

## **Aptavani 14 Part 2**

### **Table of Contents**

Dedication.....	2
The Aptavani, Filled to the Brim With Complete Knowledge About Practical Worldly Interactions as well as Spirituality!.....	4
Foreword.....	6
[1] The Universe Has Come into Existence Through the Six Eternal Elements! .....	9
The Genesis Happened Through Science! .....	9
The Intellect Does Not Reach There! .....	11
The Real and the Relative! .....	12
In Reality, the Permanence Can Be Seen!.....	13
No One is Their Controller! .....	13
Each Eternal Element Is Completely Independent! .....	14
Dada Is the World's Observatory! .....	15
Worldly Life Arose Through the Mixing of the Six!.....	15
The Revolution of the Six Eternal Elements!.....	20
These Are the Six Eternal Elements of the Universe! .....	21
What is Considered an Eternal Element?.....	22
In the Real, They Have Nothing to Do with Each Other! .....	22
What Is the Self Entrapped In?.....	23
The Six Have Been Together Since Time Immemorial!.....	24
The Vikalp are Limited, the Properties of the Self are Unlimited!.....	25
Only the One Who Is Free, Can Free Others! .....	26
Where There is Absence of the Intellect, There the Knowledge of the Self Exists! .....	27

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## **Dedication**

**The mysteries of the universe, the *Gnani* reveals here;**

*Vishwana rahasyo, Gnani khole ahi;*

**Never was before, never will be, such a *Gnani* anywhere!**

*Na bhooto na bhavishye, aavaa Gnani 'kahi'!*

**Containing an original in depth elucidation on the six eternal elements;**

*Chha tattvona guhya maalik fod;*

**Matchless is this fourteenth *Aptavani*!**

*Aptavani chaudmi aa ajod!*

**The partnership of the six eternal elements since time immemorial;**

*Chha tattvoni anaadini bhaagidaari;*

**None of them can claim, 'My share is more than yours'!**

*Na koi kahi shake vadhu, maari ke taari!*

**The eternal elements of motion and inertia support movement from one place to another;**

*Gati, sthiti sahaye, heraferi;*

**The eternal element of space claims, 'I'm responsible for providing the space!'**

*Aakash kahe bhaagma, jagaa 'mari'!*

**The eternal element of time is responsible for management, the eternal element of inanimate matter provides the material;**

*Kaadno vahivat, jadno maal;*

**The eternal element of the Self is the Observer, however it caused a commotion!**

*Chetan nirikshak, pan kari dhamaal!*

**By becoming the owner, the limits were crossed;**

*Bani gayo maalik, tuti paad;*

**The *Gnani* sets things right, that itself is a miracle!**

*Gnani laave thekane, e ja kamaal!*

**Pure *parmanu*, charged *parmanu*, effective *parmanu*;**

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*Vishrasa, prayogsa, mishrasa;*

**Explained easily, the state of *parmanu*!**

*Samajavi sahajma, parmanu dasha!*

**The energy to do activity, belongs only to the non-Self complex of input and output;**

*Kriyavarti shakti, maatra pudgal tani;*

**The Self envisions, so the non-Self complex gets sketched!**

*Kalpe Chetan, pudgali chitaramani!*

**The Science of the *Tirthankar* Lords, manifested through Dada;**

*Tirthankari Vignan, pragatyu Dada thaki;*

**The fourteenth *Aptavani*, offered with humility to the world!**

*Chaudami Aptavani, jag charane muki!*

- Dr. Niruben Amin

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**The Aptavanis, Filled to the Brim With Complete Knowledge About Practical Worldly Interactions as well as Spirituality!**

The *Gnani Purush* is One for whom nothing remains to be Known in this world. The *Gnani* is considered the world's observatory.

**Questioner:** But can You not disclose everything You Know?

**Dadashri:** 'We' certainly are disclosing it here, aren't 'we'! These Aptavanis will be written for the very reason that these people are not able to understand a single word of these technical terms from the past. Therefore, over here, the explanation about 'What is *dharmā*?' and 'What is the Self?' has been given to everyone in our language, in the colloquial language, the one that everyone understands.

**Questioner:** 'You' are at three hundred and sixty degrees, so You should give the Knowledge of that degree, shouldn't You?

**Dadashri:** Yes. So just as there is this Aptavani, fourteen such Aptavanis will be released. When the fourteen Aptavanis are complete, when the collective [Knowledge] within all of them is put together, the complete Knowledge will be encompassed. Hence, the 'beads' [each and every established principle which joins together to form a 'garland'] should be completed, shouldn't they?

This is absolute Knowledge that is deficient by just four degrees. Therefore, these [Aptavanis] are indeed considered the scriptures. People cannot even comprehend those other scriptures.

**Questioner:** Just as there are those six Darshan [schools of philosophy based on the Vedas; the Nyaya, the Vaisesika, the Sankhya, the Yoga, the Mimamsa, and the Vedanta], similarly can these Aptavanis not be considered as one Darshan?

**Dadashri:** No, the Aptavanis are the collective form of the six Darshan. Each of the six Darshan represent their own different viewpoint. One says, "This is ours, this is ours, this is ours." [Whereas] This is the Darshan put together. This is all-encompassing and accepting of all viewpoints (*anekant*), it does not adhere to a single viewpoint (*ekantik*). Therefore, it encompasses the six Darshan. If the proponents of the six Darshan were sitting here, then none of them would get up and leave. Each one of them would feel as if it is his own Darshan. Therefore, there is no partiality here, it is impartial! A follower of Jainism is able to sit here, a follower of the Vedant is able to sit here, there are even Parsis here; followers of all religions are found here.

**Questioner:** If one maintains faith (*shraddha*) in Dada's speech, if one maintains faith in the Aptavani, then would one attain *samkit* (the right belief that 'I am pure Soul') or not?

**Dadashri:** How did the faith set in for you?

**Questioner:** Faith set in simply upon reading the Aptavani.

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**Dadashri:** That is known as *samkit*. When [Your] perspective (*drashti*) ‘fits’ with this perspective, that is known as *Atmadrashti* (the right belief that ‘I am pure Soul’; Vision as the Self). When Your perspective ‘fits’ completely with this perspective [the perspective that is explained in Aptavani], then it is considered *Atmadrashti*. The other perspective is that of, ‘This is not it, this is not it, neither are any of these it, nor this one.’ In this way, we are able to understand that there are two different perspectives. But thereafter, a solution can only be found if one does not read other books.

All of these Aptavanis are helpful. People of future generations will need them, won’t they? These will be helpful to them. These Aptavanis are something incredibly marvelous. And through the Aptavanis, all the difficulties arising in interactions in worldly life will also depart.

Many people tell ‘us’, “I come across a lot of difficulties, and when I pick up an Aptavani and randomly look at it, then a page turns up and it takes away my difficulties.” The person finds it, he gets the link.

**Questioner:** The compilation has been put together very beautifully. Each and every subject has been compiled very wonderfully.

**Dadashri:** Yes. That is ‘our’ desire, that it should benefit [all]. Therefore, set aside some time and keep reading them a little.

**Questioner:** Dada, that is why we say that we are greatly obliged to the Aptavani.

**Dadashri:** The Aptavani is actually One’s own living, awakened form, of a kind, isn’t it!

Therefore, if one were to read this speech, then one would attain *samkit* spontaneously!

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## **Foreword**

The current volume, Aptavani 14 (Part 2), contains the description of the eternal elements. In the first section of the book, Dadashri has explained the extremely deep and subtlest concepts about the six eternal elements, using a simple and straightforward, colloquial language which even the average person can understand. That, too, by giving the analogy of the partnership of the six eternal elements, He has completely simplified the most mysterious knowledge about the formation of the universe!

The goods belong to the eternal element of inanimate matter (*jada tattva*), the work of the eternal element of motion (*gatisahayak tattva*) is to transport them, the eternal element of inertia (*sthitisahayak tattva*) arranges the goods, it stores them. The eternal element of time (*kaad tattva*) does the work of management by transforming the new to the old and vice versa. The eternal element of space (*aakash tattva*) provides the space to keep the goods, in order to run the business. And the role of the eternal element of the Self (*Chetan tattva*) is that of a supervisor. Instead, it ended up becoming the owner, and issues arose within the partnership, and lawsuits were filed. If the Self becomes the Observer [Knower-Seer] once again, then resolution will come about for this conflict that has been around since time immemorial.

*Jada pudgal parmanu* (the smallest, most indivisible, indestructible particles of the eternal element of inanimate matter), as well as mysteries about the *pudgal* (non-Self complex of input and output), are revealed in the second section of this Aptavani. In that too, using simple examples, *vishrasa*, *prayogsa*, and *mishrasa* (the various phases of the *parmanu*) have been explained in a way that is easy to understand. The miraculous play of the *pudgal* and its inherent nature to become multiple from one (*prasavdharmi swabhaav*), the entire world is nothing but input and output; simply upon reading this, it fits in one's mind. Upon understanding the mystery behind the energy of the *pudgal* to do activity (*kriyavarti shakti*), the wrong belief about being the 'doer', that existed all the way to the elemental level, gets dissolved.

The effects of the *parmanu* extending all the way to gross worldly interactions are disclosed here. Through the perspective of the *Gnani* (the enlightened One who can enlighten others), the effects of the *parmanu* of food, are also revealed here.

Before reading this particular volume, the spiritual aspirant should certainly read the introduction, only then will the inner intention of the *Gnani* become clear and the link become evident.

After attaining the Knowledge of the Self (*Atma Gnan*), 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 (*satsang*) have been collected and compiled to present the established principle (*siddhant*). 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.

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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 fourteenth Aptavani is at a 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 fourteenth Aptavani, if the aspirant reads it after having done a full study of the thirteen Aptavanis and all of Dadashri’s other great volumes. And it is a humble request that you study the fourteenth 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 (*keval Gnan*). 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 develops then the very same points will seem different. But, actually those would be subtle details of an advanced level. The exact understanding of

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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 by the application of the intellectual approach of scholars. If One remains in the *Agnas*, then the *Gnani’s* 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].

**- Dr. Niruben Amin**

## Aptavani 14 Part 2

### Section -1

#### The Six Eternal Elements!

#### [1] The Universe Has Come into Existence Through the Six Eternal Elements!

##### The Genesis Happened Through Science!

**Questioner: (GP 1)** In Tattvadarshan [a section in a Jain scripture], after describing the six eternal elements such as *jeevatmak* and *pudgal parmanu*, and so on, it expounds that the *saiyog* (coming together) as well as the *vibhaag* (division; separation) [of these eternal elements] establishes an endless natural occurrence which is without a beginning or an end (*anaadi-anant*). So please explain the point about *saiyog* and *vibhaag*.

**Dadashri:** So what is described in Tattvadarshan is that these six eternal elements are constantly changing (*parivartansheel*). Hence, this entire universe has come into existence on account of the coming together (*saiyog*) and the dissipate (*viyog*) [of the eternal elements]. Therefore this endless natural occurrence should not have anyone who is its creator.

**Questioner:** The word '*saiyog*' is used whereas the word '*viyog*' is not used, '*vibhaag*' is used. Please explain the word '*vibhaag*' a little. 'You' referred to *saiyog* as scientific circumstantial evidence, but what about *vibhaag*?

**Dadashri:** The discharging of karma (*nirjara*), that is all *vibhaag*. **(GP 2)** Anything that is divisible is an endless natural occurrence, meaning that it is meant to be divided, moreover, there is no need for anyone in that. There is no need for anyone to bring them together (*saiyog*), it certainly keeps happening on its own. Hence, the 'no beginning and no end' is also proved.

**Questioner:** You say that the entire universe is dependent upon science, then who is the creator of science?

**Dadashri:** There is no creator of science. By science 'we' mean to say that this world remains in existence on the basis of these six eternal elements.

**Questioner:** Within all of creation, each and every atom contains scientific properties that have a specific function; so who placed these properties within each atom with exact calculations?

**Dadashri:** There is no one to place them; it happens naturally. If there were to be someone to place them, then it would mean that there is some fool who will not let all of us go to *moksha* (ultimate liberation) at all.

Hence, no one has created this at all. This certainly is, this certainly was, and this certainly always will be. This is without a beginning (*anaadi*) and this has no end (*anant*). Hence, this most certainly is. If we say, "It had happened," for that which is eternal

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(*sanatan*), then it is our mistake. For something that is temporary (*vinashi*), we can say, “This had happened.”

There are six permanent [elements]; for these permanent [elements,] there is no such thing as ‘it is going to happen’ or ‘it is not going to happen’. Whose discovery is it of whether it is going to happen or it is not going to happen? The one who believes himself to be temporary, is the one who keeps seeing the temporary elements. The One who is permanent (*avinashi*) keeps Seeing the permanent. Hence, there are both kinds of perspectives.

**Questioner:** I didn't quite understand one thing. You said that the world is eternal with reference to time, but there must be some fundamental cause of its genesis (*utpatti*), mustn't there?

**(GP 3) Dadashri:** This has all arisen scientifically. One should know how things actually are in this world. In reality, there are six eternal elements in this world, they are permanent eternal elements, and all that which is visible to the eyes, all of those are the temporary states (*avastha*) [of the eternal elements] that are visible. Eternal elements are permanent, and the states of the eternal elements are nothing but temporary. As all of this is not easily understood, so then people fabricated that God is the creator of this. The concept of a creator is for small children, not for people with understanding. In reality, there is no creator.

**Questioner:** So has nature created the creation, is that how it is?

**Dadashri:** Nature has not created it, it has come about naturally. ‘We’ can See in ‘our’ *Gnan* (Knowledge), how this world has come into existence.

Hence, God has not created this world. If God had created this world, then what would His occupation be? What would He do after creating it? Would He sit around idly?

**Questioner:** God has not created it, and it is also not possible for it to happen without God.

**Dadashri:** That is actually something that happens through many evidences (*naimitik*). It has not happened through one's independent will. One is the doer (*karta*) of all this in the sense of being an evidentiary doer. No one is the doer in the sense of being an independent doer. No [individual] person has created this world, and it has not formed without it being created. What this means is that it has come into existence as a result of many evidences. And as a [single] evidence (*nimit*) cannot be the doer, there is no [specific] creator of this.

**Questioner:** One is neither the doer nor the non-doer, and one is also both?

**Dadashri:** Yes, it is with reference to context. In a certain context, with reference to ignorance of the Self (*agnan*), one is actually a doer, however with reference to Knowledge of the Self (*Gnan*), One is not the doer.

This world has arisen from the six eternal elements. And in reality, it has not arisen, it certainly has been around forever, it certainly exists without a beginning or an end. **(GP 4)** There is no seventh eternal element in the world. The collective form arising from these six

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eternal elements is in every living being. Every living being unquestionably has the six eternal elements.

The six eternal elements that are there in this world, they exist in the elemental form. They prevail completely within the inherent nature of their own *vastutva* (what an eternal element is and what it comprises of). The entire world has arisen from the coming together of these six eternal elements. How can the one with intellect understand this world?

### **The Intellect Does Not Reach There!**

The eternal elements cannot be understood through the five senses (*indriyagamyā*), the eternal elements are such that they can be understood through Knowledge (*Gnangamyā*). So all of these other *avastha* (temporary states) that are visible, those *avastha* are temporary. Hence, we have come this far having seen only that which is temporary, and we have only experienced that which is temporary. Thus, all of this certainly feels temporary to us.

**Questioner:** Some understanding should be gained regarding this, as to how did this come about? What does *shashwat* mean?

**Dadashri:** [It means] Eternal.

**Questioner:** Dada, you had given the example that, ‘Where is the beginning and where is the end of a circle?’ This analogy that you gave does not resolve the question.

**Dadashri:** It would not, that is true. But the fact is that this world is persisting because of the eternal elements. Human beings are only able to see the temporary states, they cannot see the eternal elements. Therefore, they are discussing about the eternal elements while dwelling within the temporary states; so the concept cannot be grasped. It is only upon dwelling as the eternal element, and thereafter discussing about the eternal elements that the concept can be grasped. Meaning that, it is only after One becomes eternal and then discusses about the eternal, that the concept can be grasped.

**Questioner:** You have not yet mentioned what the six eternal elements are.

**Dadashri:** Yes, I will tell you. The eternal elements of *Chetan* (the Self), *jada* (inanimate matter; in the form of *Pudgal parmanu*), *gatisahayak* (motion), *ssthisahayak* (inertia), *kaal* (time), and *aakash* (space). That’s it; **(GP 5)** these six permanent elements exist in this world. It is only after scientists go beyond the theory of relativity that this concept will be understood. It is after going beyond the theory of relativity that the beginning of the [theory of] Reality happens.

**Questioner:** What is the theory of Reality?

**Dadashri:** There are only three theories to be known. But as we progress towards that, there are no words for that. I can definitely explain it to You, but You will only understand the fundamental concept once You Know It. Meaning that, that is where these six eternal elements exist. The six eternal elements, how this [world] is functioning in this way, and what God is doing; You will come to Know all of this at that time.

The moment the theory of relativity has been crossed over, the relative is crossed [comes to an end] and the Real begins. As it is, one is still wandering about in the theory of relativity itself, one has not moved beyond that. Therefore, this much needs to be known, and

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if you want to unveil the Self (*Atma*), then come and understand this [from 'us'] and then You too will be able to become That one day.

There are three theories; the theory of relativity, the theory of Reality, and the Absolutism theory. So 'we' talk about this Reality while prevailing in the Absolute!

**Questioner:** I teach my students whatever I myself have studied and whatever I know. But in order for my students to understand what I know, I have to first come down to their level and then gradually bring them up.

**Dadashri:** Yes, yes, right.

**Questioner:** So then they can reach my level or even go beyond the level I'm at. So can you not come down [to our level] in the same way and take us up?

**(GP 6) Dadashri:** There [in Reality,] no language exists. You can understand Reality through language, but it cannot show you the Absolute. Up until now, 'we' have spoken with you only after having come down [to your level].

**Questioner:** Please say something about Reality that will generate some interest.

**Dadashri:** By Really speaking, there are six eternal elements in this world. By relatively speaking, there are only phases, no eternal elements.

**Questioner:** Tell us again about the relative, what did you say is in the relative? Are there phases in the relative?

**Dadashri:** There are phases in the relative and in the Real, there is the eternal. There are six eternal elements. This is the 'originality' [origin] of the world. What is in the origin, in the world? It is this, there is nothing beyond this.

### **The Real and the Relative!**

Only that which is eternal (*sanatan*) is referred to as Real, and everything in the form of a mixture that arose from the coming together of these [eternal elements] is relative.

**Questioner:** What is Real and relative? What are these two and what is the relationship between the two? What is the link?

**Dadashri:** The permanent eternal elements are the Real. Now of the six, the pure *Chetan* (the eternal element with the function of Knowing and Seeing; the Self) is permanent, and the other five that are permanent, they do not have *Chetan bhaav* (the function to Know and See). They have infinite other types of *gunadharma* (intrinsic properties that have a specific function). It is simply due to the *gunadharma* of all of these [eternal elements] that this relative belief (*bhaav*) has arisen. The Self actually remains as the Self constantly. Be It within a donkey, within a dog, within every individual, the Self always remains as *Chetan*, constantly. 'It' has not changed even for a moment, it is simply the belief that becomes wrong.

**(GP 7) Questioner:** Is Reality a manifestation of the Real?

**Dadashri:** Yes, it is indeed a manifestation. It is nothing else at all.

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### **In Reality, the Permanence Can Be Seen!**

**Questioner:** That which is visible in Reality, what exactly is Seen in that?

**Dadashri:** Permanence. In this world, the relative shows the temporariness.

**Questioner:** All this appears to be temporary.

**Dadashri:** At present, the permanent cannot be Seen. When the *Gnani Purush* gives *Gnan*, One can See the permanent, all the eternal elements themselves, through One's own perspective. Now, the permanent cannot be Seen all at once. However, as One has become permanent, it means that gradually and progressively, One is able to See the permanent thereafter. Ultimately, how much is included in this permanent? Ultimately, these six eternal elements that exist, only they are Seen. For You [after attaining this *Gnan*], at present, only *Chetan* alone is Seen. When can *pudgal parmanu* (the smallest, most indivisible, indestructible particles of inanimate matter) be Seen? When absolute Knowledge (*keval Gnan*) is attained. However, this path is of Seeing the original eternal elements.

The theory of Reality has to do with the eternal elements. No saint or holy man understands what God is at the elemental level. They only understand [God] through their thoughts and imagination.

### **No One is Their Controller!**

**Questioner:** These eternal elements that you mentioned, is there anyone who has control over them?

**Dadashri:** No one has a control over this world at all; everyone is independent. The Self is completely separate from this.

**Questioner:** If all six of them are independent, distinct, separate, different, then how do the interactions between them happen? **(GP 8)**

**Dadashri:** Yes, that is indeed what needs to be Seen.

There is no owner of this world, there is no one who runs it, yet it has a natural progression (*niyati*). The stage manager is *vyavasthit shakti* (the natural energy of scientific circumstantial evidence), moreover, it is inanimate energy (*jada shakti*).

**Questioner:** 'This energy is inanimate (*jada*)'; who came to Know this?

**Dadashri:** It is the One who becomes the Self, the One who becomes the Knower-Seer, Him. The Self is Itself the Knower of everything. There is endless energy within the eternal element of inanimate matter (*jada*) too.

**Questioner:** Which came first, *Chetan* or *jada*?

**Dadashri:** There is no such thing as first or last. They all come together and become the collective (*samuchchay*) [cause].

If you try to analyze the first and the last, then you will have to wander for infinite lifetimes. You will not be able to go to *moksha*. Even a snake has to straighten out to enter its burrow.

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There is no need at all to control these eternal elements. These six eternal elements are themselves moving about on their own. Worldly life (*sansaar*) means *samsaran*. *Samsaran* means that things are constantly changing. It is happening naturally, no one has to do anything. If there were someone running this, then he would tire us out! There is no one at all who is superior over this, there is no owner at all, there is no creator of this at all. This entire world has arisen through science, and I am saying this having Seen it for Myself. I am taking personal responsibility for this, [in saying] there is no creator.

### **Each Eternal Element Is Completely Independent!**

**Questioner:** Of the six eternal elements, besides the Self, do the other five eternal elements have an independent existence?

**(GP 9) Dadashri:** Yes, the other five eternal elements have an independent existence to the very same extent that the Self has. All the eternal elements are completely independent.

**Questioner:** Is that with respect to the Self, or are the other five eternal elements independent?

**Dadashri:** They are all independent, completely independent. They have nothing to do with each other, and even now, they are independent, [the Self] has nothing to do with them. The Self is not under anyone's control, and no one is under the control of the Self.

**Questioner:** But the Self is *akriya* (not connected with any activity), the Self does not do anything?

**Dadashri:** Yes, It is totally *akriya*.

**Questioner:** If It has not done anything, then how did It become associated with the *pudgal* (non-Self complex)?

**Dadashri:** It certainly dwells in the *pudgal*. All of these, the six eternal elements are indeed together. However, not a single eternal element enters into any other eternal element; they are certainly separate. No eternal element can affect another eternal element.

The only difference between them is that there is no *Chetan bhaav* (the function to Know and See) within any of the other five eternal elements, whereas *Chetan bhaav* exists within the Self. It is not that the Self alone gets the 'prize'. Each one has its own special intrinsic property that has a specific function (*gunadharm*) that does not exist in the others. There is this special *gunadharm* of *Chetan* (to Know and See) within the Self which is not present in the other eternal elements. *Pudgal parmanu* has a different special *gunadharm* within it. *Pudgal parmanu* has this property of form (*roopi*) within it, which does not exist in the other five. So, ultimately, each one has a special property within it.

The entire world is filled with the eternal elements. The Self alone is the eternal element that Knows and Sees (*Chetan tattva*); It Itself is the absolute Self (*Parmatma*). And the other eternal elements are *jada* (insentient), they are not *Chetan* (with the ability to Know and See). They are without *Chetan bhaav*, but they have many other kinds of *gunadharm*.

If the other eternal elements did not exist in the world, then the Self would not exist either. **(GP 10)** All these eternal elements are interconnected (*avinabhaavi*) [in the sense that they cannot be or exist without the other].

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### **Dada Is the World's Observatory!**

This is the world's observatory. This Dada is the authority over the four Vedas (Hindu scriptures). Therefore, everything should become clear in your mind, only then will you understand, and only then will there be a solution. Otherwise, even if you had been harping on about this falsehood for a thousand years; nothing is going to be achieved. So ask until you understand. It is worth asking over here.

Do you like all of these talks? This is actually a Science. Nowhere in the world has this Science come forth. This is the cash bank of divine solution! This is the very first time it is being disclosed publicly!

The Knower of one eternal element is referred to as a *Gnani*. The One who Knows the Self alone is referred to as a *Tattvagnani*. The One who has Known all the eternal elements, the One who even Knows what each eternal element is doing, He is referred to as a *Sarvagnya*.

The result of Knowing the Self is *moksha*. There is *moksha* even amidst endless suffering. The One who has Known the Self becomes the Knower-Seer of all of the eternal elements.

### **Worldly Life Arose Through the Mixing of the Six!**

**Questioner:** What is still (*sthir*) in this universe?

**Dadashri:** There is nothing that is still in anything that can be perceived through the five sense organs. Everything that is relative is *chanchal* (active, unsteady, moving) by its inherent nature. The Self is still. All the eternal elements are still by their inherent nature, but it is when they become released from here [from worldly life and come into the Real] that is when they become still. Until then, as a mixture form [in the relative,] they are all indeed active. Therefore, there is no thing that is still at all. Truly speaking, the Self is still, but it came into association with that which is active, and so it also has to wander around in an active state. **(GP 11)** The moment It becomes free from here [worldly life, the relative], once It comes to Know Its own properties and inherent nature, and the *Gnani Purush* separates It, thereafter It attains final liberation (*mukti*). There, in that final liberation, It is still forever, because there are no other eternal elements there. If there were other eternal elements there, then they would harass It, they would drag It into the 'flow' [of worldly life] once again.

**Questioner:** The Self is permanent, but then why did the mixing with this *pudgal* (non-Self complex) happen? What is the reason for that?

**Dadashri:** There is no reason for them to mix. These six eternal elements indeed exist together, that is what is referred to as *lok* (the universe). But what is *lok*? The answer is, *sansaar* (worldly life). So then, what is *sansaar*? *Samsaran*. What is *samsaran*? Constantly undergoing change. So these six eternal elements come together mutually [as a mixture] and keep revolving around each other. They never come together [in the form of a compound]. They keep revolving around each other as if it is not worth to ever separate from one another [in the form of a mixture]. Even now, they are separate. They are separate even in the human body. However, all this has actually arisen scientifically, so people have become perplexed.

*Vastu* (An eternal element) means [it is] *avinashi* (permanent). When these six eternal elements (*dravya*) come together, temporary states (*avastha*) arise.

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**Questioner:** Do these six eternal elements ever merge into each other?

**Dadashri:** They do merge. All this has indeed happened because the six eternal elements have merged with each other [in the form of a mixture].

**Questioner:** Do they actually merge into each other completely?

**Dadashri:** What I mean to say is that they undergo change; all of them, the six eternal elements are such that they bring about a change. The eternal element of space (*aakash*) is a location (*kshetra*) and within it, the *parmanu* (the smallest, indivisible, indestructible particle of inanimate matter) move about like this. The Self and the *parmanu*, they all come together and give rise to this mixture. That which has a genesis (*utpatti*), has dissolution. Hence, that [the coming together of the two eternal elements] gives rise to a temporary state (*avastha*). So, it will undergo dissolution. However, the Self is not something that has arisen and It is not going to undergo dissolution. **(GP 12)** This world has arisen simply on the basis of these six eternal elements.

**Questioner:** All this has happened because of the interaction between the six eternal elements. So is that still happening, or has it happened once and then stopped?

**Dadashri:** No, it is constantly happening and continues functioning. It keeps happening and continues functioning.

**Questioner:** Do they also become free from that and do new ones enter into that too?

**Dadashri:** They [the phases] arise, they remain for a while, and then they get destroyed. This keeps happening constantly.

**Questioner:** So when they get destroyed, does *moksha* happen?

**Dadashri:** No. Just as a person is born, lives for a while, and then dies; that is how this entire world functions.

**Questioner:** Now *dravya* and *vastu*...

**Dadashri:** That from which properties (*guna*) and phases (*paryay*) arise is *dravya*.

**Questioner:** And *vastu*?

**Dadashri:** *Dravya* is itself *vastu*.

**Questioner:** In the discussion we're having, the eternal elements (*tattva*) that we talk about, and the eternal elements that the Jains talk about, what is the difference between the two?

**Dadashri:** They are the same; there is no difference at all.

**Questioner:** How does the Self keep changing? It keeps undergoing change?

**Dadashri:** Of everything that is visible, if it all appears to be of the same kind, then that is not considered as changing. **(GP 13)** Everything is indeed Seen one after another. The Self (*pote*; the developing 'I') Knows and Sees everything. And all the eternal elements indeed keep revolving around each other naturally. In doing so, each eternal element comes

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closer to the other. Amongst them, when the Self and the *Pudgal* [*parmanu*] come close to each other, an adjustment takes place within the two, in which new properties arise, which are not inherent to either of them. Completely new effects (*vishesh parinaam*) arise. Neither wishes for this to happen, but this is what ends up happening naturally. The inherent nature of all the eternal elements [the properties and phases, but not the elemental matter] indeed is to constantly change (*parivartansheel*).

### **The Self Is Constantly Changing on Account of the Object to be Known!**

**Questioner:** You mentioned that everything in the world is such that it is constantly undergoing change (*parivartansheel*), the Self is also such that it is constantly undergoing change. How can *Chaitanya* (the Self; that which Knows and Sees) be such that it is constantly changing? Please explain that a little.

**Dadashri:** *Chaitanya* has Its own intrinsic properties that have a specific function (*gunadharm*). It has properties (*guna*), which also have specific functions (*dharma*). The properties are permanent, whereas their functions are constantly changing. However many things there are in this world that are permanent, *sanatan*, eternal, they all have both, properties along with functions. So what are the properties of the Self? They are infinite Knowledge (*anant Gnan*), infinite Vision (*anant Darshan*), infinite energy (*anant shakti*), the abode of infinite bliss (*anant sukhdham*); there are many other properties. All of these properties of the Self, they are Its permanent ones. Now what are their functions? The permanent properties that exist within, such as infinite Knowledge; Knowledge (*Gnan*) means illumination (*prakash*) of a kind. The temporary state of that illumination which arises on the outside [of the Self], that is constantly changing, meaning that the Knowledge keeps changing based on the object to be known (*gneya*). The object to be known is constantly changing, so the Knowledge also becomes such that It changes constantly. [It's the same for] Vision (*Darshan*); the objects to be seen (*drashya*) are constantly changing, so the Seer (*Drashta*) also becomes such that It [Its Vision] changes constantly. Based on those [the objects to be known and seen], the Self (*pote*) has Its own temporary states [of Knowledge and Vision], those temporary states are constantly changing.

**Questioner:** The original Self is considered unchanging (*aparivartansheel*), isn't it?

**Dadashri:** The fact is, if these [objects to be known and seen] are constantly changing, then only that which constantly changing can See them. That which is unchanging would not be able to See them. **(GP 14)** This is because if It Itself is unchanging, then what would It See? If the Seer remains the same and the objects to be seen keep changing, then that would not do, would it? When the object to be seen is gone, the Seer goes away along with it. When the object to be seen is gone once again, the Seer goes away along with it. This is because the phases of the eternal elements are temporary and constantly changing. The properties of the eternal elements are permanent and constantly changing\* whereas the elemental matter (*dravya*) of the eternal elements is permanent and unchanging.

\* For specific clarity on this, refer to Aptavani 3, Gujarati book page number 60 to 62,  
The Properties of the Self: Knowledge-Vision

### **The Difference Between Temporary and Constantly Changing!**

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**Questioner:** Now Dada, what is the difference between that which is temporary (*vinashi*) and that which is constantly changing (*parivartansheel*)?

**Dadashri:** That which is temporary will certainly get destroyed completely. An eternal element can constantly undergo change despite being eternal, whereas a temporary thing cannot be considered as having a constantly changing nature at all. In terms of that which is constantly changing, only a certain part of it is temporary. And even the Self is constantly changing. All six of these eternal elements are constantly changing.

**Questioner:** In what way are the six eternal elements constantly changing? Are the six eternal elements and the completely new effect (*vishesh parinaam*) that has arisen in the presence of the Self, changing constantly?

**Dadashri:** The *vishesh parinaam* as well. It is actually a *vishesh parinaam* with respect to worldly life.

**Questioner:** Yes, but that is indeed what is constantly changing, is it not?

**Dadashri:** But even with respect to the Real (*Swaabhavik*; the inherent nature of the eternal elements), That is constantly changing. The temporary state (*avastha*) that the eternal elements have, the temporary states of the Self, the temporary states of the *Pudgal* [*parmanu*], those states are temporary (*vinashi*).

**Questioner:** Due to the inherent nature of that which is permanent to constantly change, temporary things tend to arise. Please explain that using an example.

**(GP 15) Dadashri:** All of this that is undergoing change and all of this that is visible, is temporary. After a moment, it can change into anything, it may become a cloud, or something and another happens, doesn't it? The permanent eternal element (*avinashi tattva*) is not visible, and whatever is visible, that is the temporary that is visible. All the temporary things keep on changing, but the eternal elements that are within them, they are permanent, they are constantly changing. They simply keep moving within, they do not do anything else. And one moment they [temporary things] appear one way and the other moment they appear some other way. One moment, a cloud will appear in this direction, the next moment it breaks away and goes away from here to somewhere else, then in an instant a rainbow appears and then in another instant, it all disappears. The original form (*muda swaroop*) [of the eternal elements] is permanent. In this world, all that which is in original form is indeed permanent, all that which is temporary can be seen, whereas that which is permanent cannot be seen with the eyes.

All these *parmanus* are permanent. They certainly keep revolving like this, they are constantly revolving. The time it takes for one *parmanu* to cross another is referred to as a *samay* (the smallest, indivisible unit of time). Based on that, the evidence (*nimit*) of time was deduced. So, all of this indeed keeps undergoing change constantly. This Self and everything else too, they keep undergoing change indeed.

**Questioner:** The constant revolving of the *parmanu*, are You referring to that as constantly undergoing change (*parivartansheel*)?

**Dadashri:** What else, then? To not remain in one condition. The condition keeps on changing, the temporary state (*avastha*) keeps changing constantly indeed...

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**Questioner:** You referred to that as constantly undergoing change (*parivartansheel*), so how is the Self permanent as well as constantly undergoing change?

**Dadashri:** When can anything be considered permanent? It can only be an eternal element (*vastu*) if it is constantly undergoing change, otherwise it cannot be an eternal element at all.

**Questioner:** Then, is every eternal element constantly undergoing change?

**(GP 16) Dadashri:** Yes, every eternal element...

**Questioner:** Both, destructible (*nashvant*) as well as permanent (*avinashi*)?

**Dadashri:** No, the temporary states (*avastha*) are destructible, but actually within [those temporary states], the eternal elements are constantly undergoing change, meaning that the phases (*pariyay*) constantly keep changing.

**Questioner:** Do they change while It remains in Its inherent nature (*Swabhaav*)?

**Dadashri:** While It remains in Its inherent nature.

**Questioner:** The Self is permanent, now what is it of the Self that changes?

**Dadashri:** This Self, the original Self (*muda Chetan*) is the elemental matter (*dravya*), then within that, there are properties (*guna*). So in terms of properties, there is infinite Knowledge, infinite Vision, infinite energy; so You are not Seeing through the [property of] Knowledge, You are Seeing through the phases (*pariyay*). Knowledge is actually Its property. A property cannot alter. Only Its phase alters; the property remains constantly with It. The temporary things are undergoing change; in that, the energy of Knowledge (*Gnanshakti*) of the Self undergoes change. This is because the Seer of the temporary states is the Knowledge. So as the temporary state changes, the phase of Knowledge changes. The phases are constantly undergoing change indeed. Nevertheless, in that process, the Knowledge certainly remains pure only, It remains completely pure, It remains totally pure.

**Questioner:** In what form does the Knowledge change? In the form of phases?

**Dadashri:** Yes. And the One who Knows even His own phases is the Self (*pote*), the pure Soul (*Shuddhatma*).

**Questioner:** But It gives rise to temporary things?

**Dadashri:** It is only because this is temporary that it can indeed be seen in this way. If one thing is going somewhere else, then we would see the vibrations of it as the third thing. When we look at the sky, within a moment, a cloud may appear. If the cloud is black, then we would not be able to see anything, but after two minutes, **(GP 17)** after five minutes, when it shifts a little, something red becomes visible. What is the reason for this? Just a little while ago, it was not visible. So one may say, there was a change in the evidence, and due to that...

**Questioner:** Then call that a change in form (*roopantar*), do not refer to that as undergoing change (*parivartan*).

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**Dadashri:** That cannot be referred to as a change in form. A change in form is applicable to just one eternal element. A change in form is applicable to the eternal element that has form (*roopi tattva*), it only applies to *Pudgal parmanu*, and that too, it is certainly considered as constantly changing. A change in form is actually considered to be at the gross level, it refers to the external part. The original *Pudgal parmanu* is constantly changing. That which is always pure within, that is referred to as an eternal element (*tattva*). What are the properties of the Self? They are Knowledge and Vision. The property remains steady, and what are the temporary states? All that which is visible, all that which can be known, those are all temporary states (*avastha*).

**Questioner:** The word '*parivartansheel*' (constantly changing) seems to be used in the ordinary sense.

**Dadashri:** It certainly is a word of the commonplace language; it is not [a word of] in the original sense.

**Questioner:** What is it in the original sense?

**Dadashri:** But the meaning of the word in the original sense is of no use at all. How would it help you? The language that is in use over here, only that will be of any help.

These people are analyzing the Self in depth. To ask everything [about the Self] is considered as analyzing the Self in depth. There is a lot of difference between analyzing the Self in depth and analyzing worldly life in depth, analyzing anger-pride-deceit-greed in depth, analyzing merit karma in depth, and analyzing demerit karma in depth. The time spent on this is completely different altogether! No one in this world would waste time on this at all. This is because discussion about this does not happen at all. No one in the world in any place, can discuss what we discuss over here.

**Questioner:** When you say, "Did you not understand this?" (**GP 18**) Niruben is recording whatever You are speaking. However, the taped record does not say, "What exactly are you trying to convey?" That is why You have to ask for clarification [of understanding].

**Dadashri:** He will definitely ask for clarification, go ahead and ask. Let me tell you what the value is of the time that goes into asking. If one remains in such an internal state of being (*dhyana*) for just one hour, even then his [spiritual] work will be done. This is because the Lord does not consider this internal state of being as prevailing in the *pudgal*; He considers it to be relative-Real. The entire world is talking about the relative, whereas this is talk about the relative-Real.

### **The Revolution of the Six Eternal Elements!**

**Questioner:** How does the sixth eternal element come together with other five eternal elements?

**Dadashri:** These six eternal elements keep on revolving [around each other] in this world. Moreover, all these eternal elements are such that not one helps the other, not one obliges the other, not one is the 'doer' of the other, not one harasses the other; the eternal elements are such that they do not become one with each other. So, all of them are clear. These eternal elements are simply changing constantly and revolving around in the space (*aakash*) that there is in this world, that is all.

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Now, truly speaking, these six eternal elements are not dependent on each other at all. It only seems as if this dependency is there. They are not dependent at all, they certainly remain within their own inherent nature. The world is very vast, it is worth understanding it. All the thoughts that are arising for you, share them, tell them, ask...ask in totality!

**Questioner:** When did the engrossment due to coming close to each other occur?

**Dadashri:** All these *parmanu* keep revolving like this, and *Chetan* is also revolving. The moment the engrossment due to the two coming into close proximity arises, a veil immediately appears. Then when they are separated, the veil breaks and they remain separate.

**(GP 19) Questioner:** They came together, that definitely means that they were once separate.

**Dadashri:** When all six of them keep circling round and round, as they revolve, that is when they come together.

**Questioner:** So have the six been revolving right from the beginning?

**Dadashri:** Yes...that's it. That is how they came together. So the revolving of the six eternal [elements] is referred to as the world.

### **These Are the Six Eternal Elements of the Universe!**

The fact is, no one has created this world at all. All the eternal elements are permanent indeed.

**Questioner:** Dada, which ones are they? What is the function of those six eternal elements? I want to understand all of that.

**Dadashri:** All the eternal elements are carrying out their own functions. Of these, first there is the Self (*Atma*), which is referred to as the original *Chetan*, it is referred to as *Chetan*, and second, there is *jada* (eternal element of inanimate matter), the one that is referred to as *anu* (atom) isn't it, *anu-parmanu*, that one. The third is the energy that takes them back and forth, which neither of the two have. It is called *dharmastikaya* [also known as *gatisahayak*; the eternal element of motion]. Now, if only *dharmastikaya* existed, then if one were to leave from here, then he would never come to a stop. Hence, to make one still, there is *sthitisahayak* (also known as *adharmastikaya*; the eternal element of inertia). That makes four, doesn't it? The fifth eternal element is *aakash*, the one in which every eternal element seeks out space; they need space, don't they? How can they function without space? So, the one that provides space is the fifth eternal element, *aakash*. And the sixth one is the eternal element called *kaal* (time). And time actually comes with *anu*, its own *kaalanu* (atoms of time).

Hence, these are the six eternal elements. Time, space, motion, inertia, inanimate matter, and this Self. Of these, inanimate matter alone is *roopi* (has form).

**Questioner:** What does *roopi* mean?

**(GP 20) Dadashri:** *Roopi* means it is entirely visible, it can be experienced through the sense organs (*indriya*), so it has form. So this inanimate matter alone has form. The Self does not have form, even space does not have form. Even time does not have form. Motion

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does not have form. Inertia does not have form. Five are formless (*aroopi*) and one has form. Five are *achetan* (without the capacity to Know and See), and only the Self is *Chetan* (with the capacity to Know and See). That is how this [world] has formed from these six eternal elements.

This is very subtle talk, it is worth knowing this from the *Gnani Purush*. After having known this, nothing else remains to be known. The forty-five Aagams (Jain scriptures) of the entire world are encompassed within this.

The *Tirthankar* Lords mention that there is the eternal element of the Self, then the eternal element of inanimate matter, thirdly there is the eternal element of time, then fourthly there is the eternal element of space, and then the eternal elements of motion and inertia. All five of these [except for time] are considered *astikaya* (that which occupies more than one spatial unit, or *pradesh*). The *Tirthankar* Lords have discovered these six eternal elements, through absolute Knowledge (*keval Gnan*).

### **What is Considered an Eternal Element?**

It can be referred to as an eternal element only if it possesses intrinsic properties that have a specific function (*gunadharm*) and it is *Sat* (eternal; the absolute truth).

**Questioner:** What can be considered as *Sat* (absolute truth)?

**Dadashri:** The *sat* (truth) of this worldly life is actually temporary, it is referred to as *satya* (the truth). What people refer to as the truth in worldly life, that truth is temporary. And that which is truly *Sat* is permanent. That permanent is Your form. Whereas this truth of the world is untruth (*asatya*) in the eyes of God. This is actually relative truth, it is not Real truth. Real truth can never be destructible. Can you get anywhere by trying to turn relative truth into Real truth?

What else do you want to ask, did you get the clarification of *Sat*?

**Questioner:** It is not completely clarified.

**(GP 21) Dadashri:** Yes, so tell me. What do you want to ask now?

**Questioner:** Is the Self considered as *Sat*?

**Dadashri:** However many permanent eternal elements there are, they are all considered *Sat*. The six eternal [elements] that exist, they are all considered *Sat*. The Self is *Sat*.

### **In the Real, They Have Nothing to Do with Each Other!**

**Questioner:** Are the eternal elements of space, motion, inertia, inanimate matter, and time dependent on (*sapeksha*; related to) one another? For example, when going from here to there, motion (*gati*) is considered to have happened, then there is the inert state (*sthiti*); and when there is no motion, there is no inert state, so there is no space (*aakash*).

**Dadashri:** Where there is motion and an inert state, there is space.

**Questioner:** So this talk has actually turned out to be non-relative. This talk is not about related space.

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**Dadashri:** In the Real, the Self does not occupy space, nor does It have an inert state. An inert state is with respect to something, motion is also with respect to something.

The embodied soul (*dehadhaari atma*) cannot be without space, can it! Over here, you will not find a Soul that is not embodied. Therefore, in the Real, all the eternal elements have nothing to do with each other, they do not have any relationship at all. So, if You [as the Self] are residing here, and there is another eternal element next to You, then it's not as if the Self is the owner that It can tell the other eternal elements to go away from here.

**Questioner:** When an embodied soul (*jeev*) came from *avyavahaar rashi* (uncategorized souls that have not yet entered worldly interactions) into *vyavahaar rashi* (worldly nomenclature), at that time, did time latch on to it first or did inanimate matter, or what latched on to it? Which eternal element latches on first?

**Dadashri:** It entered into this [worldly nomenclature] on the basis of time. It then flows like a current. In any current that is flowing, would it have its turn [to join the sea] or not? **(GP 22)** Similarly, the embodied soul also enters into this [worldly nomenclature]. There is no one who throws it into that. *Niyati* (a natural progression of evolution of a soul) is responsible for this. *Niyati* means a flow!

If *Niyati* were to say, "I did this." Then time would reply, "Who are you to do it, it only happened because I was around." So, not a single one lets the other take the credit. This proves that there is no superior.

Many people actually believe that this world is definitely dependent on *niyati*. The writers of the scriptures raised an objection to that. Otherwise, *niyati* would develop arrogance that, 'Everything runs because of me alone!' So, no one in this world can say, "The world runs because of me." The Self cannot say, "This is functioning because of me." *Pudgal* cannot say that either. That is how this is; all of this is based on evidences (*nimit-naimittik*). From the moment the two, the sun and the ocean come together, this water vapor is generated. If they had not come together, then it would not have generated. You agree with this, don't you?

**Questioner:** Yes.

**Dadashri:** Nevertheless, who plays the major role? It is the role of the *pudgal*, primarily. 'We' [as the Self] are not too concerned with time. As it is, what do 'we' and time have to do with each other? 'We' are not able to recognize it, 'we' don't even know about it. So, it is deducted. 'We' have nothing to do with motion and inertia. So these three are deducted, and that leaves the fourth one, *aakash*. We already know that *aakash* is that which gives space. Therefore, space has nothing to do with 'us' [the Self]. Now, four have been deducted. All that's left is the scuffle between inanimate matter and the Self, these two eternal elements, and the other four eternal elements help them along.

### **What Is the Self Entrapped In?**

**Questioner:** Just as the Self has become entrapped in the eternal element of inanimate matter, in the *Pudgal*, can It become entrapped in any other eternal element?

**(GP 23) Dadashri:** Primarily in this inanimate matter, in the *Pudgal* alone.

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**Questioner:** Does it become entrapped in the eternal element of space or any other eternal element?

**Dadashri:** Truly speaking, 'we' [the Self] have become entrapped in all the eternal elements; 'we' are currently entrapped in the five other eternal elements. All of them have bound 'us'.

**Questioner:** Does God [the Self] become entrapped only in space, or has He become entrapped in all the eternal elements?

**Dadashri:** It is not like that. The Self is entrapped by all the eternal elements, and there is a scientific reason behind it. It is a scientific problem. What is considered becoming entrapped? Say if I have gone out wearing a *dhoti* (loose lower garment), and there is a gust of wind. The *dhoti* blows in the wind and gets caught on a thorny bush. So then as I try to undo it from the thorns, another gust of wind comes and the other side of the *dhoti* gets caught. So, the bush does not let me off. So what would we realize? Have I gotten entrapped or has the bush gotten entrapped?

**Questioner:** You have gotten entrapped.

**Dadashri:** Yes. Similarly, the Self, the owner of infinite energies, has become entrapped! But what can be done with that energy, of what use is it?

**Questioner:** We should not believe that the Self is entrapped only in inanimate matter, it is entrapped in all the eternal elements.

**Dadashri:** The Self is entrapped not only in inanimate matter, but It has become entrapped within all the eternal elements. Now when all the other eternal elements are Known, the moment both, inanimate matter and One's own Self are realized, they will immediately become separate. When the realization happens that, 'The eternal elements that have bound me, they are like this, and I am like this,' that is when separation will occur. On the contrary, this has actually progressed [in the wrong direction] because in a state of gross unawareness, it [the deluded self] believes, 'This is also my property, and this formless is also my property.' Mind you, the other eternal elements are certainly formless indeed. **(GP 24)** So then, it [the deluded self] became like that.

**Questioner:** Except for inanimate matter, they are all formless.

**Dadashri:** In spite of being formless, they are not *Chetan* (with the capacity to Know and See). And by claiming *Chetan* (the Self) [alone] is formless, if you rely upon that, then you will take a beating!

### **The Six Have Been Together Since Time Immemorial!**

**Questioner:** Where was the Self when the five eternal elements were not around?

**Dadashri:** There has never been a day in which these five eternal elements were not around. Right now, the [deluded] self remains [in worldly life] only on their basis. It is when It realizes Its own Real form (*Swaroop*) that It becomes free from here, so the five eternal elements come to a stop [stop having an effect on the Self]. However, the five eternal elements are undoubtedly together with the Self, whether they are in the form of a small

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insect or a large one, or in the form of a tree. There are the five eternal elements even within a tree, there are the five eternal elements even within the smallest of insects, there are the five eternal elements even within two-sensed living beings, there are the five eternal elements even within three-sensed living beings, there are the five eternal elements even within the four-sensed living beings, and the five eternal elements are certainly together even within the five-sensed living beings.

All six eternal elements are together in this body. These eternal elements are in the form of a mixture, they are not a compound. Hence, they can be separated. If a compound is formed, then the *gunadharmas* (intrinsic properties that have a specific function) of the Self would change, and the *gunadharmas* of inanimate matter would also change.

Nothing of the Self has become spoiled in that. The Self is a circumstantial object in this. The coming together of all six of these eternal elements is circumstantial. So the *Gnani Purush* separates them once again and extricates the Self [for us]. The Self is certainly pure, it is certainly immaculate, it is simply the belief that is wrong.

### **The Vikalp are Limited, the Properties of the Self are Unlimited!**

The world is actually very vast, extensive; it is worth understanding it. Nothing has been made at all. All of this confusion is simply arising out of the very same six eternal elements, nothing else. (GP 25) Even in that, there are so many things, there are so many *vikalp* (false notions of 'I am this')! So then, if someone were to ask, 'How many *vikalp* must there be? Is there any limit to them?' The reply would be, 'There is no such thing in this world that is unlimited. Everything has a limit. If things did not have a limit, then no one would have been able to tackle them. There would not even be any discussion about *moksha* at all. Everything indeed has a limit. It is because these [*vikalp*] have a limit that we are able to attain *moksha*, otherwise these visible outbursts, the internal turmoil and restlessness as well as worries would go on endlessly.

**Questioner:** If everything has a limit, then where did the word 'infinite' (*anant*) come from?

**Dadashri:** Infinite does not apply to this [*vikalp*]. What does this and infinite have to do with each other? All of this has a limit. We actually refer to the properties of the Self as infinite, and that too, for the purpose of explaining to You [the developing Self]. This is because they [the six eternal elements] do not need to Know the six eternal elements at all. This is actually for the purpose of you becoming aware of Your own Self, of what You are like. Besides, they do not have to Know any of that, do they! In fact, in order to make the one who has lost awareness realize who he actually is, You have to tell him, 'You are full of infinite Knowledge, You are full of infinite Vision.' However, the One who is already in the experiential awareness as the Self (*bhaan*) never needs to be told anything, isn't it!

If this [*vikalp*] were unlimited, then these people would not look alike the way they all do. Some would have three legs, some would have three and a half legs, some would have three hands, some would have four hands, some would have three eyes. But no, that is not so. If this [the *vikalp*] were unlimited, then the people coming from another town would look altogether different, the ones from yet another town would look different. So, this [the *vikalp*] is limited; this is exact. No matter which country you go to, people have two legs, and everything else looks similar.

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**Questioner:** One eternal element does not merge with another eternal element at all, they both remain completely separate, don't they?

**(GP 26) Dadashri:** They do not merge. By the engrossment arising out of the two coming together in close proximity, temporary states (*avastha*) tend to arise.

**Questioner:** Do the temporary states arise because they merge with each other, or by them coming close to one another?

**Dadashri:** Yes, that is exactly what it is. As they revolve around, they come together, so the temporary states keep changing. There is no change in the original eternal elements at all.

**Questioner:** Nevertheless, all those eternal elements are going to remain independent, aren't they?

**Dadashri:** Yes, they are forever independent. They are independent even now. Even though they are present in the body right now, yet they are all independent.

**Questioner:** Are their properties and limitations always independent?

**Dadashri:** They are all independent, their properties and limitations are independent! Thus, 'we' can separate these eternal elements. Just as a goldsmith separates gold and copper when they are in a combined form, in the same way, the *Gnani Purush* can separate these [eternal elements]. The *bhed Vignani* (a spiritual Scientist who has the experiential knowledge to separate the Self and the non-Self), the One who is a representative of God, He can separate them. Hence, 'we' were able to make such a separation. So the Self becomes separate. As the Self separates, karma cannot get bound. As long as there is such awareness of 'I am doing this,' karma get bound. The moment the awareness of 'who am I' is attained, karma do not get bound.

**Questioner:** There must be a cause for even the existence of the Self, mustn't there?

**Dadashri:** Existence does not have a cause, does it! The existence that It has, what is that like? 'It' has existence, It has *vastutva* (what the Self is and what It comprises of), It is eternal. There is not a single cause applicable to that which is eternal. All the causes apply to the temporary states. The developing 'I' (*pote*) prevails in the temporary states, moreover, all that which is visible, those are all temporary states too.

### **Only the One Who Is Free, Can Free Others!**

**(GP 27)** There are only six eternal elements in this world, and each is in its' own individual inherent nature (*Swabhaav*). And each one is carrying out its own function only, yet the six eternal elements are present since infinite time. Five are *achetan* (without the capacity to Know and See), and the sixth, the Self (*pote*) is *Chetan* (with the capacity to Know and See), which Knows everything indeed. One eternal element [*Pudgal parmanu*] is such that whatever interference the [developing] Self does, it becomes exactly like that. The developing Self sees that which has form (*roopi*) and it becomes with form. The original Self is formless (*aroopi*). As the developing self interferes, that which has form becomes disturbed, but none of them get destroyed. The temporary states get destroyed. By interfering,

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worldly life arises, and by not doing that, there is *moksha*. When does It not interfere? When the developing Self comes into the experiential awareness as the Self (*bhaan*).

The One who has Knowledge beyond the Veda (the oldest scriptures of Hinduism) is known as a *bhed Vignani*, the One who separates the Self and all the other five eternal elements. 'Our' spiritual powers (*siddhi*) work towards enabling people to attain the elemental form as the Self (*tattva Swaroop*).

**Where There is Absence of the Intellect, There the Knowledge of the Self Exists!**

If One wants to Know the eternal elements (*tattva vastu*), then they can only be Known where the intellect (*buddhi*) is absent. The eternal elements cannot be [Known] elsewhere. This is because the intellect has limitations, whereas Knowledge is unlimited. The *Gnani Purush* has to be around. The *Gnani Purush* is around very rarely in the world. The *Gnani* is rarely ever around, isn't it! There is nothing in the world that is outside of the *Gnani's* Knowledge. I am saying this after having Seen it. This is not something pulled out from a book. That which is from a book would not help, would it! That which is in a book is always lifeless (*jada*). And what about anything that you have grasped from the book, what is that like? That too is lifeless. 'It' [Knowledge] should be acquired directly from the *Gnani*. It should be direct illumination, only then will there be a solution. Dada has constant awakened awareness, that is why He is able to understand It, He has fully understood the Self. All of this can only be Seen through the unveiled Self.

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