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Pure Applied Awareness as the Self With Awakened Awareness!!

EDITORIAL

After attaining the Knowledge of the Self, after the *laksh* (attentive awareness) of 'I am pure Soul' sets in, the march towards attaining absolute Knowledge continuously remains for *mahatmas* (the Self-realized ones in *Akram Vignan*); absolutely revered Dadashri has shown various ways for the attainment of the same. For that, it is mandatory to remain constantly in *shuddha upayog* (pure applied awareness as the Self).

Awakened awareness as the Self (*Atma jagruti*) actually remains naturally and spontaneously as well as continuously after *Gnan Vidhi* (the original Scientific experiment for Self-realization), through the grace of Dada Bhagwan. However, for progressing as the Self (*Purusharth*), if One is able to constantly remain in the pure applied awareness as the Self (*shuddha upayog*), only then does exact progress happen. One feels, 'All of the *Gnan* (Knowledge of the Self attained through Self-realization) has come into the understanding, I constantly want to remain only in the *Agnas* (five directives that preserve the awareness as the Self in *Akram Vignan*).' Yet, oftentimes one feels as though he is not able to remain in them. However, he cannot find its cause and solution, so he becomes entangled. In this edition, its main cause and solution has been given very nicely, in detail.

What is *jagruti* (awakened awareness)? What is *upayog* (applied awareness as the Self)? How are *jagruti* and *upayog* connected? How many types of *upayog* are there? How should *shuddha upayog* be set after *Gnan*? What does complete *shuddha upayog* mean? What is *upayog* that is free from sexuality and *kashay* (anger, pride, deceit and greed), and what is *upayog* that is with sexuality and *kashay*?

And eventually, in the state of the *Gnani Purush* (One who has realized the Self and is able to do the same for others) and the *Tirthankar* Lord (the absolutely enlightened Lord who can liberate others) what is *upayog* upon *shuddha upayog* like? We receive the explanation for all of that here through the experiential Knowledge-laden speech of the absolutely revered Dadashri. *Mahatmas* remain in an *upayog* free from sexuality and *kashay* to a great extent, but they miss out

on *shuddha upayog*. After they understand it in detail and set it, they can remain in *shuddha upayog*. For this purpose, the present edition will be immensely useful to *mahatmas*.

~ Jai Sat Chit Anand

Pure Applied Awareness as the Self With Awakened Awareness!!

Types of Applied Awareness as the Self

Along with this body, there is the Self (*Atma*); that Self should have an application (*upayog*). Bliss never arises without *upayog* of the Self. Humans engage in four different types of applications. These animals do not have any application of the Self (*Atma*). Only those with an ego have application. Animals are in a natural and spontaneous state (*sahaj bhaave*). These cows and buffalos naturally know that, ‘This can be eaten and this cannot.’

There are four applications of the Self: *Ashuddha upayog* (impure application), *ashubha upayog* (inauspicious application), *shubha upayog* (auspicious application), and *shuddha upayog* (pure applied awareness).

The four types of *upayog* are:

(1) *Ashuddha upayog*: A person, without any evident reason, hunts a deer and engages in the act of hunting it simply for the pleasure of it. Moreover, he takes pride in it, ‘What a great shot!’ Killing purely for pleasure, without any purpose; killing simply for sport, that is the *ashuddha upayog* of the self. One burns another’s house down and takes pride in it. He does wrong and laughs about it, he causes damage to others and gloats over it; such people are third-class passengers, the result of that is a life-form in hell.

(2) *Ashubha upayog*: The family members say, “Today, we will have to eat deer, because there nothing else to eat at home.” The wife and children are starving, so he hunts deer and brings it home. But internally, he feels tremendous pain, he feels remorse, ‘What I did was wrong.’ That application of the self is *ashubha upayog*. In *ashuddha upayog* and *ashubha upayog*, the outward action is the same, yet in one case, pride is taken out of the action, pleasure is derived, whereas in the other case, tears flow out of remorse; there is this much of a difference. Going further, *ashubha upayog* means being deceitful, adulterating goods, lying for selfish motives, engaging in anger,

pride, deceit, and greed; these are all *ashubha upayog*. All these living beings who are characterized by *ashubha upayog* are second-class passengers. They bind a life-form as an animal.

(3) *Shubha upayog*: In *shubha upayog*, although everyone at home is starving, he nevertheless says, “I don’t want to kill anything to satisfy our hunger.” That is *shubha upayog*. *Shubha upayog* means all the energies of the mind, speech, body, the mind-*chit*-intellect-ego complex (*antahkaran*) are used for others! One wishes well for others, he does good for others, he obliges them. His heart is true and moral, that is *shubha upayog*. A rare person has only *shubha upayog*. Generally, there is *shubha-ashubha upayog* (auspicious and inauspicious application) everywhere. [The one with] *Shubha-ashubha upayog* is a first-class passenger; the result of that is a human life-form. Whereas those who remain only in *shubha upayog* are luxury-class passengers; they attain a celestial life-form.

(4) *Shuddha upayog*: What is referred to as *shuddha upayog*? The one with *shuddha upayog* only Sees the pure, he Sees the content within, he does not See the ‘packaging’. To See through the elemental Vision is *shuddha upayog*. *Shuddha upayog* commences only after attaining Self-realization. When the *upayog* becomes complete, absolute Knowledge (*keval Gnan*) happens. The result of *shuddha upayog* is *moksha*.

These Two Upayog are Beneficial!

There are two types of *upayog* with awareness. One is *shubha upayog* and the other is *shuddha upayog*. *Shuddha upayog* is not found anywhere in the world, but there is *shubha-ashubha upayog*. *Ashuddha upayog* and *ashubha upayog* do not count as *upayog*. Only *shubha upayog* and *shuddha upayog* count as *upayog*. The other two are only referred to as such for the purpose of identification, as in what kind of *upayog* are these. *Ashuddha upayog* and *ashubha upayog* are both mechanical, whereas there is a small degree of awareness in *shubha upayog*. There is the awareness of what is beneficial for this life and for the upcoming life.

People generally have some awareness in matters of their own home, business and some other matters, but their awareness is limited to this much. And in all other matters, they are ‘asleep’. However, in reality, this awareness is still considered to be mechanical.

When can a person become free from being mechanical? It is when both, what is beneficial (*hita*) and what is harmful (*ahita*) to his self, are constantly in his awareness; that is when the mechanical part leaves.

Questioner: But, Dada, this benefit and harm are worldly things, aren't they?

Dadashri: It is not like that, it is considered awareness even on the *shubha* path. But when is that so? It is only if it is *shubha* in such a way that it is beneficial in this life as well as the next life; that is when it is considered awareness. Otherwise, a person may be making a donation or giving his service to others, but his awareness does not go beyond the current event. If every activity is carried out with awareness, then it will benefit the next life. Otherwise, all of it is done in a 'sleeping state'. When he gives a donation, he does so while 'sleeping'! Even if a donation of four pennies is given with awareness, that is more than enough! When a person gives a donation with the desire of gaining fame and recognition in return, he does so in the state of 'sleep'. The one who gives a donation for the benefit of his future life is considered to be 'awake'. Awareness of benefit and harm means that the awareness remains on what is beneficial and what is harmful to the Self! If there is no stability regarding his next life, yet he gives donations in this one, then how can that be considered awareness?!

The Subtle Distinction Between Mechanical and Awareness!

Questioner: Please explain the difference between mechanical and awareness (*jagruti*).

Dadashri: The entire world functions while being asleep. All of that is considered mechanical. That is referred to as *bhaavnindra* (unawareness of one's own intents). Those who prevail in *bhaavnindra* can be referred to as mechanical. Now, is every person not aware of the profit and loss in his business? So, he maintains awareness in his business, and when he sits in a bus, is he not aware? He is not mechanical there; he is with awareness. Now, the world refers to this as being aware. Truly speaking, that, too, is mechanical.

Most of the people in foreign countries can be considered mechanical. These animals and trees are all also considered mechanical, aren't they?

Questioner: The celestial beings are also considered mechanical, aren't they?

Dadashri: The celestial beings cannot be considered mechanical. They do have awareness. There are some celestial beings who are aware that they are prevailing in the mechanical. So they get tired of this state and feel it should not be that way. Not all celestial beings are like that. Some move about in an absolutely carefree state. That is considered mechanical.

Where There Is Auspicious and Inauspicious, There Is Worldly Life!

Even in the ignorant state, it is possible for a person to have *shubha upayog*. If he does something wrong, then on the basis of the religious scriptures, he says, “I should not do this.” That is considered *upayog* of the self (*atma*). Going to the temple, reading the religious scriptures, these are all referred to as *shubha upayog*.

In sensual and sexual pleasures (*vishay*), one’s *upayog* remains only in being deceitful. That is considered *ashubha upayog*. A greedy person’s awareness stays applied in greed (*lobh*); a proud person’s awareness stays applied in pride (*maan*). For those who live a worldly life, these two types of *upayog* dominate. If a proud person goes to a wedding and the host who is in a hurry does not greet him respectfully, then that person will feel very insulted. If he feels, ‘I will do this and I will do that to him,’ then due to this, tremendous *ashubha upayog* arises within.

If a greedy person goes out to buy vegetables, then his *upayog* will be, ‘Which pile is cheap?’ so he will end up bringing rotten vegetables!

Where There Is Shuddha Upayog, There Is Moksha!

The person who wants to progress on the path of the absolutely detached Lords should change the *upayog* from *ashubha* to *shubha*. And the person who wants to go to *moksha* (ultimate liberation) should maintain *shuddha upayog*. The one who wants to go to *moksha* should not get involved in the botheration of *shubha-ashubha*. He should uphold the two as something to be cleared.

‘I am Chandubhai’ is *shubha-ashubha upayog*. Through *shubha-ashubha upayog*, instillation in worldly life took place. ‘I am pure Soul’ is *shuddha upayog*. However, as long as the *Gnani Purush* does not make one pure, how can one become pure? *Shuddha upayog* arises for You after the *Gnani Purush* makes You pure, that is when You are considered pure. To constantly See one’s Self as pure and to See others as pure is *shuddha upayog*.

Shuddha upayog means to be able to See the Self and the body of the other person as separate. When the internal state of being (*dhyān*) of 'I am pure Soul' continuously prevails, that is *shukladhyān*. *Shuddha upayog* is the cause for absolute Conduct (*Charitra*); the ultimate Conduct, which the Lord prevailed in.

Whose Upayog Is It?

Questioner: These *upayog* of the self, are they of the pure Soul or of the self with the wrong beliefs (*pratishhit atma*)?

Dadashri: The first three *upayog* are of the *pratishhit atma*, and *shuddha upayog* is of the pure Soul, and in reality, it is of *Pragnya* (the liberating energy of the Self). In all these *upayog*, the original Self (*mool Atma*) is not doing anything.

What Is Upayog? What Is Jagruti?

Questioner: Please explain *upayog* and awakened awareness (*jagruti*).

Dadashri: To fix the awakened awareness (*jagruti*) in a specific place is known as applied awareness (*upayog*).

Questioner: Please explain the difference between *upayog* and *jagruti*.

Dadashri: If there is a lantern here, then how would it benefit those who are climbing the stairs? If one wants to climb the stairs, then how would a lantern benefit him? So, it has to be held out there. That is when it is called *upayog*, and the lantern is *jagruti*.

To ensure that the *jagruti* does not enter into something else, such as worldly life, or profit or loss; to focus the *jagruti* on one place, that is *upayog*! Wherever the *jagruti* prevails is *upayog*, but that *upayog* is considered the *upayog* of *shubha-ashubha*. Whereas it is referred to as *shuddha upayog* when the *upayog* is set pertaining to the pure Soul only!

Say Pure Soul, for Purity to Prevail!

Questioner: Why refer to It as the pure Soul (*Shuddhatma*)? Why not just refer to It as the Soul (*Atma*)? The *Atma* is also *Chetan* (the Self), isn't it?

Dadashri: *Shuddhatma* certainly means the pure Soul (*shuddha Chetan*). The reason for referring to It as pure is because before, one used to think, 'I am a sinner, I am worthless, I am like this, I am like that.' All those false attributions one made for himself, all those false attributions are gone. Instead of the pure Soul, if It were referred to as the Soul alone, then One would lose the awareness of His own purity (*shuddhata*); the awareness of being untouched (*nirlepta*) would disappear. That is why It is referred to as pure Soul.

Questioner: So what is the true meaning of pure Soul?

Dadashri: The true meaning of pure Soul is that it is free from association (*asang*); it is untouched (*nirlep*); whereas the worldly-interacting self is not like that. The worldly-interacting self has been coated with coverings, whereas the pure Soul is the absolute Self (*Parmatma*). Don't people of various religions say, "My soul is a sinner"? But even then, the pure Soul does not have any problem.

The pure Soul Itself indicates, 'Now we have become *nirlep*; all the demerit karma is gone.' So, it is because of *shuddha upayog* that It is referred to as pure Soul. Otherwise, those in the [worldly-interacting] self state do not have *shuddha upayog*. Where the Self is concerned, everyone is the Self! But the Ones who have *shuddha upayog* are referred to as the pure Soul. There are actually four types of self: the one with impure applied awareness (*ashuddha upayogi*), the one with inauspicious applied awareness (*ashubha upayogi*), the one with auspicious applied awareness (*shubha upayogi*), and the One with pure applied awareness (*shuddha upayogi*). These are the types of the self. Therefore, when we only refer to the self, which of these are we referring to? So you would say, the pure Soul. So the One with *shuddha upayog* is the pure Soul. Now again, the *upayog* has to be kept pure. In order to keep the *upayog* pure, there is the pure Soul; otherwise, the *upayog* would not remain pure, would it!!

Someone asked me, "Dada, elsewhere they refer to It as the Soul, so why are you the only one who refers to It as the pure Soul?" I replied, "The Soul they are referring to is not the Soul at all, and the reason 'we' are referring to it as the pure Soul is different." What are 'we' saying? 'We' make You realize just once that You are the pure Soul, and that this 'Chandubhai' is separate. You may even have understood that through the intellect. Now, if 'Chandubhai' ends up doing the worst thing possible, something that makes others condemn him, at that time, You should not lose

the awareness of 'I am pure Soul,' and never should You believe, 'I am impure.' It is to convey this that 'we' refer to It as the pure Soul. 'You' have not become impure; that is why 'we' have to say this. The state as the pure Soul that 'we' have given, that state as the pure Soul, that pure state never changes again. That is why we have used the word 'pure'. As far as impurity is concerned, as long as this body is around, the impurity will continue to occur. Some will have more impurity and some will have less impurity; that is bound to happen. And moreover, it enters one's mind that, 'Dada made me pure, but all this impurity still remains.' And once that sets in, it gets spoiled again.

The Practice of Shuddha Upayog

What is it that You have to do after attaining the Knowledge of the Self (*Swaroop Gnan*)?

'You' now have to maintain *upayog* (applied awareness as the Self). Until now, you never had the direct, the pure applied awareness of the Self. You were 'dancing' according to the way your *prakruti* (relative self) would make you dance. And moreover, you would say, "I danced! I made this donation! I did this, I did that. I did this much *seva*!" Now You have attained the state as the Self, so You have to remain in the applied awareness of the Self. You have become the Self (*Purush*) and the *prakruti* has become separate. The *prakruti* will not refrain from doing its part; it is not going to let up. And You, the *Purush*, have to remain in *Purusharth* (to progress as the Self). 'You' have to remain within the *Agnas* that the *Gnani Purush* has given You; remain in Your *upayog* as the Self.

What does *upayog* mean? When you are out walking and there are dogs, cats and donkeys passing by but you see them casually, then Your *upayog* is considered to have gone to waste. Instead, if You apply Yourself, and See the pure Soul in them as you walk by, then it would be considered *shuddha upayog*. If such *shuddha upayog* were to prevail continuously for one hour, then one would attain a lifetime as Indra (the king of all celestial beings); that is how invaluable this is!

Questioner: Can *shuddha upayog* be maintained in worldly interactions, in business?

Dadashri: Worldly interactions or the relative (*vyavahaar*) and *shuddha upayog* have nothing to do with each other. Regardless of whether one may be involved in the business or

anything else, but *shuddha upayog* arises only after attaining Self-realization; after One has become the *Purush* (the Self). No one can attain *shuddha upayog* before realizing the Self. Now, You can have *shuddha upayog*.

Questioner: So, if we See the donkey as the absolute Self (*Parmatma*), if we believe it to be the absolute Self, then...

Dadashri: No, no. You do not have to believe it to be the absolute Self. The absolute Self is actually residing within, and that which you see on the outside is a donkey. The donkey is the one on whom you put the sacks, and You have to See the absolute Self within it and walk on.

You should interact with your wife after Seeing the absolute Self within her. Otherwise, should a married man become an ascetic (*bavo*)? Should these young married men who have taken *Gnan* become ascetics? No, no, one does not have to become an ascetic. All one has to do is See the God within. What does the God [the Self] within say? ‘Do my *darshan* [acknowledge Me, the Self]. I do not have any other pain or complaints. The worldly interactions are verily in the relative, but in that, You should See Me, You should maintain *shuddha upayog*.’

Questioner: What about the pain experienced by the ‘packaging’ [the relative self]?

Dadashri: No one experiences that pain. The donkey does not experience pain whether you put a sack on its back or not. I know donkeys very well. We have a construction business, so we have two hundred or so donkeys that come to work for us. They droop their ears like this and so we understand that despite carrying such a heavy load, they are still in their own enjoyment! They know their own enjoyment; how would you know about that!

Now that I have given You this *Gnan*, You have become the pure Soul. Therefore, this mind, speech and body of ‘Chandubhai’ and all the illusion (*maya*) associated with that name, are all subject to *vyavasthit* (scientific circumstantial evidences). *Vyavasthit* will give the inspiration from within! Therefore all You have to do is prevail in ‘I am pure Soul’ and just keep Seeing whatever is happening to ‘Chandubhai’ and whatever ‘Chandubhai’ is doing! If just this much is achieved, then You will have become absolute (*purna*)! Each entity does its own work; ‘Chandubhai’ does ‘Chandubhai’s’ work. Now, You do not interfere in that.

The Purpose of Upayog, to Remain Free From Sexuality and Kashay!

It is worth understanding this talk. ‘You’ do not need to do anything. For You, the belief (*drashti*) has changed. Now, what do You have to do after the belief has changed? Maintaining the belief that ‘I am pure Soul’ is *shuddha upayog* (pure applied awareness of the Self). ‘Seeing’ the pure Soul in the other person is *shuddha upayog*. Not Seeing the other person as a doer is also *shuddha upayog*. Now, You should maintain *shuddha upayog*.

If *shuddha upayog* does not prevail, then You should maintain an *upayog* that is free of *kashay* (anger, pride, deceit and greed) and sexuality. Meaning that, You should maintain such *upayog* to ensure that sexuality and *kashay* do not arise. Maintaining an *upayog* which is free of the inclination towards sexuality and the inclination towards *kashay* is considered as *upayog*, so our spiritual songs are considered to be free from sexuality and *kashay*. Then, the *Charan Vidhi* (prayers that increase awareness as the Self) that we do is also considered to be free from sexuality and *kashay*. Then even [whilst saying] the Trimantra (the three mantras that destroy all obstacles in life), the effect [of the application as the Self] is maintained really well.

When you are alone, then the *upayog* may not remain. But when everyone comes together and one is made to speak the Trimantra in unison, then You can remain in *upayog*, isn’t it? Therefore, You should definitely remain in *upayog*. In fact, You have encountered good circumstances for You to maintain *upayog*. What do you think?

Questioner: That is correct.

Dadashri: As you have had a multitude of karma [*satsang*] coming your way, that is why the circumstance of maintaining *upayog* came about. So You should feel a lot of bliss that, ‘Well, I have encountered a good multitude of karma.’ If You cannot do *samayik* (introspective analysis as the Self), then don’t do it. However if You do it, then it is good. Whatever You do, You should do it precisely, properly, and You should remain sincere to it. Yes, but it should definitely remain so for You, shouldn’t it! As you are sitting here, Your time is being spent exclusively on *satsang* (spiritual discourse), isn’t it? And if You are still searching, ‘What is out there that will help to remain in *upayog*?’ Then, to remain in *upayog* You should say the Trimantra, then You will be able to remain in *upayog*. And here, all the tools that we have are for the purpose of helping One maintain *upayog*, that is why ‘we’ have said that if you sing the spiritual songs, then the relative

and the Real will carry on parallel to each other. Moreover, all the spiritual songs are such that they bring joy. They are not such that they make you bored.

Questioner: While singing the spiritual songs, one may be speaking the words but his attention is elsewhere; what do we call that?

Dadashri: That is all mechanical. Mechanical means without *upayog* (the application as the Self) and when a task is done with *upayog*, it is considered *jagruti*.

To Remain in Shuddha Upayog!

When you leave from here, You should go while Seeing the relative and the Real. That too will help *shuddha upayog* to prevail. Our five sentences [*Agnas*], are verily for the sole purpose of prevailing in *shuddha upayog*.

When the *upayog* remains in the *Agna* given by the *Gnani Purush*, when One moves about Seeing the Real and the relative, then know that the ultimate state has almost arrived. Instead, people aimlessly see things like, “Oh look! The Steel Trading Co.,” or some other company or, “Oh look at this!” When the *upayog* is maintained elsewhere, such an *upayog* is called *ashubha upayog* (inauspicious application). And if the *upayog* is on religion, then it is good. Whereas *shuddha upayog* is a completely different matter!

Questioner: But what if it doesn't remain?

Dadashri: For that, you should pinch yourself a little, if You are ‘falling asleep’ of your own accord.

Questioner: What if I don't have even that much awareness to pinch myself?

Dadashri: Then you will have no choice but to suffer a beating. How can that do?! Why do you become aware when a scorpion bites you?

It Is Necessary to Maintain Upayog!

Questioner: My attention keeps going to the office work the entire day, what should I do about that?

Dadashri: They give you a salary thereafter, don't they?

Questioner: But we want to complete 'this' [progress in *Gnan*], don't we!

Dadashri: Then You should not take the salary. The one who has no choice but to take a salary should be attentive there and he should also maintain *upayog* here [in the Self]. He should be attentive there and maintain *upayog* here. For how long does the applied awareness (*upayog*) as the pure Self prevail for you? It must prevail for an hour, a *gunthanu* (a period of forty-eight minutes).

Questioner: It does not prevail continuously like that; it remains sporadically.

Dadashri: Yes, but what is the problem in making it remain continuously? Even if you are to maintain it for one *gunthanu*, it is more than enough. Even then it is considered a great *samayik*, it is referred to as the *samayik* of Puniya Shrivak. What value did the Lord tell King Shrenik for this [samayik of Puniya Shrivak]? [He said,] "Your entire kingdom would just cover the commission for it." Just imagine, there is so much value for it?! In your case, if you go to buy vegetables in the morning, then Your *upayog* is maintained all the way until the end. 'You' should maintain *upayog* as much as possible, that is all. Then You will become as light as a flower. Then in the next life, if You do just a little [maintain *upayog*], then whatever is left will be completed.

Every circumstance (*avastha*), whether it is good or bad comes to free You. If You maintain *upayog* there, then it clears away completely.

The Exactness of the Setting of Upayog!

But now You will have to set the *upayog*. You have been given the Self, but the awareness of the relative self [the old *upayog* of 'I am Chandubhai'] is such a thing that the *upayog* of slipping back into that state remains naturally for him [the discharge ego]. Therefore, You have to set this *upayog*. 'You' Yourself have to maintain the *jagruti* over that; You have to 'do' the *Purusharth*, because now You have become the Self (*Purush*).

Therefore, do not let the *upayog* of the Self slip away; that is known as *upayog jagruti* (the awareness over the application as the Self). What is considered as *upayog*? Say there is a narrow bridge a mile and a half long, and only one person can walk on it at a time. This bridge goes across

the sea, hence there is water on both sides. And you are told to walk on that bridge. In that case would your *chit* remain present or not? So the *jagruti* that you are able to keep at that time, is considered *upayog*. Now if while walking you happen to get a thought about the bank that, 'This much is in the balance and this much is still pending to be paid,' then you will immediately push it away and focus the *jagruti* solely on concentrating to walk on the bridge! In that case, the *jagruti* prevails. I have seen that. One doesn't fall, that point is definite. Even children will put aside playing and become aware (*jagrut*)! Even they are very smart!

Questioner: One remains very cautious there.

Dadashri: This is because, in that case, the direct result would be that of death, isn't it! Whereas here, the result remains hidden, there is no telling what one will get? Otherwise, the direct result of this too is *moksha*.

The scripture writers have said, "Maintain *upayog*." Maintain *upayog* while eating, drinking and doing any kind of work. *Upayog* means that there is nothing else going on while eating. To keep the *chit* present [in the current activity], is known as *upayog*.

The Firm Determination to Become Free!

If you have a habit of interfering, then the *upayog* may lapse for a short while.

Questioner: He [File no. 1] may interfere, however these feelings of, 'I want to become free, I don't want this 'file' [Dadashri's special term for karmic accounts that takes one away from the Self and into worldly life] anymore,' all this that arises is that *upayog*, or what is it?

Dadashri: 'I want to become free' actually goes under *jagruti*. 'I want to become free,' that *jagruti* comes into effect and it should be like that. [This feeling of] 'I want to become free,' how should it remain? Say there is a bridge without railings on both sides, and if you have to walk on it, then you would walk there with so much awareness, such is the *jagruti* that should prevail. How strong do you have to make the mind at that time? Even if the mind wavers, you do not focus on that. If it is like that, then You will become free quickly. Otherwise, if it is wavering, then it will take longer.

Questioner: Does that mean that the mind should be made strong like that?

Dadashri: But the mind cannot be made strong now, can it! How can the mind become like that? If one has come having made it strong [in the past life], then that is a different matter. However, as it is not strong, You should maintain a lot of *jagruti*. ‘You’ should not listen to the mind at all. The mind may show fear, ‘This will happen, that will happen.’ But You should not listen to it at all. When You maintain such *jagruti*, You will become free.

Otherwise, How Can It Affect You?!

Questioner: Whilst Seeing the Real and the relative, there’s no telling when I get lost in the relative, and the entire internal state regresses.

Dadashri: In worldly interactions, the internal state would certainly regress, wouldn’t it!

Questioner: The current environment is so slippery.

Dadashri: The environment may be so, but what do You have to do with the environment? There must be an intense greed (*laalach*) of yours, if there is any intense greed, only then will the environment affect you. Nothing of this world can affect the One who prevails in *shuddha upayog*.

Questioner: Dada, how should it be within?

Dadashri: The environment should not affect You, You should become ‘environment-proof’.

... There the Upayog Lapses!

Questioner: What is the reason for the *upayog* lapsing?

Dadashri: It is some kind of intense greed. The *upayog* lapses because of greed (*lobh*), intense greed, some desire, and laziness. When can You remain in Your *upayog* as the Self? When all the desires decrease.

If you have eaten more today, then the *upayog* will lapse. If one has eaten a great amount of rice pudding, then if He wants to set the *upayog*, even then he will keep feeling sleepy, he will keep feeling uneasy. What happens when you eat a greater amount of rice pudding? That happens, doesn’t it? What happens?

Questioner: The *upayog* does not remain properly.

Dadashri: It is always the case that even after attaining *Gnan*, a hyperactive person [with both inner and outer hyperactivity] will not be able to remain in *shuddha upayog*. Even if *shuddha upayog* were to be ‘given’ to a hyperactive person, it will not prevail for him, because he is hyperactive, isn’t it! You can do all this, eat, drink, travel about, but do it with *upayog*. The hyperactive person may think, ‘In doing all these mundane things, the *shuddha upayog* will definitely go away.’ But no, the *shuddha upayog* actually does remain. Whether the tea is fresh or stale, whether it is strong or sweet, in Knowing this, Our *shuddha upayog* definitely prevails.

You Should Eat With Upayog!

Questioner: What does it mean to eat with *upayog*?

Dadashri: Once one puts a morsel in the mouth, One Knows its taste. ‘One’ Knows the taste of fenugreek, the taste of chillies, the taste of salt, the taste of pepper, the taste of everything; that is considered as eating with *upayog*. A wealthy man’s body may be eating here, but he has gone off to his business; when there is no stability of the *chit*, that cannot be considered *upayog*! People eat without *upayog*, that is indeed why they get heart failure and blood pressure!

Agiyaras as Shown by Dada!

Doing *agiyaras* (in layman terms, fasting on the eleventh day of the lunar fortnight) is also scientific. If a person does Dada’s *agiyaras* just once in his life, he can attain salvation. It should be done just once, as shown by Dada.

Questioner: How should I do Dada’s *agiyaras*?

Dadashri: Do not give any nourishment to the five *karmendriya* (the organs of action), the five *gnanendriya* (the sense organs of knowledge), and the eleventh component is the mind. The eyes, the ears, the mouth, the nose and the skin are sense organs of knowledge (*gnanendriya*) and the hands, the feet, the excretory organs, all of those are the *karmendriya*, and the eleventh component is the mind. Just for one day, You have to deprive them of their ‘food’. Of course, the ears will hear, but you should not go to listen. Things can be seen with the eyes, but you should

not get up to look. All day long, You should not do anything; do not 'feed' the mind anything at all.

Questioner: Can we move about?

Dadashri: No. You cannot do anything.

Questioner: Can we go to sleep?

Dadashri: You can lie down.

Questioner: What if we feel sleepy?

Dadashri: Then you should sit up again. Spend the entire twenty-four hours in constant *jagruti*. If you were to do just one *agiyaras* like this, the Self will separate completely.

Questioner: It would be difficult to do this exactly.

Dadashri: If You make a firm decision (*nischay*), then You will definitely be able to do it. If Your firm decision is there, along with the power of 'our' speech (*vachanbal*), then You will definitely be able to do it.

Questioner: If we want to fast (*upavas*), do we need Your *agna* (permission) for it?

Dadashri: 'We' would never give anyone an *agna* to fast. But if you want to fast, then you should make a firm decision for that, then come and take the *agna* from 'us'. Through the *agna* and with the power of 'our' speech, your work will be done.

Questioner: If Dada is not present here in Mumbai sometimes and the desire to fast arises, then should I take the *agna* from your picture?

Dadashri: Yes, there is not a problem in you taking the *agna* first before you do it. 'We' will be present if you call for 'us', but you do not know how to call 'us', do you!

Questioner: I understood about the five organs of action and the five sense organs of knowledge, but what about the mind, Dada? It definitely keeps wandering around?

Dadashri: Let it wander around. ‘You’ should not ‘feed’ it; starve it. Then, whether it jumps around or settles down, You should not ‘feed’ it. Do not ‘feed’ the hands. Do not ‘feed’ the eyes. On that day, you should just sit, do not ‘feed’ the legs. Do not sit with a book, just keep saying “Dada, Dada” but not out loud; just in your head. Keep reciting Dada’s name in your mind. If just one such *agiyaras* is done, then you will get an exponential benefit. On the contrary, when these people do an *agiyaras* [the layman one] they stuff themselves even more on that day, with *moriyo* (special grain), *laddu* (Indian sweet dish), *puri* fried in *ghee* (clarified butter), *kadhee* (yoghurt soup) and a variety of vegetables (*shaak*).

Questioner: What if our *mahatmas* who have attained Self-realization practice fasting?

Dadashri: It will help them a lot. A single fast will give them the benefit worth an entire year, however One has to maintain a lot of *jagruti*.

The Lord has said that if a person fasted for just one day with *shuddha upayog* (pure applied awareness as the Self), then it will accumulate an entire year’s worth of *shuddha upayog* for Him. For fasting, you have to ‘lock up’ [no eating or drinking] the night before. Before going to bed, make the firm decision that You are going to fast with *shuddha upayog* the following day. After taking ‘our’ *agna* (special directive), maintain the attentive awareness of ‘I am pure Soul, I am pure Soul,’ the entire day and remain in ‘our’ five *Agnas*. If One fasts in this way by putting a ‘lock’ on the mouth for thirty-six hours, then He will attain the *shuddha upayog* for an entire year.

Where There Is Kashay, There Is Lack of Awakened Awareness!

Questioner: When I am having fun in worldly interactions, when I am taking happiness from the non-Self complex, then it [*jagruti*] decreases. If I remain ‘superfluous’ [superficial], ‘dramatic’ [as if participating in a drama], then it [*jagruti*] does not get affected.

Dadashri: It decreases because of the lack of *upayog*. If there is *upayog*, then it does not decrease. That is certainly why ‘we’ say that *upayog* should remain the entire day.

Questioner: If these two people are arguing, then for them, if I want to See, ‘Who is the doer of this? Whose authority is it?’ then such *shuddha upayog* remains, but when I myself have interfered, then I don’t realize.

Dadashri: That itself is *kashay*. *Kashay* is that which causes Your authority (*satta*) to stop. Yes, if a person remains in a lot of *upayog*, then *jagruti* arises. *Jagruti* does arise in two to three hours, in four hours, or in eight hours. Otherwise, the *kashay* does not allow one to See the fundamental thing. That is why the Lord has referred to that as *kashay*.

That Is Considered Spiritual Apathy!

There is no other spiritual effort (*Purusharth*) besides *shuddha upayog*. To allow *shuddha upayog* to lapse is called spiritual apathy (*pramaad*). ‘You’ should not be negligent for even a moment. Are you negligent when a train is headed your way? Whereas this is the wandering of infinite lifetimes, so how can You afford to be negligent here?

What is spiritual apathy? Who in this world is in spiritual apathy? The entire world itself is in spiritual apathy. When does that spiritual apathy leave? It is when the false attribution of ‘I am Chandubhai’ (*aaropit bhaav*) leaves that the spiritual apathy leaves. The intoxication has already arisen, and moreover there is this spiritual apathy. Firstly, there is the false attribution, one believes ‘I am Chandubhai’, that is intoxication; moreover, to rejoice in a wedding is spiritual apathy. To enjoy the comfort in a temporary state that is good, and to become upset in a temporary state that is bad, that is spiritual apathy. To become entrenched in the false attribution of ‘I am Chandubhai’ is intoxication, and to revel in that false attribution is spiritual apathy.

That Is All Shuddha Upayog!

Shuddha upayog means the awareness (*bhaan*) arises that ‘I am pure Soul’ and ‘I am not the doer of this, someone else is the doer’; the developing ‘I’ (*pote*) remains in the pure [awareness] and Sees the pure Soul in others. Even if someone swears at one, picks his pocket, He still Sees only the pure Soul of the other person, that is *shuddha upayog*! In that [*shuddha upayog*], the entire world appears flawless (*nirdosh*). *Shuddha upayog* begins from the moment the attentive awareness (*laksh*) of ‘I am pure Soul’ sets in and complete *shuddha upayog* is referred to as absolute Knowledge (*keval Gnan*).

Uninterrupted Upayog!

‘We’ do not keep ‘our’ mind without *upayog* even slightly, do ‘we’? So if it ever lapses even slightly, then ‘we’ set something there immediately. ‘Our’ *upayog* remains the entire day.

When someone is washing ‘our’ feet here, even then ‘we’ remain in some kind of *upayog*. This is because [‘our’ *upayog*] is not required on the feet, so ‘we’ remain in some kind of *upayog*.

When ‘we’ travel by car, ‘we’ do not talk to anyone because ‘we’ remain only in *upayog*! ‘We’ do not miss out on *upayog* even in the slightest!

Who would let go of such a wonderful spiritual Science (*Vignan*) once it has been placed in One’s hands? Before, One could not remain in *upayog* for even five minutes. Even to remain in forty-eight minutes of *samayik* [of the *Kramik* path] was an arduous task, whereas in this case, it has become such that it is possible to remain in *upayog* naturally and spontaneously, wherever you go!

Questioner: I understand that, Dada.

Dadashri: Now stop your mistakes, meaning do *pratikraman* (apology coupled with repentance). ‘You’ should decide before leaving home that this is the only way You want to proceed; You want to remain in *shuddha upayog*. If You do not decide on this, then it is possible to miss out on the *upayog*! And our Science is so wonderful. There is no other problem or strife!!

The Faults Can Be Seen Through Upayog!

Questioner: Is it possible to See the faults of the past by remembering them?

Dadashri: Faults of the past can really only be Seen through *upayog*, they cannot be Seen by remembering them. You actually have to work hard to recall them through memory. They would need to be recalled because a veil has obscured them, hasn’t it? If you have had some problems with Chandubhai, if you do *pratikraman* for Chandubhai, then Chandubhai will certainly become present, you will be able to see his photo in front of you. So, the awareness simply needs to be applied, there is no recalling through memory in our path. To recall is dependent on memory.

Questioner: Is memory dependent on the intellect?

Dadashri: Memory means that if the veil of ignorance is large, then it won’t be remembered for an hour; a large cloud obscures it. And sometimes, it even flashes within five minutes, it flashes even within two minutes. Do you not have such experiences with memory?

Questioner: I do have them.

Dadashri: Many times, you aren't able to recollect it for hours. Now, the rule is that the veil can be broken through concentration (*ekagrata*). A veil that is to last for half an hour can be brought to an end within five minutes through concentration.

Analysis Is Also Upayog!

Questioner: Say I am looking for my own mistakes and I am analyzing them for the purpose of the Self, then what is that considered?

Dadashri: That is a good thing. That is also considered *upayog*. It is considered the *upayog* to remain in *shuddha upayog*.

That Is When It Is Considered to Be Jagruti!

When You are able to See your own faults, then know You have awakened; otherwise, everyone simply carries on in 'sleep' [spiritual slumber]. Whether your faults have come to an end or not isn't worth being so worried about; nevertheless, *jagruti* is required first and foremost. After attaining *jagruti*, new faults no longer arise and the old faults will continue to empty out. 'You' should simply See how these faults arise!

When your own faults are Seen, then understand that You are ready to go to *moksha*. Without *jagruti*, no one at all would be able to See his own faults. If one wishes to point out the faults of others, then he can easily point out two to five hundred! If your faults are causing harm to anyone, then You should tell Chandubhai, "Do *pratikraman*." Nobody has ever attained liberation upon hurting anyone else even in the slightest extent. If you eat mangoes and fried bread every day, there is no problem with that, but it is not possible to hurt someone else and go to *moksha*. What you eat or drink over here is of no significance over there. But there is only an objection to *kashay* over there; moreover, there must be no lack of awakened awareness (*ajagruti*). Why is the world considered to be 'sleeping'? It is because people do not have awareness of the Self and the non-Self (*swa-par*). Awareness of what is beneficial or harmful to one's Self no longer remains. For *moksha*, there is an objection towards *kashay*.

This Is How 'We' Did Pratikraman for the World!

However many mistakes are destroyed by doing *pratikraman*, by that much *moksha* is closer.

When you have free time, keep on doing *pratikraman* for ‘sticky files’. You have to tell Chandubhai this much, ‘Keep doing *pratikraman*.’ For all the people in your home, somewhere or another, you must have hurt them in the past, you need to do *pratikraman* for that. I am asking for forgiveness for faults related to attachment and abhorrence, sexuality, anger-pride-deceit-greed, that have been done for numerable and innumerable past lives. Take one member of the family daily and do this for each person in the home. Then the people around you, all the neighbors; apply the awareness and keep doing this. If you do this, then this burden will lighten up. It will not lighten up on its own.

For your mother, father, brothers, sisters, for everyone, *pratikraman* should be done daily. For the extended family and everyone. This is because these are the people with whom you have very sticky [karmic] files. So, do *pratikraman* for your family members for one hour, recalling every one of your family members; starting with those close to you all the way to the extended family, their brothers, wives, their paternal uncles, the sons of the paternal uncles, and everyone, all those belonging to one family, going back two, three, four generations. If you recall all of them and do *pratikraman* for each of them for one hour, then a tremendous amount of demerit karma will get decimated within. And their minds will become clear towards you. Therefore, you should recall all of your close relatives and do this. And if you cannot sleep at night, and if you set this [doing *pratikraman*] at that time, then it will keep going on. Don’t you do this setting? This setting is such that, when the ‘film’ starts up, so much bliss arises at that time. That bliss will overflow!

This is because when one does *pratikraman*, there is complete *shuddha upayog*. So there is no interference from anything in between. Do it tonight, and if you run out of time, then do it tomorrow night. If you still run out of time, then do it the night after that. And do not stop there; remember everyone that you know in your town and do *pratikraman* for them. Will you not have to clear off mistakes such as shoving anyone around in town, or becoming irritated with someone? You will have to clear all the ‘paperwork’. While resting in the afternoon, set this routine of doing *pratikraman*. So, it will prevent you from becoming sleepy, and these *pratikraman* will get done. And you get rest too.

This is how 'we' had cleared it off for the entire world. 'We' first cleared it off in this way, that is why 'we' have been liberated. As long as you see faults in 'us', 'we' cannot remain at ease! So, whenever 'we' do *pratikraman* in this manner, it gets erased over there.

Pratikraman of the Gnani!

If you are sleeping on a mattress and there are small pebbles underneath it that are pricking you, then would you remove them or not? In the same manner, this *pratikraman* is actually only supposed to be done wherever a prick is felt. You should remove it wherever it pricks you, and the other person should remove it wherever it pricks him or her! *Pratikraman* is different for each individual!

There may be some person who obliges another, yet there may be an instance in which he misbehaves in the home, so he must do *pratikraman* for that. *Pratikraman* actually has to be done wherever a prick is felt. However, the *pratikraman* is different for every individual.

I too have to do *pratikraman*. Mine are of a different kind, and yours are of a different kind. My faults are such that you cannot identify them through the intellect. They are the subtler and subtlest ones. 'We' have to do *pratikraman* for them. 'We' have to do *pratikraman* even for having missed out on staying in *upayog*. 'We' cannot afford to miss out on staying in *upayog*, can 'we'! 'We' have to converse with all these people, too, 'we' have to answer their questions, too; nevertheless, 'we' have to remain in 'our' *upayog*.

As long as 'we' are in the state of naturalness and spontaneity (*sahajikata*), no *pratikraman* is required for 'us'. In the state of naturalness and spontaneity, even You would not need to do them. When there is deviation from the state of naturalness and spontaneity, *pratikraman* needs to be done. Whenever you look at 'us', you certainly see 'us' in the state of naturalness and spontaneity; whenever you look, 'we' appear to be in the very same natural state. There is no change in 'our' state of naturalness and spontaneity!

Shuddha Upayog in All Worldly Interactions!

Questioner: When we ask You questions, then at that time what state are You in?

Dadashri: ‘We’ remain the Knower-Seer of that; that is indeed ‘our’ *upayog*. These words that come out, that is a record playing. ‘We’ do not have anything to do with it. As the *upayog* remains over that, ‘we’ come to Know where the mistake happened and where ‘we’ were unable to maintain the *upayog*. When you listen to a record playing, you can clearly understand, ‘There is this mistake in it and this is correct’! That is how it remains for ‘us’ when the record of ‘our’ speech is playing.

When the *upayog* of all the five sense organs is maintained at a time, that is *shuddha upayog*. When there is no effect of being engrossed (*tanmayakar parinaam*) in the mind, no effect of being engrossed in the speech, no effect of being engrossed in the conduct, that is called *shuddha upayog*.

Questioner: When You remain the Knower-Seer, then applied awareness of the Self (*Swa-upayog*) cannot be considered to have prevailed, can it?

Dadashri: To remain as the Knower-Seer is itself the applied awareness of the Self (*Swa-upayog*), and what is considered applied awareness of the non-Self (*par-upayog*)? ‘I am Chandubhai, I am so and so, I am a *Gnani*,’ all that is applied awareness of the non-Self.

As It Sets It Comes Into Understanding

What is the best *shuddha upayog*? It is to See Yourself as pure and to only See other living beings as pure, that is called *shuddha upayog*. That is the ultimate thing. If You have *shuddha upayog*, then no matter what awareness the other person has, even then it would not affect You. If the other person is hurling abuses at you and You keep Seeing his pure Soul, then Your *shuddha upayog* will not lapse. ‘Who is doing this? Who am I? What is all this? Who is the doer? Who is the *nimit* (apparent doer) of this?’ If all of these remain present at a time exactly as it is in reality, then that is considered *shuddha upayog*. Yes, if You don’t have that much energy, then it is not difficult to regress from that *upayog*, it is easy. Isn’t it?

Questioner: It should come into understanding. Actually, it seems easy.

Dadashri: Yes, it should come into understanding, that is it, nothing else at all. It is easy, but it should come into understanding. As you keep saying this, it will come into understanding someday, and it will prevail.

Questioner: Thereafter, equanimity (*sambhaav*).

Dadashri: Yes, You have to clear [the ‘files’] with equanimity. Now, You have to clear with equanimity, that is all.

The Purusharth Required to Maintain Upayog!

If You learn how to clear [the ‘files’] with equanimity and *vyavasthit* has come into Your understanding, even then it is more than enough. And You should actually spend an hour every day in the Real viewpoint (*Nishchay drashti*). ‘One’ cannot maintain the Real viewpoint the entire day. ‘One’ does not have such capacity, does He! ‘He’ is not that *nirmohi* (without illusory attachment). People are unable to remain in a state free from illusory attachment (*nirmohipanu*) for a long time, so they have to spend about an hour or so when going out to buy the vegetables, at which time, One should See the relative and the Real and then return home. You should find an excuse of any kind, even if you are not going to buy vegetables, you should still take a bag and [pretend to] go buy vegetables, and both times, on the way there and back, You should See everything with the Real viewpoint.

While Counting Money, the Upayog is Lost!

Say you go to the vegetable market to buy vegetables, you give a ten rupee note, your vegetables cost two rupees and eight rupees were returned to you. Now if you get a lot of coins amounting to the eight rupees, then what would you do? Would you count them or weigh them?

Questioner: I wouldn’t do anything. I would gather them all and take them.

Dadashri: Then when would you sit to count them?

Questioner: I would count them after I come home.

Dadashri: But when you count them and they turn out to be less, then what would you do? Who would you complain to? Wouldn’t you count them in the market itself? Why? If you count them after coming home, then you are considered a fool. Instead you shouldn’t count them at all. If the lady selling vegetables says, “Please count the change now, if they turn out to be less later on, then I have nothing to do with that.” Then if you start counting it there, then it is certainly a *samayik*, isn’t it! ‘You’ are done for, aren’t You!!

If this happens to 'us', then 'we' Know that such an 'accident' does not usually happen, and it has happened just today, so the case should be put aside. Such a case doesn't usually happen, does it! And if it does happen, then why should You spoil Your *samayik* for counting the money? If you count each and every coin, then You would miss out on Your *samayik*, wouldn't You? This is because, where was the time spent? In counting money! How can time be wasted in such a way, in counting money?

There is no living being that does not have *upayog* (application as the self). Go and see anyone counting money. Even if his wife or daughter comes in while he is counting, he will look up but not see them. His wife will ask him, 'We came in while you were counting money but even then you did not see us?' He will tell her, 'No, my attention (*laksha*) was not there!!' Even though the eyes look around yet One does not see; that is called *upayog*. One does all such things, but the *upayog* is in the pure Soul!

Upayog Should Not Be Wasted Thus!!

When you count money, notes of a hundred rupees, what kind of *upayog* prevails for You at that time? At that moment, do You let Your *upayog* lapse? I would never engage any *upayog* in counting money. How can I afford to put any *upayog* in that? My most precious *upayog* would be ruined in that. No one is even aware that this *upayog* is being wasted. The entire *upayog* of the Self has indeed been used inappropriately. Where there is no need to set the *upayog*, where one can get by without setting any *upayog*, there people are setting the *upayog* and where the *upayog* actually needs to be set, that they do not know.

What would happen if you had to set the *upayog* to see whether you can get a good sleep or not? Sleep would not come at all. If a man becomes restless and runs back and forth in a moving train, would he reach his destination any sooner? This is exactly how people are running around in worldly life! Take it easy! 'See' with stillness (*sthirata*).

Questioner: To make the *jagruti* steady, is that called *upayog*?

Dadashri: Yes. If you are having a conversation with me and your *chit* is elsewhere, then that cannot be considered *upayog*.

Where There Is Shuddha Upayog, There the Authority of the Self Exists!

In every worldly activity, there is only the *upayog* (application) of the intellect. Whereas [the awareness of] ‘I am pure Soul’ is *Gnan upayog* (the application of Knowledge). When any knowledge is used appropriately, then that knowledge itself becomes science, and when it is misused, then that knowledge turns into ignorance (*agnan*).

Following the *Agnas* of the living *Gnani Purush* is referred to as *shuddha upayog*. Where there is *shuddha upayog*, there is continuous discharge of *karma* without any new influx of *karmic* matter (*samvarpurvak nirjara*).

When the entire world is understood to be the form as God (*Bhagwat swaroop*), then that is considered *shuddha upayog*.

Now that the Self has been attained, what is next? However much the *shuddha upayog* prevails, that much the *Swasatta* (the authority of the Self) arises. And once complete *Swasatta* has arisen, then One will have become God (*Bhagwan*)! In what does *Swasatta* lie? The *jagruti* that prevails when a mistake is made and the cautioning that happens, that is the authority of the Self. The authority of the Self lies in ensuring that One does not enter anywhere in the authority of the non-Self (*parsatta*). If *pratikraman* is done for an hour while remaining in the state of the pure Soul, then You will get the experience of *Swasatta*.

Upayog Upon the Upayog Is Absolute Knowledge!

Even at this moment, ‘our’ *upayog* is in the pure Soul. Whether I am talking to you or doing something else, but ‘our’ *upayog* prevails in the *upayog*!! It is possible to maintain *upayog* upon *upayog* even while these mind-speech-body carry out their activities.

The *Gnani Purush* is constantly in *shuddha upayog* only. The *Gnani* is free of karmic tubers (*nirgranth*), therefore His *upayog* does not get stuck anywhere, even for a moment. When a tuber of the mind sprouts, then the one with the tuber will dwell on just one thing for fifteen minutes or half an hour. The *Gnani* does not get stuck on anything even for a moment, that is why His *upayog* is constantly in motion; His *upayog* is never outside [of the Self]. The *Gnani Purush* lives as a householder but He is not a householder. Constant detachment (*vitragata*) is indeed His distinguishing quality (*lakshan*)! For ‘us,’ *upayog* upon the *upayog* prevails. The prevalence of *upayog* upon the *upayog* is absolute Knowledge.

Questioner: You said that, “For ‘us,’ *upayog* upon the *upayog* prevails.” That means there are two *upayog*. So which *upayog* prevails over which *upayog*?

Dadashri: The first *upayog* is that of *shuddha upayog*. That *upayog* means to See One’s own Self as pure, to See others as pure, to remain in the *Agnas*; all of that is considered *shuddha upayog*. And to maintain *upayog* even over that *shuddha upayog*, to See how the *shuddha upayog* is prevailing, that is known as absolute Knowledge (*keval Gnan*) and the first one is considered *shuddha upayog*. When there is the prevalence of *upayog* upon the *upayog*, that is absolute Knowledge.

Questioner: Is that *upayog* considered to be the Real form as Knowledge (*Gnan Swaroop*)?

Dadashri: *Shuddha upayog* is considered to be the Real form as Knowledge and when there is *upayog* upon the *upayog*, it is considered to be the Real form as Science (*Vignan Swaroop*), it is considered to be the Real form as absolute Knowledge (*keval Gnan Swaroop*). The *jagruti* even over the *jagruti* of *shuddha upayog* is the *jagruti* of absolute Knowledge; that is the ultimate *jagruti*. The *Gnani’s jagruti* is considered *shuddha upayog* and the *jagruti* over that is considered the *upayog* of absolute Knowledge. For ‘us’, *jagruti* over the *jagruti* prevails, but not as much as that of the *Tirthankar* Lords.

Questioner: The *upayog* that prevails over the activities of the *antahkaran* (mind-intellect-chit-ego complex), the relationship between the *gneya-Gnata* (the object to be known and the Knower) that prevails, at that time, the developing ‘I’ (*pote*) is the Knower and the *antahkaran* is the object to be known. Now on top of all of this, *upayog* prevails in absolute Knowledge?

Dadashri: That *upayog* Knows how much of this *upayog* of the relationship between the *gneya* and the *Gnata* lapsed and how much of it prevailed perfectly. The *Tirthankars* have *upayog* over even that of *gneya-Gnata*; everything is absolute.

Questioner: So, in absolute Knowledge, is One considered to be completely free from the objects to be known (*gneya*)?

Dadashri: In absolute Knowledge, there is indeed complete freedom from the *gneya*. But for Those in that *gneya-Gnata* relationship, freedom from the *gneya* does not occur, for Them the relationship endures and They are the Knower of what kind of a relationship it is.

When the *upayog* prevails over the *upayog*, it means that the *jagruti* indeed prevails over the *jagruti*; it does not pull One outside [of the Self]. Whatever is seen outside [of the Self] is visible naturally and spontaneously (*sahaj*).

Remain Strong In Your Decision!

Questioner: You have given us *Gnan*, but we are not able to remain in the kind of *shuddha upayog* that you do.

Dadashri: There is no need at all to compare ‘ours’ and yours, is there! ‘You’ should nurture the intention in your mind that, ‘I want to remain in such *shuddha upayog*.’ However, that doesn’t happen at once, does it? It is not an easy thing. Having decided, ‘I want to remain in *upayog*,’ yet You cannot do so, it is a different thing. But it is decided that, ‘I want to remain in it.’ Then You should have such a strong decision that, ‘I don’t want to lapse in the *upayog* (applied awareness) even if this life were to go.’

However much You can remain in *upayog*, it is good. If it cannot be maintained, it's not like you have to drown yourself in the Sursagar [a lake in Vadodara]? This path of ours is not the kind that one has to look for the Sursagar Lake [commit suicide].

Then There Is No Liability At All!

Now, You have a doubt on the knowledge that, ‘I am Chandubhai’ don’t You? Or do You not have the doubt?

Questioner: The doubt has arisen. That is why, ‘I’ am the Self and ‘Chandubhai’ is under the control of other forces (*parsatta*). He is the neighbour.

Dadashri: Yes, ‘Chandubhai’ is the neighbour. Suppose there is a plot of land, as long as two brothers own it jointly, whatever loss happens on the entire land is considered a loss to both. Later, they divide the property amongst themselves that, this side is Chandubhai’s, and the other side is his brother’s. So after you receive your division, you are not responsible for the other part.

So that is how a division between the Self and the non-Self has been made. ‘We’ have put a line of demarcation between the two, it is exact. Such is the Science [Akram Vignan] that has arisen in this time cycle and You have to take advantage of it.

With the line of demarcation placed between the Self and the non-Self, Your relation with Chandubhai now is that of a neighbour. Now, You are no longer the culprit of whatever offence the neighbour commits. Since there is no sense of ownership, You are not culprit. It is considered an offence only to the extent that there is a sense of ownership. Once the sense of ownership leaves, the offence no longer remains.

If we were to ask [a Jain monk], “Why are you looking down as you walk?” Then he will reply, “If I don’t look down, then an insect could get crushed beneath the foot!” So ‘we’ would ask him, “Why? Is this foot yours?” Then he would say, “Yes of course, the foot is indeed mine!” Would he say this or not? Therefore, if the foot belongs to him and an insect gets crushed beneath the foot, then he is responsible for it!

Meanwhile, for You, the Knowledge that, ‘This body is not mine,’ remains in Your awareness after attaining Self-realization. So, You have to let go of the sense of ownership [of the body]. ‘I’ take away all the sense of ownership when giving you this *Gnan* over here. Subsequently, if you take back that sense of ownership, then the liability will be yours. However, if you do not take back the sense of ownership, then it will remain exact. This Science is such that it can constantly keep You in a state like that of Lord Mahavir!

Therefore, You should not interfere with whatever this external part, this body is doing. Then, You are not responsible at all. And, You are not able to do anything either. Your belief that ‘I can do something’ is verily the wrong understanding which ruins the next life.

... Karma Does Not Affect Him!

‘You’ are the Self and if You remain in *shuddha upayog*, then no karma will affect You.

‘We’ are in constant *shuddha upayog*. A Jain monk (*maharaj*) once asked me, “You travel by car and so many insects get crushed, are you not at fault for that?” I asked him, “Maharaj, what do your scriptures say?”

‘The One who is in *shuddha upayog* and is poised in the experienced state of equanimity,

His Knowledge and internal state of being captivates the mind,

Freeing Himself from the binding of *karma*,

He becomes the Absolute (*Shiva*)’

‘We’ are in *shuddha upayog*. Would One in *shuddha upayog* ever commit violence? The priest answered, “No.” I told him, “‘We’ are not held liable for the action but you would be. This is because you constantly have in your belief, in your awareness that, ‘I am a priest. These are my feet and the insects are being crushed under my feet.’ Alas! This belief prevails even when you sleep and that is why you are liable for your actions. Whereas ‘we’ remain constantly in *shuddha upayog* alone. Not even for a moment do ‘we’ feel, ‘This body is mine.’ As ‘our’ sense of ownership [over this body] has left entirely and that is why ‘we’ are not held liable for the action.”

Say you had a plot of land, which you sold a week ago to Lallubhai. You have even transferred the documents of ownership to him. One day the police come to your home with handcuffs saying, “Come on Chandubhai! You will have to come to the police station.” So you ask, “Why sir? What crime have I committed?” So the policeman replies, “Smuggled gold worth one million rupees has been found buried on your plot of land. That is your crime.” Upon hearing that, you immediately breathe a sigh of relief and then show them the proof of the sale of the land to Lallubhai. The police will understand the situation and on top of it, after apologizing to you for their mistake they will go to Lallubhai.

Such is ‘our’ state. ‘We’ are not the owner of even this body. ‘We’ are the Lord of this universe and yet ‘we’ have no ownership of any ‘plot’ anywhere. ‘We’ possess such strength that ‘we’ can make the entire universe tremble, but this Ambalal Muljibhai [the physical body] does not have the strength to break even a *pappadum* (lentil wafer)!

The Progressive Stages of the Experience as the Self...

From the moment the attentive awareness of ‘I am the pure Soul’ is established, the progressive stages of the experience as the Self begins. When a bug gets crushed under one’s foot, then a doubt does arise within, the state of absolute absence of doubt can not prevail. So until then,

You have to make Chandubhai do *pratikraman*, by telling him, ‘Chandubhai, you just crushed a bug, therefore do *pratikraman*.’ In doing so, gradually, You will attain the progressive stages of the experience as the Self in more subtlety, and You will feel, See and come to experience that Your Real form is such that, ‘I can never be hurt, nor do I ever hurt anyone’ (*avyabaadh swaroop*). Thereafter doubts will not arise. As long as you are the penancing self (*tapa-atma*), the chanting self (*japa-atma*), the renouncing self (*tyaag-atma*), the truth-insisting self (*satya-atma*), you are not the pure Soul. That is not considered progression. So there is no telling whether that person will go to *moksha* or somewhere else. Progression begins after the attentive awareness of the pure Soul has been established. Thereafter, it begins to come into Your experience that Your Real form is *avyabaadh*, *sookshma* (subtle), *amurta* (formless).

Questioner: What does *avyabaadh* mean?

Dadashri: The meaning of *avyabaadh* is that, ‘My Real form is such that It can never hurt any living being even to the slightest extent, and the other person’s Real form is also such that It can never be hurt either. Similarly, the experience that the other person can never hurt Me [the Self] also happens. The other person may not have this experience, but I already have this experience, hence the doubt, ‘Would others be hurt by me?’ does not remain. As long as even the slightest doubt that, ‘What if the other person is hurt by me?’ arises, then do *pratikraman* for it; that suspicion needs to be cleared away. And Your Real form is what It has always been; *avyabaadh*! Continue working from the ‘seat’ that the *Gnani Purush* has placed You upon!

Where There Is Complete Nijparinati There Is Absolute Knowledge!

Questioner: ‘The pure Soul is not *nijparinati*; Knowledge is *nijparinati*.’ Please explain this.

Dadashri: The [word] pure Soul is not *nijparinati*. The [word] pure Soul is an association (*sangnya*). The Knowledge that ‘we’ have given you is Knowledge, and when that Knowledge then comes into *upayog*, then One comes into *nijparinati* (to prevail as the Self).

The Real form as absolute Knowledge (*keval Gnan Swaroop*) is verily referred to that where the *pujgal parinati* (to believe ‘I am doing’ in what Chandubhai is doing) comes to an end. *Nijparinati* in every way is referred to as absolute Knowledge. *Nijparinati* arises in absolute Vision

(*keval Darshan*). When *nijparinati* becomes complete, It is referred to as absolute Knowledge. *Nijparinati* arises in absolute Vision, and It attains completion in absolute Knowledge. After *nijparinati* arises, It keeps increasing step by step and results in the Real form as absolute Knowledge. *Nijparinati* is the *Atma bhaavna*; [the words] ‘I am pure Soul,’ is not the *Atma bhaavna*.

The Authority of the Self Manifests Through the Gnani!

I have ‘opened’ [unveiled] Your energy of the absolute Self (*Parmatma shakti*) for You. That indeed is the absolute authority (*sampurna satta*). How can the authority which someone can uproot ever be considered authority? Not even the absolute Self can place a challenge against *Swasatta* (the authority of the Self). Even the absolute Self does not have the wealth that You have right now.

Questioner: How so?

Dadashri: The absolute Self does not have a ‘record’. ‘It’ does not have the mechanical energy to talk or walk. Therefore, It cannot do anything for the salvation of others! Whereas You, along with *Swasatta*, can work for the salvation of others! So understand what is being said. Nothing needs to be ‘done’; it has to be understood.

If someone insults you terribly, then You should not be overcome by someone else’s authority. Forget insults, even if someone cuts off your nose, You should not accept someone else’s authority! Do not let it affect You.

If *upayog* (applied awareness) is placed on even a single *parmanu* of the vibrations created through the body, the vibrations created through the speech, and those imagined in the mind, then understand that You are done for! And you will have to wander for so many lives!

The Purification of the Subatomic Particles Remains!

Where there is constant *pratikraman*, there the Self is indeed pure. ‘You’ See the pure Soul in others, and do *pratikraman*, while Your own pure Soul is certainly in Your attentive awareness (*laksh*). This is not considered a worldly ritual; with this, everything else continues to become pure. What does this *pudgal* say? It says, ‘You have become pure, but now make me pure!’ When the impure *pudgal* comes into effect and at that time when one does *pratikraman*, through that it becomes pure.

Shuddha upayog means that One remains as the Knower-Seer, but what does One See? ‘One’ Sees the pure worldly interactions (*shuddha vyavahaar*)!

Through Satsang the Gnan Will Become Free of Veils of Ignorance!

Absolute Knowledge lies within Your authority, but It is not coming into *upayog* today. Through this *satsang*, It is being manifested. One day, when It will become completely unveiled, then It will have manifested completely! Then, just like me, the bliss will not leave at all for You either. If you were to say to It, “Go from here,” even then It would not leave.

If One were to understand each and every word, its meaning, its precise definition, then his work will be done; such are the words of the *Vitaraag* Lords!

~ Jai Sat Chit Anand