

July 2013

# Dadavani



Renunciation



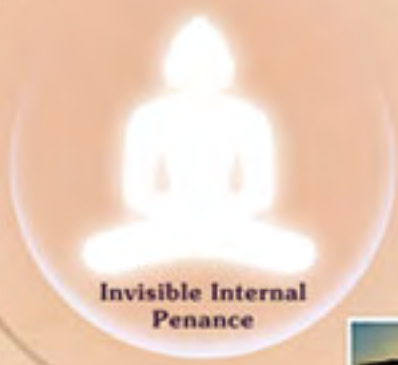
To Walk On Fire



Spiritual Practice



To Fast



Invisible Internal Penance



Remaining Silent



To Stand On One Foot



To Sit In Padmasan

'We' constantly have the penance. Ours is very subtle penance, while your penance is gross. Your gross one burns, then after that the subtle penance, and then, you will have subtler penance. After all that, your penance will come close to that of Mine.

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**Dimple Mehta**

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## Penance in the vision of the Vitarags

### EDITORIAL

In Hindu and Jain religion much emphasis is placed on penance (*tapa*). In the prevailing beliefs of people; fasting, eating one meal a day, vow of silence, renouncing, 'doing' meditation, yoga etc; are considered *tapa*. But in fact, they are just the instruments. It is through these instruments that something can be attained, therein lies the success of one's *sadhana* (quest). If one attains true understanding of *tapa*, and then practices *tapa* sincerely, only then can the exact result be attained.

In giving a true understanding of *tapa*, the *Vitarags* have said that there are two kinds of *tapa*: *laukik* (worldly; relative) and *alaukik* (spiritual; real; beyond the world) *tapa*. One is external (*bahya tapa*) and the other is internal (*antar tapa*). External *tapa* is visible to the eyes and understood through intellect (*buddhi*), in it there is a state of doership of 'I am doing it' (*karta bhaav*). However internal *tapa* is not visible through the eyes. In the internal penance there is no *karta bhaav* but there is *Gnata bhaav* (state of Knowing).

One receives material pleasures by doing external *tapa*. He, who wants worldly pleasures (*sukha*), should do external *tapa*. The one, who wants absolute freedom (*moksha*), does not need external *tapa*; he needs internal *tapa*, which arises naturally. One does not have to give rise to *tapa*. If you try to give rise to any kind of new *tapa*, it will earn you *punyas* (merit *karma*), the fruit of which will be in the form of pleasures of the five senses, but not *moksha*. For *moksha*, one has to do *tapa* that comes naturally. Not to enter into contrary (*viparit*) or unfavorable circumstances and to remain as the Self and see them is called inner penance (*antar tapa*). True penance indeed is one where one remains calm and tolerates the 'heated' mind-speech-body complex. To remain in equanimity when someone curses you, or insults you is called *tapa*. No matter how difficult the situation, if equanimity is not lost in the slightest, that is called *tapa*. To not do any *kashayas*, where *kashayas* (anger-pride-deceit-greed) are likely to occur, is called *tapa*. Dislike of *kashaya* is indeed, *tapa*. In the current era of the time cycle, instead of delving into the problems of external penance, the Lord has said to do penance that presents naturally. The fruit of such a penance is liberation (*moksha*).

*Vitarags* have told people to do *samyak tapa* (penance for the eternal bliss) and yet people do *mithya tapa* (penance for worldly pleasures), so how can the worldly life wanderings be resolved? Actually inner Knowledge (*antar Gnan*), inner Vision (*antar Darshan*) inner Conduct (*antar Charitra, Atma Charitra*) and inner Penance (*antar tapa*) is needed, and in the real

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meaning, these are the very things that will liberate one. They help one attain his goal (of *moksha*). First of all, *Darshan* of the Self means that *pratiti* (conviction) is established, and when one gains its experience, one attains *Gnan* (Knowledge). When it manifests in one's conduct it is called *Charitra* (Conduct). And external *tapa* means, not to let the mind go into the worldly life if it is going into it. And beyond that is, inner penance which means not to enter the *antahkaran* (inner working mechanism of mind-intellect-*chit*-ego) or not enter the unfolding of external or internal circumstances and to Know and See them, as the Self; that is the final inner *tapa*. Only this inner *tapa* is beneficial for *moksha*.

Nature of worldly life is indeed such that it takes one towards *moksha*. The more the worldly life becomes unfavorable, the sooner will *moksha* be attained, because unfavorable circumstances are a vitamin for the Self. Should vitamin be wasted or should one make appropriate use of it? One can become free of worldly life with the right understanding and right use, and attain the fruit of *moksha*. And should the ultimate goal of human life not indeed be to attain *moksha*?

This compilation gives the complete correct understanding of the fourth pillar of *moksha* called *tapa*. A careful study of this will benefit those desirous of liberation. It will help them in their inner effort (*purushartha*) in penance.

~ Jai Sat Chit Anand

### Penance in the vision of the Vitarags

{ 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. }

#### How long should one utilize the instruments?

**Questioner:** How necessary are the *sadhan* (instruments; tools or means such as scriptures, rituals, chants, penance, fasting, spiritual masters, *satsang*, etc.) for purification of the *antahkaran* (the inner complex of mind, intellect, *chit* and ego)?

**Dadashri:** Which tools (means)?

**Questioner:** *Jaap*, penance (*tapa*), etc.

**Dadashri:** You should utilize these tools (*sadhans*) until you realize the *sadhya* (the ultimate goal, the Self). But if you meet a *Gnani Purush* you don't have to do anything. He will do everything for you. If you do not find a *Gnani*, then you have to do something;

otherwise you end up falling prey to wrong things. If you do not continue to do the purification (*shuddhikaran*), the inner complex (mind, intellect, *chit* and ego) will continue to become impure (*ashuddha*). Don't you have to sweep the home every day?

What sort of penance has God said to do? One has to do penance for whatever conflicts and opposition that arise in the mind, for any blockades (*atkans*) that come on the way to *moksha*. He who wants worldly pleasures has to do external penance (*tapa*). And if one wants to go to *moksha*, *tapa* arises naturally on its own.

**Questioner:** If we acquire worldly pleasures, there will not be any end to worldly life, will there?

**Dadashri:** Yes, it will not end at all. Here (in *Akram*) *tapa* indeed arises naturally. *Gnan, Darshan, Charitra* and *Tapa*. There is a need for that *tapa*. The fruit of penance, which happens naturally, is *moksha*.

### Different medicines for different prakruti

**Questioner:** Are penance (*tapa*), vows (*vrata*) and disciplined rituals (*niyam*) necessary or are they unnecessary?

**Dadashri:** It is like this: whatever medicines there are in the pharmacy; they are all necessary, but they are necessary for others. You should only take the medicine that you need. In the same way, penance, fasting, renunciation, vows, etc., are all necessary. There is nothing false or wrong in this world. Stealing is not wrong and neither is levying income tax. When your pocket is picked, it is the nature's tax! The ones imposing the tax are the thieves themselves! There is nothing wrong with fasting, penance, or chanting. Everything is correct according to each individual's viewpoint and expectation.

Nothing the Lord has said is wrong, but everyone's prakruti is different and that is why different types of diseases occur, and there are different types of medicines. There are all kinds of medicines at the "druggist" (pharmacy); does that mean that it is necessary for you to take all those medicines? You take the medicine according to the illness that you have, and you will only need a couple of bottles of it. If you took all the bottles, it would kill you! If you are fond of *japa-tapa* (chanting-penance), then you should do it.

**Questioner:** Is it possible to be fond of *japa-tapa*?

**Dadashri:** Would anyone do it without being fond of it? This is how it goes: fondness for women, for alcohol or for cigarettes, etc.,

is considered *ashubbha* (inauspicious) fondness; whereas this *japa-tapa* is considered *shubbha* (auspicious). Everything that one has to do day in and day out, is considered fondness.

**Questioner:** Does one bind *karma* by doing *japa-tapa*?

**Dadashri:** Of course, you bind *karma* in it! You bind *karma* in everything. Even when you sleep at night, you bind *karma*. And with *japa* (chanting) and *tapa* (penance) however, there is considerable binding of *karma*. But that will be *karma* of *punya* (merit), which in the next life, will bring you happiness and material wealth.

One will fast and then he will go around telling everyone, 'I am fasting for two days. I am on a three day fast'. But when his son comes along, he starts quarreling with him: 'Why weren't you at the shop this morning?!' For goodness sakes, why bring the shop into this? Why don't you just get on with your fasting! When the son replies, 'I couldn't go to the shop today', he starts to quarrel. While in the other room sits the mother, who has also been fasting, and when she hears the sound of breaking glass, she yells out, 'Ehy! What happened? What just broke?' Dear old lady, it's your soul that just broke! Just one glass breaks and her *chit* is out there! They incur nothing but loss.

### Understand the purpose of human life

Who in this world knows the purpose of the human life? Why does one attain a human life? As such no one has a clue. People believe they can enjoy themselves in life. They pray to God, practice *yoga*, do penance and renunciation – this is the understanding they have. But in reality the human body is attained to purge oneself of one's past mistakes and

misdeeds and settle past accounts. This body has been attained to settle each and all circumstances that arise with equanimity and to realize the Self.

Kavi has written:

*'The body that you have attained, is to rid your misdeeds,*

*The veil of karma needs to be shed to see God.'*

The path of liberation has to be understood. This study of the self, doing penance, doing chanting, is all being done by the non-Self complex (*pudgal*). What is the benefit of that? Anything done, without a change in the main vision, is bondage.

Self is *nirvishayi* (not connected to any process of sensual involvement or enjoyment); penance and renunciation are *vishayas* (subjects involving the body and senses). The Self is not in any subject (*vishaya*); the Self is in only the Self.

### Coming into the Self is freedom

To bring the thing (*vastu, atma, self*) into its nature (the Self) is absolute freedom (*moksha*). For that people went into to 'doing'. 'Do *japa* (chanting), do *tapa* (penance).' Hey *mooah* (the dying one)! Why are you doing it thus? Why don't you find out how to go into Your natural state (*swabhaav*)? Why are you involved in this storm?

**Questioner:** Is effort not needed to go into *swabhaav* (the Self)?

**Dadashri:** How can he do it when he does not know? All he knows is that he will have to do something. 'I should do something.'

No effort is required for anything to come back to its inherent nature (*swabhav*). Effort is required to take it away from its natural

state. How much effort is needed to heat water? And what if you have to cool it down? You do not have to do anything because coolness is its attribute. Similarly, *Atma* (Self) is *moksha swaroota* (inherently absolutely free); such is its inherent nature. Therefore, *Gnani Purush* paves the way through grace. *Moksha* happens by being in the *Agnas* of the *Gnani*; you do not have to make any kind of effort. Effort gives rise to the worldly life. All these worldly benefits you are receiving are the fruits of all the *tapa-japa* you had done.

The objection is not with the *kriya* (activity of mind-speech-body), but the illusory attachment (*moha*) in the *kriya*, is the objection. As long as there is *darshan moha* (the illusion of 'I am Chandulal') doing *tapa*, doing *japa*, doing charity (*daan*), is all called *moha* only.

### How much penance is necessary for moksha?

**Questioner:** Is *tapa* and *aradhna* (devotion and dedication) necessary for *moksha*?

**Dadashri:** If it is part of the unfolding of *karma* (*udayakarma*), then go ahead and do it. Do it if you want worldly pleasures.

**Questioner:** Not for *moksha*?

**Dadashri:** No, not for *moksha* (absolute freedom). For *moksha*, 'do' only those *karmas* (penance) that unfold in this life (*udayakarma*). *Tapa* for *moksha* is different.

**Questioner:** It is still a *tapa*, is it not?

**Dadashri:** It is not the same *tapa* as these people do. It is a different kind of *tapa*. The fruit of external *tapa* is worldly pleasure (*sukha*). Inner *tapa* is what one needs (for *moksha*).

### Even after penance of endless lives?

The human intellect has never developed in the last million years the way it is developing today. It is becoming *viparit* (misguided, hostile, hurtful); nevertheless it is highly developed and it will not take long for it to become *samyak* (well-guided, helpful), leading to the right path. Previously the intellect was not developed.

**Questioner:** That is why, in the past time cycles, one had to perform very lengthy penances (*tapas*) in order to get the direct experience of the Self. Was this not the reason for it?

**Dadashri:** That was it. Nowadays one does not have to do that severe a penance. Nowadays, even before striking a match, there is spontaneous combustion! Why subject people to penance when they are already suffering in agony? Alas! Poor people are already burning in the 'fire pit'!

One goes through endless life times and indeed does endless *tapa*. This is how he has become from the endless burning of *tapa*. So he has been 'heated up' so much, that the moment his wife says anything, he gets angry.

### Penance was needed in the satyug

**Questioner:** If *moksha* can be attained so simply, then why did all the *rushi-munis* (sages) have to do *tapa* for thousands of years in the *Satyug* (era of unity in thoughts, speech and actions)?

**Dadashri:** In the past? That is because they did not know the way. Two poor fellows would sit and do *tapa*. Why do people not do *tapa* today? In the old days, *tapa* was not happening at home. Today they are already 'heated up'! If they were to try today, they would 'ignite'. Today, people are already 'hot' in every home. You are asking them to do *tapa*. I asked, 'Are they not heated-up

already?' How can one do any *tapa* now, when he is already 'hot' at home? Hey, you will have a shock. So there were no problems in the old days, were there? One used to get everything he needed just sitting at home; he did not even have to think about it. Today, one cannot get sugar, there is ration control everywhere, and so people have already become 'heated'. How can there be any *tapa* for those who are already 'hot'. In the old days, one received everything without much difficulty. There would be a cow standing outside the house (ready to give milk), and someone would bring the milk to you at home. So then one indeed needed to do *tapa* (in the old days), did he not? It is because everything had cooled down within. Whereas today, people ask me, 'Do you tell us not to do any *tapa*?' Hey, you are already 'hot'. You blow up (become angry) even before anyone says anything. Aren't you 'heated-up' already?

**Questioner:** We are 'heated up' (weary and stressed) in the matters of worldly life. The *tapa* to attain the absolute Self (*Parmatma*) is different, is it not?

**Dadashri:** In the other, there is no need for penance at all. Do you know what kind of *tapa* (penance) is needed for the path to *moksha*? There are four pillars of *moksha*: *Gnan* (Knowledge), *Darshan* (Vision), *Charitra* (conduct as the Self) and *Tapa* (penance). You are told to know the *Atma* (Self). However before that, you have to have the vision (*darshan*), meaning conviction (*pratiti*) has to be established first. Thereafter, when you gain the experience (*anubhav*), then the Knowledge (*Gnan*) will arise. Hence, *Gnan*, *Darshan* and *Charitra*; that is how it comes into Conduct as the Self (*Charitra*). Like the Self, and then comes *tapa*. There (in the *kramic* path) penance consists of not allowing the mind go into worldly life.



You should not create penance. If you try to create anything, you become the ‘doer’ and the effect will ensue. If you try to ‘do’ anything, do any kind of new *tapa*, then the fruit of it will be *punya* (merit *karma*). And that *punya* will bring you pleasures for all the five senses. Therefore, do *tapa* that comes naturally on its own. Today, does *tapa* not come on its own? If the neighbor is being awkward and says something bad, then do *tapa*. You should do *tapa* when your wife says something awkward to you. You should do *tapa* when your father says something wrong. What does doing *tapa* mean? It means that you will not even have negative thoughts about them. This is the kind of *tapa* that is to be done. The body does not have to do the *tapa*. The poor body is already ‘heated-up’. All day long it has to go about on and on. *Tapa* was needed during the time of *Satyug*, because it used to be peaceful all day. And the fruit of the *tapa* that is being done will come without fail, and it will have to be suffered (*bhogavavoo*).

**Questioner:** There is *Paryushan* (Jain religious observance of the year. This is a time of intensive study, reflection and purification) going on right now, can you give us some guidance about the place for *tapa* in it?

**Dadashri:** Place for *tapa* is when someone curses at you; at that time, you have to do *tapa* from within. There is no other *tapa* like that. You should keep cool when someone curses at you. That is called *tapa*, and there is no other *tapa* like that. If you do *tapa* when you lose two thousand rupees, there is no other *tapa* like that.

### Do *tapa* based on your capacity

**Questioner:** We do penance (*tapa*), fasting, can you please explain what is the need for it? Should we do all that?

**Dadashri:** It is like this: People open a shop of *paan* (sweet spices wrapped in betel nut leaf, eaten after a meal), is it necessary to live? It is not necessary if you do not eat, but what about the one who does eat?

**Questioner:** For him it is necessary.

**Dadashri:** The Lord had said that if you wish to do them, and you have the energy to do *japa*, *tapa* etc. then go ahead and do them. If you do not wish to do them and you do not have the energy to do them; then do not do them. It is optional. It is not a permanent thing. If it is convenient, and you want to enjoy the opulent luxuries of *deva gati* (celestial world); enjoy the opulence of worldly pleasures, then go ahead and do them. What is external *tapa* for? It is for the worldly pleasure. Whatever external penance you can see or hear of in this world; they are all indeed for worldly pleasures.

These are all called worldly penance (*laukik tapa*). What does *laukik* mean? To do as dictated by the societal influence is called *laukik*. Worldly penance begets worldly fruit. Worldly fruits like cars, carriages, bungalows etc; one receives all these.

### Forms of *tapa*

**Questioner:** *Tapa* that is shown in the *Jain Darshan* (view of Jain scriptures) is both external and internal *tapa*. Please explain the two?

**Dadashri:** There are two types of *tapa*: (1) *Bahya tapa*, external penance. (2) *Antar tapa*, inner penance also called *adeetha tapa* (invisible penance).

*Bahya tapa* (external penance) is penance that can be seen and the fruit of this penance is a good next life, but it will not lead to liberation.

There are six types of external *tapa*. (1) *Antar vruti* – to prefer to go within (2) *Asana* - Sit in one *yoga* position (3) *Alpa aahaar* – minimal food intake (4) *Niras aahaar* - Eat tasteless food (5) *Samalinata* – Balance in externalized tendencies (6) *Aahaar-tyaga* – renunciation of food

**Questioner:** There are six external *tapa* and six internal *tapa*, but right now people have latched onto only the external *tapa*, no one is aware of the inner *tapa*.

**Dadashri:** External *tapa*. External *tapa* can be seen and be understood through the intellect, and there is doership of ‘I am doing the *tapa*’ in it. Fruit of all those external *tapa* is worldly pleasures in the next life; they do not go to waste. One will indeed receive fruit for whatever kind of seed he sows. But the fruit he will receive will be based on the intent (*bhaav*) that was present when the penance was carried out. When in doing *tapa* if he keeps getting irritated with others, then the *tapa* that he has done becomes ruined. What are those who have been heated by the heat of penance like? They will burst into flame the instant the match is lit. *Tapa* has to be done with a cool intent. And this inner *tapa* is that where, no matter how many testing situations arise within, the inner equanimity is not lost at all; that is considered *tapa*. The kind of equanimity that prevailed within Lord Mahavir, when he travelled into primitive regions and people threw stones at him and hurled verbal abuses at him.

And that is why He used to say that His *tapa* will not come to completion in the surroundings of civilized (*arya*) human beings so He went to the area inhabited by uncivilized (*anarya*) people. Enroute, He also encountered the snake *Chandkoshi*. The Lord did His *tapa* there. Everyone pleaded with the Lord not to

go that way because *Chandkoshi* lived there. The Lord did not listen to people’s pleading and He not only blessed *Chandkoshi*, but He went to the primitive regions, and took on the beating and cursing by the people, thereby completing his *tapa*.

### Whatever the karma, so is its fruit

**Questioner:** In Jainism we do *tapasya* (*tapa*), fasting (*upvas*), what do we get out of it?

**Dadashri:** One gets the fruit of what he does, does he not? The fruit of that is worldly in nature.

**Questioner:** Even the energy to do sins (*paap*) decreases with that, does it not?

**Dadashri:** It is not a question of sin (*paap*). One receives its fruit, he will receive worldly pleasures. Not a single sin will be reduced.

**Questioner:** No, but all the sin (*paap*) one does every day, does that not decrease because of it?

**Dadashri:** There is no such rule of plus - minus in this whatsoever. Whatever *tapa* you did, you get *punya* (merit) as its fruit, and the fruit of doing any sin (that which hurts others) is sin effect (hurt to the self). So, there is no rule here that doing *tapa* will burn off all the sins. What *tapa* is that (that burns sins)? It is not the *tapa* that you are doing; it is not the worldly *tapa*.

### Can navkarsi prevent hell?

**Questioner:** Is it a true fact that miseries of hell can be removed by doing *Navkarsi* (Don’t eat or drink until 48 minutes after sunrise, then recite *Navkar Mantra* 3 times and break the fast) *tapa*?

**Dadashri:** If thoughts are such that they



will take him to hell, or his conduct is such that it will take him to hell, then nothing can come out of him doing a hundred thousand *Navkarsi*. What if one drinks a little poison after doing *Navkarsi*? You foolish man! How much is your *Navkarsi* going to help you then? If *Navkarsi* is done systematically, and he does deeds that will not cause him to bind layers of *karma* destined for hell, then he can become free. But it is not possible to depend on *Navkarsi* and do things that bind karmic layers leading for a life in hell, is it? Why have people put so much emphasis on *Navkarsi*? It is just so that people will recite the *Navkar Mantra*.

### **Ayambil: A scientific process**

**Questioner:** How old is the practice of *ayambil*? Does it date back to the time of Lord Mahavir?

**Dadashri:** *Ayambil* is a science. It goes back to the time of Lord Rushabhadev. It is not for the purpose of attaining the *Atma* (Self), but for the body's benefit. It serves to keep the body healthy. Any person whose body has toxicity, or does not keep well should do *ayambil*. It should be done systematically. You should only eat one staple food, which is one staple grain, and nothing else. *Ayambil* is considered very practical and correct. 'This' is the only 'chamber' from the Lord Tirthankar's palace that is still stands true today.

**Questioner:** In the *ayambil*, the rituals they perform, the prayer beads they do and all that; is all of that considered right?

**Dadashri:** There is no connection with *ayambil* and those rituals. That is something completely different. *Ayambil* only means that you should eat just one type of grain, only just once a day, and keep reciting the Lord's mantras that is all. You can still say that you have practiced *ayambil* if you just eat one type of grain just once a day, even if you

don't chant the Lord's name. Even others can do that. Just to sustain your-self with eating only one kind of grain is an enormous physical *tapa* (penance). It is the best way to rid the body of all kinds of toxins. It was the Tirthankar Lords who made this scientific discovery. That is why I tell all those who are Jain, that they are so fortunate to have retained this science. Even today people eat just one kind of grain and stay healthy. Many skin diseases are cured with *ayambil*. It is beneficial for vitiligo as well.

**Questioner:** Many people have been doing *ayambil* for years and years. What is the benefit in that?

**Dadashri:** *Ayambil* is only beneficial if it is practiced for a certain period of time. It is detrimental if it is prolonged over an extensive period of time. It will create deficiencies in vitamins and other nutrients that the body requires. Everything needs to be within normality.

**Questioner:** What does one get out of doing penance, fasting and *ayambil* (Jain practice of eating one type of food just once a day)?

**Dadashri:** It purifies the body and the mind. At times, it can improve speech or sometimes even ruin it. If you asked someone to speak after he has dined well, on a full stomach he may not even be able to. And on the other hand, if his stomach was empty, he would show signs of anguish!

### **Not letting kashaya happen is called tapa**

When did the Lord tell one to do *tapa*? *Tapa* was to be done in the third and the fourth *Ara* (six time period in total), because that period was *Sushamkaal* (era of time cycle with unity in thought, speech and action). And for the current time cycle, He has given

freedom to not actively seek for *tapa*. Do only the *tapa* that comes to you at home, do only that *tapa* from the production of (opportunity for) *tapa* arising at home. Not to make use of *kashaya* (anger, pride, deceit, and greed) is called *tapa*. Not to let *kashaya* arise is called *tapa*. Hence, if you do *kashaya* at home and go to *Apasara* (Jain temple) and do *tapa*, the Lord calls that a contradiction. So the Lord had said that, in the fifth *Ara*, you will get to do *tapa* while sitting at home, so do not go outside anywhere to do it. He said that you will have wife, children and such circumstances that you will find *tapa* at home. Do you find *tapa*, sitting at home, today or not?

**Questioner:** Yes I do.

**Dadashri:** You do, don't you? That is where you have to do the *tapa*. But that is where you don't do the *tapa*. When have people been told to fast? It is when the body cannot maintain alertness. As it is, people do not have any proper food in their bodies and they do fasting, and that is why they have become withered. On the contrary losses are made. The body is withered to begin with, in addition they eat ghee derived from vegetables (as opposed to cream), and they fast, and that is why they have no luster on their faces. Otherwise penance brings on such a luster!

### **Not nagging is religion indeed**

People go looking for *tapa*, 'Today, I want to do a certain *tapa*.' Hey you! Suffer the *tapa* that comes to you; do not go looking for it. But one starts complaining about the *tapa* that is present in front of him. Enjoy too, the food that is put before you, and also suffer the *tapa* that presents to you. But do not give rise to new ones. But one will say that he wants to fast for fifteen days. But if he goes out of town for just one day and if the food there is not good, he will keep on complaining.

On the contrary, that is when you have to fast. Not to complain should be your religion (*dharma*). Therefore, what kind of *tapa* should it be? In a situation where *kashaya* are likely to happen, to not let them occur, is the *tapa* you have to do. But one does *kashaya* where *kashaya* arise and thus incites new *tapa*.

Suffer the *tapa* present in front of you, which has come on its own. Suffering means that 'Wow, *tapa* that I would not get even if I took a vow for it has come'. One will spend four hours watching a magician do his tricks, the fool! But you foolish man, here you will get liberation. The fruit of this *tapa* is *moksha*!

### **Opposing kashaya is also great tapa**

Stopping *kashaya* is indeed called *tapa*. The greatest *tapa* in this world is to make *kashaya* uninteresting and insipid, or to stop them, or to oppose them. Here people have sought out all kinds of *tapa* and have established them. They keep stirring the same old thing over and over again. No one is to be blamed; the fault is of the sufferer. Who is at fault, those who stir them or those who are suffering them?

### **The Lord followed the unfolding karma**

**Questioner:** Dada, there are twelve kinds of *tapa*, what is Your view on that? There are six inner and six external *tapa*.

**Dadashri:** Yes, the Lord did not have any such thing. He lives in accordance to what unfolded (the unfolding *karma*). What is the reason for showing these six internal and six external *tapa*? It is what is in the scriptures for humans to understand, it is an explanation in the path of scriptures.

**Questioner:** Lord Mahavir had always forsaken three meals and took the fourth meal only.

**Dadashri:** Yes, what the Lord was doing was that He was suffering (suffering in spiritual terms applies to pleasure and pain) the unfolding *karma* only. He was not ‘doing’ anything; He was simply suffering the effect of unfolding *karma* (*udaya karma*). He would never do anything. Like for external *tapa*, now what is there so I can decide what food to eat? One would say forget about all other unnecessary talk, why not just do *unodari* (penance of eating less)? When you do *unodari*, there is no other problem. The Lord’s *unodari* is good, I had chosen *unodari*.

‘We’, too are suffering (*bhogaviye*) unfolding *karma* only, we don’t ‘do’. ‘We’ do everything as the *karma* unfolds.

**Questioner:** All these people who are doing this (external penance like fasting etc.), they are doing it with the intent of the unfolding *karma*, are they not?

**Dadashri:** No. *Udaya karma* (unfolding effect in this life) makes even them do it, but they do the ego of ‘I did it’.

The Lord would not move if someone had the slightest wish in his mind for him not to. Because, he was dependent upon the unfolding *karma* and that he would do as per the wishes of people. For a long time, he did not like it from within but even then he lived with the dislike. He had no desire for the worldly life and yet He lived in it. So how enormous that *tapa* would be? That is called *tapa*. The Lord used to see his own *tapa* Himself.

### **Penance, renunciation is also unfolding karma effect**

**Questioner:** What does the sentence ‘*karma* is discharged by doing *tapa*’ mean?

**Dadashri:** The Lord says, ‘worldly interaction (*vyavahar*) terms or sentences will never ever become the Self (*nischaya*). ‘We’

have spoken all these sentences through the worldly interaction (*vyavahar*); not through the Self (*nischaya*). If you take them to be of the Self (for absolute freedom), what can we do? What can we do when you believe that doing *tapa* will lead you to *moksha* (state free of *karma*, absolute freedom)?

It is like this: *Tapa* is unfolding of *karma* (*karmodaya*). *Tyaga* (renunciation) is unfolding *karma* (*udaya karma*), and so is *tapa*. Always, whatever comes forth -unfolds- is what will discharge. The Lord does not say that his is to discard it (*heya*) and you are to acquire it (*upadeya*). And neither has he said that that which is unfolding for you, has to be taken up by you. Based on your *prakruti* (the makeup of the non-Self complex), your food is different and my food is different. Your *prakruti* is different and mine is different. Some prefer spicy foods and some prefer sour food. If you give something spicy to the one who prefers the sour taste then his (inner state) will be spoiled. And if you give sour food to the one who likes spicy food, it will be ruined within for him. When you see a *tapasvi* (one who practices penance; ascetic), you think in your mind that when can I start *tapa*? So then (the Lord’s instructions) will tell you not to start that crazy storm. Do what suits your *prakruti*, and say that you will do it when the time (*udaya*) comes for it to be done. We do not have any problem with *tapa*. We will do it when it comes. We are not calling anything as ‘wrong’. But what the Lord has considered a wrong *tapa* (*kutapa*), ‘we’ will call it as wrong *tapa*.

Unfolding of *karma* makes one do all these rituals of *japa*, *tapa* etc. and he claims, ‘I am doing it.’ What is in it that is yours? Fasting three times, what is yours in that? But he will say, ‘Others cannot do that, it is indeed I who is doing them.’

These penances that we have – only those that have been charged (*puran*), will discharge (*galan*). Similarly, it (*tapa*) will happen only if it has been charged. It does not happen for everyone. Secondly, because he has ego, he has nothing to do with absolute freedom (*moksha*). It is the work of ego.

### Where is the mistake in fasting?

**Questioner:** The day I am fasting, from the moment I get up in the morning, I feel that, ‘it will be nice if someone would do all my work.’

**Dadashri:** It is better not to do *tapa* than to be beggarly like this. The Lord has not said to become dependent upon others (*parashrayi*) in the process of becoming self-dependent (*swashrayi*).

**Questioner:** If I am fasting and I feel like eating something, I feel that I am fasting, but I tell them ‘save my favorite food. I will eat it tomorrow!’ So then is there any liability for thinking this way, or not?

**Dadashri:** On the contrary the one who is not fasting, he eats and becomes free, and the one who does not eat becomes bound (binds *karma*). He incurs a liability known as bondage. The other person eats and he does not become bound (*karmic* bondage). He eats and then forgets about it. The one saying, ‘I will eat tomorrow’; he does not eat and he is stuck in it, and hence he comes into bondage. So when the effect of this wrongdoing unfolds, he will be having four legs (a birth in the animal world)! This is what is meant by ‘craziness has entered religion’. Hey, this is considered taking on a huge liability. When one says ‘I will eat tomorrow’, at night he will think of the pantry. His meditation (*dhyan*) will remain in ‘They have put it in the pantry. I will eat it tomorrow’; this is the *dhyan* that prevails. Now

what will this *dhyan* not do? It will turn two feet into four (from human to animal life form). If you keep falling over with two legs, it will get you four legs; at least you will not fall over!

One fasts and then he also does *kashayas*. If you want to do *kashaya*, then do not fast; and if you want to fast, then do not do *kashayas*. Fasting should be carried out without *artadhyan* (adverse meditation that hurts the self) or *raudradhyana* (adverse meditation that hurts the self and others). And so, on the day one is not fasting, if he does not get anything to eat till two o’clock, he will kick up the fuss. He will jump up and down like a spinning top, and complain that, ‘this town is such a place that it doesn’t even have a restaurant!’ Actually, at such a place, one should take advantage of such opportunity (of fasting). Hey, why don’t you do the fasting that the *Vitarags* mentioned, so that your mind will stop from getting agitated? But when there are nice things to eat and drink at a wedding, one will say, ‘No, I am fasting today.’ This is how people have become. People have no clue whatsoever about what kind of circumstances they should fast under. Suffer *tapa* when you do not find anything to eat, or when you do not like to eat the food that is there. One will indeed get his food at the time it was meant to be; that is the way it is. The day you don’t get anything to eat, recognize that ‘today there is no possibility of getting a meal, so I might as well fast’. But what will the *sheth* (‘big’ man) do? When he gets hungry, he climbs the stairs of a restaurant, and then complains, ‘This place is dirty, and these people are filthy!’ He will climb back down and do *kashaya*. All the food and drink and spices are ready for one; there are so many ingredients and varieties that one would get fed up. But why is it that one does not get to enjoy it? Because he has brought along

*karmic* obstacles (*antaray karma*) against food. It is possible for one to have thirty-two course meals, but this man cannot even find *khichadee* (simple rice dish) with pure *ghee* to eat because he has brought the obstacles against it.

### Not doing kashayas is indeed true tapa

**Questioner:** Really the earth and the sky are doing penance. That is when the stream of compassion erupts, doesn't it? How can the stream of compassion erupt from the heart, if the *tapa* is not suffered through the heart?

**Dadashri:** How wrongly have people been taught and misled! These poor animals do nothing but penance day and night; they don't get enough food and all day long they are doing *tapa*. And here people get food to eat and they go around looking for *tapa*! Otherwise, should there be any *tapa*?

**Questioner:** That is it; that indeed is *tapa*.

**Dadashri:** Indeed fasting has to be done. There is no problem with fasting. But the true penance is when one does not allow any *kashayas* to happen in this home (the self).

### Greater loss with kashayas than profit from penance

The Lord tells us that we should not to do any *kashaya*. It would be better not to do any *tapa* at all rather than doing it with *kashaya*. *Kashayas* carry a greater liability. The losses incurred from *kashaya* far outweigh the benefits of doing *tapa*. The *dharma* (religion) of the *Vitarag* places emphasis on benefit over loss (*labha-alabha*). This means that if out of a hundred percent profit, you have a loss of ninety-eight percent; you should conduct your business with the understanding that you have the net gain of two percent.

With *kashayas*, everything is destroyed. *Kashaya* devours everything. How does it devour it? It is like a blind man who is weaving a rope while the other end is being chewed up by a calf. The blind man thinks the rope is getting longer, but all along the calf is chewing it up. All this is the fruit of deeds done in ignorance.

It is possible to move ahead once you have understood this. You have been doing the same thing over and over throughout countless lifetimes. People have done *japa* (chanting) and *tapa* (penance), except that it was done without *agna* (direction; permission). They did it with their own *mata* (intellect), and with *swachhand* (self-guided). If you have a guru who is Self-realized; with the right vision, then you should do it according to his *agna*. The guru must be *samkiti* (Self-realized; with right vision); a *mithyatvi* (with wrong vision) guru will not do. A guru with a wrong vision won't be able to rid you of your wrong vision; nevertheless, you can still offer him your services (*seva*) if required. But to get ahead, you do need a guru that has realized the Self (*Atma*). If you make a guru of someone who has realized the *Atma*, you will succeed in getting your work done. Otherwise, if you begin a relationship with a *mithyatvi* guru, not only will it prevent your progress, but it will lead you astray and you never know where you might end up stranded.

**Questioner:** What is a 'fast done with awareness'?

**Dadashri:** If your fasting is done with the guidance of someone who is *jagrut* (has Self awareness; Self-realized), then it would mean that it is done with awareness. At this moment, I am the person with full awareness, and if you fast according to my words, then it would be regarded as a fast with awareness.

### No need for market material on the path of moksha

**Questioner:** People give a lot of praise to the one who fasts for many days. They even have a procession for those who fast. So is there use of it in worldly interaction (*vyavahar*)?

**Dadashri:** Path of worldly interaction is not like that at all. What should worldly interaction (*vyavahar*) be like? It should be pure interaction (*vyavahar*). Everyone will agree that, 'Whatever you are saying is all correct.' Even Muslims will accept it as the right thing. Christians will accept it. And if one does have a problem with it, then realize that there is something wrong here. That is dependent upon each individual's wishes. Many people living a worldly life fast, don't they? Then they even sit on a chariot in a procession, don't they?

**Questioner:** Yes, many do sit in it.

**Dadashri:** Is that not enough? So this is not something we should criticize. That is all dependent upon each individual and his wishes. The path of *moksha* is not like that. One who wants to go to *moksha*, he does not have such baggage with him. The path of *moksha* means that there is no baggage of market material in it whatsoever.

### Do whatever suits your prakruti

**Questioner:** It is written in the scriptures that *karma* can only be discharged through *tapa*. So we should do more *tapa*?

**Dadashri:** The Lord has clearly mentioned that discharge occurs through *tapa*, but which *tapa*? What the *Tirthankars* are trying to say is that take on whatever is suitable to your *prakruti*.

Take on whatever suits your *prakruti*.

Therefore, if anyone is doing any *tapa*, you cannot say that that is wrong, because that is what suits his *prakruti*, and it is the Lord's directive (*Agna*). But that does not mean that you should be miserable because you cannot do it.

### Merit karma is earned through discharge of tapa

**Questioner:** Does discharge (*nirjara*) occur through *tapa*? By doing *tapa*?

**Dadashri:** Through *tapa*, there is always discharge. This discharge happens on its own. That, which happens on its' own, happens naturally. And if it is done through *tapa*, *punya* occurs. At the time of discharge (*nirjara*), if it is done through *tapa*, *punya* is bound, and that other discharges without binding *punya*. Hence hundred to two hundred rupees are deposited in your account. You have to take them again, and then credit them again, then you have to make a debit. Don't you have to debit the account after you have put in a credit? For that you will receive pleasures of senses and those pleasures will have to be suffered.

The pleasures of the mind are pleasures of the non-Self complex (*puḍgal*), but when the inner intent never spoils, it is called *tapa*.

### Penance in ignorance even in the current adverse time

**Questioner:** When do *kashayas* become less? Is it if one does *tapa*?

**Dadashri:** No. When one does penance, one does even more *kashayas*. He becomes *tapeeyo* (easily upset), and he will flare up even before a match touches him. People are already 'hot'. They indeed continue to do *tapa* all day. These poor living beings of *dushamkaad* (the current era of the time cycle

characterized by more pain than pleasure) indeed continue to do *tapa*. They do *tapa* (is forced to suffer penance) all day, so why are you making them do the *tapa* again?

**Questioner:** For renouncing *kashayas*; one has to do *tapa* to eradicate *kashayas*, so is that *tapa* of the body or is it of the inner tendencies (*vruti*)?

**Dadashri:** Of the *vrutis*. In doing penance of the body, one will heat-up. If a log is super hot, it will burst in flames the minute the heat from a flame touches it. You have to do *tapa* for the inner tendencies.

### Dislike for *kashaya* is indeed the right *tapa*

**Questioner:** Does one have to do *tapasya* (*tapa*, penance) to become a *Tirthankara*?

**Dadashri:** But what does *tapasya* mean? What does one have to do to call it *tapasya*?

**Questioner:** But one has to do *tapasya* before becoming God, does he not? God himself did *tapa*, did he not?

**Dadashri:** No, God does not have that *tapa*. There is no *tapa* even prior to becoming God. After Self-realization (*samkiti*; *samyaktva*) there is no *tapa* whatsoever. *Abhaav* (lack of intent, dislike) of *kashayas* after Self-realization is *tapa* in itself.

*Tapa* is indeed not for God. It is only for the one who is chronically heated up. And *tapa* (to allow to heat up) is for a 'stove', not for a 'fridge'. God is considered a 'fridge' (cold atoms).

When someone curses you, if you do not feel any attack towards him, if you do not feel like retaliating and *kashayas* become very

light and non-sticky, that is *purushartha*. *Tapa!* When the boss becomes irritated and angry and slaps you or hits you with a stick, and still nothing (retaliation) happens, such a *tapa*, you have to do. You are not to do this other kind of *tapa*, the Lord has said to do *samyak tapa* (penance that leads to *moksha*).

**Questioner:** Lord Mahavir did *tapa* for six months, did he not?

**Dadashri:** The Lord was indeed cool. As the penance (in unfolding life) increased, He became cooler. These here *tapas* are *tapas* of ignorance (*agnan tapa*). Nothing is achieved through it. It binds *punya* (merit *karma*), which brings forth fruits for the non-Self (*paudgalik*) for the next life. Today, on the contrary one becomes even more *kashayai* (his *kashayas* increase) by doing *tapa*.

### Science of Lord Mahavir's *abhigraha*

**Questioner:** Lord Mahavir made that *abhigraha* (conditional stipulation) that I will only take alms if certain situations or conditions are in place. Her head must be shaved, she will be a certain way and she will have to offer the boiled pigeon peas (*bakra*) in this way, only then will I accept it – what science is applicable to that?

**Dadashri:** That was to check whether his intended pre-requisites do in fact prove exact. And whether intent (*bhaav*) and effect (*dravya*) do in fact become one or not.

**Questioner:** To see whether they become one, or not?

**Dadashri:** Yes. Meaning today's *dravya* (physical matter) would be of a different kind. Meaning the *bhaav* done today will not be of use. The *bhaav* that was done will accomplish the task when the effect (*dravya*) arises. How was it that *dravya* is being recalled now? The



answer is that it will linger in one's awareness for a few days. This has to be eaten. That has to be eaten.

That *dravya* remains in one's awareness. If that *dravya* is recalled today, it will be met with/it will come forth. Her head must be shaved. Her one foot must be inside the doorstep and the other on the outside. She must have a tear in her eye as she gives alms of *bakra*. Those are our requirements. This was the *abhighraha* Lord Mahavir made. So he went over there once...

**Questioner:** Before Chandanbala.

**Dadashri:** Yes, and then he saw. Her head was shaved. She had one foot inside and one on the outside, and she had *bakra* in a basket. Then Bhagwan saw that everything was there. There were no tears in her eyes. So the Lord walked away and that is when she had tears in her eyes. Then when he turned to look again, he saw that everything was exact, and so he accepted the alms. Now how was she to have tears in her eye ahead of time?

**Questioner:** What was the reason for Lord Mahavir to have such an *abighraha*?

**Dadashri:** For the purpose of bringing together *bhaav* and *dravya* (effect). When penance is done, the togetherness occurs. One would have to do penance of not eating for two or three days.

**Questioner:** Yes.

**Dadashri:** And one does penance for only *bhaav* and *dravya*, and that brings them together. Then one decides that when I go down to eat, I will only eat if there is *khichadi* of *moong* and rice and *kadhee* made with *methi* (fenugreek seeds), otherwise I will not eat; that is penance.

### Normality needed in penance

The Lord had said to fill (the stomach) with limits of proportions. Normality is the solution to this world. Do not do *tapa* the whole night. Go to sleep. You have had something to eat so it will put a little strain on the body, but the fool stays up all night working.

**Questioner:** Is there a reason why *tapasvis* (one who practices severe physical austerities, ascetic) have angry predisposition?

**Dadashri:** Bother anyone in this world but not a *tapasvi*. Bother him if you are of his 'caste' (type). If you are of the same 'caste' as his, then there is no problem. But we are not of the same caste. We do not have the capacity to do *tapa* and we associate with them. He will make you roll over your cart. Therefore, there are people with all kinds of *prakruti*. The Lord has not said to do this kind of *tapa* on the way to *moksha*.

**Questioner:** They may not do *tapa* like the Lord did, but doesn't a *tapasvi* have to do *tapa* up to a certain degree?

**Dadashri:** Yes he has to, but God does not have to. If I have never had to do any *tapa*, then would the one who is my superior, like the *Tirthankara* Lord, have to do any *tapa*?

**Questioner:** His *tapa* is still going on, *panchmasi tapa*. His alternating (*ekantara*) *tapa* goes on for five months.

**Dadashri:** Who has to do that *ekantara tapa*? Even these buffalos do fasting (*laangan*). Those who have realized the Self (*samkiti*) have a right to fast. What is the need for those who do not have the vision of the Self (*mithyatvi*) to fast? They are ones who stuff their stomachs when they eat and then they start fasting. Why would *mithyatvis*, who have taste for food, and have (are owners of)

organ of taste (*swadendriya*); have to fast? The fasting has to be done by the *samkiti*, those who have awareness of the Self. Why would those without awareness fast? They may fast after becoming aware. For now you will become thin. Over there in *moksha*, they admit those who are nice and rotund! They don't allow those who are heated-up and shriveled. That is why the Lord has called for *samyak tapa*.

No matter how much *tapa* you do in the name of God, you will receive good fruit for wise *tapa* and bad fruit for unwise *tapa*. This is where *tapa* is called for – it is *tapa* to go to *moksha*. In certain situations a person appears to be at fault, but Dada's *Gnan* says, 'no he is *nirdosh* (flawless)! That is where you have to do *tapa*. It is this *tapa* that the Lord has called *tapa* for *moksha*. And this *tapa* is not visible on the outside. *Tapas* that are visible on the outside are those that will make you wander around life after life.

### Indigestion of *tapa*

**Questioner:** What is indigestion of *tapa*?

**Dadashri:** When someone is doing *tapa*, when can you say that he has indigestion of *tapa*? When he keeps getting angry all the time, recognize that he has the indigestion. When one has indigestion of *tapa*, he will keep getting angry, wherever he goes.

**Questioner:** Like certain sages?

**Dadashri:** Yes, all those people become angry everywhere. They become angry with the wife, with the husband, with everyone. When one loses awareness it is considered indigestion of *tapa*.

### Tapa without understanding

If someone is not eating and you ask

him, 'Are you not well? Is that why you are not eating?' he may reply, 'No. I am fasting. I am doing penance.' You ask him, 'How many days are you going to fast?' He replies, 'Four days.' So, is penance supposed to calm a person or irritate him? This man becomes so irritable that the moment his son says anything, he reacts with so much anger, that the son thinks it would be better if his father were not around. The Lord has said that if a person suffers from constipation or an upset stomach, he should eat once a day. Eating too much is poisonous but not eating is poisonous too. That is why the Lord had said to do penance of eating less (*unodari*), i.e. keep the stomach a little empty. For example, if you eat four *rotlis* (*chapattis*) every day, start with eating only three and eat only half the amount of rice. You will not have to do any penance of fasting if you do this. So, give the body enough food to keep it alive. Eating too much causes intoxication. Intoxication is a liability. You have been instructed to read a number of chapters. You eat some rice pudding and then you read your assignment in bed. Reading in bed makes you drowsy. You should never eat to the point that it makes you drowsy.

Some people fast for days at a time. The Lord equates this to the forced muzzling of animals so that they cannot eat their food (*dhor langhan*) for days. Really this penance makes one suffer physically. It will not go unrewarded. These people will attain a birth in the celestial world. The Lord has said for us to remain within normal limits. He has said for us to follow a natural path, but people have not understood what the Lord had said and they practice penance with wrong understanding.

**Questioner:** What is the fruit of *tapa*?

**Dadashri:** It is good to do *tapa*.

Otherwise, one will get on to the wrong path. At least, this much *tapa* can be done in the name of the Lord, can't it? It is done in the name of Lord Mahavir, is it not?

**Questioner:** Two days ago there was a discussion that one should have *sakshibhaav* (being a witness; witnessing state) and *udaseenbhaav* (state of detachment) towards inner tendencies (*vrutis*).

**Dadashri:** That is all.

**Questioner:** Is that true? Now, as long as one has not attained religion (*dharma*) how can he have *sakshibhaav* and *udaseenbhaav*?

**Dadashri:** He cannot. That can happen when he attains Gnani's *Gnan*, otherwise it cannot. He will not achieve anything if he tries to do it. It is only after 'we' give one the *Gnan*, that everything will be solved. Awakened awareness (*jaग्रuti*) should arise.

### Every ritual leads to ekagrata

Every ritual of the world is for attaining *ekagrata* (concentration through unity in mind, speech and body resulting in transient stillness). Any activity that gives rise to restlessness (*vyagrata*) means that a wrong application has been undertaken. *Japas* (chants) and *tapas* (penance), etc., are for one's *ekagrata*. Those who cannot maintain *ekagrata* (concentration) should do these, or do something similar. *Bhaavnindra* (Ignorance of the Self; asleep to awareness of Self) becomes lighter as one's *ekagrata* increases. Some people have thin *bhaavnindra*, while others have heavy *bhaavnindra*. In the latter, even if you were to throw water over the person's face and shake him, he will not "awaken"; this is the kind of thick and heavy *bhaavnindra* people are in. When I give the knowledge of the Self, one's "eyes" open just a little (partial awareness). That is when he "sees" that 'I am

separate from all this.' Then as he spends more time with me, his "eyes" continue to open more (increasing awareness), and eventually he will attain absolute awareness. Therefore, one will have to know the Self. Without knowing the Self, no one will attain *moksha*.

### External penance is cause for good

**Questioner:** Is inner *tapa* considered a kind of *yoga* (union) or not?

**Dadashri:** No, It blesses one with *moksha*. Inner *tapa* gives one *moksha*, and external *tapa* gives worldly pleasures. People are free to take whichever one they want. What does Lord Mahavir say? I am *Vitarag*, I am not insisting on the exclusive instruction to others to only go to *moksha*. He does not say anything that insists on one view only (*ekantik*). He speaks from all views (*anekant*) that one should go to *moksha* if it suits him. And those who do not find it agreeable should do this (external) *tapa* and enjoy worldly happiness by doing good things gradually. So all these external *tapa* are causes for auspicious (*shubha*) things. Internal penance is the cause for purity (*shuddha*).

### Difference between inner penance and external penance

**Questioner:** If one eats the food that is not to his liking, is that *tapa* (penance) too?

**Dadashri:** Yes. But real penance is the inner penance. In external penance, people will notice that you have not eaten today; that you are fasting today. Standing on one leg, sitting in *padmasan* (a cross-legged sitting position of yoga), these are all external penance; the fruit of which is worldly life (*sansar*) and the fruit of inner penance (*antar tapa*) is liberation (*moksha*). Inner penance is invisible penance (*adeetha tapa*). *Adeetha* means that it is not visible.

### Understand the difference between external and internal tapa

**Questioner:** The strength of the mind (*manobad*) increases with *tapa*, does it not?

**Dadashri:** Yes it does. Energy increases. It is not wrong, but external *tapa* is not beneficial for *moksha*. You need inner *tapa* for that.

**Questioner:** We are not able to do inner *tapa*.

**Dadashri:** You cannot do it at the moment, but when 'we' give you the *Gnan*, inner *tapa* will open up. Then you will indeed have to do the inner *tapa* constantly. It will happen automatically.

**Questioner:** What remains to be done in that?

**Dadashri:** Nothing remains to be done. If you were to insult this lady in the presence of fifty people, if you insult her in front of all who respect her, she has to do *tapa* from within at that time. What does she have to do? She will not let anyone see that *tapa*. She will not let anyone know about that inner *tapa*. She will heat up from within, and the mind (hers) will not spoil in the least towards you.

**Questioner:** If the insides become heated, that means the mind got spoiled, it means that there is displeasure. So the mind is ruined, isn't it?

**Dadashri:** No, that *tapa*, the inner *tapa* is not like that. The mind does not become spoiled by inner *tapa*. If the mind becomes spoiled, it cannot be considered inner *tapa* at all.

**Questioner:** When one becomes 'hot', he becomes upset.

**Dadashri:** No. That is all in the external *tapa*. Inner *tapa* is for one's own benefit (for

the Self), is it not? It is one of the pillars of *moksha*, isn't it? Therefore, it is for one's own benefit (for the Self), on the contrary it is a 'well wisher' for the Self, and one becomes blissful. On the one side the 'heart' has become 'hot, hot, hot, hot' (very angry and upset), and 'he' (the awakened One) keeps 'seeing' that.

Keep seeing the conflict of the *prakriti*. And see also the effect of that conflict within.

**Questioner:** With *shukladhyan* (pure awareness as the Self)?

**Dadashri:** Yes, with *shukladhyan*. Keep 'seeing' it with *shukladhyan*.

This Chandubhai indeed continues to do only inner *tapa*, you will not see external *tapa* at all. None of his *tapa* is external; externally all you will see is fun and happiness. The inner *tapa* is just right. Through which one indeed attains *moksha* within one life.

**Questioner:** He becomes angry, but I have to suffer it, I suffer it quietly. Is that how?

**Dadashri:** No. You have to see it this way: 'Now the true *tapa* has arrived. I will suffer this *tapa* calmly, with *Gnan*, with *shukladhyan*.' And then it is over. Thereafter, it does not become a cause for this *karma* or any other *karma*. Whichever ones came, they left. Did you understand that? However many that come along, they will have to be discharged (settled) within through *Gnan*. There is *tapa* in settling *karma* through *Gnan*. And when *karma* is settled with *agnan* (ignorance of the Self), there are mental problems.

### Milling Milled Flour is External Penance

*Akram* means inner penance and *kramic* means external penance. To mill, that which has already been milled, is tantamount to external penance. One did the 'milling' in

his past life, and he now says, 'I am milling', that is called *kramic* penance, the fruit of which is this worldly life (*sansar*). The whole world is trapped in it for sure, and it continues sinking deeper and deeper. It does not attain anything ever and the *dehadhyas*, the entrenched belief of 'I am Chandulal' does not go away. The weakness of anger-pride-deceit-greed does not go away; *matabhed* (divisiveness due to differences of opinions) do not go down, and they have never seen ceasing of worries. Have worries stopped for you or not?

### Suffer penance that comes naturally to you

*Tapa* means not to lose awareness of the Self during any circumstance; not even if the hand is being cut off. At that moment, the 'heart' will become 'hot' (you get very upset). Even if everything inside turns topsy-turvy, you should still suffer the *tapa*. So, whose *moksha* did *Bhagwan* (Lord Mahavira) say will happen? The one who suffers the *tapa* that comes naturally to him, will attain *moksha*. And the one who goes out and brings on *tapa* from the 'market' (*tapa* that does not come to him naturally), he has to wander in the worldly life. One does not do *tapa* at home, there is quarrels going on at home, divisiveness due to differences of opinions (*matabheda*) are going on at home, and he goes to *upashraya* (Jain monastery) and asks for two days of fasting (*pachhkhan*). You foolish man! Why don't you suffer this *tapa* where you are? Why are you going around looking for new ones? He does three days of fasting, and later if he gets late while going to Lonawala (holiday hill station near Mumbai), he gets upset.

One will fast for three days, and if some day, he does not get his meal on time, he gets upset. That is the time we are told to maintain peace. Do *tapa* when you don't get what you

want. This is *dushamkaal* (time of lack of unity in people's thought, speech and action). When good circumstances do not come your way; do *tapa*. Or when you are given food you don't like, do *tapa*.

### Inner *tapa* necessary for *moksha*

**Questioner:** When I am doing *tapa*, my inner intent is only that of wanting *moksha*, so will it not materialize?

**Dadashri:** Of-course it will. However, what is visible externally (*tapa*), you will indeed receive its fruit, and that fruit is worldly.

External *tapa* does not have anything to do with *moksha*. External *tapa*, which people can see, does not help in attaining *moksha*. Fruit of such *tapa*, is worldly pleasures, which you receive here.

**Questioner:** No. I do not want that which is worldly (material).

**Dadashri:** You have to take it even if you don't want it, and if you have made an inner intent that you want *moksha* out of this *tapa*, then your energies for tolerance and other such energies will increase. Therefore, you will attain the energy to tolerate the *tapa* for *moksha*. *Tapa* for *moksha* is the inner *tapa*.

**Questioner:** Is it true that by doing external *tapa*, inner *tapa* can be done better?

**Dadashri:** Yes it is possible. External *tapa* is a tool for the inner *tapa*. And if inner *tapa* can begin without the external *tapa*, then there is no need for the external *tapa*.

**Questioner:** There are very few people who can come into inner *tapa*.

**Dadashri:** No; that has indeed happened to almost ten thousand people, after attaining *Gnan* from me.

**Questioner:** Marudevi, Lord Rushabdev's mother, attained *moksha* only through inner *tapa*.

**Dadashri:** *Moksha* is attained only through inner *tapa*.

### Visible *tapa* is a gymnasium

'The Lord has said, "Penance for liberation should not be visible. No one should be able to see your penance. Your penance is like the heavy workouts in a gymnasium. How can you call this penance? This is not the type of penance required for liberation. The Lord has said 'no' to such penance.'" The Lord has said that unless the body becomes natural and spontaneous, the Soul (*Atma*) will not be attained naturally. When the body becomes natural and spontaneous (*sahaj*), or when the soul becomes natural and spontaneous, meaning when either one becomes natural and spontaneous, then both will become *sahaj* and that is when the work (of *moksha*) will be accomplished.

Until you attain the Self, do this *tapa*, *japa* etc. God has said that the fruit of doing this is that you will not slip from where you are sitting. There is no problem if you can climb (go higher towards *moksha*). There is no problem if you can climb, but you will at least not slip, if you do *tapa*, *japa*, or do '*dhyan*' (meditating through ego).

If one of the two brothers spends five rupees a day, and the other one spends fifteen rupees a day, then the first one will get upset within that he is spending too much money. He should do *tapa* at that time.

### What comes on its own is *prapta tapa*

**Questioner:** Inner penance (*antar tapa*) and *prapta tapa* (penance that presents naturally), are they the same?

**Dadashri:** *Prapta* (that which has come naturally) penance is different. *Prapta* penance comes on its own, whereas with the other one, you have to go and do it. When you don't get to eat anything; that is *prapta* penance. When you do not get anything to eat, you should say, 'Brother, today is fast day for us'. That is *prapta* penance. Just tell yourself, 'today *prapta* penance happened, so go ahead and do the penance.' You found *tapa*.

**Questioner:** If someone insults me and I suffer it, is that considered *tapa* too?

**Dadashri:** That too is considered *prapta tapa* (present penance) too. Why did your penance come soon? It is because you are going to find a resolution sooner; you are going to become pure quicker; speedily! Does *tapa* occur within at the time of uprooting it? Is there pain in the *chit* (subtle inner component of knowledge and vision)? That is called *tapa*. 'You' have to keep 'seeing' that *tapa*. Do not think of it as pain. If you believe it is pain then the penance will cease instantly.

### Only penance that comes to you naturally is worth doing

Penance you learn from others and do is worthless. Your mind is subject to so much 'heat' (stress and turmoil) from morning till night. Real penance is to suffer the heat and restlessness of the mind, speech and body, with serenity. That is true penance! What is the point of becoming engrossed with your mind, speech and body in their distressed and heated state and when everything is quiet and serene, you subject yourself to the 'heat' of penance? Of what use is that penance? When has the Lord said for us to do penance? It is when everyone brings you poison (problems and hurt), and despite the 'heat' that arises within you, you suffer with serenity. You suffer calmly even when you become 'red-hot' from

within. The Lord has not asked you to invite penance. He has told you to gladly welcome and suffer the penance that comes to you naturally, with a smile. But people push away such penance. They frown upon it and hence they push it away and by doing so, they increase that penance many fold, and on the other hand, they go out looking for penance to suffer. And if they cannot find it, they learn by watching others doing penance. You fools! Is penance a thing you learn from others? Your penance is different from his penance. Everyone's penance is different. Everyone's causes are different. In the current era of this time cycle, penance will come to you naturally and uninvited.

Lord Mahavir has said, 'Be cautious in the *Kaliyug*. Suffer the penance that unfolds in front of you; do not create penance that does not come to you naturally.' If someone gets into an accident with you and you get hurt, suffer that penance peacefully. Instead people get into a fight and then they come home and say, 'tomorrow I am going to fast'. You foolish people! Why must you do this? If your health is not good, then undergo a little fasting, skipping a meal or two. There is no problem in doing that because it is a natural thing to do. That also happens in the animal kingdom, but you do not need to resort to other nuisances of looking for penance. The Lord has said, 'Do renunciation and penance during the three time cycles of *Dwapar*, *Treta* and *Satyug*. But in the fourth era, in the *Kaliyug*, there will be no need to seek penance or renunciation and neither will you have to "pay" for penance (go look for it).' During the time cycle where people had to look for penance, it was the right thing to do because in those days, even if one looked for it all day long, he would not find it. Those time cycles are gone. Today opportunities for penance are plentiful.

### **The ones with good karma receive tapa sitting at home**

How fortunate you are that at home you have a place of primitives (*anadi desh*). The moment you enter your home, you have *anadi* location. Where you eat, there indeed is the uncivilized place (*anadi desh*) with lack of civility. Now, this is where you have to do the *tapa* ('see' the heating up that happens). Lord Mahavir had to travel sixty miles to do *tapa*; to look for the land of barbaric and primitive people (*anadi desh*). Whereas, do you not see people's primitiveness (*anadipanu*), while sitting at home? So then, why don't you suffer the *tapa* when you are getting it free of cost? How fortunate are also the people of the current time cycle! This is called *prapta tapa* (tapa that is present in front of you). It is such that the neighbors, the partners, siblings, wife and children, they will all make you do *tapa*. In the old days, all the comforts used to be within the home. This is an unfavorable era that has come, there are unfavorable circumstances within one's own home, and he does not have to go out looking for them. This era is indeed such that no adjustments can be made. All the 'dis-adjustments' come from within one's home, from outside and from the neighbors. Suffer it, and adjust to them.

### **Equanimity lost in the opportunity for penance at hand...**

**Questioner:** I do not remember to do *prapta tapa* (penance presents naturally), when an opportunity arises that gives rise to *kashayas* (anger-pride-deceit-greed).

**Dadashri:** That will happen for a while and then you will adjust. You will feel that this keeps happening. Then everything gets ruined. Will it be fine if you remove *kadhee* (yogurt soup) from the stove within a minute? You



have to let it come to the boil, let it come to the boil about eighteen times like *doodhpak* (reduced sweet milk), that is when the *kadhee* is cooked properly. Do we not have to make the same effort here? You have to 'do' the inner intent (*bhaavna*) for awareness (*jagruti*). Ask, 'Why does this happen?' You have to tell Chandubhai, 'Suffer the *prapta tapa*, why are you doing this?'

**Questioner:** But why does that stillness not remain?

**Dadashri:** When you say that, it will become like that, will it not? When you say, 'I have become widowed' you will become that!

**Questioner:** Everything becomes shaken up once and then....

**Dadashri:** Do *pratikraman* when that happens. You should always do *pratikraman* whenever it gets shaken up, then the chances of it shaking up the next time will be less. In this way it will become still; then this (suffering penance without agitation) will start. You should keep doing *pratikraman*. The greatest *purushartha* (spiritual effort) is to do *pratikraman*.

### When is *prapta tapa* successful?

*Prapta tapa* is penance that comes on its own. You have to accept and suffer it without hurting the other person. Not only should you not hurt the other person, but your mind must also not spoil towards that person; that is *prapta tapa*. The Lord has forbidden all other penance, but even then just look at all the different kinds of penance people are putting themselves through. You foolish people! At least try to understand this! What is the point when a *guru* gets angry with his disciples throughout the day but fasts the next day for the anger? All these things are meaningless! Don't you think they are meaningless?

### Where there is equanimity there is invisible penance

Do you now understand about *tapa*? Which *tapa* do you have to do?

**Questioner:** *Adeetha tapa* (invisible penance).

**Dadashri:** *Adeetha tapa* means it is that what you attain at home. It is the one that comes to you while sitting at home. *Adeetha* means that it is not visible to anyone.

People are more fortunate than the Lord himself, are they not? I have been telling the Jains that they are very fortunate. How is it that we are more fortunate than The Lord (Mahavira)? Yes, for you, the barbarity (*anadipanu*) came to you at your home; that is, you are more fortunate than *Bhagwan* (God, Mahavira). I told them that the Lord had to walk sixty miles for it. Whereas, for you, while you are lying in your bed, your children will tell you stuff which will heat you up. If *sheth* (the big (!) man) is lying in his bed, his son will tell him, 'Now you look here! You keep saying all these things to me and you are wrong. Now I have to say a few words to you!' That is where the *sheth* has to do *tapa*. Does he have to do that or not? That which needed to be cooked, people bring home raw and make a salad from it; this is how things are carrying on without any basis. That is when one has to do *tapa*. It does not last forever. Get through that time with equanimity. That is why 'we' have given the *Agnas* of *vyavasthit*, and settle files with equanimity.

**Questioner:** That *laksha* (underlying awareness) is constantly there.

**Dadashri:** Not constantly. How can you understand it when you have not incurred a loss yet?

**Questioner:** It remains even when I incur the loss.

**Dadashri:** No, not like that. Loss to whom? At times, when something happens and you simply cannot suffer it, tolerate it, even then, equanimity should remain within; that is how it should be. You can remain that way if You are there as the firm Self (*nischaya*). That is because this body does not go away. From where did the loss occur? Has it gone out of the profit, or from the main wealth (*moodi*, the Self)? But still your body is healthy as it is, isn't it? Because You are there, it will happen again. Will it not happen again since You (the Self) are present? Did you indeed not give rise to it (the body) yourself (in the past life as a cause)? So, do not quarrel, whatever is to happen may it happen. You should get Your 'work' done with awareness (carefully). Run Your business carefully. (Further) mistake should not happen due to your negligence.

#### Understanding samyak tapa: penance that liberates

**Questioner:** When that *tapa* comes, one pushes it away; he pushes away the pain (*dukha*).

**Dadashri:** He has no inclination to tolerate it at all. So what is the meaning of wanting to tolerate but not having the inclination to do so? Or, does he not have the intention of doing the *tapa* (penance)?

**Questioner:** He does not have the intention of doing *tapa*.

**Dadashri:** What is known as *samyak tapa* (right penance): *Gnan* (Knowledge as the Self), *Darshan* (Vision as the Self), *Charitra* (Conduct as the Self), *Tapa* (Penance as the Self); it is the fourth pillar of *moksha*. He does not want to do the fourth pillar, yet he want to go to his uncle's house!

**Questioner:** Where?

**Dadashri:** Hey, if he does that fourth pillar of *tapa*, he will go to his own home (*moksha*), otherwise he will indeed have to go to his uncle's home (another relative next life), will he not?

**Questioner:** But how can he do that *tapa*? How can he do *tapa* without having the *Darshan* and *Gnan*?

**Dadashri:** *Tapa* without having *Darshan* and *Gnan* is indeed the external *tapa*, fruit of which is external fruit. He will receive glory and his body will remain healthy. While, inner penance will give him *moksha*. If someone were to scold you, you will know that you will have to settle the matter with equanimity and your mind at that time will not let you go. The mind will continue to get hot. 'On what basis is he saying that? It's this way and that way'. At that time there is *tapa* and You keep seeing that. If one keeps seeing even if it gets red hot, it is called *samyak tapa* (*right tapa*). If it gets boiling red hot within, and you don't interfere, then will it not simmer down on its own?

**Questioner:** Yes, it will.

**Dadashri:** No matter how hot this iron becomes, it will cool down on its own when you unplug it, will it not? Therefore, *samyak tapa* is needed.

**Questioner:** One removes the plug from that (iron), but how and what has to be unplugged here?

**Dadashri:** In this? It will come down for sure. What is the meaning of our *samyak tapa*? The awakened state of the Self will arrange everything. It will all come out for sure. It will give you the fruit and leave. You had heated it up, so that much heat will remain. It

will burn you if you touch it. The *antahkaran* becomes extremely hot.

### Where there is Gnan, there is invisible penance

**Questioner:** Is this *tapa* for the mind or the Self (*Atma*)?

**Dadashri:** They (*tapa* in the *karmic* - step by step path of liberation) are all for the mind. And ours (*Akram* path) are for the Self. Those other *tapas* are to make the mind still. There the 'self' can proceed only when the mind becomes still, can it not? How can it proceed forward otherwise?

Those other *tapas* are to bring one into practice. When one takes them into practice, he can move forward. Those *tapas* are necessary for those 'children', those entering religion.

Therefore, this (*kramic*) *tapa* is a child *tapa*. It is a *tapa* for the 'children' who are entering into religion-spirituality. For You, there is no problem whether you have any *tapa*. Yours is the highest of all *tapa*; *adeetha tapa* (invisible penance). If you had deposited hundred thousand rupees only a month ago, and the moment you hear that the bank has gone bust, your *tapa* within starts automatically. And this *tapa* makes one heat up. Such *tapa* will become very hot. Therefore, Your *tapa* is like this, when someone insults you, the *tapa* will start. Where there is no *Gnan*, there is *artadhyan* (adverse meditation that hurts the self) and *raudradhyan* (adverse meditation that hurts the self and also others), whereas *artadhyan* or *raudradhyan* do not happen to You.

He whose *artadhyan* and *raudradhyan* have ceased will become *ekavatari* (will have only one more life to live before going to *moksha*).

### Penance is vitamin for the Self

The whole world is indeed headed for *moksha*, but all these (conflicts) are of no help on the path to *moksha*. On the contrary, people put in a brake by quarrelling. Otherwise, it is the nature of the summer to pull in the rainy season from wherever it is. As the summer reaches peak time, it will pull in the rainy season. There is nothing to get alarmed about.

So the nature of the worldly life is such that it takes us towards *moksha*. It pulls the *moksha*. The more difficult the worldly life becomes, the sooner *moksha* will come. But you should not feel beaten down when it becomes difficult; you should remain on the stage (engaged in the worldly stage). Here you should seek out right solutions, wrong solutions will cause regression. When any pain (*dukha*) arises, think of it as a vitamin for the Self (*Atma*). And when pleasure (*sukha*) arises, it is a vitamin for the body. That is how you have to go about. Thus we receive vitamin every day. 'We' have grown up with this belief from a very young age. You call only one type of vitamin as vitamin, which is a vitamin of the intellect (*buddhi*). *Gnan* sees both, the pleasure and pain as vitamins. Such vitamin is good that even when there is so much food to eat, people do *tapa*. When there are nice fresh vegetables and fresh food, people do *tapa* (fast). Doing *tapa* means that they suffer or know (*vedey*) pain. They get vitamin for the *Atma*. Have you not heard all that before?

**Questioner:** Yes, I have Dada.

**Dadashri:** But this, this (penance) is something that you get while sitting at home.

### Inner penance touches experience of the Self

One can attain experience only after

*tapa* happens, does he not? How can you have experience (*anubhav*) otherwise? Inner penance (*antar tapa*) means, penance in which your inner part 'heats up'; You try to remain separate from it; and when that inner part 'heats up' You definitely gain experience out of it.

**Questioner:** So in whatever matter penance arises, one becomes free from that matter?

**Dadashri:** You will be free of it, and the experience of that verily is the experience. That indeed is the experience of the Self. Bliss (*sukha*, *swasukha*) and the light (*prakash*) of the Self, will continue to increase, that is all.

**Questioner:** What is it that arises, that one has to do the penance?

**Dadashri:** When you try to do anything against the mind-intellect-chit-ego (*mun-buddhi-chit-ahankar*), they will fight you; that is when You have to do *tapa* (let it heat up). It will heat up and burn within.

**Questioner:** But if it is in accordance with our goal, then the *tapa* will not arise, will it?

**Dadashri:** It will not happen there. *Tapa* (penance) will arise when it is against Your goal, and it should; not forever, but there should be *tapa*. If *tapa* is not there, then the foundation is wrong. You have to have all four foundation pillars (Knowledge-Vision-Conduct-Penance) of *moksha*.

**Solution will come with the understanding of the Vitarags**

*Vitarags* were completely different. People are not aware and have no knowledge of what the *vitarrags* had to do on the *vitarrag* path and today they are doing what the *vitarrags* did not like. What did the *vitarrags* not like?

They said, 'Do not become one-sided (caught up on one track). When you do penance, do not become adamant about penance (*tapogachha*).' *Vitarags* say, 'Do not get involved in one specific activity (*gachha*) in the quest for liberation'. Penance or austerities is just one corner of a home; if you clean just one corner of your house, does that mean that whole house is clean? Will it get clean? No, it will not. The Lord has said, 'Clean all the corners of the home.' The Lord is not going to clean them for you. People get stuck in doing only penance or only renunciation or only reading scriptures. You will have to clean all the corners if you want to go to *moksha*.

**Right penance is that which is for the goal of eternal bliss**

There is a need for *Gnan*. External vision (*bahya darshan*) is not necessary. There is no need for external conduct (*bahya charitra*) and there is no need for external penance (*bahya tapa*). Inner Knowledge (*antar Gnan*), inner Vision (*antar Darshan*), inner Conduct (*antar Charitra*) and inner Penance (*antar Tapa*), all these four are different.

**Questioner:** There is *gnan-darshan-charitra* in worldly life too, right?

**Dadashri:** There is indeed *gnan-darshan-charitra* in worldly life, it is all there, and there is penance too, but it is all *mithya*, whereas this is *samyak*. *Mithya* means that it is for temporary pleasures, and this (*samyak*) means it is for the eternal bliss.

*Moksha* is indeed One's nature. When knowledge-vision-conduct (*gnan-darshan-charitra*), become *samyak*; it is called *moksha*. This knowledge-vision-conduct is *mithya*; if it changes and becomes *samyak*, then there is *moksha* for sure.

~ Jai Sat Chit Anand

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**Notice for the members of 'Dadavani' magazine**

Dadavani in English is published on the 15<sup>th</sup> of every month. Members who receive this magazine irregularly should first check their name, address, pincode (zipcode) on the envelope and if there is any error then inform us by e-mail (dadavani@dadabhagwan.org) or by letter to Adalaj Trimandir address.

**Atmagnani Pujya Deepakbhai's Africa Satsang Schedule 2013**

Date	Day	City	Session	From	To	Venue	Contact No. & Email
30 Jul	Tue	Mombasa	Satsang	8.00 PM	10:00 PM	Shree Mombasa Brahma Samaj, Seremala Street, Opp. M.B.Sallu Mills	254 733 752 165 rekhapshah@hotmail.com
2 Aug	Fri	Nairobi	<b>SHIBIR</b>	Whole Day		Brook House School,	254 733 612 040
3 Aug	Sat	Nairobi		Whole Day		Magadi Road, Laganta,	rajeshmehta5ke@gmail.com
4 Aug	Sun	Nairobi	Gnanvidhi	3:30 PM	7:00 PM	Next to Galleria, Nairobi	
8 Aug	Thu	Kericho	Satsang	6:30 PM	8:30 PM	Guru Nanak Nishkam Sewak Jatha,	254 736 525 525
9 Aug	Fri	Kericho	Gnanvidhi	5:00 PM	9:00 PM	Isaac Salat Road, Kericho	alka_gudka@yahoo.com
10 Aug	Sat	Kisumu	Satsang	6:30 PM	8:30 PM	Shree Sanatan Hindu Union Hall (SSHU Hall)	254 721 523 636
11 Aug	Sun	Kisumu	Gnanvidhi	5:00 PM	9:00 PM	Ogada Street, Kisumu	westemp@africaonline.co.ke

**Atmagnani Pujya Deepakbhai's New Zealand-Australia-Singapore Satsang Schedule - 2013**

Date	Day	Session	From	To	Venue	Contact No. & Email
<b>NEW ZEALAND SATSANG DETAILS</b>						
13-Sep	Fri	Satsang	7.00PM	9.00PM	Dominion Road school hall	+64 21 037 6434
14-Sep	Sat	<b>GNAN VIDHI</b>	4.00PM	8.00PM	14 Quest Terrace , Off Akarana Ave.	+64 9 9486119
15-Sep	Sun	Satsang	4.30PM	6.30PM	<b>Mt Roskill, Auckland.</b>	veeralssheth@hotmail.com
<b>AUSTRALIA SATSANG DETAILS</b>						
17-Sep	Tue	<b>Mahatma Only Shibir</b>	ALL DAY		Blue Lagoon Beach Resort	+61-430123375
18-Sep	Wed		ALL DAY		10 Bateau Bay Road	
19-Sep	Thu		ALL DAY		<b>Bateau Bay, NSW 2261</b>	
20-Sep	Fri	Satsang	7.30PM	10.00PM	Bowman Hall	+61-421127947
21-Sep	Sat	<b>GNAN VIDHI</b>	4.00PM	7.00PM	Civic Centre, Campbell Street	+61-402179706
22-Sep	Sun	Satsang	10.00AM	12.30PM	<b>Blacktown, NSW 2148 Sydney.</b>	+61-2-96260029 Sydney@au.dadabhagwan.org
<b>SINGAPORE SATSANG DETAILS</b>						
24-Sep	Tue	Satsang	7.30PM	9.30PM	Sri Senpaga Vinayagar Temple 19 Ceylon Road,	+65 91457800, +65 81129229 singapore.dadabhagwan@ hotmail.com
25-Sep	Wed	<b>GNAN VIDHI</b>	6.00PM	10.00PM	<b>Singapore - 429613</b>	

**Instruction for annual members of Dadavani magazine**

How will you know when your annual subscription for Dadavani will expire? If you notice # sign next to the membership number on the cover page of Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA41250#. And if you notice ## sign next to the membership number on the cover page of Dadavani, then know that the next month's issue of Dadavani will be the last issue; e.g. DEIA41250 ##. Information for renewal regarding subscription rate and contact address is given as below :

**Subscription :** **Yearly Subscription** - **India:** 100 Rupees **USA:** 15 Dollars **UK:** 10 Pounds  
**15 Years Subscription** - **India:** 750 Rupees **USA:** 150 Dollars **UK:** 100 Pounds

In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

**Contacts :** Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.:**Adalaj**, Dist.:Gandhinagar-382421, **Gujarat, India. Phone :** (079) 39830100, **E-mail:** dadavani@dadabhagwan.org  
**Mumbai :** 9323528901, **USA-Canada:** +1 877-505-DADA(3232), **UK:** +44 330-111-DADA (3232)  
**Websites :** (1) www.dadabhagwan.org (2) www.dadashri.org

**Satsang & Gnanvidhi Programs in the presence of Pujya Deepakbhai**

**Trimandir Adalaj**

Dt. 17<sup>th</sup> August (Sat), 4-30 to 7 pm - Satsang & 18<sup>th</sup> August (Sun) 3-30 to 7 pm - Gnanvidhi

Dt. 20<sup>th</sup> August (Tue), 8-30 am to 11-30 am- Darshan-Bhakti - Rakshabandhan Celebration

Dt. 28<sup>th</sup> August (Wed), 10 pm to 12 am (Midnight) - Bhakti - Janmashtmi Celebration

Dt. 1<sup>st</sup> Sept. (Sun), 9 am onwards - Special Darshan Program

Dt. 2<sup>nd</sup> to 9<sup>th</sup> Sept. - Paryushan - Satsang on Aptavani-7-8 & Life Without Conflict books.

**Important instructions for those who want to attend above programs:**

- Mahatmas who wish to attend this Paryushan Program must register his/her name at the nearest centre in India or on phone 079-39830400 at Adalaj Trimandir registration dept. by 19<sup>th</sup> August 2013.

- For Mahatmas-Mumukshus from foreign countries: pl.register your name at

<http://simcityarrival.dadabhagwan.org/simcityarriv.aspx>

- For any information or help, pl. contact on +91 9924343434 or send email to info@dadabhagwan.org

- Satsangs will be in gujarati langauge but simultaneous english translation will be available.

Dt.3<sup>rd</sup> Nov. (Sun), 8 to 10 pm - Special Bhakti on the occassion of Diwali Festival

Dt.4<sup>th</sup> Nov. (Mon), 8-30 am to 1 pm - Special Darshan-Pujan on the occassion of Guj. New Year

**Pune**

Dt. 23<sup>rd</sup>-24<sup>th</sup> August (Fri-Sat), 6 to 8-30 pm-Satsang & 25<sup>th</sup> Aug. (Sun) 5 to 8-30 pm-Gnanvidhi

Venue : Ganesh Kala Krida Manch, Nehru Stadium Campus, Nr. Swarate Bus St. Mob.: 9422660497

**Hubli**

Dt. 28<sup>th</sup> September (Sat), 6-30 to 9 pm-Satsang & 29<sup>th</sup> Sept. (Sun) 4 to 7-30 pm-Gnanvidhi

Venue : Shri Sujayeendra Sabha Bhavan, Raghvendra Mutt, Bhavani Nagar. Mob.: 7795394434

**Bangalore**

Dt. 29<sup>th</sup> Sept. (Sun), 6 to 8-30 pm-Aptaputra Satsang & 30<sup>th</sup> Sept. (Mon) 6 to 9-30 pm-Gnanvidhi

Venue : Shikshak Sadan Auditorium, Opp. Kaveri Bhavan, K.G. Road. Mob.: 9590979099

**Delhi**

Dt. 19<sup>th</sup> & 21<sup>st</sup> Oct.(Sat-Mon), 6 to 8-30 pm-Satsang & 20<sup>th</sup> Oct.(Sun) 4-30 to 8 pm-Gnanvidhi

Venue : Laurel High-School, Opp. Shiva Mkt, Nr.Agrasen Bhavan, Pitampura. Mob.: 9811488263

**Jabalpur**

Dt. 23<sup>rd</sup> - 24<sup>th</sup> October - Satsang & Gnanvidhi (Time & Venue will be Published in next issue.)

**Kanpur**

Dt. 26<sup>st</sup> October (Sat), 6 to 8-30 pm-Satsang & 27<sup>th</sup> October (Sun) 5 to 8-30 pm-Gnanvidhi

Venue : Bal Bhawan, 16/99A, Phool Baugh. Mob.: 8948564627

**Param Pujya Dada Bhagwan's 106<sup>th</sup> Birth Anniversary Celebration  
in Bharuch (Gujarat, India) - Dt. 13<sup>th</sup> to 17<sup>th</sup> November 2013**





## The True Penance for Moksha

Now what penance do you have to do? You have taken this Gnan, and therefore, You want to remain in the Gnan only. But, if someone comes and harasses and interferes by saying, 'You are the one who ruined this for me' and this and that then because of this Gnan, there is no entanglement for You at all. 'You' can find a solution for that, but it does affect 'Chandubhai' (File no.1) somewhat, and then Chandubhai's inner core (*hridaya*) starts heating up. At such times, before You used to become *tanmayakar* (body-mind form-Chandulal), and to not become so, is penance (*tapa*). Hence, it is this very *tapa* that will take you to *moksha*. Therefore, the Lord said to do this penance.

- Dadashri

