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Dadavani



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The Line of Demarcation Between the Real and the Relative

EDITORIAL

On the battlefield of *Kurukshetra*, Lord Krishna imparted the divine Vision to a devastated Arjuna. By utilizing this divine Vision, Arjuna fought in the war and also attained *moksha* in that very life. That very same divine Vision is received by all *mahatmas* in the *Akram* path. In Dada Bhagwan's two hour *Gnan Vidhi* experiment, the wrong belief is fractured and the right belief sets in. And through the divine Vision, with the relative vision, the outer packing is seen, and with the real Vision, the pure Soul within is Seen. The packing of a man, packing of a woman, of a donkey, of a dog, of a fish, trees and leaves, all sorts of 'packings'; however, the goods within is only of one type, 'pure Soul'.

For the person who has received this *Gnan*, he does not even have a minute of idleness. There has been wrong practice since time immemorial; therefore one now has to continue to set this Vision. Eventually this practice will solidify and become natural, and then *samadhi* (a state that is undisturbed by the reactions of the non-Self) will remain constantly. The whole day it should remain in your awareness that, 'I want to remain in the applied awareness of the real and the relative.' When one cannot remain in the *Agna* (directives that sustain the enlightened state), then he should have remorse within that, 'What kind of karmic effect have I brought forth such that it does not let me sit in peace.'

Absolutely revered Dadashri says to See the pure Soul as you go about; what is so difficult about that? It is only a matter of keeping it in your awareness. Why does awareness of the Self not remain continuously? Where insatiable greed arises, where sweetness is felt, where interest lies, in such places, you forget. So stay on guard.

All that is relative is destructive and You, the pure Soul, are indestructible. Your domain is *nirakudata* (a state beyond ease and unease). As soon as a state of agitation arises in the prevailing *nirakudata*, disclaim it by saying, "This location is not mine," and stay in *nirakudata*. (In the relative) Some 'seats' may burn you, some 'seats' may shock you. So stand up from there and sit in the seat of pure Soul. The relative and the real have been separated and now their natures are to be identified.

The pure Soul is not affected by anything because it is not subject to effects. But when an effect arises, awareness lacks at that moment. If you are not able to do anything else, then become free by saying, "This is not my real state." In worldly interaction, in the relative, wherever one feels at unease, it is one's own fault. Everything in terms of worldly
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interaction can be discussed in this way. Just make sure attachment and abhorrence do not happen. To cleanse mistakes happening in worldly interaction, it is necessary to have both repentance in the relative and bliss in the real.

Shuddha upayoga (pure applied awareness of the Self) is that in which there is bliss. If boredom sets in, then that is not called *shuddha upayoga*. If the mind gets involved in *shuddha upayoga*, then one feels boredom, therefore it is necessary to change the setting.

In the current edition, to aid the practice of Seeing the relative as 'packing' and the real as the pure Soul, Dadashri has exemplified in many ways that, 'This is Your domain and this is not Yours.' Dadashri has also given numerous solutions to reach a stage of experience of the Self and to constantly remain in the *Agna*. It is our ardent prayer that this is helpful to *mahatmas* to perfect the practice of Seeing the relative and the real.

- Jai Sat Chit Anand.

The Line of Demarcation Between the Real and the Relative

{ Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. This differentiation is unique to critical understanding of the separation of the Self from the self a/k/a the non-Self complex that is accomplished in the Gnan Vidhi of Akram Vignan. }

The Only Solution to this World's Puzzle

The world is the puzzle itself. How can this puzzle be solved? There are two viewpoints to solve this puzzle: one is a relative viewpoint and the other is a real viewpoint. By the relative viewpoint, you are 'Chandubhai' (reader should insert his or her name here) and by the real viewpoint you are pure Soul (*Shuddhatma*). If you look at the world with these two viewpoints, then all puzzles will be solved. This is indeed what the Lord has referred to as divine vision (*divyachakshu*).

See the World Through the Divine Vision

(In the *Gnan Vidhi*) You have been given the divine eyes (*divyachakshu*). Now with these external eyes the 'packing' (body complex) will be seen and with the inner eyes You will See pure Soul (*Shuddhatma*). Did

you understand this today? By relative viewpoint you are?

Questioner: Chandubhai.

Dadashri: And by real viewpoint?

Questioner: Pure Soul.

Dadashri: What about your wife, through your relative viewpoint, what is she?

Questioner: Wife.

Dadashri: And by the real viewpoint?

Questioner: Pure Soul (*Shuddhatma*)

Dadashri: She is also pure Soul, she may not know, yet there is a pure Soul within. Those who do not know this take a beating (in worldly life). It is necessary to Know (this). It truly is so in reality. So this cow is a cow by the relative viewpoint, and by the real viewpoint it is a pure Soul. This goat is a

goat by the relative viewpoint (and simultaneously) by the real viewpoint, it is a pure Soul. In the language of the Lord (*Bhagwan ni bhasha*), there is a pure Soul inside every packing. There are so many types of 'packings' in the ocean, are there not? All the big enormous whales and the tiny little fish. Here, there are a variety of packings, cows, buffalos, elephants, (yet) within, the content is only of one type, pure Soul.

These are all packings in various forms: packing in the form of men, packing in the form of women, dogs, cats. God (*Atma*, the Self) resides within all these packings. This body is the packing and the One who resides within is God. Similarly this (body) of yours is a packing in the form of 'Chandubhai' and within resides God. This donkey is a packing in the form of a donkey and God resides within. Yet it is because these short-sighted people do not understand this, that is why they curse a donkey when it crosses their path. The God within (the donkey) takes note, 'Hmm...he is calling me a donkey? Just wait, you will also get one birth as a donkey.'

Packings Differ, the Genuine Thing Within is the Same

The outer packing can be of anything, some are teak wood trees, some are mango trees, some are neem trees, some are rose wood trees and others are babul trees, but the genuine thing within is indeed the same. Do the vendors pay attention to the packing or the goods within?

Questioner: The goods within.

Dadashri: Yes, of what use is this packing? Only the goods are of concern, aren't they! Some packing may be rotten,

may be broken, but the content within is pure, is it not? If one recognizes the content, then his work is done. A good vendor will not look at the packing, will he? He only looks to see whether or not the goods within have been damaged.

Rather, it is because of the packing that everyone appears different, but with respect to the Self (*Atma*), we are all the same.

With the Application of the Agna, Applied Awareness as the Self Remains

Now for You, this awakened awareness as the Self (*jagruti*) will continuously remain. Your demerit *karma* has been burnt to ashes. Therefore, this awareness (*laksha*) of the Self will continuously remain, without being missed even for a moment. Only my Five *Agnas* (special directives given by the Gnani Purush that sustains the enlightened state after the Gnan Vidhi) need to be followed. The first two *Agnas* that have been given are; the first is the relative viewpoint, and the second is the real viewpoint. When you go out in the morning will anyone object to You Seeing through these two viewpoints? You See the cow and the pure Soul within as well. When you go on Seeing in this way for an hour, then would anyone have an objection?

Questioner: Not at all.

Dadashri: And You remain in the applied awareness (*upayoga*) as the pure Soul. Is there any difficulty in applying these two *Agnas*? They don't seem difficult, do they?

Questioner: No, they are not difficult.

Dadashri: (Yes, and) If it is too much

for you, then tell me, “This *Agna* cannot be applied, give me another one.” These are easy, aren’t they?

Questioner: They are easy.

Dadashri: Now these are so difficult that the awareness (*jagruti*) would not remain at all. However, for You, the *jagruti* remains effortlessly.

The Samayik of Puniya Shravak

When one is able to maintain the awareness of ‘I am pure Soul,’ for one hour, that itself is *samayik*. To settle with equanimity (*sambhave nikaal*) is *samayik*. To See the relative and the real is also *samayik*. ‘Our’ Five *Agnas* are indeed *samayik*!

If one properly maintains the applied awareness (*upayoga*) of Seeing both the relative and the real for one hour, the Lord has called this *shuddha upayoga*. If that *shuddha upayoga* is maintained for forty-eight minutes (one *gunthanu*), then it is possible to do the *samayik* of Puniya Shravak. Take advantage of it if you are able to do so.

Questioner: Please explain the significance behind his *samayik*, which even Lord Mahavira praised.

Dadashri: That was a pure *samayik*. Humans are not capable of (doing) such a *samayik*, are they? (That was a) Pure *samayik*, just like the one I have given you. It was a *samayik* with the divine vision (*divyachakshu*).

Whether he was at home or wandering outside, his *samayik* was pure. His *samayik* was founded on divine vision. He would bring cotton and then make yarn (*puniyo*) and sell it. That was why he was

called *Puniya Shravak*. While spinning the yarn, his mind was on the yarn, whereas his *chit* (component of knowledge and vision) was in the Lord. He did not pay any attention to other external things. He did not interfere in anything else. He kept his mind in *vyavahar* (the worldly interaction) and his *chit* in *Nischaya* (the Self). If this is the case, then it is the highest *samayik*!

(One day) Puniya told King Shrenik, “I will give the *samayik* to you.” So King Shrenik asked him, “What is the price? Tell me?” So Puniya told him, “The Lord will decide on the price, I cannot decide on the price.” So the King figured, ‘At most the Lord will get me to pay five hundred million or one billion. How much could the Lord ask me to pay for just one *samayik*?’ Thus he had no idea of the actual value of the *samayik*. The King went to the Lord and said, “Puniya Shravak has agreed to give me the *samayik*. Lord, please find a solution for me now so that I do not have to go to a lower life-form.” So the Lord asked, “But did Puniya agree to give it to you just like that? Free of cost?” The King replied, “No, it will be at the cost that the Lord decides.” So the Lord asked the King, “King Shrenik, do you realize the value of such a *samayik*? Your entire kingdom will go into paying only the commission for it.” The King was shocked to realize, ‘If my entire kingdom goes in to covering the commission, then where will I get the rest?’ Therefore, that is how valuable that *samayik* was.

Pure Samayik Happens Through the use of the Divine Vision

Such are the relative and real *Agnas* I have given to you. If you stay in applied

awareness (*upayoga*) for an hour with a true mind and true *chit*, then with the mind, look ahead so that you do not stumble, and with the *chit* keep Seeing the real and the relative. Then it is possible for You to do the same kind of *samayik* (as Puniya Sharavak). But now, only if you do it, is it yours.

This is how valuable this *samayik* is! So take advantage of it. While doing *samayik*, *samadhi* (blissful state that is free from mental, physical, and externally induced pains) remains nicely, doesn't it? It is simple; it is not difficult.

What does it mean to do *samayik*? You have been given these two viewpoints. When you are on your way to the vegetable market, See the pure Soul (*Shuddhatma*) within everyone; there may be a donkey, a bull may be passing by, other living beings may be passing by, cows, goats, and (greenery). As you go around, See with the *Agnā* on your way there and on your return. Now, say someone in the family tells you to go and buy some vegetables. So you go out walking to get them. It (the commute) did not cost you anything, and what other benefit did you get? You followed Dada's *Agnā*. The third benefit is that you did a *samayik*. And what was the fourth benefit? As a result of the *samayik*, *samadhi* remains. So follow all the *Agnas*. At least spare an hour for this! Can you not do that?

Now when you go out, you'll use the inner vision as the Self (*divyachakshu*), won't you? It's like this; there has been familiarity with *aGnan* (ignorance) since time immemorial, so for this, when you practice a few times, then it will set in motion.

With Practice, Jagruti Increases

Questioner: I know that there is a pure Soul in each human being, but I cannot get into the practice of Seeing the pure Soul in trees and plants!

Dadashri: You have to set that practice. Since time immemorial, the practice has been wrong and it has continued to be wrong. Even if the doctor tells you not to eat using your right hand, you end up using it. While eating, you have to maintain some awareness for four days. So from now on, start practicing this. As you go along, See with the divine vision (*divyachakshu*). As you gradually practice this, it begins to 'fit.' It is in cows, buffalos, everything. The pure Soul has not changed, the packing has changed. The pure Soul has remained the same, it is eternal. Do you See the pure Soul in all of these people?

Questioner: I do, but sometimes it's forgotten.

Dadashri: Not that 'sometimes it's forgotten,' but you do See sometimes, don't you?

Questioner: Yes, I do See.

Dadashri: As you practice Seeing that, *samadhi* (blissful state that is free from mental, physical, and externally induced pains) remains the entire day. When you go outside for an hour and You See the pure Soul in everyone, would anyone object, "What are you looking at?" With these eyes, the relative is seen, and with the internal ones, the pure Soul is Seen. This is the divine vision of the Self (*divyachakshu*). Wherever you look, You will be able to See (pure Soul). But you will have to practice this, then it will become

natural. Then just like that, you will be able to See it automatically. The previous practice was contrary to this, so will you not need to practice this? Therefore, you will have to set this for a few days.

Therefore, you have to get to this point. So all the points need to be understood. There is nothing else to understand. This is the path of the 'lift' (elevator); there is nothing to be done. Once 'we' tell you, "Sit in the lift and do not stick your arms out," then that is the only directive (*agna*) you have to follow. If you just apply these two *Agnas* of mine, then *samadhi* continuously remains within and (your state as) the pure Soul will be reinforced.

Definitely remain in these *Agnas* as much as you can, and if you cannot, then have some remorse within, 'What kind of *karmic* effect have I brought that it does not let me sit in peace at present!' To remain in Dada's *Agnas*, the support of unfolding *karma* is needed, isn't it? Is it not needed? Otherwise, as you walk along, keep Seeing the pure Soul (in all living beings) for an hour. As you walk along, Puniya Shravak's *samayik* is accomplished!

Questioner: (But the exact pure Soul is not yet Seen as separate.)

Dadashri: As long as you have not Seen (completely experienced) your own Soul, the *Gnani Purush* is your indeed your Soul. Therefore, Dada Bhagwan is indeed your own Soul. Therefore, Dada Bhagwan is indeed your own real form and that very Dada Bhagwan resides within you. And that which is visible are all packages, they are all packing!

So you should establish 'Dada

Bhagwan' within you. First you should say, "'Chandubhai' is relative and I am pure Soul. My *Shuddhatma* is Dada Bhagwan. They are both one and the same. As long as I have not Seen my own pure Soul, Dada Bhagwan is indeed my pure Soul. Therefore, by relative viewpoint, I am Chandubhai, and I, am real, *Shuddhatma*, Dada Bhagwan." So, there is no need to actually say, "Dada Bhagwan," but understand the Dada Bhagwan within. The relative is a temporary adjustment, real is permanent.

With Practice, the Agna Become Natural and Spontaneous

Questioner: (The awareness of) The real and relative remains for the most part, however at times it goes away. That keeps happening.

Dadashri: It keeps happening due to the wrong practice since time immemorial. Then as one continues this way, the practice gets stronger, and then it becomes natural and spontaneous (*sahaj*). Initially, a habit of Seeing the relative and the real on the outside must be formed. Once the practice develops, then it will happen.

Questioner: The *Agnas* are in mind (*khyal*), but they do not happen naturally as they should, what about that?

Dadashri: You should pay attention to that. Otherwise, it is not so difficult that it cannot happen naturally. It is the easiest thing of all, but you should form a habit of it. First, it should be put into practice (*abhyas*). (Currently,) There is *anabhyas*! *Anabhyas* means that you do not have the practice of Seeing the real and the relative! So practice for a month, then it will become natural. So

at first, you have to 'turn the handle' that 'this is real and this is relative.' It is fine if someone with a lot of awareness does not do so. But these people do not have so much awareness, do they? A person with a lot of awareness does not have to do anything at all. He does not have to even 'turn the handle.' It all indeed remains naturally!

What is Upayoga? What is Jagruti?

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

Dadashri: To focus the awakened awareness on a particular place is *upayoga*. To ensure that the awareness does not stray away into something else, such as worldly life, profit or loss; to focus the awareness on one place, that is *upayoga*! Wherever the awareness prevails is *upayoga*, but that *upayoga* is considered the *upayoga* of the good or the bad (*shubha-ashubha upayoga*). And *shuddha upayoga* is that which is focused solely towards the pure Soul. When the *upayoga* remains in the *Ajna* given by the *Gnani Purush*, when one moves about Seeing the real and the relative, then know that the final state has arrived. Rather, people aimlessly see things like, "Oh look! The Steel Trading Co.," or some other company or, "Oh look at this!" Such an *upayoga* is called *ashubha* (inauspicious) *upayoga*. And if *upayoga* is on religion, then it is good. And pure (*shuddha*) *upayoga* is a completely different matter!

Shuddha upayoga is independent. It is One's own independence. It enables one to remain aloof from the world; there is pressure on the mind, by which peace prevails,

the 'real' and the 'relative' remain separate, that is the independence of the Self.

After attaining this *Gnan*, if one applies 'our' five *Agnas*, then it is possible to remain (in a state) comparable to that of Lord Mahavira. I myself remain that way! I have shown you the same path that I have taken and the *gunathanu* (spiritual stage) that has manifested in me is the very same *gunathanu* that has happened for you.

Shuddha Upayoga Even While Waiting for the bus

For those who have attained this *Gnan*, there is not even a single minute of idleness. I do not have even a single minute of idleness, not even a second of idleness. If people are waiting for a bus and it hasn't come, then they will keep looking here and there. They will look here and there aimlessly. So if you are standing there, then what is the point of looking around aimlessly? You have all the *Gnan*, do you not? So See the pure Soul in everyone standing around, See the pure Soul in the people passing by, See the pure Soul in the passengers sitting in other buses that go by. As you do this, your bus will eventually arrive. So if You keep Seeing the pure Soul in everyone, if you keep applying meditation (*dhyan*) of your own pure Soul, by doing so, your time does not go in vain. Whereas people of the world look around aimlessly. They look here and there getting agitated. They get upset when the bus does not come. So why would You waste Your *upayoga*? And if you were to keep Seeing pure Soul, you would experience so much bliss! So should you not utilize the tool you have acquired? Otherwise, the tool will become rusty.

What do you do when you are traveling in a bus? What do you keep seeing?

Questioner: I remember to See pure Soul, but at the same time I also observe how the bus is being driven, what kind of a bus it is, and other such things.

Dadashri: ‘What kind of a cleaner is this? Just look, these people are pushing in this manner, they are doing this to people!’ As if you have been appointed a supervisor of everything! What must ‘we’ be doing?

‘We’ remain in *upayoga* and there is no other problem at all.

Maintain the Goal to Stay in Upayoga

Questioner: How do you maintain *upayoga*, Dada?

Dadashri: There is no external *ramanata* (dwelling in the non-Self)!

Questioner: Dada, what is your internal *swaramanta* (dwelling in the Self) like?

Dadashri: It would indeed be exact, wouldn’t it! There is nothing to say about it, is there! Even if *swaramanata* did not take place, the goal (*laksha*) that, ‘I want to have *swaramanata*,’ is considered a secondary (lesser) step.

The entire day, you should set the *upayoga*. If you are asked to leave, then when you go and sit outside for ten minutes, you should reset (the goal) for that *upayoga* from where it had been left off. It will start from there again. Otherwise, you will make vain efforts; you will look around aimlessly, won’t you!

Questioner: All day long, I do feel

that I want to remain in *upayoga*, but I am not able to remain in it.

Dadashri: It is a different matter that You cannot remain in it, but it is a good thing that it at least remains in the awareness (*laksha*)! ‘What is my purpose in being here?’ When that arises, it means that it’s on track! Even when you sit in the train, See the pure Soul in all the passengers in the compartment. That is nothing but *upayoga*. When you have abided by the *Agna*, that is *upayoga*. Sit or stand in such a place that you are able to see all the passengers. Once you have Seen them all, then See the pure Soul in all of them once again. As you keep doing this, an hour will pass. By then, it will be time for you to get off. That time will have been spent in *upayoga*.

While one is driving, one cannot See the pure Soul in people, one cannot See the real and the relative. At that time, one should only concentrate (on driving). However, the passengers sitting in the car should remain in that *upayoga*!

Questioner: I am able to See even while driving the car.

Dadashri: No, at times, it becomes weak. Otherwise, truly speaking, one can See. Oh yes, many a driver has told me, “Dada, I keep Seeing; a pothole is coming up ahead, some other things are coming up, and this file number one is driving.” Many people can remain in *shuddha upayoga* nicely.

In Shuddha Upayoga, Bliss Prevails

Questioner: This talk about *shuddha upayoga*, of seeing the relative and the real while walking along on the road; when that

continues for a long time, then boredom (*kantado*) sets in even in that, it (the mind) demands something else.

Dadashri: Even when that boredom arises, You still have to Know it, don't You? Upon Knowing it, the boredom subsides.

Questioner: Yes, Dada. When boredom sets in, it is Known, but despite remaining in *shuddha upayoga*, boredom arises. Why does that actually happen?

Dadashri: This *shuddha upayoga* (that you are referring to) is not really *shuddha upayoga*. The mind is involved in it, otherwise how can boredom set in? How can there be boredom in *shuddha upayoga*? Where You are only to See the pure (*shuddha*)! Then it is necessary to change the method of remaining in *shuddha upayoga*.

Questioner: If one remains in this *upayoga*, then bliss should arise. From such bliss, such boredom should not set in.

Dadashri: *Shuddha upayoga* is that in which there is bliss (*anand*). If boredom sets in, then that is not called *shuddha upayoga*. It needs to be stopped there, as a mistake is beginning to happen.

Questioner: But you said that boredom arises when the mind becomes involved in it. So what should I do when the mind becomes involved during *shuddha upayoga*?

Dadashri: Keep Seeing the mind. Of course, You should Know what state the mind is in at the time.

Only Awareness is Needed Against Past Karma

Questioner: Dada, is it not rather difficult to apply these five *Agna* of yours?

Dadashri: It is only difficult because the past *karma* keep jabbing you. It is because of past *karma* that you get to eat *doodhpak* (milky rice pudding) today. And if you ask for more *doodhpak*, and as a result, you start dozing off, then it is not possible to apply the *Agna*. Now, this is *Akram* (the step-less path to liberation). In the *kramik* path (traditional step-by-step path to Self-realization), one continues to progress by discharging his *karma*. He lives through his *karma*, experiences it, suffers it, and then moves forward. Whereas here (in *Akram*), *karma* have not been lived through yet. So You should say to him (file number one), 'Dear fellow, remain in these *Agna* and if you are not able to, then there will be a delay of up to four more lives, what are you going to lose in that?'

Due to Deficiency in Nischay, Lack of Awareness Prevails

Questioner: Why does it not become natural (*sahaj*) with regard to the *Agna*?

Dadashri: That is one's own weakness.

Questioner: Which weakness is it?

Dadashri: Weakness in *jagruti* (awakened awareness as the Self). One has to apply focused awareness (*upayoga*) to some extent, does he not?

One man was doing *Charan Vidhi* while lying down. It would have taken him twenty-five minutes were he alert in a seated position. It took him two and half hours doing it while lying down. Why is that?

Questioner: He nodded off in the middle of it.

Dadashri: No, when *pramad* (laziness) sets in, then he forgets how much he had recited. So then he recites it again. This Science (*Vignan*) is so wonderful; it is not possible for any interference (*dakhal*) to arise. Does a little bit (of awareness) remain?

Questioner: (Yes, a little bit remains, however to completely) Follow the *Agnas* is not that easy, is it! It (*pramad*) pulls the mind away!

Dadashri: What's so hard about Seeing the pure Soul while walking along the road? Say the doctor tells you not to eat with the right hand for eight to ten days. Your job is to just remember that much, right? So all you have to do is to maintain some awareness (*jagruti*), isn't it? If awareness does not remain, then that hand ends up being utilized. This has been the wrong practice since time immemorial, hasn't it!

These five sentences (*Agnas*) are very deep sentences. These sentences are very basic (fundamental) for one's understanding, nonetheless; the fundamentals are very deep. There are understood gradually. They may appear trivial, and they are indeed easy, but there are too many other obstacles (*antaray*)! Thoughts may be running in the mind, a tornado may be whirling within, smoke may be building up, so then how can one possibly See the relative and the real as separate?

Upon Setting the Agna, Stay in Upayoga

When You go about Seeing the real and the relative, then your *chit* (component of knowledge and vision) does not wander about anywhere else. As you leave the home applying *shuddha upayoga* (remain in the

awareness as the Self), that means that You go about Seeing the real and relative all around. At that time, *shuddha upayoga* remains. When you start up a conversation with someone on the way, at that time, You can maintain *shuddha upayoga* within while continuing to carry on the conversation. The one who converses is 'Chandubhai,' and You keep Seeing everything. It is possible for *upayoga* to be maintained in this manner. It is not a very difficult thing. However, if something pops up in your mind at that time, then you get caught up.

Relative and real, while Seeing that, if any thoughts of the past or future arise, then say "Vyavasthit," and put a stop to them. If thoughts of the future bother you while Seeing, then You say, "Vyavasthit," so then it will stop. So then Your Seeing will continue. If any file is bothering you at that time, then settle it with equanimity, but continue with that (Seeing) of Yours.

It is Only Necessary to Understand

Questioner: You say that you See the pure Soul in every living being (*jiva*); so what is that exact vision (*drashti*) like?

Dadashri: It is different in my case and it is different in your case. It is not something that can be put into words. You have to figure out why it cannot be understood through the intellect (*buddhi*).

Questioner: I understand that.

Dadashri: All those with sharp intellect will agree that it is something that can be understood, so then what is the problem? That which is visible to the eyes will be seen by the eyes. It is something that should be

seen (accepted) by the intellect, then true faith (*shraddha*) will be set. If he tells people, “Do good work here, then you will bind merit *karma* (*punyai*).” So is that something he can see?

Questioner: No.

Dadashri: Everyone will accept that which is shown through the intellect (*buddhi*). Why has it become this way for you?

Questioner: No, this is just to know more, it is just to acquire that vision (*drashti*).

Dadashri: All right then. Then, a body with five senses can be seen through the eyes. One can see beyond that through the intellect.

Questioner: Very well. And it can be seen completely through *Gnan*?

Dadashri: It is something that can be easily understood. It may not satisfy the other person, but is he not delighted with that other point? When you tell someone to do good work and you tell him that he will bind merit *karma* (*punya*) by doing that, then he immediately understands that, doesn't he? Does he not understand that through the intellect?

Questioner: He does.

Dadashri: And if one randomly says, “There is God in everyone,” then the intellect will not accept that. The intellect should accept it. If the intellect does not accept it; then there is no point, it is meaningless. You cannot see God in everyone by just saying this much. But it is still correct because it is better than not saying anything. However, there is actually God in everyone; that is not wrong at all. But as long as the intellect does not

accept it, one does not get the desired result. It is after our *Gnan Vidhi* (Self-realization that happens through a *Gnani Purush*) that the wrong belief is fractured and the right belief is established. That is why I say, “God resides within everyone, See God in everyone.” Then the intellect accepts it. Once the intellect accepts it, one gets the desired result.

I have taught you that by the real viewpoint, You are this and all that. So you have gotten the general vision (*drashti*). Keep Seeing that. The knowledge should be either viewed through the eyes, or it should be viewed through the intellect. There is no point in having faith without a reason.

That relative-real...the study to See the real is ongoing. That is the best thing. You have even understood through the intellect that, ‘This is relative and this is real.’ After understanding this, you should not make a mistake again.

Do Darshan of the Lord in This way

Questioner: For someone like me who has taken *Gnan*, what should be done when going to the temple?

Dadashri: Now you should just tell ‘Chandubhai’ to worship, if the intent (*bhaav*) arises within, and if it does not, then there is no problem. But there should be no aversion towards it, no dislike should remain towards it. It is a relative (interaction). There is no problem with the relative. In the relative, you can worship even when you go to a mosque.

Therefore, (there should be) impartiality in the relative interaction (*vyavahar*) and in the real (*nischaya*), only the pure Soul. Real *bhakti* (devotion) is of only one type.

If you have the desire to do *darshan* (devotional viewing) of the Lord in the right way when you go to a Hindu temple (*mandir*) or a Jain temple (*derasar*), then I can teach you the right technique. Tell me, does anyone have such a desire?

Questioner: Yes, we do, teach us, Dada. We will start doing it that way, right from tomorrow.

Dadashri: When you go to the temple say, “Oh *Vitarag* Lord! You indeed reside within me! However, I have not realized that, this is why I am doing your *darshan*. This is the way the *Gnani Purush* Dada Bhagwan has taught me, that is why I am doing Your *darshan* in this way. So please grace me so that I may realize my own Self.” Wherever you go, do *darshan* in this way. These are just different names that have been given. Relatively, they are different, but really all the Gods are indeed one.

As a rule, there are two parts to a thing: relative and real. While praying to the image (of Lord Krishna), the ‘mail’ (message) reaches Lord Krishna in the relative, and in the real, the worship is of your own Self.

When one prays to an image of Lord Krishna, it reaches the relative. If one bows down here (at the lotus feet of Dadashri), then it directly reaches one’s *Atma* (Self). This is because the *Vitarag* does not accept it, does He? It is always such that where there is *darshan* of the relative and the real together, there indeed lies *moksha*.

Dadashri: As the entire world is on the *kramic* path, the nature of people is such that they do not bow with reverence

(*namaskar*) to anyone below them, they only bow to those who are above them. Whereas, in the *Akram* path, salutations are paid to all ranks, those above and those below. In this world, not a single living being (*jiva*) remains whose *darshan* is missed by a person on our *Akram* path. What do they say on the *kramic* path? One cannot bow down to living beings that are in hell (*narak*), living beings that are in lower life-forms (*tiryancha*), *bhuvanvasi*, and *vyantar devas* (celestial beings). They see through the relative vision (*paraya drashti*) only.

Questioner: Yes.

Dadashri: And we say that we bow down to everyone, *Tirthankaras*, *vyantar devas*, *bhuvanvasi*. We see them through the real vision (*drashti*).

Questioner: Through the real vision?

Dadashri: Yes, the real vision. ‘We’ do not have any dispute with a single living being. And that is why this *Gnan* has manifested!

You, the Eternal, Know That Worldly Life is Perishable

Questioner: Whenever I am interacting and conducting myself in worldly life, I have no understanding of whether I am pure Soul or I am ‘Chandubhai.’

Dadashri: It is necessary for you to understand this. You are ‘Chandubhai’ and You are also the pure Soul! By relative viewpoint, you are ‘Chandubhai’ and by real viewpoint, You are pure Soul. All that is relative is destructible (*vinashi*). In the realm of the destructible, you are ‘Chandubhai.’ All destructible interaction (*vyavahar*) is

‘Chandubhai’s’ and the indestructible (*avinashi*) interaction is Your own. Now, after attaining this *Gnan*, Your awareness (*jagruti*) lies in the realm of the indestructible.

If there is a lack of understanding, then sometimes someone may make a mistake like this; not everyone makes such mistakes.

You are not just ‘Chandubhai.’ When you are working for someone, you are his employee. So you have to fulfill all your duties as an employee. No one is an employee forever.

So by a certain standpoint you are ‘Chandubhai,’ by another standpoint you are also a boss, by another standpoint you are also her father-in-law. But would you or would you not know your limit, to what extent you are a father-in-law? If someone insists that you are her father-in-law forever, then you will say, “No sir, can anyone be a father-in-law forever?”

Remain in Nirakudata by Saying ‘Not Mine’

‘You’ are the pure Soul, and ‘Chandubhai’ has clung on to (*vadagan*) You. But it is because it has been the practice (*adhyas*) of countless past lives that one gets pulled only in the direction of ‘Chandubhai.’ Even if the doctor gives you instructions not to use your right hand, you will inadvertently end up using it. But the awareness (*jagruti*) is such that You will know right away that a mistake has happened. The Self is indeed *jagruti*; the Self is indeed *Gnan*. However, when the lack of awareness (*ajagruti*) of the past arises, then one takes a beating due to that lack of awareness for a short time.

If any feeling (*bhaav*) arises within you, and if it starts to progressively entangle you in distorted thoughts (*aamdo chadhe*), then drop everything from that point onwards. When it starts to entangle, you will immediately know that you are on the wrong path. From the point you are at, just say, “I am pure Soul,” and flee. The moment the slightest unease (*vyakudata*) arises amidst *nirakudata* (a state beyond ease and unease), just say, ‘This is not My place (*sthaan*),’ and take off from there.

Questioner: This is exactly where I go wrong. I do not run away when uneasiness and agitation (*akudata-vyakudata*) arises, but I just end up sitting there.

Dadashri: This is not the time to sit. You may sit there as you progress. If you sit now without the emergence of the sufficient energy (*shakti*), you will take a beating. ‘Your’ seat (*pradesh*) is that of *nirakudata*! *Karma* will be bound wherever there is the slightest *akudata-vyakudata*. *Karma* is not bound with *nirakudata*. You are not going to gain from worldly life by becoming agitated, and whatever happens is the result of Scientific Circumstantial Evidence (*Vyavasthit*), so remain in *nirakudata*. As long as there is pure applied awareness (*shuddha upayoga*), *nirakudata* remains.

Recognize the Nature of the Self and non-Self

So whichever seat you sit on, as long as pain does not arise, then Know that it is Your seat. No one would sit on the seat that gives *vedana* (feeling of pain), will he! Some seats may burn you slightly, some seats may burn more, and some seats may give a

shock. You should get up from there on the spot. There are four or five such seats within. That understanding had been given to 'him' (file number one), but even then 'he' would still go ahead and sit, but then I would make 'him' get up once again. Now do you understand that you have wrongly sat on that seat?

Questioner: Dada, I do know that.

Dadashri: As long as you know, there is still hope for change. If you do not recognize it, then how can there be a solution for it? Suppose you are talking right now and I cannot hear you, then what do I have to do with it? Of what use is that to me?

When you sit in the relative, would you not immediately realize that you are being shocked? So you should immediately get up from there and sit in the seat of the pure Soul. Therefore, identify the nature (*swabhaav*). You sit where it gives you a shock, and then you scream and shout, 'Dada, within it feels like...' 'Hey you fool! Why don't you get up from there, sit in Your own seat! I have separated the real and relative seats for You; that 'this is Your seat' and 'that is his (Chandubhai's) seat.'

Questioner: In the relative seat, the shock does not feel that strong, so I do not realize it. So I remain seated there.

Dadashri: Yes, but it seems tasty, it seems sweet, but the tongue is also getting cut a bit. So, if honey is placed on the edge of a sword, it will taste sweet, but it will cut the tongue. It will sting at the same time; both go on simultaneously.

Questioner: Dada, when a jolt is felt

on the relative seat, at times I get up immediately, and Dada comes to mind.

Dadashri: Yes, but at least that much happens, you did get up! At least you had the desire to get up! But the one who has identified his own nature (*swabhaav*; of the Self) will immediately get up, saying, 'Not this, not this, I am mistaken.' Just as when your hand touches an electrical wire and you feel a shock, you would say, "Be careful, do not touch that." Similarly, You should also caution 'him' (file number one), "Beware. The current of four hundred volts leads to death, however this will lead to death for infinite lives." Therefore, put up a big board here. It can only be (told) to someone who has attained the Self, otherwise it cannot be told to anyone in the outside world. You now Know both seats, the relative and the real, so You can say that. There is no point in telling anyone on the outside!

What is the Proof That one has Remained as the Self?

Questioner: So for the one for whom applied awareness of the Self (*upayoga*) does not remain, such a person is considered to be outside the Self, right?

Dadashri: When any relative thing that arises, by saying, "Not mine," one is in the Self (*swaroop*). That is when he sits in the Self and speaks, otherwise one cannot speak this way. If he is standing on the outside, then it cannot be said. (By saying,) "This is not mine," it means he is in the Self. When it is so clear, does anything else remain?

Questioner: But Dada 'not mine' does not remain in all circumstances.

Dadashri: Do you feel that it is yours?



वर्तमान तीर्थंकर श्री सीमंघर स्वामी

Grand Celebration of Life-Instilling Ceremony at Anjar Trimandir: 6 March 2016



Pujyashree Performing the Life-Instilling Ceremony

Shri Simandhar Swami



Lord Krishna



Lord Shiva



Pujyashree Asking for Blessings from Dada-Niruma

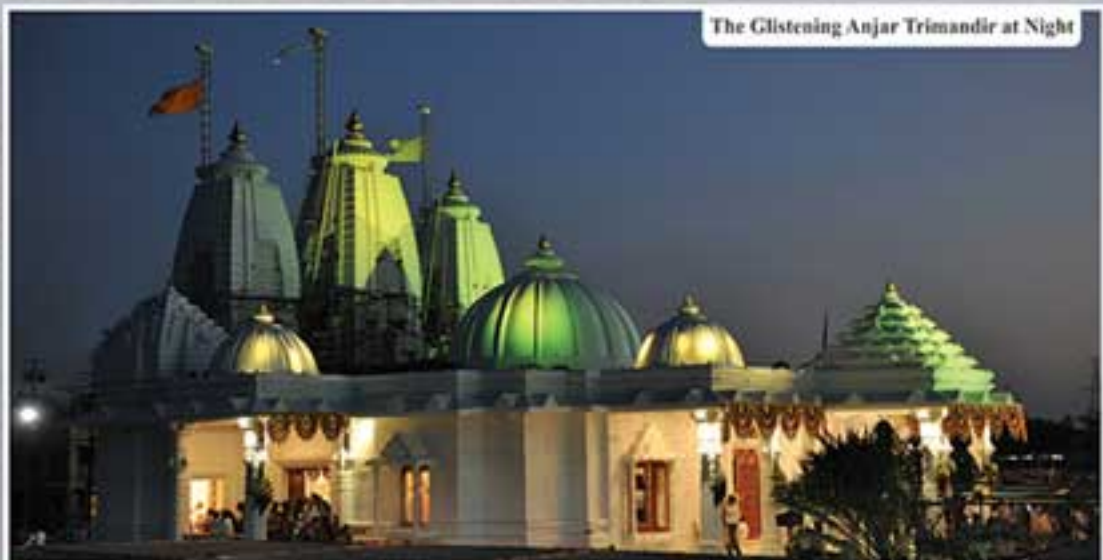


Pujyashree Asking for Blessings from Mahatmas on His Gnan Day





The Glistening Anjar Trimandir at Night



Thousands of Mahatmas Gathered



An Auspicious Door Opening of the Trimandir



7 March 2016

Anjar : Satsang - Gnan Vidhi : 4-5 March 2016



Questioner: There is no such intent (*bhaav*) that it is mine or it is not.

Dadashri: So it means that it does not remain with applied awareness (*upayoga*). It does remain for you, yet ‘not mine’ should remain with *upayoga*. When you say ‘not mine,’ then all that are sitting within will hear and say, “Oh my! Now he is speaking candidly with us.” The intellect (*buddhi*), mind (*mun*), and the inner faculty of knowledge and vision (*chit*), all get convinced that, ‘Now he has gone on that side, now we no longer have any say.’

Questioner: I have to speak this way in the beginning, but eventually it will become permanent, won’t it? So for the time being, do I just have to continue saying it?

Dadashri: But it has just begun, hasn’t it! What objection do you have in saying ‘not mine?’ Just say it softly in the mind; you don’t have to say it out loud! Say ‘not mine’ in the mind. (In the early days,) Policemen used to stand around the treasury. (This was the practice in India.) So at midnight, they sound the gong. Then again at one o’clock, they sound the gong for one o’clock, and in addition, at every hour they say, “Al bel...al bel...” So all the other police officers would hear this and sleep soundly. What do they mean when they say, “Al bel?” Al bel means ‘all well!’ So even when they say this much, the other policemen would sleep soundly, won’t they? If they don’t say it, then they will start to become suspicious, ‘It is 12:30 am, why are they not saying anything?’ Just as they sound the gong every hour, You too have to do the same. By saying it, this validates that One (*potey*) is in the Self, is awakened and aware (*jagrutipurvak*), and is saying, “Not mine.”

What is the proof that one has remained as the Self? If someone throws a piece of a brick at you, You will instantly realize, ‘This is not my real form (*swaroop*).’ So this means that One (*potey*) is ‘sitting’ in the Self and is saying this. No matter what kind of situation arises in the relative, by saying, “This is not my real form,” You become free.

Questioner: Many a time, the awareness (*jagriti*) remains that ‘this is not my real form’; it prevails naturally. Oftentimes, the awareness does not remain and I become engrossed (*tanmayakar*) in the relative circumstance.

Dadashri: Yes, so why don’t You say this! If You make a practice of saying, “This is not my real form,” then the awareness will come. ‘You’ should practice this.

Questioner: Oftentimes, when there are no relative things or circumstances, then I feel as if I am in the Self.

Dadashri: Yes, that may be. There is no problem with that. There is a possibility of it (awareness) becoming displaced only if a circumstance (*saiyog*) arises. So you should tell the circumstance, “This is not my real state.”

The One who Sees Circumstance is the Continuous Knower

Questioner: When there is no circumstance, am I in the Self?

Dadashri: What do you mean no circumstance? You have not understood this matter. Is the mind not there either at that time? But if the mind is at work, then that is also a circumstance (*saiyog*), and even then You are in *Gnayakswaroop* (the state as a

continuous Knower). If You keep Seeing the wandering *chit*, then at that moment You are in the Self. Suppose you have a cow and it goes here and there; and if you just keep Seeing, even then you are in the Self. It is the nature of the *chit* to wander around, but to become engrossed (*tanmayakar*) in it means that it becomes spoiled. Have you ever become *tanmayakar*?

Questioner: Have I? Up to now, I have only been engrossed.

Dadashri: That is called *tanmayakar* (to become the body-mind form); it is called *tadakaar* (to take on the form of that which is being contemplated). One ends up mirroring that which is there (in front of him).

Questioner: Dada, many times I become *tanmayakar* for a minute or so, and the very next minute, the awareness arises that, 'These are not my thoughts.'

Dadashri: There is no problem with that. Even if You say it the next minute, there is no problem.

Upon Saying 'Not Mine,' You Become Free

Questioner: The state of complete fearlessness (*sampurna nidarata*) isn't arising. Because there is no state of being unaffected (*nirleypata*), it means there is not that much fearlessness. It lacks a little.

Dadashri: No matter how much you see on the outside, if it does not affect (*asar*) you on the inside, then that is called *nirleypata*. This is because You are pure Soul; pure Soul never has an effect of any kind. This is because it is not effective. But an effect does happen in this way, it is because your awak-

ened awareness (*jagruti*) lacks at that time. There You should say, 'Chandubhai, why are you taking this upon yourself? What do you have to do with this?' This is all; You should say this much. So it becomes separate. 'You' should maintain that much awareness. Or if you are not able to do anything else, then become free by saying, "This is not my real state (*swaroop*)."

Questioner: Dada, such *Gnan* does prevail. 'Why did I get involved in this? This is relative.'

Dadashri: Even then it happens. When it happens, instead of saying 'relative,' by saying, 'This is not my real state,' everything will separate. What have 'we' said? "This is Your real state, and this is not." So when You say, "This is not mine," then it is separate. Then You should never stick to it.

Questioner: In however many things there is engrossment (*tanmayata*), there is that much weakness, isn't there?

Dadashri: Yes, of course! So there is no other reason for the engrossment, it is simply that the awakened awareness (*jagruti*) becomes dim. Why does the awareness dim? It is due to the practice of the past. So if You place a little more awareness in this, then it immediately settles down, it becomes separate. No matter how bad my health becomes, people will tell me, "Dada, today your health is weak," and so I say, "Nothing has happened to me. What is going to happen?"

Questioner: Yes.

Dadashri: I travel to so many villages, but nothing happens to me. What is going to

happen? Upon saying, “It has happened to me,” it sticks!

Due to Insatiable Greed, Shuddha Upayoga is Missed Out

Questioner: Dada, so then the ones to whom you have given *Gnan*, do those *mahatmas* also have the same state (*dasha*)?

Dadashri: The same state. But *mahatmas* have a lot of remaining stock (of *karma*); that will need to be cleared, won’t it? Only then will it happen! I do not have remaining stock, so it works. The remaining stock will have to be done away with.

Questioner: That is fine in the relative.

Dadashri: Yes, but in settling the remaining relative stock, the *upayoga* (applied awareness) is missed out on. It is missed out on up to that point. Now *upayoga* means that suppose you are in the middle of business matters, if your attention is only occupied in thoughts about business, then if you encounter a person who entices you, one who entices your mind, then your *upayoga* diverts in that direction. The intended *upayoga* will not remain. Similarly, awareness as the Self (*Atma no shuddha upayoga*) does not remain constantly. When some kind of *karma* unfolds, it will get diverted.

Questioner: Except for the *Gnani*, it does not remain constantly.

Dadashri: No, but You too are indeed a *Gnani*. However, as long as you have this filled stock (of *karma*), you have a limit; it is not unlimited. So You are indeed a *Gnani*; You should believe that You are a *Gnani*, but you should not say, “I am a *Gnani*!”

Otherwise, people will come asking and then every day ten will come to sit with you. (They will ask,) “What happens with this? What happens with that?” This will create problems! Whereas, if you were to say “I am a *Gnani*” over here, then I will not have a problem with that.

Questioner: So, how can *upayoga* be missed out in that?

Dadashri: It will gradually become constant. When these vehicles pass by on this road, they make you miss out on your *upayoga*. When one’s stock depletes, then one will be able to see across once again.

Now, You have to accomplish all Your work. This is not very lengthy. This department is his (file one’s) and this department is Yours. After marking out these divisions, the entanglements arise once again, so then there is a need to ask, “What is all this about again? Why is this happening to me?” So then ‘we’ clarify once again, “This is relative, this is not Yours.” By giving such clarity, there will then be closure. Then the next day, something new pops up! Then ‘we’ say, “It is relative in this way, and it is real in this way.” It has to be hammered into his intellect in this way, does it not? It should set (in his understanding), shouldn’t it?

Where There is Uneasiness, There is Loss

Questioner: After Knowing the real and the relative, how should one conduct oneself in worldly interaction?

Dadashri: One should stay in any way that one is able to, but it should be easily. One is not to become uneasy in worldly inter-

action (*vyavahar*). When one becomes uneasy in worldly interaction, it is his mistake. Worldly interaction should be 'easily' (naturally) and the people of this world sit on an easy chair yet are uneasy (at unease). One sits on an easy chair, nonetheless he appears uneasy; does that ever happen?

Questioner: That is exactly what happens.

Dadashri: The mortal one (*mooah*) bought an easy chair. Even the 'easiness' of the chair did not affect him. However much uneasiness there is, it is indeed that much of a loss. Uneasiness always brings about a loss.

That Worldly Interaction is Without Attachment and Abhorrence

Questioner: If the real can be Seen, then what is left of one's worldly interaction (*vyavahar*)?

Dadashri: Worldly interaction definitely remains! Worldly interaction exists. As long as the body exists, will one not use the toilet? To use the toilet is worldly interaction, to use the urinal is worldly interaction, to cough is worldly interaction, and is there not a need to eat something? Is there not a need to sleep? All the worldly interaction remains. The amount of worldly interaction that remains in the ignorant state (*aGnan dasha*), still remains (for you). One has to go to work or one may have to tend to his shop. However, before if a person hurled an abuse, then one would have only returned after hurling five back. And now, one returns after listening to it.

Questioner: If I have to collect one

hundred thousand rupees from a person and I See him as the real Self (*swaroop*), then do I still have to ask him for the one hundred thousand rupees?

Dadashri: Yes, you should ask him, but there is a way to ask him. 'You' are not to ask, but You have to tell 'Chandubhai,' "We will need to invest the money in the business! So go and ask him." And 'Chandubhai' will say, "Sir, a lot of difficulty has come upon me. I would be much obliged if you can repay some money." Then take as much as he returns to you and do not interact with *kashay* (anger-pride-deceit-greed). You are to ask without *kashay*, whereas before you would have asked with *kashay*.

'Chandubhai' will look after all worldly interaction. 'Chandubhai' does not See that person as a pure Soul, it is You who Sees that person as a pure Soul. 'Chandubhai' sees him as Naginbhai, so you have to finish the worldly interaction with him. So from the one hundred thousand rupees, if he gives you fifty thousand rupees, accept the fifty thousand. And if he says, "I only have twenty-five thousand right now, I will write you the check," (then say, "That's fine.) Please repay (the remainder) in two to three months. I am currently having a lot of difficulty in my business." Everything in terms of worldly interaction can be discussed in this way. Just (make sure) attachment and abhorrence (*raag-dwesh*) do not happen. Worldly interaction is just like that of a person in an ignorant state (*aGnani*). But that worldly interaction was with attachment and abhorrence and this worldly interaction is without attachment and

abhorrence, that is all. One can even go to see a drama or a movie with his wife. Can't the pure Soul be Seen in one's wife? Pure Soul can be Seen and one can also go to the movies if his wife has been nagging about it. And it's not as though the pure Soul disappeared because of this. Before, attachment and abhorrence used to arise, and now it is without attachment and abhorrence.

Settle Sticky Karma With Nischaya

Questioner: I had asked you a question that the experience arises, but the bliss does not arise. So you had said the reason for this was sticky *karma*, so then how can these sticky *karma* be settled sooner?

Dadashri: If You remain in the pure Soul, then they will exhaust faster. If you do not stick to that sticky *karma* and if You keep Seeing, then it will exhaust quickly.

Questioner: That process is definitely ongoing.

Dadashri: All right, then it will exhaust, it will not take a long time. One has brought forth sticky *karma* with family files, and other files are less sticky. Have you not had the experience that *karma* are sticky with family files?

Now if you meet someone on the train or if someone offers you a cup of tea, then those are all non-sticky files. However, it is very difficult to settle these sticky files. Even if You settle with equanimity, the stickiness returns again and again. 'I definitely want to settle with equanimity,' that is all you need to say; it will happen automatically. This is because these files have been latched on for a long time! And a big account of *karma* has been created.

Now if a sticky file is to come by and if you want to settle with equanimity, then before the person even arrives, You should first See the pure Soul in that file. See the relative and the real. Then if you have decided to settle the file with equanimity, then it will settle with equanimity. If that file is hard to deal with, then settlement with it may not happen. You are not to focus on this. Your firm resolve (*nischaya*) is to settle with equanimity; thereafter, See what happens.

Questioner: That is exactly what I have trouble with. When the other person hurls an abuse, equanimity (*sambhaav*) does not remain.

Dadashri: That won't be a problem anymore. Do not say that again. There was a problem when you were 'Chandubhai,' wasn't there? Now that You have become pure Soul, there has been transformation in You, so there will no longer be any problem. Through worldly interaction, by the relative viewpoint, the other person is Naginbhai and by the real viewpoint, he is a pure Soul. So if he is a pure Soul, then the one who curses is relative. And that too, he is not cursing at You; he is saying it to the relative self. So You keep Seeing the two *pudgals* (non-Self complexes) tussling with each other. 'See' who won and who lost, who threw the punch. Can You not See that? Have you never been out to see a wrestling match? Now See this. So this is tussling between *pudgals*; your *pudgal* and his *pudgal* wrestle and that is dependent on unfolding of *karma*. Is anyone at fault in that? All of that should only be Seen as pure (*shuddha*). Are you able to See it this way or not?

Questioner: That is where the trouble still lies. Equanimity does not remain there.

Dadashri: Why does it not remain? For whom does it not remain? It is for 'Chandubhai' that it does not remain. What have You got to do with it? Why are You unnecessarily siding with 'Chandubhai'?

Questioner: It just doesn't become separate!

Dadashri: It has already been separated. You have to set that in conduct (*vartan*) (as separate). If it strays away, then You have to push it back into place and correct it. After it becomes separate, do you not have to turn the handle for a couple of days?

Flawless in the Real, Flawless in the Relative

Questioner: So how can one be completely free of opinion?

Dadashri: You have been given *Gnan* that is indeed free of opinion. By real viewpoint, the other person is pure Soul and by relative viewpoint he is Naginbhai. And because the relative is entirely dependent on *karma*, Naginbhai too is flawless (*nirdosh*). If he were independent, then he would have been considered at fault (*doshit*). But he, poor guy, is like a 'top' (that spins dictated by the effect of his *karma*), therefore he is flawless. He is actually pure Soul and the external is flawless. Now tell me, is it not possible to remain free of opinion in such a situation?

When I was young, my intellect (*buddhi*) was like this; it would quickly form opinions about the other person. It would

form a very quick opinion for anyone. Therefore, I can understand what must be going on within you.

Truly speaking, it is not worth keeping an opinion about anyone in this world. To keep an opinion about someone is itself your bondage and if no opinion remains for anyone, that is liberation (*moksha*). What do you and other person have to do with each other? The other person is suffering his *karma* and you are suffering your *karma*; everyone is suffering his own *karma*. In that there is no give or take amongst anyone at all. There is absolutely no need to form any opinion about anyone.

Where Anyone is Seen at Fault, Pratikraman is Required

Seeing the mistake of another gives rise to worldly life (*sansar*) and by Seeing one's own mistake, liberation happens.

Questioner: The relative (self) is visibly at fault, isn't it?

Dadashri: When is a person considered at fault (*doshit*)? He is at fault if his pure Soul is the one making the mistake. However, the pure Soul is a non-doer. It is not such that it can do anything. That which is happening is discharging, and in that, you consider him to be at fault (*doshit*). You should do *pratikraman* for seeing him at fault. As long as you see any living being at fault, understand that purification has not occurred completely, until then, the knowledge is sense-oriented (*indriya gnan*).

Ultimately, you will have to clear this. This 'cloth' (non-Self complex) is to be washed clean. There is nothing wrong with

neutral activity (*kraman*). *Kraman* is that which gets dirty on its own, there is no problem with that. But if a 'stain' suddenly forms, then wash it off. If the other person gets hurt through you as the *nimit* (an apparent doer who is simply instrumental in the process), then that stain remains on your relative self! The relative (self) is not to be kept with stains.

Questioner: So is it imperative to keep the relative (self) clean?

Dadashri: It's not like that. The relative will get old. There is no problem with the cloth getting old. But for anything that is beyond *kraman*, if a stain suddenly forms, then it is considered to be against You. Therefore, that stain should be washed off. Hence, do *pratikraman* if such *atikraman* (aggression towards other living beings through thought, speech, and action) happens.

What happens in the process of *pratikraman*? The Self puts pressure on the relative self. This is because *atikraman* is the process whereby it places pressure on the real. For the *karma* that is *atikraman*, and if one becomes interested in that, then it causes damage once again. Therefore, until you accept that which is wrong as wrong, you are liable for it. Therefore, it is necessary to (make file number one) do *pratikraman*. In order to wash away past mistakes, it is necessary to have both repentance in the relative and bliss in the real.

The entire world is only indeed the Self (God). To see all this as friend or foe is entirely an illusion (*bhramanti*). When that illu-

sory knowledge is removed, then there is pure Soul everywhere. When the Self (God) is Seen everywhere, then the vision (*drashti*) will become flawless. Then the whole world (will be Seen as flawless).

Questioner: Will that actually happen? Will pure Soul (God) be Seen in everyone?

Dadashri: God (pure Soul) has already been shown to You. Now the energy will keep growing further and further...until fully Seen.

The Separation Between the Real and the Relative Should be in the Awareness

Now what is the question? What are you trying to say?

Questioner: Dada, I did not raise the question, this lady did.

Dadashri: Whoever may have raised the question, but it sounded as if the question came from you.

Questioner: It was not my question, Dada.

Dadashri: What is it to You? You are pure Soul, what do You have to do with it? You have become the pure Soul, and yet You are siding with 'Chandubhai'?

Questioner: (His side) should not be taken, Dada.

Dadashri: You just did, all these people clearly saw it. It may be anybody's question, but you actually asked the question, didn't you? All I know is that you asked it. But what is meant by 'you'; who asked it? It is Chandubhai who asked, isn't it?

‘You’ are pure Soul, what do You have to do with that? So You should say, “Chandubhai asked the question, but it is not Chandubhai’s question.” Then when ‘we’ ask, “So whose question is it?” You will say, “It is this lady’s.” And it is not even her own question. It should remain in awareness (*laksha*) that she too is a pure Soul. In order to remain in this *Gnan*, shouldn’t the relative and the real remain in awareness (*laksha*)?

Questioner: It should remain, Dada.

Dadashri: Yes, you are agreeing right now, but it (the awareness) doesn’t remain and then you complain. It should remain in the awareness (*laksha*), shouldn’t it? You should be determined that, ‘I want to keep this in awareness.’ Thereafter, Dada’s grace will descend. You yourself have never decided, have you! Such unflinching determination (*nischaya*) isn’t there, is it?

Questioner: You remove all the veils (*avarana*). Otherwise, nothing new springs up beyond what has been known, what has been read, and what has been heard. When you point it out, it immediately becomes apparent that, ‘This was the case, but it was not at all evident.’

Dadashri: Otherwise it would not have been evident.

Questioner: When you had said, “It is Chandubhai’s question; You are actually pure Soul! What have You got to do with that?” So after understanding the separation of both sides...

Dadashri: That separation itself is called *Gnan*; ‘we’ have given you such

Gnan. However, those habits of your past are such that they don’t leave you alone! You have become habituated with them from the beginning. So it gravitates towards those habits. Even then, there is no problem, because it is the *prakruti* (the relative self), it will end up happening. However, it should remain in your awareness that such a thing should not happen.

Except the Self, Everything is the non-Self

This is Yours and this is non-Self (*parbharyu*). What you believed to be yours was a mistake. That mistake has been destroyed, no matter what it encompasses, none of it is Yours. Whatever is pending as per ‘his’ (file number one’s) account, give it to him, and close it. Do not get into any additional hassle.

Questioner: So this relative business and this real business, is there a resemblance between the two of them?

Dadashri: Yes, they are! It’s just that you were taking a beating because it was your mistake (considering the relative as real). Once the mistake is destroyed, You no longer take a beating.

The Relative Form is not Yours

Once You have decided that, ‘This business is not mine,’ then from that moment onwards, Your work is particular in Your business. ‘Your’ work is not particular in business that is not Yours. So then You will not invest any money in it. Whatever you had invested in it before, can be dealt with, but it should no longer be invested in. Therefore You have said, ‘Sir, this is not my business.’

The mind will change from that point onwards, will it not?

If a person's house were to burn down right now, he would suffer so much pain. But had he sold it today and gotten paid for it and the title deeds were turned over, and then if the house were to burn down tomorrow, then what?

Questioner: Then he would not feel anything, Dada.

Dadashri: Is that so? The very same house? Once it has been decided that he has sold the house and he has been paid for it, or even if the money is not in his hands yet, but he will say, "My house is sold." So the *chit* is no longer there (in the house). Then he will not cry. On the contrary, he will be happy, 'Oh ho ho! I am very clever.' Just look, he does not cry after it is sold. However, if the money is not in his hands after it is sold, then he will think, 'What if things go wrong?' It has been sold, the deed is turned over, but the buyer has not paid the money. Then will the seller not become obstinate, when he doesn't give the money? So then doubt sets in. Once the money is in his hands, then there will be no complaints. So for You too, I have placed the entire amount (money) in Your hands, I have given You everything in Your hands. When You said nothing more remains (after the Gnan *Vidhi*) that is when I set You free.

Remain Within Your own Boundary

Questioner: You gave us the example of the house, that it was sold and the money was received, so the person has assurance that, 'The house is no longer mine.' And so he does not even feel hurt, his my-ness

(*mamata*) has left. How does this correlate with the real?

Dadashri: Once one Knows where the ownership lies, then it leaves. Once the boundary has been surveyed, then one will not encroach upon another's boundary. As long as he does not have the understanding, one maintains the ownership. When the understanding sets in, then the ownership is immediately given up. Tell me, in what does your ownership lie?

Questioner: Regarding ownership, Dada had said that once one Knows the boundary of one's ownership, then one will not keep ownership anywhere else, right?

Dadashri: Just survey the extent of Your ownership and survey the marked limit. Then what do You have to do with anyone else? For the One who has concluded what is One's own and what is foreign, there will never be any my-ness (*mamata*) anywhere! For the One who has concluded that this part is of the *pudgal* (the non-Self complex) and this is of the Self (*Atma*), how can it be otherwise?

All That is Relative is Gneya; the Self is its Gnata

Questioner: After attaining Self-realization, passions (*vikaar*) still remain in the mind. What is the reason for that?

Dadashri: The passions of the mind are objects to be Known (*gneya*), therefore they are things to be Seen. Before, you were (rooted) in human nature (*maanav swabhaav*) in which there is, 'right and wrong,' 'These are good thoughts and these are bad thoughts.' Now, You have come

into the nature of the Self (*Atma swabhaav*), so all thoughts become alike. Thoughts are simply *gneya*; You are the Knower (*Gnata*) of them. It is a relationship of that which is being known and the Knower (*gneya-Gnata*). So tell me, how does any interference remain?

Questioner: Does one need to make any effort (*purusharth*) to See through the Vision as the Self (*Atmadrashti*), or is it Seen automatically?

Dadashri: It is Seen automatically! With the *Gnan* 'we' have given you, See the relative and the real, all that is relative is destructible (*vinashi*) and all that is real is indestructible (*avinashi*). All these *gneya* that you See are destructible *gneya*. Gross circumstances, subtle circumstances are all destructible circumstance. For all this, come here to *satsang*, and ask everything to get clarification for your answers. So then awareness (*laksha*) remains for each and every matter, and if awareness remains, then nothing needs to be done. Once Self-realization has been attained, nothing needs to be done. The *Gnan* remains in *Gnan*. The Self remains only as the continuous Knower (*Gnayak swabhaav*). *Gnayak* means to remain continuously as the Knower. No other nature (*swabhaav*) arises for the Self.

By Following the Agna, Bliss of the Self is Experienced

Questioner: After attaining this *Gnan*, if one does not remain in the *Agna*, then what will happen?

Dadashri: What happens if one does not sow anything after it rains? Is anyone going to confiscate the land? The land re-

mains yours, just as it was. And if one remains in the *Agna*, then one enjoys the bliss of liberation (*moksha*).

Questioner: If one does not remain in the *Agna*, then does he create any other faults?

Dadashri: Nothing will happen. If you do not sow any seeds after it rains, then it's not as though the land is going anywhere. Your seeds go to waste.

It is like this; however sincere You are to the *Agna*, You will gain accordingly. The Self has been attained. Now it is protected by the *Agna*; they are an absolute protection for the Self. However much protection You maintain, that much is Yours; otherwise there will be some leakage. Nothing of the Self will be lost, but there will be some leakage. So the bliss that You would have gotten does not arise, and worldly entanglements confuse you again. Suffocation keeps happening, and if the *Agnas* are applied, then there will be no suffocation, and You will feel independent.

The Seer of the Relative is in the State of the Real

Questioner: These Five *Agnas* of yours, the real, the relative, *Vyavasthit*, all of that is such that it puts an end to the illusion that deludes (*dekhat bhooli tade*).

Dadashri: Everything is included in them, they bring an end to everything. Each statement (*Agna*) is such that it brings an end to everything. So the One who Sees the relative will not remain without Seeing the real. It is indeed from that point that the illusion that deludes comes to an end!

Questioner: Therefore, it is only through the *tattva drashti* (elemental vision) that the other (relative vision) gets shattered.

Dadashri: By seeing the relative, it means that the conclusion within has come about. Because You See the relative, You Know the real. You now Know that that this is your *karmic* account, do you not?

Questioner: As soon as one says (knows), ‘This is relative,’ he becomes separate for sure, and the Seer has become separate, doesn’t he?

Dadashri: Yes, the Seer has become separate. The one who says, “This is relative,” has become separate!

Questioner: I have taken *Gnan*, so what should I do at the time of death?

Dadashri: Remain as the Knower-Seer (*Gnata-Drashta*). Keep Seeing what is going on within. If you cannot remain thus, then remain in Dada’s Five *Agna*. Keep Seeing the relative and the real.

The Solution to Constantly Remain in the *Agna*

Questioner: Dada you say the *Agnas* are very easy, very straightforward and that is true, however, is it so easy to remain in the first two *Agnas*?

Dadashri: There is no difficulty to remain in them, just try and see if it’s possible to remain in them while fasting?

Questioner: I did not understand that, Dada.

Dadashri: Fast all day and then see

can you remain in them or not? Because when food is consumed, dozing starts immediately.

All ‘we’ are saying is that you have never received this Science (*Vignan*) in any previous life. Now that you have received it in this life, protect it. This is *Akram*, and it is possible to attain *Atmagnan* (Knowledge of the Self) within an hour! It is such that you will never experience unrest; you can experience constant *samadhi* (a state that is undisturbed by the reactions of the non-Self) if you so desire. Even in the midst of eating and drinking, sitting or standing, or while living with your wife, it is possible to remain (within the *Agna*). If you cannot remain in them, then ask me, “There is a hurdle somewhere.” then I will tell you, “Press this point.” It is not necessary to say, “I am pure Soul”; just keep Seeing the relative and the real.

Naturally Spoken Words, Work Automatically

Questioner: All these words of yours, ‘File, puzzle, real, relative, wrong belief,’ indeed keep working on their own all day long. The moment any of these words are used, they give rise to peace!

Dadashri: Yes, because they are words that have come forth naturally! So all these words are effective and the word *nikaal* (settle) is a very great word. Not just the word *nikaal*, but real and relative are also very effective for people! Therefore, all these words are effective. Not today, but in time to come, each and every word will indeed be analyzed.

- Jai Sat Chit Anand

SHOULD YOU IMPROVE OTHERS OR YOURSELF?

All these relationships are relative and temporary. Many husbands become so obsessed in trying to improve their wives, that it destroys the love between them. He thinks he has to improve her. You fool, why don't you improve yourself? Improve just once. Besides, she is not yours permanently. She will leave you when she leaves this world. One day your relationship will end. This is just temporary, so take care of her, come to an agreement with her and enjoy her company in harmony.

Questioner: *Prakruti* (a person's characteristics; complex of mind, speech, and body, which is formed as a result of karma bound in the past life) cannot be improved, but shouldn't our worldly interactions improve?

Dadashri: People do not understand the nature of worldly interactions. If people knew how to interact for just half an hour, it would be more than enough. What is the definition of worldly interaction (*vyavahar*)? It is to remain superficial. Understand that the worldly life is not the absolute reality; people believe this world to be the ultimate truth and reality. The truth of this world is a relative truth; it is all relative and temporary. Right worldly interaction does not mean insisting on the truth. People believe that insistence on the truth is the right worldly interaction. This type of behaviour is of no importance when it comes to salvation and real freedom. Stop fretting and get your work done. Worldly interaction means paying back what was taken and taking back what you had given. If someone says you do not have any sense, you should realize that it is time for you to pay back what you had given to him in the past life. Understanding this principle is called the right or correct worldly interaction. At the moment nobody has the correct worldly interaction. The one, who understands worldly interaction as being worldly in nature (temporary), is truly free.

Someone may tell you, "Straighten out your wife!" but if you try to straighten her, you yourself will become crooked. Therefore, don't try to straighten her. Accept her the way she is. It is a different matter if you have a permanent relationship with her, but after this one life, she will be away somewhere, with someone else. You both have different timings of death, you both have different karma, nothing can be given or taken and nothing can be changed. Where she will go from here, who knows? You may straighten her up and she will end up going to someone else in the next life.

Only he who has improved himself can improve others. *Prakruti* cannot change, nor can it be controlled by threats. It is because of all such threats that these worldly problems continue. *Prakruti* worsens with threats.

If you are really concerned about improving your spouse, do not quarrel or create conflicts with her. Some hard-headed person will come along for her improvement.

How can you destroy someone who is under your protection? Your highest aim should be to protect her even if she is at fault. See how these Pakistani prisoners are protected, despite being prisoners here? Whereas this is your wife, is she not your own? Outside the home, men become cowards, but at home they fight.

(From Param Pujya Dadashri's "Harmony in Marriage" book)

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Satsang & Gnanvidhi Programs in the Presence of Pujya Deepakbhai**PMHT Shibir at Adalaj Trimandir****5 - 9 May (Thu-Mon) - Time to be Announced.**

Note: 1) This shibir is specially arranged only for married mahatamas who have taken Atmagnan.
 2) The first two days of satsang will be on the book, 'Generation Gap,' the next two days will be on the book, 'Harmony in Marriage,' and the last day will be on the book, 'Money.' The entire satsang will be conducted by Pujyashree in Gujarati and group discussions will be done by Aptaputras; however, simultaneous English translation will be available.

3) Mahatmas who wish to attend this retreat must register his / her name at the nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 (9am to 12pm & 3 to 6 pm) at Trimandir Adalaj.

Spiritual Retreat in Hindi at Adalaj Trimandir - Year 2016**27 May (Fri) 10 am to 12 pm - Book reading & Satsang on Pratikraman****4-30 to 7 pm - Satsang on Pati-Patni ka Divya Vyavhar****28 May (Sat) 9-30 to 11-30 am - Satsang & 4-30 to 7 pm - Satsang****29 May (Sun) 9-30 to 11-30 am - Satsang & 4-30 to 7 pm - Gnanvidhi****30 May (Mon) 9 to 10-15 am - Darshan for Participants****10-15 to 11-30 am & 4-30 to 7 pm - Satsang****31 May (Tue) - One day Pilgrimage tour to Ambaji with Pujyashree**

Note : This retreat is specially for Hindi Speaking people. If you are one of them and want to register for this retreat, you must register your name at your nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 (9-30am to 12 pm & 3 to 6 pm) at Trimandir Adalaj. If you want to join the Pilgrimage tour, kindly book your return ticket on or after 1st June 2016.

Ahmedabad**13-14 May (Fri-Sat), 8 to 11 pm - Satsang & 15 May (Sun), 6-30 to 10 pm - Gnanvidhi****15 May (Mon), 8 to 11 pm - Aptputra Satsang****Venue :** Shree Saurashtra Patel Samaj Plot, Bhakti Circle Road, Nikol. **Ph. :** 9909545999**Surat****21 & 23 May (Sat & Mon), 8 to 11 pm - Satsang & 22 May (Sun), 7-30 to 11 pm - Gnanvidhi****Venue :** Shree Swami Atmanand Saraswati Vidhya Sankul, Daruka Collage, Varachha Road, Surat. **Ph. :** 9574008007**Bangalore****11 June (Sat), 6 to 9 pm - Satsang & 12 June (Sun), 5-30 to 9 pm - Gnanvidhi****12 June (Sun), 10-30 am to 12-30 pm - Aptputra Satsang****Venue :** Jnana Jyothi Auditorium, Central College Campus, Palace Road, Nr. Mysore Bank Circle, Gandhinagar. **Ph. :** 9590979099**13 June (Mon), 6 to 9 pm - Aptputra Satsang - For venue, Pl. contact on 9590979099.**

'I' am pure Soul and 'Chandubhai' is File Number one

What do You and Chandubhai have to do with each other? You have become pure Soul, haven't you! Chandubhai is Your neighbor, file number one. What have You got to do with him? If there is a claim against him, then he should tell You. You have become separate. After separating, two brothers divided their farmland. Then neither of the two would pick anything from the other's farm. Otherwise if they did, the brothers would start a quarrel. Before the division, they would take anything from the farm. As long as there was a partnership, there was a problem; there is no problem after the division. Until now, everything was carried out as a partnership. I have actually instilled that line of demarcation. Now the entire puzzle will be solved. Yet one will still say, "I have a cough." "Hey! Know who it is that has a cough." The attribute of suffering pain belongs to the neighbor; the attribute of suffering pain is not Yours. When you have a cough, You should realize that, 'it is the neighbor who has started to cough'; You should not feel that, 'I have started to cough.'

-Dadashri

