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This is how You remain separate from prakruti

EDITORIAL

Illusion is the result of the joining of the non-Self matter (*jada*) and the Self (*chetan*). In that illusion the false instillation, 'I am this body complex' gives rise to a complex called *pudgal*, also known as *prakruti*. And within, the Soul (Self) is verily separate as a *Purush*. *Purush* is *Parmatma* (the absolute Self) and *deha* (the body) is *prakruti*.

In the state of ignorance means until one has not realized that 'I am *Shuddhatma*' (pure Soul), *Purush* (the Self) and *prakruti* (the non-Self) behaves as being one. And 'I am' and 'I am doing' with the sense of doership, *pratishtha* (installation of the energy of the Self) keeps happening for the next life. After attaining Self-realization (*Atmagnan*), one realizes 'I am *Shuddhatma*'. *Purush* (the Self) and *prakruti* (the non-Self) become separate. One is able to remain in separation by remaining in the state of the Self (*Purush*). In a way, both are separate only, but because of past habitual practice, *Purush* (the Self) is not able to remain separate from the *prakruti*. And that is why only one is not able to experience the bliss of the Self. So now what is the solution to remain separate from the *prakruti*? It is through following the *Agnas*.

After attaining *Gnan*, *prakruti* separated, but it has remained in the form of discharge. Whatever was charged in the past life continues to discharge. And that discharge is happening through *swabhav* (naturally). Now this *Akram Vignan* suggests that this *prakruti* makes you do forcefully, You 'know' to that and become separate from *prakruti*. Now You are the boss of Chandubhai (File number one). Chandubhai is under the control of *vyavasthit* (scientific circumstantial evidence), and it continues to spin like a 'top' according to the inspiration of *vyavasthit*. 'You' have to 'see' that by remaining separate. 'You' are not to become mixed in the unfolding of Chandubhai. 'This happens to me' or 'why such thing is happening to me?' You are not to get into all such trouble.

Now the *vyavahar* (worldly interaction) is settling (*nikali*). ‘You’ are to carry out the worldly interaction as if it is ‘dramatic’ and in case if *vyavahar* happens such that it hurts the other person then You should tell Chandubhai, ‘you cannot afford to do this way, this should not be so.’ And You have to make him do *pratikraman* of *atikraman*, so everything will become cleaned.

‘You’ became separate from *prakruti* so once You came in the state of the *Purush* (the Self), the real *purushartha* starts. What *purusharth*? So the response is that one should not mix (become one) in the *prakruti* and one should remain as a *Gnata-Drashta* (Knower-Seer) of the *prakruti*. Chandubhai will become engrossed in the unfolding (*udaya*), but You do not become mixed in that, so there, the *tapa* (inner penance) will happen. Through *tapa*, *jagruti* (awakened awareness) will result in experience (*anubhav*). And by doing *purushartha* this way, one can become *Purushottam* (Absolute Self) having begun as the *Purush* (the Self).

‘Seeing’ the nature of *prakruti*, is called *gnayakata* (Knower-ship). *Prakruti* is *gneya* (object or thing to be known) and the Self is *Gnata* (the Knower). One has to keep ‘seeing’ *prakruti*, that is all. The one who ‘sees’ *prakruti* is *Purush* and one who is continuously ‘seeing’ the *prakruti* is *Paramatma*. Thereafter, One remains as a Knower-Seer and in absolute bliss (*paramanand*) continuously.

Now to attain such a state is our goal. In this Dadavani, the understanding to commence *purushartha* for the completion of that goal has been compiled. This will provide an exact guidance to all, to commence *purushartha* by remaining still in the state of the Self.

~Jai Sat Chit Anand

This is how You remain separate from prakruti



Gnani Purush Dadashri

Prakruti is discharging after attaining Gnan

Questioner: The Soul is devoid of attachment-abhorrence (*raag-dwesh*), now how can this *prakruti* become without attachment-abhorrence (*raag-dwesh*)? When will this happen? What is the sequential order of this?

Dadashri: Gross (*sthula*) *prakruti* (mind-speech-body) does not have any attachment-abhorrence at all. *Puran-galan* (intake and output) is the nature of the *prakruti*. It is only the ego that does the attachment-abhorrence. It attaches to that which it likes and it abhors that which it dislikes. *Prakruti* is in its nature. Would it be cold in winter or not?

Questioner: Yes, it would be.

Dadashri: When it—the ego does not like cold, it does—creates abhorrence. Some people really enjoy cold weather, do they not?

Questioner: Yes, that is correct.

Dadashri: That is how it is; the *prakruti* will feel cold in winter time and hot in summer time. It is the ego that does *raag-dwesh*. Once the ego leaves, *raag-dwesh* is gone.

Questioner: So after attaining this *Gnan*, the *prakruti* automatically returns to its naturalness, does it not?

Dadashri: Yes, after attaining *Gnan*, *prakruti* separated, but it has remained in the form of discharge. It will continue to discharge slowly and steadily. That which has been charged will indeed get discharged. It will discharge in the absence of the live 'I am Chandulal' (ego) automatically. That is what 'we' call *vyavasthit*.

Discharge is happening through nature

Questioner: But here if one does ego, is charging not happening?

Dadashri: No. What are you calling as ego? After this *Gnan*, the ego is no more. The ego that used to happen is finished. Here it is a "clear discharge!"

Many people have in their mind that 'is ego happening to me?' I tell them, 'no, it cannot happen. How can ego happen in that? How are You going to do ego without asking Me? In order for You to 'do' the ego, You will have to come to Me; the key is with Me.'

Questioner: But Dada, what if that key has not given properly to You?

Dadashri: No, any method by which it was done will do. Even if he gave me the wrong key, I have kept it securely. So I am telling you not to be afraid, You simply remain in My *Agna* and nothing else. I don't have any problems. Remain in My *Agna*, and then if the ego arises, there is no problem.

The discharge is happening naturally. To heat up water is considered as charging. But to cool the water, someone may ask, 'Sir, what is the solution?' Then we can tell him, 'nothing. You just go to sleep. Through its *swabhav*, its intrinsic nature, the water will become cool.' That is what discharge is.

One cannot see fault in that which is discharging

So everything is a discharge (an effect) in this world. Now, to find faults in that which is discharging is meaningless and will not help you in anyway. Looking at faults in the discharge of others perpetuates this worldly life. What you (*mahatmas*) consider a result, an effect, a discharge is considered as a cause by the people who are not Self realized (*agnani*), and that is precisely why they continue to get more entangled. They will say to you, 'you did this' and You (*mahatma*) will say that, 'No, this is the result, this is discharge. I am not the doer.' That is why You are fearless. He (*agnani*) feels your discharge as cause and will say, 'Why are you behaving this way?' Hey *mooah* (mortal one), we do not have any fear and why are you afraid? And if it all, if anyone has to fear anything, let it be Dada, because we are all his followers. But 'I' would know that this is the stock has been filled in the past life, is now discharging. From where is he going to get any new stock?

Prakruti will not let anyone go without settling the account

This world is *prakruti* controlled. It makes one do against his will, and then he does it against his will. It will make you do it even when you do not want to do it. Our science shows us and that *prakruti* is making us do against our will, and therefore become separate from it. But this is for the one whose *dehadhyas* of, 'I am this *prakruti*, I am the one who is doing this.' is gone. Otherwise *prakruti* makes the whole world dance.

One dances according to the dictates of the prakruti

Prakruti means circumstantial evidence. People dance according to the way their *prakruti* dictates and yet they claim 'I am dancing' or 'I am renouncing'. Renunciation is possible only if it is in one's *prakruti*. If renunciation is not in his *prakruti*, his wife will drag him back home.

There is no end to *prakruti*. When you become a *Purush* (Self-realized), *prakruti* will carry out its own function and the *Purush* will remain in his

own domain. *Purush* means the Self. Until you become *Purush*, you will dance according to what the *prakruti* dictates.

All the bad habits that you have acquired from countless past lives are your obstacles and that is why the *prakruti* has taken control. The Self is not like that. However, the *prakruti* itself is saying, 'God please take charge', but because people do not understand, they give the *prakruti* the upper hand.

Prakruti and *Atma* (Self) are separate, but due to their proximity they are stuck so strongly to each other since time immemorial, that they do not become unstuck at all. And therefore, there seems oneness in their nature. Even the self (*atma*; relative self) feels that, 'I will die'. Because it is one with the *prakruti*, is it not? Hey, how can you die? But his nature has become one (with the *prakruti*).

One is completely, three hundred and sixty degrees, dependent on the *prakruti*. It is just the ego one does; ego of 'I will do this and I will do that.' That is all.

Prakruti is independent in effect

Questioner: If *prakruti* is not completely independent, then what is it dependent on?

Dadashri: No, even in effect it is independent. From birth to death, it is all effect (result), it is independent. *Prakruti* is independent in that, You do not have any say in it. But You have some control in the causes that are being created within, you can make some change if you want to. Even there you cannot make complete change. You can make some change that if you feel natural enmity towards someone, you can still decide within like, what do you gain from animosity? So you have that much right to make a change within, change in the causes, not in the effect. Effect will come exactly as it is meant to.

Effect of every cause comes lawfully

If one has created causes his whole life, where will those causes go? And if you have given rise to causes, then they are bound to give you their effect. Can you understand that you have given rise to causes?

Every activity gives rise to a cause. If someone calls you 'worthless' causes will arise within you with the counter attack, 'your father must be worthless'. This is considered your cause. Him calling you 'worthless' is within the laws of *karma* but you responding to him is not within the law. Do you not understand that? Why are you not saying anything?

Questioner: That is correct.

Dadashri: So causes happen in this life and their effects will have to be suffered in the next life.

Opinions can change through Gnan

Questioner: In the Gita, when Arjuna says that he will not fight, Lord Krishna tells him that 'you will fight by your nature, by your *prakruti*, you are going to fight for sure'.

Dadashri: Yes, no one will refrain from acting according to his *prakruti*, will he? **105.** Even Lord Krishna acted according to His *prakruti*, did He not? There is no choice, is there? *Prakruti* will not leave anyone alone. One only changes his opinion through *Gnan*. According to the *prakruti*, *raag* will not stop from happening. If his opinion changes that this does not suit him, then he is free.

One cannot catch the prakruti without awakened awareness

No one will refrain from acting according to *prakruti*, will one? Have you had any such experience?

Questioner: Yes. I had for sure, Dada. I would run to be first for the shower, this I can see more during *jatra* (pilgrimage).

Dadashri: He will be selfish (*swartha*) in everything, for going up, going down. His calculation is always different.

Questioner: His attention would be preoccupied in this only; his awareness is there only.

Dadashri: Let it be so for the *prakruti*, but because you like it, the one within is still are not as aware. Now You understand because I explained to you. Every time it (*prakruti*) should understand. It should not be like this.

Why it is happening like that? Therefore, whatever happens, it is *prakruti*. But You should know why this happened, this should not happen.

Questioner: Then that is *prakruti*.

Dadashri: Yes. Yet, why do you hurry to take shower, why do you hurry to eat early, all that should be in Your awareness. Should it not? That means there was no awareness that is why this mistake had occurred. This *prakruti* unfolds the way one has brought it from past life.

He who used to get up at 6:30 AM, is pacing back and forth since 5:30 AM, then know that he is a selfish one, *mooah!* He is calculating, let me use the toilet first, otherwise someone else will get in. We would know that, no? That he is selfish is not a problem, but one should have *jagruti* (awakened awareness) for that. The awareness that what is happening is wrong. His *prakruti* is like that. Everything is such that even the *prakruti* cannot be seen. He will gradually progress by staying in *satsang* and with the inner intent of service to people.

Improve the yet to come through authority of intent

Questioner: But what is in the *prakruti*, can be recognized only if you show us, right?

Dadashri: Yes.

Questioner: When the parsing (fracturing the state, *padachheda*) of *prakruti* happens then only it will be rid from the root, will it not?

Dadashri: Our science will show you everything, that this is greed is here etc., because the Seer ‘sees’ it after separating. Chandubhai’s greed will not go away, but You will know that Chandubhai’s greed is not going away. So then You can instigate a little bit, can You not? Make him understand somehow and make him give five to twenty five thousand rupees somewhere.

There is no restriction in science

Questioner: I cannot achieve control over the self (*prakruti*), but the pure Soul intent (*Shuddhatma bhav*) remains very well.

Dadashri: You have to hand the control part over to the police! You are not to control the *prakruti*. Exercising control exists in the path of the duality of the good and the bad. Who can control Your *prakruti* now? You are not the owner of it anymore. You are not ‘Chandulal’ anymore and whatever happens, *vyavasthit* is the doer in that. Now how are You going to control that?

Questioner: Will the mistakes that are ‘seen’ leave?

Dadashri: The ones that have begun to be ‘seen’ are gone. Other people cannot see their own mistakes for sure. They see mistakes of others. You can see your own mistakes, can You not?

Questioner: I can see my own mistakes but I cannot be rid of them.

Dadashri: No, do not do anything like that. You do not have to do that. This is a science. You just have to ‘see’ what ‘Chandulal’ is doing; that is all You have to ‘do.’ You are the boss of ‘Chandulal.’ ‘Chandulal’ is under the control of *vyavasthit*. *Vyavasthit* inspires him and ‘Chandulal’ spins like a top as dictated by *vyavasthit*. And when Chandulal makes a big mistake, You have to tell him, ‘Chandulal! Doing this is unacceptable.’ That is all You have to say.

Prakruti is not under our control

Questioner: The unchangeable insensitivity (*jadata*) that is in one’s nature, has become strong and inflexible due to advancing age. Some are angry and some are greedy. So until one tries to improve his nature, *satsang* is not going to happen.

Dadashri: What it is, how much change has occurred in nature of the *prakruti* today from what it was, when you were young?

Questioner: It has changed quite a bit.

Dadashri: It happens based on its development. It will not happen if you try to do so. Nature of *prakruti* will change as circumstances keep changing. But *prakruti* will not let go. You cannot change the nature of *prakruti*. It is the circumstances that keep changing. Such circumstances should come together. Whenever you see an egoistic *prakruti*, it will only be

in ego, and one with greedy *prakruti* will be in greed from the moment he is born to the time he goes to the final station (on funeral pyre). If they have prepared wood for his final station, he will say, 'Use that wood, and only so much wood, okay. The rest is for the house.' He will make that clear and then die. Because he has greed, does he not? So that is nature of his *prakruti*.

Questioner: Does the *prakruti* decrease, go down?

Dadashri: When it becomes less, you are still not the one doing that. That does not happen with *purushartha*, it becomes less based on scientific circumstantial evidence, or it increases too. *Prakruti* is not under Your control. So all You have to do is, 'Wow, so much greedy *prakruti* you have, it is not going to let you become free the entire life. So, the *bhavna* (inner intent in discharge) you have to make is, 'whatever wealth I have, may it be spent for the salvation of the world.' If you do such *bhavna*, then fruit of it is that your mind will be vast and charitable in the next life. This life the *prakruti* is spoilt, this life is gone like that, but at least improve the next life. So, seeing this *prakruti*, you should improve the next new one. This *prakruti* is cautioning you to improve your next one if you do not like the current one, otherwise leave it alone if you like it. Therefore, all you have to do is to do the *bhavna* only, nothing else.

Interaction with prakruti by conversations

Questioner: Now, one does not have to do anything. The *Agna* that You have given, states that one does not have to do anything, that awareness is to be maintained. When I feel like reading or doing something else, even then this awareness remains that it is my unfolding *karma* and that I have to discharge it.

Dadashri: You have to interact with the world as Chandubhai, with the awareness that You are not the doer and it is Chandubhai who is doing all that. You do not have to say, 'It is unfolding of *karma*' (*udayakarma*). Ask him in the morning, 'How are you Chandubhai? Are you feeling good or not?', because he is Your neighbor, is he not? What is wrong in that? Try and get something done that way with the *prakruti* and see what wonderful work he does!

Questioner: There is no need to fight with it.

Dadashri: No, You should know how to adjust with the *prakruti*. The *prakruti* is wonderful by nature.

Prakruti is wonderful, but we complicate it. So you can also say, ‘You are now the father of a son and a daughter. You are something else! You are a big lawyer.’ There is nothing wrong in conversing like that with it (*prakruti*). Close your room door and converse with him. When can you call it as ‘conversing’? It is when the ears can hear You. Others around you do not hear it but your ears do. But You do not converse like that, do You? ‘You’ have become separate and that is why You can have the ongoing experience of the separation. Some do speak like this and experience direct inner separation. Being a neighbor, what is the problem with asking him, ‘How are you?’ You are still going to drink the tea; and is that Your tea? It is his tea, not Yours, is it? Say to him, ‘Drink a cup and half of tea.’ Tell the other person, ‘Give Chandubhai some tea.’ This path is such that you can eat, drink and have fun and go to *moksha*.

Prakruti will comply through reasoning

Now that you have attained this *Gnan*, you should not waste a single moment in spiritual apathy. You do not have to get angry at the *prakruti* or tell it off, you simply have to say, ‘I will give you whatever you want to eat, but please accept this request of mine.’ Tell the body, ‘Please accept this request of mine.’ If the ego is getting out of control, tell it, ‘Please accept this request of mine.’

Questioner: What if you defy the *prakruti*, Dada? What if you confront it?

Dadashri: No, the *prakruti* will oppose you if you oppose it. That is what it wants. It is waiting for you to defy it, so it can take you in its clutches. You should not do that. You have to reason with it and persuade it. It is like a child, no matter how old the *prakruti*, it is like a child. There is no telling where it will do wrong and upset everything, just like a child. Because it is childlike, you have to reason with it, explain things to it, coax it, entice it, tempt it, feed it its favorite food, in order to get Your work done.

Questioner: You mean we have to pamper it in order to get the work done?

Dadashri: No, not pamper it, but explaining things to it. Pampering the *prakruti* is a wrong approach; you have to make it understand. Keep on doing so until it says, ‘yes’, on its own. You cannot accomplish anything until it understands. However, do not go against it, it will go off on the wrong track if you do. If you keep hitting an ox, it will overturn your cart. If you strike an ox, it will start running. You may think it is responding to the beating, but you can never tell when it will overturn your wagon. Instead it is better that you coax it gently. The *prakruti* is like a child, no matter how old it is. A person’s *prakruti* may behave like a mature adult all his life but there is no telling when it will turn childlike. It will cry, become indignant, it will whimper and whine; it does all sorts of thing, does it not?

Questioner: Yes, it does.

Dadashri: Since the *prakruti* is childlike, it is easy to persuade it, is it not?

You need to accomplish your work by reasoning and explaining things to the *prakruti*; in fact it is essential and then it will say, ‘yes’, to you, but until it agrees with you, everything you do will be in vain.

It may say ‘no’ to you for six months unrelentingly, yet in a matter of only fifteen minutes of making it understand, it will agree with you. It is like a child, and if it becomes obstinate, it may never change even in a thousand years. There is a big difference between the *prakruti* becoming obstinate and making it understand. It is a special skill and an art to make it understand. No matter how obstinate a child may be, if you have the skills to explain things, then he will understand and obey. Otherwise the child will throw a tantrum. You must know how to do this. The presence of the Self within makes us learn all this easily after knowing the Self. You can attain the art of all skills, if you look for them. If you look for a solution and wait long enough, the answer will come to you intuitively, providing you look within. Instead people do not even bother looking for the right solution, they have no clue and yet they go around forcing and pressuring the *prakruti*.

Prakruti is mishra chetan

Questioner: In what sense do you mean that the *prakruti* is like an old man?

Dadashri: It is like an old man from the perspective that it will not budge or give in no matter what challenges it has to face; it will remain firm and

obstinate. And if it were to give in, it will do so in no time. 'We' have 'seen' this. If the *prakruti* were inanimate (*jada*), it would never let go; it would remain unperturbed, then it would be regarded as being *vitrag* (without attachment-aborrence), but the *prakruti* has been touched by *Chetan* (the Self). It is *mishra chetan* ('I' with wrong belief).

What is *mishra chetan*? All the subatomic particles (*parmanus*) of the *prakruti* are called *mishrasa* (mixed *parmanus*). When the *mishrasa* release their effects and dissipate, these *parmanus* are called *vishrasa* (pure *parmanus*). With *bhaav* (intent) the pure *parmanus* become mixed again and this process (charging) is called *prayogsha*. Charging *parmanus* are called *prayogsha*. Atoms ready to give effect and whilst giving effect, are called *mishrasa*. After discharge, atoms become pure and are called *vishrasa*. The inherent attribute of the *parmanus* of the *prakruti* have attained *chetan bhaav* due to its close proximity of the Self and therefore it is amenable to explanations and internal conversations. If you speak with this tape recorder (inanimate object) or shout at it, is it going to understand?

Although people have not realized the Self, their life does go on, does it not? That is because the *prakruti* is *mishra chetan*. Do some people, who are very street-smart, not get ripped off, sometimes? Why is that? It is because of the *prakruti*; it takes someone who knows how to reason with the *prakruti*.

Explaining is more beneficial than reprimanding

Questioner: Sometimes, it does not work despite reasoning with them.

Dadashri: That means one does not know how to make them understand.

Questioner: Many times, despite reasoning with the *prakruti*, it does not come around and so I have to reprimand it. For example, the doctor has told me to eat only two *puris* (fried bread) but when they serve mango pulp with *puris*, the *prakruti* will want to eat three *puris*. At such a time it will not listen if I try to reason with it, and so I have to scold it. I cannot sweet-talk with it at that time; I have to be firm with it.

Dadashri: It is like this, the best approach is to explain things to it, but if that does not work, then you can reprimand it; but that is the second step. It is fine in matters of the body but where the mind is concerned, it is not good to reprimand it. The body is inanimate so there is no problem there, but

where the mind is concerned, you have to reason with it. It is also better to reason with the body if you know how. The body listens to us too.

Questioner: The more the *prakruti* becomes natural, the more easily it will agree and listen, is that so Dada?

Dadashri: Yes, that is true. What do all these *parmanus* say? They are associated with the properties of the Self and so they say, 'We have not come here for your scolding.' This is all a science; when You scold the *prakruti*, you will see results immediately.

Questioner: Even if I tell Chandubhai many times, if I scold him heavily (*thapko*), he becomes obstinate (*aadayee*); so then what should I do?

Dadashri: If he becomes obstinate, 'You' do not have to do anything; You just have to keep 'seeing' that. The Self has no *shakti* (energy) 'to do' anything at all. The Self is a non-doer; the Self by nature is *gnata-drashta-parmanandi* (knower-seer-in absolute bliss). Everything that needs to be 'done' is of the *pudgal* (the non-Self complex). All the actions are of the element that is *jada* (matter).

Questioner: When Chandubhai becomes obstinate and hurts the other person, what should I do?

Dadashri: You should ask him to apologize. You should tell him, 'Chandubhai, you became obstinate so ask for forgiveness.' How wonderful this *Akram Vignan* is that You do not have to do anything. You have to tell Chandubhai; You have to reprimand him, 'why did you get angry at him? Why are you doing this?' You should tell Chandubhai, 'I will do whatever you say but you abide by what 'I' tell you for an hour.' For one hour stay in Dada's *Agnas* and then do what Chandubhai says. You have to 'see' that too. If he is making You do anything contrary to Your goal then You should not listen to him.

He will not listen when there is bribe

Leave and forsake anything that interferes in the path of liberation and proceed forward. That is considered, as following the goal. You must make sure that you must not lose sight of your own goal (*dhyeya*) of *moksha* no matter how difficult the circumstance you encounter.

Some days, does everything work out according to your goal? Nothing goes off track? So it has all become natural (*sahaj*), has it not?

Questioner: I have to keep turning the 'handle' within.

Dadashri: Do you have to keep turning it? But do they (the *kashayas* of anger, pride, deceit and greed), listen to you? Right away?

Questioner: Yes, right away.

Dadashri: Right away? It takes no time? That is good. The hallmark of internal separation and liberation is the extent to which 'they' listen to You. The more they pay attention to Your instructions and listen to You, the greater the freedom. You are separate from them by that much. The Self (the absolute Soul) cannot be bribed. It cannot be tempted by any bribes. When the self takes bribes and succumbs to such intense greed (*lalacha*), the *kashayas* will stop listening to You (the enlightened Self). If the self is being deceitful in corruption, then it will stop listening to You (the Self who has the goal of moving ahead on the path of liberation). Once one tastes the fruits of intense greed (*lalacha*) and the bribes, those inner enemies (*kashayas*) will not listen to him.

Anger is discharge effect

Questioner: *Krodha* (anger) arises even after taking this *Gnan* (experience of the Self and knowledge of the doer, received in the *Gnan Vidhi*), so is it considered discharge?

Dadashri: Who is having *krodha*, You have to 'see' that.

Questioner: If it keeps coming very often, even then it is considered discharge?

Dadashri: If it comes hundred times or five hundred times, all that is considered discharge. You (the Self) have to say, 'Chandubhai, you keep getting angry a lot, so ask for forgiveness from everybody.' Do You not say like that? The mistake had happened exactly.

Prakruti does wrong: Purush does right

The *prakruti* may do wrong but You correct it from within. What do You have to tell ‘Chandubhai’ when he does something wrong? You have to tell him, ‘Chandubhai, what you are doing is wrong, it should not be so.’ So then Your work is done. The *prakruti* can be good today and turn out bad tomorrow. You do not have anything to do with it. The Lord says, ‘You do not ruin Your goal and liberation.’

Human nature is such that one becomes like his *prakruti*. When the *prakruti* does not improve, he says, ‘Ah! Forget it!’ Hey you! Do not worry if it does not improve, You just improve things from within. Then it is not Your responsibility. That is how scientific all this is. There is no responsibility on Your part whatsoever, for anything that is going on externally. If you understand only this much, you will be able to solve your problems. Do you understand what I am saying?

Questioner: Yes, I do understand.

Dadashri: What did you understand?

Questioner: I simply have to ‘see’; I am not to become one with it (*tadatmya*).

Dadashri: Not like that. Even if you become involved with it, You should immediately say, ‘This should not be so. All this is wrong.’ The *prakruti* will do everything because it is irresponsible. But by simply saying this much You become free from all liability. Now do you have problems with any of this?

Questioner: There is no problem, but this awareness is not there at the time of anger.

Dadashri: Our *Gnan* is such that it will keep You in awareness. You will do *pratikraman* (the process of asking for forgiveness for any wrong doing or hurt caused to others) and everything else. Does awareness remain for you or not?

Questioner: Yes it does, Dada.

Dadashri: Every time?

Questioner: Yes, every time Dada.

Dadashri: Our *Gnan* is such that it will constantly keep You in awareness and awareness itself is the Self.

The *prakruti* will even have opinions and everything else, but You should become free of opinions. You are separate from the *prakruti*. This ‘Dada’ has made that separation for You. Thereafter You have to play your role separately. You should not get involved in problems of ‘Chandubhai’.

Prakruti becomes utterly soft if the Self does not become involved

Questioner: But Dada, *prakruti* can become soft with *Gnan*, can it not?

Dadashri: It will become utterly soft, because the light of the *Gnan* does not go in it. All this runs in the presence of the Self. Now the Self is there, its presence is there, but its light does not go in it, does it?

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

Dadashri: It becomes soft. *Prakruti* will work in the presence of the Self, but the light will not go in it.

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

Dadashri: Power is gone from it. *Prakruti*’s power becomes cold. It becomes soft. One becomes angry, that is only *prakruti*. If you do not say a word, and *prakruti* is becoming angry, we call it *gusso* (anger without violent intent). And if *prakruti* and ego together do it, we call it *krodha* (anger with violent intent). So the ego does not go away, it is its power. Ego does not go away from the other also, does it? That is not power. Powerless *krodha* does not scorch anyone, it will not burn.

Only effect remained after the causes are stopped

Here ‘effective *moha*’ (discharge, *charitra moha*) is considered to be ‘causal *moha*’ (charge, *darshan moha*). It is simply your belief that ‘I am becoming angry’. But this anger is only there as long as there is illusion (*bhranti*). It is not anger at all; it is an ‘effect’ (of past causes). When the

causes end, then only the effects remain and once the causes are stopped, then one is not responsible for the effects. The effect will not refrain from happening.

No matter how angry Chandulal is getting, if the awareness-sense (*bhaan*), 'it is happening to me' does not arise for You, then You are not liable. Such is this science (*Vignan*). 'You' must remain absolutely certain and assured in this, and if at that time anyone gets hurt, then You have to say, 'Chandubhai, do *pratikraman*, why did you do *atikraman*?' 'You' are separate and Chandubhai is separate. One is doing the anger and the other One is saying 'no' to it. The part that is saying 'no' is the part of the Self and the one doing the anger is the part of the *pudgal*.

One needs to see that no one gets hurt

Pudgal bhaavs (intents of the non-Self) arise within; those are called *sansar bhaavs* (worldly intents). Varieties of intents would arise within, all those are also *pudgal bhaav*. That intent which arises and then gets destroyed, all that is in *pudgal bhaav*. If you get stuck to it with, 'such intent arose within me', then you have to suffer the beating.

Questioner: But whichever *pudgal bhaavs* come, and whichever we 'know' as the ones which happened, then are those in the form of charge or discharge?

Dadashri: Those are in the form of discharge.

Questioner: It does not matter, whether they come good or bad, anything that may come?

Dadashri: Good or bad is assigned by the society, it is not so in the home of God. This is just that good or bad is according to an individual's society. We believe it is a *paap* (sin; demerit *karma*) to kill the goat and some people do not believe that as *paap*. So it is the arrangement of society, the good and the bad. It is all the same at the God's place. There is no need to be concerned with right thought or wrong thought, when you want to go to *moksha*. Yes, you have to see is that if someone gets hurt through your thought then You have to tell file number one that, 'Brother, ask for forgiveness, ask for forgiveness.' You just have to see that no one gets hurt. You do not need to hurt anybody through your medium. It is not becoming

of you. It is not possible that you push someone and then go to *moksha*. You cannot hurt the slightest amount to anyone.

Udvega happens to Chandubhai, not You

Questioner: But even now residual feelings of *udvega* continue to arise within us, does it not?

Dadashri: *Udvega* (severe emotional agitation) and *vega* (motion) will both occur but they are occurring to 'Chandulal'. They are not occurring to You, the pure Self. 'You' will know that the *udvega* is occurring in 'Chandulal'. If Chandulal has done transaction of *udvega*, then 'Chandulal' will experience it, otherwise he will have *aavega* (emotion) or *vega*. You (the real Self) can know all that.

Questioner: But we live trapped in *udvega*, do we not?

Dadashri: No it is not like that. Do you believe that the one who is trapped in *udvega* is 'Chandulal' or You?

Questioner: But 'Chandulal' remains trapped, does he not?

Dadashri: He may be trapped but what does that have to do with You? Whatever has to discharge is going to discharge, there is no other way. You do not have any say in it. 'You' should not feel that You are trapped, because the pure Soul is the pure Soul. *Shuddhatma* is *Shuddhatma*. Nothing can affect it and that is *Shuddhatma*.

Saying 'this is not mine' one can remain separate from the prakruti

These *kashayas* are only worldly interaction (*vyavahar*) *kashayas*. These are not *nischaya kashayas* (of the Self). But they tend to become weak. Finally one should not have even relative *kashayas*.

Questioner: These *vyavahar kashayas* are the ones that entangle and cause problems.

Dadashri: No. After *Gnan* how can *kashayas* confuse-entangle You, the Self?

Questioner: These *kashayas* which happen in file number one are very troublesome. Therefore uneasiness arises and then conflicts continue to happen.

Dadashri: But it does not happen to You, do they?

Questioner: In the belief part it is so that it is not happening to me, but the experience that is there, I do not like that experience.

Dadashri: You just say this much that this is ‘not mine,’ then it will not touch You at all. If you say just that which is in the belief, ‘not mine,’ then it will not touch You. If you do not treat it this way, it will manage to get in and take hold of you.

Questioner: But do I have to say this again and again?

Dadashri: Yes, you have to definitely say it at that time. When it tries to get in then can you not understand and reject it by saying, ‘hey, you are not mine, why are you trying to get into someone else’s house?’ You have to speak like this. *Vyavahar* (internal conversation), means one has to speak each and every word.

Questioner: I become aware that it is not mine an hour later.

Dadashri: If you speak so then it will not come again at all. It will simply say, ‘I am leaving.’ This will not touch You at all.

Good habits-bad habits are the attributes of prakruti

Elsewhere they make you leave or change attributes of the *prakruti* and its habits. Alas! When will you achieve that? Whereas here we say that the Soul is eternally free and separate from the good habits and the bad habits of the *prakruti*. In the *Akram* path we simply walk away from this ‘shop’ of the relative self by saying, ‘This “shop” is not mine’, whereas in other paths they make you empty the ‘shop’ one item at a time. How long would that take? Instead, if you just step down by saying, ‘This is not mine’, that would be the end of that!

What can you accomplish by scolding prakruti?

Questioner: So do 'I' have to shake it off in this way that 'I' do not have any give or take (*levadeva*) with it all?

Dadashri: 'You' have nothing to do with it and You have to remain as the Knower-Seer of that. If he creates too much problems for someone and if someone gets hurt then You should say, 'Why are you doing these things without any purpose? Now how many days do you want to be bound?' 'You' should just say such things and be free. 'You' should not become irritated with him. If You got irritated with him, then what is the meaning in it? What are You looking for in *prakruti* – what are you looking for from that which has been charged by pumping *chetan* (life force) in it? And if it happens then what can be achieved by scolding him?

Inner intents are verily correct internal interaction

Questioner: You had given a good example about Tansa's water supply; even if one shuts off the valve from there, the water that that is still inside the pipe comes out.

Dadashri: For these people, the valve that allowed the incoming water, the inflow has been shut off, but the outflow continues. Now if there is some tar in the water that is coming out, then tar will come out together with the water. Do you have to scold him at that time? That is what was filled in the past life, and so that is what has to come out now. Why do you get upset with him? It will have to empty, will it not?

Therefore, the *mahatmas'* interactions all an *uchit vyavahar*, high level interaction, because what happens within, the moment you get angry? The answer is 'this should not happen?' On the one hand one becomes angry and on the other hand, there is the remorse that 'this should not happen.' The changed opinion is Your *vyavahar*. 'This should not happen' - that is Your *uchit vyavahar* (high level interaction).

Worldly interaction is discharge then what is the problem?

Questioner: After taking Dada's *Gnan*, I do not like certain discharge that happen in the worldly life, so how can I accept it?

Dadashri: So if you like them, they are yours and if you don't like them, they are someone else's? Whether you like them or dislike them; both have

to be settled with equanimity. And for those that you do not like; go on the terrace and shout out, ‘all of you come together!’ Otherwise you don’t have to worry at all about charging.

Questioner: You had said that I should not worry about discharge.

Dadashri: What do people say about discharge? They say, ‘Why do all these things happen to me? I still have anger, I have this...’ *Mooah* (the dying one)! This is a discharge that is taking place; it is good that it is happening. If the discharge were not to happen, it would become a problem. When ‘we’ are saying that it is discharging, you are saying you are fed up with it. Really you should have the approach that ‘it would be good if the discharge were to happen as early as possible’ – that is what ‘we’ mean when ‘we’ are saying so. So when the discharge is taking place, you should be happy that, ‘Oh ho ho! It is very good that it came out quickly. If the discharge is not taking place, then on the contrary you should take the trouble to do something about it. It is not happening so you should make it come. I was telling you to ‘do’ the contrary. Call them and tell them, ‘come, welcome’, you should take care of it.

The knower does not have a loss

Questioner: We are sitting here and yet our *chit* goes out and comes back, so then is it unawareness (*ajagruti*) or the fault of *prakruti*?

Dadashri: It is a function of *prakruti*, it is not *ajagruti*. You do come to know that the *chit* is going out and coming back, do You not?

Questioner: Yes.

Dadashri: So you are the Knower. It will go out and come back. If a goat slips out and returns then what is the loss for the knower in this? What will happen to a goat keeper if a goat slipped out and did not return? But all this will definitely return. However many went out from here, they will come on their own when they are hungry. Where will they go? So You simply have to keep seeing (*chit*). ‘Oh ho ho! Are you wondering out there?’ You should say. ‘Are you wandering in Bhuleshwar (a suburb of Mumbai)? Why? Do you want something?’ This is what you should say. Some may be wandering in Bhuleshwar, or some may wander in Zaveri Bazaar too! Where does that *chit* go?

Questioner: This is just that sometime it goes.

Dadashri: What is the problem if it goes? It is a fault of *prakruti*. You have *jagruti* (awareness), then only You can know. It is not harmful in that. When You go with *chit* then it is a problem.

In the state of the Self there will not be any stain

If you remain as the Self, then all the *karma* discharge, but when you do not remain as the Self, if you interfere slightly, then that *karma* will leave a slight stain on you. Because whatever the belief there is, it is not Yours; you are making a mistake there.

Questioner: Does one slip from the Self into the non-Self state?

Dadashri: No, it does not shift. It does not go into the non-Self. But in his mind, he feels, 'Who is this? It is my mistake, is it not?' But it is 'my mistake' when you were 'Chandubhai'. Till then it was your mistake. Now, You have become a *Shuddhatma*. *Shuddhatma* does not have such mistakes at all. So at the most, when that happens, You should say, 'Chandubhai, oh ho ho! You made a mistake, you made a huge mistake!' What happens with that? When You say that, it shows the separation and Your responsibility ends there.

Need of increasing awareness

Our *Gnan* is such that when someone accuses you of stealing his watch, You would tell him, 'Sir, whatever you think is correct.' You have to become the Self and then give him the answers. Then, if at that moment, You become 'Chandubhai', the Self (*Atma*) given to you 'goes away'. So this is the problem in our *Akram Vignan*.

Questioner: Even during the problem, awareness continues developing. This is a path of developing awareness.

Dadashri: Yes. Your awareness will increase a lot. It will go a lot higher. But, in daily interactions, now even if the slightest interference were to exist; then he (Chandulal) will immediately accept it; 'When did I steal?' Hey You! Why are You defending him ('Chandubhai')? Why do You have

to defend something that is not about You? You do not have to defend what is not about You. It is Your mistake when you accept it as Yours, is it not? Later the awareness comes and He says, 'I made a mistake.' The realization comes later on, but that much awareness is there.

This *Gnan* is such that it will take You to *moksha*. But You should help it a lot with Your awareness. You should make the effort (*purushartha*) to help him.

Questioner: There is no need for *purushartha*, after the separation of the Self (*purush*) and the non-Self (*prakruti*), is there?

Dadashri: No, real *purushartha* begins thereafter.

Questioner: Why does one have to do any *purushartha* after that?

Dadashri: To become separate from *prakruti* for ever. Because, what *prakruti* says that You (*purush*; the Self), have become separate, but what about me? 'You' had spoilt us. Take us to our main place, and then you will be free, otherwise you will not. That is when you have to do the *purushartha*.

Real purushartha only after becoming Purush

The real *purushartha* begins after one becomes a *Purush* (the Self). *Prakruti* (non-Self complex) and the Self have become separate. As long as you were 'Chandubhai', there was the *prakruti*. The *prakruti* used to make you dance as long as you were 'Chandubhai'. You have become the *Purush* and *prakruti* has become separate. *Purushartha* arises after one becomes the *Purush*. Awareness lies in *purushartha* for sure. What else can be in *purushartha*? The unflinching decision of Yours (*nischaya*) should be there. You should converse with the non-Self with steadiness.

Questioner: This means that I should not insist that this is right and this is wrong.

Dadashri: There is nothing wrong or right. You must not insist on this at all. But you have never experienced something like this before. If someone accuses you of stealing, you have never heard or experienced such a thing before, and suddenly you hear this, so what would happen? The non-

Self will become emotional. That is why You should say to ‘Chandubhai’, ‘You are a thief. Don’t worry if someone calls you a thief.’ ‘You’ need to let him know such things from the beginning. Tell him, ‘Don’t worry if someone blames you. Don’t worry even if someone slaps you.’ ‘You’ should let him know that in advance. Otherwise, even if someone does not slap you but does the gestures, it will have an effect on you. So a prior practice is beneficial. You should make him rehearse that, should You not? It is helpful. So, when he faces such difficulty, then that rehearsal will be helpful. This *Gnan* is keeping so many people in uninterrupted bliss (*samadhi*).

Taking side is a big weakness

Questioner: You gave us this *drashti* (vision) for cleaning it all, yet why is it that one ends up taking sides and protecting the *prakruti*?

Dadashri: That is exclusively because you are still on the side of *prakruti*. ‘We—the *Gnani*’ cannot take the side of *prakruti* even for a second. There is readiness to forgive the *prakruti* the moment a mistake is ‘seen’. Any protection given from now onwards is a grave mistake. If one conceals, that is also being partial; it is also a mistake. If you say, “Dada, this is wrong.” Then I should readily admit, “Brother, it is wrong.” If I use other words to protect or do *vakilaat* (plead like a lawyer) it is a mistake.

Questioner: To cover up is a weakness.

Dadashri: It is a mistake indeed.

One can go beyond prakruti, if one becomes a vitarag

Questioner: How can one forgive the *prakruti*?

Dadashri: There is no need to be irritated with *prakruti*, or anything else. One should not to be irritated with or to take the side of one’s own *prakruti*. And granting forgiveness means not to have attachment or abhorrence, but have *vitragata* (absolute state beyond attachment-detachment). The bad—offensive will express for sure. This may happen to the *Gnani* even, on a rare occasion, but ‘we’ would become instantly *vitrag* towards that.

Whatever happens through *prakruti*, what is it all about? It has come to *udaya* (unfolding). Whatever *prakruti* has to suffer (pleasure or pain) that is

what you are suffering. Whatever I speak, the mind might say, why did I speak this? But it will not do, because it is simply not under 'our' control, it is already woven into the (now unfolding) *prakruti* and hence he will speak for sure, and 'we' are to continue 'seeing' that. Do you understand what I am trying to convey? If this is understood completely, major work will be accomplished!

Vyavasthit, only if one remains the Knower-Seer

What else remains besides the *Shuddhatma*? Only *prakruti* remains. That is the guilty one. Whatever the *prakruti* does, You (the Self) are neither to say, 'do it with vigor', nor to say, 'don't do it'. You (the Self) are to remain the Knower-Seer, then it is '*vyavasthit*'.

Once in a while, to pacify the *prakruti*, you have to tell the *prakruti* that it is *vyavasthit*, because all kinds of puzzles arise internally, and at that time worldly knowledge would take over. So You have to announce this *Gnan*, that it is *vyavasthit*. *Vyavasthit* means not to interfere in the functioning of the *prakruti*.

Agna is verily purushartha

Questioner: We have come with our *prakruti*, which is misery causing. Now we attained *Gnan* (Self-knowledge) from the *vitara*. Now *prakruti* will play its role and it continues to feel pain and pleasure, when will that become less?

Dadashri: Not less, it will not affect you at all later. When You know that it is someone else's (*parbharyu* - not of the Self) then You will have the complete experience. At the moment one does not experience that it is of someone else, does one!

After the Self becomes separate, *purushartha* remains. *Purushartha* had not opened up as long as *dehadhyas* (belief that 'I am Chandubhai') existed. *Purushartha* begins after *Purush* and *prakruti* become separate. With continued *purushartha* one gradually becomes *Purushottam* (God). One becomes *Purushottam* (God) from *Purush* (Self-realized). *Purushottam yoga* (union with God) arises. What *purushartha* does one have to do? By just saying, 'It is not mine', 'Nothing touches me', 'This is not mine', nothing will touch you. Because the rule is that, 'Is this yours, or that one is yours'? If such confusion arises, you should say, 'It is not mine' and it will automatically go away. It will not stay. It will not even stay to tell you that 'I was yours'. The moment you say, 'This is not mine', it will go away. People of the South (Marathi) will say, '*Aamcha nahi* (this is not mine)', but it means the same, does it not? '*Aamcha nahi*

(this is not mine)', before it was 'tumcha hi tha (it was yours only)' only yours, no? Now 'this is not mine'.

What is the result of that purushartha?

Purush and *prakruti* become separate through *bhedvignan* (spiritual science that separates the Self and the non-Self). After becoming *Purush* when one follows the five *Agnas*, he will end up becoming *Purushottam*. The ultimate state is that of *Purushottam*. *Puraan Purush Purushottam* is called *Bhagwan*, the one who does not have even 'I-ness' (*potapanu*). He does not have 'I-ness' (*potapanu*) with this existing physical body that, 'I am saying this, and why are you not listening to me?'

Questioner: It is more than enough if one becomes *Purush* for just one second.

Dadashri: No one has become a *Purush* even for a second. What did someone like that Anandghanji Maharaj say? 'Dear Lord Ajitnath! You have conquered anger-pride-deceit-greed, attachment-abhorrence, therefore you are called *Purush*. But how can I be called *Purush* when they have conquered me?' So how can one become a *Purush*? If one becomes *Purush* for even a second, he will become *paramatma* (absolute Self).

You in your swabhav, is verily the state of the absolute Self

Questioner: Now, when we say, 'You come into your *swabhav*', who are we telling that?

Dadashri: We are telling one to come into *paramatma swabhav* (into the absolute Self). You are in a different state, in the wrong state. You are in the worldly state; in the non-Self state (state of *prakruti*). Come into your own nature, in the nature of the Self (*swabhav*). Come into your *paramatma* nature. 'You are a *paramatma* (absolute Self)', come into that nature. God or no one else has the license to take everyone's license. The one who comes into his own nature, becomes a *paramatma*.

How is Gnani's purushartha?

When I was coming here, I saw a bus was burning on the way. I said, 'the bus is burning'. It was burning like a huge bonfire. Then I 'knew' (*janyoon*), 'This bus is burning'. Then I bring on that vision that this is *prakruti*, how far it reached that, 'Oh my God, what are these children doing? These secret rebels! They do not know what they are doing!' This is

how that *prakruti* started working inside; I kept seeing what is happening in the *prakruti*!

Prakruti will not refrain from speaking, will it? ‘This bus is burning and it happens like this’, so are you losing anything in that? *Prakruti* thinks that this is ours only, so it will not refrain from being overwise. *Prakruti* will continue to be overwise. We continue to see, that is all. What else? We understood, ‘Oh ho ho! What *prakruti* is doing?’ ‘These boys should not be doing this. They are doing this because they do not realize the consequence. They do not realize what they are doing.’ But at the same time ‘we’ ‘know’ them. I know that, and on one side *prakruti* is doing its talking.

And if some crazy entity within his *prakruti*, he will ask, ‘Who are you?’ So then we will say, ‘‘We’ are *kevalgnan swaroop* (absolute knowledge state). You can do whatever you want to do. You can petition as much as you want to against him!’ (Aptavani 13 P 111 eng 94,95)

To ‘see’ *prakruti* is verily the Knower-Seer State

To see one’s *prakruti* is the state of knowing-seeing (*gnata drashatapanu*). Then you should talk with your *prakruti*. You should maintain interaction with it through the name of Chandubhai* (Reader should insert his or her name here). You will not have to mention unfolding of *karma* (*udaya karma*). Ask him when you get up in the morning, ‘How are you Chandubhai? Are you in good health or not?’ He is your neighbor, is he not? What is problem with that? And Jain is the neighbor of Jain, and Brahmin a neighbor of Brahmin, then where is the problem? So you can tell him (*prakruti*), ‘How are you? Why don’t you drink a cup and a half of tea today?’ Why don’t you get your work done in this way, and see how well *prakruti* does the work? You should know how to adjust with *prakruti*. It has a wonderful nature.

Questioner: How can one know his own *prakruti*?

Dadashri: You can know by ‘seeing’ it, one can know it by studied seeing (*nirikshan*).

Only when the one seeing his *prakruti* is completely separate from it, can he see it. You will not find anyone who ‘sees’ (*jonaar*) his *prakruti* in worldly life interaction; you will find those who study their *prakruti*. After

Gnan, 'One' sees the *prakruti*, what are its habits, after becoming the Self. 'He' sees the habits and the nature of the mind-speech-body.

The experiment of letting go of the rein

Questioner: Please explain how to analyze the relative self (*prakruti*).

Dadashri: When you wake up in the morning and there is an inner calling out for a cup of tea or something else, can You not tell? That is *prakruti*. Then what else does it ask for? Then 'it' will say, 'Bring me some snack and breakfast.' Would You not know that too? If You 'see' the relative-self (*prakruti*) this way all day, then the analysis of the *prakruti* will occur. You have to 'see' (*jovoo*) all that by remaining separate from it. Nothing is done with our free will. The *prakruti* makes us do it.

Questioner: This is at the gross (*sthool*) level, but how can we 'see' what goes on, inside?

Dadashri: You should see who is having the desire: 'Is this desire 'mine' (of the Self) or the *prakruti*'s (relative-self)?' That is all You have to 'see' because there are only two things within.

Questioner: Are we to remain separate and then 'see'? Is that what we have to practice?

Dadashri: If You do this for just one day, then You will know how to do it. You need to do all this for just one day. Then it is just a matter of repetition for the rest of the days. That is why 'we' tell you to try this experiment of 'letting go of the reins' for one day, on a Sunday. With this process your belief of, 'It happens only because I have the control of it,' will go away.

Questioner: When one says that he has taken hold of the reins, is that not the ego?

Dadashri: Yes, but that is discharge ego. You should recognize the ego and You should also know on what basis does everything happen. Despite this, 'it' (the relative-self) ends up having the wrong inner intent (*bhaav*) that, 'It happens because of me.' Therefore, when you do this experiment, then all the wrong *bhaav* will go away.

‘What Chandubhai is doing’? To keep ‘seeing’ him is your *purushartha*. ‘What Chandubhai is doing, what is Chandubhai’s mind doing, *chit* is doing, intellect is doing, what is the ego doing’, keep seeing all that, and do not interfere (*dakho*) in them, that is *purushartha*. When you see that with purity, it becomes pure and leaves.

Questioner: Then this *pudgal* (non-Self complex) becomes pure, does it not?

Dadashri: Yes, the *pudgal*, that which has become spoilt, it has become passionate (*vikari*), it will become passionless (*nirvikari*) and become pure, and leave. So it is our fault that we gave rise to it, and that is why this happened, it will have a claim against us. So the real *purushartha* begins after that.

At least see the rein you have let go of

Questioner: The part that is *purushartha*, is the subtle (*sookshma*) understanding that is called *purushartha*? Does letting go of the rein come into that?

Dadashri: Say five times, with pure inner intent in the morning that, ‘today I am letting go of the rein of the horses of *indriyas* (sense organs). Then see the rein you have let go, let one Sunday pass like that. One worries about, ‘What will happen, what will happen?’ Hey, nothing is going to happen. You are God, what is going to happen to God? Should you not have enough courage knowing that you are God? That Dada has given me the state of God. You have *Gnan* like this, and you have become God, and yet you do not get its full benefit. Why is that? It is because you do not take it as an trial (*akhatro*), do you? You do not use that state, do you? What if you remain like that (God), a little bit?

The mind, speech and conduct (*vartan*, bodily acts) are continually discharging, and now You have to just keep seeing them. Discharge is not in Your (and your) hands. You will not attain anything by interfering in it. You (the Self) have to just ‘see’ what ‘Chandubhai’ (the non-Self) is doing. This is all Lord Mahavir was doing. He was only ‘seeing; what was going on in his *pudgal* (non-Self complex) and nothing else. How wise was he! Just talking about him gives us so much joy!

Questioner: But even by being ‘dramatic’ in the worldly life, one has to do something, does he not?

Dadashri: Nothing needs to be done in remaining ‘dramatic’; everything happens on its own. And there is nothing worth doing, it happens automatically. You fall asleep at the time of sleeping, you wake up at the time of waking up; everything continues to happen. You cannot say, ‘I have to do it; it is worth doing’ and also you cannot say, ‘It is not worth doing’ either because doership is not in Your hands. *Atma* (the Self) is the non-doer.

Knowing the nature of the prakruti is Knower-ship

To see closely (*nihadavoo*) the nature of *prakruti* is considered knower-ship (*gnayakata*). Not someone else’s *prakruti* but one’s own. And to suffer the pain of one’s *prakruti*, is considered *vedakata* (suffering). And the one who knows (*jaaney*) the nature of his *prakruti* is considered knower-ship (*gnayakta*).

There is an experience of endless lives, and so one knows when he has a headache, really he is the knower of it. He does not do anything else at all, and You have been given knower-ship, through which You see the *prakruti*. You should see the *prakruti* having the headache, but instead unawareness of ‘I have a headache’ arises. And so it begins to hurt. If he knows, then he knows who it is hurting. He also knows the pain of the others.

Our science is very different. Many times ‘we’ too cannot remain separate from pain in certain matters. In certain things ‘we’ are definitely separate, but in certain things about pain it is attached (stuck) in some places. Wherever ‘we’ are attached, ‘we’ keep separating (detaching).

Questioner: Do you place greater *upayoga* (applied awareness) there?

Dadashri: ‘We’ place greater *upayoga*, but we still *upayoga* has to be placed. That other is a *sahaj* (spontaneous and natural) *upayoga*.

‘One’ (the Self) knows when the tooth aches. The knower continues to only know, there is no pain inside. *Prakruti* experiences the pain, Chandubhai experiences the pain, but when one says ‘I am experiencing pain’, then it sticks him. He immediately becomes what he envisions to be. I

tell you not to delve too deep into it. You have one more life left, don't you? That will all leave.

Charitra moha is getting emptied

This is Chandubhai's *charitra moha* that is coming out. Even in this state, his *charitra moha* is going to come out. The entire stock is of *charitra moha* and it has to be 'seen'; that *charitra moha* will come out. So if he gets angry with anyone, at that moment, 'You' are completely separate within with, 'this should not be so'. As compared to the force of what is going on on the outside, the inner force should be greater. That is why 'You' remain separate. And so this is called *charitra moha* that has become pure and it is called as 'letting go through 'seeing''. When it leaves thus 'seen', it becomes pure. If it passes in the absence of 'seeing', it is not considered as pure.

When does the 'continuous seeing' of *charitra moha* happen? It is when the world becomes forgotten (*vismrut*). When does the world become *vismrut*? When one remains in constant touch with the *Gnani Purush*, then all those other 'books' (accounts) become erased. By 'touch', 'we' do not mean always for the rest of one's life but if one remains in touch for a certain period of time, everything will be erased. Once it is erased, it will not rise again.

Charitra moha can discharge by following Agnas

Questioner: So does *charitra moha* dissipate by 'seeing' and it also dissipates by remaining in the five *Agnas*?

Dadashri: To 'see' (*jovoo*) is five *Agnas* for sure, no? To 'see' relative and real, is to come into the *Agnas*. That is why, in order to get rid of *charitra moha*; this was mentioned separately. *Charitra moha* was created through 'blindfolded eyes' (in ignorance of the Self) and now with 'open eyes (through seeing as the Self), 'we' are letting *charitra moha* leave.

Questioner: 'You' have removed *darshan moha* for the *mahatmas* but *charitra moha* still remains. Everything that happens during the course of the day is considered as just *charitra moha*. When I get up, it is *charitra moha*, when I drink tea, it is *charitra moha* – it all goes under the heading of

charitra moha. So which kind of precise awareness is it that ‘sees’ *charitra moha* as *charitra moha* only?

Dadashri: ‘I’ have told You that it is *vyavasthit*; ‘You’ are to keep ‘seeing’. There is liberation with that *Agna*. ‘You’ just have to keep on ‘seeing’. No matter what kind of an activity he is doing, just keep ‘seeing’.

Do not create attachment-abhorrence, in that which unfolds

When you write books that too, is *charitra moha*. Because if someone takes it away, *moha* (reaction of the illusion) arises, but You, do not like that *moha*. Even people listening to *satsang* here, is *charitra moha*. There is *moha* in it of some kind; even coming here to *satsang* is *charitra moha*. There is no problem with *kriya* (activity external or internal), but there is a problem with ‘having *moha*’ in *kriya*. There cannot be any objection to *kriya*. Whether you chew your food over and over again or you don’t chew your food, there is no problem with that. If you quickly swallow bitter medicine there is no problem and there is no problem with it, if you do it slowly. But there is *moha* for it. He will say, ‘no matter how bitter the medicine, I will drink it slowly’ so then even that is *charitra moha* and if someone says, ‘I am not able to take bitter medicine’, that too is *charitra moha*. This *charitra moha* is one type of *moha*.

Questioner: So what I had wound in the past and brought with me, is unwinding; is that called *charitra moha*?

Dadashri: Yes. The baggage you had wound and brought with you, when it unwinds, that is called *charitra moha*. And the Lord says, ‘when it unwinds, do not do *raag-dwesh* (attachment-abhorrence) in it and remain *Gnata-Drashta* (Knower-Seer)’.

Charitra moha of anger (*krodh*) will discharge and so will *charitra moha* of attachment (*raag*). ‘You’ have to ‘see’ what is coming out. When the stock that was filled comes out as *raag-dwesh* (attachment-abhorrence) You have to keep ‘seeing’ that. When Chandubhai scolds someone, You will not have abhorrence towards him. You will say, ‘this should not be so’, but you will not feel abhorrence towards him. When stock of abhorrence (*dwesh*) is discharging, then it is not acceptable that ‘You’ get shaken up.

There you should become free by doing pratikraman

Questioner: What about a bad thought that arises when I am ‘seeing’ the *charitra moha* (discharge illusory attachment) of ‘Chandubhai’?

Dadashri: A bad thought that arises is also *charitra moha*.

Questioner: So then do I have to just continue ‘seeing’ when such bad *bhaav* arises?

Dadashri: When you say they are ‘bad,’ that in itself is a danger. There is no such thing as ‘bad.’ If someone gets hurt, tell ‘Chandulal,’ ‘Why did you hurt him, ‘Chandulal’? Now do *pratikraman* for that.’ There is no such thing as good and bad as far as God is concerned; all that is applicable in the society and the worldly life.

To know charitra moha is upayoga

Questioner: ‘You’ have one statement, ‘*darshan moha* goes away with the *Gnan* of the *Gnani Purush* and *charitra moha* goes away by following the *Agnas* of the *Gnani Purush*’.

Dadashri: That is true. When both these remain (*Gnan* and *Agnas*), it is of worth. If You cling on to *charitra moha*, then it is yours, if not then it is not Yours. If You remain ‘Knower-Seer’ (*Gnata-Drashta*), it is not Yours, but if you say, ‘this is happening to me’, then it is yours. Go with whichever method you are comfortable with.

Questioner: To be the ‘Knower’ of *charitra moha*, that is *upayoga* (applied awareness as the Self), is it not?

Dadashri: To know *charitra moha*, that verily is *upayoga*. It does not touch the ‘Knower’.

Shuddha upayoga is verily purushartha

Questioner: So, however much Knower-Seer we remain, that much is the *purushartha*!

Dadashri: Or if you see *Shuddhatma* in others, or follow our *Agnas*, that is *purushartha*. When you follow the five *Agnas* I have given to you, at that

time there is *purushartha*. So if you follow the five *Agnas*, that is a *shuddha upayoga* (pure applied awareness). Otherwise, to see *prakruti* closely (*nihadavi*). If Chandubhai is arguing about someone, and if You see Chandubhai that, ‘O ho ho! You are still just the same as you were before, you have not changed.’ When You see this way, then that is considered *shuddha upayoga*. *Shuddha upayoga* verily is our *purushartha*.

The one who sees prakruti closely is purush

Prakruti is dependent on other factors (*paradhin*), not dependent on the Self (*Atmadhin*). One who knows his *prakruti*, will become the absolute Self (*paramatma*). Knowing *Purush* (the Self) one can know *prakruti*. One becomes *Purush* after becoming a *Gnani* (attaining knowledge of the Self). *Purushartha* begins when one becomes a *Purush*, and what kind of *purushartha* is of the *Purush*? It is where One keeps ‘seeing’ *prakruti* with awakened vision of the Self (*nihadavu*).

One who ‘sees’ *prakruti* with awakened vision of the Self (*nihadey*) is *Purush*. One who continuously ‘sees’ (*nihadi rahyo*) the *prakruti* with awakened vision as the Self is *paramatma* (absolute Self). So what one has to ‘see’ in *prakruti*? One would ‘see’ what the mind is thinking, what decisions the intellect is taking, one will even ‘see’ what crazy thing the ego is doing, one will ‘see’ where the ego collides too. This is because the ego is blind, it follows through the eyes of the intellect (*buddhi*). No one except intellect will keep it. It is because of presence of the intellect (*buddhi*) that it has any value. It has become a president. The intellect becomes a prime minister. So the One who ‘sees’ (*nihadey*) with awakened vision of the Self, this ego and all this, is called *Shuddhatma* (pure Soul). One simply has to ‘see’ with the vision as the Self.

Seeing *prakruti* closely (*nihadavi*) is *swa-ramanata* (dwelling in the Self). So what comes into *prakruti*? Mind-intellect-*chit*-ego, senses of perception, all these come into *prakruti*. And if someone tells Chandubhai, ‘Chandubhai, you do not have any sense, you do not do a proper job of running the contract businesses’, and his face becomes like he swallowed castor oil and You see it closely, that is more than enough. There is no problem if You know that the face has become like he swallowed castor oil, people have the problem if that happens. You (Self) do not have the problem, but You ‘see’ it closely.

Questioner: Once you had spoken in a sentence that, ‘Do not do *vikalp* (‘I am Chandulal, this is happening to me’), and if *vikalp* does occur, then ‘see’ the *vikalp* and the *vikalpi* (the one who has become Chandulal) and You will become free’.

Dadashri: That is correct, You just see that. That is called *swa-ramanata*.

The One who continuously sees the prakruti is Paramatma

Questioner: Please explain more about, ‘One who ‘sees’ the *prakruti* is *Purush* and the one who continuously ‘sees’ the *prakruti* is *Paramatma*.

Dadashri: It means Chandubhai’s *prakruti*, what Chandubhai is doing, if one ‘sees’ all that closely, it is called *Purush*, and one is continuously ‘seeing’ is *Paramatma*.

Questioner: What is the difference between *Purush* and *Paramatma*?

Dadashri: *Purush* is still becoming a *Paramatma*. And *Paramatma* does not have to do anything, he is a Knower-Seer and in eternal bliss. Whereas you still have to settle files; that is all.

Therefore, *Purush* is still ‘studying to see’ (*jovoo, nihadavoo*) that *prakruti* is doing all this; He the Self is not the one doing it. He is called a *Purush*. When someone curses at him, he feels, ‘Oh ho ho! He is not the doer. His *prakruti* is doing that.’ That is when he is considered to have become a *Purush*. But he still has not attained the stillness of a *Purush*, and so he becomes upset. However, he is a *Purush*. Further ahead, he does not have the work of studied seeing. At the time of the sound (of the cursing), the *prakruti* is ‘seen’, such a One has become a *Paramatma*.

When one finds a fault, it means that he is not ‘seeing’ the *prakruti*. Later he realizes that he made a mistake. No one is at fault in this world, and mistake that happens; it is a mistake of the *prakruti*. And if one sees ‘him’ at fault for the mistake of the *prakruti*, and that is a grave mistake. So what did we say? So when *prakruti* is fighting with a *prakruti*, just see them fighting.

Questioner: One keeps up with the studied ‘seeing’.

Dadashri: There is no problem then. But when the other *prakruti* is fighting with you, if he is being hurt by you, then that is your mistake. Because the other person does not know about the *prakruti*. He only knows, ‘I verily am this body complex’, so you cannot tell him anything. You have to make sure you do not hurt anyone, and nothing is going to change, whether you fight or not. One has done nothing but fight for endless lives. And he believes that he can change by doing that. Nothing is going to change.

Questioner: But Dada, at least some change can occur with *pratikraman* we do against a *prakruti*, can it not?

Dadashri: We gave him the *Gnan* to make that change. And change will happen when that *Gnan* comes into result.

The goal is to reach at the shore only

Now if You want to attain *moksha* (liberation), then remain sincere to *pragnya*. If you want to stroll around for pleasure then go there—become the relative self—for a little while. Now if the unfolding *karma* drags you there, then it is a different thing. Even when the force of the unfolding *karma* drags you, You should stay on this side (the Self). If the river current pulls you on that side should You not resist it and not be swept away? Should You not attempt to reach the shore—the destination or should you get pulled the way it pulls you?

Questioner: So if His (the Self) decision is strong then He will remain sincere, won't He?

Dadashri: If it is tenacious then only he will be able to hang in there and stay. Otherwise where is the decision (*nischaya*) in it at all? He will get dragged by the current of the river, and the other bank will not be reached and You should pull towards the bank. Your effort must be to cross the current towards the shore—the Self, to remain as the Self. Any effort made will make Your feet take hold of the ground that leads to the shore.

If you go down in the ocean, there will be so much water so until your feet do not reach at the bottom, you have to try that, do you not! And all that is happening. Now You do not have to do anything for that. You simply have to know the talk. Once you know, it will continue to fit automatically.

You have to know and get into understanding. In fact, what is the meaning of *Gnan*, it is to know and understand. It will automatically continue to happen inside.

Questioner: We know and yet a tremendous wave of *murchha* (illusion) comes and takes over. In spite of knowing, this happens.

Dadashri: It is such that ‘we’ have commenced this since many past lives. And this for you, is the commencement of how many life times? Then one will say, ‘only of few years.’ If you are progressing this fast with only few years in *Gnan*, then all those will dissipate fast, you have that assurance, don’t you?

~Jai Sat Chit Anand

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