prakruti* is in the state as the *prakruti*. If you separate these two, then the iron is in iron’s place and the *prakruti* is in *prakruti*’s place. As long as they are one, the rust will certainly keep on increasing day by day.

Similarly, nothing happens to the *muda Purush* (the original Self). *Pote* (the developing ‘I’; *hu*) has forgotten his intrinsic nature (*swabhaav*), he has lost his awareness (*bhaan*) [as the Self]. As long as he does not come back into his own awareness (*jagruti*), until then he continues to remain in the state as the *prakruti*. *Prakruti* refers to the lack of awareness of one’s own inherent nature [as the Self]; the awareness of the illusion, that is called the *prakruti*.

‘I am Experiencing,’ is Just a Belief!

Questioner: Dada, iron is a gross (*sthool*) thing. There is no energy in it, whereas the Self has all-encompassing energy; how can rust ever form on It?

Dadashri: ‘It’ has not yet come into Its full manifestation as the all-encompassing energized state. ‘It’ is under the pressure of other circumstances, isn’t It! That does not mean that It has lost Its own *gunadharma* (intrinsic properties that have a specific function). An additional *gunadharma* has arisen, and from that something called egoism has arisen. Who experiences (*bhogavave*) pain (*dukh*)? The egoism experiences it. Who experiences pleasure (*sukh*)? The egoism experiences it. The Self does not interfere in any of this at all. Everything is experienced by the egoism. Egoism works on the advice of the intellect (*buddhi*).

Now, in the true sense, the ego experiences neither the pleasure, nor the pain, it just continues to do the egoism.

Questioner: Just as the rust formed on the iron, in that way...

Dadashri: The rust formed, it formed on the Self. It has to do with the Self. If the Self were to be considered the iron, then the ego would be the rust. Now, when the ego says, “I experienced it,” well really, it has not experienced it at all. In fact, it is the sense organs that have experienced it, yet one does the egoism of, “I experienced it.” That is why Lord Krishna said, “The sense organs are prevailing within the sense organs, why are you doing egoism?” Moreover, the sense organs are functioning as per their intrinsic nature. One is unnecessarily taking beatings due to not understanding this. One does not understand Lord Krishna, nor does he understand Lord Mahavir. What He is saying is true, isn’t it! Therefore, it is necessary to understand the point.

After the rust forms, iron does its own work and the rust does its own work. Iron does not interfere with the rust, and the rust does not interfere with the iron. That is how it is in this; what rust is formed on This [the Self]? The answer is, the ego (the original *aham*) and the mind-intellect-

chit-ego. Rust in the form of the *antahkaran* (the mind-intellect-*chit*-ego complex) is formed. It continues doing its own work. The Self continues doing Its own work. As long as this [the *antahkaran*] is active, the Self keeps giving off light idly [with indifference]. When all the activity of the *antahkaran* comes to an end, the work of the Self begins. Or else, if the *antahkaran* is active and one meets a *Gnani* who says, “Hey, You are not this; You just See this [Chandubhai];” then the Seeing begins. ‘It’ [the Self] becomes separate. If You keep Seeing what Chandubhai is doing, then that *Gnan* will reach absolute Knowledge (*keval Gnan*).

[7]

Vibhaav Arises From the Constant Samsaran of The Six Elements!

On the Samsaran Marg...

There are six eternal elements in this world. Moreover, those elements are constantly bringing about a change (*samsaran*). *Samsaran* means that they are constantly bringing about change. As they bring about a change, the eternal elements come into close proximity to each other, due to which all the *avastha* (circumstances, situations) arise, and by coming into contact with each other, the *vishesh bhaav* arises. They constantly keep bringing about a change from here to there, and based on that, all the *vishesh bhaavs* keep arising, and thus, one keeps seeing all sorts of new things. The original eternal elements of this world are natural (*swabhaavik*). When they come into the relative, they become unnatural (*vibhaavik*). One element does not merge into another element; they all remain separate.

Only Two Became Vidharmi!

Questioner: Were *jada* (inanimate matter, *Pudgal parmanu*) and *Chetan* (the Self) separate before they came together and gave rise to *vishesh bhaav*?

Dadashri: They were together from the beginning. It was not as if they were separate before. This is the way it has been from the beginning. *Jada* and *Chetan* are already in contact with each other. All these six eternal elements are indeed together. From that, if you separate them, then each will return to its own intrinsic property that has a specific function (*gunadharma*), otherwise they will not come into their *gunadharma*. The six of them are together. In addition, *vidharma* (an additional function; deviation from their original function) has seeped into all six [they display a *vishesh dharma*, an additional function], but of these, four have not become *vidharmi* (display an additional function; deviated from their original function). Despite remaining in this [close contact with each other], they are able to remain in *swadharma* (one's real original function). Only two, the *Pudgal* (inanimate matter) and the *Atma* (the Self) become *vidharmi*. The other four do not become *vidharmi* [*vikrut*; unnatural] at all.

Questioner: So, how is the Self *vidharmi*?

Dadashri: The Self being *vidharmi* means it has acquired the illusion that, 'I am doing this.' Moreover, the *Pudgal parmanus* (the subatomic particles of inanimate matter) have become *vidharmi* [*prayogsa parmanus*; charged *parmanu*] means that blood does not normally come out of *Pudgal parmanus*, nor does pus form in it. However, the color of the *Pudgal parmanus* change. Red-yellow-green are all the [*vishesh*] *gunadharma* of the *Pudgal parmanu*. But those that are outside of its *gunadharma* are [considered] *vibhaavik guna* [*mishrasa parmanus*]. Things like the pus that forms and becomes septic and all such other things that arise. [*Vidharmi* and *vibhaavik pudgal* are completely different].

The Six Eternal Elements Are Not In the Form of a Compound!

Questioner: One eternal element (*tattva*) cannot do anything to another eternal element, so when those two elements come into compound form, do they both maintain their original *gunadharma*?

Dadashri: It is indeed because the original *gunadharma* prevails that they are not able to do anything to the other! Moreover, they do not take on the form of a compound; they are in the

form of a mixture. Their own individual *gunadharma* do not change. They come together, they keep coming into contact with each other, they become a mixture, but they do not form a compound. If they were to form a compound, then it would mean that I loaned you mine and you loaned me yours. No one can borrow or loan to another. There is no such interference. They simply come together and then separate. If they were to form a compound, then their *gunadharma* would change. There is no possibility of the others forming into a compound at all, is there! It is in the *vibhaavik pudgal* alone [within itself] that a compound is formed. If anything were to affect you at all, then you would never find God, would you! [*Vibhaavik pudgal* is not an eternal element].

Questioner: Does *anaadi anant* mean that it not only does not have a beginning but it also does not have an end; [it is] eternal?

Dadashri: Yes, eternal. By their intrinsic nature (*swabhaavik*), all the naturally existing elements are eternal, and due to their unnatural nature, all the elements that have deviated from their inherent nature (*vibhaavik vastu*) are temporary.

The cause of the world, the reason it persists, are the six eternal elements (*dravya*), otherwise it would not have come to be. Moreover, amongst the six eternal elements, if the *Pudgal* did not exist, then the world would never have arisen. Everything in the world that can be experienced through the five sense organs is all an influence of the *Pudgal*, otherwise *Chetan* (the Self) was not going to spoil at all.

Questioner: Did the *Pudgal* do all this?

Dadashri: It is because of the *Pudgal's roopi bhaav* (the state of the *Pudgal parmanu* having visible form) that the *vishesh bhaav* (an assumed identification with that which is not One's own) arose.

The Pudgal is Itself a Vishesh Parinaam!

Questioner: Now, if the Self is *nirlep* (non-smearable), if It is *asang* (free from association), then can It actually be affected by the element of inanimate matter (*jada*)?

Dadashri: Yes, It is indeed *asang*. The Self that you possess is indeed *nirlep*. Everyone's Self, the Self of every living being is indeed *nirlep*. In addition, all this that has happened, is a scientific effect.

Questioner: When the Self becomes separate from the *pudgal*, in which one of the other five elements do the anger-pride-deceit-greed merge?

Dadashri: They do not merge into any eternal element. That is indeed what God has referred to as *pudgal*.

Questioner: Is that what is considered to be *vishesh parinaam* (a completely new effect)?

Dadashri: Yes, *vishesh parinaam*. However, they are considered to be that of *pudgal*, they are not considered to be of the Self. This *pudgal* is actually not an eternal element at all; the subatomic particle (*parmanu*) is the eternal element.

Questioner: So then, does that make *pudgal* a *vishesh parinaam*?

Dadashri: The *pudgal* is actually a *vishesh parinaam* that has come into effect. From the *parmanus*, the *pudgal* has been filled; influx (*puran*) took place. They will undergo outflux (*galan*) once again. What has been outfluxed will be influxed. What has been influxed will be outfluxed once again. It is due to the *vishesh parinaam* of the Self that this *vishesh parinaam* appears to exist.

However much [action] you do in front of a mirror, it responds to the same extent, doesn't it! In the same way, all these *vishesh parinaam* have come into being.

The Gnani Sees It Through Gnan And Says...

Questioner: The Self does not actually have any inner intent (*bhaav*), does It?

Dadashri: 'It' does not have it, yet It is considered to have one, isn't it! It is indeed because of *upadhi bhaav* (the belief that 'I am the sufferer') that it is considered to have one, isn't it! That tends to arise. Anger-pride-deceit-greed are not normally there, yet they do arise. *Upadhi bhaav* is a *vyatirek guna* (a completely new property of a third component that arises when two eternal elements, the Self and inanimate matter, come together).

Questioner: So that means they are attached to the Self. This discussion is with reference to or in connection to that, right?

Dadashri: It is a *vishesh guna* (completely new properties of a third component that arises when two eternal elements, the Self and inanimate matter, come together).

When two [eternal elements] came together, a third attribute arose. I have seen through my own eyes that this has arisen through *vishesh bhaav*, and the scientists of today can understand that, "What You are saying is correct."

Questioner: Have today's scientists really become that smart?

Dadashri: Smart meaning that they are saying it in this sense, in the *paudgalik*, worldly sense. They do not know this [spiritual] system. In the worldly sense, zinc remains in its own *gunadharma* and iron remains in its own *gunadharma*, but by putting the two together, a third new *gunadharma* arises.

First, the rain falls on the ground and then the scent of the soil arises. This is because, as two things came together, a third thing arose, a *vishesh parinaam*. Similarly, this is a *vishesh parinaam*.

Thereafter, in the Binding of Karma, There are Six Elements!

Questioner: We say that this *vishesh bhaav* arises due to the close proximity of *jada* and *Chetan*, right? Then truly speaking, we cannot say that *vishesh bhaav* arises because of the proximity of the six elements, can we?

Dadashri: It is not like that. It is only due to the two that this illusion (*bhranti*) arises, but the other four eternal elements help it.

Questioner: Yes, but when the *vishesh bhaav* arises, are other eternal elements needed at that time?

Dadashri: *Vibhaav* (a separate identity with its own properties) begins with these two, and then as karma gradually forms, all six eternal elements come together. Therefore, it is like that; thereafter once the karma is formed, everything that is necessary for it then comes together.

Questioner: But are there only two that give rise to *vishesh bhaav*?

Dadashri: Only the two are necessary. It is more than enough if the two are present.

Questioner: Are all six not necessary for that?

Dadashri: All the rest are not necessary, all the rest end up coming together. The one with form (*roopi*) and the other without form (*aroopi*); *Chetan* (the Self) is without form, whereas *jada* (inanimate matter) is with form, and it is due to the circumstance of these two that it arises.

Questioner: Yes, it does indeed arise immediately.

Dadashri: And thereafter the other eternal elements come together. But they do not help in causing *vibhaav*. They are present, but they are present in a state of neutrality (*udaseen bhaave*). Whereas these two eternal elements, both of them become unnatural (*vikrut*). Both of them give rise to the *prakruti*. This *pudgal* which we say is filled with power, the one we refer to as *mishra chetan*, that is all *vikrut pudgal* (the unnatural form of the *Pudgal parmanu*) and this *vyavahaar atma* (worldly interacting self) is the *vikrut atma* (the unnatural form of the Self). This has happened due to the coming together of all of this. In reality, the Self is not like that and truly speaking, the *Pudgal* is not like that either. This unnaturalness has come to arise.

In the world, there is no need for any doer. The eternal elements that exist in this world are constantly bringing about a change. Based on that, all the inner intents (*bhaavs*) continue to change and everything is seen in a completely new way. Among the six fundamental eternal elements, it is when the Self and inanimate matter come in close proximity with each other, that the *vishesh parinaam* arises. The other four eternal elements, regardless of where or how they come in proximity with each other, do not give rise to such an effect at all.

The four of them are in a state of neutrality. Whatever one wants to do, even if he wants to steal, they will help him neutrally, and if one wants to make a donation, they will help him as well. So they do not want to do it themselves. The four of them are helpful, but only these two are the main ones, *jada* and *Chetan*.

None of Them are in Opposition to the Other!

Questioner: Both of the eternal elements are opposite in function, nevertheless how can they come together?

Dadashri: They are not opposite in function, each one has a different function. Neither of them are opposite in function. There is no opposition towards each other. They can co-exist and do everything, but each one has a different function. Each one has its independent function. The functions [of each one] are such that they cannot cause a hindrance to the other. Neither can they help the other, nor can they interfere with one another; such are the functions they possess.

Questioner: Now the other question here is that, can these two eternal elements help each other?

Dadashri: They cannot do anything at all. They do not have any relationship with each other whatsoever, so how can they do that?

Questioner: They exist together as a mixture, don't they, or else, how do they co-exist?

Dadashri: No, none of them helps [the other]. They do not do anything for one another; they are just a *nimit* (evidentiary doer). It is because of their evidence that this problem has arisen. No one has created the problem. Otherwise, an obligation would be bound, and if an obligation were to be bound, then when would one come back to repay such an obligation? Their relationship is in the form of a circumstance. Moreover, the circumstances tend to dissociate by their inherent nature (*viyogi swabhaav*).

Akram Gnan, It Belongs to Chetan!

Questioner: The *vyatirek gunas* that came into the unfolding of karma, when the two [*jada* and *Chetan*] separate, do the *Pudgal parmanus* (the subatomic particles of inanimate matter) merge back into the *Pudgal*? What happens to the *Pudgal parmanus* when they are separate from the *pudgal* (non-Self complex)?

Dadashri: Then the *Pudgal* remains within the *Pudgal*. The *Pudgal* is considered *vyavasthit* (reverts to its natural form), and *Chetan* remains within *Chetan*, each remains in its own intrinsic nature.

Questioner: So then this *Gnan* of Dada's, what property (*guna*) is It considered to be? Is It considered a *vyatirek guna*?

Dadashri: The two things which upon coming together, gave rise to the *vyatirek guna*, those two [*jada* and *Chetan*] are separated upon attaining this *Gnan*, and so it [the *vyatirek guna*] dissipates. The ego (*ahamkaar*) and my-ness (*mamata*) both dissolve.

Questioner: But does this *Gnan* fall under the category of *vyatirek guna* or that of *Chetan*? What does It fall under?

Dadashri: *Gnan* does not fall under any of them. *Gnan* turns everything back to the way it was before.

Questioner: The *Gnan* that 'you' give us, does It belong to *jada* or to *Chetan*? Where did the *Gnan* come from?

Dadashri: It belongs to *Chetan* completely.

Questioner: But as *vyatirek*, right? It is *Chetan's Gnan*, but is It with *vyatirek guna*?

Dadashri: No, It can't be. 'This' cannot be *vyatirek*. 'This' is the property (*guna*) of the Self!!! The *Gnan* given by Dada is considered to be a *guna* of the Self. The moment It enters, everything dissipates immediately.

Vibhaav Exists Since Time Immemorial!

Questioner: Are the eternal elements (*tattva*) present in the *vishesh bhaav*?

Dadashri: Yes, the eternal elements are present, but the eternal elements are separate. They remain separate from it.

Questioner: So when the *vishesh bhaav* of *jada* and *Atma* (the Self) occurs, do the rest of the eternal elements remain together?

Dadashri: The original *vishesh bhaav* is the one that had occurred, it is from that point on that it is going on.

Questioner: Are the other eternal elements also together since then?

Dadashri: They have indeed been together all along; there has not been any change in them at all. So then, the cycle simply continues.

Questioner: And there must be a start time when the *vishesh bhaav* entered in the *Pudgal*, must there not? If there is a start time, then can't it be sought out; a hundred thousand, a million, a billion... years ago?

Dadashri: ‘We’ are saying this to explain *vishesh bhaav*. However, that state has been there since time immemorial.

No One Is At Fault in This!

Questioner: Dada, these six eternal elements that exist, and this energy called ‘*vyavasthit*’, so is this energy outside of the six eternal elements or is it within them?

Dadashri: It is indeed within the six eternal elements, there is nothing at all outside of the six eternal elements.

Questioner: In which eternal element does the energy called ‘*vyavasthit*’ fall under?

Dadashri: It is not an eternal element. It is within the eternal elements. It is not any particular eternal element. However, if someone wants to call it an eternal element, then it will have to be called ‘*pudgal*’. [Vibhaavik] *Pudgal* is not considered an eternal element. *Parmanus* are considered an eternal element; the Self is an eternal element. [Vibhaavik] *Pudgal* is not an eternal element. [Vibhaavik] *Pudgal* is Its [Parmanus] *vibhaavik parinaam* (unnatural result); it is a *vishesh parinaam* (a completely new result). [Vibhaavik] *Pudgal* is nothing but a *vishesh parinaam*. Even *vyavasthit* is a *vishesh parinaam*.

Questioner: So is this *vyavasthit* a play between the six eternal elements?

Dadashri: Just as when 2H and O come together, it is not a play of anyone. The moment the two come together, their nature just becomes like that. Similarly, when the eternal elements come into mutual contact they take on this particular form. It is not such that it requires anyone to do anything.

Questioner: Does it keep happening? It happens?

Dadashri: The world has arisen due to *Vignan* (Science of all that is eternal), entirely.

The worldly life that is filled with faults, is in existence due to the fault of close contact (*sansarg dosh*) of the eternal elements! The *Gnani Purush* separates the two from this fault of close contact. Thereafter the two [eternal elements] ‘worship’ [go towards] their own properties (*gunas*). Just as this sparrow keeps pecking at a mirror, but when the time comes about, it stops. Similarly, due to the fault of close contact with the mirror, don’t you see another professor just like yourself!

This worldly intent (*sansaar bhaav*) is not a *gunadharma* of the Self, and nor is it a *gunadharma* of *Pudgal*. Even the *Pudgal* does not like that of this worldly intent. It is of no use to It, is It! Nor is it of use to the Self. However, by the coming together of the two, this *vishesh bhaav* has arisen. The Self is not at fault in that, and nor is the *Pudgal* at fault. No one is at fault.

The Role of Niyati!

Questioner: In spite of One being the Self, the other five eternal elements have influence over It, is that why *vyatirek gunas* arise?

Dadashri: No, it is not possible for any one of them to have any sort of influence on the other. Had one been able to influence the other, then it would be considered more powerful, but they are all equal. It is not possible for them to disturb one another. It is not possible for them to interfere with one another.

Questioner: Is the close proximity between the Self and *Pudgal* also subject to *niyati* (natural progression of evolution of a soul)?

Dadashri: Close proximity? This itself is referred to as *niyati* *, this entire part is considered *niyati*. What is this or what is it based on? The answer is *niyati*. ‘Is *niyati* partial towards a particular religion?’ No, it is impartial. That which is *vitaraag* cannot be at fault. If it were partial towards a particular religion, you would feel, ‘It is siding with that one,’ however, it is *vitaraag*. What a puzzle this is, isn’t it?

In addition, this world is constantly changing. Even for a single *parmanu* itself, the time or the moment, all of that is ever changing indeed. Therefore, I had inquired extensively regarding *niyati* as to, ‘Does this really follow *niyati* exactly?’ On the contrary, it will make One take a beating within. This is because *niyati* says, “All of this is my form,” so instead it makes You take a beating! Yet, no one is superior to the other; that is how the world is.

Questioner: The *vyatirek gunas* that arose, are they a part of scientific circumstantial evidence, or are they a completely separate part?

Dadashri: All of this has certainly arisen on the basis of scientific circumstantial evidences. Then, as the water vapor formed, the clouds formed, and because the clouds formed, the rain formed. Moreover, as the rain formed, the water vapor formed once again. This entire cycle simply continues to carry on.

* More details on *niyati* can be found in *Aptavani 11 Purvardh* Gujarati book page numbers 270 to 330

Vibhaav, In Greater Detail!

Now I will give you an example of what is considered *vyatirek guna*. I will tell you how this *vyatirek guna* arises. So water becomes rain, the H₂O that is formed up above, from where did it come? The answer is, water vapor forms from the ocean and rises up. So who formed that water vapor? The ocean is so vast; everyone will assume that this ocean created the water vapor, right? If one were to look at it subtly with binoculars or some such instrument, then he would see that water vapor is slowly being formed from the ocean all day long. That is because the moment the sun’s rays fall on the ocean, water vapor begins to form. If the sun sets, then nothing happens.

The moment the ocean and the sun, both get together, water vapor is formed; does that happen or not? When the sun is present, water vapor is formed, isn’t it? That is why the scientists say that there is an endless amount of water vapor being formed from the ocean. Therefore, when we ask the ocean, “Why are you forming the water vapor?” Then what will the ocean say?

Questioner: “It happened on its own.”

Dadashri: How can it happen on its own? Now, who is the culprit for that? Is the ocean the culprit or is the sun the culprit? Through whose fault did the water vapor form? Is the water vapor being formed due to the water in the ocean? So one day you scold the ocean saying, “Why are you creating the water vapor here? You are interfering unnecessarily. Do not form any water vapor here anymore. You are not to form any water vapor whatsoever anymore, otherwise you will have to deal with the consequences.” The water vapor that comes from the ocean is the reason that all these clouds are formed. So if you blame the ocean saying, “Stop forming water vapor,” then what will the ocean say to you. “Hey, don’t be arrogant with me. I am not doing that and you are

accusing me unnecessarily. I am simply a *nimit* (evidentiary doer), I am not giving rise to anything.” Yet you say, “Hey, nothing besides water vapor is being formed, isn’t it?”

Questioner: We should investigate, ‘Who caused it to happen?’

Dadashri: So you are confounded, ‘This ocean is not doing it, so there should be some other reason.’ So mortal one, who is doing this? Who is responsible?

So you come to the realization that, ‘Oh! This is not an attribute of the ocean. This is all a problem created by the sun itself.’ Isn’t that what you would understand? So who would you consider the culprit to be? You would consider the sun. ‘The ocean is not creating it, so the sun must be somewhat at fault. If the sun is present, then the ocean is forming the water vapor. This is not an attribute of the ocean.’ Therefore, you suspect, ‘This is indeed the work of the sun.’ However, it is when the sun and the ocean both come together that the water vapor is formed; so then through whose energy does that happen?

Questioner: The water vapor arises due to the heat of the sun as well as the water, so we can say that the water vapor is formed through the energy of both of them.

Dadashri: But who is the one doing in this?

Questioner: In one way, we can say it is nature, and in another sense, we can say it is due to the sun’s heat.

Dadashri: The sun is doing it, isn’t it? Can the sun be called the doer? So you come to the understanding that the one responsible in this is indeed the sun. It is definitely the sun who is doing this. It must be the sun who is responsible. Therefore, you blame the sun. If you were to ask the sun, “Why are you creating water vapor over here from our ocean?” Then it too, would fearlessly respond, “I am actually not doing it, do not accuse me.” You tell him, “Why not, you are indeed the one creating water vapor from this ocean.” Then sun would say, “That is not my attribute either. I may seem to be the *nimit*, but that is not my attribute.” [You say,] “Then whose attribute is that? Who else, other than you, would do such a thing? So why did you form the water vapor?” Then it would say, “Look here, do not talk to me like that, I am not doing it.” So, then you ask, “Then who else is doing this, when you are not present near the ocean, the water vapor does not form, but the moment you are present, the water vapor immediately starts to form.” So it would say, “If I were creating the water vapor, then it would also happen over land. However, nothing happens above land, therefore, I am not the doer of this. If I were the doer, then even though my rays fall over this stone, yet nothing happens over there. If I were the doer, then the water vapor should form over the roads and over the mountains, shouldn’t it? Hence, it is not I who is creating this water vapor.”

The sun rises and sets in its respective direction; it does not have anything to do with this. Hence, this attribute of forming water vapor is neither of the sun nor of the ocean. Water vapor is a *vyatirek guna* that has arisen. The sun is not doing it, nor is the ocean doing it. However, when these two come together, each one maintains its own individual *gunadharm*a within, and a new *vyatirek guna* comes about. That is how all of this has manifested. The sun is a *nimit*; the ocean is a *nimit*. [In the same way] The Self does not have to do anything.

It is scientific, isn’t it! You cannot say that water vapor is an attribute of the sun, but you also cannot say that it is an attribute of the ocean, can you?

The examples are not fitting exactly, but I am saying this to give you an idea. These do not match exactly. They are not matching without contradiction. But it is not possible to give you any other example. This is how the *vishesh guna* arises in that.

As both, the sun and the ocean, came together, the *vishesh bhaav* of water vapor arose. When the two separate, the *vishesh bhaav* will come to an end. It is a simple concept, isn't it!

This is the original concept, the one that is in the hearts of all the twenty-four Tirthankars (the absolutely enlightened Lords who can liberate others) combined. So, this may or may not be in the scriptures; meaning that, it may not even be easy to transcribe it in the scriptures. There needs to be a method to transcribe it. Whereas, I am explaining this to you through examples.

Questioner: Your examples are very extraordinary. This example of the ocean forming the water vapor is an extraordinary example to understand this incontrovertible principle.

Dadashri: That is where people are getting stuck. Peoples' principles are falling short over here, these people say, "God had this desire, that, 'I want to create.'" While some others say, "No, no, He did not have the desire." People are believing, 'God has become *'Ekoham bahusyam'* ('I am one, may I be many'),' however, scientifically this is all a *vishesh parinaam*.

Questioner: Dada, is it not possible that in order to prevent people from falling into this maze, they closed this path, this gate, by telling them, "Do not to go any further than this. God has created this, so do not go any further than this."

Dadashri: Who was going there anyway? They do not have the energy whatsoever. Hence, it became blocked automatically, and thereafter, they could not go further. The monks and saints progressed a little further and then they said, "This is done, God has created this, all this is being managed by God." Hence the business for the monks and priests started. As if the monks and priests knew everything about God's abode. 'Whether it is functioning or not? Whether God's expenses are operational or not? Whether God can meet the expenses or not?' Thereafter, all those topics remained entangled completely.

Here, in *Akram Vignan*, the entire incontrovertible principle (*siddhant*) has been revealed. The entire incontrovertible principle has been disclosed in a scientific language, without contradiction. All these people have mentioned this '*vibhaav*', but I gave it a great deal of thought. 'Hey, how does the *vibhaav* come into being? On one hand, they say, "It is the *vibhaav* of the Self," and then on the other hand, they say, "The scriptures say that these are the *vyatirek guna* belonging to the Self." That had stirred up a lot of controversy.

Questioner: Now it is becoming clear, Dada.

Dadashri: It is becoming clear, isn't it? One should have closure and inner satisfaction (*samadhan*).

Questioner: We are getting closure and inner satisfaction, Dada.

Dadashri: [People believe that,] 'God has created everything.' How was it made and who made it? It is [actually] *anupchaarik* (that which happens without effort).

Questioner: Meaning that, everything would be *anupchaarik* only wouldn't it!

Dadashri: Yes.

Questioner: Is everything *anupchaarik*?

Dadashri: It is *anupchaarik*.

Questioner: And the one who understands that everything is *anupchaarik* becomes natural and spontaneous (*sahaj*), doesn't he?

Dadashri: Is there a choice? If he wants to get out of this, then that is the way. However, the whole world indeed understands only this, even a young child understands *upchaar* (visible effort or planning), for example, “Today, I played cricket, I won.”

There Is No Doer In This World!

That which arose from the Self and this *Pudgal* (element of inanimate matter) coming together, the scripture writers have referred to it as, ‘A problematic form has arisen.’ ‘We’ have referred to it as ‘*vishesh bhaav*’. ‘We’ say it as it is, in its true form. So that it can be understood, ‘we’ have said that this is ‘*vishesh gnan*’. ‘It’ (the Self) indeed has Its own *Gnan*, in addition to that, there is this *vishesh gnan*; due to which this worldly life has arisen. The cycle of worldly life then continues. But now, if you are getting fed up of it, then do something so that you become free of the *vishesh gnan*. So, You indeed have Your *Gnan*. The balance has not decreased in Your *Gnan*, not even a dime’s worth.

This world has arisen in a way just like [the formation of water vapor in] the case of the ocean and the sun. No one has created it. There is just a *naimittik bhaav* (the state as an evidentiary doer). The ocean is also an evidentiary doer and the sun is also an evidentiary doer. This has arisen due to the inherent nature of all the circumstances [that have come together]. This [water vapor forming] happens when both, the ocean and the sun, come together, but they are evidentiary doers; no one is an actual doer in this world. If you understand that, then all the miseries of the world will go away. Otherwise, how would the misery go away? Would happiness arise, if you were to understand foolish things [as being correct]? If you were to call your aunt, “Mom, Mom,” your mother would be left aside. What pleasure would you gain from that? Would you feel happiness from that? That is what is happening in this case. If you recognize your mother as ‘mother’, and your aunt as ‘aunt’, then you will find some pleasure! That is when you will say, “She is not mine.” Should you not recognize everything? So having Seen the truth scientifically, [having Seen] the entire result, I am saying this. In this, there is not just the concepts in the scriptures alone, I am saying this after having Seen everything, the entire result; and this is the concept that is pure and exact for all three timespans [the past, the present and the future]. Meaning that, it is such a concept that no one can say it is incorrect, even in the future. All these concepts have been printed in this. All the books have been printed for this very reason, and the world should attain salvation.

What do ‘we’ do? ‘We’ separate both, the Self and the *Pudgal*, and so that attribute [*vishesh guna*] comes to an end. This is in fact a Science, it is the Science. It is the Science of Lord Mahavir, the Science of the twenty-four Tirthankars.

The World Has Arisen Due to the Presence of God!

Can this body, this entire machine, actually function without the Self?

Questioner: No, it cannot. It functions only because the Self is present within! Otherwise, it would be lifeless!

Dadashri: Now the Self does not have such a property to function like this. It is because of the presence of the Self that all of this functions; it is not because of Its authority. Just like the tiger and the goat who were drinking water alongside each other, in the presence of Lord Mahavir. Would a tiger and a goat really ever drink water together in the presence of anyone else?

Questioner: No, they would not.

Dadashri: There, in the presence of the Lord, they forget their inherent nature. The goat forgets its inherent nature of being scared and the tiger forgets its violent nature.

Therefore, this world has arisen due to the presence of God. God has not done anything. It is through His *nimit*. 'Presence' means that, I am sitting here right now and say a man comes in and enters over there, and another man is chasing him to beat him up. When the one who has come to beat him, the one with the intent of wanting to beat the other person, enters over here, upon seeing 'Dada', he will forget about his violent nature for a moment; he will forget about this intent to beat, he will become pacified. Now, I have not told him anything. He does not know anything. It [intent to beat] stops of its own accord, automatically. However, if he were to be outside, then he would definitely beat the other person up.

Here, the one who has come to beat would not touch the other man at all. I have not told him not to do that, yet due to my presence, all these changes come about, a transformation happens in what is going on in his mind.

Questioner: His intent changes.

Dadashri: Did I do anything in that? Even though I have not said a word, the work will be done. That is all; this 'science' has come about due to the presence of God, hasn't it! This world has arisen out of [*vishesh*] *gnan* and it continues functioning, and I am saying this after having Seen it Myself. There is not even the slightest bit of falsehood in it.

Only the Tirthankars Knew this art. God has not done anything at all in creating this world; He is simply a *nimit* (instrumental in the process). All this, 'the science' is going on entirely due to the presence of God!

What is the scientific principle? Due to the presence of God, the wrong belief arises. Due to the presence of God, worldly life comes to an end. Due to the presence of God, the state of the absolute Self (*Parmatma pad*) manifests.

[8]

Anger-Pride Is To 'I', As Deceit-Greed Is To 'My'!

'I' Advanced Further...

What took place in *vishesh bhaav* (an assumed identification with that which is not One's own)? The beliefs of, 'I am something', and 'I know' and 'I am doing'; all of this [arose]. That *vishesh bhaav* came into being, which is why the worldly life came into existence. Thereafter, one started doing what he saw others doing. People get married, so he gets married. The entire problem has carried on due to the societal arrangement in the world. Would they let go of the 'wooden apples'? One indeed says, "You'll be damned if you do and you'll be damned if you don't..."

Questioner: Therefore, the ego that arose from the *vishesh parinaam* that arose, it is the same one for this entire lifetime, isn't it?

Dadashri: It comes to an end and then it arises again, it comes to an end and then arises. Meaning that, a seed falls and a tree grows, a seed falls and a tree grows; that [cycle] is certainly going to carry on.

Questioner: So it becomes a tree in the next lifetime, doesn't it?

Dadashri: All those causes [seeds] then give rise to a 'tree', don't they! Then, from the 'tree', causes arise. It is a straightforward concept, causes and effect, that is all, it simply continues on.

Questioner: Is it one and the same ego that works throughout the entire lifetime?

Dadashri: So then what else? Would there be another five to seven? The ego dies along with the body; that is all. The rest goes ahead in the form of causes, and based on that, a subsequent ego arises in the next lifetime.

Now I will tell you about the Self (*Atma*). I am also telling you that God has not created [the ego]. Yet the ego exists, that point is also true, as clear as daylight. So who is that ego in the middle? And you ask, "When did the ego start?" If it had actually begun, then that would mean that the world has a beginning. But there is no beginning to this. The ego arises and the ego comes to an end, the ego arises and the ego comes to an end. But at the time of coming to an end, it sows a seed and then it ends. So it is not as though this has [ever] begun. Yet how does the ego arise? The original one that had arisen, how must the ego have originated the first time? So, from the beginning, there is no original stance, but in a general sense we are asking, "Why did the ego arise? How did it arise?"

Questioner: How did the very first effect start?

Dadashri: An effect can never happen without the causes. The causes one created were, 'I am this and this is mine;' that is why the effect began thereafter.

Questioner: But how did the cause start the very first time?

Dadashri: That is it! The Self met another eternal element [*Pudgal*]. The Self Itself felt that, 'Truly, I am this.' With that, the 'I' and 'my' arose, and the anger-pride-deceit-greed came into being.

Fundamentally, this One [You, the Self] is light, but the people of the world said, “You are Chandubhai,” and you too believed that, ‘I am Chandubhai!’ Therefore, egoism arose. That egoism became the representative of the original light! And then, one began seeing through that representative’s light; that being the intellect (*buddhi*)!

Kashays Are the Cause of Karma and Antahkaran is the Effect!

Questioner: Due to the proximity of the Self and the *Pudgal*, four *kashays*, anger-pride-deceit-greed arose, is that correct?

Dadashri: Yes.

Questioner: So then, is that also how the mind-intellect-*chit* and ego came into existence?

Dadashri: It is like this, anger-pride-deceit-greed are actually productions, whereas the mind-intellect-*chit* and ego are actually effects.

Questioner: They are effects, but doesn’t production mean effect? Otherwise, what is it?

Dadashri: Production means causes. Production means that it arises by certain things coming together. *Upadhi swaroop* (to believe oneself to be the sufferer)! To take on a *vishesh swaroop* (a completely new form).

Questioner: As the Self and the *pudgal* came into close proximity with each other, anger-pride-deceit-greed arose. Similarly, the mind-intellect-*chit* and ego also arose. Therefore, did the causes and effects both arise simultaneously?

Dadashri: No.

Questioner: So then how did they arise?

Dadashri: The main thing is the production, the anger-pride-deceit and greed arose first. It is because they arose that karmas began to get charged. Had they not existed, then charging would not have taken place. If they exist, then the charging [of karma] takes place. That itself is *bhaavkarma* (charge karma). This is because one became angry. It [the anger] has arisen, but [the problem arises] if it is used. If it remains without being used, then there is no problem. But it cannot remain without being used, can it! When would it remain without being used? It is when One has the Knowledge of the Self. That is when all the *parmanus* are discharged. This is because the ‘live’ part has gone from it [anger]!

Questioner: Yes, so what happens when it is used?

Dadashri: When it is used, karma is bound. And because karma is bound, this effect is felt when it discharges, and that indeed is this *antahkaran* that is within, the entire complex of the mind-intellect-*chit*-ego.

Questioner: The mind that remains after attaining *Gnan*, is it effective?

Dadashri: Thereafter it is effective, that is all. Even for an *agnani* (one who has not attained *Gnan*), the mind is effective, but even the effective is such that it creates causes within, whereas for this One [who has attained *Gnan*], it does not create causes, the causes come to an end.

Questioner: Is it the same way with the *chit*?

Dadashri: For the mind-intellect-*chit* and ego, for all of them. The entire *antahkaran* itself, it is all just an effect. And not just the *antahkaran*, but even the *bahyakaran* (the external activity

of mind-speech-and-body) is an effect. Both the *karans* (mechanisms; activities) are merely effects.

Depending on what happens in the *antahkaran*, after that, anger comes forth on the outside. It happens within the *antahkaran* first. He quarrels with his father within the *antahkaran* first, and then he quarrels externally.

Questioner: But the *antahkaran* is an effect, so then how can this happen?

Dadashri: Yes, but this is an effect, and that too is an effect. However, the former is a subtle effect, whereas the latter is a gross effect; like in the case of anger, because it comes out.

Questioner: If there were no *antahkaran*, then would anger-pride-deceit-greed actually arise?

Dadashri: No, then there would be nothing.

Questioner: So then, what is first? Before You said that anger-pride-deceit-greed come first, and thereafter all this comes, the [external] effect.

Dadashri: Anger-pride-deceit-greed are the ‘mother-father’ and all these are their ‘children’, the descendants of the mind-intellect-*chit*-ego arise later.

Dense Vibhaav in Avyavahaar Rashi!

Questioner: This evolution theory that we talk about, where a *jeev* (embodied soul; living being) continues developing and through the evolution process, it comes into the human life-form, it will go into the life-form as a celestial being, it will undergo these things, all of that is indeed due to *vibhaav*, isn’t it?

Dadashri: This is indeed due to *vibhaav*. All this that exists, it is all *vibhaav* indeed.

Questioner: So did the first wrong belief arise while in the state of a one-sensed being (*ekindriya*)?

Dadashri: No, not in the state of a one-sensed being. Prior to that, there are all the *jeevs* that exist in *avyavahaar rashi* (unnamed embodied souls living in dormancy). They have gelled, they have not yet been named; they have not yet entered into *vyavahaar* (worldly interaction).

Questioner: But do they actually have *vibhaav* at that time?

Dadashri: Very dense, there is a very strong *vibhaav*. All the *karmas* that are in the *avyavahaar rashi* are to be endured in *vyavahaar* later on.

Questioner: If *karmas* are continuing to be created based on the matter-location-time-intent (*dravya-kshetra-kaal-bhaav*), then when does the ego arise?

Dadashri: Fundamentally, the *aham* (‘I am’) has actually been in existence right from the beginning! From the beginning, it has been in existence since time immemorial. It exists from the moment the [fundamental, the initial] *vishesh bhaav* arises. The *aham* arises with the initial *vishesh bhaav*, and from that *aham* another *vishesh bhaav* arises; and that is the ego (*ahamkaar*). Then that ego is destroyed. Thereafter [another] *vishesh bhaav* arises and [another] ego arises. *Vishesh bhaav* gives rise to the ego, and the ego gives rise to the [next] *vishesh bhaav*. [The *aham* remains constantly until One attains *keval Gnan* (absolute Knowledge); it is the *ahamkaar* that takes birth and dies.]

Questioner: So, is it from the moment it comes into *vyavahaar* from *avyavahaar*?

Dadashri: Everywhere, whether in *avyavahaar* or in *vyavahaar*, everywhere indeed, wherever you look, this exists. It is not as if it [the ego] was not the sufferer (*bhokta*) in *avyavahaar*. It was the sufferer, there was terrible sensation of pain (*vedana*), the sensation of pain was such that it could not even be tolerated.

Questioner: Meaning that, it was verily that ego who was the sufferer of that sensation of pain?

Dadashri: Then who else? This One [the Self] is not the doer (*karta*). The doer cannot exist without the intellect (*buddhi*).

Questioner: Does the ego actually suffer?

Dadashri: Yes, it suffers.

Questioner: Meaning that, right from the beginning, the ego has come into existence due to the *vishesh parinaam*?

Dadashri: Not just the *vishesh parinaam*. If the *vishesh parinaam* were to dissipate, then the egoism would dissipate, and then another *vishesh parinaam* would arise there. This is because they are together. Due to the two *dravya* (eternal elements) being in close proximity to each other, the *vishesh parinaam* continues to arise, and once they separate, the *vishesh parinaam* dissipates. [At that time, the initial *vishesh bhaav* and due to that, the *aham*, they indeed remain in existence constantly.]

Vyavasthit and Rebirth!

Questioner: So what kind of relationship do both, rebirth (*punarjanma*) and scientific circumstantial evidence, have with each other. Please explain that.

Dadashri: That scientific circumstance evidence is itself the main cause of rebirth. Scientific circumstantial evidence proves rebirth.

Questioner: So then, is it the Self that undergoes rebirth?

Dadashri: The Self does not undergo rebirth. It is only the ego that keeps undergoing rebirth. The Self remains as it is. The veils of ignorance (*avarana*) keep coming over It and the veils keep shedding off. The veils of ignorance continue to come over It and continue to shed off.

Questioner: Does the whole world function according to its own *gunadharma* (intrinsic properties that have a specific function)?

Dadashri: That is all; the world is functioning based on its inherent nature indeed. The inherent nature is doing all of this.

Questioner: But isn't our inherent nature spoilt? It is because our inherent nature is spoilt that we keep doing all these bad things, isn't it!

Dadashri: 'You' are actually the Self, You are the absolute Self (*Parmatma*). So how can Your inherent nature be spoilt?

Questioner: No, but the *pudgal* that is together with...

Dadashri: No, that *pudgal* is something that has arisen in accordance with the circumstances. *Pudgal* means 'I' and 'my', both have arisen. As long as you prevail in the state of,

‘I am Chandubhai,’ you will not attain the awareness of your real form as the Self, and until then, the ‘I’ will continue to remain separate [from the Self]. It is a *vyatirek guna* (completely new property of a third component that arises when two eternal elements, the Self and inanimate matter, come together), it is not an *anvay guna* (intrinsic property).

Vibhaav is the Ego!

Questioner: The *vibhaav* that was produced due to the circumstance of the six eternal elements coming together, that *vibhaav* happens to the *pratishthit atma* (the self that has the wrong beliefs), right?

Dadashri: Yes, the *pratishthit atma* is itself the ego. The ego that is doing the *pratishtha* (instillation of the life energy which in turn gives rise to a new causal body), that ego is itself the *vishesh bhaav*. The *vishesh bhaav* is itself the ego.

Questioner: Is it the Self’s inherent nature to be egoless?

Dadashri: Yes, that is the Self’s inherent nature (*Swabhaav*), and the ego is the Self’s *vibhaav* (a separate identity with its own properties).

Questioner: Besides the Self, would anything else that is seen be considered *vibhaav*?

Dadashri: All of that is the effect of *vibhaav*, moreover all of that is temporary. That which has been mixed together will not last. No matter how much one accumulates, even if you try to make the body yours, yet that will never happen.

Questioner: *Chetan* is the same and *jada* is the same in everyone, so then why does the *vyatirek guna* exist to a greater or lesser extent in each person?

Dadashri: *Chetan* is the same in everyone. *Jada* cannot be same. Had *jada* been the same, then you would not be able to recognize anyone at all. Everyone would have the same type of faces and the same type of everything.

Questioner: But fundamentally, everyone’s *anu* (atoms) and *parmanus* (the smallest, most indivisible and indestructible particle of matter) are the same, aren’t they?

Dadashri: Yes, but do not look at the *anu* and the *parmanus*. At present, for us, the body and all that has been formed, is not identical.

Questioner: Amongst those who have not attained *Gnan*, why is it that there is more ego in some and less in others?

Dadashri: All of that would actually be so. It would be there to a greater or lesser extent. All that is not under his control at all. He himself believes that, ‘I am this’, but he is not really that. ‘I am’ is an illusory belief. And it may be present to a greater or lesser extent, but it does not leave. Without the two becoming separate, it cannot leave.

Questioner: But when the circumstances were to come together for that, then it would dissipate, wouldn’t it?

Dadashri: Yes, only if the circumstances were to come together, otherwise that cannot happen, can it! Even over here, it is *vyavasthit* indeed. But what ‘we’ are trying to say over here is, ‘How did this arise?’ It has arisen because of the coming together of these two. Thereafter, one comes across all the karmic account (*hisaab*) as per *vyavasthit*. Each person will come across all the things that are necessary. However, fundamentally, the attribute of *vibhaav* is not One’s own.

Vishesh bhaav means the Self's [natural] energy definitely exists, but there are also *vishesh* (extra) energies. So One himself does not do this [*vibhaav*]. *Vibhaav* arises due to the pressure from others, and then its [*vibhaav*'s] energies arise.

The One Who Remains Separate in This, Is the Gnani!

Questioner: What is the relationship between the two, this entire *antahkaran* that has arisen and the *vishesh parinaam*?

Dadashri: Anger-pride-deceit-greed and all that arises due to the *vishesh parinaam*, and then because of that, the *antahkaran* arose, didn't it!

Questioner: Now, even for an *agnani* (one who is not Self-realized), the Self and the eternal element of *jada* exist together, and the *Gnani Purush* also has the eternal element of *jada* and the Self. So then, does the *vishesh parinaam* not exist in the *Gnani*?

Dadashri: For Him, they are not together; such a One is called a *Gnani* indeed! For Him, they have separated.

Questioner: I did not understand that.

Dadashri: If they [*jada* and the Self] were together, then the *vishesh parinaam* would remain, wouldn't it? That would mean that it is indeed the *vishesh parinaam*. But He himself (*pote*; the Self-realized One) separates that which is together, doesn't He!

Questioner: So in this case, the *vishesh parinaam* has to be separated, is that correct?

Dadashri: Those two are together, side by side, touching each other. That is why this *vishesh parinaam* occurs. But thereafter, One [He Himself in the state as the *Gnani*] stops 'touching', once He becomes separate, then there is no problem.

Questioner: That is correct. So as long as one believes the *pudgal parinaam* (effect as the non-Self) to be his own, is that the original cause of the *vishesh parinaam*?

Dadashri: Yes, by them coming together, one considers it to be his own, and thus anger-pride-deceit-greed arise. And as a result of that all this can be seen. Thereafter, worldly life (*sansaar*) came into existence. One's pride and everything else arises because of that. The entire *antahkaran* arose because of that. Whereas the ego has actually given rise to the mind. It is a descendant of the ego, its heirs.

Questioner: So is the mind a creation of the ego?

Dadashri: The mind is not anyone else's creation, it is the ego's.

Questioner: Would a thought that arises today be considered a creation of today's ego?

Dadashri: That is considered to be from the past. Everything that arises today is all an effect. In that, if a seed is sown once again, then it becomes effective in the next life. One experiences the old effect [of the past life] and sows a new seed. Just like if one were to eat a mango right now, he eats its pulp and all that, and then 'throws' [sows] the seed; therefore, the seed then grows.

Questioner: This 'throwing' of the seed, is that considered as *vishesh parinaam*?

Dadashri: The *vishesh parinaam* occurs when the two are together; it arises automatically. It is a belief (*drashti*) of a kind. And anger-pride-deceit-greed arise. Whereas one actually sows

the seed once again thereafter, due to that illusion. One does not know what to do with the mango seed, so he ‘throws’ it [on the ground] again, so it grows again. And if he were to roast the seed, then it would not grow again. But only if he has such *Gnan* (Knowledge). Similarly, if One were to become a non-doer in this, then it [the new seed] will not grow. As One becomes *akriya* (disconnected from any activity), it does not grow.

Questioner: Due to the coming together of *jada* and *Chetan*, the *vyatirek gunas* of anger-pride-deceit-greed arise. But only if there is *agnanta* (a state of ignorance); they have said that, that has to be there along with them. Anger-pride-deceit-greed do not arise for the *Gnani*.

Dadashri: If it [*agnanta*] was together, then they would arise for the *Gnani* too. However, if it were to be there together, then He would definitely not remain a *Gnani*!

Questioner: I did not understand that.

Dadashri: As the two eternal elements remain together, those results would indeed arise, wouldn’t they! Then once it [*agnanta*] has been removed, they will not arise. Once the two eternal elements have been separated, have parted, have disconnected, One becomes a *Gnani*. Whereas if they are close to each other, one is an *agnani*.

Questioner: But you are engaged in discussions, you engage in all this worldly interaction, people can see that, so this worldly interaction would actually be that of *jada*, wouldn’t it?

Dadashri: That would continue to happen, what then?

Questioner: So then how can we tell that the *vishesh parinaam* is not occurring in this?

Dadashri: Before, the effect of becoming *tanmayakaar* (engrossed) in the mind used to arise for one; [now] He became separate. The mind is separate and ‘I’ am separate, and thus, You Saw the result of the separation having happened over there.

Questioner: As He became separate, so what did you say [happened]?

Dadashri: ‘You’ were able to See the result of it becoming separate. The mind and the awakened Self (*Pote*); both became separate. The *Gnani* has no use for the mind. For the *Gnani*, the mind is in the form of an object to be known (*gneya swaroop*). For Him, the mind is not in working order [does not charge, discharge only].

Questioner: Meaning that, would the mind actually keep doing its function?

Dadashri: That is its past result. Nothing new arises. The *Gnani* keeps Seeing the mind, such as what thoughts are arising in the mind! ‘He’ keeps Seeing what all the effects from the past life are arising. Previously, one was not Seeing [them separate], he was one/dwelling [with them]. And to be one/dwelling [with them] is itself the thought.

Questioner: But right now, the *Gnani Purush* takes part in worldly interaction (*vyavahaar*), so the other eternal elements are also connected, aren’t they?

Dadashri: Of course they would be!

Questioner: Then those eternal elements would be considered as having come together, wouldn’t they?

Dadashri: They are actually in keeping with time. They cannot be considered as having come together. They are *parinaamik* (effective; that which has come into result). To come together means that they are in the form of a cause, whereas the result is actually an effect.

The Cause of Becoming a Doer!

Questioner: Since no one has created the ego, then it means that no one is responsible for it, either; that point is also true, isn't it?

Dadashri: How can anyone be responsible at all! They have come together naturally and that is why it has arisen, and after having arisen, it has not even influenced the Self. It does not bother the Self, and the Self does not bother it. This ego that has arisen, that ego now has misery (*dukh*), the Self does not have misery. The Self does not understand misery whatsoever. Therefore, it is the ego who has the desire to become free from this, from this state.

From that, this sense of I-ness (*hupanu*) and sense of my-ness (*marapanu*) has arisen. So who would sustain them? Who would overlook their maintenance? The answer is, the presence of the Self. If the Self were not present in the body, then it would entirely come to an end.

After Gnan, the Kashays Belong to the Non-Self!

Questioner: Once One comes into one's real form as the Self (*Swaroop*), then anger does not arise, pride does not arise, deceit does not arise, nothing arises, right?

Dadashri: Anger-pride-deceit-greed are attributes of the *pudgal* (the non-Self complex); the Self does not have such attributes. Meaning that, they are not Our attributes. So why should We take on the responsibility for them? That which increases and decreases are all simply attributes of the *pudgal*.

Here, if one attains *Gnan* from 'us', then for him, the anger-pride-deceit-greed are attributes of the *pudgal*; and for those who have not attained *Gnan*, then those attributes belong to the [worldly-interacting] self. In reality, they are not the Self's attributes. Nevertheless, he himself, says, "I am Chandubhai." He claims to be what he is not, in the same manner, even these attributes are not his own, yet he takes them on as belonging to himself.

So it is like that. If one attains *Gnan* from 'us' and remains in 'our' *Agnas*, then even if anger-pride-deceit-greed happen, they still do not touch You [the Self]; nothing happens and *samadhi* (a blissful state that comes about when one becomes free from mental, physical and externally induced suffering) never leaves.

The Self never has worries. The Self is an abode of infinite bliss. 'It' is Itself an abode of infinite bliss. 'It' even makes anyone who 'touches' It, blissful. Yet these people have come to believe that, 'It is indeed the Self that worries, and it is indeed the Self that suffers, and all these problems belong only to the Self.' The one saying this remains at a distance from that. Who must be the one saying this?

Questioner: That very one, this ego.

Dadashri: It remains at a distance. Therefore, it has proved itself innocent, and it proves everyone else to be guilty. The one who is primarily guilty, proves others to be guilty. It is itself guilty. So then, the *mithyatva* (the belief that 'I am Chandubhai') continues to increase, the wrong beliefs continue to increase.

The Self is in Its realm as the Self. This is in fact a scientific effect. No one has done anything. It is nothing at all like what these people of various religions believe. This was in the *bhaav* (inner intent, heart in this case) of the *Tirthankars*! Whatever I am telling you, is the direct *Gnan* of the *Tirthankars*, it is beyond the scriptures.

[9]

The Real Forms of Swabhaav and Vibhaav!

The World Functions Naturally Indeed!

This entire world functions naturally (*swabhaavthi*; through its inherent nature).

Questioner: What could this thing called *swabhaav* be?

Dadashri: Each eternal element (*dravya*) exhibits its own *swabhaav* (inherent nature). The *dravya* are eternal, meaning that they are permanent. They are constantly bringing about a change (*parivartansheel*), whilst remaining within their own individual *swabhaav* only.

Questioner: Just as when night falls, you said that it happens naturally and even daytime occurs naturally. Then this *antahkaran*, the speech, all that...?

Dadashri: Everything happens through its inherent nature. Everything, if it is *pudgal* (the non-Self complex), then it functions as per the *pudgal's* inherent nature, and if it is *Chetan* (the Self), then it functions as per *Chetan's* inherent nature. Now, all this discussion is not in the scriptures nor is it in the books either, is it?

Questioner: It is not, Dada. It is only in Dada's 'computer'. This *pudgal* functions as per its own inherent nature, so is there any connection of *Chetan* in that? Any interference?

Dadashri: That which interferes cannot be considered *Chetan* at all.

It functions as per its inherent nature, and scientific circumstantial evidences are what makes it function.

Questioner: Whose inherent nature?

Dadashri: The *Pudgal* has its inherent nature and the Self has Its inherent nature. Then, *dharmastikaya* (the eternal element of motion) has its inherent nature, [the eternal element of] time has its inherent nature; each one has its own inherent nature.

Questioner: A seed grows naturally; water, air, and soil, all these circumstances help it grow.

Dadashri: All those circumstances function naturally.

The whole world is continuing to exist naturally indeed. Who runs this world? The answer is, it is indeed the inherent nature that runs it. How did it arise? It has arisen naturally. How did *vibhaav* (the unnatural state of the Self) arise from *Swabhaav* (the natural state of the Self)? The answer is, when these [the two eternal elements of the Self and inanimate matter] come together, their inherent natures are indeed such that this *vibhaav* tends to arise.

Questioner: But the attributes that were illuminated in the state of *vibhaav*, were they illuminated by the light of *Swabhaav* (the natural state of the Self)?

Dadashri: The *Swabhaav* (the inherent state of the Self) has nothing to do with it, the inherent state of the Self remains within Its own inherent nature. 'It' has nothing to do with the all the others [the five other eternal elements]; and completely new attributes of its own have arisen for *vibhaav*. This world is functioning naturally [as per its inherent nature] and clashes have arisen due to *vibhaav* (an assumed identification with that which is not One's own).

The [worldly-interacting] self can either have *vibhaav-bhaav* or it can have *Swabhaav-bhaav*, it can only do these two [*bhaavs*]. The Self cannot do anything else. The Self has never done any activity, nor does It do any, nor will It ever do any. *Swabhaav-bhaav* means One remains as the Self, and *vibhaav-bhaav* means [one has] *dehadhyaas* (the belief of ‘I am the body’). It [the worldly interacting self] can also prevail in *vishesh bhaav* (an assumed identification with that which is not One’s own).

Questioner: Meaning that, it’s like the people acting wrongly (*viprit*)?

Dadashri: No, not like that. The Self has *Swabhaav* and *vibhaav*; so the world has arisen through this *vibhaav*, it is an unnatural state (*vibhaav dasha*). This *Swabhaav* (the natural state of the Self) is something that takes one to his own *moksha*, whereas *vibhaav* is something that makes one wander in the worldly life. If one were to understand this *vishesh parinaam* (a completely new effect), then this puzzle could be solved, otherwise it is not such that it can be solved.

Questioner: The Self always goes towards *urdhvagati* (rises to a higher life-form), doesn’t It?

Dadashri: It is not that It rises to a higher life-form, rather Its inherent nature is *urdhvagami* (to ascend).

Questioner: If Its inherent nature is to ascend, then why does It go towards *adhogati* (regress to a lower life-form)?

Dadashri: ‘Its’ inherent nature is to ascend, but other things latch on to It, and if they are heavy, then It becomes *adhogami* (proclivity to descend or regress to a lower life-form).

If one were to understand this *vishesh parinaam*, then this puzzle could be solved, otherwise it is not such that it can be solved. People have [wrongly] understood the ‘vi’ of *vibhaav* to mean *viruddhbhaav* (an opposing intent).

There is No Sense of Doership In Swabhaav!

Say there is this water and all these people still have to bathe; and the electricity goes out. You start to heat the water on a kerosene stove or with something else, so then what would happen? Would it take time?

Questioner: Yes.

Dadashri: *Vibhaav* means to give rise to worldly life, it is something that requires effort, like the effort required in heating up the water. Whereas to go into *Swabhaav* (the natural state of the Self) is like removing the burning wooden logs [from under the water pot] and letting the water cool down once again; only then will One be able to go to *moksha*. In *Swabhaav* there is no activity, there is no effort. *Swabhaav* has to be understood. Are you able to understand the example of water that I gave you?

For each and every thing, to revert back to its inherent nature, no effort is required. For everything, when it comes into *vishesh bhaav* (an assumed identification with that which is not One’s own), that is when effort is required.

Whether one renounces things (*tyaag*) or acquires things (*grahan*), it is referred to as *dharma* (religion), relative *dharma*. Whereas Real *dharma* is *swabhaavik dharma* (the true nature of a thing). There is no ‘doing’ in that; it continues to happen naturally. If the Self comes into Its inherent nature as the Self, then that’s more than enough. At present, it is in *vishesh bhaav*.

To bring the Self into Its inherent nature as the Self, is called *moksha*. Instead these people have gone ahead in ‘doing’; ‘do chanting’ and ‘do penance’. Hey mortal one, why are you doing this? Why don’t you figure out how to come into Your *Swabhaav*! Why have you gotten involved in this confusion?

Questioner: Is there no effort needed to be done in order to go into One’s *Swabhaav*?

Dadashri: He does not know how, so how can he? All he knows is that, ‘I will have to do something. I should do something.’ Hey, if your guru has not figured it out, then you will definitely not be able figure it out! He remained that way, and his guru also remained that way.

You are keeping on wandering around aimlessly, aren’t you! You eat desserts and then rub your hand on the stomach, and after belching, you go to sleep! Hey mortal one, you should only belch and go to sleep if your work is done!

As long as one does not come into *Swabhaav*, he cannot attain the natural bliss of the Self (*swabhaavik sukh*). All these are *vibhaavik sukh* (pleasures that are not inherent to the Self), and that is why they seem tasteless. The bliss of the Self is the natural bliss of the Self; that itself is *moksha*.

The [original] Self has neither *bhaav* (belief of I like ‘something’) nor *abhaav* (belief of I dislike ‘something’). The Self is *Swabhaavmay* (within Its own inherent nature). Each element is within its own inherent nature. Gold remains within the inherent properties of gold, it will not display any other *gunadharma* (intrinsic properties that have a specific function). Similarly, the Self has never let gone of Its own *gunadharma*, nor does It let go of them, nor will It ever let go of them.

Questioner: What does ‘*anaadi swabhaav*’ mean?

Dadashri: It is the inherent nature that is present forever, that is permanent. It is considered eternal.

Swabhaav, Satta and Parinaam!

Questioner: The *viparinaam* (extra result that arises due to the coming together of the eternal elements of *jada* and *Chetan*; also known as *vishesh parinaam*) of the Self, is that *viparinaam* based on Its inherent nature? Is the *viparinaam* based on the fundamental authority (*satta*) of the Self or is it based on the circumstantial authority of the Self? And which eternal element (*dravya*) is the main cause of that authority?

Dadashri: The Self comes together with all these eternal elements. That is why this *vibhaav* has arisen; that is why this worldly life has arisen. [One may ask,] ‘Is the *viparinaam* existing as a result of the inherent nature of the Self?’ ‘We’ say no. No, *viparinaam* cannot arise as a result of the inherent nature of the Self. The Self has Its own inherent nature; *viparinaam*, *vibhaav* can never occur in Its inherent nature. ‘Is *viparinaam* based on the fundamental authority of the Self?’ The answer is, “No, the fundamental authority [of the Self] is to remain in the inherent nature as the Self itself. It is *Swaparinaam* (the effect as the Self), It is not *viparinaam*!” Therefore, this [*viparinaam*] is not based on the fundamental authority of the Self. It is based on the unnatural (*vibhaavi*) authority of the Self, it is not the inherently natural authority of the Self. But [in answer to your question], ‘Is *viparinaam* based on the fundamental authority of the Self or is it based on the circumstantial authority of the Self?’ The answer is, “It is based on the circumstantial authority of the Self.”

Questioner: Meaning that *viparinaam* is based on the circumstantial authority of the Self?

Dadashri: Yes. This arose because this [element of] inanimate matter (*Pudgal*) came together [with the Self]. ‘Which eternal element (*dravya*) is the main cause of that authority?’ The main cause is that this eternal element of inanimate matter came together [with the eternal element of the Self], therefore this *viparinaam* arose, that’s all.

The Doer of the Karma that Is Inherently Natural to Itself...

Questioner: ‘The Self is the doer of the karma that is inherently natural to Itself, otherwise It is a non-doer.’ How is this so? I did not understand that.

Dadashri: ‘It’ is the doer of the karma that is inherently natural to Itself [that of Knowing and Seeing]. The Self is not the doer of any other karma. The Self is like this light (*prakash*). Suppose there is this light, it exhibits its own inherent nature; it is the doer of the karma that is inherently natural to itself. At the most, it gives off light. It is not as if it can come help feed you in your mouth or fan you, can it? A fan will do that when it is turned on. This light will not fan you; why is that?

Questioner: That is because its inherent nature is like that.

Dadashri: That is how This is. The Self does not do such things as eat or drink; It does not do any such thing at all.

Questioner: In this, what does ‘the doer of the karma that is inherently natural to Itself’ mean?

Dadashri: The Self is the doer of only Its own inherent nature [that of being the Knower and Seer], of Its original inherent nature, of Its naturally existing inherent nature. It has actually been called a doer in worldly life, that is in terms of *vibhaav* karma (the karma that is not inherently natural to the Self). It seems very subtle, doesn’t it? ‘It’ has been referred to as a doer in worldly life, but that has actually been said through illusion (*bhramanti*). As long as illusion exists, until then it [the worldly interacting self] is doer of worldly life. When the illusion leaves, then It is the doer of the real form as the Self (*Swaroop*, Knower and Seer). ‘It’ is the doer of Its own inherent nature as the Self, otherwise It is a non-doer. ‘It’ is not a doer in any other aspect whatsoever. ‘It’ does not do any such thing like this, like the things we do, like when we say, “I did this and I did that.” The Self does not do such things.

Questioner: It is not possible to understand this without experiencing it.

Dadashri: If you want to experience it, then you have to come here.

Questioner: Does that mean that the intents that inclined towards the non-Self, are all intents that do not naturally belong to the Self (*aswabhaav-bhaav*), and the intents that are towards the Self are the intents that naturally belong to the Self (*Swabhaav-bhaav*)?

Dadashri: Yes, there is the inherent nature that is of the non-Self (*par-swabhaav*); as long as the self is prevailing in the non-Self (*par*), until then this worldly life definitely exists, doesn’t it! Once It comes into the state as the inherently natural Self in which there is full manifestation of all Its properties (*Swa-swabhaav bhaav*), It will become free from worldly life. And the state as the non-Self (*par-swabhaav bhaav*) means *parparinati* (to believe ‘I am doing’ in what are results of the non-Self). Someone else is doing and one himself claims, “I am doing it.”

What is this *vishesh bhaav*? How does the *prakruti* arise on its own? 'I' [the *Gnani*] have Seen all this. 'I' am saying this after having Seen all that. That is why this spiritual Science is unveiling. No one is an [independent] doer at all of anything, and without an [evidentiary] doer nothing can be done!!!

One himself 'paints' [charges, causes] the worldly life, and then it is in the hands of nature to bring this into effect [in the next life]. It is nature's job to bring into effect [in the next life] the *vishesh parinaam* of the 'picture' [the causes, the charged *parmanu*], Thereafter, no one can stick his or her hand into that; they cannot interfere in that!

Who Is the One Who Develops?

Questioner: The Self is the same in everyone, but there is *Gnan* in one and *agnan* in another, so is that also happening due to the creation of the universe?

Dadashri: The creation of the universe is simply like that. Hey, it keeps developing from one degree, and reaches two degrees, four degrees; everyone has the Self, but the external part is the one that develops. The part that is not the Self is in the process of developing.

Questioner: Meaning the *vibhaav*?

Dadashri: The *vibhaav* is in the process of developing. As it continues to develop, it goes towards the inherent nature as the Self (*Swabhaav*).

Questioner: Does that *vibhaav* go towards *Swabhaav*?

Dadashri: Yes.

Questioner: Why? Is there a relation between *vibhaav* and *Swabhaav*?

Dadashri: The one in the mirror and the one standing in front of it, when the two appear identical, that is when One becomes separate, that is when One becomes free, not until then.

Questioner: So does the ego have to come into the state as the Self?

Dadashri: It has to come into the state as the Self. The ego will have to be made pure (*shuddha*). Until that point, the development continues.

Questioner: What is the mutual relationship between both, *vibhaav* and *Swabhaav*?

Dadashri: They do not have a cause-effect relationship at all. [It (*vibhaav*) is a state of development.]

Infinite Energy Even In Vishesh Parinaam!

Questioner: The knowledge that all these living beings (*jeevs*) possess, that is mostly related only to the relative and the *pudgal*, isn't it?

Dadashri: Yes, that too is *pudgal* but it manifests like this. This which has manifested, this has indeed come from a single Self (*Atma*) only. Hence, the knowledge that comes out from all these living beings has indeed come forth from that Self. They are the completely new effects (*vishesh parinaam*) of the Self. The *vishesh parinaam* possess so much energy of the Self. They possess infinite energy of *Gnan* (Knowledge of the Self). So all this infinite energy is indeed the result of just a single Self. For some, the *avarana* (veil of ignorance over the Self) has broken from here, for others, it broke from there, for some it broke from over there. That is how it is for everyone, from wherever the *avarana* has broken, from there the *Gnan* manifests. However, that is

only if it is broken completely. But it has to come forth in the form of *vishesh parinaam*. But in actuality, *Gnan*, in its entirety, is in a single Self!

Each Eternal Element Is Dependent On Its Own Substance!

Questioner: All these are *pudgals* (non-Self complexes), so what external factors is the *pudgal* dependent on?

Dadashri: It is dependent on the one who is experiencing restlessness (*ajampo*). For the One who does not experience restlessness, where is the question of Him being dependent on external factors?

Questioner: Who is the *pudgal* dependent on?

Dadashri: It is dependent on the substance of its eternal element (*dravya*). Each eternal element (*dravya*) is dependent on its own substance. The fritters say, “Take us if it suits you; don’t take us if it doesn’t suit you. Even though we enter in you, we will still remain within our own *dravya* (substance). We are not going to become one with you at all.” It is actually through ignorance that one believes, ‘I ate this and drank this.’ He thinks, ‘This substance (*dravya*) has come into my *dravya*.’ All of that is wrong. By believing that, by believing that which is incorrect, he becomes bound. Nothing else can happen.

Questioner: So then, that means that the fritter that entered the mouth, it also entered due to the *pudgal*, not due to the Self; that is what this means, right?

Dadashri: Yes. It is indeed the *pudgal*. There may be all kinds of fritters, about ten or twenty kinds, yet if you eat the one made from pumpkin, then I would know, ‘Why you are eating the one made from pumpkin!’ You may say, “I have a liking for pumpkin,” you may say all the false excuses, but it is because the *parmanus* (indivisible and indestructible particles of matter) of pumpkin have come within you [from the past life], that is why it is being eaten.

Each eternal element is different as per its inherent nature, and eternal elements that are different by their inherent nature cannot become one.

The Self (*Atma*) and inanimate matter (*Pudgal*) are free from association (*asangi*). The inherent nature of both are different. They do not help one another; they do not harm one another. That which does not help, cannot cause harm either. You yourself are the one harming your own Self, because you are dependent on the *pudgal*.

Questioner: When the Self is going into the intent that, ‘I am Chandubhai’ (*vibhaav bhaav*), so when would It revert back to the inherent nature as the Self (*Swabhaav*)?

Dadashri: The one who has gone into *vibhaav* cannot immediately come back into *Swabhaav* right now, can he! It is when that *vibhaav* comes to an end that He comes into *Swabhaav*. There is no problem after One comes into *Swabhaav*. However, ‘in *vibhaav*’ means that one has become established in *paudgalik gnan* (relative knowledge). ‘*Swabhaav*’ means [to be in] *swabhaavik Gnan* (Knowledge of the Self; real Knowledge) and ‘*vibhaav*’ means *paudgalik gnan*. Now, that decreases gradually, a step at a time. It does not leave suddenly, in just one instance. Who is at fault? The fault is of the one who suffers. Yes, in this case, the [worldly interacting] self has to suffer and it is the fault of the [worldly interacting] self; what is the *pudgal* going to lose in this?

Questioner: And if the [worldly interacting] self does not suffer, then is there no problem?

Dadashri: But how can it not suffer? It will not suffer only if it comes into the inherent nature as the Self (*Swabhaav*). Once it becomes the Knower-Seer, then it doesn't matter even if the *pudgal* makes a fuss!

Questioner: Infinite Knowledge (*anant Gnan*), infinite Vision (*anant Darshan*) and Conduct (*Charitra*), so what is Conduct?

Dadashri: To remain in *Swabhaav*, that precisely is Conduct. It is to remain as the Knower-Seer. If you curse at me, then 'I' would remain the Knower-Seer of how this Ambalal would react.

From Discharge Intent To Desire...

Questioner: Please explain the difference between *bhaavna* (discharge intent, intention) and desire (*vaasna*).

Dadashri: Now, the desire (*vaasna*) actually arises from the *bhaavna*. If the *bhaavna* were not to exist, then the desire would simply not arise. It is only if one does *vibhaav*, that the desire would arise! And if One were to come into One's own *Swabhaav*, He would become desire-less (*nirvaasnik*). When One comes into the inherent nature as the Self, then it is over, it comes to an end. Instead, one does *vibhaav*, one has the [discharge] intent for worldly happiness, therefore that goes in the category of desire. The *bhaavna* for worldly happiness is itself the desire. Hence, there is no difference between *bhaavna* and desire.

Questioner: The *bhaavna* that one has for worldly happiness, that itself is the *vibhaav*, right?

Dadashri: That itself is the *vibhaav*, that itself is the desire.

That is indeed why this *Akram Vignan* is such that it does not stick its hand into anything external at all. On the contrary, it says, "You come into Your own *bhaav*, come into Your *Swabhaav*."

It is due to the *vibhaavik* phases of the self that one has *raag-dwesh* (attachment-aborrence, whereas through the *Swabhaavik* phase [of the Self], One is *vitaraag*!

The One who comes into His own *Swabhaav*, for Him, on this side [the relative side], it is nothing but *vyavasthit*.

The track of the Self (*Chetandhara*) is in the inherent nature of *Chetan*, and the track of inanimate matter (*jadadhara*) is in the inherent nature of *jada*; the two individual tracks flow in their own respective tracks as per their inherent nature. Before [*Gnan*], they were both were flowing as one track, thus resulting in *vibhaav*.

The Pudgal Is Not Unnatural By Its Inherent Nature!

Questioner: Is it the *Pudgal's* inherent nature to become unnatural (*vikaari*)?

Dadashri: No, it does not have the inherent nature to become unnatural of its own accord.

Questioner: Then why does it become unnatural?

Dadashri: It is because it has an active (*sakriya*) nature, it is not without action (*akriya*). *Jada* (the element of inanimate matter) itself is active, meaning that it has an active nature (*kriyavaan*) itself, an active nature! All other eternal elements are without action, whereas this one is active. However, this [*vikaari*, unnatural] state has arisen because of the *vyatirek guna* of the *pratishthit atma* (the self that has the wrong beliefs). Otherwise the *Pudgal* [*parmanu*] is not like

this. It is not such that it bleeds or oozes pus. And moreover, these *vyatirek guna* are with power *chetan* (powered with life energy in the presence of the Self).

You believe the *vyatirek guna* (anger, pride, deceit, greed) to be your own. It is those very *guna* that affect you, otherwise the Self is not like that.

Questioner: So then, Dada, the *pudgal* which has become unnatural (*vikrut*) due to *vibhaav*; now, you give us the attentive awareness of the pure Soul at the time of *Gnan*, but we will have to purify the *pudgal* that has become unnatural, won't we?

Dadashri: It is like this; you will certainly have to find a solution for the entrapment that you have come into! Now, in matters where You yourself have understood that, 'One should listen about *Atma Gnan* (Knowledge of the Self), about *bhed Vignan* (Science that separates the Self from the non-Self) from the *Gnani*,' there, all the difficulties that you previously had [ignorance of the Self], all of them have disappeared. Now, You [the developing 'I'] have to discharge (*nikaal*) that [discharge karma]. The other difficulties that would have normally been bothering you [due to ignorance of the Self], have dissipated. And those that are no longer confusing You, those You have to settle. Fundamentally, the confusing ones that were not dissipating [ignorance of the Self], those have dissipated through *bhed Vignan* and You (*pote*) became free. 'You' have become free of the assumed bond [of identification with that which is not One's own].

And truly speaking, even this bond is something that has been assumed and everything has indeed been assumed. What do 'we' say? The very beliefs are wrong. Nothing else has spoilt. The moment the right belief is attained, that is it. One is functioning on the basis of worldly influence, on the basis of societal influence (*loksangnya*). Even if the wrong belief were to not set, they would still cause it to be established. And if One were to function according to the *Gnani's* influence (*Gnanini sangnya*), then the beliefs that are wrong, they would go away. The main thing 'we' are showing you is, 'This belief of yours is wrong. This is wrong, that is wrong.' Nowhere else will they show you this point.

Eventually, One Has To Come Into Swabhaav!

Questioner: What is the final state in the Self?

Dadashri: It is indeed this, eternal bliss! Permanent bliss, that is all. To come back into One's own inherent nature as the Self (*Swabhaav*), that is the final state. Right now, one is in *vibhaav* (a separate identity with its own properties), in *vishesh bhaav* (an assumed identification with that which is not One's own). The [developing] self takes all the experiences of its own *vishesh parinaam* and moves forward.

Questioner: The Self is present within every human being; so then, what is the goal of that Self?

Dadashri: 'It' has a state that is inherently natural to Itself; Its goal is to come into Its inherently natural state. Right now, it has this state of *vishesh bhaav*.

By Supposing, You Get The Answer!

Questioner: I have not found the technique that you showed us. Please shed some light on that technique. You said that, "Suppose it is hundred percent," you have the answer, but I do not know the technique. You have an answer without a technique, what kind of technique is that?

Dadashri: There is one figure that is permanent, and another figure that is temporary. One has been multiplying the two from time immemorial. The moment he tries to multiply, the temporary one goes away. Then he resets the temporary and as he tries to multiply again, it disappears. Both need to be permanent. One is temporary and the other is permanent. ‘One’ [as the Self] is permanent by One’s inherent nature (*Swabhaav*), but in respect to the *vishesh bhaav*, one is temporary. Whereas if one were to understand through *vishesh bhaav* that, ‘I am permanent’, then everything will be solved. That is the technique, otherwise there is no other technique.

Questioner: With respect to the *vishesh bhaav*, one has been referred to as temporary; which *vishesh bhaav* is that?

Dadashri: The Self has a state (*bhaav*) that is *Swabhaavik* [inherently natural; that of Knowing-Seeing], and the effort made to know something extra such as, ‘What is all this? He is a father-in-law and he is a maternal uncle;’ the self went to know that *vishesh bhaav* and that gave rise to this entanglement. When One stops to know that *vishesh bhaav*, He comes into *Swabhaav*.

Even Shukladhyan is Vibhaav!

When an eternal element takes on its own inherent nature, that is called *dharma* (true nature of a thing). Whereas, these people believe *dharma* to be ‘taking on the nature of that which is not inherently natural to the eternal element.’ *Moksha* is actually the inherent nature of the Self itself, so where is the need to attain it?

Questioner: ‘*Vastu sahao dharmo.*’ The eternal element’s inherent nature, the inherent nature of the Self is the *dharma*.

Dadashri: Yes. Besides, there is no *dharmadhyani* (virtuous internal state of being that prevents one from hurting oneself or others) in the inherent nature of the Self (*Swabhaav*). The inherent nature of the Self is not *dharmadhyani*. The *vishesh bhaav* of the self; that is *dharmadhyani*. The *vibhaav* is *dharmadhyani*. The inherent nature of the Self is *moksha*, there are no kinds of internal states of being (*dhyani*). There cannot be any *dhyani* or any such thing in *Swabhaav*. It is actually in the *vibhaav* state of the self that there is *dharmadhyani* (virtuous meditation), *shukladhyani* (internal state that renders the constant awareness of ‘I am pure Soul’), *aartadhyani* (adverse internal meditation that hurts the self), *raudradhyani* (adverse internal state of being that hurts others); all the *dhyans* are states of *vibhaav*.

Questioner: Is *shukladhyani* also *vibhaav*?

Dadashri: Yes. *Shukladhyani* is also *vibhaavik*.

Questioner: Is it because one is still climbing the steps of *shukladhyani*?

Dadashri: Yes, for as long as he remains in *shukladhyani*, until then he has not attained the absolute state (*purnahuti*). Preparations for [attaining] the absolute state are going on. *Shukladhyani* prepares one for the absolute state. But, sooner or later, One will have to become free from that *dhyani*. That which goes away is all considered *vishesh bhaav*, *vibhaav*. *Shukladhyani* is the direct cause for *moksha*, and *dharmadhyani* is the indirect cause for *moksha*.

Death of Swabhaav Is Itself Bhaav Maran!

If one meets a *Gnani* and attains *Gnan*, then the state of freedom from bondage of rebirth (*ajanma swabhaav*) manifests, and state of incessant cycle of birth after birth (*janmajanma*) comes to an end.

That is why Shrimad Rajchandra has said, '*kshane kshane bhayankar bhaav marane ka aho rachi raho*' 'Why then relish a lifestyle that involves frightful spiritual death in every moment.' What does *bhaav maran* mean? It means the death of *Swabhaav* and the birth of *vibhaav* (extra intent of, 'I am Chandubhai'). When the 'I' dwells in circumstances (*avastha*), that is the birth of *vibhaav*. Whereas if You See the circumstance [as separate], then that is the birth of *Swabhaav*.

That is why I have placed You in the inherent nature as the Self. Now, do not let it be overturned. The Self has been placed in Its own *Swabhaav*, and the *Swabhaav* indeed takes It to *moksha*. 'Its' inherent nature itself is *moksha*. However, because you went the other way, in accordance to the way people told you, that is why you are in this current state. So now beware, ensure that you do not fall back in the slightest ever again. You will not come across such an opportunity again and again!

Questioner: The five *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*) of yours; as One remains within those five *Agnas*, then One will come into *Swabhaav*, will One not?

Dadashri: But of course, this is the way for One to come into *Swabhaav*. And when One comes into *Swabhaav* completely, that is called *moksha*; the [kind of] *moksha* which is experienced right here, in this very life. *Moksha* should not be over there. What good is it if it doesn't happen here?

Questioner: Even though a lotus grows in water, yet it does not get wet from the water.

Dadashri: The water does not even touch it; such is the inherent nature. The inherent nature of the Self within is such that worldly life does not affect it at all and all the work keeps going on. However, One does not come into *Swabhaav*. How can One come into *Swabhaav*? The *Gnani Purush*, the One who is liberated, He can make One do so. Otherwise, any other person who is himself bound, cannot actually do that, can he!

[10]

In Vibhaav, Who is Chetan? Who is Pudgal?

‘You’ Are Chetan, ‘Chandu’ is Pudgal!

The Self (*Atma*) is itself permanent (*avinashi*; imperishable). ‘You’, Yourself, are permanent, but you have the wrong belief that, ‘I am Chandubhai’, and that is why you are temporary (*vinashi*; perishable). ‘I am Chandubhai’ is temporary, and you have believed yourself to be that. ‘You’, Yourself, are in fact eternal, but such awareness (*bhaan*) does not arise. As soon as that awareness arises, one is free! Therefore, until you do not attain the awareness as the Self, the *vishesh guna* (completely new properties of a third component that arises when two eternal elements, the Self and inanimate matter come together) remain. But once such awareness is attained, the *vishesh guna* go away.

Vishesh bhaav (an assumed identification with that which is not One’s own) is not Your true property, it is a *vyatirek guna* (completely new properties of a third component that arises when two eternal elements, the Self and inanimate matter, come together), that is why it will go away. Its circumstance has arisen and it will dissipate. But when will that happen? It will happen when this *vishesh bhaav* is destroyed and when someone helps you attain the *Swabhaavik bhaav* (natural belief as the Self). That is when You come into Your original inherent nature of the Self (*Swabhaav*). Otherwise all that, the very same continues. After attaining this *Gnan*, You come into *Swabhaav bhaav* (One’s own belief as the Self), that is when everything gets settled. Now for You, [the belief of] ‘I am pure Soul’ is considered *Swabhaav bhaav*. Before, [the belief of] ‘I am Chandubhai’ was considered to be *vishesh bhaav*.

It is because another eternal element [is encountered] that the ‘I’ (*hu*; the ego) arises, otherwise it would not arise. After attaining this *Gnan*, the Self does not encounter that other eternal element, therefore, *vibhaav* does not arise. As long as one is in worldly life [in the state of ignorance of the Self], all the eternal elements are going to reside together. Once this *Gnan* is attained, He understands and from that point on, He does not pay any attention to the other eternal elements.

‘I am Chandu’, That Is Vishesh Bhaav!

Questioner: That which arises from the coming together of *Chetan* and *pudgal*, is it the *aham* (I am) that arises first?

Dadashri: It is indeed the *aham* that arises!

Questioner: Does the *aham* arise first, and then *puran* (charging) takes place?

Dadashri: *Puran* is precisely what is considered as *aham*! I am indeed the one!

Questioner: Is *puran* the same as *aham*?

Dadashri: It is indeed the one that says, ‘I am’! That is just one’s belief, isn’t it! He says ‘I’ during *galan* (discharge), and also says ‘I’ during *puran* (charge). He also says ‘I’ while experiencing it and also says ‘I’ while doing it.

Questioner: So the one who believes the *puran-galan* to be his own, that is the 'I' (*hu*)?

Dadashri: When one believes, 'The *puran* that is being done is indeed being done by me,' at that time, *prayogsa* (the charging phase of subatomic particles) continues to take place, and when one is experiencing karma, at that time *mishrasa* (the giving off effect of *prayogsa*) continues to take place.

Questioner: The one who believes all these effects to be his own, is that the *aham* itself?

Dadashri: That indeed is *aham*.

Questioner: So, for us on the *Akram* path, the *vishesh bhaav* will still arise, won't it? Wouldn't the *vishesh bhaav* prevail in him?

Dadashri: No, if the *vishesh bhaav* prevails, then that cannot be considered *Akram Gnan* at all! In *Akram Gnan*, there is no *vishesh bhaav* whatsoever! That which destroys *vishesh bhaav* is called *Akram Gnan*! This is in fact *Akram Vignan*!!

Questioner: When One comes into the belief of pure Soul, and when the awareness that, 'I am pure Soul' is attained, then the entire *aham* that was doing the *vishesh bhaav*, that itself vanishes, doesn't it?

Dadashri: Yes, when the awareness of, 'I am pure Soul' is attained, that itself means that *vishesh bhaav* has been destroyed.

Questioner: So what about the awareness of, 'I am his paternal uncle,' 'I am his maternal uncle'?

Dadashri: But actually, the *vishesh bhaav* no longer remains in the foundation whatsoever!

Questioner: Then what about for an *agnani*? For the one who does not have awareness of the Self?

Dadashri: For him, everything is *vishesh bhaav* only, isn't it!

Questioner: So then, it is this *vishesh bhaav* that prevents the awareness of One's real form as the Self to prevail, and because of that, the intent that, 'I am Chandubhai, I am this' arises. Is that the actual *vishesh bhaav*?

Dadashri: Yes, those are all *vishesh bhaav* indeed. Wherever the ego (*ahamkaar*) is exercised, those are all *vishesh bhaav*. Actually, the ego itself is the *vishesh bhaav*. Thereafter, all its phases continue to arise all day long. Whereas for us here, after attaining this *Gnan*, the *vishesh bhaav* does not remain whatsoever.

Questioner: Then does only discharge illusory attachment (*charitra moha*) remain in *Akram Vignan*?

Dadashri: Yes, the 'ghost' [wrong belief; ego] has been excised and only the scars [effect of past life karma] remain [on the body]. So one keeps having the experience of those scars!

Questioner: When the two come close to each other, do they come together according to the law of nature?

Dadashri: That precisely is the law of nature! As it is such that it brings about a change (*parivartansheel*), all of this keeps changing. This is all due to nature. Nature is not superior over anyone. The coming together of all these circumstances is verily called ‘nature’.

The Succession of Results...

Questioner: After the *vishesh bhaav* arises, what is its continuity based on?

Dadashri: It is actually from the *vishesh bhaav* that [other] *vishesh bhaav* continue arising thereafter. Then one’s belief has become entirely different, hasn’t it; it has changed, hasn’t it! Now, when He once again attains the awareness of, ‘Who I am and what is my inherent nature,’ when He is taken out of the *vishesh bhaav* such that, ‘You are not this, You are not that, You are not the other, You are ‘this,’ that is when everything will dissipate. When awakened awareness as the Self (*Swaroop jagruti*) is absent, that is when the continuity persists. And when the awakened awareness as the Self is attained, then everything goes back to what it was; the continuity ends. One [the Self] has not changed at all. It is just a wrong belief that has been sustained due to this *vishesh bhaav*.

Questioner: Is it from this *vishesh bhaav* that the *bhaav’ak* (that which causes intents to arise) has arisen?

Dadashri: Yes, the *bhaav’ak* has arisen.

Questioner: Now, the *bhaav’ak* and the *bhaav*, are they the same or are they different?

Dadashri: They are both different. *Bhaav’ak* means that it will make you do *bhaav* even if you don’t want to; that is called *bhaav’ak*. *Bhaav’ak* is what causes one to do *bhaav*.

In the body, there are many such *bhaav’aks*. *Krodh’ak* causes one to get angry (*krodh*), *lobh’ak* causes one to do greed (*lobh*). There are many such ‘*ak*’s within one. Its population has simply increased, so what would the state of original ‘king’ become? The other population is endless!

Questioner: The *bhaav’ak* made one do the *bhaav* from which other *bhaav* arose; now is that why this continuity persisted?

Dadashri: Then the *bhaav’ak* continues to become strong. As the *bhaav’ak* causes one do *bhaav*, and as one does accordingly, the *bhaav’ak* continues to become stronger, and its authoritative control continues to increase! So the continuity of *bhaav* arose, but then he became fed up within.

Those *vyatirek guna* are perishable. However, the entire world is subject to them. There has become so much entanglement due to illusion, that living beings (*jeevs*) continue to conduct themselves in accordance with those properties only. That is indeed what they believe *Chetan* (the Self) to be. ‘I am indeed the one who becomes angry, who else does it happen to? I am indeed the one who is being greedy.’ Even if only twenty-five rupees were to be lost from one’s wallet, then a greedy person would recall it all day long; that is the attribute of greed. He would recall it the next day as well. If he is not greedy, then he will not feel anything.

While Remaining in Swabhaav, Vibhaav Occurs!

Questioner: It is only the eternal element of *Chetan* that has the energy to engage in *Swabhaav* and the energy to do *vibhaav*; that is what You had said.

Dadashri: Yes, so?

Questioner: If the eternal element of *Chetan* were to engage in *vibhaav*, then It cannot come into *Swabhaav* (inherent nature), isn't it?

Dadashri: No, It is always in *Swabhaav*. *Chetan* never goes outside of Its *Swabhaav*, moreover, it is due to certain circumstances that *vishesh bhaav* arises. When those circumstances move away, it comes to an end.

Questioner: Is it not possible for pure *Chetan* to have *vishesh bhaav*?

Dadashri: Actually, It is always in *Swabhaav*. The *vishesh bhaav* has simply arisen due to external circumstances. *Vishesh bhaav* had arisen because of the coming together of those circumstances, and when 'we' give a person *Gnan*, He [*Chetan*] separates; therefore, the *vishesh bhaav* dissipates. This [belief of] 'I am Chandubhai' was the *vishesh bhaav*, and the moment [the belief of], 'I am pure Soul' sets in, the *vishesh bhaav* dissipates.

Questioner: Thereafter, does one not have desires again? Does he not do *vishesh bhaav*?

Dadashri: He does not do it; but if he were to do so, then it would stick to him.

Questioner: Meaning that, he is able to do it; he does have the power to do it, doesn't he?

Dadashri: Yes. But if you do not follow the *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*), then *vishesh bhaav* will indeed occur. Everything can happen for the one who does not follow the *Agnas*. Nothing happens for the One who follows the *Agnas*.

Questioner: So *Chetan* actually has the power to do *vishesh bhaav*, does It not?

Dadashri: No, that is actually an effect of circumstances.

Circumstances Themselves Are In The Foundation Everywhere!

Questioner: So then are circumstances (*sanjog*) and *Chetan* both infinite?

Dadashri: Yes, they are infinite.

Questioner: So then, along with that, the coming together [of circumstances and *Chetan*] (*saiyog*) is also infinite, isn't it?

Dadashri: Yes, the *saiyog* (coming together of circumstances and *Chetan*) is infinite. It is so since time immemorial, it will be so until time immemorial, but if they are separated, then nothing at all has happened. All of this will dissipate and each one would return to its inherent nature. The influence that they had on each other dissipates. As soon as you say, "I am not this," everything immediately becomes separate.

Questioner: But even after becoming separate, the *saiyog* will still persist, won't it?

Dadashri: It is not a question of *saiyog*. It is precisely from *saiyog* that ignorance (*agnan*) arose. Once that ignorance leaves, the *saiyog* will gradually separate on its own and will come to an end.

The ego has arisen on the basis of the *saiyog*, and the *saiyog* has persisted on the basis of the ego. For the one whose ego has departed, for him, the *saiyog* has gone. Everything is persisting due to wrong belief.

The 'I' Is To Be Purified...

Questioner: The eternal element of *Chetan* (the Self) separates after becoming pure, so then this eternal element of *achetan* (inanimate matter) that remains, does it become separate in the pure form?

Dadashri: It indeed becomes pure; it does not take long at all to become pure. It is only when it becomes pure that the Self can separate, otherwise it cannot do so. The extent to which it had become *vibhaavik*, the *vishesh bhaavik pudgal* (*pudgal* that has deviated from its original inherent nature; the non-Self complex of input and output), when all of that becomes pure, that is when the Self separates. That is indeed why 'we' say, "Settle your files." As One continues to settle the files with equanimity, He continues to separate.

Questioner: Those other eternal elements that exist, they are all in their own intrinsic nature (*swabhaav*), but You come back into Your own inherent nature as the Self (*Swabhaav*). Meaning that, come out of doership, so will that happen?

Dadashri: This 'pure Soul' that exists, that Itself is indeed who You are, and that precisely is Your real form (*Swaroop*). Presently, You have become separate from that, so now become that real form by Seeing It. "It is *akriya* (not connected with any activity), It is like this, It is like that,' so, by thinking in this manner, You become that form. It is just that this *vyatirek guna* has developed, and in that your belief has set in. So, You have to See It [the real form as the Self] and become that.

Even Bhaav Is Under the Control of the Non-Self!

Questioner: Sometimes the question arises that, for anything, one only has to keep the *bhaav* and then keep Seeing whatever happens?

Dadashri: Even the *bhaav* is not in one's hands. 'We' have removed the *bhaav*. *Bhaav* exists on the *Kramik* path. 'We' have completely removed the *bhaav*! The *bhaav* has been dismissed entirely. Actually, the desires that arise in you right now, they are not *bhaav*. Just because there is food that you like or the mango that you like, that is not *bhaav*. *Bhaav* is a different thing altogether. If you believe, 'I am Chandubhai,' only then does *bhaav* exist; otherwise, there is no *bhaav*. Since You are not 'Chandubhai', it means that *bhaav* no longer exists. Now, [the belief of] 'I am Chandubhai' was *vibhaav*. The world has referred to that as '*bhaavkarma*', whereas, 'I am pure Soul' is One's own inherent nature (*Swabhaav*). This *vibhaav* has been referred to as *bhaavkarma* (that which is charged through wrong belief). If that goes, then everything goes. What a beautiful, natural and spontaneous path! Effortless! Was there any effort on your part? And the bliss does not deplete, does it?

Questioner: The bliss does not deplete. Immense bliss remains.

Dadashri: After attaining this *Gnan*, the Self never enters *vibhaav*.

Anger, After Gnan ...

Questioner: Dada, after receiving *Gnan* when you ask any *mahatma* the question, “Now does anger-pride-deceit-greed remain?” Then some say, “A little remains,” or some may also say, “No Dada, the awakened awareness remains.” So now for them, it is due to *Pragnya* (the direct light of the Self) that the *vishesh parinaam* does not arise anymore, isn’t it?

Dadashri: It is like this, when can it be considered anger? When the *parmanu* of anger arise in the mind and the [relative] self immediately becomes engrossed (*tanmayakaar*) in it, that is when it is considered as anger.

Questioner: But that does remain for him for a little while, doesn’t it? Suppose that much awakened awareness did not prevail for that time period, so for that duration, for that much time, he becomes engrossed; so if he were to repent afterwards, then would it go away?

Dadashri: After attaining the *Gnan*, He can actually never become engrossed (*tanmayakaar*). It is just that he himself feels that, ‘I have become engrossed’. Since He Knows it, it means that He cannot be engrossed.

Questioner: If he were to become engrossed, then would the *vishesh parinaam* definitely arise for him?

Dadashri: The moment one becomes engrossed, the *vishesh parinaam* definitely arises. Thereafter it is considered *parparinaam* (the result of the non-Self). *Vishesh parinaam* is actually referred to that which happens in the beginning, when two eternal elements come into close proximity with each other...

Questioner: Meaning that, when that *saiyog* was encountered, that is when it all began?

Dadashri: Yes, and thereafter it is called *parparinaam*.

Questioner: Is experiencing (*bhogavavu*) considered *parparinaam*?

Dadashri: Experiencing, everything indeed. Experiencing pain, experiencing pleasure, all of that. This world is nothing but *parparinaam*. That is indeed why ‘we’ say that you have no control in your hands.

That is why ‘we’ tell these people, “Dear fellow, *vyavasthit* is doing everything, You are not the doer any longer. ‘You’ were not doing it before either, but this awareness was not remaining at that time.” It couldn’t remain, could it! But now [after attaining *Gnan*], this awakened awareness has manifested nicely. Therefore, now the awareness remains. And thereafter, as You remain in the *Agnas* for two to four days, the conviction about *vyavasthit* starts setting in, so then that conviction strengthens day by day, it multiplies. Whereas in the former case [before *Gnan*], one is told today yet he has forgotten by tomorrow, he has *bebhaanpanu* (a state of gross unawareness). Now [after *Gnan*], it is not forgotten, isn’t it! What a wonderful spiritual Science it is!

The Gnani's Roar Awakens the Self!

Questioner: Who has the perception that something like the pure Soul exists? Is it the *pratishthit atma* (the relative self)?

Dadashri: When a lion roars, a lion cub who has been wandering amongst goats will immediately come into its intrinsic nature, and it too will start roaring. It has such an attribute within, does it not! Similarly, when the *Gnani Purush* gives you *Gnan*, at that time It [the Self] comes entirely into Its inherent nature.

Questioner: But does that *vishesh parinaam* move away?

Dadashri: It comes to an end entirely, it becomes fractured.

Questioner: So it is not that one is able to Know the *Shuddha* (pure; the Self) through the *vishesh parinaam* that had arisen?

Dadashri: No, on the contrary, *vishesh parinaam* is actually a darkness. It is in fact a veil of ignorance (*avarana*). Through the *vishesh parinaam* you can definitely recognize that this person is a *Gnani*. You are able to understand that this person is a *Gnani* due to the intellect (*buddhi*).

Questioner: Due to the intellect. But the intellect is also a *vishesh parinaam*, isn't it?

Dadashri: Everything turned out to be *vishesh parinaam*, didn't it!

Questioner: So, it is not that the Self can be attained through the *pratishthit atma*?

Dadashri: No, it is not like that. One can recognize the *Gnani* through the intellect.

Questioner: But this [awareness of] separation that One is able to maintain, through the energy to understand, One is able to settle the files with equanimity, One is able to maintain the awakened awareness, who makes One do all this?

Dadashri: *Pragnya* makes One do all that.

Questioner: So then isn't *Pragnya* a *vishesh parinaam* of the pure Soul?

Dadashri: No, It is not a *vishesh parinaam*. 'It' is the pure Soul's own property (*guna*), arising directly from Its presence. But for how long? Until It gets this work done, thereafter It becomes one with the pure Soul. *Agnya* (the energy of ignorance) is a *vishesh parinaam*, whereas *Pragnya* is the Self's own *parinaam*. Anger-pride-deceit-greed is actually considered *vishesh parinaam*. The 'I', the ego, and anger-pride-deceit-greed, they are all considered *vishesh parinaam*.

Kashays Are Vyatirek, Not 'Yours'!

Questioner: I still become upset (*gusso*) sometimes. I do recognize that it is wrong but I still end up becoming upset.

Dadashri: What do being upset and You have to do with one another? It happens because it is a *vishesh bhaav*. And it temporary by nature. It will come and then leave.

Due to the *vishesh bhaav*, anger-pride-deceit-greed have become excessive [and that is why they are *vyatirek*]. They have not arisen through either the Self (*Atma*), nor have they arisen

through the *Pudgal* (the element of inanimate matter); these are *vyatirek guna* which have arisen. So if one were to understand just this much, then the awareness that one has of, 'The anger-pride-deceit-greed are happening to me,' will go away.

This is a *vyatirek guna* that has arisen. Moreover, due to that everyone has become confused that, 'These anger-pride-deceit-greed of mine are not going away.' Oh mortal one! This property is not Yours whatsoever, why don't You just become separate from this [*vyatirek guna*]. Come to this Dada and You just become separate! They will go away on their own; they will go far away! After all, they are *vyatirek guna* (extraneous properties)! They are not intrinsic properties (*anvay guna*).

Upon Attaining Gnan, the Vibhaav of Time Immemorial...

Questioner: But how can One become free from the *vibhaav* that has been accumulated over millions of years?

Dadashri: There is no need to take into consideration the *vibhaav* of millions of years. It is simply due to a change in the vision that this appears as such. If the vision turns this way [towards the Self], then there is nothing. When you turn around this way, you will not at all be able to see anything that was in front of you previously! You indeed become free of that; it will not remain at all.

Anger-pride-deceit-greed arose and that is why [in the state of ignorance] 'he' turned the vision towards the *pudgal* (the non-Self complex) and believed, 'I did this', therefore it [the *pudgal*] latched onto 'him'. In reality, 'he' is not the doer, but 'he' merely feels, 'I am doing it.' However, there is not even an iota that anyone can 'do' in all this. One is merely doing egoism unnecessarily. Egoism means to assert, 'I did it' when one is not doing it at all, not even a cents worth; that is called egoism.

The Difference, For a Gnani and an Agnani...

Questioner: You had once said that even a *Gnani* has circumstances. Now although the *Gnani* is in close proximity with them, why doesn't *vishesh parinaam* arise for Him?

Dadashri: The *Gnani* also has circumstances. Everyone indeed has circumstances! The *Gnani's* circumstances are not all harsh, they are mild. Even if a sword were to come at Him, it will hit Him by the blunt end, not by the sharp end.

Questioner: Are [His] karmas mild or smooth?

Dadashri: Mild. Whatever would hit you, it will hurt so much, however it would hardly touch 'us'.

Questioner: Even an *agnani* comes across circumstances; does *vishesh parinaam* arise for him?

Dadashri: Yes.

Questioner: Whereas a *Gnani* also comes across circumstances and yet *vishesh parinaam* does not arise for Him; why is that?

Dadashri: It does not arise. 'We' actually have to settle (*nikaal*), not create anew. Now, 'we' have come to settle.

Questioner: But *vishesh parinaam* actually arises for both, doesn't it?

Dadashri: It does, but 'we' have not come to create anew; that is definitely in 'our' attentive awareness! So 'we' settle it. All kinds of effects will arise, but we have to understand, 'This [effect] is not mine.' [The original *vishesh parinaam*, the 'I' (*hu*), goes away forever after attaining *Gnan*, but the *vishesh parinaam* of the ego that has arisen from the 'I' keep on arising; the *Gnani* keeps settling these.]

[11]

When Vishesh Parinaam Comes to an End ...

Permanent, Eternal Elements as Well as the Effects of the Eternal Elements...

Eternal elements that are effective take on an extraneous result (*viparinaam* also *vishesh parinaam*) because of encountering circumstances. That is why worldly life arises. If you were to store gold for a hundred thousand years, there would still not be any change in its effective inherent nature (*swabhaav parinaam*). Every eternal element continues to simply dwell in its own effective inherent nature. *Viparinaam* is known as *vishesh parinaam*, not as *viruddh parinaam* (opposing effect)!

When an eternal element is alone, then it is in its own *parinaam* (effect or individual properties), it is only in *swaparinaam* (its own individual effect or properties). However, when two eternal elements come together, *vishesh parinaam* (extraneous results) arise. In fact, the five eternal elements are together with 'It' in the body, and therefore through illusion, the very moment the *vishesh parinaam* arises, *pudgal* (the non-Self complex) acquires the authority. Moreover, there is no choice but to endure its effects. For milk to go bad is its inherent nature (*swabhaav*), but for it to become yogurt is its *vishesh parinaam*.

Due to the circumstance of the [other] eternal elements, this *viparinaam* appears evident, and it is by seeing the *viparinaam* that the world becomes confused. Understand what I am trying to say. There is no need to work hard. Understand *swaparinaam* and understand *vishesh parinaam*. The Self has not become *vibhaavik* [in this context, refer to *vibhaavik* as *viruddh bhaavi* [meaning opposing intent]]. This is in fact a *vishesh parinaam*, and truly speaking, *vishesh parinaam* comes to an end.

An eternal element is permanent (*avinashi*). Its effects or properties (*parinaam*) are also permanent. Only its *vishesh parinaam* are temporary (*vinashi*). If you understand this point, then the two [eternal elements] do not become a mixture [form]. Meaning that, both dwell in their own individual properties or effect.

For 'us', the Self (*Atma*) remains in the properties of or effect as the Self (*Atma parinaam*), and the mind remains in the properties of or effect as the mind. When it [the self] becomes engrossed (*tanmayakaar*) within the mind, *vishesh parinaam* arises. When the Self is in *swaparinaam*, it is the absolute Self (*Parmatma*)! When both come into their own individual properties or effect and dwell in their own individual properties or effect, that is called *moksha*!

When One Knows, 'This is *vishesh parinaam*,' that itself is *Swaparinaam* (the effect as the Self). There is no such thing as 'good' or 'bad' in *vishesh parinaam*. 'Freedom from ignorance' means that One understands, 'This is My own *parinaam* and this is *viparinaam*.' Both are understood to be separate in this way. And *moksha* means that *vishesh parinaam* have come to an end! *Swabhaav parinaam* is itself called *moksha*.

Whether a donor is donating money, or a thief is stealing money, they are both residing in their own individual *parinaam*; where is the need to do any attachment-abhorrence (*raag-dwesh*) in that?

If one takes on the *vishesh bhaav* (an assumed identification with that which is not One's own), then he himself becomes a *jeev* (worldly being), whereas if He remains as the Knower-Seer of the *vishesh bhaav*, it gives Him eternal bliss (*parmanand*).

What happened because of *vishesh parinaam*? The mechanical *chetan* (the self that is mechanical but appears to be living) arose, the *pudgal* arose, the one with *puran* (influx) and *galan* (outflux) arose. As long as that is your form, so long as you even have that belief, you cannot become free.

The reason that *pratikraman* has to be done is that these circumstances are coming together due to your *viparinaam*, and through *pratikraman* that [*viparinaam*] is erased. Actually, a true scientist has no need for *pratikraman* whatsoever. It is just that these people make mistakes, that why [it's required]. A true scientist would never stick his finger [interfere] in it. The world is the science!

Questioner: So then Dada, if two *pudgals* [here meaning two eternal elements] having independent properties come together and *vishesh bhaav* arises, then do they lose their original independent properties?

Dadashri: No, their independent properties indeed remain as they are, but a *vishesh guna* (a completely new property) arises.

Questioner: Suppose there is milk, and that milk became yogurt. That indeed happened due to *vishesh bhaav*, right?

Dadashri: Due to *vishesh bhaav*.

Questioner: So then, there is a property of milk, an independent property, isn't there? An independent property of milk...

Dadashri: Milk is not an eternal element (*vastu*). This is just an example at the gross level to help you understand, it is not the exact thing. An eternal element, along with its properties, is permanent. Milk cannot be considered an eternal element, can it? Anything in this world that is visible through the eyes, cannot be considered an eternal element. Anything that can be heard cannot be considered an eternal element. An eternal element should be eternal (*shashwat*).

Questioner: Is milk considered as *vishesh bhaav*?

Dadashri: Milk can certainly not be considered an eternal element, can it! The six *tattva* (eternal elements) which are permanent, they can be called *vastu* (eternal elements). Whereas this milk is actually made up of nothing but phases. Therefore, among the six eternal elements, the moment these two eternal elements come together, *vishesh parinaam* arises.

To Know Viparinaam Is Itself Swaparinaam!

Questioner: 'When One Knows, 'This is *vishesh parinaam*, ' that itself is *Swaparinaam* (the effect as the Self). There is no such thing as 'good' or 'bad' in *vishesh parinaam*. The moment *vishesh parinaam* come to an end, that *Swabhaav parinaam* is itself called *moksha*.' So what is that trying to say, can you please explain all that?

Dadashri: [The One who dwells in] *Swaparinaam* Knows, 'This is *vishesh parinaam*.' It [*vishesh parinaam*] causes one to become emotional. 'This looks bad like this,' 'It looks this way,' 'He is worthless,' 'He is like this,' 'He is that,' all of this which one says is nothing but *vishesh parinaam*. To Know, 'This is all *vishesh parinaam*, ' that is itself *Swaparinaam*.

Pudgal is entirely in the domain of *vyavasthit*, and You are in Your own domain of the Self. To believe the attributes and the phases of the *pudgal* to be Your own, that precisely is *vibhaav*. However, if You do not believe the phases and the attributes of the *pudgal* to be Yours, then that is *Swabhaav*.

The good and the bad that you see, they are unnatural phases (*vibhaavik avastha*) of the *pudgal*. In those phases, do not categorize as, 'This is good and this is bad.' Do not specifically categorize as 'good' and 'bad'. 'Good' is also *vibhaavik* and 'bad' is also *vibhaavik*. What's next?

Questioner: 'There is no such thing as 'good' or 'bad' in *vishesh parinaam*.'

Dadashri: In *vishesh parinaam*, there is no such thing as, 'This is good and this is bad.' People believe there to be 'good' and 'bad' in *vishesh parinaam*. That is because they still have their past impressions, societal impressions. Do the cows and buffalos have things like 'good' and 'bad'? Have they ever gone to court? Do they file claims? Worldly life has arisen from saying 'good' and 'bad'. Actually, they are only effects. What is good or bad in that? It is like this, if yoghurt soup were to be served hot, then these people would complain, "It is hot," and if it were to be served cold, they would complain, "It was served completely cold." Whether hot or cold, the problem does not lie there, but partiality has developed in this way.

Questioner: A partiality for hot means that one does not prefer it cold.

Dadashri: But he finds it too hot. Hey mortal one, it would indeed be hot, wouldn't it! Cool it and then drink. Does the tea tell you, 'Drink me up very fast'? Once when the train started to move, what did a person do? The man selling the tea said, "Hey, give me the cup back." So the person thought to himself, 'If I pour out the tea, then the money will go to waste, won't it! So let me drink it.' So he drank it quickly! He poured it [down his throat]. Wise guy, wasn't he! A very shrewd man like you! But the poor man burnt himself. The poor man was done for!

Questioner: He saved money.

Dadashri: Yes, money isn't wasted. What good fate he must have had! Then, what is next?

Questioner: 'Freedom from ignorance' means that One understands both, 'This is My own *parinaam* and this is *viparinaam*.'

Dadashri: 'Freedom from ignorance,' however what have people understood that to mean? 'Lo and behold, this Dada discovered that freedom can be attained through ignorance.' Hey mortal one, it is not like that. 'Freedom from ignorance' means that you will become free from ignorance, whereas these people say that freedom can be attained through ignorance. What can one do if it is interpreted incorrectly? He, himself has ignorance, doesn't he! Moreover, he interprets it in his own way.

Questioner: All these three are continuous statements.

Dadashri: The second statement actually supports the third statement. So its meaning is lost when this stands alone, as it says, 'Freedom can be attained through ignorance.' But other people do not believe what it is stating, they will certainly see the statement before and after it!

Questioner: 'Freedom from ignorance' means that One understands both, 'This is My own *parinaam* and this is *viparinaam*.'

Dadashri: This is My *parinaam* and that other is *vishesh parinaam*.

Questioner: ‘This is My *parinaam* and that other is *vishesh parinaam*’; how should One understand that internally?

Dadashri: Whatever Knowing-Seeing there is, all those *parinaam* are Mine, and all the rest belong to this [the *pudgal*]; the whole doership part. That which the intellect does is not Knowing. In fact, what the intellect knows-sees is itself *parparinaam* (effects of the non-Self), it is *vishesh parinaam*.

When one adds sugar to the tea, why does he not grind it before adding it! It is because sugar’s very nature is to dissolve, that’s why. Similarly, You should understand that the Self’s very nature is *urdhvagami* (has the proclivity to ascend). It is eternal; each and every *parinaam* of the Self is permanent. And all other [*parinaam*] besides those of the Self are *guru-laghu* (increases-decreases) by nature, they are *vishesh parinaam*. ‘You’ just have to Know that, ‘These are *vishesh parinaam*, whereas I am the pure Soul.’ And amidst such *vishesh parinaam*, if You cannot remain separate as the pure *parinaam*, then decide that, ‘These are all *vishesh parinaam* and they are perishable, whereas ‘I’ am with *Swaparinaam* like that of the eternal [the absolute Self].’

Aham and Vibhaav!

What we are saying dear fellow is that, the Self has not changed at all. ‘It’ has remained exactly the same. It is simply that your ego has arisen in the *vishesh bhaav*. The *aham bhaav* (the belief of ‘I am’) has arisen that, in *vishesh bhaav*, ‘I am the only one [present] right now, who else? There is no one else besides me. There is certainly no one else apart from me.’

Questioner: After the ego has been destroyed, does the *vishesh bhaav* persist?

Dadashri: No, thereafter the *vishesh bhaav* is considered to have ended.

Questioner: So then does it gradually decrease, or does the *aham* (‘I am’) end on one side as the *vishesh bhaav* ends on the other?

Dadashri: The *aham* is first. The *aham* begins to be destroyed from the moment One attains the conviction (*pratiti*) that, ‘The *aham* is false knowledge.’ From that point on, He starts going towards the original Self (*muda Atma*), towards *Swabhaav* (the inherent nature as the Self). Instead of going towards the *vishesh bhaav*, He starts going towards *Swabhaav*.

Questioner: Do they both balance each other, like a counter weight? On the one side, as the conviction that *aham bhaav* is wrong increases, does the *vishesh bhaav* on the other side also become dull?

Dadashri: However much the *aham bhaav* dissolves is the extent to which the *vishesh bhaav* dissolves.

Questioner: And what if the *aham bhaav* ends completely?

Dadashri: The *vishesh bhaav* ends. *Swabhaav* remains. The individual *Swabhaav* of both persist; *Pudgal* [*parmanu*] in *Pudgal*’s inherent nature and the Self in the Self’s inherent nature. They both become exactly the way they were.

Questioner: So what about this mind-body-speech that remains? The thoughts of the mind that remain, the speech that remains, this conduct, so do they and *vishesh bhaav* have any correlation?

Dadashri: They have nothing to do with each other. The ego (*ahamkaar*) itself is the *vishesh bhaav*. The ego meaning the *aham bhaav*, that itself is the *vishesh bhaav*. Where One is

not, there he does the *aham bhaav* that, 'I am all this', that is *vishesh bhaav*. So when He understands that this *aham bhaav* is something false and the other thing is true, when such conviction is established, that is when the original *vishesh parinaam* dissipates and thereafter his *aham bhaav* begins to dissolve. From there on, the *vishesh bhaav* [*parparinaam*; the effect of the non-Self] continues to dissolve. Once the *aham bhaav* exhausts, the *vishesh bhaav* ends, and the *Swabhaav bhaav* (the natural *bhaav* as the Self) arises. Until then, the actions (*kriya*) carry on, the *aham bhaav* continues to decrease and the *Swabhaav bhaav* continues to increase, the *aham bhaav* continues to decrease and the *Swabhaav bhaav* continues to increase. Until both do not attain completion, this continues. On one side, the *aham bhaav* ends completely, and on the other side, the *Swabhaav bhaav* attains completion, such is their correlation. On the *Akram* path, the moment One attains *Gnan*, the original *vishesh bhaav*, that which arises by the coming together of the two eternal elements, that comes to an end. But the *vishesh parinaam* of the [original] *vishesh parinaam*, they are *parparinaam* and they go away incrementally.

Questioner: So does this *vibhaav* leave completely or does it leave incrementally?

Dadashri: By *vibhaav* coming to an end it means it leaves incrementally and this *Swabhaav* blossoms incrementally. Hence, however much the experience is gained, It blossoms by that much. The *Swabhaav* cannot blossom in just one day.

Questioner: 'Through attentive awareness, One has reached the top; prevailing only as the Knower-Seer of circumstances.'

Dadashri: The *vibhaav* ended.

Questioner: 'Moksha has been said to be Your *Swabhaav* (inherent nature as the Self). 'You' have been entrapped by the *vibhaav*.' 'As the *vibhaav* exhausts, You continue to blossom in *Swabhaav* incrementally.' However much of the *Swabhaav* arises, do we thereafter refer to that *vibhaav* as *Pragnya* (the direct light of the Self)?

Dadashri: *Pragnya* is not *vibhaav*. The extent to which *vishesh bhaav* has decreased and the extent to which *Swabhaav* has arisen, has increased, the One who Knows all this is *Pragnya*. At that time, the One who Knows what the Self is, the One Knowing all that is the *Pragnya* completely.

Questioner: But even *Pragnya* is such that It increases and decreases, does It not?

Dadashri: 'It' does increase and decrease, It increases and decreases. 'It' becomes *guru-laghu*, because eventually *Swabhaav bhaav* attains completion and *aham bhaav* ends; that is when *Pragnya* Itself comes to an end. Until then, It functions.

After Keval Gnan There Is No Vibhaav!

Questioner: These *Tirthankars* and *Kevalis* (fully enlightened beings) prevail in the awakened awareness (*jagruti*) during each and every *samay* (the smallest, most indivisible unit of time). What kind of awakened awareness must They have such that at that time They are able to keep Seeing these *vishesh bhaav* arising in every *samay* as *vishesh bhaav*?

Dadashri: No, *vishesh bhaav* do not arise for Them at all.

Questioner: So have They completely come into *Swabhaav*?

Dadashri: 'They' have come into *Swabhaav*, that is indeed why it does not affect Them.

Questioner: What is to be Seen, do They See just the *pudgal*? So then where does Their awakened awareness lie?

Dadashri: In all the objects to be known (*gneya*).

Questioner: So do They naturally remain as the Knower-Seer of the object to be known?

Dadashri: Yes, that is all, nothing else.

‘Absolute’ means that thoughts of worldly life have simply stopped! ‘One’ dwells in His own *parinaam* only! The talks of the scientific *Gnani* are scientific, aren’t they?

Questioner: They are scientific.

Dadashri: Yes, in our scriptures, people have created confusion regarding the scientific talks. They have confused all this, and they have said whatever was possible to say, and then they left it at saying that It is inexpressible and indescribable. People wrote that, ‘It’ is inexpressible and It is indescribable’... hey mortal one, then why do you keep searching for It in there? Why don’t you look for It on the outside! All it is, is a board showing, ‘Go there.’ So does that mean you have to remain seated at that board?

The *Vitaraag*, those who have become *Vitaraag* in India, They knew all these talks; but the *Vitaraag* said all that could be said through words, but how could They say anything more? How can one describe ‘through words’ that which is beyond words; the Self (*Atma*) is beyond words, It is inexpressible and indescribable, how can It be described?

Questioner: It can’t be.

Dadashri: And how can It be described to the world, when there are no words at all to do so? So then, how can the world understand It? It is not as though this is some play of intellect, is it? Is it possible for the intellect to comprehend It? This is a very subtle point. In fact, what I am saying is at a gross level. It will take a long time to even explain the details of what I have Seen. There are simply no words of that language, are there!

Questioner: No, but these scientific words of Yours that come forth, they are exact, giving a lot of clarity as they come forth.

Dadashri: That would be so indeed, but that is because I have Seen It. But even then, It cannot be explained exactly. Even that, to actually describe what I have Seen, there are no words for that. In any which way, I have to seek out the words and speak them. I have to find the words to speak so that it can be understood in our language. Nevertheless, this speech has arisen from *vyatirek guna* (a completely new property).

Questioner: So, is it an attribute (*guna*) without anger-pride-deceit-greed?

Dadashri: No, no, it is indeed something born out of anger-pride-deceit-greed.

Questioner: But, it is speech of the highest quality, it is most appropriate speech.

Dadashri: It is the highest quality speech, yet it has been formed from this only. Which language is it from? It is not from the relative language; it is from the Real-relative.

Questioner: Dada, for us, this is something new that has come forth! Yes; there are many such things that one gets to hear when he is sitting alone with Dada.

Dadashri: It is only when the time is right that it comes forth. Otherwise, it will not come forth, will it! The circumstance should be right, the time should be right, and similarly the place

should be changing. How can it come forth by just staying seated in one place? It will come forth when the place changes [*satsangs* being held in different locations]!

Questioner: So, the Real-relative language arises from the *vyatirek guna*, is that so?

Dadashri: As this is Real-relative, you will not find this combination anywhere else. This is a unique combination. This language, this interpretation, it is all unique, and it is such that peoples' intellects are pacified, it is such that the intellect becomes at ease. These answers are Real-relative. Whereas, in the relative, the intellect gets excited. All that is worth understanding.

Questioner: This has originated from the Real-relative, meaning...

Dadashri: It is relative, but which relative is it? The answer is Real-relative. The other one is relative-relative. One is Real-relative, the second is relative, and the third is relative-relative. These are the three connecting levels. Of those, this discussion is from the first level. Man cannot reach the first one. If he does, then his speech is a taped record.

Swa-kshetra Is the Gate to Siddha Kshetra!

Questioner: Dada, You look the same whenever we see You. There is no change. Why is that?

Dadashri: Is this [body] some sort of a flower that it will wilt. Actually the manifest absolute Self (*Parmatma*) is seated within! Otherwise, He [Dada's physical body] would look decrepit! Where the *parbhaav* (the state as the non-Self) has been destroyed, where there is constant awareness as the Self, where the subtlest liking (*ruchi*) towards *parbhaav* does not remain, even the slightest iota of subtlest liking does not remain, then what more does He need?

When *parbhaav* comes to an end even greater bliss is experienced, so keep Your vision towards that end. However much *parbhaav* comes to an end, One becomes steady in *Swabhaav* to that extent. That is all, One needs to understand only that much, nothing else is worth doing. As long as *parbhaav* exists, *par-kshetra* (the realm of non-Self) exists for that long. Once *parbhaav* ceases to exist, One remains in *Swa-kshetra* (the realm of the Self) for a little while and thereafter becomes established in *Siddha Kshetra* (the permanent abode of absolutely liberated Souls). *Swa-kshetra* is indeed the gate to the *Siddha Kshetra*!

So how can one who is trapped become free? The answer is if he realizes His own real state, then he can become free, and if He goes to where other eternal elements do not exist at all, then the other eternal elements cannot affect Him and so He can remain free. But here, as everything is present, the other eternal elements will not refrain from affecting it. Do you understand this point? All these talks are very subtle.

This is an effect of the other eternal elements. Now, without that effect coming to an end, how can one become free? It is only when one knows His own real form as the Self (*Swaroop*) and acquires a safe-side, that He can go over there. But because the other eternal elements are not present in *Siddha Gati* (the realm of the absolutely liberated Lords; also known as *Siddhalok* and *Siddha Kshetra*), He will remain there forever in an absolutely liberated state (*Siddha sthiti*). And it is legitimate, it is not false. Absolutely legitimate. Just as in the numbers one to hundred, forty-eight is followed by forty-nine, and forty-nine is followed by fifty. There is not the slightest of falsehood in that.

So, after reaching *Siddha Kshetra*, One's own form as the Self (*Swa-swaroop*) doesn't leave. In order to go to *Siddha Kshetra*, if One follows the *Agnas* with the *Gnan* that the *Gnani*

Purush has given, the light that He has given, and the Self that He has separated for One, then One can remain separate. Therefore, all the karmas come to an end and then within one or two lifetimes, One will attain *moksha*. Thereafter, *vishesh bhaav* will not arise there.

There is only *aakash* (the eternal element of space) in *alok* (the region in the universe where there is only space, and no other eternal element), and in *Siddha Kshetra* there are no other objects to be known, therefore nothing at all remains for the Knower, does it!

Questioner: If there are no objects to be known there, but don't You say that after going to *Siddha Kshetra*, One only Knows and Sees. Does One Know and See that which is in this *lok* (the universe; plane of existence)?

Dadashri: That which is of the entire *lok*. When the two eternal elements are close to each other, then *vibhaav* happens to them. In the *Siddha Kshetra*, they are not close together at all!

There is nothing else at all in *Siddhalok*, and therefore the Self does not have any *samipyā bhaav* (close proximity). There is absolutely nothing at all. Whereas here, this is actually *lok*. In *lok*, there is close proximity of all the eternal elements. Therefore, due to the close proximity of other eternal elements, *vishesh bhaav* arises.

Questioner: When the pure Soul enters *Siddha Kshetra* in the pure state, then where do those *parmanus* remain?

Dadashri: Which ones?

Questioner: Those of the non-Self (*achetan*).

Dadashri: They have all exhausted, only then can the Self go, isn't it! While in the fourteenth *gunthana* (spiritual stages of development), the few [*parmanus*] that remain, they will remain for a while, then once they exhaust, the Self goes up to *Siddha Kshetra*. Then *dharmastikaya* (the medium of motion; one of the six eternal elements) places the Self up there.

Questioner: Thereafter is the Self never affected, can nothing ever affect It then?

Dadashri: There aren't any circumstances at all over there. It is only when circumstances are present that the *vishesh bhaav* can arise. When there are no circumstances at all, then how can there be any *vishesh bhaav*?

Questioner: And do those circumstances only arise when one lives in the worldly life?

Dadashri: In this *lok*.

Questioner: *Vibhaav* only arises when one exists in this *lok*. Does it not arise in the other *lok*?

Dadashri: Not where *alok* is considered to exist.

When One attains the awareness of One's own Self, that is when He becomes free. That is when He goes there; where the coming together of other eternal elements does not happen. That is why changes do not occur over there anymore. There are no other eternal elements in *Siddha Kshetra*. This is in fact all a spiritual Science (*Vignan*)!

[12]

The Awakened Awareness Towards the 'I'!

The Ego Arose in This Way...

Questioner: Who is the one that gives rise to the ego?

Dadashri: There are six eternal elements in this world. *Chetan* (the eternal element of the Self), *Pudgal* (the eternal element of inanimate matter), *gatisahayak* (the eternal element of motion), *sthitisahayak* (the eternal element of inertia), *aakash* (the eternal element of space), and *kaal* (the eternal element of time). The Self is flowing across [through them]. 'It' is simply flowing along that course and due to the pressure arising from these five eternal elements, the *vishesh bhaav* arises and then the *aham* ('I am') arises. As an effect of that, this ego has arisen. It is only scientific circumstantial evidence. This is the spiritual Science.

Questioner: When an embodied soul (*jeev*) came from *nigod* (a class of infinitesimal, imperceptible beings that exist in a dormant state), at that time, it did not have anger-pride-deceit-greed or an ego, so then why did the embodied soul become entrapped? Where did they [the anger-pride-deceit-greed and ego] initially come from? For what reason did they emerge? How come there isn't a single embodied soul without an ego?

Dadashri: The ego is definitely there, anger-pride-deceit-greed are already there.

Questioner: Why does the ego exist?

Dadashri: The ego already exists within each one; in fact, in *nigod* there was only complete darkness [ignorance].

Questioner: Self-ignorance (*maya*). The ego existed right from the beginning?

Dadashri: When the Self looked this way [outwards], worldly life arose, Self-ignorance and my-ness (*mamata*) arose, and when the Self looked that way [inwards], *moksha* was attained. That is where the Real form as the Self (*Swaroop*) exists.

Questioner: So, *agnan* (ignorance of the Self) didn't exist before?

Dadashri: *Agnan* was certainly there! It is only when *Gnan* is given, that *Gnan* can be attained.

Questioner: So then, did *Gnan* or *agnan* not exist previously?

Dadashri: *Agnan* does exist but it is in a subtle form; however, when external circumstances are encountered, that is when it becomes apparent, it expresses.

'I am Pure Soul', Is That the Ego?

Questioner: Even when we speak casually, we say, "My self (*atma*) says such and such," but we do not say, "I am the Self." So in this, who is the 'I' (*hu*) and who is 'the Self'?

Dadashri: The 'I' is the ego and 'the Self' is the original eternal element.

Questioner: From where did the 'I' begin?

Dadashri: You are already the 'I'. The 'I' is not to be removed. This ego is to be removed.

How did the ego come to be? The Self within is already pure. Whereas this ego has arisen in Its presence due to the *vyatirek guna* (a completely new properties of a third component that arises when two eternal elements, the Self and inanimate matter, come together).

Questioner: But is that ego natural?

Dadashri: There is nothing natural in this whatsoever. In fact, these are things that are *avasthit* (absorbed in the effects of an event or situation); they are *vishesh bhaavi* (unnatural). They are not natural elements. Natural elements are always permanent, whereas those that are unnatural are temporary.

[With the belief of,] ‘I indeed am the pure Soul,’ all those other [wrong beliefs] are relinquished, therefore the ego departs. Until what point can it be considered the ego? As long as One is not aware of His own energy, as long as He not aware of His divinity, and he persistently focuses on other things, until then the ego exists; it is a *vishesh parinaam*. If these two [eternal elements] are separated, then they both become free [from each other], thereafter nothing remains at all. However, it is due to the close proximity [of the two eternal elements] (*samipyra bhaav*) that the ego has arisen. This entire duration of worldly life is such that close proximity [with each other] persists throughout. Whereas when One becomes aware of ‘who One is,’ the ego no longer remains thereafter.

Questioner: But, ‘I am pure Soul’ is actually egoism (*ahamkaar*) as well, is it not?

Dadashri: That cannot be considered as egoism. ‘I am pure Soul’ is the awareness of One’s own Self, of One’s own *vastutva* (the Knowledge about what the Self is and what It is not).

Questioner: We certainly have to maintain the *bhaav* of, ‘I am pure Soul,’ do we not?

Dadashri: There is no problem in maintaining such a *bhaav*. It is a *bhaav* of one kind, but it is not considered egoism. Egoism is claiming to be what one is not; that is known as egoism. What one is not yet he says, “I am this.” One is not a *dehadhaari* (one who possesses a physical body) and yet he says that, “I am the one with the body.” One is not a *naamdhaari* (the one who possesses a name) and yet he claims, “I am Chandubhai. I am a paternal uncle, a maternal uncle.” All of that is egoism.

Questioner: So then, what about when one [says] ‘I am pure Soul’, what is that?

Dadashri: ‘One’ already the awareness of One’s own existence (*astitva*), but when One attains the awareness of ‘who I am’, that is called One’s own *vastutva*. To Know what One is, means to Know [how exactly] ‘I’ am the pure Soul; and the moment the absolute state as the Self (*purnatva*) is attained, then even the ‘I’ dissipates entirely.

The Blind Ego, And on Top of That, It Has Spectacles!

Questioner: From the relative viewpoint, the ‘I’ is Chandubhai, and from the Real viewpoint, the ‘I’ is the pure Soul; so is that ‘I’ one and the same? Do both have the ‘I’?

Dadashri: The ‘I’ (*Hu*) is definitely the pure Soul. Then an illusion arose for It that, ‘Is the train moving, or am I moving?’ So It felt, ‘I am moving,’ and therefore the ‘I’ turned into the ego of, ‘I am Chandubhai, I am Maganbhai.’ Moreover, the ego was made blind, so one is made to wear ‘spectacles’ on account of the past life karma. Therefore, one now sees everything with blindfolds on and so one says, “It is certainly my wife who betrayed me.” That is what it shows him.

Questioner: Is it because of the ‘spectacles’ that it appears that way?

Dadashri: Yes. In reality, it is not like that, but it appears that way to him because of the ‘spectacles’.

Questioner: ‘He is doing this; he is indeed the one who did it.’ Does all of this appear that way because of the ‘spectacles’?

Dadashri: It appears that way due to the ‘spectacles’. Similarly, as the ego has ‘spectacles’, that is why everyone sees things as, ‘This is bad, this is good, etc.’; that is how it appears to them.

For Whom Did the Ego Arise?

Questioner: But had the ego not existed then how would the Self have been discovered? They are somehow related, are they not?

Dadashri: Whether it existed or not; in fact, it is the nature of ignorance of the Self (*agnanta*) that without it, the ego cannot persist whatsoever. As long as *agnanta* prevailed [for ‘us’], even ‘we’ had an ego.

Questioner: Where did the ego come from and for whom did it arise?

Dadashri: From where it came and when is a different thing, but this one who is experiencing (*bhogave*; suffering) things, that is the ego.

Questioner: For whom did the ego arise?

Dadashri: For the one who has the lack of understanding. Ignorance acquired the ego.

Questioner: Who has the ignorance?

Dadashri: There are two things, *agnan* and *Gnan*. *Gnan* refers to the Self and *agnan* refers to the non-Self. So, the ego arose for it, for *agnan*. Therefore, because this ego came to be, that is why all this has arisen. Even though, worries and externally induced problems exist day and night, even if one does not like it in worldly life, he has to put up with it, doesn’t he? Where can he go? Is there any place that he can go? He has to stay put right there itself. So that is indeed why he has to keep lying on the bed, even if he can’t fall asleep!

Questioner: From where did the ego arise?

Dadashri: The ego is itself *agnan*, is it not? *Agnan* and *Gnan*, they are two different things. Say a prominent businessman were to come here right now. He normally speaks very well, however if someone were to give him 225ml of brandy to drink, then how would he speak?

Questioner: Due to the circumstance of the brandy, he would speak differently.

Dadashri: [Similarly] It is because these circumstances have come together that all this has arisen. That which is in the form of Knowledge (*Gnan swaroop*; the Self) encountered a circumstance and that is why this illusion arose. Just as that [drunk] businessman would say, ‘I am a prime minister, I am this, I am that...’

Questioner: Dada, then where did the *Gnan* arise from?

Dadashri: *Gnan* never arises, does It! *Gnan* is something that is permanent. It is because of external things that *agnan* has arisen, just like for the businessman who drank the alcohol, due to circumstances. Therefore, if *Gnan* separates from all these circumstances, then It would become completely free.

Questioner: When one makes a *bhaav*, does that mean he has encountered a circumstance with *agnan*?

Dadashri: There is no question about the *bhaav*. He is not encountering a circumstance with *agnan*. Other circumstances are being encountered. He drank the alcohol, right? *Agnanta* is itself the ego.

Questioner: Fundamentally, the Self (*Atma*) is light, It is full of infinite energy, so where did It acquire this ego from?

Dadashri: It does not actually acquire it! *Agnanta* is itself the ego.

Questioner: Even if a veil of ignorance (*avarana*) were to form over It, what is the problem? 'It' itself actually Knows that, 'I am light,' does It not!

Dadashri: Nothing can be gained by that, can it! What benefit does the ego gain? As long as the ego does not taste [experience] the sweetness, it will not say, "This is sugar." Therefore, the ego has to be brought to a final closure (*nivedo*) once and for all, the Self is already settled.

Who Are We Ourselves?

The thing is, whatever our identity is at present, with regard to that, what are we really? We are not this form that has a name (*naam-roop*), we are not this form that is worldly (*vyavahaar-roop*), so then what are we really? The answer is, however much *Gnan* we have and however much *agnan* we have, that is precisely what we are. We encounter circumstances according to the *Gnan* we have. If there is *agnan*, then we will encounter circumstances according to that. Circumstances are encountered based on *Gnan-agnan*.

Questioner: And are karma bound in accordance with that *Gnan-agnan*?

Dadashri: Yes, karma are bound in accordance with that, and based on them, all these circumstances are encountered. 'One' (*pote*; the developing 'I') is not this name, One is not this ego, One is 'this' [*Gnan-agnan*].

Questioner: Dada, what does 'One' is this mean?

Dadashri: *Gnan* or *agnan*, that is precisely who One is. That is indeed One's *upadaan* (spiritual development), but because this cannot be understood [easily], that is why we end up accepting its representative; the ego. This is a very subtle point. Even the saints do not know this. Even the *Gnanis* of the *Kramik* path do not know this.

Questioner: Until now, we have been saying that the ego does all that.

Dadashri: It is actually because this gentleman came that this point has surfaced, otherwise such a subtle point would not have surfaced, would it? I have indeed stated the point. It is worth understanding the point, it is subtle.

So, karma are bound on the basis of the *Gnan-agnan*. Call it *upadaan*, or call it the ego, call it whatever you want, that itself is the [developing] 'I'. But, in reality, the ego is actually separate. The ego can be Seen as separate, whereas the [developing] 'I' is actually *Gnan* and *agnan*, light and darkness; it is indeed based on that, that He [the developing 'I'] does anything.

Questioner: Yes, but what happens when there is *Gnan* and *agnan*, and there is no ego? Then karma cannot get bound, can they?

Dadashri: The [discharge] ego would definitely be present. Where *Gnan* and *agnan* both exist together, the [discharge] ego would most definitely be present there.

Questioner: If there is *agnan*, does that mean that the ego exists?

Dadashri: It most certainly exists. When *agnan* comes to an end, the [charge] ego comes to an end. Until then, *Gnan* and *agnan* will remain together. That is referred to as *kshayopksham* (partial annihilation of karma).

Questioner: Then, after attaining *Gnan*, the One that becomes the *Purush* (the Self); so which part is the *Purush* considered to be?

Dadashri: The *Gnan* is Itself the *Purush*; there is no question of a part in this! *Agnan* is the *prakruti* (the relative self). The combined form of *Gnan* and *agnan* is the *prakruti*. The *Gnan* Itself is the *Purush*, It Itself is the absolute Self (*Parmatma*). *Gnan* Itself is the Self (*Atma*). The *Gnan* (Knowledge) that is in the form of Science (*Vignan swaroop*), that is the Self, that precisely is the absolute Self.

Questioner: Now, this *Gnan* and *agnan*, what is the beginning for both of them?

Dadashri: The beginning for them both is Science (*Vignan*). The original Self, the Self that is nothing but Science (*Vignanmay Atma*). From It, the *Gnan* and the *agnan*, sunshine and shade, the two emerged.

The Birth and Development of the Ego!

Questioner: We use to believe that *aham* ('I am') was itself the *ahamkaar* (ego; egoism).

Dadashri: No, there is a great difference between *ahamkaar* and *aham*.

Questioner: Is there a difference between them too? What is the difference between them? Please explain it in minute detail!

Dadashri: The prevalence of 'I' (*hupanu*) is *aham*, and the showing-off of that prevalence of 'I' [I am Chandu] is *ahamkaar*. 'I am the President,' that is not considered egoism. It is simply our people who say, "He is an egoistic person," but actually, he is considered a pride-filled (*maani*) person. Egoism is actually, where no worldly things are actually connected to one, rather one (*pote*) just believes 'I am' where he does not actually exist; that falls under the category of egoism. It does not extend to other things. And the moment it extends to other things, it becomes pride (*maan*)! When it shows off, 'I am the President,' and all that, then we can understand that he is full of pride.

Questioner: What is categorized under 'showing-off'?

Dadashri: It is to speak excessively about the prevalence of 'I'. The 'I' already exists, the *aham* ('I am') already exists in belief, but to show it off by boisterously saying, "This is right, and this is wrong," that is called egoism. But there is nothing else within it; there is no sense of ownership (*malikipanu*) in anything. Once a sense of ownership arises, it means that pride has arisen.

Questioner: What is an example of egoism?

Dadashri: There are many examples of egoism, aren't there!

It is not pride alone; then as the belief of ownership (*malikibhaav*) gradually increases, it becomes *abhimaan* (excessive pride due to material possessions). When it is confined to the body

(*dehadhaari*), he is considered to be full of pride (*maani*), whereas, ‘This apartment is mine, this is mine,’ that [which includes my-ness; *mamta*] is *abhimaaan*. Hence, from egoism to pride to pride with my-ness; all various kinds of phases tend to arise.

Egoism is not considered to be the same as what people understand it to be. What people refer to as egoism is actually pride. Egoism exists in belief, it is not in conduct (*gnan*). When it comes into conduct, it is called pride. Where one is not a doer, there he believes, ‘I am the one who is doing it’; that is known as egoism.

Questioner: Now, explain that with an example.

Dadashri: When we say, “I came downstairs,” now in coming down from upstairs, One (*pote*) himself did not come down at all, it is in fact this body that came down. It is the body that came down, but one believes, ‘I came.’ Such a belief is considered egoism, and then when he verbalizes by saying, “I came,” that is called pride. Whereas people consider verbalizing “I came” to be egoism.

Questioner: *Ahampanu* (the sense of ‘I am’) and *potapanu* (‘I-ness’), are these two the same or different?

Dadashri: There is a big difference.

Questioner: What is the difference?

Dadashri: The *aham* simply prevails in one’s belief, whereas *potapanu* prevails in conduct. That which is in conduct persists whereas that which is in belief goes away. The *hupanu* (the prevalence of ‘I’) that is in the belief, that goes away, but then that [prevalence of ‘I’] which is in conduct persists, does it not!

Questioner: Do our *mahatmas* have *potapanu*?

Dadashri: There is tremendous *potapanu* in them. The one who is naïve, has less of it.

Questioner: Please explain more about the ‘I’!

Dadashri: The ‘I’ is adjustable everywhere. If the ‘I’ [believes] ‘I am a son-in-law,’ then it also becomes a son-in-law. If the ‘I’ [believes] ‘I am a father-in-law,’ then it also becomes that, and if the ‘I’ [believes] ‘I am the pure Soul,’ then it also becomes a pure Soul. And if the ‘I’ [believes] ‘I am the *pudgal*,’ then it also becomes the *pudgal*.

The ‘I’ is adjustable everywhere, what a wonderful thing it is! Just look, the ‘I’ was Chandubhai just now, and two hours later, the ‘I’ became a pure Soul. The very same ‘I’. It has not been cleaned or washed yet; it is the very same as it was before. Just imagine, that ‘I’ does not become impure either, does it! The ‘I’ that existed as a butcher, becomes a pure Soul. Before, it was a butcher, and if you were to ask him, “Who are you?” He would say, “I am a butcher.” So after *Gnan*, the ‘I’ becomes a pure Soul. ‘It’ does not have to be cleansed or washed at all, whereas these people keep taking a bath daily and yet they have not improved at all. It is worth giving a thought to that ‘I’. What is It like! ‘It’ is adjustable everywhere!

There is no overhauling needed in the ‘I’. There is not a single spare part in It. ‘Its’ state never changes throughout infinite incarnations.

Potapanu does not adjust everywhere. *Potapanu* can only adjust to itself, it does not adjust to anything else. Therefore, the ‘I’ and the *potapanu* are two very different things. ‘We’ do not have any *potapanu*. For You, after attaining this *Gnan*, the *potapanu* has started to leave now.

Questioner: Dada, in the state of ignorance of the Self, when we were doing religious worshipping, at that time, the *potapanu* was believed to be an attribute, wasn't it? So then how could one ever become free from it?

Dadashri: Who is the one who has believed that?

Questioner: One himself (*pote*).

Dadashri: That one himself (*pote*), that itself is the *potapanu*. The ego is the 'I' [in belief], it is not the *potapanu* [the 'I' in conduct]. One himself is the *potapanu*. If a police officer were to ask me, "Why did you turn the car around the wrong way like that? What is your name?" Then I would tell him, "Write, I am A. M. Patel." [If he were to ask,] "Where are you from?" Then I would say, "I am from Bhadran." "What cast are you from?" [I would say,] "I am Patel." What else would I say? My 'I' became adjustable, didn't it! At present the 'I' can also be considered as Dada Bhagwan, in certain situations where it is appropriate to say so; otherwise, I can also say, "I am A.M. Patel." Or else, I even say, "I am a contractor." And when I go to Hiraba's [A.M. Patel's wife] village, when people call me 'uncle', at that time, "I am an uncle." Yes, that is fine. Right? Some say 'uncle', some say 'brother-in-law', some say 'maternal uncle', some say 'paternal uncle'. Everywhere adjustable; how amazing this 'I' must be! And if one himself was such that he could become adjustable then it would be very good, wouldn't it? However, one keeps doing *potapanu* everywhere else.

As a result of not understanding the 'I', false attributions are made from this 'I' into other things. That is why *vikalp* (the belief that 'I am Chandubhai' and all the relative 'I-ness' that stems from it) arose. So the entire solid entity of *vikalp* is called *potapanu*. The entire solid entity of *vikalp* came together. *Vikalp* from this side and *vikalp* from that side, that is *potapanu*. In that, however less the *vikalp* one does, that many are reduced and however many the *vikalp* one does, they increase by that much. Nevertheless, that solid entity continues to persist.

That solid entity is very problematic. That solid entity is of the *potapanu*. All those sitting with you in places of worship, those doing devotional worship, their solid entities are very large. We should not engage in backbiting, but if you were to look at their solid entities, they are very large. I simply do not imagine when they will ever get rid of that solid entity.

Questioner: Dada, is it because of the 'I' that one becomes entrenched in this *potapanu*? The 'I' that You mentioned, is it the 'I' that makes one have this belief of *potapanu*?

Dadashri: The 'I' is actually a different thing. When the 'I' is falsely attributed in any place, when the 'I' is used in the wrong place, at that time, *potapanu* arises.

Questioner: Does *vikalp* arise at that time?

Dadashri: Yes, if it is used in another place [in the relative], then it is *vikalp*. But what does the 'I' have to do with this? The 'I' remains completely pure. If you bring the 'I' here [in the pure Soul] then It will stay here again. The 'I' is not of any concern to us. However the *potapanu* that arises from it, that is of concern to us. Did *potapanu* arise for you or not?

Questioner: Dada, please explain by giving an example! I did not understand how the 'I' and *potapanu* are different?

Dadashri: What I have given is already like an example, is it not! The 'I' means... When you falsely attribute the 'I' in anything or in any place, such as, 'I am this and I am that,' even though You are not really that, yet you say, "I am this," thus, a false attribution is made, so from

that the *potapanu* arose. Now the [original] 'I' is not doing this. Rather as the false attribution of, 'I am this' was done, therefore *potapanu* arises for the one who made the false attribution.

Questioner: Who makes this false attribution?

Dadashri: The very one that is within. It is referred to as *agnan* (ignorance of the Self). Now what is *agnan*? It is something that arose even before the [*vibhaavik*] 'I'; the very thing that makes the 'I' falsely attribute to something else is *agnan*, and if the 'I' lets go of the false attribution then everything dissipates. If the false attribution of the 'I' is relinquished, the 'I' becomes the pure Soul; and for such a One, the ego comes to an end.

Questioner: Did it go away because of attaining *Gnan* from Dada?

Dadashri: When its false attribution goes away, then it is an easy thing, isn't it! How is that something difficult?

Questioner: So when You impart *Gnan*, do you make us relinquish that false attribution?

Dadashri: Only then will it leave, otherwise it will not leave, will it! Thereafter when we ask, "Hey, are you the pure Soul or are you Chandubhai?" Then he replies, "I am pure Soul." At that time, if one were to stick to, "I am Chandubhai," then we would know that the false attribution has not left. But at that time, everyone says, "I am pure Soul," isn't it?

Questioner: Yes. So Dada, the false attribution of infinite lives comes to an end within an hour and the 'I' comes back to where it was in its original place. So that 'I' is very flexible, isn't it!

Dadashri: The 'I' is in fact adjustable everywhere.

Questioner: But if, once and for all, the 'I' gets adjusted into 'I am pure Soul,' then It does not waver. 'It' then becomes established in that.

Dadashri: It would definitely do so, thereafter.

Questioner: Why is that?

Dadashri: The moment the 'I' gets established in Its original place, that would certainly happen, wouldn't it! People also want to establish It in Its original place, but that does not happen, does it! How can It become established? It is actually when all the demerit karma are destroyed that One becomes as light as a flower. When the demerit karma get destroyed, that is when the 'I' gets established in Its original place. It is actually then that It experiences the coolness! So that is why It says, "I will only stay here." Now It will not leave.

Questioner: Dada, that prevalence of the 'I' (*hupanu*) separates when You impart *Gnan*, but the prevalence of the 'I' that remains, does it persist according to how much awakened awareness (*jagruti*) there is, or does it persist according to how little the *jagruti* there is? Does *jagruti* actually play a role in that?

Dadashri: It is indeed *jagruti*, isn't it! Due to *bhaavnidra* (lack of awareness of who the Self is), the prevalence of the 'I' is exercised in the wrong place and when *jagruti* arises, It is exercised in the correct place, through *jagruti*.

The Conduct of the 'I' Changes This Way...

Questioner: Who becomes engrossed (*tanmayakaar*)?

Dadashri: The ego. That which prevents One from becoming engrossed is *jagruti* (awakened awareness as the Self). That is what keeps One separate. The original Self does not become engrossed. It is you who becomes engrossed because of *ajagruti* (lack of awareness of the Self), isn't it!

Questioner: After attaining *Gnan*, if the *jagruti* is present, then does the *pratishthit atma* (relative self) not become engrossed?

Dadashri: Thereafter, the awareness that remains is one type of *jagruti*, and when the *jagruti* comes into Its inherent nature, then It will not become engrossed. It is simply because of the force of past life [karma] that It becomes displaced. Once the force decreases, It will not become engrossed. Whatever discharge there is, all of it is 'water in the tank,' it is the filled stock of karma.

Questioner: You said that, once *jagruti* arises, You do not become engrossed; so how are we to understand that?

Dadashri: What do you understand by 'You'? It is not the original Self. The 'I' still persists. Before, the 'I' used to exist as the *pratishthit atma*, now the 'I' exists as *jagruti*. That 'I' does not become engrossed.

Questioner: 'We' do not become engrossed, does that mean that the *pratishthit atma* does not become engrossed?

Dadashri: No, who does 'We' refer to? It is the One who is present at that time. The One who is in Our belief at that time. 'You' have not completely become the absolute pure Soul yet. Moreover, the original [charge] *pratishthit atma* has gone. Now the awakened Self (*jagrat Atma*), meaning the awakened awareness (*jagruti*) [prevails]. The *jagruti*, which is effective [prevailing], that is the One that no longer becomes engrossed there.

Questioner: After attaining *Gnan*, the *pratishthit atma* is still present; so what does it do? What is its state thereafter?

Dadashri: It does not have any state thereafter; it is in the form of discharge, meaning that it is *nishchetan chetan* (an energized entity that appears to be living but is lifeless). It remains in the form as an object to be known (*gneya*). Thereafter, whatever the form as an object to be known does or does not do, the *jagruti* is the Knower of that.

Before attaining the Knowledge of the Self, we had believed the *pratishthit atma* itself to be the knower. After attaining the Knowledge of the Self, that *pratishthit atma* itself becomes the object to be known, and at the same time, *jagruti* Itself becomes the Knower. Meaning that, previously, the 'I' was established as the *pratishthit atma*, and now the 'I' becomes established as *jagruti*, and the original Self continues to prevail even beyond that. The 'I' has become established as *jagruti*. When the 'I' becomes completely aware, It becomes one with the original Self. As long as It has not become complete, It remains separate; until then It remains as the *Antaratma* (an interim state of the Self, beginning with the conviction of, 'I am pure Soul' and ending with the absolute experience). In that state, It has become free from the *bahirmukhi pad* (the state in which the 'I' prevails as 'I am Chandubhai'). When the interim state as the Self completes, the state as the absolute Self is attained.

The Location of the 'I' in the Body...

Questioner: The 'I' which everyone refers to, where must It be residing?

Dadashri: In the entire body, wherever one can feel the prick of a needle, that is where the 'I' resides. With your eyes closed, you should touch the needle to yourself like this and then observe. Wherever the needle is felt, one automatically utters a sound, "Ooh," doesn't he?

Questioner: He does.

Dadashri: Therefore, that is where the 'I' resides. It is not in the hair. When a person gets a haircut, he does not utter any sound. When he cut his nails, he does not utter a sound. Whenever the 'I' utters, "Ooh, ooh, ooh," in all those places, the 'I' is indeed there. Where would the 'I' of a driver of a huge bus be?

Questioner: In his body.

Dadashri: No; [it would be] in the entire bus. While he is driving, he will not collide into anything whatsoever from that side. His 'I' takes on the form of the entire bus. Wherever he is likely to collide, the 'I' will not allow him to collide at all. Even if it is a large, one-hundred foot long bus, the 'I' will not let a collision occur, the mortal one. How would he know whether it will collide into that corner or not? It is because of the prevalence of the 'I'. He extends his prevalence of the 'I' so much, that if he is sitting in the bus, it will extend to the length of the bus, and if he is in the car, then it will extend to the car. It is spread to such an extent that he does not collide into anything whatsoever, anywhere. Otherwise, truly speaking, it is only in this, only in this body. Wherever you touch a needle to the body, would you not realize it? Do you have to be informed? Even if a person is elderly, he will still realize it.

Questioner: Everyone would realize it. It had been mentioned that, the 'I' has gone to sleep, the 'I' is seeing, the 'I' is listening; so is that 'I' the Self? Is it the *prakruti*? What is it?

Dadashri: That is actually the ego. [Wherever there is reference to 'I am doing', that is the ego.]

Questioner: Yes, but does that fall under the category of the Self.

Dadashri: No.

Questioner: Then, is it in the *prakruti*?

Dadashri: Yes...

Questioner: Doesn't doership belong to it? Is it really not the doer?

Dadashri: It is really not the doer, it just believes, 'I am doing this.' Just as when a train is moving at the station, one feels, 'I am moving.' That is what he comes to believe. When the train goes this way, then it appears as though he, himself, is moving the other way. So then, would you not realize that he has become disoriented. In the same way, it [the ego] believes that.

Questioner: So, in every action, it just believes that to be the case. So the Seer is separate, yet it [the ego] believes, 'I am seeing.'

Dadashri: It [the ego] is not the Seer at all.

Questioner: It isn't?

Dadashri: It is completely blind indeed.

Questioner: Did You not just say, that very 'I', that 'I' indeed is the one seeing, the 'I' is the one hearing.

Dadashri: No, it is actually the *prakruti* within that knows; the Self's energy of Knowing has entered into the *prakruti*; Its power has entered into the *prakruti*. By filling power into something, One's own power does not decrease, yet that other thing becomes filled with power.

Questioner: So, the Self's power has entered into the *prakruti*? Is it based on that, that it can understand all of this *Gnan*? Is it because of that, that this knowing and hearing became possible?

Dadashri: The intellect is able to know all of this on the basis of that [power filled in the *prakruti*]. Moreover, the ego says, 'I am knowing it, and I am also the one doing it.' Just say one of the two, that way, it can at least be solved.

Questioner: I didn't quite understand that. Did the power of the Self enter into the *prakruti*?

Dadashri: When he says, "I am doing it," at that time, the 'I' is not really egoism. It is the Self's *vishesh parinaam* (extraneous effect). One is actually the Self, but now, it [the 'I' as the *vishesh parinaam*] believes that, 'I am this.' One thing has arisen in the middle, outside the Self; it is called *vishesh bhaav* (an assumed identification with that which is not One's own).

Questioner: This 'I', is it a *vishesh bhaav* entirely?

Dadashri: The *vishesh bhaav* has come about. It is not the inherent state of One's own Self (*Swabhaav-bhaav*), rather a *vishesh bhaav* that has come about.

Questioner: So then how is power rendered to the *prakruti*?

Dadashri: [By saying,] "I am doing it," power is rendered to the *prakruti*. [By saying,] "I know it," power is rendered to the *prakruti*. Whatever the ego says, due to that, power keeps on being rendered into the *prakruti*.

Questioner: Meaning that, that 'I' is able to do *bhaav*?

Dadashri: *Bhaav* is precisely what it does, isn't it! It does a *vishesh bhaav*.

Questioner: Is it itself, a *vishesh bhaav* as well?

Dadashri: Yes. It is indeed a *vishesh bhaav*. [Of the first level, the original *vishesh bhaav*.]

Questioner: And furthermore, it does more *vishesh bhaav*?

Dadashri: It keeps on doing *vishesh bhaav*. [The second level of *vishesh bhaav*.]

Questioner: Is the *prakruti* due to that?

Dadashri: The *prakruti* has arisen due to that. Moreover, that *prakruti* became filled with life energy. It is actually *nishchetan chetan*, it is not really *Chetan* (animate; living), however it appears to be like *Chetan*.

Questioner: An egoistic *prakruti* and a *prakruti* full of sexual impulses and passions (*vikaari*), they seem to be parallel in a way; meaning that there is some belief of doership in the former one, and there is some belief of pleasure in the latter one. So, is there actually some connection like that or not?

Dadashri: Egoism means that someone else is doing it and one claims, "I am doing it." Even in things where 'it happens,' there too one believes, 'I am doing it,' that is all; that precisely is egoism! And in the case of sexuality (*vikaar*), it is when such circumstances come together that one becomes sexual. If favorable circumstances [those that lead towards becoming free from

sexual impulses] come together, then at that time, he becomes *nirvikaari* (one who is free from sexual impulses and passions). Therefore, one himself does not have anything to do with being sexual or not being sexual.

Questioner: So, does one himself become sexual, or does one himself also become free from sexual impulses?

Dadashri: He himself will even say, “I am sexual by nature,” and he can also become free from sexual impulses, provided the circumstances come together.

If the ego were not present, then nothing at all would happen. This sexuality would not arise at all, and furthermore, freedom from sexual impulses would not arise either. It is because the ego is present that this happens.

Questioner: Isn't the original Self free from sexual impulses indeed?

Dadashri: There is no sexuality There whatsoever. ‘It’ is beyond all attractions (*anaasakt*). ‘It’ is indeed without desire (*akaami*), It is indeed beyond all attractions, It is indeed free from sexual impulses! [If the ‘I’ envisions,] ‘I am pure Soul,’ then It becomes pure, whereas if it envisions, ‘I am full of sexual impulses’ then it becomes sexual. [With the envisioning,] ‘I am free from sexual impulses,’ it becomes *nirvikaari*. [With the envisioning,] ‘I am celibate (*brahmachari*),’ it becomes celibate.

Questioner: He becomes whatever he envisions.

Dadashri: Yes, whatever he envisions, that is what he becomes!

That Is When the Ego Entrusts the Throne to the Original Self...

Questioner: Who is the one that knows, ‘I am pure Soul’?

Dadashri: It is the ego that knows that. ‘The ego’ means it is the ‘I’ that knows. The Chandubhai [the ‘I’ that is sitting on the seat of Chandubhai, that ego] in ‘I am Chandubhai,’ his knowledge has changed, and has become ‘I am pure Soul.’ And the ego is in fact always together with the intellect. Otherwise, the ego actually does not have any *gnan* (knowledge) at all. The intellect alone cannot know the Self. The intellect can know it only when it is together with the ego.

Questioner: Does that mean that it is the ego that recognizes the Self?

Dadashri: Then who else does it happen to? There is no other entity in this.

Questioner: When Dada gives *Gnan*, He takes away the ego at that time. So thereafter, who remains as the Knower?

Dadashri: What use is there of that ego now? The degree to which the ego is necessary, the discharge ego, that discharge [ego] will carry on with its work. What is left now? Without the ego, no worldly action can be carried out at all. However, that is your discharge ego, that charge ego has come to an end.

Questioner: ‘You’ had said, “Who is it that knows the Self, it is the ego who recognizes the Self,” however, You have taken the ego away, so then how can the Knower remain?

Dadashri: No, it is because of the Knowing that took place on that day [the day of attaining *Gnan*], that He has become free of everything. ‘He’ became free after Knowing all that. ‘He’ let

go of the prevalence of the 'I' and He also let go of the ownership, and the ego became separate as well. Everything ended from that day onwards. The 'living' ego went away; this discharge ego remains.

Questioner: So then who Knows this ego?

Dadashri: The Self Knows it. When 'we' place this line of demarcation, the ego [meaning the 'I' with Chandubhai] along with the intellect understands that, 'This very existence of mine is wrong.' And it realizes the pure Soul that, 'It is indeed this.' The pure Soul is the original inherent nature, therefore, it [the ego] entrusts [the throne] to It. Thereafter everything becomes separate. Where can misunderstanding arise in this? It [the ego] would indeed realize the pure Soul, wouldn't it; [however,] it cannot realize It just like that. All the scriptures have been placed for an *agnani* (one without Self-realization) to realize the Self. It is, in fact, when I impart this *Gnan* that the pure Soul is realized, otherwise how can It be realized? And the day it realizes It, its very existence comes to an end. When the ego, along with the intellect, realizes the Self, that is when its very existence comes to an end. Hence, what I say is not to be used outside [of *Akram satsang*]. Be careful, if this talk about the Self is used outside, then it will create a fiasco on the outside. You are right in saying, "The ego realizes the Self," but if you say that outside, then people will think, 'These people are on the wrong path.' Otherwise, the ego can never realize the Self. It is only when the *Gnani Purush* imparts *Gnan*, at that time, the ego itself understands that, 'This is not my form. 'This' is indeed it; I am in the middle, unnecessarily.' It dissolves its own existence.

Questioner: Thereafter, that Self Sees the ego, does It not?

Dadashri: The self was seeing the ego right from the beginning. Even for worldly people (those without Self-realization), the self is seeing, 'My ego has increased, it has decreased.' Would it not know that? Who must be the knower of that? 'My intellect has increased, my intellect has gone astray, it is on the wrong track,' who is the knower of all that?

Questioner: 'The ego realizes the Self,' I didn't quite understand that properly.

Dadashri: It does not realize It at all. This discussion is just in our [*Akram Vignan*] language, in Reality. This is not in terms of the outside language. When 'we' impart *Gnan*, it is only then that the ego leaves, until then it does not depart. When 'we' impart *Gnan*, then it becomes baffled in that *Gnan* that, 'Where is the scope for me in this? Where is my sense of ownership in this and where is my scope in this?' At that time, it understands from the line of demarcation that, 'This indeed is the pure Soul,' and so it lets go of the prevalence of the 'I' on its own. The ego itself lets go of it. It recognizes the Self that, 'This indeed is the Self; This indeed is the [Real] owner.' Therefore, it immediately entrusts the keys. Just as when the actual President comes, doesn't the interim President have to relinquish the position or not; or does the interim President create an uproar?

Questioner: But the ego leaves because One attains *Gnan*, isn't it?

Dadashri: The *Gnan* is not attained first. The ego leaves first and then the *Gnan* is attained. What causes the ego to leave? It leaves due to the power and influence of the *viraat swaroop* (the real form of the One whose own ego has exhausted and can take away the ego of others; the *Akram Gnani*).

Questioner: When the ego leaves, You said that One himself becomes established in the original eternal element [the Self]. Therefore, we can also say that It had become separated from the original eternal element, can we not?

Dadashri: No. There is nothing like, ‘It had become separate.’ It is not as though it had become separate and then it became bound. All these wrong beliefs which used to exist, they have dissolved.

Questioner: But Dada, can we not say that because the ego had arisen, This [the Self] had remained covered with veils?

Dadashri: Yes, but one would not get any benefit of the Self, would he!

Questioner: Yes, that is because the veil of the ego was there over It, otherwise, It itself is indeed prevailing as the light of the Self (*prakash*).

Dadashri: Yes, it’s like this. Just because the [drunk] businessman were to say, “I am the President of India,” would his state as a businessman actually go away?

Questioner: No, it would not go away. You said that, it [the ego] is the one who suffers, and it is also the one who wants to go to *moksha*.

Dadashri: Then who else besides it, is going to go? *Moksha* can only occur for the one who is bound!

Questioner: But in a way, if we look at it, it does not have any existence whatsoever.

Dadashri: It does not have an existence. Nevertheless, it has taken on the belief of the existence, hasn’t it?

Questioner: So it is the one who realizes, ‘This is not my existence,’ that is why it attains *moksha*.

Dadashri: All of this has dissipated for it.

Questioner: Who is the one that has taken on that [existence]?

Dadashri: The ego, who else? Together with the intellect.

Questioner: Together with the intellect?

Dadashri: Meaning, that ego is always together along with the entire *antahkaran* (the mind-intellect-*chit*-ego complex); it is not alone.

Questioner: So, the ego that is along with the *antahkaran*, that precisely is the one who has the desire to realize the Self, right?

Dadashri: No. No one has any desire to realize the Self. Why would it have the desire to realize the Self? What does it need the Self for?

Questioner: You said that it wants to go to *moksha*.

Dadashri: It wants happiness. [It wonders,] ‘Where did I lose my happiness?’ The answer is, ‘You have not lost it. Keep on coming here.’ Doesn’t the ego say, “I have become so miserable.”

Questioner: But then the ego is not actually going to go there [to *moksha*].

Dadashri: No, it is not going to go. When it dissipates, it means that everything is comprised in that. The beliefs, the wrong beliefs that existed, they go away.

Questioner: Even this illusion of pain and pleasure has arisen.

Dadashri: We just have this illusion, that's all. There is nothing else at all. It is an illusion; nonetheless, it is a relative truth. There are no worries in a complete illusion. This is a relative truth. In an illusion, you would have a lot of fear and everything would appear wrong; all that would happen, but there would be no worries. Worries have arisen because you have believed this relative to be the [Real] truth.

Questioner: All this is believed to be 'mine', is that why...

Dadashri: How concretely one has believed that!

What Belief? Whose Belief?

After attaining *Gnan*, One has now acquired *samyak Drashti* (right belief). Before he had *mithya drashti* (the wrong belief that, 'I am Chandubhai'). When these wrong beliefs are 'fractured', that is when the right belief is established. Right belief refers to *samyak Darshan*. So then, the belief that, 'I am not Chandubhai, I am the pure Soul,' becomes established. Both are beliefs (*drashti*) of the ego itself. That first [wrong] belief was only seeing the objects to be seen (*drashya*), the worldly things. Whereas, this belief Sees the Self (*Chetan*). The Self is the Seer (*Drashta*), whereas everything else is an object to be seen. The Knower (*Gnata*; Knowing) and the Seer (*Drashta*; Seeing) are both properties of the Self.

Questioner: *Drashti* (vision) is a function of the *Drashta*, isn't it?

Dadashri: No.

Questioner: Then what is *drashti*?

Dadashri: The *drashti* (belief) is of the ego. The Self does not have any belief. The Self naturally and spontaneously continues to See everything within; everything reflects within! Everything simply reflects within the Self!

Questioner: Then who is the Knower of the Self? Who is the one that attains the Knowledge of the Self?

Dadashri: The belief arises for the ego. Previously, it had the wrong belief, but instead of that, it experienced more bliss in 'this' [the pure Soul], that is why that ego gradually starts to dissolve into 'this'. Once the ego becomes purified, it dissolves into the pure Soul, that is all! Just as, when a piece of sugar is placed in oil, it will not dissolve, but if it is put in the water, then it will dissolve; that is how it is. Therefore, once the belief* of, 'I am pure Soul' is attained, everything begins to dissolve. Until then, the ego remains.

* for further reference on 'belief' Aptavani 3, 8, and 13.

That Is Not the Ego, but Rather the 'I'!

Questioner: So, it is indeed the ego that is speaking, isn't it? The very one that had been going in the wrong direction, is that the very one that now says, 'I am pure Soul'?

Dadashri: The ‘I’; the ‘I’ [the awakened Self; *jagrat Atma*] is saying this, the ego is not saying it. The ego remains separate. The ego does not say that. The ‘I’; the ‘I’ is indeed One’s own real form as the Self (*Swaroop*). Now, the original Self Itself will not say this, however, this action has now turned towards It. When we say the words ‘pure Soul,’ even that pure Soul is Itself not a word, this action has now turned towards It. As Your faith (*shraddha*) changes, as Your belief changes, the veil over the Self (*avarana*) gradually gets destroyed. This is something which destroys the veils. But the existence of the ‘I’, is indeed the awareness that, ‘I am pure Soul’. A change has occurred in the awareness. If it were the ego, then it would not be of any use at all, would it? It is a different thing altogether. This has nothing to do with the ego. In fact, it is only after the ego has dissolved that One attains the awareness of His own real form as the Self. This is all considered to belong to the interim state.

Questioner: Which one is the ego that got lost, the living (*sajeev*) one or the lifeless (*nirjeev*) one?

Dadashri: The living one.

Questioner: Lost, meaning how can the ego become lost?

Dadashri: The moment it realizes that, when someone says, “This is the wrong path.” From the moment it turns around, it is considered lifeless. Thereafter One returns [to the original Self] through the lifeless ego.

Questioner: OK. But the returning is [through] the lifeless ego?

Dadashri: When someone cautions one, “This is a wrong path, why are you here? Hey mortal one, this will lead you there.” That is when one says, “Really, is that so?” Then, One turns back. So then, One will have to return through the lifeless ego. At that time, it is not the living ego. When One meets all these other people, they ask, “Why are you going back? Go that way.” So then, One ends up going that way. Therefore, the ego becomes living once again.

Questioner: How can one know the demarcation of whether the ego is living or lifeless?

Dadashri: You can know from the direction it is headed?

Questioner: The one that goes the wrong way and takes a beating, is that all considered the living one?

Dadashri: It is indeed living. The ego is entirely living. When does it become lifeless? It is when someone tells one, “This is not the [right] way. You are on the wrong path. Your belief is wrong. Turn back.” When One returns, at that time One is proceeding through the lifeless ego. Before, one was proceeding [in the wrong direction] through the living ego, whereas when One returns, it is through the lifeless ego. Even if One walks back 700 miles, it is through the lifeless ego.

The Real Is of Use, the Relative Is to be Discharged...

Questioner: Can the lifeless (*nirjeev*) ego be referred to as the purified ego (*shuddha ahamkaar*)?

Dadashri: Yes, it can be referred to as the purified ego. The only difference between the two is that the purified ego [on the *Kramik* path] does not have any *parmanu* (the smallest, most indivisible and indestructible particle of matter) in it. There is no *parmanu* of anger-pride-deceit-greed, attachment-abhorrence in it. It has been made pure by getting rid of each and every single *parmanu*. All the *parmanus* have been removed. And this ‘removal’ is itself the entire experiment. Upon continuous removal of all the *parmanus*, a purified ego remains, which then merges into the Self. And the purified ego that remains is indeed lifeless. If you think about it, then even in this lifeless ego [specifically for those on the *Akram* path], all those *parmanus* are still there.

Questioner: The *parmanus* of anger-pride-deceit-greed, right?

Dadashri: Yes, because we have attained this [Self-realization] along the way, haven’t we?

Questioner: So, by subtracting the ‘my’, by separating it, is the ‘I’ that remains referred to as the ego?

Dadashri: That ‘I’ remains as the ‘I’, and when that ‘I’ is with ‘my,’ it is referred to as the ego. If the ‘my’ does not get mixed with the ‘I’, then the ‘I’ is already egoless (*nirahamkaar*), It is considered the Self. When not even a single iota of *parmanu* of ‘my’ remains, then that is considered the Self. Otherwise, the ‘I’ with ‘my’ is known as the ego.

Questioner: You have mentioned in an *Aptasutra* (an aphorism procured from Dadashri’s speech) that, on the *Kramik* path, one has to keep purifying the ego, developing it to a state whereby It, Itself, becomes the form as God. The ego, Itself, becomes God.

Dadashri: The purified ego does so. The unnatural characteristics (*vikruti*) that were in the ego have been removed entirely. Which unnatural characteristics? That is to say, the weaknesses of anger-pride-deceit-greed, attachment-abhorrence. Once each of those *parmanus* are removed, the purified ego remains. When the ego becomes purified, It becomes like the pure Soul. However, that is only when the ego becomes absolutely purified. Until then, it is ninety percent pure and ten percent impure.

Questioner: Dada, you said that the purified ego merges, the Self and it, so who merges with whom?

Dadashri: No one merges with anyone. The ego has become purified, and by becoming purified, it means that It’s inherent nature matches the inherent nature as the Self. Their inherent natures have become one and the same. And as long as there is impure *chetan* (worldly self), as long as there is *vibhaav*, the inherent natures do not match. If there is a ten percent impurity and a ninety percent purity, even then it will not do. Until then, the *Gnani* [on the *Kramik* path] will say, “I am separate, and you the disciple are separate.” Until then, the *Gnani* may even become irritated.

Questioner: Yes, but You say that the ego becomes purified, but it actually becomes Real from the relative. That has not been clarified at all.

Dadashri: No, but once the ego becomes purified, then the inherent natures of the two, the pure Soul and the [purified] ego, match each other. This is because only the ‘I’ remains. Nothing else remains, that is a wonder, is it not!

Questioner: Does the ‘I’ remain at the ‘final step’ on the *Kramik* path?

Dadashri: Only the 'I' remains.

Questioner: Now, that 'I' dissolves, [but] It does not dissolve on Its own, does It?

Dadashri: No, where indeed would the 'I' sit? 'It' becomes established in the pure Soul.

Questioner: Yes, It becomes established in the pure Soul; but doesn't it need someone to explain to it that, as this 'I' is established in another place, that is the reason why it has not met the pure Soul?

Dadashri: As long as there is the slightest bit of other *parmanus* in the 'I', until then the 'I' is established outside. And the moment the *parmanus* have been dissolved, once they have discharged (*galan*), the 'I' will indeed become established within [the Self], that itself is *moksha*, that indeed is the final incarnation. That is known as *charam sharira* (the final body that a living being has before liberating to final liberation). That body is such that it will not get cut even if one tries to do so.

On the *Kramik* path, the ego exists right till the final birth. But what is that ego like? As the ego keeps getting purified over time, the *parmanus* of greed go away, those of pride go away, those of anger go away, the *parmanus* of crookedness go away, those of deceit, all the *parmanus* keep going away... then finally, the completely pure 'I' that remains, that and the pure Soul, the two become one on their own; automatically. And that is called the *Kramik* path.

There are three things in everyone; the *prakruti* (non-Self complex), the *ahamkaar* (egoism) and the pure Soul (pure Soul). For You [*mahatmas*], the [living, charge] ego has been eradicated. Now only two things remain for You. One is the *prakruti* and the other is the pure Soul.

Questioner: Now, this *prakruti* will discharge with the same *bhaav* that it was 'colored' [charged], so does the 'I' not exist at that time?

Dadashri: That is an effect, isn't it!

Questioner: Is it only its effect that remains?

Dadashri: Yes.

Questioner: So, is there no need for the 'I' in that?

Dadashri: There is no need for the 'I'. There is no need for anything in the effect. So the 'I' is indeed there, but it is in the form of an effect, it is in the form of discharge.

Questioner: So, is the 'I' present for only as long as is necessary for the actions of the *prakruti* to come to an end?

Dadashri: Yes, for just that long.

Questioner: So, that *prakruti* will end if its signature is present, is that how it is?

Dadashri: No, in whatever way the drama was 'played' [charged in the past life], that is how it will have to be played here. That drama had been 'acted out' with a sense of doership (*kartabhaav*), so it will have to 'played out' in the same way with a sense of 'I am the experiencer' (*bhoktabhaav*). Only then will One become pure. It is the very same drama; however, one is in the state as the experiencer. By experiencer (*bhokta*), we mean that the ego is indeed present, but it is

in discharge [form]; whereas, by doer (*karta*) we mean that the ego is present, but it is in charge form.

The ‘I’ Remains in the Form of a Discharge Effect!

Questioner: Is it just the ‘I’ that has become the Knower-Seer in this? At present, It has acquired the awareness that ‘I’ am actually the pure Soul, then is it that very ‘I’ who prevails in the Knower-Seer state?

Dadashri: That is *Pragnya* (the direct light of the Self).

Questioner: So where is the ‘I’ at that time?

Dadashri: The ‘I’ is in discharge karma.

Questioner: Did the ‘I’ remain only in discharge karma?

Dadashri: Yes. There is no problem with the ‘I’. There is an existence of ‘I am’, is there not? What is the problem in talking about the existence which is actually present? The existence of ‘I am’ says about Itself, “I am the pure Soul.” Whereas, the former one [the ego] believes his existence to be where it actually is not. Where he himself does not exist, he says, “I am Chandubhai.” How can You be Chandubhai? He will say, “My mother named me that.” Oh mortal one, your mother may have named you, as it has been given in writing! However, your mother may have asked a priest, “What name should I give?” Everything is without substance in the world.

‘You’ are not going to have attachment-aborrence. It no longer arises for You, so then what more do You need? If you delve deeper into it, it will be like scrubbing the bottom of a storage vessel and stirring up a thick layer of dirt [your efforts will be in vain]. After You have known a little, it is not worth delving too deep into it.

Questioner: Dada, so that ‘I’ is entirely in the form of an effect, isn’t it? So then, whose effective form is it?

Dadashri: It is the effect of the instillation (*pratishtha*) done in the past life. ‘I did this.’ It is the effective form of the *pudgal*.

Questioner: Then who was the doer in the past life?

Dadashri: It is the very same ‘I’.

Questioner: Yes, so that is a different one, isn’t it!

Dadashri: No, it lives to the extent where it brings another one [ego] to life, and then it leaves.

Questioner: So then, what is the connection between *Gnan-Darshan* and the ‘I’?

Dadashri: None whatsoever.

Questioner: None whatsoever? Then wasn’t that referred to as the wrong belief. It was referred to as belief, the wrong belief.

Dadashri: The belief is referred to as *Darshan*.

Questioner: Yes. So, the ‘I’ arises from the wrong belief, isn’t that what You had said?

Dadashri: The ‘I’ [the ‘I’ of the *pratishthit atma*] has arisen due to the ‘I’ [the *vibhaavik* ‘I’] indeed. [Therefore, it does not have a direct connection with *Darshan*].

Questioner: The ‘I’ [the ‘I’ of the *pratishthit atma*] has arisen due to the ‘I’ [the *vibhaavik* ‘I’]; how is that?

Dadashri: The ‘I’ brings another ‘I’ to life before it dies. It gives birth to the next one and then it dies.

Questioner: Please clarify that a bit. What does it mean by, ‘It gives birth to the next one and then it itself leaves’?

Dadashri: [The ‘I’ of the *pratishtha atma*] This one keeps on doing the instillation (*pratishtha*). It keeps on feeding it [the next one]. It is sculpting its own ‘statue’. Then at the time of leaving [at the time of death], it immediately gives birth to the next one [ego]. And then that other one starts functioning.

Questioner: So, is it the same one that remains for the duration of one lifetime, or does it arise and then come to an end during every situation (*avastha*)? You had said that, it does the *pratishtha* meaning it brings to life another one, and then it leaves; so, does that happen during every situation or is it the same one that lasts for the entire lifetime?

Dadashri: The very same one for the entire lifetime.

Questioner: There is only one, and for the next life...

Dadashri: That is a different one. Then that one also remains the very same one for the entire lifetime.

Questioner: So, when You impart *Gnan*, does the effect reach it or whom does the effect of the *Gnan* reach?

Dadashri: The *pudgal* [charge ego].

Questioner: Meaning that, the one that was giving life to another, does that one go away?

Dadashri: It leaves; the moment the wrong belief leaves, it leaves. It becomes alive due to the wrong belief. When the wrong belief goes away, it stops living.

Questioner: So does that mean that the ‘I’ becomes alive due to the wrong belief?

Dadashri: This worldly life is persisting due to wrong belief! So not just one ‘I’, many ‘I’s.

Questioner: So that means that the ‘I’ and *Darshan* have a connection, right?

Dadashri: No connection at all.

Questioner: Isn’t the ‘I’ persisting due to the wrong belief (*mithya darshan*)! If it is not like that, then how is it? Then what is the reality about the ‘I’?

Dadashri: It is a wrong belief.

Questioner: Because of a change in the former belief, the ‘I’ seems to have dissolved. In any situation, the ‘I’ [normally] happens to arise, whereas when there is a change in the belief, the ‘I’ appears as if it has dissolved.

Dadashri: That is because, when the right belief is established, it goes away. Due to the wrong belief, the ‘I’ keeps arising constantly. [*Darshan* is a permanent property of the Self, whereas the belief has arisen for the *aham* (the ‘I am’) and that is temporary; that is why there is no relation between the two.]

Questioner: Okay.

Dadashri: Say you go to sleep at night, and if you had read a book in the afternoon, suppose you had read about ghosts in the afternoon, and you are sleeping alone at night. Now, in the neighboring room if you were to hear the sound of cups clinking together, you would immediately think, ‘There is no one in that room; what could that be...’ Immediately, the fear of a ghost would seep in. Until what time.... how long would it last?

Questioner: Until the morning. Until day break.

Dadashri: It would remain until the morning, until an explanation is found. Then once the right belief is established that, ‘No, this is a farce, there is nothing here,’ then it would leave. In the same way, due to this wrong belief, the effect of the ‘ghost’ indeed keeps carrying on and on. Imagine, after so many lifetimes, that effect has now gone away for You [due to receiving this *Gnan*].

The One Who Comes to Recognize the ‘I’ Becomes God!

Questioner: You had once stated that ‘If one recognizes the ego then it is such that it can make him God.’ So do we have to recognize the ego?

Dadashri: If one recognizes the ego then it is more than enough, isn’t it! No one can recognize the ego, can they!

Questioner: I did not understand that. What does it mean to recognize the ego?

Dadashri: To recognize the ego means to recognize the entire *pudgal* (non-Self complex). If one really recognizes the one who is saying, “I,” if One has recognized the entire *pudgal*, then One would have indeed become God!

Questioner: That ‘I’, meaning the entire *pudgal* is to be recognized, is that so?

Dadashri: The ‘I’ precisely means the entire *pudgal*. The ‘I’ does not refer to anything else. Therefore, this entire *pudgal* belongs to the ego alone. The One who recognizes the ego attains salvation. Everyone in fact exhibits egoism, but they do not recognize the ego, do they!

Questioner: In this, what is the ego and who is the One that recognizes it?

Dadashri: The One who recognizes it is precisely God.

Questioner: So now, the ego has been said to be in the form of the *pudgal*, and moreover, that same ego becomes God too.

Dadashri: As that ego continues to become more and more purified, when it becomes the [absolutely] purified ego, at that time, this God and ‘it’ both become one. The purified ego is itself the pure Soul. The impure ego is the *jeevatma* (a state of the self that possess karma and ego).

Questioner: Is it after One recognizes the form of the ego, that One goes towards the pure?

Dadashri: Yes, of course, only then! But even then, One cannot recognize it completely. If it is recognized completely, One would have become God.

Questioner: Now You said that the ego is a form of the *pudgal*, so then how can it become pure from that? How does it move towards purity from impurity?

Dadashri: What is it’s worship (*bhajana*; to go nearer and nearer through the mind-speech and actions to that which is being worshipped) regarding? If the worshipping is of that which is pure then One becomes pure. If the worshipping is of ‘I am pure Soul,’ then He becomes pure. Or else if it is, ‘I am a king,’ then he becomes a king.

The one who worships is indeed the ego. As long as he worships the impure, he becomes impure like this. If he worships that which is pure, then He becomes pure like that. One becomes whatever one envisions. How can the one who is stealing all day long worship the pure Soul? His worshipping would continuously be of, ‘I am certainly a thief,’ wouldn’t it? And he would definitely become a thief.

Questioner: So, does that mean that whatever worldly interaction one does, one would definitely be worshipping that only?

Dadashri: The worshipping is entirely just towards the relative. Whatever his worshipping is regarding, his worldly interaction will be in accordance with that, and whatever his worldly interaction is, his worship will be in accordance with that. It is only in the last life after attaining *Gnan* that both, the worldly interaction and the worship, differ. [When One realizes that] The relative (*vyavahaar*; worldly interaction) is useless and the Real (*Nishchay*; the Self) is of use, that is when the worshipping will go towards, ‘Now, the worldly interaction needs to be settled once and for all.’

Questioner: Then who is one surrendering the worldly interaction?

Dadashri: The one surrendering is this very same *pudgal*. It is the one who wants to merge, who else? The very same *pudgal*.

You have to understand one thing, that your *vyavahaar atma* (worldly-interacting self) is trying to join with the original Self (*muda Atma*). The fundamental thing here is, *chetan* (the living one) wants to merge with *Chetan* (the original Self), and *pudgal* wants to merge with the *Pudgal*.

Do not contemplate too much on this. Do not delve deep into this; otherwise, all such madness will arise from within. For once, why don’t you simply do only that which you have been told to do!

The One Searching for Liberation and the Embodiment of Liberation!

The original Self is the Self, always. The pure Soul is the original Self. But that other Self [the awakened Self] progresses higher by continuing to develop, by continuing to become free from the veils of ignorance (*avarana*), whilst the original Self remains together with it at all times.

Questioner: The 'I' that arose from ignorance versus the original 'I', they have nothing to do with each other, do they?

Dadashri: They have nothing to do with one another. However, the 'I' is indeed the 'I'. The 'I' has not 'fit' [been established] here and it has 'fit' in another place.

Questioner: But in the state of ignorance, the one who says, "I am doing it," it is not the original 'I' who is saying that, is it?

Dadashri: Over there, one definitely has the illusion of the original 'I', that, 'I indeed am this.' Therefore, when one attains the awareness that, 'I am not that,' that is when it goes away.

Questioner: The 'I' that exists in the state of ignorance believes, 'I am doing it.' That is not the original 'I', is it?

Dadashri: No, from where can one bring the original 'I'? It can never be the original 'I', can it? This is in fact the illusory 'I'.

Questioner: Yes, it is the one due to illusion. That is precisely why it is said that this illusory 'I' has taken the place of the original 'I'.

Dadashri: No, it is not that it has taken Its place. Initially, that 'I' had entered into 'I am Chandubhai,' that is the problem. I am telling you this in order to 'fracture' that 'I'. The 'I' with the [wrong] beliefs leaves from there and that 'I' establishes in the [original] 'I'.

Questioner: Dada, don't people on the *Kramik* path say that the Self that has been deluded by the ego says, "I am the doer." In reality, it is not the doer. It is in fact the *aham* (the 'I am') that is saying this. Ignorance is saying that, the Self is not saying it.

Dadashri: It is indeed ignorance that is saying everything, isn't it!

There are only two things, there is no third thing at all. One is the one who was searching for liberation and the other is God, the One who has become the embodiment of liberation.

Aptavani 14 Part 1

Section 2

Dravya – Guna – Paryay!

[1]

The Terminology Regarding Dravya-Guna-Paryay!

What Is Dravya?

Questioner: (GP 186) So Dada, what does *dravya* mean? In the natural sense, what is the spiritual meaning of *dravya*?

Dadashri: The meaning of *dravya* is eternal element [*vastu*]. So, there are six eternal elements in this world, of which, the Self is one eternal element. In reference to this entire *Gnan*, the *dravya* that are mentioned here are considered to be these six eternal elements. That which is inclusive of properties (*guna*) and phases (*paryay*) is considered to be a *dravya* (eternal element).

Questioner: In ordinary language, doesn't an eternal element actually have intrinsic properties that have a specific function (*gunadharm*)?

Dadashri: The things that you are referring to as *dravya*, they are temporary (*anitya*) things [relative meaning of the word *dravya*], whereas this [term] '*dravya*' is used for that which is eternal (*nitya*). Amongst those which are eternal, which one has form (*roopi*)? There is only one eternal element (*tattva*), the one that is made of atoms (*anu*) and subatomic particles (*parmanu*), all that we can see with our eyes belongs to only that one eternal element [*jada tattva*]. We cannot see the other eternal elements, yet they are indeed hidden within. That is why we call them '*dravya*.'

What does a *dravya* (the substance of the eternal element) consist of; do you know? The inherent nature (*swabhaav*) of the eternal element (**GP 187**) and the properties (*guna*) of the eternal element, these two fall under *dravya*; and the rest falls under *paryay* (phases). So even the Self has phases.

Questioner: 'The *dravya-guna-paryay* (substance-property-phase) are disconnected (*anyatva*), but they are not separated (*pruthaktva*) from the other eternal elements.' Please explain this statement.

Dadashri: They are disconnected from the other eternal elements; there is absolutely no connection. One eternal element neither helps another eternal element, nor does it harm it.

Questioner: And does *pruthaktva* mean that it cannot be divided into parts?

Dadashri: No, the non-divisibility (*pruthaktva*) refers to the substance-property-phase, they do not have any separation with each other. Whereas the disconnection (*anyatva*) is with reference to the other eternal elements. An eternal element cannot exist without phases, and a phase cannot exist without an eternal element. When can it be called an eternal element? It can only be called an eternal element when It has a property and a phase. Only then can it be

considered an eternal element. This has been referred to as *pruthaktva*, meaning that they do not have any separation with each other.

Any eternal element, even the *Pudgal* is inclusive of properties and phases too. And that which does not have properties and phases, cannot be an eternal element at all. If a phase does not exist, then a property cannot exist. If a property does not exist, then it cannot be an eternal element. And if a property exists, then phases should exist. As the sun has a property known as light (*prakash*), that means the rays indeed exist. The rays may change but the light will remain.

Questioner: Yes, that is true. Now I understand, Dada.

Dadashri: And when the properties are functioning (*karyakaari*), they are referred to as phases. [In this example,] The sun is considered an eternal element (*dravya; vastu*). Light is considered a property and the rays which project outward are considered phases. Those phases get destroyed, whereas the property does not get destroyed, and the eternal element (*vastu*) does not get destroyed.

Questioner: There cannot be any eternal element without properties and phases, can there?

(GP 188) Dadashri: It cannot be a permanent eternal element.

Questioner: And can temporary things be without properties and phases?

Dadashri: In temporary things, everything is contradictory, isn't it!

Questioner: But they also have properties and phases, don't they?

Dadashri: Their properties are not permanent. What is considered to be a property? If it is permanent, then it can be referred to as a property. However, these temporary things, themselves, do not last forever; why bother about them? What are considered to be properties? They are those which remain permanently, they constantly remain with the eternal element (*anvay*), they last forever. In fact, when something is itself not permanent, then how can it have any property? Nevertheless, we can say, "These are the states (*avastha*) [of a thing]." They cannot be called phases. Phases are a very subtle thing, whereas the states are overt. Just as an *agnani* (one who is ignorant of the Self) can understand, 'My state has changed.' That is also a form of a phase, but it is an overt form.

The Difference Between a Phase and a State!

Questioner: What is the meaning of 'a phase'?

Dadashri: What these people refer to as a phase, is a different thing, and an actual phase, is a different thing. A phase is something that humans cannot understand! Humans can understand a state.

Questioner: Call it a state, or call it a phase; aren't they both synonymous words?

Dadashri: They are not the same; they are different. A phase is a very different thing. It is in fact because the present-day people have not understood this that they consider a phase and a state to be the same, but a phase is a very different thing. That is a task for the *Gnani Purush*, it is not a task for anyone else.

The state that we can see, the completely smallest state within that is known as a phase.
(GP 189) A phase cannot be divided any further.

Questioner: That which is an eternal element by the real viewpoint, is it the doer of a phase?

Dadashri: No one is the doer. A phase means, just as the sun itself does not have to do anything to project its rays, it happens naturally on its own. Similarly, a phase arises naturally. Therefore, no one has to do anything; no one is the doer.

The knowledge about states is perishable (*nashvant*). Real Knowledge is indestructible and eternal (*avinashi*). Just as the sun exists and it has rays, similarly, the Self exists, and It also has Its 'rays'; those are the phases. This is in fact a very subtle point.

Questioner: Through which energy do the states of an eternal element change?

Dadashri: Through the eternal element of time; as the time changes, the states keep on changing.

The Real eternal element [the Self] is not to be compared with anything, It is indeed unique. To arise and to remain for a specific duration of time, and then to perish, that is the inherent nature of a state. All human beings can only See the states of an eternal element. Apart from an absolute *Gnani Purush*, there is no one in this world who can See an eternal element. Right now, I Know all the eternal elements. I Know absolutism, meaning *keval*.

In actuality, the word 'phase' cannot be used in any other way, nevertheless people use it. A phase applies only to permanent things. [People believe] A phase is synonymous to a state, and so people started to use [the word] 'state' freely.

Questioner: What is the difference between a phase and a state; please give an example of it!

Dadashri: There is as much of a difference as there is between an hour and a split second. There is indeed a difference between the two. When referring to the absolute state, do we say hours? No, here in worldly interactions, a split second is considered as an absolute state. **(GP 190)** A phase is something as subtle as that. Nevertheless, there is no overtness like a split second, there is nothing gross in a phase.

A state can be seen through the eyes, it can be experienced; it is all at a gross level. Whereas a phase is in fact very subtle. Take for example the night, night has phases which continue to change from *samay* to *samay* (the smallest, most indivisible unit of time), nevertheless, it appears the same as before to us. At night, the phases are indeed going to keep changing. Even for all people, day and night, all their phases continue to change, but Chandubhai appears just the same to us. Then, when he becomes old, we say, "Yes, now he has become old." Hey you, he was indeed aging, he was becoming old all this time [old age is considered a state]. Therefore, there is this much difference between a state and a phase.

In one village, it so happened that there were two brothers; the younger brother lived on the first floor and the older brother lived on the ground floor. Moreover, they had divided the property on the ground floor for sheltering their buffaloes, 'This is my place, and this is your

place to shelter the buffaloes.’ Now, the [younger brother’s] buffalo had a calf, but where could it be sheltered? It would freeze to death at night [if left outside]. Furthermore, the older brother would not let the younger brother tie his calf on the ground floor [inside his house]. So then, the younger brother’s wife would have to pick up the calf and carry it upstairs every day. Now, she kept seeing the same phase, that of the calf. However even though it had become a big female buffalo, she was still carrying it. As it was becoming bigger gradually, she was not able to realize it at all. It would appear the very same to her. However, its state was actually changing constantly indeed.

Hence, [the difference between] a phase and a state. Then people eventually told her, “Hey you, how are you taking this big female buffalo upstairs!” Thereafter, they started thinking about it and then they stopped doing that. They sold the female buffalo. So that is how it all is.

Knowledge Is Itself the Self, in the Form of Substance-Property!

Questioner: In the fourth *Aptavani* (a series of fourteen volumes compiled from Dadashri’s speech), it is written that ‘Knowledge is Itself the Self,’ why is that? The Self is actually an eternal element (*dravya*), whereas Knowledge is its property (*guna*).

(GP 191) Dadashri: Knowledge is Itself the Self. But which Knowledge are we truly speaking about? Absolute Knowledge (*keval Gnan*). Absolute means that there is nothing else mixed in it. Only absolute Knowledge, only light that is clear, pure (*shuddha*) light. Right now, you are seeing impure light. You are seeing *shubha* (auspicious; good) and *ashubha* (inauspicious; bad) light. It is because of this good and bad light that one has to take a beating. That pure light is like a diamond, it shines within its own nature.

Questioner: Is that why a relationship of oneness has been shown between Knowledge and the Self?

Dadashri: Yes, the Knowledge is Itself the Self. And Knowledge is Its property, and when Knowledge is used, it is considered Its phase. This Knowledge is Itself the Self; when the Knowledge is absolute (*keval*), it is considered to be in the form of a *dravya* (substance of an eternal element), and as long as It is not absolute, that Knowledge is considered to be in the form of a property (*guna*). That original Self is also in the form of Knowledge only, but when the Knowledge is pure, it is referred to as the substance of an eternal element. And That indeed is Knowledge. Therefore, have the goal of attaining the form as Knowledge (*Gnan swaroop*), the goal of Knowledge only, nothing else. The substance of the Self is nothing other than being something that is full of certain properties. ‘It’ is an eternal element that is full of all properties such as Knowledge (*Gnan*), Vision (*Darshan*), energy (*shakti*), bliss (*sukh*). Of all that, what is special about Its inherent nature? The inherent nature of the Self is to continuously Know (*Gnayak swabhaav*); meaning It has the inherent nature of Knowing. ‘It’ can Know immediately, It can Understand immediately, It has such an inseparable relationship.

Questioner: An inseparable relationship between Knowledge and the substance of the Self?

Dadashri: Yes, the substance of the Self and [absolute] Knowledge have an inseparable relationship; however Knowledge can only be considered as the substance of the Self in a certain

respect. As long as the Knowledge is incomplete, the Knowledge is considered to be separate. As long as there is Knowledge of the Self (*Atma Gnan*), the substance of the Self and the Knowledge exist as separate. And when there is complete absolute Knowledge (*keval Gnan*), there, the substance of the Self and the Knowledge indeed become one.

The Number of Properties of the Eternal Elements!

Questioner: From the perspective of the properties, from the perspective of the number of properties, (GP 192) there are as many properties in the *Pudgal parmanu* as there are in the Self; is that true?

Dadashri: No, It [the Self] has infinite properties. The Self has infinite Knowledge. In the *Pudgal parmanu*, the properties are of a different sort. There are properties in all of them; there are properties in all the six eternal elements. The eternal elements have their own individual properties, and their own individual phases; the two are always together.

Questioner: But is there no relation between It and the number of Its properties? This one has this number of properties and that one has that many; is there not something like that?

Dadashri: Where does the need to count the number [of properties] remain in that? Copper has these properties, gold has these properties, brass has these properties; each one dwells within its very own properties.

Questioner: On the one side we say, 'I [the Self] am totally and completely pure even with respect to the properties,' and on the other side we say that there are eight main properties of the Self; so, is that not a contradiction?

Dadashri: No. All those eight properties of the Self are pure indeed. It is due to illusion that impurity has occurred in that which was pure. This *Gnanavarana* (knowledge obstructing veils) is a property [but of the unnatural state of the Self]; when it becomes pure, One attains the Knowledge of the Self. *Darshanavarana* (vision obstructing veils) is a property and when it becomes pure, one attains the *Darshan* (Vision as the Self). The purified properties fall under the category of properties that are inherently natural [to the Self]. What are you trying to ask?

Questioner: 'One's own properties' means that the Self in terms of Its own properties is indeed pure only, but the properties are in the form of veils, aren't they?

Dadashri: No, they are indeed pure. They are pure by their very inherent nature.

Questioner: And those other properties that we talk about, we say that they are properties in the form of veils, don't we?

Dadashri: They are actually properties in the form of veils. By their inherent nature they are indeed pure. We are saying 'veils' in a certain context. In the absolute state, they are indeed pure. (GP 193) [Infinite Knowledge, Vision, energy, bliss etc. However, 'we' are saying that the veils are properties of the unnatural state of the Self.]

Destructive Karma Arises from the Property, Indestructive Karma Arises from the Phases...

Questioner: Is a phase also an eternal (*Sat*) thing since time immemorial, or is it something that someone has given rise to?

Dadashri: What is considered as eternal? That which has both, properties and phases, is considered eternal. If it has a property but does not have a phase, it cannot be considered eternal.

Questioner: So then, who gave rise to the phases?

Dadashri: They have not been given rise to, they exist by their inherent nature.

Questioner: Through whose inherent nature?

Dadashri: The thing that is eternal, it's very inherent nature has properties and phases. In its inherent nature means that no one has to give rise to them. No one has yet been born who can give rise to them, and no one will ever give rise to them. This is not anything like that at all.

Questioner: So then, if no one can even give rise to phases, then how can we accept this?

Dadashri: No, but there is no need to give rise to them, is there! They exist by their inherent nature.

Questioner: By whose inherent nature do they exist?

Dadashri: For example, let's take the sun, light is its own property. And these rays that project outwards, they are constantly changing. They are called phases. In the same way, Knowledge-Vision-energy-bliss; these are all properties of the Self. Knowledge-vision-energy-bliss, those many which are considered *ghati* karma (destructive to the Self; those which veil or obscure the essential nature of the pure Self), they are all properties [of a state of the Self that has deviated from Its inherent nature]; (**GP 194**) and what are the phases? The karma that are called *aghati* (non-destructive to the Self; karma that is not capable of obstructing or preventing the intrinsic quality of the pure Soul), they are all phases. Therefore, *vedaniya* (pain and pleasure inducing karma), *naam* (name-form karma), *gotra* (status determining karma) and *ayushya* (life span determining karma), they all arise because of phases.

Therefore, Those (*Siddha*'s; fully enlightened beings) sitting in *Siddha gati* (realm of the absolute liberated Souls) remain constantly in Their inherent nature as the Self, in bliss. Their properties of Knowledge-Vision-bliss, all that exists. 'They', Themselves, are the Knower and the Seer. Meaning, They See every single living being of the world. Since They are the Knower-Seer, since that is Their property, They are able to constantly See everyone. That, too, They do not See externally, They can See it within Themselves. Just as one can see in the mirror, in the same way, They can See everything in Their own *dravya* (substance). It illuminates within for Them. Now it illuminates that early in the morning, at four o' clock, no one is awake, so They See that everyone is still sleeping. Then at five o' clock, They See a little bit of movement. Then at six o'clock, They See more going on. By eight or nine o' clock, everything is hustling and bustling, They See crowds of people running around.

Questioner: Change is constantly taking place.

Dadashri: The changes taking place in people, those are Their phases. They [the *Siddhas*] can See those changes. So, when I raise my hand, that becomes a phase in Their Knowledge. The Knowledge is permanent, it is only all these phases that keep changing. Therefore, the substance-properties-phases belong to the Self. Moreover, the *Pudgal* (eternal element of inanimate matter) also has Its own substance-properties-phases.

Questioner: This substance and properties that exist, are they visible within the Self or in the phases?

Dadashri: A property is the inherent nature [of an element] that is permanent. What does a property refer to? It is that which remains with One constantly.

Questioner: Now, the property does not have to do anything, does it?

Dadashri: It does not have to do anything.

(GP 195) Questioner: There is one part of the Self, which is the phase, that keeps changing, it has to 'do' something, doesn't it?

Dadashri: No one actually has to 'do' anything at all. Take for example this gold, the *gunadharma* (intrinsic properties that have a specific function) of gold never changes. However, a ring can be made from it, or something else, all kinds of jewelry can be made, all kinds of states are created, all of those keep on changing, but the gold remains the same.

Questioner: Now, the *Atma Darshan* (realization of the Self as being distinct from the body) that happens, that actually happens in the phase, doesn't it? Where else does it happen?

Dadashri: No, first 'it' [the 'I' that has deviated from its inherent nature] attains the right Vision. The conviction establishes for it. The conviction that, 'I am this,' is attained. Thereafter, the experience of that is attained. So, initially there were impure phases which have now become pure phases.

Questioner: We should have the experience of the substance-property in this way, only then can it be said that we have attained the experience of the Self, right?

Dadashri: That is correct. The experience is the main thing! All we need is that these veils get destroyed.

Questioner: This experience that happens, it happens to the phases, right?

Dadashri: Fundamentally, the collective experience of the substance-property-phase happens to the 'I', it does not happen just to the phase; they all are together. There can never be a phase without a property. If a phase does not exist, then there is no property. They are all inseparable (*avinabhaavi*), and so they will be experienced together.

Pure Chit in the Form of Phases, Pure Soul in the Form of the Substance-Property!

Questioner: The Self is in this body, and It has phases. So then what is the relation between impure *chit* (inner faculty of knowledge and vision), *Pragnya* (the direct light of the Self) and the phases of the Self?

(GP 196) Dadashri: The phases of the [original] Self are pure. The properties are also pure and the phases are pure too.

Questioner: So at present, is all this the function of the *chit*? Is it the function of *Pragnya*?

Dadashri: Yes, actually if all the properties and phases become pure, then One attains absolute Knowledge. So, until then, *Pragnya* remains separate.

Questioner: Exactly. So, at that time, the phases of the Self exist, don't they?

Dadashri: Yes, but only if the phases [which have arisen after the unnatural state of the Self has come into effect] become pure and the properties also become pure, then One can attain absolute Knowledge. Therefore, it is because that is remaining that all this is separate.

Questioner: Okay. So, the properties are pure indeed, aren't they? Do the properties also remain to become pure?

Dadashri: Even the properties need to become pure.

Questioner: How is that?

Dadashri: When all these discharge karma are cleared with pure applied awareness as the Self (*shuddha upayog*), that is when Its properties will give the result of purity, otherwise they will not. Only then can absolute Knowledge be attained, otherwise It cannot be attained. Right now, the properties are with veils.

The substance of the [worldly interacting] self of all people is indeed pure by its properties, but by the phases, it has become impure. In this, if purification of the phases takes place, then One becomes the absolute pure Soul.

Questioner: What relationship does impure *chit* have with the phases of the Self?

Dadashri: The intellect (*buddhi*) and the *chit* are considered to belong to the *pratishthit atma* [the 'I'; the self that has deviated from its inherent nature], because the intellect is full of designs (*aashayyukt*). This Knowledge-Vision is abundant in terms of properties, but in terms of the state, they are limited. This [impure] *chit* is a phase of the intellect. Those phases have become impure. **(GP 197)** The impure *chit* is a phase of impure knowledge-vision, it is a state of the intellect, it is a phase. When the limit of the intellect is over, that is when the *chit* works in accordance with the intellect. The decision that the intellect gives is indeed in accordance with the result of scientific circumstantial evidences (*vyavasthit*). However much the light of the intellect there is, there are that many phases of the *chit*.

The pure *chit* is in the form of phases, and the pure Soul is in the form of the substance-properties, but ultimately, they are all one and the same!

Only the Phases Change, Not the Knowledge-Vision!

Questioner: Amongst the substance, the property, and the phase, is the phase considered a property (*guna*) of the Self or is it Its state (*avastha*)?*

* For more detail about matter-properties-phases, see Aptavani 3, Ch 6.

Dadashri: If it is a property, then it would be considered as a property (*guna*). A phase is a kind of state; and that, too, it is a state of the property. It is not a state of the Self; it is a state of the property. For example, the sun has this property of emitting light, does it not? So, when the sun rises, it becomes bright.

It's like this, the light [an electric bulb] is called the *dravya* (the substance of the eternal element), and the energy to emit light is considered to be its property (*guna*). [Similarly,] Knowledge-Vision are considered properties [of the Self], and everything that is Seen and Known in the Light is considered phases. All these things that are Seen are called *gneya* (objects to be known) and *drashya* (objects to be seen). The substance and the property do not take the form of the *gneya*, a phase takes on the form of the *gneya*. The light [bulb] remains in the very same place.

Questioner: Phases keep changing from one *samay* to the next, don't they?

Dadashri: Yes, they keep changing. The properties of an eternal element remain the same, the phases keep changing. The phases are ...

Questioner: But sometimes good phases arise, and sometimes bad ones arise?

Dadashri: No, it is not like that. The phases of Knowledge, they all keep on changing, and (GP 198) as the objects [to be seen and known] keep on changing, the phases of Knowledge also change on the other end. Bad and good are not considered to be a part of phases, they are actually considered as *uday* (the unfolding of karma).

Questioner: Are they called the unfolding of karma?

Dadashri: Yes. Phases actually belong to the eternal element, to the original eternal element.

Questioner: The phases of the Self are a change of a state (*avasthaantar*). Just as a child is born, then he grows up, then comes the youth age, then comes old age, are those referred to as phases?

Dadashri: Those cannot be called phases. Those are all called states (*avastha*). A phase is very subtle. People of the world cannot understand phases at all, they understand these states. A phase applies to the original eternal element. Now there are six original eternal elements. One is *Chetan* (the Self), the second is *anu-parmanu* (atom-subatomic particle; *jada*; inanimate matter), then there is *dharmastikaya* (the medium of motion), *adharmastikaya* (the medium of inertia), *kaal* (time) and *aakash* (space). These ones have phases, all the rest do not have phases. All the original eternal elements have phases. So, in actuality, the original eternal elements have properties, and it is those properties that have phases, the original eternal elements do not have phases. Only the property of the eternal element has phases.

The properties remain together [with the eternal element] constantly, and they will always remain together with Them. There is no change [that happens] in the property and the substance of the eternal element, it is just that its phases keep on changing.

One Himself remains in the form of an eternal element permanently, and the phases arise and then they come to an end. Just as the moon exists in phases; there is the third day, the fourth

day, the fifth day etc., of the lunar fortnight, but the moon actually exists in its original form. These are just its phases that arise based on circumstances. ‘You’ [as the Self] believe that ‘I am Chandubhai,’ and that is why you have become the form of a phase.

Questioner: A human being is himself a part of the *mishra chetan* (‘I’ with wrong belief that arises as a mixture of the Self and the non-Self), is that why he is in the form of a phase [the form of a state]?

Dadashri: No, if he were a part of the *mishra chetan*, then that would have been his original form. Humans are in the form of phases. This is because one’s belief (**GP 199**) is wrong, that, ‘I am Chandubhai,’ his conduct is wrong, and his knowledge is wrong. The One whose belief, conduct and knowledge are ‘fact’, then He cannot be considered as being in the form of a phase, that is considered to be the original real form.

Just as there are phases of the moon, there are phases of the Self, and those indeed are known as *paryay*. When these phases come to an end, the full moon [liberation] results.

Shunya as the Eternal Element, Complete as the Phase!

Questioner: ‘The self is complete (*purna*) from the perspective of the phase and is *shunya* (‘zero’) from the perspective of Its inherent nature.’ How is that? I want to understand that.

Dadashri: These worldly phases (*paudgalik paryay*; the phases as the non-Self complex) that exist, it is based on that, that the self is complete, and by Its inherent nature It is without *sankalp-vikalp* (all the relative ‘I-ness’ and ‘my-ness’ that stem from the belief that ‘I am Chandubhai,’ [so] by Its inherent nature, It is *shunya*).

Questioner: Yes, but how does the discussion of the *pudgal* (non-Self complex) enter into this? Is it because the phases of the Self remain in the form of the Knower-Seer and See the non-Self complex?

Dadashri: Here, the word ‘phases’ applies to the non-Self complex, because the inherent nature of the Self comes later. In Its inherent nature, everything is *shunya*, meaning that There, the phases and all that are *shunya*.

The resultant effect of becoming the form of (*gneyakaar*) that which is to be known (*gneya*), that is a phase; with respect to that, it is complete, and from the perspective of the eternal element, it is *shunya*. From infinite objects to be known arise infinite phases; in Knowing them It is complete, but that happens only when absolute Knowledge (*keval Gnan*) is attained.

It is *shunya* from the perspective of the eternal element, and it is complete from the perspective of the phase. The phases are such that they extend to the entire universe. Through worldly phases, the extent of the entire universe is reached. [There are so many phases such that they can illuminate the entire universe].

Questioner: The self is *shunya* from the perspective of the substance (*dravya*) and it is entirely complete from the perspective of phases (*paryay*). Please explain which self (*atma*) that is.

Dadashri: This is referring to the self that is in the form of belief, the *vyavahaar atma* (worldly interacting self). **(GP 200)** From the perspective of the substance, as the original eternal element, it is *shunya*, there is nothing at all. Whereas the phases illuminate the entire universe. They are entirely complete.

It is in relation to the relative self. This is regarding the relative. For the Real [Self], there is no such thing as *shunya* or complete.

The Difference Between Phases of the Real Self and the Relative Self!

Questioner: So these phases of the Self, is that discussion with reference to the *pratishthit atma* (the relative self) or the Real Self?

Dadashri: They will arise in the Real Self and they will arise in the relative self as well, they will certainly arise for them all.

Questioner: The phases that arise in the relative self and the phases that arise in the Real Self; what is the difference between those two?

Dadashri: Those latter ones are pure whereas the former ones are impure. The former ones are worldly (*paudgalik*; belong to the non-Self complex), and the latter ones, the ones that belong to the pure Soul, to *Chetan*, are pure.

Questioner: So are You referring to the states of the Self as phases?

Dadashri: What else? Those states mean that phases keep on taking place; they keep arising and dissipating. What You Saw just now, You Saw it through the energy of the Self, You became the Seer (*Drashta*). The moment the object to be seen (*drashya*) changes, it [the phase of Seeing that object] dissipates, and then a new one arises. All that keeps going on constantly, doesn't it!

Questioner: But that is a phase, isn't it! Should that be called a state or a phase? That is a direct phase of the Self, isn't it? Does the state arise first and then the phase?

Dadashri: The state is itself the phase. The phases are constantly there. Any eternal element that exists, will certainly have phases, otherwise it cannot be called an eternal element.

(GP 201) Questioner: But if we look at it scientifically, then there is a big difference in the phases of the non-Self complex and the phases of the Self. The two cannot be compared.

Dadashri: This is the Self (*Chetan*) whereas that is inanimate matter (*jada*).

Questioner: Now in comparison to the phases of inanimate matter, of what kind are the phases of the Self and how would their effects be felt?

Dadashri: No effects are felt at all. The phases of inanimate matter are in the form of an object to be seen and these [the phases of the Self] are in the form of the Seer; they are of their own individual kind. Those are in the form of an object to be known (*gneya*), and these are in the form of the Knower (*Gnata*). What comes in the film is that which belongs to inanimate matter, whereas the Seer is the Self. So the object is one only, and the 'effects' [phases] that arise in both *jada* and *Chetan* are of their own individual kind! If the phases of the Self were not changing,

then how would the 'I' become the Knower-Seer? It is because the object to be seen keeps on changing, that the phases of the Self change.

Questioner: Are the phases of the Self and the states of the Self both considered to be the same?

Dadashri: That is all the same. A state means that a change has occurred. A change will happen in the Seer based on the object to be seen, meaning that the function of Seeing (*jovapanu*) of the Self will keep changing. If another object to be seen has appeared over there, then the Self Sees that other object to be seen. The object to be known changes, and a change occurs in the Knower too.

Questioner: So can the phases of the Self be considered as states?

Dadashri: The word 'state' (*avastha*) should not be used here at all, actually these are all phases, but because you cannot understand what a phase is, that is why I have to say the word 'state'.

Questioner: So, is the word 'state' itself, an incorrect word?

Dadashri: No, no, I have to use the word 'state' for you to understand in a general sense. You would not understand a 'phase'. Even when I tell you what a phase is, (**GP 202**) you are not able to understand it. It is in fact a very deep, a very subtle topic.

Questioner: Dada, please explain it a little bit, so that we can understand.

Dadashri: No, it is not something that can be grasped by the intellect. That is why 'we' tell you to understand as much as you can through the intellect.

Questioner: But are the phases of the Self considered the state as the Self (*nijavastha*)?

Dadashri: No, no, how can a phase alone be considered the state as the Self? It is considered the state as the Self only when the property, the substance, and the phase, all three are together. If they are not together, then it cannot be considered an eternal element whatsoever. Every eternal element has these three together. The eternal element of inanimate element, the eternal element of the Self, they all have them, otherwise they cannot be called an eternal element at all. Therefore, every eternal element is temporary by the relative viewpoint, and by the real viewpoint, they are all permanent.

So, this is all very subtle talk. Instead of delving too deep into it, for now, You should remain as the Knower-Seer as Dada has said. What should You be the Knower-Seer of? The answer is to keep Seeing whatever is going on for 'Chandubhai'. You will get lost in trying to over-analyze. So it is better that you follow the generalized method that has been taught. The Knower-Seer; the Knower arises the moment an object to be known (*gneya*) appears. The Seer arises the moment an object to be seen (*drashya*) appears. There are numerous objects to be known and seen. The objects to be known and seen continue to change, again and again. Even *dharmastikaya*, also known as *gatisahayak tattva* (the eternal element of motion) keeps on changing too. Even those other eternal elements, they keep on changing. Every eternal element keeps undergoing transformation. While trying to delve deep into this through his intellect, if one

actually mistakenly enters into the false notion of ‘I am Chandubhai’, then on the contrary he would become soiled, he would get stained. Instead of that, remain in the *Agnas*.

Questioner: Yes, that is correct. That point is true.

Dadashri: I have given you the same Knowledge that Arjun had attained, *kshayak samkit* (the permanent conviction of the right belief, ‘I am pure Soul’). So, the conviction (*pratiti*) that has established on the Self, it will not be displaced at all. The conviction will remain if one follows ‘our’ *Agnas*. Then **(GP 203)** from that the Science (*Vignan*) will arise, and from that, freedom from the cycle of birth and death will come about. This is how everything continues to happen, one after another.

The Phases of Both, the Sangdosh and the Absolute, are Different!

Questioner: The first phase that arose that we were able to see, the phase which is in the form of the effect of karma, when was that karma bound?

Dadashri: Where is the question of karma? A phase is not karma. What can be considered as eternal? Anything that is eternal must have properties within it. Properties are permanent and phases are temporary. This is how this world has arisen.

Questioner: Is that what people have used the word ‘absolute’ for?

Dadashri: That absolute thing is something different, and that which is absolute, It also has phases. But then, Its phases are different, and these phases are different. These are phases of *sangdosh* (the fault of association with the non-Self). These phases actually exist because of the fault of association with the non-Self (*anatma*). After this association separates, then those phases [of the Self] remain pure; they remain clear.

Now, he asks, “On what basis is all of this functioning?” It is on the basis of *niyati* (the natural progression of evolution of a soul). The Soul is flowing across just like a stream, moreover It has been flowing across since time immemorial. Now how can the intellect work in this situation?

There are infinite Souls and there are infinite *Pudgal*, meaning *parmanu* (the smallest, most indivisible and indestructible particle of inanimate matter), and as such they are constantly bringing about a change (*samsaran*). Therefore, as the two came close together, the fault of association with the non-Self was incurred by the Self. It is due to this fault of association with the non-Self that this has arisen. Now, the association definitely exists; from Its very existence, the fault of association with the non-Self exists. Hence, the eternal does not have a beginning.

(GP 204) Questioner: Did You not just say that it has arisen?

Dadashri: The words have to be said for you to understand ‘On what basis it is that You See?’ When the sun rises in the morning, people will say, “It has risen over there and it has set over here.” Now is that a fact?

Questioner: No, it appears that way.

Dadashri: Can you See that in your understanding or not? That is indeed how this is. ‘We’ can See everything, that all this is not like that at all. Some other person only sees that the

sun rose and set. Therefore, for such people, that is correct, they say whatever they are seeing. Would the sun be seeing it that way? What would the sun be seeing?

Questioner: If one were to go to where the sun is and see from there, then the answer that would come back is, “It has neither arisen, nor has it set,” wouldn’t it?

Dadashri: Yes. It has neither arisen, nor set. There are many things that are beyond one’s vision; they are beyond this intellect.

Questioner: So [the words], ‘beginning less’, ‘endless’; these two words?

Dadashri: Endless, that is all. However, this discussion is worth understanding.

Questioner: No, I want inner satisfaction and resolution regarding this law of infinity.

Dadashri: Every law has a resolution. But the resolution regarding the law should be brought about through systematic understanding. Like in the case of the sun. Everyone is saying, ‘It rose and it set.’

There are such properties in the Self, and there are also such properties in the non-Self. Even though they [the phases of the properties] arise and dissipate, yet they [the properties] do not lose their permanence. There are also such properties in the eternal element of time. [The phases of the properties of] Time, also arises and dissipates, [yet] it does not let go of its permanence. Even space has such properties. In space, [the phases of its properties] arise and dissipate, [yet] it does not let go of its permanence.

[2]

The Connection of the Property-Phase with the Objects to be Seen!

The Difference in Seeing Through the Intellect and Seeing Through Pragnya!

Questioner: (GP 205) Even when I am trying to See as the Knower-Seer (*Gnata-Drashta*), I feel as if the Seeing is happening through the intellect (*buddhi*).

Dadashri: What you are saying is correct. It is indeed the intellect that is seeing. The [real] Knower-Seer actually begins from where even the intellect cannot reach.

The Knower-Seer of all these *gneya* (objects to be known) does not seem to be the 'I', but it seems to be the intellect. But who is the Knower-Seer of this intellect? The Self. When You feel 'it seems that way', You are Seeing (*jovu*) as the Seer (*Drashta*) and when You 'come to Know it', then You have Known (*jaanvu*) it is as the Knower (*Gnata*).

Questioner: Does that mean that in this activity of seeing that happens all day long, the one who was doing the seeing, there is another Seer over this seer? Then who is the first seer?

Dadashri: Whether you call it spiritual development (*upadaan*), call it the intellect, or call it the ego, but the Seer of even that [the ego, the intellect] is the Self. 'It' Knows even the seer [the ego; the intellect].

Questioner: So, where does *Pragnya* (the direct light of the Self) come into this?

Dadashri: That Itself is *Pragnya*! The original Self is indeed the original Self.

Questioner: How can one recognize the demarcation that 'this' knowing-seeing is through the intellect and 'this' Knowing-Seeing is that of the Self?

(GP 206) Dadashri: The intellect can only know-see that which can be seen through the eyes; or else that which is heard through the ears and that which is tasted by the tongue, all that is [knowing-seeing through] the intellect.

Questioner: So that covers things related to the sense organs, but there are other things that are going on within which the intellect can see such as, 'He is biased, he is like this, he is like that.' It is also the intellect that sees all that, isn't it?

Dadashri: All this seeing is indeed of the intellect. And the Knowledge-Vision of the Self is actual Knowing and Seeing; that is something different. To Know-See the matter of the eternal element (*dravya*), to Know its properties, to Knows its phases, to Know-See all that, that is known as the Self. Or else, It Knows all the phases of the mind. The intellect is able to see the phases of the mind only up to a certain extent, whereas the Self actually Knows all the phases of the mind. 'It' Knows the intellect and It Knows the situations. 'It' Knows the phases of the ego; It Knows everything indeed. Where the intellect cannot reach, that is where the Knowing of the Self begins.

Questioner: And that which sees Chandubhai, is that the intellect?

Dadashri: The intellect sees that, and the One Seeing the intellect is the Self. What the intellect is doing, what the mind is doing, what the ego is doing, the Knower of all that is the

Self. Beyond the state of the Self remains the state of the absolute Self (*Parmatma pad*). The One who has become a pure Soul, goes towards the absolute Self, and the One who becomes the absolute Self, will attain absolute Knowledge. Or else the moment He attains absolute Knowledge, He has become the absolute Self. He has become ‘full’ [complete], He has become worthy of state of *nirvana* (final liberation). Therefore, You should maintain the applied awareness as the Self (*upayog*) of Knowing-Seeing, all day long.

Questioner: All this activity (*kriya*) of Seeing everything that is of the *pudgal*, is that the activity of the intellect (*buddhi kriya*) or is it *Gnan kriya* (the activity of the Self to Know and See)?

Dadashri: That actually falls under the section of *Pragnya* indeed! A little bit can be understood through the activity of the ego and the intellect, but for the most part, besides [Knowing through] *Pragnya*, One cannot understand everything.

Questioner: You say, “When ‘we’ give the Knowledge of the Self, (GP 207) ‘we’ separate the Self and the body for you.” So who is the One Seeing the one separating these two?

Dadashri: There are two entities that do the seeing. One of them is *Pragnya*, and after the work of *Pragnya* is over, thereafter the [absolute] Self is the Seer. The [absolute] Self remains as the continuous Knower (*Gnaya*). ‘It’ is the Seer that starts Seeing from *Pragnya* all the way to the [absolute] Self. When the work of *Pragnya* is over, then the [absolute] Self itself becomes the continuous Knower.

Questioner: So this Knowing-Seeing of the Self that has been mentioned, does the Self know the eternal elements (*dravya*).

Dadashri: Yes.

Questioner: How does It know the eternal elements, the *gunadharma* (intrinsic properties that have a specific function) of the eternal element and the phases of the eternal element? What can It see regarding them? Please give an exact example of that!

Dadashri: ‘It’ knows all things such as whose *gunadharma* these belong to. Whether they belong to the *Pudgal* (eternal element of inanimate matter) or whether they belong to the Self (*Chetan*). Then, It also knows all the *gunadharma* of the other eternal elements. ‘It’ knows which ones are the *gunadharma* of space (*aakash*). Then It knows which ones are the *gunadharma* of time (*kaal*).

The Difference Between Pragnya and a Phase!

Questioner: Please show us one example of a phase of the Self, so that we can understand that this is referred to as a phase of the Self.

Dadashri: ‘You’ do end up seeing Chandubhai’s mistake, don’t You? Do You then see that mistake again?

Questioner: No, it is not seen thereafter.

Dadashri: It is not seen thereafter, so that is referred to as a phase. That which remains permanently with the Self, that is known as Knowledge, that is considered to be a *guna* (property). And the state (*avastha*) which lasts for a certain time, that which lasts only

momentarily, that is called a phase. The Knowledge that (GP 208) shows one his own mistakes, is not Knowledge, it is a phase of the Knowledge.

Questioner: Is *Pragnya* considered a phase?

Dadashri: No, *Pragnya* is a different thing altogether. 'It' is not a phase. A phase is something that comes and leaves immediately; its state [of existence] is very short.

The Self is in the real form as Knowledge (*Gnan swaroop*). However, illumination arises from It and all that which is visible through that illumination are states (*avastha*). 'You' Saw this, You Saw that, You keep Seeing everything, but after Seeing one thing, when that is over You See another, You See a third one. What are those states [of existence] like? They arise, they last for a short time [Here 'to last' is not in the sense of permanence or constancy because even while the state is in existence, at a subtle level it is constantly undergoing change.], and then again, they perish. They arise, they last for a short while and then they perish. And the moment they perish, another state arises. This will keep going on constantly; it is the same for the *Pudgal* as well. 'You' [as the Self] can See the phases of the *Pudgal*. Those others [the phases of the Self], You may not be able to understand them very easily. Right now, whatever the [*vibhaavik*] self (the Self that has deviated from Its inherent nature) sees externally, they are all phases. It's [the *vibhaavik* self's] properties exist permanently, it's phases are temporary.

Questioner: But aren't there endless phases of the Self, innumerable phases?

Dadashri: Not innumerable, there are nothing but infinite phases of the Self. They cannot be counted, can they?

The Existence of the Self Cannot be Without Phases!

Questioner: But are the individual phases of the Self different, or are they connected to this *pudgal*?

Dadashri: They are in sync with the inherent nature [of the Self].

Questioner: Yes, but those phases of the Self; please give us an example of that, (GP 209) so that we can understand that, 'This is a phase of the Self.'

Dadashri: When the word 'phase' appears, they are still not considered phases of the inherent nature as the Self (*Swabhaav*), but they are the phases of the Self that has deviated from its inherent nature (*vibhaav*).

Questioner: But what are the phases of inherent nature as the Self like?

Dadashri: Those phases are nothing but pure.

Questioner: Yes, but is there any diversity in them, or are they of the same kind?

Dadashri: There is no *vikalp bhaav* (sense of the false notion that 'I am this') at all in them! Those beliefs are not there, isn't it! Those are only phases that arise through the inherent nature as the Self, whereas these are all beliefs, they are all *vikalp* (the false notion of 'I am this'. *Sankalp-vikalp* (all the relative 'I-ness' and 'my-ness' that stem from the belief that 'I am Chandubhai'). [All of these exist in the phases of the relative state of the self].

Questioner: I can understand the phases of the *pudgal*, but what are the phases of the Self like? Please can you explain that with an example.

Dadashri: The property that the sun has of brightness, of illuminating; that [light] is considered a property of the sun. The rays are its phases. Its property [the light] remains permanently, whereas these phases [the rays], they are such that they dissipate later on. The phases are temporary.

Questioner: But in the case of the sun, the rays are of the light, but what are the phases of the Knowledge-Vision in the Self like?

Dadashri: That Knowledge is a light (*prakash*), and to Know through that Knowledge, that is a phase. To Know-to See, those are all phases. The original inherent nature prevails permanently, whereas the phases keep changing. The Knowing-Seeing that keeps changing is called a phase.

Questioner: But the *gneya* which is to be known and seen, that *gneya* is belonging to the non-Self (*paudgalik*), so in that case, how can it be considered a phase of the Self?

Dadashri: But in this case, it is Knowledge that has a phase. Through the phase of the Knowledge, You are able to Know the *gneya*. That phase then comes to an end, whereas the Knowledge, (GP 210) It remains permanently; It is a property of the Self. Knowledge and Vision, these two are the permanent properties of the Self. There are many other such properties that are permanent.

Questioner: I have actually understood the phases that arise with reference to the *pudgal*, but does the Self really have Its own independent phases that are not related to the *pudgal* at all?

Dadashri: The Self cannot exist without Its independent phases.

Questioner: If the *pudgal* were to not exist, then the phases of the Self would not exist at all, would they?

Dadashri: That is to say, the Self always has Its properties and Its phases, otherwise the Self Itself would not exist. Moreover, that belief itself is entirely wrong. Where is it written like that? Such a question should not be there at all. What do you mean by ‘if the *pudgal* were to not exist’? If there were no *pudgal*, then there would be something else, but this activity of Knowing and Seeing, this property that exists, it cannot refrain from being used; it is constantly being used. Even in *Siddha Kshetra* (abode of fully realized beings), it keeps getting used constantly; throughout the twenty-four hours. It is useful to have belief in such a Self, otherwise if you think that there are no phases in the Self, then that belief is wrong. The Self is always inclusive of the *dravya* (the matter of the eternal element), the *guna* (the property) and the *paryay* (the phases).

Questioner: So, do phases really exist even in *Siddha Kshetra*?

Dadashri: Phases are everywhere. Wherever the Self exists, there both the properties and the phases, are together with It.

Questioner: Which ones are the independent phases of the Self, the ones that are not related to the *pudgal* at all?

Dadashri: They exist, they are all phases indeed, are they not?

Questioner: Can you give an example?

Questioner: There are all the examples, aren't there! The phases exist, these phases cannot refrain from Seeing the *pudgal*. Besides *pudgal*, It can See other things. **(GP 211)** And an eternal element cannot exist without Its own phases. One cannot say, "It is not possible for the Self to have Its own independent phases." If the Self were to not have phases then the Self Itself would not exist. Thereafter, that would be the end of It. It is not the *pudgal* alone that functions in this, there are many other things too. But for now, if You just See only this *pudgal* alone, based on that, You will be able to See many things. The main property of the Self is verily that of Knowing and Seeing. And Its business is verily that of Knowing and Seeing, constantly, all day long. Therefore, the phases are always there, all the time.

There are Two Kinds of Seers And Two Kinds of Objects to be Seen...

There are four parts; two of the Seer (*Drashta*) and two of the object to be seen (*drashya*). *

* For more satsang refer to Aptavani 13 (P), Chapter 7 - The Seer-Knower and The Knower of The Seer-Knower!

Questioner: Dada, what are the two parts of the Seer and what are the two parts of the object to be seen?

Dadashri: The Seer which prevails in the original form, It is *vitaraag* (absolutely free from attachment and abhorrence) as the [original] Seer, and the other seer is the 'I', the intellect sees 'this' [the actions of the *pratishthit atma*; the relative self]. The first object to be seen is the *pratishthit atma*, and the second object to be seen is its actions. Hence, there are two kinds of objects to be seen and two kinds of Seers.

There are two kinds of Knowers and two kinds of *gneya* (objects to be known)! Meaning, the Self [*Pragnya*; the pure Soul] and the phases of the [*vibhaavik atma*; the self that has deviated from its inherent nature; the 'I' that is falsely attributed elsewhere] self [which is the intellect]. And this *pratishthit atma* and its phases, they are the two kinds of objects to be known. Nothing happens to God [the original eternal element], however, it appears to be so through the phases.

Questioner: Dada, of the two Seers that 'you' mentioned, is the Real Self (*darasal Atma*) the main Seer in this?

Dadashri: The pure Soul.

Questioner: The pure Soul. And the other seer that exists is what we are referring to the phases of the self, isn't it?

Dadashri: The reference is to the phases that arise of the *vibhaavik* self.

(GP 212) The phases of the [*vibhaavik*] self, whose phases are they seeing? The original Self (*muda Atma*) does not See the phases of the *pratishthit atma*. 'It' is not interested in that, It is *vitaraag*!

Questioner: 'It' is *vitaraag*?

Dadashri: Yes. Even these [the phases of the Self] are *vitaraag*; the Ones that Know, ‘This is attachment’ and ‘This is abhorrence.’ Whereas God [the original Self] Himself remains *vitaraag*; He has neither attachment nor abhorrence in that.

Questioner: The first Seer is the Real Self; what does It See?

Dadashri: ‘It’ only Sees the *vitaraagata* (state of total absence of attachment and abhorrence) indeed. How can It See attachment or abhorrence? There is no attachment or abhorrence in It, there is no such thing. For It, It keeps Seeing all this that is subject to the unfolding karma. For It, there is no such thing as good or bad.

Questioner: So does It keep Seeing everything whilst remaining in the elemental form (*tattva swaroop*)?

Dadashri: ‘It’ Sees the elemental form, as well as that which is *atattva* (not elemental; that which is in the form of causes).

Questioner: Does It even See that which is *atattva*?

Dadashri: ‘It’ Sees both but remains *vitaraag*.

Questioner: And who is the second Seer?

Dadashri: It is It’s phases.

Questioner: The phases of original Self, do they also remain as the Seer only?

Dadashri: They remain as the Seer, they are also *vitaraag*, but as long as they know that ‘This is bad’ and ‘This is good’, they are considered phases of the intellect. [After attaining the Knowledge of the Self, the ego does not remain, that is why the intellect sees, and as the ego is no longer present, attachment or abhorrence do not occur]. Even the phases of the original Self are pure. The Knowledge of the original Self is pure, Its phases are pure and this **(GP 213)** Knowledge [of *vibhaavik* self in state as the *Gnani*] is pure, [but] its phases are not pure.

Questioner: Its Knowledge is pure, and its phases are not pure, yet it Sees and Knows?

Dadashri: Yes. What prevails for this Dada, that is *vitaraagata*. ‘He’ will not have attachment or abhorrence even in the phases. However, He will still Know that ‘this is good’ and ‘this is bad’. In a state lower than that, a state like that of the intellect exists, which is considered to be *paudgalik* (of the non-Self complex). In that state, the attachment and abhorrence can definitely arise. [This is because in whatever the intellect knows and sees, if the ego is engrossed in that, then attachment-abhorrence do occur]. And what are these *drashya* (objects to be seen)? Well, it is better to divide this into four parts. The first one is a Seer, the second one is a Seer, the third is an object to be seen and the fourth is an object to be seen.

Questioner: Then you also said that there is a second object to be known and a second Knower, and a first Knower and a first object to be known, did you not?

Dadashri: Yes, the Knower and the Seer, They are both together.

Questioner: So, the Knower and the Seer exist in two forms; the object to be known exists in two forms and the object to be seen exists in two forms.

Dadashri: That is correct. The moment One attains purity with regard to the object to be known [as One becomes free of the engrossment in the object to be known, He becomes separate from the object to be known; with *vitaraagata*, He remains the Knower of the object to be known; in this way, the developing 'I' attains purity with regard to the objects to be known], He returns to His original form.

Questioner: Please can you say that once again.

Dadashri: Purity with regard to the object to be known means that the developing 'I' becomes completely pure, separate from the phase and the object to be known. Think it over, this is a very subtle point.

Questioner: You had once said, there are two kinds of objects to be known which are in the form as a state (*avastha*), and one kind of the object to be known which is in the elemental form (*tattva swaroop*).

Dadashri: Well, we actually calculated that; however, we can only really consider, two plus two, four. **(GP 214)** The Knowledge of the Self, Its inherent nature does not get spoilt. The Knowledge always remains *vitaraag*. It is only the phases alone that become spoilt. This is because the Knowledge is permanent, It is indestructible whereas the phases are the states [of the Knowledge], they are destructible. The Knowledge that is in the form of states is considered as intellect, and that too is destructible. It is in this destructible part that all this is seen.

Questioner: Now, you said that the first object to be seen (*drashya*) is the relative self (*pratishthit atma*), and the second object to be seen is the actions of the relative self. So, the pure part that it sees, in seeing that pure...

Dadashri: Both, both.

Questioner: Do both continue to be seen? The relative self and its actions. You said that there are two Seers and there are two objects to be seen, so you said that the first Seer is Seeing the relative self.

Dadashri: Which self?

Questioner: The first Seer is Seeing the relative self, so the relative self is the first object to be seen. And the actions of the relative self, that is the second object to be seen. And the second Seer, meaning the phases [states of Knowledge], are they seeing this second object to be seen?

Dadashri: Yes. And the first Seer is Seeing the relative self.

Questioner: So, in the pure state that has arisen, does It have both these objects to be seen?

Dadashri: There is only one object to be seen.

Questioner: Which one?

Dadashri: The pure one only. The pure and indestructible one. That which is pure cannot be destructible. That which is pure is always indestructible. Therefore, It Sees that which is pure and all such indestructible things, all the six eternal elements.

The *vibhaavik* self is destructible with respect to the form as a phase, and with respect to the form as Knowledge (**GP 215**), It is indestructible. After absolute Knowledge (*keval Gnan*) [is attained], unnatural phases (*vibhaavik paryay*) do not exist.

The developing 'I' is destructible in the form as a phase, and in the form as Knowledge, It is indestructible. After [attaining] absolute Knowledge, the developing 'I' does not exist in the form as a phase. Are you able to understand some of this?

Questioner: Dada, I can understand a little.

Dadashri: I do not know how to say it.

Questioner: No, but Dada, do not stress yourself right now.

Dadashri: Yes, there is no problem there. But complete clarification should indeed come out. The speech that came forth, such speech will not come forth again. The Self cannot be called destructible, can it! And Its phases are destructible, thus that is considered as the intellect. It has been considered as the intellect. And this intellect through which this is seen, from where did it arise? It arises out of the phases of the [*vibhaavik*] self. The intellect is destructible, and there is nothing destructible present in the original form [original Self]. Actually, when You can See the pure even through the phases, that is when You are considered to have become the original pure Soul. How should things be seen through the phases?

Questioner: They should be seen as pure. But at the time of Seeing the pure, One can even See 'this is right' and 'this is wrong', can He not?

Dadashri: No.

Questioner: No? Is it considered impure until then?

Dadashri: It's like I said [earlier], in this, however much the weakness 'we' have [in the state as the *Gnani*], only those many phases of 'ours' are spoilt. If those many phases become pure, then the phases of 'our' Knowledge become completely pure. Is it not something that can be understood? What is the problem?

This is a very subtle point. Such a point would never be brought up. This is no ordinary talk. This point is something that 'we' alone have to Know. (**GP 216**) 'We' Know that 'the phases are impure to this extent.'

Questioner: You said that these many phases of the Knowledge are impure; so, what is that impurity based on? Meaning that, what is the impurity in them?

Dadashri: 'Our' state [as the *Gnani*] is not yet complete (*sampurna*), it is not completely *vitaraag*. Even the phases have to be *vitaraag* and the Knowledge also has to be *vitaraag*.

Questioner: When would *vitaraagata* arise in the phases?

Dadashri: When they become pure. When all the karma are cleared. Moreover, what kind of karma are they? They become pure internally first, then after a long time, they become pure on the outside. 'We' do say, "With respect to the Self, 'we' are completely pure, with respect to the Knowledge, 'we' are completely pure, with respect to the phases 'we' are impure;" don't 'we'?

Questioner: Meaning that, when that karma comes to unfold, that is when the purity comes into effect, is that how it works? Until then, that balance will remain, it will remain pending.

Dadashri: Yes, as long as they remain there, it [purity] will not arise. After that [the stock of filled karma] empties out, the phases become pure.

Questioner: And as we See those phases, do they become pure?

Dadashri: Yes, after that they remain pure indeed. Nothing else is seen. Impurity is not seen. The restlessness in the phases is comes to an end. Do you understand a little?

In this way, the form as the phase separates [becomes pure]. Now, what does the real form as the Self consist of? Knowledge and phases.

Questioner: The real form as the Self consists of Knowledge and phases?

Dadashri: That's all.

Questioner: Is that considered as the Self's real form?

Dadashri: The inherent nature of Knowledge is such that It is permanent and the inherent nature of the phase (**GP 217**) is such that it sees the object to be seen exactly as it appears.

Questioner: Is it in the form of a state (*avastha*)? Is the function of the phase to see the form that is a state?

Dadashri: It sees the form that is a state. However much the obstructions to the Knowledge of the Self (*Gnanantaray*) remain, in those many situations, one sees through the phases. And when the developing 'I' Sees in His Knowledge, at that time, only the entire form which is absolute Knowledge is seen.

Questioner: In the part where the obstruction to the Knowledge of the Self remains, for that much, one sees in the form as a phase. Please explain this once more.

Dadashri: Absolute Knowledge cannot be in the form of a phase. This 'Knowledge' [of the Self] has been referred to as a property of the Self from the context of worldly life, with regard to the inherent nature of worldly life. The original property of the Self extends all the way to Science. This is because, in the Self, which is indestructible, there can never be a state that is destructible. Do you understand?

Questioner: Yes.

Dadashri: Where does the word 'Knowledge' have to be used? The word 'Knowledge' has to be used for people who are existing in the form as a phase of the Self [as the relative self]. Otherwise, in the original form, the Self is absolute Knowledge only.

When there is oneness (*ekta*) with respect to the matter of the eternal element (*dravya*), the properties (*guna*), and the phases (*paryay*); when the three have become pure, for such a One, He has become the absolute (*purna*) pure Soul. However, due to this era of the time cycle, absolute Knowledge cannot be attained. Even for 'me', it has remained incomplete at 356 degrees, hasn't it!

The Intellect, Is it Inanimate or Living?

People from every other religious background have referred to the intellect as being inanimate (*jada*), whereas the Jain religion has referred to it as living (*chetan*). Have you ever heard that? That the Jain religion has referred to the intellect as living?

Questioner: That intellect is what they have put in the category of *matignan* (knowledge obtained through the medium of the sensory organs and the intellect), isn't it?

Dadashri: It definitely cannot be considered as being a part of Knowledge of the Self!

(GP 218) Questioner: Can it be considered in the form as *matignan*?

Dadashri: Intellect means egoistic knowledge (*ahamkari gnan*) and the [unnatural] phase of the self is egoistic knowledge.

Questioner: The unnatural phase of the self is egoistic knowledge?

Dadashri: Yes. And with respect to the inherently natural phase of the Self (*Swabhaavik paryay*), It is a different thing altogether. This is a very profound point. 'We' should not mention it right now. Other people hear this over here and then they keep over analyzing it, 'The scripture writers have said, "The tools that illuminate, the phases of Knowledge-Vision, are indescribable (*Prakash sadhanone niruchaarya, Gnan-Darshan paryaye*)."' But wow, what is this? Dada has said no to phases!' That is why 'we' do not talk about this. People take away with them just what 'we' have said [without understanding it]! Someone would most likely oppose that! There are many such points that 'we' do not mention, the points that will harm the world. It is for 'us' alone to understand, and when you see it in the books, in the Jain scriptures, that is when you will realize that, that which has been referred to as inanimate by the Vedants, others will refer to it as inanimate, but the Jain scriptures refer to it [the intellect] as living (*chetan*).

Questioner: So, Dada, is this the same *chetan* that we refer to as *nishchetan chetan* (energized entity that appears to be living but is in fact lifeless)?

Dadashri: Yes, the very same *nishchetan chetan*.

It is not what 'we' refer to as *Nishchay Chetan* (the Real Self). Do 'we' not speak about *Nishchay Chetan*! That is actually when You prevail as the Self, that is actually considered as Knowledge. The interference is not of the Self (*Nishchay*); the interference is not in the Real (*Nishchay*). If it is referred to as *Nishchay Chetan*, then it would have to be considered as *Nishchay buddhi* (the intellect that does not interfere), but that is not the case.

In the Pure State Of Knowledge, Saw Only the Pure!

You have to understand that the phase is destructible, and the Knowledge is indestructible. The phase cannot see destructible things [as a temporary form], [It believes the destructible relationships to be real, to be permanent]. If you can develop the energy to See the destructible form through that which is destructible itself, that is when It is referred to as Knowledge of the Self. Secondly, to See that which is there in the form that is actually in, to See the *pudgal*, nothing else. *Pudgal* means unnatural (*vikrut parmanus*).

(GP 219) Questioner: To See the form as the *pudgal* [in the form of *vikrut parmanus*], meaning to See it as a temporary form, in that sense, isn't it?

Dadashri: Yes, in that sense.

Questioner: But, One does not prevail in that in a specific form, One Sees it in a general sense, is that how it is?

Dadashri: The original One, the pure Soul, It does not care about Seeing it that way! ['It' prevails as] absolute Knowledge only and that too, It is indestructible. And that is why 'we' say, "The world is flawless (*nirdosh*)," that is 'our' pure Vision. That should come into pure Knowledge.

Questioner: And what happens when it comes into pure Knowledge?

Dadashri: One becomes *sarvagnya* (the omniscient one; the Knower of all the eternal elements), thereafter there is no reason to make any claims, is there!

Questioner: And when it comes into pure Knowledge that 'the world is flawless (*nirdosh*)', at that time, how do the objects to be known and the objects to be seen appear to Him?

Dadashri: They will all appear as pure indeed to Him. It is because of the intellect that the phase appears this way [impure]. It is pure indeed, after all!

Purity Helps Attain the Absolute State

Questioner: We say that 'With respect to the elemental matter, I am completely and totally pure. With respect to Knowledge, Vision and all other properties, I am completely and totally pure and even with respect to the phases, meaning with respect to the resulting states that arise in Knowing [infinite] objects to be known; what I am asking is that even with respect to the phase 'we' are completely and totally pure?

Dadashri: 'We' are pure indeed, with respect to the phase.

Questioner: We say that 'we' are pure even with respect to the phase, yet we also say that the phase also remains to be purified; how can both situations exist?

Dadashri: To what extent are the phases pure? (**GP 220**) Until it [the *vibhaavik* self, the *vibhaavik* 'I'; the developing 'I'] becomes pure, the [*vibhaavik*; unnatural] phases remain. Thereafter, the *vibhaavik* phases do not remain at all, however the natural (*swabhaavik*) phases are always present.

Questioner: So, until the developing 'I' becomes pure, the [unnatural] phases will be there?

Dadashri: Yes. Thereafter there is only Knowledge.

Questioner: And if the [unnatural] phases were to become pure, then would the developing 'I' have become the form as Knowledge?

Dadashri: As long as even one [unnatural] phase remains, absolute Knowledge cannot be attained.

The Self means 'Knowledge-Vision and phase.' Knowledge-Vision and phase equates to the Self. With respect to the elemental matter form (*dravya swaroop*), It is indeed considered the Self.

And the other one is the one being referred to as the worldly self (*sansaari atma*). Because in the original Self, there cannot be any [unnatural] phases at all, can there! Only natural phases exist there.

Questioner: Yes, [unnatural] phases are not present in the Real Self.

Dadashri: There cannot be anything destructible in that which is indestructible. Only the natural [phases] are there.

Questioner: Therefore, what all these people have talked about is actually the phases of the self. No one has ever talked about the Real Self, have they Dada?

Dadashri: And how can they? They cannot understand this. These so-called highly spiritually elevated *Gnanis* have not understood even a word of this.

People do not even have the thought arising that, 'If the Self is permanent, and even the Knowledge is permanent, then Its phases would be...'

Questioner: The phases are temporary.

(GP 221) Dadashri: That is when 'we' said that the Self is in the form as a Knowledge-Vision phase. 'It' is pure, that is not wrong. As long as all the [unnatural] phases do not become completely pure, until then the phases exist. Thereafter, the [unnatural] phases leave. And, when 'our' [unnatural] phases will become completely [pure], then 'we' will prevail in Knowledge only, in absolute Knowledge, that is it. There are no [unnatural] phases, absolute means there is nothing else whatsoever [besides Knowledge].

Questioner: There is nothing else besides Knowledge.

Dadashri: Hence, these phases have been given in reference to worldly life context. Did you understand?

Questioner: In the context of the worldly self, is that so?

Dadashri: Afterwards, there is no need for phases at all, is there! Phases exist only here. Absolute Knowledge does not have [unnatural] phases. As the intellect comes to an end, the phases come to an end. When 'we' say, "My intellect has gone away," although it has not actually gone away in every sense, but 'we' say this for people to understand. If one is feeling arrogant about his intellect, 'we' say this to reduce that arrogance. Nevertheless, the four degrees that are lacking in 'us' [in attaining the absolute state], it is verily because those phases are impure, that this state exists.

Questioner: So, after the phases become pure, does the mind exist? Would the speech and the body exist? The body would definitely be there, wouldn't it?

Dadashri: It is in its own inherent nature; it is a different thing altogether. The original Self that is within, It does not understand phases. Actually, as long as the body exists, It lives. However, that former One [the developing 'I'] is in the form as absolute Knowledge, there is no 'touch' [impurity], whereas for this one [the I in the ignorant state], there is one hundred percent 'touch'. In that [absolute Knowledge state], there is no 'touch'.

Questioner: So then, in this no 'touch' state, It Sees the phases of the *pudgal* that remains, doesn't It?

Dadashri: Well, absolute Knowledge indeed Sees everything, but there is no attachment-
abhorrence. ‘See’ that [the attachment-abhorrence] with *vitaraagata* (in an absolutely detached
state); there is Knowledge alone, nothing else whatsoever. Moreover, I would understand that
this is pure Knowledge. You have been given the *Pure Soul*, therefore for You, **(GP 222)** it [the
Understanding] has become pure, so what else remains? The answer is, the phases that are there,
they remain to become pure!

Questioner: You said that the original Self is indeed pure, so then, whose phases have
become spoilt? Whose phases remain impure?

Dadashri: The impure phases actually... The moment the belief of the ‘I’ [the first level
of *vibhaav*] became impure, it became the relative self (*pratishthit atma*), from that very moment
on, the phases became impure. The one who believes the impure phase to be his own, those very
phases are his. This worldly self remains in the form as a phase until absolute Knowledge is
attained.

Questioner: Until absolute Knowledge is attained, the developing ‘I’ exists in the form
as a phase?

Dadashri: Yes, as both, Knowledge-Vision and as a phase.

Questioner: But how can the interpretation be made of the pure and the impure? How
can one interpret that the developing ‘I’ has become the pure phase form, or it still remains in the
form as an impure phase?

Dadashri: *Kashay* (inner enemies of anger, pride, deceit and greed) and *akashay* (*kashay*
free).

Questioner: Can the developing ‘I’ be in a form as a phase even if It is in a *kashay* free
state?

Dadashri: No.

Questioner: So then, does It become in the form as Knowledge when It is in the *kashay*
free state?

Dadashri: In the form as absolute Knowledge!

Questioner: So then, can it be said that It no longer remains in the form as a phase at that
time?

Dadashri: Yes.

Questioner: In going from the state of *kashay* to the *kashay* free state, there are all these
phases in between.

Dadashri: There are phases.

(GP 223) Questioner: Therefore, as long as It has become the form as Knowledge to a
certain degree only, until then the form as a phase exists.

Dadashri: Until then, it is in the form as a phase.

Questioner: So, until then, would it still have the [wrong] beliefs, in its filled stock?

Dadashri: Until then, however many phases have become pure, that much is considered as its *upadaan*, its spiritual development!

Questioner: Those many phases would have become pure, at that time?

Dadashri: However much has become pure, that much is called its spiritual development, based on 'our' [*Akram*] Knowledge. That [*Kramik*] Knowledge understands spiritual development differently. Here, 'we' say it as it is, do 'we' not! As long as absolute Knowledge is not attained, it is spiritual development. As the Self, It is pure; as Knowledge, It is pure; as a phase, it is developing spiritually.

Questioner: And thereafter, how will its purity continue to arise? However much the awakened awareness increases, does that much purification in the phase happen?

Dadashri: However much the *vitaraagata* prevails, for that much, no new karma are bound. One's spiritual development is determined by how much One remains *vitaraag*. That many phases will become pure.

Questioner: Purification. So, *Purusharth* (spiritual effort to remain as the Self) remains to be done in between, in this way?

Dadashri: [*Vitaraagata*] That itself is the *Purusharth*, otherwise [if there was attachment-aborrence] one would bind karma. That [*vitaraagata*] is indeed what It [*Purusharth*] is referred to as.

Even the Absolutely Liberated Self Has Phases!

Questioner: Do our *mahatmas* [those who have taken *Gnan*] continue to have the experience of phases?

Dadashri: They undergo all the experiences. They have such an experience of the property (**GP 224**) and they experience bliss. Everything happens, they understand the Knowledge.

Questioner: Then, does the *Siddha* Lord (absolutely liberated One without a body) have *dravya* (elemental matter), *guna* (properties) and *paryay* (phases)?

Dadashri: Everyone has.

Questioner: But for Him, all the phases are pure, so all that remains for Him is to See and Know.

Dadashri: That is all. His phases are pure whereas for 'this one' [the developing I] here, the phases have become impure, they are adulterated.

Questioner: I had actually understood that the pure Soul becomes still in *Siddha Kshetra* (the abode of the liberated Souls), therefore He does not have anything else, He has no such thing as a phase or anything else. Such is the understanding that I had.

Dadashri: No, then He cannot indeed be considered an eternal element (*vastu*), can He! That is not so, He does have phases. Even now, the *Siddha* Lords do have phases. In Knowing the infinite objects to be known, phases are involved. Even the *Siddha* Lords have to constantly See the temporary states (*avastha*), They cannot be asleep [unaware] there.

Jada (the inanimate matter) has phases of the inanimate, the *pudgal* has phases of the *pudgal*, *Chetan* (the Self; the animate) has phases of the Self; all of them have phases. Say you saw a small pomegranate plant? One can know that this is actually something that is visible through sight; but how did it arise? What is its original source? From what did it arise? How did it arise? The seeing of all such things, that too is not a property of the Self. The illumination of Knowledge (*Gnan prakash*) is not a property [of the Self], but it is a phase of the Self, it is a phase of Knowledge. Therefore, only the [*vibhaavik*; unnatural] phase can see anything external to the Self. The property does not let go of the elemental matter. Such is their accompaniment. The ones that remain with the elemental matter are the properties, the phases are effective.

The phases are destructible. One mango is seen, after having seen that, another mango is seen. One [phase of seeing] came to an end, and another came into being. For a certain period of time, it remained constant. Thereafter a third mango is seen.*

*** Aptavani 3, Gujarati page number 60 - 68: Specific details about the Self - the Elemental Matter - the Properties - the Phases**

The Temporary States are of the Self and the Pudgal Imitates Them!

Questioner: (GP 225) But Dada, all these temporary states (*avastha*) are due to the coming together of *jada* (the eternal element of inanimate matter) and *Chetan* (the eternal element of the Self), are they not?

Dadashri: No, when the *avastha* are constantly there, only then can It be called the Self, isn't it! The *avastha* will always be there.

Questioner: So, if *jada* and *Chetan* were to not come together, then the *avastha* would not arise, right?

Dadashri: No, no. They will still arise. The *avastha* is actually the inherent nature of the Self. It is not that the *avastha* exists because the Self comes together with *jada*. The *avastha* (temporary states) that are seen, they are of the *pudgal* (non-Self complex of input and output). The *avastha* that you are referring to, they are of the *pudgal*. The *avastha* of the Self is different, the Self has the *avastha* as the Self, whereas this *pudgal*, it has an *avastha* as the *pudgal*! 'Yours' is the *avastha* as the Self, instead you believe the *avastha* as the *pudgal* to be your own. The *avastha* of the Self keep changing, they keep changing in the form as the Self. The *avastha* [phases in this context] change within the boundary of the Self and based on that, this *pudgal* imitates that. Hence the *avastha* of the *pudgal* keeps changing. You believe these *avastha* to be yours such that, 'I am this.' If this belief were to dissipate, then there is no problem.

Questioner: So, as the *avastha* of the Self changes, this *pudgal* imitates that?

Dadashri: Yes, because they have come so close to each other.

Questioner: You referred to that as *samipyabhaav* (engrossment that arises out of close proximity). Even then, the *kshetra* (the space that is occupied) of the two have indeed remained different?

Dadashri: Moreover, the *kshetra* are different.

Questioner: The *avastha* of the *pudgal*, are they these 8,400,000 *yonis* (lifeforms) that have been mentioned?

(GP 226) Dadashri: Yes.

Questioner: So then what are the *avastha* of the Self?

Dadashri: When the Self Sees the *pudgal*, that becomes its *avastha*, yet It remains within Its own inherent nature.

Questioner: So how does it change, Dada?

Dadashri: It is only the belief alone that changes. As the *avastha* of the *pudgal* changes, You [as the Self] believe, ‘It is I who is changing’, and so you become [one with] that. That is why ‘we’ have said that when the right belief of ‘I am pure Soul’ (*samkit*) is attained, the moment the belief becomes right, it [the wrong belief] dissipates immediately.

Questioner: Does that *pudgal* imitate the Self in accordance with the *avastha* of the Self?

Dadashri: ‘We’ use the words ‘to imitate’ so that you can understand.

Questioner: Does the *avastha* of the *pudgal* change due to the evidence (*nimit*) of the Self, or is there nothing like that?

Dadashri: All the evidences are indeed there; the entire support is of the evidence. As the Self came into close proximity, due to that evidence, everything keeps happening.

Questioner: So, does the *avastha* first change in the Self?

Dadashri: The *avastha* do not change at all, each one dwells within its own inherent nature. It is just that, due to the coming together of the two, the engrossment arising out of close proximity with each other, these *vyatirek guna* [*vibhaav*] arise automatically, and if these *vyatirek guna* are present, then the *avastha* of the *pudgal* will keep on changing.

The phases of the Self, the phases of that which is animate (*Chetan*) are animate and the phases of that which is inanimate (*jada*) are inanimate. The phases of the two are completely different. These people talk about everything, but it’s like how the parrot keeps saying, “Rama, Rama.” [repeating meaninglessly from memory].

(GP 227) One may ask the news about Mumbai every day, but he will not grasp the original point unless he has personally seen Mumbai. One keeps asking every day, “How can I get to Bhuleshwar? By which road can one get there?”

Questioner: But does that help?

Dadashri: That definitely helps, but it does not give that satisfaction.

Questioner: Dada, by doing so, will he gradually reach Mumbai one day?

Dadashri: Yes, that will happen.

Questioner: Wherever he is standing currently, it is not Mumbai; he sure about that, isn’t he?

Dadashri: Yes, he is sure about that.

Questioner: That is indeed why he will make efforts to keep going towards Mumbai!

Dadashri: Yes, eventually he will be able to see it, he will be able to see some of Mumbai.

Illusory State And Worldly State!

Questioner: So, are we to understand that the ego and the Self, they are eternal elements that do not have a beginning?

Dadashri: Not eternal elements without a beginning.

Questioner: This is because, it is only in that which does not have a beginning that the cause of the action is the effect, isn't it?

Dadashri: No, it may seem like that. However, that is not a part of the eternal. It is a part of the relative.

Questioner: Is it a part of that which is constantly changing (*parivartansheel*)?

Dadashri: No, it is a part of the relative.

Questioner: That is not the meaning of the English word.

(GP 228) Dadashri: Relative means it is destructible.

Questioner: But Dada, nothing ever gets destroyed, everything is undergoing change.

Dadashri: Yes, undergoing change, but the phases get destroyed whereas the eternal elements that are there, they are eternal. No one can do anything to them. All these relatives are temporary adjustments, and You [the Self] are permanent; so how can they fit with each other?

Questioner: Dada you had said that the ego has arisen as a phase of the Self, and the Self became trapped, so the ego would be considered as *paudgalik bhaav* (a worldly state), wouldn't it?

Dadashri: First, it is referred to as an illusory state (*vibhaavik dasha*), and thereafter it becomes *paudgalik bhaav*.

Questioner: But Dada, did the illusion arise in the pure Soul? Who acquires the illusory state?

Dadashri: The phases of the pure Soul, the *avastha* of the Self; the pressure is on them, isn't it? Say if you were under pressure right now, would your mind go haywire or not?

Questioner: It would go haywire.

Dadashri: It is that way!

What is Necessary, the Phases or the Five Agnas?

This man did not understand phases, does that mean that he will not go to *moksha*?

Questioner: Of course, he will.

Dadashri: The answer is, it is not possible for this, 'he will not go to *moksha*' to happen; because one has to go under the shelter (*aashray*) of the *Gnani Purush*, isn't it! On the contrary, if he were to try and understand it, he may even ruin it for himself by making indiscreet remarks.

(GP 229) Instead, it is better to have remained ignorant about it. One has understood at least this much. He has understood because of all those sentences (the sentences of Knowledge in the *Charanvidhi*) that have been placed; it is on the basis of those sentences that he has understood.

You should definitely ask, so that you can think about it.

Questioner: What effect do inanimate phases (*achetan paryay*) cause?

Dadashri: They actually give off two kinds of effects. Inanimate phases do not affect the *Gnani* whatsoever, and they affect the *agnani* (the one who is not Self-realized).

Questioner: Do they make the *agnani* bind karma?

Dadashri: Yes, they make one bind karma, this very world is functioning because of that, isn't it! It is functioning verily due to the inanimate phases.

This [phase] is actually a very profound thing, like the ocean. I have given it to you in brief. You have to bring about a solution quickly. However, you can understand *samrambh* (origin), *samaarambh* (implementing in action) and *aarambh* (beginning of any action). That is known as the broad sense [gross language]. This is actually the subtlest of the subtle, very subtle!

Questioner: It is not that I am unable to understand the words. It is through the words that I am trying to identify this.

Dadashri: The word 'phase' is being used in worldly life. The word should not be used like that, however people have actually done just that. The word 'phase' applies only to that which is eternal (*Sat*), only to that which is indestructible. The word 'phase' does not apply anywhere else. In spite of that, just look at how the word 'phase' is used in this scientific language of yours!

It is just that the word 'phase' is spoken, that is all. But it is very difficult to grasp it. It is fine to understand it, but do not delve deep into this word 'phase'. It is a very subtle thing. If you might have understood it, then some day you will feel, 'I have understood it.' However, it will not come into Your *Darshan* (Vision).

Questioner: I am just asking for the sake of it, there is no other motive behind this.

(GP 230) **Dadashri:** No, there is no problem. But many things that I try to explain, will not even come into Your *Darshan*.

Questioner: Yes, that is true.

Dadashri: First, we look at it in the broad sense, where you spin it grossly, it is called a spinning mill. Then we will see about the weaving. A phase is a very exalted thing. The *sadhu-sanyasis* (saints-ascetics), the *acharyas* (Self-realized masters), all of them cannot understand it. The entire world has become perplexed due to the phases of the *pudgal* only. Those which are visible, they are all phases of the *pudgal*. It is better to look at it in the broad sense, do not delve too much into the subtle. It is more than enough if You remain in the five *Agnas* (special directives Dada gives after *Gnan Vidhi*). It is not possible to cross the extent of the Science of the *Vitaraag* Lords. It is a very profound Science! What is the hurry in crossing that right now! After one or two more lifetimes, sooner or later You are going to have to cross that, isn't it? Sooner or later, You have no choice but to Know it. It may not be possible for You to understand it this

very instant, right! How can You grasp it? Would you be able to grasp it? It is a difficult concept to grasp. And you may actually be able to understand regarding *samaarambh* (implementing in action), but it is not easy to understand regarding these phases.

The phases of *Chetan* are indeed *Chetan*. Then no matter who it is, even for an *agnani* (one with ignorance of the Self), his phases of *Chetan* are *Chetan* indeed, and his phases of *achetan* (the inanimate) are *achetan*.

Look, I have indeed investigated this! ‘You’ do want to reach up to the phases of the *Chetan*, don’t You! Many people outside [of *Akram Vignan*] are also talking about this!

You should say that You are pure with respect to the elemental matter, the properties and the phases; however, You may not even have the understanding of elemental matter, properties and phases. If One were to understand them, then [it means] He has come into the form as absolute Knowledge!!!

[3]

The Beginning and End of Avastha!

The Terminology of Paryay!

(GP 231) The Self is *Sat* (eternal), *Sat* means that It is Itself in the form as an eternal element (*vastu*), It is in the form as a property (*guna*), It has phases (*paryay*) and It is Itself independent.

Questioner: Dada, the words ‘*nirantar parivartan*’ (constantly bringing about a change) have been used, does that mean it is without an end?

Dadashri: It does not stop; it is continuous. *Samsaran* means to constantly bring about a change, it does not pause even for a moment. That is *utpaad* (genesis; beginning; creation), *vyay* (dissipation; coming to an end; destruction), *dhruv* (permanence)... one *avastha* (temporary state) arises, the dissipation of one temporary state leads to the arising of a second one. Those temporary states keep on arising.

So now, the temporary states of the Self are all destructible (*vinashi*), they are referred to as phase (*paryay*). What is a phase? Take for example the sun, there is [the property of] illumination (*prakash*; to give off light) within it. To illuminate is its inherent nature (*swabhaav*). Now that [property of] illumination; what all are we able to see over here? The rays [of light] are the *paryay*. The phases keep on changing continuously, whereas the [property of] illumination remains the very same. The phases of the Self keep changing while remaining in their own *pradesh* (region; location), however nothing can affect the phases. Currently, the Self [that is in Its inherent nature] within is immiscible (*tankotkirna*), It is the same as ever, It is pure indeed.

The Particles of Karma Adhere Due to Bhrantiras!

The *pudgal* has temporary states and the Self has temporary states. After combining the temporary states of the two (GP 232), the developing I labors in vain. If the temporary states of this world were to not exist, then the eternal elements would never have existed. The independent eternal element of the Self, that Knows and Sees (*Chetan tattva*), similarly the eternal element of the *Pudgal*, that has form (*roopi tattva*), by the coming together of these two, worldly life arose, and the ‘business’ started. Only if the temporary states exist can It be considered an eternal element (*tattva*); otherwise, it is considered *atattva* (that which is not an eternal element).

An eternal element can never be destructible. Nonetheless, that which is visible, all of that is *avastu* (that which is not an eternal element). They are not illusory (*mithya*), they are relative forms.

Questioner: But these clusters of karmic particles (*karma vargana*) that adhere, do they adhere to the phase?

Dadashri: No, nothing at all adheres. Karma is actually considered as *pudgal*. To adhere would be considered as having interfered (*dakhal*).

Questioner: It is indeed because these clusters of karmic particles adhere that the illusion of the worldly life exists, isn't it?

Dadashri: Yes, but they do not adhere to the Self. They do not adhere to the phase, they do not adhere to the properties, they do not adhere to anything at all.

Questioner: The Self exists with Its elemental matter-properties-phases (*dravya-guna-paryay*). Now, how does the process of the karmic particles adhering on the Self take place?

Dadashri: They do not adhere to It [the Self].

Questioner: They do not adhere to the elemental matter (*dravya*), but they do adhere to the phase, don't they?

Dadashri: No, they do not adhere to the phase either. All these beliefs are just wrong in their entirety. If they were to adhere to the phase, then they would never detach afterwards.

Questioner: So then how does the binding of karma occur?

Dadashri: That is precisely what one has to understand, that indeed is what is known as *Atma Gnan* (Knowledge of the Self), isn't it! Otherwise, one is in fact setting this through the intellect [by thinking], 'It got stuck to the phase and this happened and that happened.'

(GP 233) Questioner: Nothing whatsoever can adhere to the phase of the Self, isn't it Dada?

Dadashri: Yes, nothing happens to the phase of the Self, and neither does anything happen to the phase of this one [*jada*; the inanimate matter].

This is a completely different thing. Had people understood this, then they would all have definitely become free, wouldn't they! Instead, they have kept evaluating this through the intellect. In this case, the thing is that nothing at all has adhered, nothing at all has happened. How much adherence is there? It is just this much, through *bhrantiras* (the belief that perpetuates the illusion that, 'I am Chandubhai, this is mine, and I am the doer') one says, "I did this." The thing is that, the *ras* (the engrossment in the illusory belief that, 'Whatever file one is doing, I am doing that'), the *bhrantiras* of 'I did this' sets in between those two eternal elements. It is due to that, that there is adherence, that is all. Nothing else has adhered at all. [Between] The eternal element of the Self and the eternal element of the *Pudgal*, with [the belief of,] 'I did it and this is mine,' from these two [beliefs], the *bhrantiras* arises and the *bhrantiras* sets in. Whereas, with [the belief of,] 'I have not done it and this is not mine', in that instance, the *bhrantiras* does not set in, and so One can remain separate. Therefore, the *Gnani Purush* dissolves that *bhrantiras* [for us], thereafter the eternal elements separate.

The Eternal Elements Are Indestructible, the Temporary States Are Destructible!

When a temporary state comes to unfold, it is bound to have an end. Original eternal elements neither have a beginning nor an end. Phases have a beginning and an end. The

prevalence as a human (*manushyapanu*) will come to unfold and it too, will come to an end. The state as a female buffalo will come to unfold and the prevalence as a female buffalo will inevitably come to an end. The prevalence as a human is a phase of the self. [The prevalence as] A donkey is a phase of the self. The second day, the third day or the fifteenth day of the lunar calendar [full moon], are phases of the moon. The [life-form of a] donkey actually tends to arise from the human life-form. [In the current life,] That person has undoubtedly developed one attribute (*guna*) of a donkey, that is why based on the circumstantial evidence of that attribute, he will take on the form as a donkey [in the next life]. One's next life will certainly be based on the attribute which is developed to a specific extent in this life as a human.

Every single living being has been wandering around since infinite lifetimes. One has wandered through various temporary states. One has definitely wandered through all these temporary states; that of a dog, a donkey, a cow, a horse, a female buffalo, an ox, a human, a woman, a bird. One has to come into *Swastha* (the state as the Self) from the *avastha* (temporary states) [as the self].

(GP 234) Questioner: If we were to cut a branch of a tree and plant it elsewhere, then another tree would grow there. So, are two souls (*atma*) arising from one soul?

Dadashri: There are millions and millions of souls in a potato, within just a single potato. There are so many living beings in these cacti. Even if just a small piece of this cactus were to be put in the ground, it would grow.

Questioner: Dada, so some of these Souls, the Ones which neither have a beginning nor an end, they surely must have a certain quantity of them, isn't it? Is there never an increment or decrement in that quantity?

Dadashri: No, as far as quantity is concerned, whatever eternal element that exists in this world, be it the Self (*Atma*) or be it the subatomic particles (*parmanu*), there is no decrement or increment in them.

Questioner: Do they continue to change; do they continue to go from one [life] form to another?

Dadashri: They continue to change form, [but] they do not decrease or increase. Moreover, that which is the Self, there is no decrease or increase in that. There is no decrease or increase in the *parmanus* or in any eternal element. You may feel that this [dead body] has been burnt, and all this was done, [but] they all individually change into other formations; the *avastha* tends to change.

Questioner: Does *avastha* mean situation?

Dadashri: It is referred to as phases. It is just the *avastha* that decrease, nothing else is happening. Moreover, the *parmanus* that are there, all the other eternal elements are exactly the same. No other changes are taking place. The transformation is taking place in the *avastha*, the phases keep on changing.

Just like, if we were to heat water, its state (*avastha*) changes to that of water vapor. Subsequently, the water vapor turns into clouds, and then the clouds turn into water once again. All these *avastha* are constantly coming to an end, but there is no decrease or increase in the case of the eternal elements. Since infinite lifetimes, You [as the Self] have certainly existed, and I [as the Self] too have existed. However, in some lifetimes we may have been men, in some lifetimes we may have been women, in some lifetimes we may have been four-legged beings, in some lifetimes (**GP 235**) we may have been twelve-legged beings. Thus, we have wandered on and on and on and on. All the *avastha* keep changing constantly, but as the Self, You are the very same. Now, if that Self, if You realize Yourself, then You will become free from that [incessant cycle of birth and death in various life forms], otherwise You cannot become free.

The Difference Between the Five Elements and the Six Eternal Elements...

Questioner: In Hinduism, it is said that the entire world is made up of the five elements (*panch mahabhoot*; that of earth, water, fire, air and space). Lord Mahavir has talked about the six eternal elements (*tattva*). They both seem correct, but I cannot demarcate between the two.

Dadashri: To say that this [world] that exists has been made up of the five elements is an incomplete understanding. The five elements are encompassed in two of the six eternal elements that Lord Mahavir has talked about.

Questioner: So, within which two eternal elements are these five elements encompassed?

Dadashri: These people have divided the eternal element of *Pudgal parmanus* into four parts, and the fifth one, which they have mentioned as space (*aakash*), that is independent. That is actually an eternal element itself.

These people see with their eyes only one kind of packing, that of the *anatma* (non-Self) only. There are actually five things filled within the packing, it is made of five elements. The packing is made up of which elements?

Questioner: Earth, water, fire, air and space; the five elements.

Dadashri: The five elements, that is actually an explanation; of that, when the four, earth, water, fire and air, come together, they make up one eternal element. Now tell me, if we were to refer to all [four of] those as eternal elements, then would it be misleading or not?

Questioner: But these five elements that you mentioned, fire, earth, air..., actually it has been proven that they too are fundamentally considered to be a form of one energy.

(GP 236) Dadashri: But that fire, earth, all of them are not eternal elements at all. That is simply a play of the intellect. Even the world says, “I have acquired the five elements, the five elements have separated.” However, they are not eternal elements at all, are they! Now if we were to put water over a fire right now, it would be put out; so how can it be called an eternal element? These four, they are parts of just one eternal element. Therefore, by referring to them as eternal elements, people can be misled. They consider these four as eternal elements, and the

fifth one, space, as an eternal element. Hence, they have believed these five to be the eternal elements. All of that is wrong.

Whatever the scriptures say is not wrong. What can the poor scriptures do if a mistake occurs in your understanding? When they mention earth, air, water, space, and fire, that is an incomplete concept. [The statement,] ‘Humans are made up of these five eternal elements,’ is proven wrong. What makes one walk? If he walks, then what is it that makes him steady?

Questioner: Is it not due to gravity?

Dadashri: The concept cannot be understood through [the answer] gravity. When one gets up, sits down, moves, wanders around; does all that happen due to gravity?

Oxygen Is Not an Original Eternal Element!

Questioner: In this water, [there is] hydrogen and oxygen; when these two are separated, at that time, the oxygen that is released in the environment, scientists have recently discovered that that oxygen decreases a little. Now, there is no oxygen in that space [the environment], so where does that oxygen actually go? So, this belief that we have, of there being no decrease or increase in the original eternal element, should we now understand that belief to be wrong?

Dadashri: This oxygen is not an original eternal element. An original eternal element is in fact permanent. What can be considered an original eternal element? It is that which does not decrease or increase. No change happens in it. Oxygen is not an original eternal element, hydrogen is not an original eternal element, even water is not an original eternal element.

(GP 237) Everything else certainly continues to increase or decrease. Except for the original eternal elements, everything else increases or decreases, they are *guru-laghu*, whereas the original eternal elements are *aguru-laghu* (never increase or decrease).

Water is an *avastha* of the original eternal element, fire is also an *avastha*, air and earth, they too are an *avastha* of the original eternal element. They are the four *avastha* of just one eternal element, the eternal element of inanimate matter (*jada tattva*). So, one has to understand this, does he not! Falsehood will not do in the face of Science (*Vignan*). The world cannot understand that. It takes a very long time to understand that.

If the concept is understood correctly, then there is a solution, otherwise if one will try to insist [by saying,] “I am right,” a solution will never come about. The concept should be such that the other person’s Self should accept it, otherwise it is not worth accepting it.

There Are Four Other Eternal Elements in the Ego...

Questioner: Earth, water, fire, air and space; which attributes arise from these five elements?

Dadashri: This entire body is made of these five elements. The entire body, then the mind, egoism, all of that is made up of these five elements only.

If someone were to ask, “Why has this man become weak?” So the answer is, “What is the ego made of?” It is made of this air, this water and this dirt [earth]. How long does it take for

air or water to be dissolved? If one has diarrhea, then he will have to run back and forth, back and forth [to the lavatory]. So, where did your ego go then? At least, see what the ego is made of. It is made of air, water, fire and this dirt [earth]. The ego which is made up of temporary things, is bound to perish away, isn't it! Nevertheless, in the ego, the permanent eternal elements are also present. All the eternal elements are indeed mixed in this, even the permanent ones, aren't they? The eternal elements of space, motion (*gatisahayak*), inertia (*sthitisahayak*), and time are mixed in it. Only this *Chetan* (the Self) is not mixed in it, [rather] Its influence falls upon it.

Questioner: From a one-sensed being to a five-sensed being, is everyone's *pudgal* (body in this context) made up of the five elements?

Dadashri: Of the five elements. Even a mustard seed contains the five elements, even other things (**GP 238**) like wheat, rice, etc., they all contain the five elements. If you were to put something to dry in the sun over here, the space within that thing will go away, hence it will then last. A certain part of it shrivels up and only a little remains. Even water actually contains the five other elements.

Questioner: Which ones, Dada? What is the proportion of each one?

Dadashri: In water, fifty percent is water, and the rest are comprised in the other fifty percent.

Questioner: What is the reason for that, Dada?

Dadashri: It is because it is water. Primarily there is more water, however [the element of] earth is present too.

Questioner: Is it different in every thing?

Dadashri: In grains, [the element of] earth represents fifty percent and the rest make up the other fifty percent.

Questioner: And within us?

Dadashri: It is similar in us. They may be present in a lesser or greater amount. They may not represent fifty percent. As everyone is not the same, so they [the elements] are present to a greater or lesser amount.

Questioner: Dada, of these five elements, fifty percent has been assigned to that element, which is physical, the land [earth]. The other four; water, air, space, and fire, represent twelve and a half percent. Is that how it is?

Dadashri: This [the body] will remain standing only if it [the earth element] represents fifty percent, isn't it! Otherwise, how can it remain standing? There is definitely more of the physical [element] in it.

Imbalance of the Five in Humans!

The proportion of the five elements has become altered in human beings. It has become above and below normal.

Questioner: Is that imbalance the cause of diseases?

(GP 239) Dadashri: That is the cause indeed.

Questioner: Moreover, is diet the cause for the imbalance? Is the diet we take such that it causes an imbalance?

Dadashri: Due to the unfolding of karma, one eats more or less food, which then inevitably creates an imbalance. Thereafter, disease arises.

Questioner: Do the five elements [earth, water, fire, air and space] refer to a corpse or a living human being? Is a body that has a Soul considered as the five elements, or is it just the *pudgal* (body) that is considered as the five elements?

Dadashri: Both can be referred as that. The *pudgal* is also the five elements, the *pudgal* alone. So then, even if it is a corpse, it is still considered as the five elements.

Questioner: Is it only the body that is considered as the five elements, or any other thing?

Dadashri: Only the body.

Questioner: And what about other things? Would this not be considered so? This [tape recorder] is also considered *pudgal*, isn't it? So, is this not considered so?

Dadashri: What I am saying is that, not all of them are in the tape recorder; only some, not all the five elements, but certain elements are present. However, the body is literally made of the five elements. In the tape recorder, only certain ones have come together.

Questioner: Will all the elements remain?

Dadashri: All of them.

Questioner: Are they going to get burnt?

Dadashri: Even after the Soul leaves, the corpse comprising of the five elements remains.

Questioner: Then what about after it has been cremated?

Dadashri: When it is cremated, all the five elements dissipate; they separate. **(GP 240)** Space merges with space, earth merges with earth, and water merges with water. They all separate.

Questioner: This body is made of the five elements, and yet why does it have to be surrendered to only this element alone, to [the element of] fire?

Dadashri: If you bury it in the ground, it [the disintegration] would happen in the soil too. If you place it in water, then it will rot away, it will spoil; but fire disintegrates it quickly, that is why it is placed in the fire. Furthermore, we can see it. It happens in front of you, it gets destroyed immediately. Fire separates all the five elements. Nonetheless, even if it were to be

placed in dirt, it would still disintegrate, and even in water, they [the elements] will separate. Hey, even air would do that. But in this element [fire], it is visible. This process of burning [the body], we return immediately after finishing it, don't we! The next day we go to collect the remains.

Since time immemorial, the mortal ones have been laboring in vain about this. Although you have repeatedly labored in vain with this very same 'dirt' again and again, yet you have still not gained any satisfaction? At least think about it, in the mess of these four elements, at least find out what lies where!

In That Lie Innumerable Living Beings!

There is only one visible eternal element, it is made up of *parmanus*; air, water, fire, all of them. These flames of the fire that are felt, that blaze, those flames are not just flames, they are all *jeevs* (living beings). That part which is visible, the visible part where both the blue and red come together, that is where all the living beings reside. The flames do not happen just like that. *Teukaya* living beings have bodies in the form as fire. They are so hot, so filled with heat, that we get burned.

They are all living beings indeed. This earth is nothing but living beings. This air is nothing but living beings. The very form of the living beings is that of air. Its body is air. That one's body is that of water, the other one's body is that of earth, and that other one's body is that of fire.

(GP 241) Questioner: Does that mean that all of these contain living beings?

Dadashri: This world is filled with nothing but living beings indeed.

Questioner: Isn't there anything independent which is completely non-living, which is lifeless?

Dadashri: There is; that is all *Pudgal* (the eternal element of inanimate matter). Living beings are just one eternal element. Lord Mahavir has mentioned the six eternal elements, of those six eternal elements, living beings represent just one eternal element, the other five are all non-living, and it is from that that this *Ramleela* (dramatized representation of Lord Rama's life story) has arisen. He was just one individual, but just look at the drama that unfolded, it was so colossal! Similarly, the Self (*Atma*), *Chetan*, was alone, yet look at all this, so much has come to unfold!

Transformation is Caused by Time!

Have you ever seen the genesis of the world?

Questioner: I have not seen that, nevertheless, transformation keeps on happening, doesn't it!

Dadashri: Transformation itself means that it forms, and it disintegrates, hence transformation keeps happening. For an eternal element, there is neither genesis nor

disintegration, none of that happens. The transformation keeps happening in the *avastha* (temporary states).

Questioner: Is the energy of the Self an instrumental cause (*naimitik karan*) in that or not?

Dadashri: The Self has nothing to do with it [the transformation]. What does the Self have to do with it?

Questioner: Is the Self not needed in that?

Dadashri: Time ‘eats away’ at everything. Time makes everything old and it also makes everything new once again. All of that is included in transformation. What is transformation? It is to form, to be destroyed, and to sustain for a short time.

An eternal element (*tattva*) does not have genesis, Its attributes do not have genesis. Just as the eternal element (**GP 242**) remains steady (*sthir*), in the same way, Its properties (*guna*) also remain steady, Its phases (*paryay*) keep changing.

Those Which Arise and Dissipate, They are Phases!

Questioner: The three pronouncements of genesis, dissipation and permanence (*tripadi*) of the Jain belief are: the eternal element in the form as the elemental matter remains constant, the phases are ever changing, amidst that One does not waver from the state as the Self. These three things which are in the foundation require discussion. Now please discuss these three, one at a time.

Dadashri: To arise, to remain steady, and then to dissipate. To remain steady is from the perspective of One’s inherent nature. To arise and to dissipate is from the perspective of the phase.

Questioner: It was this simple! What I am saying is, it was this simple!

Dadashri: Yes, it was in fact simple. To not waver from One’s state as the Self, that is known as permanence (*dhruv*) being maintained.

Questioner: Let us take an example; first of inanimate matter and then of the Self.

Dadashri: You, Yourself, are the pure Soul, that is in the form of permanence. Meaning that You Know Your own Self. [That] ‘I’ am permanent, but these *avastha* (temporary states) that are arising here, they are circumstances (*saiyog*) that are coming together. Those circumstances are prone to dissipation by their inherent nature. The coming together of circumstances is a phase, and their dissipation is also a phase. That which is prone to dissipation will give its effect and depart; that is what it is trying to say. To arise, to dissipate whilst remaining steady. ‘One’ [as the Self] Himself, remains steady while all this keeps going on.

Questioner: So, does the Self remain steady?

Dadashri: Yes, the Self [Oneself, the pure Soul] remains steady.

Genesis, Dissipation, Permanence!

Questioner: It is said that the moment Lord Mahavir gave Gautam Swami the Knowledge of the three pronouncements [genesis, dissipation and permanence], (GP 243) Gautam Swami immediately attained *Atma Gnan* (Knowledge of the Self), right?

Dadashri: No, no, not immediately. It is by staying with Lord Mahavir that the Knowledge gradually started to manifest within him. The Knowledge started to manifest in him based on what the Lord said. Moreover, it was after the Lord departed that Gautam Swami attained absolute Knowledge. That is why the three pronouncements are explained right in the beginning. Genesis (*utpaat*), dissipation (*vyay*), and permanence (*dhruv*); that is the reality of the world. It has been [wrongly] explained that, 'All the eternal elements have genesis, dissipation and permanence,' and this entire problem is precisely due to that. [It has been wrongly believed that] To arise, to dissipate, and to persist for a while, that is indeed Their [the eternal elements'] very form.

Questioner: *Utpanneva, viddhaneva and dhruveva.*

Dadashri: Yes, after Knowing these three pronouncements, what remains to be Known in this world? It arises, it dissipates, whilst still remaining in permanence. If it were to not dissipate, then another one would not arise. Therefore, as one dissipates, [another] one arises. Then, despite the dissipation and genesis going on continuously, the eternal element is permanent. That is what Lord Mahavir is trying to explain in the three pronouncements.

Questioner: An eternal element has permanence whereas its phases keep on arising and dissipating. So, do the phases of the eternal element also arise, have permanence, and dissipate?

Dadashri: No, the phases do not have permanence, they arise and they dissipate. Whereas the eternal element remains forever, It has permanence. Despite One Himself having permanence, the phases arise and dissipate. The word '*dhruv*' cannot be used for a phase, can it! *Dhruv* (permanence) does not have adjectives like arise-dissipate. *Dhruv* means permanent.

Questioner: So, the same has been said about phases too, has it not! Its phases arise, they last for a short while, and then they dissipate. So then, about the fact that it lasts, what is that?

(GP 244) **Dadashri:** The fact that it lasts, it may last long, or it may last for a short time, that has nothing to do with it [permanence]. Everything that increases and decreases is included in that which is temporary, it cannot be included in permanence.

Questioner: Does permanence not have any relation at all to phases?

Dadashri: Permanence shows the inherent nature of the eternal element. Despite the eternal element Itself being permanent, with respect to the phases, the genesis and dissipation keeps going on.

Questioner: In order to Know a temporary state (*avastha*), can it only be Known through its inherent nature?

Dadashri: To what extent can all these *avastha* be Known? To the extent that they are at a gross level. Then the rest can be Known through the inherent nature. An *avastha* arises, it dissipates, whilst [the eternal element] maintains permanence.

Questioner: Can they be Seen only by their inherent nature?

Dadashri: Only by their inherent nature. To See is a property of the Self, whereas that which arises and dissipates is Its phase. 'It' is able to See Its own phases.

Therefore, these *avastha* they have written about, they are not referring to the gross *avastha*, they are referring to the phases. Whereas in this, in the *avastha*, it can also include those that are at a gross/physical level. The gross/physical *avastha* can be understood simply through the intellect. The fact that one lives, one wanders about, all of that can be understood [by the intellect].

The Exact Subtle Insights of the Gita!

Questioner: In the Gita (also known as the *Bhagavad Gita*; a 700 verse Hindu scripture in Sanskrit that is part of the ancient Indian epic Mahabharata), Lord Krishna has said, "I am the creator of the universe, I maintain it, and I also destroy it."

Dadashri: That is correct, however its meaning is actually different. You are not able to understand what He is trying to convey. You are not able to understand genesis (*utpaat*), dissipation (*vyay*) and permanence (*dhruv*). It is the inherent nature of a kind that belongs to the Self; to arise, to maintain permanence, and to dissipate. That is the inherent nature of every eternal element. (GP 245) So that is the very reason why the Lord has said, "This Gita that I am speaking, from the thousands of people who read it, only one person will attain its meaning at the gross level, and from a thousand such people, only one will attain its subtle meaning, and from a thousand such people, one will attain its subtler meaning, and from a thousand such people, one will understand what I mean to say, at the subtlest level." Hence, how is it possible to understand what the Lord had said? So, what did Lord Krishna say? He said, "My Soul (*Atma*) is a *Gnani* (Self-realized), and that is indeed who I myself am." Only if a *Gnani Purush* is around can one become free [from the cycle of birth and death], otherwise freedom cannot be attained.

Questioner: You said that this universe neither has a beginning nor does it have an end; but this is what I had read in the Gita regarding the universe; in the beginning it is unmanifest, in the middle, it manifests, and at the end, it is unmanifest.

Dadashri: Yes, so genesis is considered as unmanifest. Then permanence is considered to be manifest and dissipation is unmanifest. Genesis, dissipation and permanence. So, initially a man was considered unmanifest; when he is born here, he moves from the unmanifest [state] to the manifest [state]; so, in the middle, he is considered as manifest. And after he dies, he is considered unmanifest. From that [state], he comes back into the manifest [state] once again. That is all, hence these cycles keep going on.

Questioner: So, Dada, what is its original state? What is its state before genesis?

Dadashri: No, there is no state before its genesis. This genesis, well that which arises keeps on dissipating. And permanence (*dhruvta*) means that we can see it permanently, we can see that it is manifest. So, what is before genesis? The answer is, since dissipation took place, so from that, there was genesis. Thereafter, that which has arisen, it remained manifest. That cycle carries on continuously.

Questioner: Is there or is there not an end to this process, or will it continue to carry on?

Dadashri: It does not have an end whatsoever. It cannot lose its inherent nature, can it! The inherent nature of that which is an eternal element (*dravya*) cannot go away, can it! When will this come to an end? It happens after Dada separates these two (**GP 246**) eternal elements [the Self and inanimate matter] that are together. Thereafter, the Self alone remains. So, then It does not feel any pain, nothing affects It.

Questioner: So, is liberation actually a totally different state from all the rest?

Dadashri: It is separate from all the rest. To be separate from all of those is called liberation. And the One who remains separate from all of those is known as the Self (*Atma*). In this worldly life, there is nothing but the temporary states (*avastha*) of the self [in the ignorant state] and its phases.

Those Are Metaphors...

Questioner: The word ‘GOD’ has been explained as G-O-D, Generator, Operator, Destroyer, whereas with Brahma (creator), Vishnu (sustainer) and Mahesh (destroyer), in which one is the sustainer, one is the creator, and one is the destroyer. Is there any similarity in the two? In these concepts?

Dadashri: The original eternal element is the Self. Now, It has own original properties, besides that, It has phases that arise and come to an end whilst the Self Itself has permanence by Its inherent nature. Hence, this is how these three things have been set. This *pudgal* (non-Self complex of input and output) that exists, it arises and comes to an end. Even the eternal element of inanimate matter (*jada*, *Pudgal*) is permanent by its inherent nature. Hence, everything is functioning on this basis.

What is Brahma, Vishnu and Mahesh? So, the state where the genesis is taking place, where creation takes place, there people have set Brahma. Then where there is destruction, where things come to an end, there they have set Mahesh. And where permanence remains, there they have set Vishnu. Thus Brahma, Vishnu, and Mahesh. With this setting, the idols were established, and thereafter, on top of that people took it as far as saying, “Worship these idols, as they represent these three *gunas* (attributes) within us; *pitta* (bilious), *vayu* (gaseous), and *kapha* (with phlegm) (the attributes of *sattva* – being virtuous, *rajas* – being passionate, *tamas* – being dark or wicked respectively). They have been very scientifically set. This has not been done haphazardly, it is a very meaningful arrangement.

After that, they have jumbled everything up! If you were to search for Brahma, then where would you (**GP 247**) find him? Would you find Brahma anywhere in the world? Go and find Vishnu. So would you find Vishnu? And what about Mahesh! You may ask, “What is their

occupation? What is their business?” One would say, “Brahma creates, Vishnu sustains all this, nurtures it, and that destroyer, Mahesh, destroys everything.” Hey, you! Should anyone ever pay obeisance to a destroyer!

Questioner: But Dada, imagine what an imaginary concept (*kalpana*) was created and established, that it has been carrying on for so many years!

Dadashri: The fundamental truth was not being found, so after I discovered it, I have now started to inculcate it in people!

It is like this, of the six eternal elements that are there in the world, the arising and the dissipation is from the perspective of the temporary states (*avastha*), whereas permanence (*dhruvta*) is from the perspective of the inherent nature. This is its inherent nature only, however, people have actually set a metaphor (*roopak*) for it. That was for the sake of good intent. They tried to do something good, but then after a long time, it would eventually go wrong, wouldn't it? So then, who would be able to help you set the facts right?

By the two eternal elements coming together, the *vishesh bhaav* (an assumed identification with that which is not One's own) arose, which in turn gave rise to this world. Neither has Brahma ever existed, nor has anyone created [the universe], nor has there been a need to create it. Imagine the extent to which this falsehood has reached! In fact, people have gone millions of miles away from the fundamental concept. Therefore, as soon as One enters [spiritual] college, the *tattva Darshan* (the Real understanding about the eternal elements) begins as to, 'What the fact is, what the reality about this world is?' Those books [the scriptures] will have to be put aside, after that everything will fall into place.

There is a need for this, the world is asking for this. It is asking for something new. The books [scriptures] are not wrong. People have found the books difficult to understand, and so that did not work. But at least one good thing happened, this new kind of generation emerged, the kind that got rid of the 'seed' entirely, they got rid of the faith entirely, [by understanding,] 'This is all nothing but blind faith, it is wrong.' It is better to cut it off entirely; say it is going rancid from here, then cut it off from there itself, so that it stops from spreading further.

(GP 248) If You want to attain liberation, then You have to Know and understand the eternal elements and their properties. Or else, as long as you want to remain in this worldly life, you have to Know and understand the function (*dharma*), the phase (*paryay*) and the temporary states (*avastha*) of the eternal elements.

The Rule Behind Decrease-Increase!

Questioner: What is the difference between properties (*guna*) and function (*dharma*)?

Dadashri: The function always keeps changing whereas the property does not change. The properties that are inherently natural to eternal elements do not change.

Questioner: We say that an eternal element has properties, functions, and phases.

Dadashri: The function is itself the phase. The original Self has Its fundamental properties. Neither does the Self change, nor does Its properties change, but the function [of

those properties] keep changing. What keeps changing? The answer is, this specific function of Knowing-Seeing (*Gnata-Drashtapanu*). In this, from where does it start? It starts with *anant bhaag vruddhi* (the least divisional increase). Then next, the increase is *asankhyaat bhaag vruddhi* (a small divisional increase) ...

Now, *asankhyaat bhaag vruddhi* means that for any particular thing, only a very small division of it increases, the increase is similar to the portion a hair represents. Next, what does *sankhyaat* mean? It means that part increases by the greatest division. It was increasing by the least division (*anant bhaag vruddhi*), then when it moved to *asankhyaat*, it means that there was a small increase in that divisional increase. Compared to *anant bhaag*, *asankhyaat* is actually a lot larger. And then when it becomes *sankhyaat*, it has become extremely large.

Then there is *sankhyaat guna vruddhi* (increasing by a big factor). Then what is the step beyond that? It is *asankhyaat guna vruddhi* (increasing by an even greater factor). And what about the one after that? It is *anant guna vruddhi* (increasing by the greatest factor). Now, the Self is in Its own realm as the Self (*Swakshetra*), and within It, the *avastha* keep changing constantly in this way. What are the changes that occur in the *avastha*? Suppose there is a mirror here, and if one of you come [to stand in front of it], then you alone will be seen [in the mirror]. If two of you come, then two will be seen. If four come, then...

Questioner: All four will be seen.

(GP 249) Dadashri: Now do all these *avastha* change or not?

Questioner: They change.

Dadashri: Its [The mirror's] function [of showing one, two or four] keeps changing but its property [of reflecting] does not change. Similarly, the entire world is reflected in the Soul of the *Siddha Bhagwan* (liberated Souls who have completely ended the cycle of birth and death and have attained ultimate liberation), and He Sees any movement that takes place among those who are asleep. So, when it is early in the morning, at three to four o'clock, there is *anant bhaag vruddhi* (the least divisional increase), meaning that only a few people are Seen to be moving around in the morning. Then there is *asankhyaat bhaag vruddhi* (a small divisional increase). Then there is *sankhyaat bhaag vruddhi* (the greatest divisional increase). Then there is *sankhyaat guna vruddhi* (an increase by a big factor). Then there is *asankhyaat guna vruddhi* (an increase by an even greater factor) and it becomes *anant guna vruddhi* (an increase by the greatest factor) and at twelve in the afternoon, there are crowds and crowds [of people], all of this is reflected within It Itself.

Thereafter, first will come *anant guna haani* (decrease by the greatest factor). Then comes *asankhyaat guna haani* (decrease by a small factor). Then comes *sankhyaat guna haani* (decrease by the least factor). Then comes *sankhyaat bhaag haani* (greatest divisional decrease), followed by *asankhyaat bhaag haani* (a smaller divisional decrease) and *anant bhaag haani* (the least divisional decrease). *

* An example has been placed in the Introduction of this chapter for better understanding

These are Its *gunadharma* (intrinsic property that has a specific function). They continue to change constantly, there is nothing but this all the time. Nothing remains for One to ‘do’ at all. It is only the function [of the property of Knowing-Seeing] that keeps changing. That is reflected within the Soul [of the *Siddha Bhagwan*]. There is no burden. Would a mirror have any burden?

Questioner: No.

Dadashri: If you were to make silly gestures, then would it harm the mirror, or would it harm you? Would the mirror be considered to have incurred a loss? This is worth understanding.

[4]

The Developing I Is the Seer of the Temporary States!

The Entanglement Is Simply Due to Wrong Belief!

(GP 250) The path of natural spiritual evolution (*samsaran marg*) is indeed such that one keeps ‘roasting’ as he moves ahead. Just as in the past when one went to Africa, they used to put one to ‘roast’, but he would understand, ‘There is the roasting and there is I.’ Similarly, the self has to pass through the ‘roasting’, through various kinds of processes, on the path of natural spiritual evolution. As one moves along the path of natural spiritual evolution, due to the factors on the path, the *avastha* (temporary states) tend to arise. In this, nothing happens to the [original] Self at all, but it [the relative self] simply believes, ‘I am that form which is roasting.’ Whichever process [temporary states] it passes through, it believes itself to be that indeed, and that is how, in that illusion, it becomes what it envisions itself to be. If One were to realize One’s own real form as the Self (*muda Swaroop*), then there would be no problem at all. The illusion is also a kind of awareness (*bhaan*). From the moment one comes into *vyavahaar rashi* (interactive life state) up until the *vyavahaar rashi* gets over, there are nothing but temporary states.

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

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

One, himself, is prevailing as the temporary state, and all that which is visible, they are all temporary states, (GP 251) and the temporary states are entangling him. In reality, the temporary states are not the ones causing the entanglement. The entanglement is due to your belief that the temporary state is Your inherent nature (*Swabhaav*). One believes these temporary states themselves to be his inherent nature. One is actually the eternal element. *Swabhaav* means [to dwell as] the eternal element [of the Self]. Hence, that *Swabhaav* is permanent whereas these *avastha* are temporary.

The Real eternal element is the Self and it has temporary states; one refers to those as, “I am indeed that.” Meaning that, he is sowing seeds for the next life. The Self remains within Its inherent nature only. When one is looking at a fire, he will say, “I was looking at it.” That is where karma is being bound. Truly speaking, the inherent nature of the Self is verily to See-Know. ‘You’ keep Seeing the *avastha*. Those *avastha* are all temporary, whereas the eternal elements are permanent.

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

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

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

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

Dadashri: 'You' have to become permanent. How can you become the temporary and say, "[I am] permanent"?

Questioner: No, but I want to become permanent.

Dadashri: Yes, then come to me, I will do it for you. Once You (**GP 252**) become permanent, You cannot become temporary. So be forewarned from the start, if you will.

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

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

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

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

The Temporary State Is Transitory, an Eternal Element Is Unchanging!

The temporary states keep on changing. The people of the world see those temporary states and they feel, 'Wow! This looks so beautiful!' And some people look at those temporary states and feel scared. If there is nothing but thick fog everywhere, they will say, "I can't even see my son, he was just with me!" Hey you, the fog is simply a temporary state, it will clear up just now. Doesn't it all clear up? One believes the temporary state to be unchanging (*nitya*). By believing that which is transitory (*anitya*) to be unchanging, one continues to be miserable. So, if One were to realize the eternal element [of the Self], then He himself can become free, [as] He goes beyond the temporary states. Otherwise, until then, he prevails as the temporary. That is indeed why the entire world is unable to surpass the temporary states. The *Gnanis* alone are able to surpass them. No one else is even capable of that! Humans are able to see the temporary

states. When a person is able to See the original eternal element [the Self], He is considered a *Gnani*.

(GP 253) The six eternal elements (*vastu*) that exist, they are permanent. When ‘we’ give you *Gnan*, ‘we’ explain to You that You are the pure Self (*shuddha Chetan*), and so You begin to See the eternal element [of the Self]. ‘You’ are then considered to have attained Your permanent state (*Swabhaav*).

In the world, everything that is visible, they are just temporary states of one eternal element alone, the eternal element with form (*roopi tattva, Pudgal*). The formless eternal element (*aroopi tattva*, the Self) can be Seen only once the *Gnani* makes You realize the pure Soul.

It is like this, in this world, whatever you can see with the eyes, hear through the ears, taste with the tongue, smell with the nose, and whatever you can feel with your touch over here, what are those things? They are not eternal elements; they are the temporary states of the eternal element. Whatever you are seeing, they are all temporary states that you are seeing. The temporary states of the eternal elements; the temporary states of the eternal element of inanimate matter, the temporary states of the eternal element of the Self, the temporary states of [the eternal element of] time too. Those are all temporary states of the eternal elements that you are seeing. Fundamentally, if everything were to be Seen in its elemental form, then One would attain salvation.

Tattva Drashti, Avastha Drashti!

As long as one has *avastha drashti* (the wrong belief of ‘I am Chandubhai’), he will see the world, and when He attains *tattva drashti* (the right belief of ‘I am pure Soul’), He will be able to See the eternal element (*tattva*). He will [still] See the temporary states, but He will not believe the temporary states to be His own. After attaining this *Gnan*, You have attained the right belief of ‘I am pure Soul’, and so You have learnt to See the eternal element [the Self], and You are able to See the temporary states, but the temporary states are not Your form. ‘You’ are the Knower of the fact that those states are temporary, they are relative. ‘You’ are able to See both the relative and the Real! The temporary states are relative whereas the eternal element [the Self] is Real.

Questioner: Dada, the Self can only See the eternal elements alone, isn’t it? The Self Sees only the eternal element of the Self, doesn’t It? ‘It’ doesn’t See the phases, right?

Dadashri: As long as the worldly self (*sansaari atma*) exists, it sees each and every thing, and if It is not the worldly self, meaning that It is not relative, but It is Real, then that Self Sees the Self. It Sees only the permanent things.

The *Gnani Purush* very distinctly separates the Self (*Atma*) and the non-Self (*anatma*). **(GP 254)** Only thereafter can You recognize, ‘This is the Self and that is the non-Self.’ ‘You’ can clearly recognize that this is the elemental form (*tattva swaroop*) and that one is the temporary form (*avastha swaroop*).

After having attained *Gnan*, sometimes if the *Gnan* was to get engrossed in an object to be known (*gneya*), even then through the right belief of ‘I am pure Soul’, You will feel that, ‘This is actually of Chandubhai, this is not mine.’ An eternal element has infinite temporary states; the temporary states presence ‘radiates’ across. It is similar to the situation where the sun is behind the clouds, yet you can ascertain the presence of its temporary state by the rays of sunlight radiating through [the clouds]. It is indeed because we see any person through the wrong belief of ‘I am Chandubhai’ that we are influenced by them. Attraction and repulsion exist verily because of this wrong belief of ‘I am Chandubhai’, not because of the right belief of ‘I am pure Soul’. In a temporary state, as soon as one believes ‘I am [that]’, a magnetic property immediately arises within and attraction begins. The right belief of ‘I am pure Soul’ means it is a complete perspective (*sampurna drashti*). *Nishchay drashti* (the Real viewpoint; right belief of ‘I am the Self’) refers to the eternal element, whereas, *vyavahaar [drashti]* (the relative viewpoint; wrong belief of ‘I am Chandubhai’) refers to the temporary state.

If you see with the wrong belief of ‘I am Chandubhai’, then attraction and repulsion will occur, whereas if You See with the right belief of ‘I am pure Soul’, then You will attain liberation. If You See someone through the right belief of ‘I am pure Soul’, then You [as the Self] will benefit, whereas if you see someone through the wrong belief of ‘I am Chandubhai’, then you will become lost in precisely that. The entire world has become lost by seeing through the physical eyes (*charmachakshu*). With the right belief of ‘I am pure Soul’, You can See the Self in others. Hence, in the scriptures, the following has been written for this *tattva drashti* (Real viewpoint), ‘Oil can be extracted from sesame seeds, *ghee* (clarified butter) can be extracted from milk; whatever One Knows through the Real viewpoint, that is precisely what He can extract. When one sees a cow as a cow, a water buffalo as a water buffalo, that is the *avastha drashti* (relative viewpoint). Whereas our *mahatmas* See [the Self] through the Real viewpoint. The One who has realized the eternal element is able to See It through the Real viewpoint. How can those who have not realized It be able to See It with the Real viewpoint?

With the Real viewpoint, the value of the temporary state dissipates. It is only if the Real viewpoint is attained, that the eternal element (*vastu*; the Self) can be Seen, otherwise with the relative viewpoint, intoxication of the ego (*kef*) arises.

Om means the Real viewpoint. The Real viewpoint has not manifested for anyone, has it! The entire world is prevailing in the relative viewpoint.

Someone asked, “[It is said,] ‘The activity of Knowing-Seeing as the Self leads to liberation (*Gnan kriyabhyam moksha*).’ We are in fact doing not only the [ritualistic] activities but also applying the knowledge, so is there no liberation for us?” [The answer is,] No. This is because you are referring to the temporary state (*avastha*) as doing the *gnan kriya* (ritualistic activities deemed to be helping towards liberation in this context). The *gnan kriya* done in a temporary state is all (**GP 255**) considered as ignorance of the Self (*agnan*). With that, you will actually be rewarded with ‘golden shackles’ [merit karma]. After attaining the elemental perspective, it is considered *Gnan kriyabhyam moksha* (the activity of Knowing-Seeing as the Self leads to liberation). It is an activity that is formless (*aroopi*).

The world is speaking from the form as a temporary state, whereas 'I' am speaking from the form as the eternal element. 'I' am Seeing through the elemental perspective; the world is seeing through the perspective as a temporary state. It is just that one believes the temporary state to be his own form, and the miseries [they refer to] are not miseries in the true sense. Everywhere you see, these are actually miseries simply due to lack of understanding. Moreover, one has indeed invited them on his own.

Throughout all of Vadodara [a city in Gujarat], there must be good conduct as well as bad conduct taking place, but go inquire in the municipality if there is any record of that? So why get stuck on something that no record is made of? Since You have attained the elemental perspective, so those are all nothing but temporary states.

The World, Without Substance!

One remains engrossed in whichever phase (*pariyay*) of the self that arises. If one was a man in the past life and he has become a woman in this life, and if 'we' were to tell her this as it is, if 'we' were to give her the understanding that, "You were a man in the past life;" even then she would not be ashamed of having become a woman because she is immersed in that phase [as a woman]. That is how the world is. 'We' can See all this in 'our' *Gnan*. What kinds of effects people feel, 'we' can See all of those.

Whichever temporary state arises, in accordance with that, a name is given. When one's leg fractures, he is called lame. It is not as though his name is really 'lame'! When one types, one is called a typist. These temporary states are actually like a house of cards, they collapse into nothing. Everybody tends to establish themselves in these temporary states.

In whichever temporary state one gets involved in, he keeps protecting that temporary state. One may have been free his entire life, but if he is put in prison in the last six months of his life, then he will claim, "I have become a prisoner, I am a prisoner." When a woman gets married, she prevails in the pleasure of being a happily married woman, and when she becomes a widow, the miseries of being a widow arise. **(GP 256)** She will claim, "I am widowed." Hey, you also became a widow in your past life, and yet you became a happily married woman again [in this life], did you not! You were a widow and then became a happily married woman again." If this is not interference, then what else is it?

The temporary states change; the Self remains in the very same form as It is. No changes take place in the Self. Moreover, they [people] even forget. The fights that happened a day before are forgotten, and furthermore, today they go to watch a movie. We are aware that, 'Just yesterday, when I had gone there, the fight between the two was settled.' And yet, today they have gone to see a movie!

The entire world is without substance (*polumpol*). Yet it is correct, it is correct by the relative [viewpoint] whereas the Self is correct by the Real [viewpoint]. In this world, all the

eternal elements are correct by the Real [viewpoint], and all the temporary states of the eternal elements are correct by the relative [viewpoint].

As Declared in Absolute Knowledge!

The relative can never become Real, and that which is Real can never become relative. That which is Real is permanent and that which is relative is temporary; the two are simply not compatible.

Questioner: Dada, this entire relative form that has arisen, which we call ‘Chandubhai’, it arises within based on the temporary state itself, does it not?

Dadashri: Yes. Of course, it is nothing but a temporary state. What did you say? It is based on the temporary state? No, it is not like that. On the contrary, Chandubhai himself is a temporary state! It has arisen from ignorance. It has arisen from ignorance of the Self, from *vishesh gnan* (relative knowledge that has arisen due to the coming together of the two eternal elements of the Self and inanimate matter). It will go away with *nirvishesh Gnan* (Knowledge that is beyond adjectives, the Self).

The clarification that has not been able to be made since time immemorial as to, ‘What is without a beginning or an end (*anaadi anant*)?’; this clarification that has not been given so far, that the world is without a beginning or an end, I had to give that clarity. The original form of the Self is without a beginning or an end. The form as the living being (*jeev swaroop*) lives and dies, it is in the form of a temporary state. The one that lives, he has a beginning and an end (*aadi ant*). The state without duality [the original state of the Self] (**GP 257**) is without a beginning or an end. The state with duality (*dwandva avastha*; *dvait avastha*) is the temporary state as a living being, and it has a beginning and an end. To be born means a beginning (*aadi*) and to die means an end (*ant*), this is what ‘we’ have Seen and declared in ‘our’ *keval Gnan*.

The temporary state of the self has been referred to as a living being (*jeev*), whereas that which is permanent is the Self. That which lives and dies is a living being! The one with the awareness, ‘I want to live,’ also has the awareness, ‘I will die.’ That state is referred to as a living being.

[Hence,] In the elemental form, a living being is without a beginning or an end. In the non-elemental form (*atattva roop*), it has a beginning and an end. From the perspective of phases, it is with a beginning and an end. Non-elemental means from the perspective of phases. What are the states of a living being? Based on whatever kind of [false] attribution is made in a temporary state, it gives rise to another temporary state. As long as the ego exists, it is certainly going to [falsely] attribute itself.

These people with [relative] viewpoints take on false attributions for each and every one of their temporary states (*avastha*).

The one who lives, and dies is a living being, and the One who attains the immortal state is the *Atma*. The *Atma* is the Self, while a living being is the relative self. A living being is actually a temporary state.

Ultimately, the Temporary State Comes to an End...

Death and birth, they are both seen due to illusion. [Actually] one is not seeing that; he is simply believing that. One is simply believing these things, 'I died' and 'I was born' and 'I got married.' Actually, in reality, it is not like that. In reality, He Himself is in the form as the Self. But it is just that he has become entangled in the wrong belief of, 'I am this.'

An eternal element (*vastu*) does not arise nor does it dissipate. It is the temporary states of the eternal element that arise and dissipate. When childhood prevails, at that time [the state of] senior years do not exist. Once youth is reached, it means that childhood is no longer present. All the temporary states keep changing. The temporary states keep changing constantly, but they are not the eternal elements, they are the [temporary] states of the eternal elements. And this body that forms, **(GP 258)** it is indeed because of the illusion that prevails for you, that you believe, 'This is my body.' And the moment You become free of this illusion, You will stop receiving a [new] body thereafter. However, the temporary states will definitely arise; meaning that the phases of Knowledge and Vision will arise. The moment something is Seen, the phases [of Knowing and Seeing] arise. When that thing leaves, the phases [of Knowing and Seeing that] diminish once again. So, to arise and to dissipate, all of that indeed continues happening.

It is all those temporary states that 'die'. Will winter 'die' or not? Then, summer will be 'born'. Similarly, the temporary states continue to arise and dissipate.

The Language of God Is Unique...

The one who lives is the one who dies; life is a temporary state, death is a temporary state. In the language of the *Gnanis*, be it the *anatma* (*Pudgal*) or the Self (*Atma*), neither of them ever dies. It is [simply] the temporary states that undergo disintegration.

In the language of the [common] people, one suffers greatly and dies. In the Lord's language, no one ever dies. What must the Lord be Seeing that does not die? All these people who see [others] dying, they are looking at the temporary state. A state is always temporary, and the Lord does not See the temporary state, He Sees the eternal element.

There is no telling what will happen tomorrow, so how can even a single minute be wasted in such a world? The body keeps changing from moment to moment, [however] One's real form as the Self (*Swaroop*) does not change.

For all those people who refer to the phase itself as 'This is I', for them, they should say that the self is the doer as well as the sufferer of karma. The One who Knows the phase [is the Self], such that the phase is underdeveloped, he is developed, he is cunning, he has bad habits, he has good habits, he is an *agnani*; even if He is a *Gnani*, He himself is a phase. The Self is not a *Gnani*; even the [state as a] *Gnani* is a phase.

(GP 259) A saint (*sadhu*) prevails in the phase as a saint, an ascetic (*tapasvi*) prevails in the phase as an ascetic, sages (*munis*) prevail in the phase as a sage, and a *mahatma* prevails in the phase as a *mahatma*.

This is the Knowledge in the ocean of ignorance (*agnanta*). Keep Seeing what sort of skills the phase possesses.

Questioner: The virtues and vices that exist, they are effects. They are the effects of the causes that were brought forth [from the past life]. So then, this point had come up that these innumerable properties that the Self has, do they really have causes, or not?

Dadashri: No, they do not have causes. Where something is going to arise and disintegrate, that is where cause and effect are present. Cause and effect are present in a temporary state, but they do not exist for an eternal element.

Stillness is Attained Simply Upon Seeing That Which Is Still!

Questioner: All things (*vastu*) undergo change; what do ‘all things’ mean? Would it be considered to hold true if that thing remains the same in all three timespans [past, present and future]?

Dadashri: If the thing were to remain the very same, then you would get really fed up of it. Would you ever actually hold onto one and the same thing? If one himself were to remain the very same [state all the time], then he would get fed up. If one’s wife were to remain the very same [state at all times], then he would get fed up. No matter what it is, one would get fed up if it were to remain the same [state at all times]. ‘The exact same thing will give happiness over and over again,’ on what basis has this been said? Everything in this world is constantly changing by its very nature. So how will you find the same exact thing in that? How will you seek out something that is always still (*sthir*)?

Questioner: I have asked you the question in order to seek out that which is still.

Dadashri: No, but over there, every thing indeed is constantly changing ...

Questioner: The Self is still, is It not?

(GP 260) Dadashri: No, how can that ever be? Even it is constantly changing. From the perspective of an eternal element, It is still; from the perspective of a temporary state, it is constantly changing. When you see a temporary state, you become startled, and when You see the eternal element [the Self], stillness manifests.

The developing I (*Pote*) itself is with the states, moreover those states are temporary. One keeps wandering again and again in them. It is only after He Sees the original eternal element (the Self), that He will become permanent.

The intellect (*buddhi*) will try to make You believe that the temporary state is the real form as the Self (*Swaroop*). So, at that time, if You recall Dada and say, “I am absolutely free of attachment and abhorrence (*vitaraag*),” then ‘Mrs. Intellect’ will back off.

When the I (*hu*) falsely attributes a temporary state to be his own, it is like a mudstone falling [in water] which in turn gives rise to waves, vibrations.

What remains after attaining the pure Knowledge of the Self (*Atmagnan*)? The answer is, to separate the temporary states and Know them. This state belongs to *jada* (the eternal element

of inanimate matter; *pardravya*; *Pudgal*), whereas that state belongs to real Knowledge [the Self]. The proportion of the state of illumination of the Knowledge is always in accordance with the state of the object to be known (*gneya*). However, a separation between these two temporary states should be made. In this, the only right that You have is to simply Know the relationship of the Knower and the object to be known (*Gnata-gneya*). Every single thought formed by the [worldly-interacting] self due to illusion will go away only by Knowing the relationship of the Knower and the object to be known; otherwise, it will not. That is because it exists due to illusion; nevertheless, that thought is ‘stamped’ [charged] in the presence of the [worldly-interacting] self.

Dwell Steadfastly as the Self, Restless as the Temporary State!

The entire world dwells steadfastly (*swastha*) in the temporary states. If one goes to a lawyer, the lawyer will tell him, “You are my client.” So, he starts dwelling in the temporary state as the client. Oh, mortal one! Dwell steadfastly as the Self (*Swastha*)! How can one who becomes absorbed in the effects (*avasthit*) of a temporary state ever dwell steadfastly as the Self?

From the moment one enters in the womb, he is in a temporary state. The moment one dwells as the I (*hu*), he is considered a temporary state, and if He were to dwell steadfastly as the Self, then He is the absolute Self (*Parmatma*). (GP 261) Temporary states are simply natural occurrences, which do not have a higher authority as a doer. ‘I’ alone Know what those ‘natural occurrences’ are.

If a mountain were to be reflected in a mirror, then would the mirror feel the weight of the mountain? In the same way, the *Gnanis* are not at all affected by any temporary state of worldly life.

To Know, ‘All that which is temporary is not mine,’ is Knowledge (*Gnan*). When all the phases (*paryay*) become purified, It is considered as infinite Knowledge (*anant Gnan*). The subtle circumstances are all nothing but infinite phases. The moment they become purified, One is considered an *anant Gnani* (One who has infinite Knowledge).

If One were to try to Know all the phases, then how will there ever be an end to that? Instead, by Knowing only this much, ‘I am this and all these are phases,’ the [spiritual] work will definitely get done.

With respect to the unnatural state (*vibhaavik avastha*) of the self, attachment-aborrence exist and with respect to Its natural state (*Swabhaavik avastha*), It is *vitaraag* (absolutely free of attachment and abhorrence).

Where Are ‘You’ Residing?

By residing in a temporary state, one becomes restless (*aswastha*), and by remaining in One’s own form as the Self (*Swaroop*), meaning by prevailing in the permanent, He dwells steadfastly as the Self (*Swastha*). Have you seen restlessness (*aswasthata*)? At the time when you were Chandubhai, until then restlessness definitely existed, and now You have come into the

[state as the] pure Soul, meaning You remain as the Self, and so You dwell steadfastly as the Self.

As long as [there is the belief,] ‘I am Chandubhai,’ that is considered a temporary state. ‘I am a Patel’ is a temporary state, ‘I am fifty years old,’ is a temporary state, ‘I am an executive engineer,’ is a temporary state, they are all temporary states. One cannot dwell steadfastly [as the Self] in those temporary states. People will ask, “You are poised, are you not?” One would say, “No, how can I be doing so? I am restless.” How would the one who dwells in a temporary state be like? He would be restless. Constantly, without even missing a moment. Whereas if One were to dwell in the Self (*vastu*), then He would remain poised. Whether one is a Prime Minister or a President, whoever he may be, he will be restless, constantly!

Questioner: Dada, the thing is that there is no effort needed in remaining in the restless state. We go towards dwelling steadfastly [as the Self], (**GP 262**) we remain there for a moment, and then we return to being in the restless state once again. This is the problem.

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

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

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

However much you reside in these temporary states of the mind-speech-body, by that much you will remain restless; the inner suffering will constantly be burning. And if You were to dwell as the Self, as the elemental eternal form, then You would dwell steadfastly [as the Self]. The temporary states are actually constantly evolving, they are constantly flowing ahead. They come, they stay, and they leave. How can there be happiness and peace in them? In these temporary states, You actually are the elemental eternal form. Reside wherever You feel it to be appropriate. Any living being (*jeev*) cannot be without temporary states, not even for a moment. It is due to illusion that one tends to believe that he himself is the temporary state. Every temporary state that arises is due to the mistakes [made in the past life].

People who are bound by the temporary states are unable to even enjoy worldly pleasures. If the *chit* had become engrossed in some temporary state an hour ago, then the *chit* would remain there. Hence, the one bound by that temporary state feels that burden, and so, at the time of drinking tea, he ends up drinking it with that burden.

People care more about that which is outside of the phase of the Self. That is why they keep wandering around in *moorchha* (unawareness arising from illusory attachment). From those, some have developed [spiritually], and that is why they do not like to be in *moorchha*, but on the other hand they are unable to realize the Self. So, day by day, the phase [as the non-Self] becomes thinner, it becomes subtle. As soon as the phase [as the non-Self] becomes thin, one is no longer able to tolerate it. So many thoughts will arise in him within just one hour! However, he is hung in limbo. ‘We’ would tell him, “Hey, go back, get involved in the *moha* (illusory

attachment) and dwell in the thick phases [as the non-Self].” Those with thick phases are able to sleep peacefully, snoring away, whereas those with thin phases are not be able to sleep at all.

People dwell in the temporary state itself. Meaning that, they have believed the ‘foreign’ [non-Self] to be the ‘home’ [Self], (**GP 263**) and that is the cause of this misery. If they were to believe the home as ‘home’ and the foreign as ‘foreign’, then there would be no misery at all.

Whichever temporary state one is in at any given time, he tends to believe that temporary state to to be permanent (*nitya*) and the truth (*satya*); and he continues to be entangled. Unnecessary entanglements, entanglements, entanglements.

Those who are not worshipping (*bhajana*) the temporary state, how many of those are there? The monks-renunciates, all of them worship the temporary state indeed.

Even a Blink Is An Avastha!

From the time one gets up in the morning until he goes to sleep at night, every action is nothing but a temporary state. Every action that takes place from birth to death, of the one who possesses a physical body (*dehadhaari*), [even] those actions that we cannot see and even those that we do not believe happen due to circumstantial evidences; all of those are temporary states indeed.

However many have a beginning and an end, they are all temporary states. There is no telling how many times they will take place. Even the blink of an eye is a temporary state. If you had to blink your eyes by yourself, then what would become of you? You would end up blinking two hundred times instead of sixty, that is how it is.

Questioner: What is the difference between a temporary state and an incident?

Dadashri: Temporary states can be encompassed within an incident, but temporary states cannot encompass an incident.

[In reality] No one is doing anything. When someone showers flowers [on you], that is your temporary state, and when someone throws a stone [at you], that too, is your temporary state. When the *parmanus* of flowers come forth from within, at that very instant, externally, the flowers will come and fall on you. And when the *parmanus* which are like stones come forth from within, then the stones will come and fall on you, even from outside. It will happen at the exact time.

Is the ‘I am’ Temporary?

The moment you like a temporary state, the circumstances (*saiyog*) will then come together.

(**GP 264**) All the temporary states keep changing, no temporary state lasts forever. This is because they are [subject to] circumstances. Moreover, the circumstances are such that they dissociate by their inherent nature.

By coming together, it is a circumstance and by dissolution, it is discharge (*galan*; outflux). The eternal elements cannot be seen with these eyes, [however] all the temporary states

can be seen. One does not Know His own *tattva* (eternal element; the Self), he knows the temporary state. All temporary states are come to an end.

People's shape may change, their appearance may change, everything may change, however nothing new is going to form, it is simply the temporary states that change. The temporary state and the developing self (*pote*) are not Seen as separate. The thoughts and the one thinking are not Seen as separate. As long as Knowledge of the Self is not attained, you will see them as one in everyone. The Self is definitely separate. If the temporary states did not change, then it would not be known as worldly life at all.

Questioner: Dada you said that by the coming together of the eternal elements, all the temporary states keep changing. So, the 'I am' (*aham*) that arises because of those temporary states, that 'I am' must also be changing, right? Would it be greater or lesser in some people, at that time?

Dadashri: It is like this; those temporary states that arise, they in fact dissipate immediately. Whereas the 'I am' and the rest that have arisen, the *vyatirek guna*, they have actually arisen due to the coming together of these two eternal elements [of the Self and inanimate matter]. From that, the ego comes to arise [which then remains until absolute Knowledge is attained].

The Temporary States Keep Changing From Moment to Moment!

The Self is *trikaadvarti* (prevails in all three time periods: past, present, future). *Bhaav* does not prevail in all three time periods, it prevails for as long as the temporary state lasts (*avasthavarti*). That which prevails as long as the temporary state lasts is not *Chetan* (the Self). That which does not prevail only for as long as the temporary state lasts, That is *Chetan*.

Even if you do not let go of these cars, houses, land, you will eventually have to let go of them one day, when you leave [die]. It is only worth doing *Sat Chit Anand*. [It is worth letting go of the illusory attachment for temporary things and instead worship the Self.]

The properties (*guna*) do not change, the phase (*paryay*) changes. The milk may taste sweet [today], but it will taste sour the next day. Thereafter you will not even like the smell of it. Each and every *parmanu* keeps changing from moment to moment.

(GP 265) When the cottonseed plant that one planted sprouts two leaves, he becomes excited. But until it is sold, there are infinite temporary states that will arise for it, whether good or bad. Ultimately, it may even yield a very good crop, or snow may even fall. Similarly, every moment in this world is full of temporary states. The temporary states keep changing from moment to moment.

This boy is sleeping. If he were to be insulted in front of everyone in this temporary state, then he would not have any problem, and the other temporary state in which there is no problem with being insulted is the Self-realized state (*Gnan dasha*). What remains are the temporary states in between these two states. The entire interference is only in the sense oriented temporary states (*indriya pratyaksh avastha*). As it shows [the divisiveness between] 'mine' and 'yours', so the moment someone insults you in the slightest, a problem arises.

Nothing at all happens outside of the temporary states of the mind, speech, and body. The one who becomes affected is the one who has to understand. The temporary state should be cleared with equanimity.

In the same way, if a sticky temporary state arises, then You should get out of it quickly. A temporary state is a non-living entity (*nishchetan chetan*). ‘You’ are the pure Self (*shuddha Chetan*). ‘You’ are to See the temporary state. It is because you get attached to the temporary state that you become miserable. And that is why you do not experience bliss.

At night, when you are about to sleep, you visualize your business, which in turn gives rise to problems. When you give rise to problems, they are all nothing but temporary states.

Addition-subtraction continues to occur on its own, naturally. So in that, mortal one, why are you accumulating? Anything beyond the normal necessities should not be accumulated. The sense organs (*indriya*) are temporary states, and they are a result of the eternal elements coming together. The eternal elements cannot be Seen through them. Whatever ‘mile’ [of spiritual development] he has arrived at, that is what he can see. That ‘mile’ is his temporary state. This entire world is nothing but a simple ‘mathematics’ [additions and subtractions], there is no ‘mathematics’ in the Self.

The natural law is that no temporary state will last longer than forty-eight minutes. The minute hand of the clock will keep turning from minute to minute, that is not the clock, but it is its temporary state. This world is such that it is not possible to remain in one temporary state (**GP 266**) for longer than forty-seven minutes and fifty-nine seconds. What would manifest as an effect by dwelling in these temporary states? It would result entirely in a life-form in the human realm, or the celestial realm, or the animal or plant realm, or the hellish realm. It is only if One has Knowledge of the Self, that a solution [liberation] can come about. If there is even just one percent discrepancy in the Knowledge of the Self, there is no telling where one may be ‘cast away’. ‘We’ are actually here to *nikaal* (clear with equanimity) the *prakrut swabhaav* (inherent nature of the non-Self complex), whereas the world is saying, “This is mine, this is mine,” to the *prakrut swabhaav*. On the contrary, We prevail as the Knower-Seer of that.

‘We’ Have Experienced the Temporary States of the Entire World!

The Lord had said to dwell steadfastly (*swastha*) as the Self, but instead these poor people have become restless (*aswastha*) by dwelling in the temporary states. The entire world is taking delight in the temporary states and are remaining engrossed only in them. That is why they have to wander around in 8.4 million life-forms (*yonis*) to ‘suffer’ [experience] those temporary states. The renunciates, the ascetics, those who have renounced worldly life and live off alms, the monks and nuns, the high-ranking Jain monks and preachers, as well as the scripture writers, all of them indeed remain engrossed in the temporary state.

‘We’ have ‘tasted’ [experienced] all the temporary states. Not a single one remains to be ‘tasted’. We have even wandered about as an elephant, intoxicated with pride (*madamast*). Moreover, the pride (*mada*) would ‘drip’ down. Additionally, the elephant’s offspring is called a ‘Madaniyo’ [In Gujarati]. I have seen its offspring. I thought, ‘How large can its offspring be!’ When we [humans] have a baby, it is so small, whereas an elephant’s offspring is so large! A

baby elephant!! Hey Mandanbhai, where do I even begin speaking about you? A baby elephant! I even went to the extent of checking that life-form out, a baby elephant. At that time, I thought, 'Let me at least go and check it out. The one who is greedy for this world will not go to this extent on account of his greed. However, I do not have greed, so let me at least go and check it out.' The world should be explored, should it not!

'Our' honour is in 'our' realm (*loka*). 'Our' realm is the permanent realm (the Self). These people are actually dwelling in temporary states. These people do not have 'our' honour. 'We' do not dwell in any temporary state. The people of the world are actually such that they dwell in the temporary state as a body, in the temporary state as a *prakruti*.

(GP 267) If one becomes engrossed in a temporary state that he likes, then he binds [karma of] that which he likes. And if he does not become engrossed in a temporary state that he dislikes, then he still binds [karma of] that which he dislikes [for those who do not have Self-realization].

In spite of dwelling in the temporary state, if one becomes engrossed while worshipping 'us', he will still get his [spiritual] work done, and he will attain salvation.

'One' can give liberation to others only if He has become liberated from each and every temporary state.

As long as the *Gnani Purush* does not put His stamp on it, this state [the state as the Self] cannot arise. This state as the Self will result in the *Siddha avastha* (the state as fully liberated Souls). Otherwise, one would end up doing things contrary to the Self all day long.

The Chit Gets Stuck in the Temporary State...

Whichever temporary state that is destroyed by being offered [in the 'sacred fire'] cannot cause any wounds. How are wounds caused? It is through attentive awareness (*laksha*). Therefore, in whichever temporary state your attentive awareness delves, there a wound will be inflicted, and the temporary state in which your attentive awareness does not delve, that temporary state is obliterated in the *yagna* (a Hindu ritual in which things are offered into a sacred fire) of awakened awareness. The rule of attentive awareness is such that, wherever the attentive awareness gets established, it keeps going to the same place again and again. Everything may change, but the attentive awareness will not change. After 'we' instill in You the attentive awareness as the Self (*alakhnu laksha*; the attentive awareness of that which is very difficult to attain), then the attentive awareness no longer remains in the temporary state and so, it gets cleared with equanimity (*nikaal*). The more the wounds one incurs, that very same temporary state will hover around you over and over again, like a housefly. One may ask, "Why am I not experiencing that [the attentive awareness as the Self]?" The answer is, the number of wounds of attentive awareness that have been inflicted, they have not healed. These 'wounds' are subtle wounds in the language of *Gnan*. Many wounds are such that pus keeps oozing out of them. As all those wounds start to heal, You will gain the experience [of the attentive awareness as the Self]. In the relative, it is such that for one wound to heal, the attentive awareness has to be lifted from there and established in another place, then the former wound will start to heal. However, a new wound will be inflicted where the attentive awareness has been re-established.

In whichever phases (*paryay*) you have greatly suffered pain or pleasure (*vedan*) in the past life, those will come in greater amounts in this life; at that time, the *chit* (inner faculty of knowledge and vision) remains stuck there. It remains there for hours upon hours, several *gunthana* (a period of 48 minutes) can go by. For the phases that have become thin, the *chit* will not remain stuck in such phases for very long. **(GP 268)** It will get stuck and then separation will arise [quickly].

If thoughts are arising such that the *chit* is remaining stuck in a particular temporary state, then You should say to them, ‘Your relation and my relation is just that of an object to be known and a Knower (*gneya-Gnata*). I no longer want to get ‘married’ to you.’ The moment You say that, that temporary state, those thoughts, will leave.

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

In the certification for liberation, no consideration is given to any activity (*kriya*) being done. The only consideration is *vitaraagata* (a state in which there is total absence of attachment and abhorrence). What is *dakho* (interference) known as? In any temporary state that arises just now, if the *chit* gets stuck in that for a little while, that is an interference. No matter what kind of temporary states have arisen during this *jatra* (pilgrimage), ‘we’ have never become stuck in any of them. ‘We’ do not let the temporary state last. If ‘we’ were to let it last for three minutes, then there would be a queue of all of them. Do you understand this? For our *mahatmas*, *vitaraagata* prevails, but it does not prevail in exactness.

Each and Every Temporary State, Offered in the Sacred Fire...

In the entire world, not a single temporary state leaves after being destroyed, rather it leaves after sowing a seed. And the karmic account of all the seeds that have been sown are considered during the last forty-five minutes [of life] that remain and depending on the type of seed that has been sown the most, one will go there in the next life.

People of the world sow about a hundred thousand seeds in every temporary state, be it of the mind, the speech or the body. In that, about 3,000 are of ‘wheat’ [valuable], and the rest are of ‘weeds’ [unhelpful]. Whenever a temporary state arises, a seed is definitely sown, but after One attains *Gnan*, the temporary states keep getting cleared away with equanimity (*nikaal*), they continue to be obliterated.

The temporary states will continue to discharge. ‘You’ have to make sure that charging does not take place. **(GP 269)** The Lord says, “Prevail in the temporary state that has come about at that moment, and do not worry about the temporary state that has happened and gone.”

The poor temporary states are naïve. When it arrives, tell it, ‘Madam, you have come? Now you may leave and let the next one come.’

When someone hurls abuse at you, then the temporary state within spoils. If the Self were to Know that temporary state [to be separate], then that temporary state would be destroyed. However many temporary states are Known, those many are destroyed. However many remain, those would have to be erased later. If the mind has spoilt, then You can tell the mind once again, ‘Do *pratikraman* and erase it.’ Whatever is written in a letter can be erased as long as it has not been put in the postbox.

The temporary states are in fact changing from moment to moment! In the state of ignorance of the Self (*agnan dasha*), seeds continue to be sown in each and every temporary state. Whereas with *Gnan*, in the state of awakened awareness, each and every temporary state is destroyed. Worldly life is not bound again.

This *Gnan* of ‘ours’ is such that it purges sexuality. When a [sexual] thought arises within, or when such a temporary state arises, then it is immediately offered [in the sacred ‘fire’ of awakened awareness].

This is because One will definitely seek out the culprit for his own temporary state. Each and every temporary state is destroyed by being offered [in the sacred ‘fire’ of awakened awareness]; this is the ultimate spiritual *yagna*. To ‘obliterate’ means it is burnt off completely. As one became engrossed happily and willingly in a temporary state, it means that an interference has happened; this creates new designs and sows new seeds. If you accuse anyone even in the slightest, then you will have to face its consequences. The consequences of accusing anyone are very grave.

To clear with equanimity (*sambhaave nikaal*) means that the temporary states have to be offered [in the sacred ‘fire’ of awakened awareness]. This is the ultimate grand *yagna*.

If You remain constantly aware of the temporary state of the mind, the speech, and the body and obliterate them [by offering them] into the grand *yagna* [by remaining as the Knower-Seer], then the phases that are stuck to the Self will begin to separate and the developing ‘I’ will start becoming the form as the absolute Self (*Parmatma swaroop*) to that extent.

Inner Satisfaction and Closure, Without a Shadow of Doubt, in Every Temporary State!

(GP 270) All the temporary states of this world are infinite indeed, however the temporary states of the mind are infinite multiplied by infinite. The One who escapes from them becomes free, therefore the Knowledge that brings about inner satisfaction and closure to the mind [to the temporary states of the mind], that Knowledge is authentic. Such spectacular Knowledge has emerged that would make even time feel abashed, and too, It is scientific. This Knowledge is such that It will give inner satisfaction and closure even amidst the infinite upon infinite temporary states of the mind. People become perplexed in the temporary states of the mind, and so they say that God is confusing them. ‘Our’ Knowledge Itself is such that attachment-aborrence never arise.

Now, those temporary states [that other people talk about], they are not resolvable. What has been explained in ‘our’ [Science]? ‘In each and every temporary state, there is inner satisfaction and closure, without a shadow of doubt.’ Meaning that, ‘our’ Knowledge is such that

in every temporary state, there is nothing besides inner satisfaction and closure, that too without a shadow of doubt. What is it like in this world? The moment a person's pocket gets picked, he becomes depressed, inner satisfaction and closure does not prevail. And if someone showers flowers on him, he becomes elevated. Depression and elevation continue to take place in all these temporary states. One would get elevated if he were to feel delighted.

Questioner: In the absence of a *Vitaraag Purush* (A Self-realized One who is absolutely free from attachment and abhorrence), why is it that one become restless (*aswastha*) in temporary states? If You are not present, then we become restless, whereas in Your presence, we are able to dwell steadfastly as the Self (*Swastha*).

Dadashri: One will indeed dwell as the Self (*Swastha*) in [My] presence. When you are restless (*aswastha*), it is actually your intellect that stirs you up, and as long as the intellect is present, the ego also exists. It is this intellect with ego that makes one restless. Once it comes to an end, there is no reason at all to become restless. Or else, if you sit with a *Gnani Purush* all day long, then too, there no longer remains a reason to become restless.

Questioner: In the worldly sense, it is not physically possible to do that, is it?

Dadashri: No, even if it is not possible, yet however much benefit one gets out of that, it is good. Otherwise, by gradually clearing one's intellect and ego, as they come to an end, then automatically, openly, the completely pure state of dwelling steadfastly as the Self (*Swasthata*) alone will remain. As One dwells constantly in the Self, hence *Swasthata*.

(GP 271) To dwell steadfastly in a temporary state is itself the state of restlessness (*aswasthatapanu*); to dwell steadfastly as the Self (*Swa*) is Itself the state of dwelling as the Self (*Swasthapanu*). Why are people restless? It is because they are constantly dwelling in the temporary state. These people believe the temporary state of ignorance of the Self to be their own. In the temporary state, they perceive, 'I am that indeed.' The *Gnani Purush* Sees and Knows the temporary state [to be separate from the Self].

Questioner: Dada, if we are experiencing bliss of Self from within, then is that considered a thought or is that considered a temporary state?

Dadashri: It is a temporary state.

Questioner: So then should we hold on to that temporary state or should we let go of it and continue Seeing the other temporary states?

Dadashri: That [temporary state] will in fact go away on its own. It will go away even if you try to hold on to it. It will go away even if you do not hold on to it. Instead, tell that temporary state, "Do come again, and give us the benefit."

Hey, Get Your [Spiritual] Work Done!

One has not at all Known the properties of the Self. The One who Knows all the properties of the Self is called a *bhed Vignani* (a spiritual Scientist who has the experiential Knowledge to separate the Self and the non-Self). These properties of the Self that exist, all of them have not been revealed to the public, [however] all of them have manifest within 'us'. 'We'

have been dwelling as the Self for the last twenty-eight years [since attaining spontaneous Self-realization in 1958]. ‘We’ are not the owner of this body.

Questioner: Up until now, no one has ever said anything like this before.

Dadashri: Well, this is actually *Akram Vignan* (the spiritual science of the stepless path to Self-realization)!

Questioner: Everyone is attaining all sorts of levels [spiritually], however they have not reached this far [as You].

Dadashri: That is why it is worth getting Your [spiritual] work done. That is precisely why ‘we’ keep telling everyone, at the top of ‘our’ voice, “Get Your [spiritual] work done, get Your [spiritual] work done, get Your [spiritual] work done.”

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The Incontrovertible Principle is Encompassed Within the Aptavani!

Questioner: Dada, you have actually placed all the scriptures within the *Aptavanis*. Solutions for every question are found immediately; spontaneous solutions!

Dadashri: This would not be encompassed even in the scriptures. The entire *siddhant* (incontrovertible principle that accomplishes the ultimate goal) has been placed in the *Aptavani*. *Siddhant* means it is without contradiction. No matter where you look at it from, everything tallies; such is this *siddhant*.

Hence, this entire *Akram Vignan* of ‘ours’ is in the form that is irrefutably in principle (*siddhantik*). From whatever [angle] you ask, it results only in the *siddhant*; this is because this is Knowledge in its inherent nature (*swabhaavik Gnan*). Anything that has come into Knowledge, that same thing cannot return to ignorance (*agnan*) once again; contradiction does not arise. Helping the *siddhant* of every person, the *siddhant* progresses further, and yet it does not violate anyone’s *siddhant*. This *siddhant* is actually that of those very Ones who have already become *Vitaraag* (absolutely free from attachment and abhorrence).