

Dadavani

March 2015



The Purushartha of
Invisible Penance

Inner penance makes one a God. **When inner penance happens, energy of the Self manifests.** Boundless energy of the Self has manifest in this Dada!

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EDITORIAL

Through *Akram Vignan*, Knowledge of the Self (*Atmagnan*) has been acquired. Now in order for the awareness (*jagruti*) to result into the experience as the Self, what else is needed apart from following the *Agna* (special directives of the *Gnani Purush*)? The *Agna* is indeed the religion, and the *Agna* is indeed the penance. The Lord says that there are four pillars of liberation (*moksha*): Knowledge (*Gnan*), Vision (*Darshan*), Conduct (*Charitra*), and Penance (*Tapa*). To bring the conviction of 'I am pure Soul' into experience, penance is necessary.

The Lord has spoken about two types of penance: external penance (*bahya tapa*) and internal penance (*antar tapa*). If external penance is unfolding, then let it be, but if this is not the case, then there is no need to bring it about. For liberation, it is not external penance, but internal penance, that is required. External penance is the cause for the auspicious (*shubha*), while internal penance is the cause for the pure (*shuddha*).

What does it mean to do penance? Penance is to maintain equanimity (*samata*) when either bitter or sweet effects unfold due to *karma* bound in the past life. To not become involved in the unfolding, and to See it without attachment or abhorrence, is internal penance.

To apply Knowledge such that anger-pride-deceit-greed do not happen in worldly interactions, such as when someone insults you; even though the mind and intellect become restless within, the inner core (*hridaya*) heats up, to See all that, and not become involved in the effects of the non-Self complex (*pudgal*), is penance. When the results in the mind do not spoil for the other person, it is considered to have done penance.

The reason for doing penance is that one's own awareness as the Self (*Atmajagruti*) increases, the world is seen as flawless, and only one's own faults are seen. However many faults are seen, that many will go away, and in this manner, one can become flawless. As penance is completed, the main element (the Self) manifests. Penance indeed arises for everyone; no one has a choice in it, do they! If penance unfolds, then we have to suffer the penance. Once a penance leaves, it does not need to be suffered again. So however much the penance decreases, that much settlement has come.

This penance needs to be done all the way until absolute Knowledge (*keval Gnan*) is attained. Therefore, do not become involved in circumstances of pain or pleasure (*shata-*

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ashata vedaniya) or like or dislike. Do not become involved when the mind-intellect-inner core become heated. To not 'feed' them and to continuously See them is referred to as the invisible penance (*adeetha tapa*) of liberation. To not come out of one's own state (*Swarupa*), to remain within the boundaries of the Self, is internal penance. Pure applied awareness of the Self (*shuddha upayoga*) is true penance. As penance continues to be done, the state of experience continues to increase, and Conduct as the Self (*Atmasharitra*) is experienced.

Penance is progress as the Self (*Purushartha*) after becoming the Self (*Purush*). If that penance is not present, then Knowledge and Vision (*Gnan-Darshan*) do not become clear. Therefore, penance lasts until one becomes completely pure (*sampurna shuddha*). 'I am pure Soul' is the Vision, and the experience that happens through that is the Knowledge (*Gnan*). However much experience there is, there will be that much absolute absence of attachment and abhorrence (*vitragata*), indeed that much Conduct. Conduct as the Self (*Atmasharitra*) manifests through penance. When complete Conduct as the Self manifests, it is completion (*purmahuti*), and that is indeed our goal.

In the present compilation, how internal penance in various circumstances can lead all the way to the expression of Conduct as the Self is revealed for the purpose of our goal. With the study of this, having nurtured the exact understanding of penance, it is possible to move forward as the Self to reach the highest level of experience of the Self.

~ Jai Sat Chit Anand

The Purushartha of Invisible Penance

{ 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. }

That is not Pain; That is Internal Penance

Questioner: I have taken this *Gnan*, and from the spiritual view, expectations still remain in routine worldly interactions (*vyavahar*). What is that expectation?

Dadashri: Those expectations remain for the worldly life, don't they?

Questioner: Yes.

Dadashri: However many expectations of the worldly life there are will be fulfilled in this very life.

Questioner: There is a person, and

within worldly interactions, I have kept an expectation that this person does a certain thing, behaves a certain way. And then when he does not behave in that way, what can be said?

Dadashri: If he does not act that way, it is Scientific Circumstantial Evidence (*Vyavasthit*), and even if he does act that way, it is *Vyavasthit*.

Questioner: What about the pain it causes me?

Dadashri: That is penance (*tapa*), it is not pain. It is the fourth pillar of Knowledge-Vision-Conduct-Penance (*Gnan-Darshan-*

Charitra-Tapa). You need four pillars to go to *moksha* (liberation); do you want to get rid of the fourth pillar? Then the 'bed' will stand with only three pillars (legs)!

Questioner: But how should I understand the pain that happens?

Dadashri: It is penance (*tapa*), it is not pain! Now pain will not come to You at all, only penance comes. That penance should indeed come, shouldn't it? And that is referred to as internal penance (*antarik tapa*).

Questioner: A lot of such penance comes.

Dadashri: However much more of it comes, know that that much of it is being cleared. So let it come. You (the awakened One) should say, "Only a few of you are coming, all of you come!"

Questioner: We invite them...

Dadashri: Yes, invite them, invite them, you have now met Dada. Tell them, "Come if you want to. Do not fear." They will fear, but we do not fear!

The Penance of Akram Vignan

Questioner: In our *Akram Vignan* (science of the step-less path to liberation), where is the place for penance?

Dadashri: To do penance means to pay off the account of the past, and while paying it off, sweetness will arise and bitterness too will arise. Penance is to be done even when sweetness arises, and penance is to be done even when bitterness arises. It will not refrain from giving its result! Discharge *karma*, it results in sweetness when it is sweet, and bitterness when it is bitter.

Questioner: But Dada, you have said that, 'When someone curses at me, I immediately know that this is the unfolding of my *karma*, it is no fault of his.' So where does penance come into place here?

Dadashri: That is called Knowledge (*Gnan*). Penance is being done through this Knowledge. What does it mean to do penance? 'You' (the awakened Self) do not have to do penance. The mind and intellect get 'heated' within; to See with equanimity (*samatapurvak*) when the mind and intellect are getting heated is referred to as penance. Continue Seeing that with equanimity, do not become the body-mind form (*tanmayakar*). When the mind and intellect of the (people) of the world get heated, then they (the people) too get heated, and here, one does not get heated with them; that is referred to as subtle (*sukshma*) penance. Do the mind and intellect get heated or not?

Questioner: Penance needs to be done as long as it gets heated.

Dadashri: It does not need to be done, the penance is indeed happening naturally.

There is Liberation Only Through Internal Penance

Why keep grieving over that which is worldly? Have you lost your son and daughter, or not? A son who has died is gone. For infinite lives, whose sons were they all? Whose son was he? This body, whose is it? If we do such 'plus-minus' from the beginning, then the problem will be solved! Is this right or wrong? Then there is no place left to be cheated in the account! I had done the 'plus-minus' from the beginning. There should be a

safe-side, shouldn't there! The son dies, and Dada's *Gnan* presents immediately! People will not even remember such penance, they lament at that time. The worldly interacting human being (*duniyadari*) possesses that which can express as energies of the Self (*Atma aishwarya*). Instead, this has taken away the energies of the Self.

What is penance? No matter what happens, if one's child dies, then the mind-intellect-*chit* (inner component of knowledge and vision) will become restless, even people will keep saying that, "Who will receive the inheritance? Who will receive such and such? What will happen to the family name?"; in all this, continue doing penance. That is internal penance; liberation (*moksha*) will happen only through that internal penance.

Liberation happens through Knowledge (*Gnan*), liberation happens through Vision (*Darshan*), liberation happens through Conduct (*Charitra*), and liberation happens through Penance (*Tapa*). There are these four pillars. All four of these pillars have been placed in the five *Agna* (special directives that sustain the enlightened state after *Gnan Vidhi*).

To Calmly Allow the Heated one to Settle Down is Penance

These people attempt to do penance. *Mooah* (mortal), penance is not to be done after learning it from someone else. Your very mind is heated day and night! For You to calmly suffer the heated mind, speech, and conduct is the true penance!

Questioner: Is that referred to as internal penance?

Dadashri: Yes. If we are seven miles away from a person and we shout out to him, then will that be effective?

Questioner: It would not be effective.

Dadashri: The path definitely needs to be completed.

Questioner: Dada, we are all walking down such a path right now.

Dadashri: They were all on such a path!

Questioner: Many times, a lot of internal penance needs to be done.

Dadashri: It will indeed need to be done, along the way. If you do not take on internal penance, then you will not be released from this. If you want to be released, then keep internal penance. It will not come again. Then that circumstance will not arise at all.

What is Internal Penance?

Questioner: What is internal penance? How can internal penance be understood?

Dadashri: To not come out of one's real form (*Swarupa*) is internal penance. To maintain the boundary between the Self and the non-Self is inner penance.

We know that this house is ours, and this boundary has been placed, and this field is ours, and that is not ours. At first, we used to trespass in that field; now we do not go there. To keep this awareness (*jagruti*) is penance. There is no other penance. And when someone curses at us, (we have the awareness that) we are the Self; so at that time, even when the mind becomes red (hot), penance should be done.

Now, when she forgets to put sugar in the tea in the morning, and the tea comes to you where you are sitting on the top story (of the house), then what should You understand? If it tastes bland, then You immediately understand that this is Scientific Circumstantial Evidence (*Vyavasthit*). Therefore taking the support of *Vyavasthit*, you will become calm, but the mind will react, the mind will become restless; at that time, do penance. Keep Seeing the mind as it becomes restless. And after this tea is finished, (the mind) will then enter into something else. When the tea is finished, you will place a clove (in your mouth). The mind will then become involved with the clove; it will forget that other thing. Do penance at that time. That which is of the mind should not have an impression at all. When the mind goes to and fro, You do not become the mind-body form (*tanmayakar*). So You keep Seeing. There is no problem with Seeing; it does not create an impression. But if You happen to be late, then the impression gets created. Therefore, penance happens there.

What is your name?

Questioner: Chandubhai.

Dadashri: Chandubhai. If you come across somebody on the street, and he were to say, "Chandubhai, you are a worthless person, and you do not have sense"; if you were to hear that, then you would definitely feel that, 'What he has spoken is *Vyavasthit*. And I am no longer Chandubhai, I am pure Soul.' Even then, the mind will become restless that, 'Why did he say that? What does he think of himself?' When it is like that at that time, the inner core (*hridaya*) heats up. Keep Seeing as it heats up; as it becomes

red, red, red (hot), keep Seeing it. To be patience is referred to as penance. It is possible to be in such penance or not?

Questioner: Yes, that needs to be done now.

The Penance will Happen at Home

Questioner: Dada, with this penance you have taught us, our Jain monasteries and all that will come to an end. This has become penance within our own home.

Dadashri: No, but they will all not come to an end! Only those who have taken *Gnan* (Knowledge of the Self and the doer) have the suitability for internal penance. This internal penance cannot be done by anyone else, by those who have not taken *Gnan*!

Questioner: I have found penance in my very own home. My son, my wife will make me do penance.

Dadashri: So it is like this; now you will know that, 'This small son is ours, but he is my thermometer. Through him, I will immediately know whether I have a 'fever'.' If he says the wrong thing and you become discomposed, then you will know that your temperature has been raised because of this. Therefore, he is a thermometer. And when the temperature does not increase, then you will know that the temperature does not increase with the use of the thermometer, you will be assured of it. Therefore, your child and all these people are thermometers. Now from where else would we get such a thermometer? Where would we get such a big thermometer? Is what I am saying reaching you?

Questioner: Is that indeed internal penance?

Dadashri: That is indeed internal penance, what else?

Internal Penance During Mealtime

The one who wants to go to liberation has to do internal penance. If (your food has) excess salt, you should do internal penance and eat it. Then when she (the wife) tastes it, she will ask, “Didn’t you realize that there is too much salt in this?” Then you should say, “I realized it, but the only reason I did not say anything is because you would know. You will find out, so then what is the need for me to say it? Am I some kind of notice board?”

It has appeared on the ‘notice board’ that there is not enough salt in the lentil soup (*daal*). Then there won’t be peace for some time. Just look at the *karmic* account of this time! What a heated era of the time cycle it is! An era that is burning! And on top of that (they say), “Why did you put too much salt in this?” Oh ho ho! Those who do not eat salt! You should have eaten peacefully in *Satyug* (era of the time cycle characterized by unity in thoughts, speech, and action), why have you come to eat now, *mooah* (mortal)! Just be straightforward and eat now, otherwise I will take your plate away. He will criticize! He will criticize that, “Why did you put too much salt?” Right now, just eat some way or another. Get the work done. Clear the account such that the night is not spoiled. Otherwise, if there is further dispute, then the night will be spoiled. The wife will sleep facing this way; you will sleep facing that way. So, you will see north, and she will keep seeing south. There will be no agreement in this at all! So it needs to be made right in whichever way works. This external penance (*bahya tapa*) is the

cause for the good and helpful (*shubha*) (result), and internal penance is the cause for the pure (*shuddha*) (result).

‘Divide’ That Which is not Liked Through Penance

Your penance should be such that it should heat up; let the mind get heated. Therefore, when the time (circumstance) comes, and the mind begins to get hot, it needs some ‘food’. At that time, you tend to provide it (the mind) with the kind of ‘food’ that it finds sweet. If you recall some item from the home, and stick the mind into it, or divert it with something else, then that is not considered penance (*tapa*). It is penance when You stick to the Self, when You maintain pure awareness as the Self (*shuddha upayoga*); that is called penance.

I ask these boys, “What do you do when worries or external problems arise?” They tell me, “We tide over the time by going to a movie or something like that.” So they exchange something valuable for something with less value. When the time has come to do penance, they go and have fun at the movies. So, they give away a hundred rupee note in return for two rupees. You should do something that will make the hundred rupee note become a thousand rupee note. Therefore, when that happens, See the pure Soul (*Shuddhatma*) in everyone, See (*jofoo*) the next thing, See the third thing, or otherwise do *pratikraman* (apology coupled with repentance) for everyone in your home, your neighbors, your relatives. All kinds of problems have definitely happened with the relatives, haven’t they? So do it for them, then your neighbors...See (faults done towards) the second home, the third home, fourth home,

fifth home, homes on this side; do *pratikraman* for all of those in your free time. Arrange to do all that. When you clean all that, it will be cleared. You will have to do it; no one will help you, will they? Would others help with that? Would your wife help with that? Will she do hers or will she do yours? So something like this will have to be arranged, that is when it is considered penance. Penance means to not give the mind what it likes, to divert it in another direction (towards *Purushartha*, real spiritual effort). You give the mind what it likes, don't you?

Questioner: Sometimes it needs to be given.

Dadashri: That is fine. There is no problem with sometimes. But otherwise, you will not find penance like this. There, you say, 'Let's please the mind by taking it to a restaurant.' That will not do. 'Divide' that is which disliked with penance, then the answer will be zero!

There is no Exertion in Applying it

Questioner: Invisible penance (*adeetha tapa*) is a very arduous thing. This is because it is a truly difficult thing to bring about a solution despite seeing something that is disliked. But now tell us how it should be applied.

Dadashri: 'Our' Knowledge (*Gnan*) is such that it will indeed be applied. The boss may reproach you, and your heart heats up within. Then what does 'our' *Gnan* tell you (within)? That, 'What he said is Scientific Circumstantial Evidence (*Vyavasthit*).' By saying, 'It is this, and it is that,' that which is heated dissipates. It will indeed get heated.

Questioner: I am saying that it gets heated.

Dadashri: It gets heated, but all this dissipates with such *Gnan*. It will not refrain from getting heated!

Questioner: But that cannot be referred to as invisible penance, can it?

Dadashri: That is indeed penance.

Knowledge, Vision, Conduct, and Penance; have you understood these four pillars? As one completes penance, the original element (the Self) manifests. Penance needs to be completed, doesn't it?

Penance Gets Completed Through Gnan

Questioner: Is it true that invisible penance (*adeetha tapa*) must be done? If I keep making the mind and intellect and all of them understand, then will it not stop the restlessness?

Dadashri: 'We' too have to do invisible penance. 'We' have to do it according to 'our' level. Invisible penance has to be done all the way to the end. The mind will become vexed, the intellect will become vexed, even then You have to keep Seeing that. That is when penance happens. It will not stop at all. You have to do that penance within. That penance will happen on its own. Now there, if 'Chandubhai' ('file' number 1) scolds someone and in his mind, he takes satisfaction that, 'I was right in scolding him,' then penance no longer remains for him. When someone tells you off but you scold him, then at that moment, for you, there is no penance to be done. There, you should not scold, so then there will be penance indeed! The mind will continue to get irritated!

Questioner: But will that irritation not go away with Dada's *Gnan*?

Dadashri: It will go away, but it will go away slowly. It will become irritated one or two times and it will have gone the third time. Then when some other matter arises, it will get irritated with that, and then when the practice increases, it will go away. But if You keep talking to 'him' ('file' number one), then you will make progress. Has penance happened for you? How many times has it happened?

Questioner: Countless times, many times, a lot of times, Dada.

Dadashri: Oho! It still happens many times! As long as You are not completely in *Gnan*, it will continue to happen.

Penance During Pilgrimage

Questioner: All of kinds of penance (*tapa*) arise during a pilgrimage (*jatra*); there is a lot of penance to do, but I fall short there.

Dadashri: You may fall short; that too will be remembered, won't it? That awareness (*jagruti*) comes later, doesn't it? You are bound to fall short; such an experience (awareness of Knowledge) has not yet happened. Therefore, until you have full experience of that, you will fall short! But then the experience happens! If the experience does not happen, then it goes wasted, you will fall short. It is because one falls short that he becomes proficient (through those experiences). If he never falls short, then how will he become proficient? When such a conflict (*athdaman*) arises during a pilgrimage, then go where you will get more of it. When more conflict arises, then know that You have gotten more experience.

In The World that is Just, Penance is the Solution

Questioner: If my inclination is to avoid conflict and settle matters with equanimity, yet the other person harasses me, insults me, then what should I do?

Dadashri: Nothing. That is your *karmic* account, so make the decision that you want to settle it with equanimity. Remain within your principles and keep solving your 'puzzles' on your own.

Questioner: When someone insults me, and I feel insulted, is the reason for this my ego?

Dadashri: When someone insults you, he is actually dissolving your ego, and that too is the dramatic ego (discharge ego). However much excess ego there is becomes dissolved; what is the harm in that? These *karma* do not allow you to become free. Even if there is a small child in front of you, you should tell him, "Now free me."

If someone is unjust towards you and you wonder, 'Why did he do injustice towards me,' then you will bind *karma*. This is because it is on account of your mistake that he has to do injustice towards you. Now, how can the intellect (*mati*) reach this (level)? The world would create havoc! In the language of the Lord, no one is doing justice or injustice; what they are doing is correct. Now, how can people's intellect reach this level? If differences of opinion decrease in the home, if disputes decrease, if the love between one another increases, then we understand that this talk has been understood. Otherwise, this talk has not been understood.

Gnan (Knowledge of the Self and the

doer) says that if you look for justice, then you are a fool! Therefore, the solution is penance. If someone does injustice towards you, then in the language of the Lord, it is correct. In the language of worldly life, they will say, "He did wrong."

This world is in the form of justice, it is not a falsehood. Not even an insect is such that it will touch you without a reason. The insect touched you, therefore there is some cause. Otherwise, not even a vibration is such that it will touch you without a reason. You are completely independent. You have no obstructions from anyone.

Questioner: Is silence (*maun*) beneficial during a conflict or not?

Dadashri: Silence is considered very beneficial.

Questioner: Dada, we may be silent on the outside, but what if there is a lot of commotion taking place within?

Dadashri: That is of no use; first and foremost, silence of the mind is needed.

The Maun Tapobada of the Sat Purush

Questioner: What do they mean when they refer to the *maun tapobada*?

Dadashri: A person is not able to maintain silence in certain situations (that provoke inner reactions). If he were to maintain silence there, then it falls under *maun tapobada*. If the servant breaks a cup and you remain silent there, that falls under penance (*tapa*). Therefore, there is nothing as stern as silence in this world. If you speak, then all the sternness dissipates. The highest penance is silence. If a dispute happens with your father,

if you maintain silence, then penance happens. Everything dissolves in that penance, and science arises from that. Nowadays, people maintain silence, and the next day they release the bottled up anger all at once! *Maun tapobada* can get a lot of work done. It can bring salvation to the entire world. That is why Kavi has written that, "The *maun tapobada* of the One who has experienced the Self (*Sat Purush*) will definitely liberate the entire world (*Satpurushnu maun tapobada, nischaya aakha jagne taare!*)"

This Dada has the freedom to say anything, yet he remains silent. That is referred to as *maun tapobada*.

Questioner: What can be considered *maun*?

Dadashri: Whatever is said for the purpose of the Self is all considered *maun*.

Questioner: If one maintains silence by refraining from speaking overtly (*sthula*), is that beneficial?

Dadashri: Overt silence (*sthula maun*) will really dissipate the overt ego (*sthula ahamkar*). The entanglements of the world have risen due to words. Silence is such that energy will increase tremendously through it, and through overt speech, people feel hurt, it hurts like a rock. At least that much will stop on the day of silence. Silence brings *saiyam* (victory over anger, pride, deceit, and greed). Even overt silence brings *saiyam*. That is considered silence of the ego. And if the awareness of, 'I am pure Soul' remains, that is referred to as the silence of pure Soul.

The Result of Silence is Penance

Questioner: If we cannot understand

the other person's viewpoint, then what should we do?

Dadashri: Remain silent (*maun*). By remaining silent, dull people are considered wise. If someone says, "You are incompetent," then remain silent. And if you retaliate that time, then he will remember it and he will say, 'This one really is incompetent.' In *Sushamkaal* (era of the time cycle characterized by unity in thoughts, speech, and action), there was bondage through the mind. And this *Dushamkaal* (present age characterized by lack of unity in thoughts, speech, and action), there is bondage only through speech.

Questioner: What does penance of speech mean?

Dadashri: There are two types of penance of speech. One is to take *agna* (permission from a superior, such as a *guru*) to not speak, and the other is to not speak on your own. If one does that penance of speech very well, then there is great benefit to that. All the energy gets used up through speech. Do our people hit each other with sticks in the home? Or do they keep 'hitting' through speech? They do not hit with sticks, they do not slap, do they? "You are like this and you are like that. Your father is like this and your father is like that." One says such things to the poor woman. She will say, "You are like this, even your father was like this." No one hits (physically) or anything like that. They are cultured (*sanskari*) people. They are cultured, so they do not hit. But then this storm of speech came about. If speech is controlled, then there is a lot of merit *karma* (bound), a lot of energies increase within.

If it was not for words, liberation

(*moksha*) would be easy. Therefore, not a word should be spoken about anyone. To say something negative about someone is the same as throwing dirt on one's own self. To speak words is dangerous. Even if one speaks negatively, dirt falls on his own self; even if one thinks negatively, dirt falls on his own self. Therefore, you should do *pratikraman* (apology coupled with repentance) for those negatives; then you can become free from that.

Penance is to be Done for the Purpose of Awareness

Questioner: There are all these 'files', therefore so many of my own mistakes are Seen all day long that now I am completely tired of myself.

Dadashri: That will happen.

Questioner: The entire day, so many mistakes are Seen every moment.

Dadashri: Mistakes are being Seen, therefore those mistakes are going to leave. If mistakes can be Seen, then You have become the Self (*Atma*). They can only be Seen when you become pure (*shuddha*)!

Questioner: But the entire day? At every moment?

Dadashri: Yes, on the contrary, it is good that you can See your own mistakes. You have been told to do penance (*tapa*) because when You can See your own mistakes, awareness (*jagruti*) arises. That awareness is indeed what shows the mistakes.

Awareness is Necessary in the Face of Past Karmic Links

Questioner: Conflict happens only with

those with whom we have a *karmic* connection (*roonanubandha*), right? Conflicts will not happen with others, will they?

Dadashri: Conflict only happens with those with whom there is an account (*hisaab*) of the past (life).

Questioner: I do not have conflict with anyone anymore. I take care everywhere else, but with her, every six to eight months—although the conflicts have reduced significantly—I am not able to do internal penance (*antarik tapa*) with her; I end up saying things to her.

Dadashri: There is no problem with that. You have no choice but to settle that! She has to settle, then you have to settle. That is where the conflict happens, therefore the mistake cannot be attributed to just one person; both are at fault. One may be forty percent (at fault), and the other at sixty percent; someone may be at thirty percent, then eighty percent, seventy percent. Both must be (at fault) to an extent.

Questioner: And then closure (*samadhan*) definitely comes, within a few minutes.

Dadashri: It will come.

Questioner: But if *Parakram* (extraordinary spiritual effort) is done at that time, and that circumstance is taken care of, then bliss (*anand*) arises. But I am not able to take care of that yet.

Dadashri: That is why you have to slowly maintain awareness (*jagruti*) and do it. As you keep staying with me, those changes will keep happening. If just one word of mine

falls on your ears, then that very word will continue doing the work.

Questioner: There is that saying, ‘One lives to be a hundred if he defies death once.’ In the same way, if we gain control over our *kashaya* (anger-pride-deceit-greed) that arise, then how much we would conquer!

Dadashri: What is meant by control? That you can do (something) whenever you wish. If you get ‘our’ *Gnan*, then the wretched things (*kashaya*) will remain in control for sure; the *Gnan* itself does the work.

Therefore, the best solution is to talk to ‘Chandubhai’ (‘file’ number one) that, ‘How are you, Chandubhai? What is going on?’ To talk to him is the only solution. What should you do?

Questioner: I should constantly talk with him and keep telling him, ‘This is not a good thing. Why do you keep missing this opportunity?’

Dadashri: ‘You’ can say that, You can say all that. Then when he misses the opportunity again, tell him again and make him do *pratikraman* (apology coupled with repentance). *Pratyakhyan* (resolve to never repeat a mistake) also needs to be done; otherwise he will believe that whatever he did was right.

Suffering is due to Lack of Understanding

Questioner: When it comes to doing something that is not liked, is there penance (*tapa*) within or not?

Dadashri: It is only of use if there is penance. If there is no penance, then *karma* get bound.

Questioner: Please explain this, Dada. How do *karma* get bound?

Dadashri: If someone does something he does not like by dragging himself to do it, then he binds demerit *karma* (*paap*). There should only be penance. Such a person has attained correctness from within (in terms of understanding).

Questioner: But is there suffering (*bhogvato*) in that or not?

Dadashri: There is only penance.

Questioner: But there is no suffering (*bhogvato*) in that penance, right?

Dadashri: How much suffering is there? As long as there is lack of understanding. ‘This was correct and this had to be left behind’; through such lack of understanding. There is no right or wrong at all! Here, one makes the decision with his own understanding. Does one have the means to make a decision? There are no means at all.

Penance When Things are Disliked

If it is not liked, then penance (*tapa*) will definitely happen on its own. When that which is not liked has to be done, then (that which happens within) is called invisible penance (*adeetha tapa*). When that arises, the mind opposes. There, we have to do penance at that time. Penance does not come often, does it? Therefore, when the mind gets ‘heated’, You should keep seeing it at that time. The mind will not refrain from getting ‘heated’! The habit that it has formed, when the reverse of that habit happens, then the mind indeed ‘heats up’, doesn’t it? Then when you form the habit (of staying in the

awareness of Knowledge) here, then there is no problem. The mind becomes restless while drinking tea after eating *jabeli* (a very sweet Indian confection); even that (tea) tastes bland. Hey *mooah* (mortal), but why did you eat *jabeli* in the first place?

Now, they say, “It is not liked within, so what to do?” I tell them, “Penance is indeed to be done for what is not liked.” This is because for a circumstance to arise is dependent on the unfolding (of *karma*), and to not like it will not do. Endure the ‘heat’ of whatever is dependent on the unfolding (of *karma*). To endure the burning (of the ego; *taap tapvu*) is penance. Penance is not to be invited; penance is to be done when it arises. Your son might say something that you would never expect. Your daughter-in-law might say also something that you would never expect. That is not to be acquired; it is to be settled. The one who does renunciation (*tyaga*) is with ego (*ahamkari*); “I renounced it,” he will say. And the one who acquires is with ego (*ahamkari*). Whereas the one who settles does not want anything. The settlement (*nikal*) happens on its own.

With ‘Files’ That are Liked or Disliked...

Now, even what you like is a ‘file’ and even what you do not like is a ‘file’. Settlement needs to be done sooner with that which is not liked. Settlement will happen for that which is liked. For that which is not liked, it means that it is a tremendous ‘file’ from your past life. You will not like it upon just seeing it. What should You do when such a ‘file’ comes forth? You should decide in your mind that, ‘I want to settle this ‘file’ with equanimity.’ Then say, “You came, that is great. You came after a long time. I like very much that you

came. Bring some tea and snacks for our friend here.” ‘You’ have started to settle the ‘file’, so it will begin to settle. But you have to do it very superfluously, dramatically (like acting in a play where there is no attachment or abhorrence within)! He will think, ‘Oh ho ho! He is showing a lot of feelings towards me!’ He will become happy and forget all about the enmity. When the enmity goes away, it becomes settled with equanimity. When he gets up to leave, tell him, “Look brother, if I any fault of mine has happened, then...” Then he himself will say, “No, no, you are a very good person.” So it has been settled. These people do not want anything. Their egos have been fed, so that is more than enough.

If someone has come to beat you up, if he has come to kill you, yet the inner intent of, ‘I want to settle this ‘file’,’ arises in your mind, then his intent will immediately change, and if he has a weapon, he will put it down and leave.

If you let go of prejudice towards a ‘file’, then it is such that the ‘file’ will do according to what you say. If You remain according to what ‘we’ say, then worldly life is such that it will run well, and You can also go to *moksha*. It is such a beautiful Science (*Vignan*)! And this *Vignan* is such that it can be used every moment, but You should know how to use this *Vignan*.

Penance for Obstacles for Coming to Satsang

Questioner: If the circumstance does not arise to come to *satsang*, then penance should be done at that time, shouldn’t it?

Dadashri: Yes, do penance at that time. When people of the household obstruct

you, do penance at that time. They obstruct you because of your own obstacles that exist. So at that time, you should not bring about any kind of fuss; do penance at that time.

Questioner: There should be no such thought about anybody that, ‘Why are these people saying no to me?’

Dadashri: There is nothing like that, do the penance without any fuss. Those poor people are just instrumental (*nimit*).

True Penance is When the Results in the Mind Do not Spoil

Whereas for You, there is Knowledge-Vision-Conduct-Penance. The fourth pillar is Your internal penance. You do not have external penance (*bahya tapa*). And external penance happens naturally for you. Now for these outside people (without Self-realization), what falls under external penance? They will say, “The son is a grown man, the son even has a son, yet the father scolds and belittles him. At that time, instead of increasing the *kashaya* (anger-pride-deceit-greed) and becoming more miserable, it is better to endure it with equanimity, with peace. Then that is considered having done penance.” And when is it actually referred to as having done penance? When the results (*parinam*) in the mind do not spoil, it is considered as having done penance. When the results in the mind do not spoil with reference to the other person, then it is referred to as having done penance. There is no meaning to enduring anything if the mind spoils.

The State of Equanimity is Indeed Internal Penance

Questioner: This internal penance that

you speak about, that is the state of equanimity (*samata bhaav*), isn't it?

Dadashri: Correct, it is entirely *samata bhaav*.

If a guest has come to stay at your home, then within, there will be agitation, and externally, you will say, "You are welcome to stay." Yet, you will not look happy. The other person will understand that, 'The man's face is sullen.' Now, the mind will show, 'When will he leave? When will he leave?' That is a circumstance, do not think about it. And if a bad thought arises for him, do *pratikraman* (apology coupled with repentance). The penance will continue to get 'heated' within. And after two to three days, he will pack his bags, so you will understand that, 'He is about to leave.' Then, you might jokingly tell him, "You are not to leave for two more days." Then he will say, "I am going to leave. I have a court date." Look, this circumstance is dissociative by nature. You do not need to say anything; he will go on his own. Therefore be in equanimity (*samata*). What does equanimity mean? To let internal penance (*antar tapa*) heat.

Where There is no Attack, That is Indeed Right Penance

The Lord (Lord Mahavir) had said to do the penance that presents itself while you are sitting at home in this current era of the time cycle (*Kaliyug*). Who would let go of this penance that comes for free? Say someone picks your pocket while you are sitting in the bus. You had five hundred rupees in one pocket and eleven hundred in the other pocket. If the person picks the pocket with the eleven hundred rupees, then the inner

tendencies (*vrutti*) will immediately start screaming within that, 'Three hundred needs to be given to that person, five hundred needs to be given to that other person.' When you are settling with equanimity, what do the inner tendencies (*vrutti*) say? 'No, no, why are you settling with equanimity?' At that time, You should do penance. At that time, the *hridaya* (inner core, heart) will become red (hot) within; keep seeing that. There will be agitation within. You should understand that, 'It is not as red today as it was yesterday.' And then when the redness (heat) decreases, then know that, 'Yes, it has decreased now.'

Just as when there is an eclipse, that eclipse will increase and increase; we will understand that, 'It is still increasing, it is still increasing.' And after increasing, it decreases, then we will say, 'Now the eclipse is starting to clear. Now we will do everything after an hour.' (Traditionally in India, food is not cooked or eaten, and important work is not done during an eclipse.) So just as we know that the eclipse will clear after an hour, we will know that this penance will be over in some time. But the inner core (*hridaya*) will get heated. And when it 'heats' up for the people of the world, they cannot tolerate it. Therefore, they attack the other person. 'You' do not attack and allow it to get heated. Does that happen or not? When you attack, the 'heating' stops. So it is like taking out a new loan to pay the old one. And this penance is to pay off the old loan without taking out a new one. It becomes difficult, doesn't it? It becomes difficult.

Someone from America tells me, "When does more penance need to be done?" I told

him, "The day you lose your job!" It does not take long for one to lose his job in America, therefore on that day, true penance comes. It 'heats' up a lot at that time within, it 'heats' up such that one is unable to sleep at night. It 'heats' up, yet there is no attack. No mental attack, no physical attack, no verbal attack. No attack of these three kinds. How many kinds of attacks will a person do if he does not have this *Gnan* (Knowledge of the Self and the doer)? He will make mental attacks; lying in bed, he will say, "I will do this in the morning, and I will do that."

Questioner: Physical or verbal attacks may not happen but mental attacks do happen.

Dadashri: If that happens, then do *pratikraman* (apology coupled with repentance). In reality, it should not happen, but when it heats up a lot, then a mental attack might happen, so then you have to do *pratikraman*. This is called right penance (*samyak tapa*). Penance that is without the interference of anyone, you should keep doing that. Such penance comes to everyone, no one has a choice! You have to let it heat up once on that given matter. Once that penance has been cleared, it will not have to be done again. Therefore, however much the penance has decreased, that much settlement (*nivedo*) has come about.

This *Gnani Purush* will give the explanation. In *Kaliyug* (current era of the time cycle), suffer the penance that arises. If you suffer the penance that arises, then that is more than enough. But people do not suffer that; over there, by fighting and attacking and all, they create an account of give-and-take with others.

That no one is Hurt is Indeed the Great Penance

That no one is hurt even in the slightest is the greatest penance. Whereas other people have set out to do different types of penance. Hey *mooah* (mortal), do this penance! To bear it such that no one is hurt at that time is great penance; it is tremendous penance.

The Difference Between Penance and Artadhyan

Questioner: Can it be that when the mind becomes restless, we 'heat' it up through *Gnan*, and it sometimes goes into *artadhyan* (meditation that hurts the self)?

Dadashri: No, that cannot be considered *artadhyan* at all! That is called penance. That does not go into *artadhyan* at all! For *artadhyan*, a 'doer' is needed; 'I-ness' (*hoo-panu*) is needed!

Questioner: Dada, then to go to *moksha* (liberation), is it necessary to do such penance?

Dadashri: No, that is automatically there. It is not necessary, it is indeed there. If it were not there, then one would not become free! Knowledge-Vision-Conduct and Penance; that fourth pillar will indeed be there, and if one does not do it, then it will remain as it is (the penance will remain to be done).

Through Invisible Penance, There is Emancipation

Invisible penance (*adeetha tapa*) means that if just one month ago you had invested a hundred thousand rupees in a business, upon hearing that the business has gone bankrupt,

your penance immediately begins within. 'You' should do penance at that time. You should do penance and maintain complete equanimity (*samata*) and do *pratikraman* for any bad thoughts that arise for him. Therefore, you have made it clear. There will be an effect of that 'clearness' (clearance) on him.

When *Artadhyan* (meditation that hurts the self) and *raudradhyan* (meditation that hurts the self and others) do not happen (for you), the penance begins. One who does not have Knowledge (*Gnan*) will have *artadhyan* and *raudradhyan*. And (for those who have *Gnan*), the penance heats up, it really heats up! Therefore, your penance is when someone insults you; then the penance heats up.

After attaining this *Gnan* (Knowledge of the Self and the doer), if someone comes to you and 'feeds' you something bitter (insults you), then at that time, the heart becomes red (hot); if you become still (*sthir*) in the *Gnan* at that time, and keep Seeing the heart and how much it is heating up, that is what the Lord has called the penance of Knowledge (*Gnan tapa*). The phases of worldly life are natural occurrences; what is there to become restless in that?

There is Weakness in Penance by Taking Consolation

Questioner: But sometimes it so happens that if there is a very heavy force of *karma* and I am not able to bear it, then I talk to my 'file' number two (spouse), through which I get some consolation. So by doing that, does that leave some weakness in suffering (of the penance)?

Dadashri: If you take consolation

from others, then it will indeed remain weak! If I get burned, then the other person will apply some water on the burn. It has to be suffered completely. Despite this, if you are not able to suffer it, then you should tell someone.

Questioner: I tell someone because I not able to bear it. I end up saying it for consolation, so is that not a 'taped record'?

Dadashri: It is definitely a 'taped record'! You found a solution, didn't you! If you are able to bear it, then you do not tell anyone, do you! You tell someone because you are not able to bear it. You found a solution!

There is Penance Where There is Awareness in the Face of Depression

If you are hungry and do not get food on time, then to make vain efforts has been referred to as a mistake by the Lord. That is when the Self can be found. When can it be found? When one latches on to peace (through penance) when true depression comes, the Self can be found. If he undertakes a solution for it, then he is doomed. In resolving depression, one engages in worldly life. The Self can be found only during depression. (Please note this is the depression of the ego, not the disease of depression.)

Depression is considered penance (*tapa*), and the Self is found in penance. But these poor kids lose the opportunity; they do not have the understanding! When is the Self found?

Questioner: In pain (*dukha*).

Dadashri: When there is tremendous externally- and internally-induced suffering

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Sevarthi Satsang



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(*upsarga-parishaha*) from all directions, then the Self is found. Do you understand? Yes, so now what will You do?

Questioner: I will not lose such opportunity from now on.

Dadashri: There is no remedy (to be used) for depression. There is no medicine like depression in this world. These people who have no understanding of it have destroyed it all, people without understanding! ‘You’ should become very stern, say (to ‘file’ number one), ‘Wither away and die, but now the one who becomes engrossed is someone else. You are separate and I am separate.’ At that time, it (the experience of the Self) will flash.

Here, one becomes very hungry, so he will eat anyone’s leftovers. This is the way? Now if this is not uncivilized, then what is? Is one to eat someone else’s leftovers or to maintain his dignity? For the one who maintains his dignity, the Self will become present. What will You do now?

Questioner: Up until now, I used to look for ways to get rid of the depression.

Dadashri: Depression is beneficial now. Depression is the most beneficial.

Questioner: It fits now.

Dadashri: It fits, but what I am saying is that you should come out of depression, shouldn’t you?

Questioner: I am coming out of it.

Dadashri: You are coming out of it, but you should come out of it altogether now. Why are you still dwelling there? Clear it out

altogether that, ‘Chandubhai, you will wither away and get finished off, but this (the Self) is indeed separate from you.’

The Self Manifests Through Penance

Questioner: But then Dada, it is correct that it is complete through the Self (*nischaya*), but it remains incomplete in worldly interactions (*vyavahar*), doesn’t it?

Dadashri: It remains incomplete in worldly interactions (*vyavahar*). If we do not know how to be in worldly interactions, then what can we do? Now, when the destination is two miles away, and after having travelled eight miles, you say to me, “I have depression again, and I am going back”!

Questioner: No, I would not say such a thing.

Dadashri: You would say, “I will go back.” You would go back eight miles; you would give up when the destination is just two miles away. When this depression comes, that is when the Self manifests; the *mooah* (mortal) gives up at that time!

On the contrary, people do penance for the Self to manifest. “I do not want to eat today. I do not want to do anything.” By doing so, pain arises, thereafter a ray of light to attain the Self can be perceived. Instead, when penance arises, he behaves foolishly like this. There is no understanding at all!

Questioner: Does this mean that when depression comes, the Self manifests more quickly at that time?

Dadashri: That was why, until now, people were trying to do penance while sitting in caves.

Questioner: To bring about depression?

Dadashri: Yes.

Questioner: Was that why Mahavir Swami went to a region with no civilization and purposely invited pain?

Dadashri: No, there was no pain for him. He had to go to a region with no civilization to exhaust (settle) his *karma*. He did this penance to exhaust (finish) *karma*.

They do *sadhana* (spiritual practice) in caves. They remain hungry; they do penance there.

Questioner: But they bring about depression without the understanding given by the *Gnani*, so they will take a beating, won't they?

Dadashri: Then that is considered penance done in ignorance (*aGnan*). They will receive a place in the celestial realm where celestial beings do not have awareness of the Self. But if they accept and proceed with the understanding of the *Gnani*, then there will be liberation (*moksha*).

It Will Come Back if one Fails in Penance

Questioner: We have penance that presents itself before us; there, the heart becomes extremely red (hot), and one remains the Knower-Seer of that. We hear about this, and when such a circumstance actually arises, then one should remain in *Gnan* and that (remaining the Knower-Seer) should be present. But oftentimes that does not happen. Why is that?

Dadashri: Why does it not happen

though? How is it possible to not do *Purushartha* (progress as the Self) after becoming a *Purush* (the Self)?

To not get shaken up while doing penance is referred to as penance. If You remain still (*sthir*) at that time and do it (the penance), then it counts as penance. If you get shaken up, then that penance will come again. If you fail in the penance, then it will come again. If you pass, then you are free.

If it heats up within, if it becomes really red, then keep Seeing it. It is a circumstance, so it will not refrain from dissociating! Therefore, if you say, "When will this penance come to an end?" The response will be, "No, its dissociation will definitely happen." That is the penance, there is no other penance; it is not like the penance of fasting. Whatever comes as Scientific Circumstantial Evidence (*Vyavasthit*), whatever comes into your plate, you have to eat it all.

When bodily weakness comes, do penance. So it will become cleared. However much penance has not been done, that much penance will come. As penance is done, it becomes cleared.

Those who Remain Shrewd in Worldly Life, Fall Short in Penance

Questioner: Dada, the penance that this man does, if such penance arises for me, then I would be able to do a lot.

Dadashri: You cannot do penance (like him). You know the art (of worldly interactions), don't you? One who does not know the art (of worldly interactions) can do penance. If someone were to tell you to get

out of the car, then you make him understand and sit back in the car. But he (this man) would get out of the car. He does not know how to reconcile! Therefore, he has to do penance. And you would reconcile and sit back down. Would you not sit down?

Questioner: Dada, I do not have the understanding that penance is to be done here. Otherwise, I would do the penance.

Dadashri: Where penance is to be done, you would reconcile and sit back down, so penance will not be done there! And he does not know how to do this, so he has to do penance.

Questioner: The value of this penance is not understood!

Dadashri: You will not wait around! There is no value for penance at all!

Questioner: So I find other underhanded ways.

Dadashri: Yes, but that is the way you have learned in worldly life! So it continues on in that way.

Questioner: But now you have changed that!

Dadashri: Yes, it will change slowly. It cannot change all of a sudden! It is not that this man here is doing penance with understanding. The unfolding (of *karma*) came on its own; some merit *karma* of his arose all of a sudden. And I told him to remain separate, so he did. Otherwise, he kept becoming the body-mind form (*tanmayakar*). By taking a strong approach, he remained separate. Otherwise, it is meaningless. “Your human life will be useless,” I told him.

Questioner: Please show us some penance, Dada. Show us how to do some types of penance.

Dadashri: Fine. But they are gross penances, they are like linen. These (internal penance) are considered penances like muslin.

Questioner: But the desire to do penance is there.

Dadashri: That should definitely be there! You will only attain the path (of liberation) if you do penance in this worldly life. You are considered very wise in worldly life.

Penance is to Continue to See When There is Pain

Questioner: When Dada sometimes scolds, then I feel, ‘Why did Dada scold?’ Now I sometimes feel that, ‘I do not like it when Dada scolds me.’

Dadashri: When did he (Dada) scold you?

Questioner: Not me, but he (Dada) sometimes scolds everyone, and sometimes does not. So you do it to clean (the *kashaya*—anger-pride-deceit-greed), you do it to make them understand, yet they feel pain.

Dadashri: Yet they feel pain? Would you feel hurt even when someone dusted off your coat? If dust has settled on your coat, then would you brush it off lightly like this, or would you shake it off?

Questioner: I understand that; even then it happens.

Dadashri: When dust has settled on a person, then we dust it off and remove it. Shouldn’t the ‘repair’ be done?

Questioner: Yes, the repair is to be done, but...

Dadashri: The repair can be done only when there is pain. Therefore, when there is pain, you should just be happy. (You should say,) "Very well done." The demerit *karma* will burn away. There will be some pain while it burns, but that is considered penance.

Questioner: But when there is some lack in understanding then there will be pain, right?

Dadashri: Yes, but even then it is considered penance.

Questioner: Pain due to lack of understanding...

Dadashri: To continue to See the pain that happens within is called penance.

Understand the Value of These Special Directives

You should not feel in your mind that you are being made to do *satsang* the whole day, every day. You should keep thinking that, 'Oh ho ho! An *Agna* (special directive) has been bestowed upon me! Otherwise, from where would one get an *Agna*? Today, Dada's *Agna* has been bestowed!'

We want to do it for the sake of love. We want to do it for our own selves. *Agna* is indeed the religion (*dharma*) and there be liberation (*moksha*) only through it. If you come here from out of town and after doing *vidhi* for just one hour I tell you to go back, then you should be so happy within that, 'Wow! I received an *Agna*! So I will definitely follow it.' Such a decision should be

made. What joy will be experienced at that time! What would you do here?

Questioner: "Dada has said it, so it is correct." I would leave saying this.

Dadashri: No, but there is no meaning to that. You do not benefit from it there.

Questioner: Yes, there should be understanding.

Dadashri: 'I have received an *Agna*! Otherwise, never in my life would I have received this *Agna*.' That is how much value an *Agna* has. 'I will not be refused anywhere. How bright my merit *karma* (*punyai*) must be! That is why I received an *Agna* today!' There should be such tremendous joy within. One looks at the purpose that the *Agna* of the *Gnani Purush* is indeed the religion (*dharma*) and it is indeed the penance (*tapa*). To do according to one's own desire is indeed the danger. If his (the *Gnani's*) *Agna* are not followed, it means that one has set out to do according to his own desire. One only follows them when he wants to, but to do it begrudgingly is such a great liability! In doing so, it may lead to dislike towards Dada on some occasion. *Agna* is considered the greatest of all gifts. Who would receive them? 'I came all the way from Vadodara to do *darshan* (devotional viewing), having gone through so much difficulty, and then Dada says this! How tremendous must my merit *karma* be! He would not say it without reason, would he? Dada would not say that even if he were crazy. Is he one to say so? Would Dada say such a thing? But there is so much merit *karma* that such an *Agna* has been bestowed upon me!' Liberation will happen by following

the *Agna*; terrible demerit *karma* get burned to ashes. Therefore, understand the *Agna*. The Lord has said that, “The *Agna* is indeed the religion and the *Agna* is indeed the penance.” Do not go according to your own understanding.

When one’s own way is introduced, everything is ruined; that is *swachhand* (to be guided by one’s own intellect). It is to go according to one’s own (misguided) intellect. One will not realize it right now; it is when it ‘grows’ (gives results) that one will realize.

Pain and Bliss, Both are Together in Penance

Questioner: But can there be bliss (*anand*) even in penance?

Dadashri: In penance, one takes in pain on one hand, and there is also the bliss of being the Knower-Seer (*Gnata-Drashta*) of the penance. It heats up in penance, yet there is also bliss. Someone may come to this ‘Chandubhai’s’ (‘file’ number one) office and insult him by saying, “You do not know how to do business and you have caused a lot of trouble for us.” He may speak some bitter words like this. So Your vision instantly goes towards the *Gnan* and inquires, ‘What does our *Gnan* say?’ It says, ‘Settle this ‘file’ with equanimity.’ Does that not happen? But now, the mind and all that is within the body, will immediately hold on to what the man said, the *antahkaran* (mind, intellect, *chit*, and ego) will immediately hold on to it. And to give a response to him, to give a violent response, it all becomes red (hot) within. But he does not give a response at that time, and keeps the decision that, ‘I want to settle this with equanimity.’ So when

he Sees that, ‘Oh ho ho, it has become red red red (hot) within,’ the Self becomes ‘clear’ (separate from egoism) at that time. That which Sees the penance is the ‘clear’ Self. It (the Self) Sees the red (heat), then it (the *antahkaran*) becomes cool. Whenever a circumstance arises, whether it is of heat (unpleasant) or of coolness (pleasant), it is, at that time, dissociative (*viyogi*) by nature. That ‘boiling over’ will settle down after a little while. But for a period, it will heat up very much. Thereafter, as You See with this practice, there will be bliss. But penance does not leave at all, that penance definitely remains.

Questioner: You said to settle it with equanimity and once you had taught us that what is ours is indeed what has come back.

Dadashri: Why did I tell you to settle it with equanimity? It is because it has come back. Therefore, it is to be settled with equanimity. It is all in reference to that. There is connection with each and every sentence!

The Resolve to Settle With Equanimity is Indeed the Purushartha

Questioner: The main thing that remains for us to keep in awareness (*laksha*) is to interact in the world with equanimity.

Dadashri: That is all; You are to settle with equanimity. All You have to do is to remain in the five *Agna*; that is indeed to settle with equanimity. Then if the other person does not settle, it is a different matter. If the other person is behaving badly, we do not have any problem with that. We are not responsible for that.

Say you see a man coming towards

you; you know that he is about to get upset. So you should decide in your mind from the beginning that you want to settle this with equanimity. Despite this, say the man gets upset and 'Chandubhai' ('file' number one) also gets upset. 'You' had made a decision, yet 'Chandubhai' got upset; that is indeed considered having settled with equanimity. What was Your decision? 'You' wanted to settle with equanimity, yet the 'arrow' got released. 'You' are not responsible for that.

Questioner: But if I adjust with the other 'file', is that not considered settling with equanimity?

Dadashri: When a 'file' comes, there is the decision in the mind that, 'There is going to be a problem with him, so I want to settle this with equanimity now.' Having decided this, 'Whatever happens thereafter is correct. They are all natural circumstances (*rachana*). I do not have any problem with that.' If it does not happen, then the intent to do *Purushartha* (progress as the Self) remains that, 'I definitely want to settle with equanimity next time.' If you are told that, 'This area where this slope is, it is slippery, you will fall. Therefore, settle this 'file' with equanimity,' then if you slip having decided that You want to settle with equanimity, there is no problem. Did You remain in my *Ajna* or not? The one who remains in the *Ajna* does not incur any other fault.

There is no other penance like settling with equanimity; it is the greatest of internal penances.

Purushartha Indeed Comes With Penance

Questioner: Is Scientific Circumstantial

Evidence (*Vyavasthit*) designed such that one becomes the body-mind form (*tanmayakar*) in the unfolding *karma* (*udaya*)?

Dadashri: It is indeed Scientific Circumstantial Evidence. That is indeed referred to as unfolding *karma*. The Scientific Circumstantial Evidence is indeed such that one becomes the body-mind form in the unfolding *karma*. And to do *Purushartha* (progress as the Self) from that, penance will not refrain from happening at that time.

All this is subtle talk; when will it click? As it clicks, then one will realize.

Questioner: In this, the unfolding *karma* is dependent on Scientific Circumstantial Evidence. The 'I am' (*potey*) becomes the body-mind form due to the lack of understanding (Vision as the Self). You have said something new today.

Dadashri: It is indeed new; it has been from the very beginning. The *Tirthankaras* (fully enlightened Lords) had this from the very beginning, and it is here even today. What can I do if you note this down in your 'law book' (according to your intellect) on your own?

Penance is the Purushartha After Becoming the Purush

Questioner: What is the need for the desire (*bhaavna*) to do penance? That happens automatically, does it not?

Dadashri: Can it happen automatically? Penance is to be done; *Purushartha* (progress as the Self) is to be done. Can that happen automatically? Is it a discharge? What kind of people are you? Are you looking for this kind of a thing? That is *Purushartha*. It is the

Purushartha of those who have become the *Purush* (Self-realized); this is a tremendous *Purushartha*. What *Purushartha* remains after becoming a *Purush*? Knowledge-Vision-Conduct and Penance!

Questioner: Does penance not fall under Scientific Circumstantial Evidence (*Vyavasthit*)?

Dadashri: No. How can penance fall under *Vyavasthit*? Knowledge-Vision-Conduct and Penance do not fall under *Vyavasthit*, they fall under *Purushartha*. There is the effect of past *karma* (*prarabdha*), discharging things, in *Vyavasthit*.

This man had made a big mistake, so he was repenting for the mistake and was doing penance for it. Then he told this brother, so his brother said, “This (making the mistake) is discharge.” So then, he stopped doing the penance that he was doing. He (the brother) had no awareness, so he ruined it for him. On one side, penance is to be done, and on the other side, *pratikraman* (apology coupled with repentance) is to be done. And this person is sitting here just to see it as discharge! But this is a misuse! For the one who says that everything is a discharge, there is little effect. He remains as he is. Where there is penance (to be done), *Purushartha* that is to be done gets left out, and he attributes that (the mistake) to *Vyavasthit*. “It is discharge,” he will say.

Questioner: If *Purushartha* cannot be done, then show us some other shortcut!

Dadashri: I showed this shortcut! This is indeed a shortcut. That other (effect of past *karma*) is discharge. Thereafter,

there is penance. *Purushartha* is to be done through penance. This is not a word that should be misused. Therefore, do penance. What constitutes as penance? When the mind troubles within, penance is to be ‘done’. Discharge means that discharge is always accompanied by penance. Simply calling it a discharge will not do! Knowledge-Vision-Conduct and Penance. If there is no penance, then the knowledge and vision will not become clear. Whoever gets penance, that is the greatest, and if it does not come, it is because the penance has been completed, that is why it does not come. But penance will keep burning until the very end. Until one does not become completely pure, there is penance.

To not Become the Body-Mind Form is Indeed Penance

Now what penance do you have to do? However many penances you can see with your eyes, hear with your ears, all those penances are ‘fruitful’. Fruitful means they are fruits, they are in the form of seeds. So they will bear fruit. Therefore, if you want to become free, penance that gives fruit will not do, you will need penance that does not give fruit. That which does not give fruit yet penance is to be done. In all these rituals of penance that are going on in the world, merit *karma* gets bound for the next life. You have taken this *Gnan*, so You want to remain in *Gnan* only, but if someone harasses you by saying, “You sir, why have you ruined this for us,” and this and that, there is no longer any entanglement for You because of this *Gnan*. ‘You’ can find a solution for that, but it does affect ‘Chandubhai’ (‘file’ number one) to an extent. So ‘Chandubhai’s’ own inner core (*hridaya*) starts heating up. Before, you used

to become *tanmayakar* (become the body-mind form of 'file' number one) during such an occasion. To not do so is penance. Before, when the inner core started heating up even slightly, you became *tanmayakar*, but to not become *tanmayakar* in this is penance. Therefore, this penance is what will lead you to liberation (*moksha*).

Therefore, the Lord had said to do this penance. If 'we' were to say, "There is no need for us to do external penance," then people will think that I got rid of the penance that the Lord spoke of. No *mooah*, liberation will not happen at all without penance. What can 'we' do if the world misunderstands? And at a time, only one word can come out, and both the negative and the positive cannot be shown. Either the negative can be shown or the positive can be shown. It is different if the negative is spoken again, but both intents cannot be shown at the same time!

Our *mahatmas* (those who have attained Self-realization through *Gnan Vidhi*) do penance only about five percent of the time. Penance should be done, shouldn't it? Right now when You are settling with equanimity, are You not doing penance?

Questioner: It has to be done, Dada.

Dadashri: Those are small ones. But then bigger penances should be done. Even if your son were to die, even if someone were to rob you of jewelry worth one hundred thousand rupees, there will be no effect, not an atom will stir within, that is Dada's *Vignan* (Science). If you do according to what your intellect tells you, then you will remain the way you were! Do penance there. What would you do if you got robbed on the street?

Questioner: I would not make a big fuss over it, I would not be bothered about whether I get it back or not, but, 'He robbed me,' would continue on in my mind.

Dadashri: How would that benefit you? You should see how that helps you! He is not robbing; he is taking back what was his. No one can take that which is Yours.

Questioner: How does penance arise within? What should one do after he has been robbed?

Dadashri: When it (the inner core) heats up, he cannot tolerate the penance. So the self (*potey*) starts screaming, it too gets hot. There, penance is to be done with *Gnan*.

Equanimity no Matter the Condition is Indeed Penance

Questioner: One adjusts through *Gnan*, through the five *Agnas*, but from within, there is the screaming that, 'I got robbed.'

Dadashri: At that time, the inner core (*hridaya*) heats up, it cannot be tolerated. Thought after thought, all the whirlpools will arise. At that time, keep Seeing that which is heated. At that time, the mind should not spoil towards the other person. If the mind spoils even slightly, then how can it be called penance? When only absolute equanimity (*samata*) remains in any circumstance, that is indeed invisible penance (*adeetha tapa*)! What else? Everything is yours; it is not of the other person. If it were of the other person, then you would not have to suffer it. So remain pure in that. You are to become pure; impurity should not remain. All the

garbage will come out; everything comes out in Dada's presence. Have you not seen that change?

These external penances are visible to others, and only we can see the internal penance (*antar tapa*). Become still where something is not of your liking. Even if you do not like it, remain in peace such that no one is troubled. Whereas people will lash back when penance arises, they will defend themselves. You are not to defend (yourself). When the intent to defend arises, You did not take full advantage of that penance. You took a bribe there.

Questioner: When we do invisible penance (*adeetha tapa*), is that considered having settled with equanimity?

Dadashri: Everything has been settled. If you take a 'bribe' in that, then some of it is left unsettled. However much of a bribe you take, that much remains unsettled, and when You settle, then it has left. At that time, the worldly self (*vyavahar atma*) becomes light, so there is only bliss. What do you do when it heats up a lot? Do you create an uproar? Have you had quarrels? The anger of one person is then taken out on another. Whatever 'file' it is, you should settle it then and there. This 'file' and the other 'file' have no connection, yet one dumps his anger about someone else on another person.

'You' should keep 'him' (the one who slips from Knowing into suffering) separate. 'You' may become one with 'him'—generally You remain separate—but when someone says, "You caused me five thousand worth of damage," then you become one with 'him'. Penance is to be done at that

time. At that time, he feels a jolt that, 'I have not done it.' Why is this jolt felt? The mind will show that, 'This man has accused me,' so then will 'I am pure Soul' prevail or will that other thing prevail? At that time, the awareness of 'I am pure Soul' should prevail after doing penance.

The *Atma* (the Self) is itself *Paramatma* (the absolute Self). It is not in the form of penance (*tapa*), it is not in the form of chanting (*japa*). All these other things are imaginary. After Self-realization, all of these other circumstances come to an end.

Through Invisible Penance, one can go From Vision to Knowledge

'I am pure Soul' is the Vision (*Darshan*), and the experience of that is the Knowledge (*Gnan*). At first, the penance is done tremendously, then one goes from Vision to (the experience of) Knowledge. Whatever the proportion of experience (*anubhav*), that much proportion of absolute absence of attachment and abhorrence (*vitragata*), and that much proportion of Conduct (*Charitra*). However much penance is done, that much Conduct arises. To Know and See the penance is indeed Conduct. Therefore, you will have to settle the fourth pillar of Knowledge-Vision-Conduct and Penance, will you not? When the inner core (*hridaya*) heats up, to keep Seeing that is indeed called penance.

Questioner: What is penance; does friction (*gharshan*) happen within?

Dadashri: No, restlessness and agitation happen within. You may not say anything out loud, but restlessness happens within. That penance has to be endured. You

may settle 'files' with equanimity externally, but there will be agitation within. If that is suffered, if it is suffered peacefully, without hurting the other person, it is referred to as penance. It is referred to as invisible penance (*adeetha tapa*).

Our *mahatmas* (those who have attained Self-realization from the *Gnani*) tell me, "Our conduct becomes this bad, yet nothing happens to you?" I tell them, "What would happen to me? It has already come into experience, so what else is going to happen? I tell you because you tell me to tell you, otherwise I would not even tell you out loud."

Conduct as the Self Through Invisible Penance

Questioner: We do Dada's *arati* (ceremony that involves waving lamps in front of a deity and singing devotional praise) everyday. When the line about invisible penance (*adeetha tapa*) comes,

'The fourth *arati* of Dada is of invisible penance,

Chothi arati Dadani, adeetha tapa kare,

Separating Knowledge from ignorance, it brings about Conduct as the Self.'

Gnan-aGnan bhinna bhedi, Swacharitra lahe.

Then, it feels as if we (*mahatmas*) are in that state at that moment.

Dadashri: Yes, the one who has the separation of Knowledge and ignorance remains in Conduct as the Self (*Swacharitra*). And where separation is not kept, there is the state of conduct as the non-Self (*parcharitra*).

So You understand at what milestone he ('file' number one) is at.

Questioner: Yes, Dada. Invisible penance is unfolding of our own *karma*?

Dadashri: Everything is indeed your own, it is not of someone else. If it were someone else's, then you would not have to suffer it.

Penances that arise are to be done. Is it some burdensome statement to say that penance that is present is to be suffered? Present means that when someone comes up to you and swears at you, then you will know that, 'This penance has arrived.' So you will tell 'him' ('file' one), 'Brother, I must have made some mistake, that must be why he is giving me these insults, isn't it? Otherwise, would someone do so without a reason?'

Internal Penance Makes one a God

Questioner: What should be the understanding during penance?

Dadashri: 'This is happening for my benefit. Whatever Dada says is all mine (the Self), and whatever he says no to (the non-Self), is not mine.' Such separation is to be done within.

Questioner: There is so much burning within, and it feels like I will not be able to tolerate this. Yet within it feels that it is for my benefit, it is of use, this is not to be put out. All of this remains.

Dadashri: The *Gnan* will not burn; the part that is ignorance (*aGnan*) will burn. Therefore, take care and go to sleep. Let it burn, let it all burn. That of the *Gnan* will not burn; I give you that guarantee.

Internal penance (*antar tapa*) makes one a God (*Bhagwan*). When there is internal penance, then know that it is confirmed that there are the four pillars of Knowledge-Vision-Conduct-Penance. When there is only Knowledge and Vision, then the four pillars are not complete. Therefore, you are the bearer of great merit *karma* (*punyashadi*) that internal penance remains for you. It cannot arise at will. Would it arise if you were to instigate it? If someone were to grab your hand and say, “Where are you going, come with me,” then internal penance would arise.

Through Knowledge, Stillness is Kept During Circumstances

It is due to these circumstances that there is still pain (*dukha*). If there are no circumstances, then there is no pain at all. Circumstances are dissociative (*viyogi*) by nature. Therefore, they do not remain forever.

One gives rise to circumstances through doership (*kartabhaav*), but if he had to dissociate them himself, then he would never become free. If dissociation happened through doership, then as long as there is doership, difficulties will arise! Therefore, dissociation is to be done through the view of non-doership (*akartabhaav*); circumstances happen through doership. Yes, so they are dissociative by nature. People do not like it, therefore, (they say), “This pleasure (*sukha*) that had come is now gone.” I say, “What has come?” Then they say, “This pain has come.” If that (the pleasure) left, then this (pain) too will leave. Let it go, they are dissociative by nature.

Gnan (Knowledge of the Self) is not

unsteady (*asthir*). *Gnan* is still (*sthir*) by its very nature. Everything will leave, one way or the other. If something gets delayed a little, then do penance at that time. That is indeed penance, that is internal penance. This is not external penance (*bahya tapa*), it is internal penance (*antarik tapa*).

The circumstances have come to vacate their place, so then You will have to keep patience! The Lord has said to do penance. The circumstance is not wrong; there is weakness in Your penance.

Questioner: If such penance arises, then isn't it good, Dada?

Dadashri: Really! How *punyashaadi* (those with great merit *karma*) are these living beings of this *Dushamkaal* (current era of the time cycle), that they get to do penance while sitting at home!

The Agna are Such That Penance Happens Naturally

Questioner: It has been said that, “The *Agna* is the religion, the *Agna* is the penance (*Aanaae dhammo, Aanaae tapo*)”!

Dadashri: The *Agna* is the religion, the *Agna* is the penance. The *Agna* is indeed the religion, the *Agna* is indeed the penance (*Agna e j dharma, Agna e j tapa*). Lord Mahavir had said that, “The *Agna* (directives) of mine that have been written, they are indeed the religion and they are indeed the penance.”

Questioner: Is to remain in the five *Agna* (special directives given after *Gnan Vidhi*) considered *Purushartha* (progress as the Self)?

Dadashri: Yes, to remain in the *Agna* is indeed the *Purushartha*; it is indeed the religion and it is indeed the penance.

As long as there is penance, there is the direct light of the Self (*Pragnya*). Until then, the original form (of the Self; *muda swaroop*) is not there. The attribute of penance does not exist in the Self; it is *Pragnya* that makes one do penance.

Everything is included in the *Agna*. Then You do not have to do anything else. If you meet a *Gnani Purush*, then You just have to remain in his *Agna*.

What *dharma* is to be done? To remain in the *Agna* of the *Gnani Purush*. The *Agna* is indeed the religion, and the *Agna* is indeed the penance.

You no longer need to maintain love towards the pure Soul (*Shuddhatma*). This is because You have become that form (*rupa*). Now who will you have love for? Knowledge, Vision, and Conduct have begun for You! Otherwise, you would have attachment-abhorrence (*raag-dwesh*) upon seeing and knowing! To not have attachment-abhorrence upon Seeing and Knowing is referred to as *vitaraḡ Charitra* (Conduct absolutely free from attachment and abhorrence).

Now, even conduct (*charitra*) for You has become elevated. This is a wonder that has happened! But now, if You keep it protected, then it is true! Let's hope someone does not tempt you with chocolate and walks away with your jewelry. Now, Knowledge-Vision-Conduct-Penance will indeed continue for You. But you do not know where penance is happening! 'Our' *Agna* are indeed such that penance is to be done!

The Pillar of Progress on the Path of Awareness is Penance

If one understands this, then there is no pain in this world at all, and if one does not understand this and sticks his hand in the process, then what can the poor process do? The process will say, 'I am like this; you know this and you still stick your hand in. What can I do about that?'

Questioner: If you stick your hand in, then there will definitely be an effect.

Dadashri: Yes. You know that your hand is getting burned, yet you stick it in again. But as you keep doing this, the *Gnan* starts to 'fit'. The Lord has placed this pillar of penance; He has not done it without a reason. There is no choice but to suffer it. A person will indeed have such penance.

Questioner: There is no choice but to do penance. It is one's own *karmic* account and it is no one else's.

Dadashri: Yes, but penance has to be done, it has to get heated. Now, if you remain away from Dada, there is no penance. Then you will not progress as much. It is only when it gets heated that there is progress.

Between Purushartha and Parakram is the Pathway of Penance

Invisible penance (*adeetha tapa*) means to go from ordinary progress as the Self (*Purushartha*) to extraordinary progress as the Self (*Parakram*) to keep Knowledge (*Gnan*) and ignorance (*aGnan*) entirely separate. The 'bugs' of the 'foreign department' (the non-Self) may come to shake our hand, but we do not give our hand in return, and only remain in the 'home

department' (the Self). That is why 'we' do not have to do penance. But *mahatmas* give their hand through negligence, so the inner core (*hridaya*) heats up. It becomes red red red (hot). If it is endured with the state of perfect equanimity (*samatabhaavey*), then it gets settled with equanimity (*sama bhaavey nikal*). The inner core gets hot and is endured. And at that time, the awakened Self (*potey*) remains completely in the state of the Knower-Seer only of, 'When the inner core started heating up, how much it has heated up, how much the 'temperature' has risen,' and so on, but it does not place its hand in it. If a hand is placed, then it will truly get burned!

Only if penance happens will experience (*anubhav*) happen! Otherwise how would experience happen? Therefore, when our inside heats up with regard to any matter, we turn away and remain separate from it, and we surely get the experience with regard to that matter.

All these circumstances that come, come to give You experience; they do not come without a reason. If someone slaps you, does he slap you without reason; does he slap you for free? It leaves you with an experience. If someone slaps you or does something else, it gives you an experience. Be aware when this is given to you. When this penance gets completed, it gets settled. That it gets released is its experience. That is indeed the experience of the Self! Bliss (*anand*) and light (*prakash*) keep increasing. Thereafter, unbelievable absolute bliss (*paramanand*) manifests. Infinite energies increase within!

When this invisible penance (*adeetha tapa*) becomes complete, then it will prevail

for you *mahatmas* as it does for 'us'. 'We' no longer have penance. Penance happens to the one who gets 'heated'. When 'we' did not have *Gnan*, then significant penance had to be done. Whosoever has given me a cup of poison, I have given that person blessings and have drunk it with a smile!

The power of firmness as the Self (*nischayabada*) is needed for penance. 'Whatever is to happen, so be it. I will no longer become trapped with you ('file' number one). I have been trapped for infinite past lives, I will no longer become trapped; there is such firmness as the Self (*nischaya*). Now, I am not out to destroy that goal (of *moksha*).' If the firmness as the Self (*nischaya*) is not there, then the sweetness will immediately pull you away. If you want to realize your goal, then you will have to let go of what you like, and as long as the goal wavers, nothing will be achieved!

Energies of the Self Manifest Through Penance

Questioner: Dada, this invisible penance (*adeetha tapa*) that we do, will that not go under doership?

Dadashri: No, invisible penance means the penance of the Self; it is the *Purushartha* (progress as the Self) of the *Purush* (Self separated from the non-Self). If the doctor says that you are going to live two days, whereas you feel you will live longer, then you will feel, 'What will happen now?' When the confusion keeps happening within, penance should be done. The mind, intellect, chit, and ego will all become restless; all this is to be Seen. Is this about You (the Self) or about something else? Yes, if it is, then it will

last. If it (the non-Self complex of body-mind-speech) dies then it will die, but You have to continue doing penance. Our properties (pertaining to the Self) are manifesting! Energies of the Self (*aishwarya*) are manifesting! How much *aishwarya* manifests by doing penance just once! If the entire house is on fire, if it is your one and only house that is burning, then you should go there. Grab buckets and pour water everywhere. All the external activities (*kriya*) are to be done on the outside, but penance remains within. What is even Yours in this? 'This is not mine' remains.

When penance is done, *Atma aishwarya* (energies of the Self) present. First, *aishwarya* arose through this right

Vision (*samyak darshan*). In this Knowledge (*Gnan*) that 'we' give you, there is no effort (*Purushartha*) of yours, is there? Then, as progress (*Purushartha*) happens within the Knowledge, it will come into experience.

This *aishwarya* of Dada has manifested. All this *aishwarya*, endless *aishwarya* has arisen. People have not witnessed it yet! So much *aishwarya* has manifested. As it comes forth, it is understood what kind of *aishwarya* it is! And that same amount of *aishwarya* is in every Soul (*Atma*). *Aishwarya* has not manifested, and when it manifests, it is referred to as expressed. Right now, it lies unexpressed for you, and 'our' *aishwarya* has become expressed.

~ **Jai Sat Chit Anand**

Form No. 4 (Rule No.8)

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sd/-

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Dimple Mehta on behalf of Mahavideh Foundation
(Signature of Publisher)

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- + 'TV Asia' Every day 11:00 to 11:30 AM EST
- UK**
- + 'Venus' TV Every day 8:30 to 9 AM (Gujarati)
- Singapore**
- + 'Colors' TV Every Day 7 to 7:30 AM (Hindi)
- Australia**
- + 'Colors' TV Every Day 7:30 to 8 AM (Hindi)
- New Zealand**
- + 'Colors' TV Every Day 9:30 to 10 AM (Hindi)
- USA-UK-Africa-Aus.** + **Aastha** (Dish TV Channel UK-849, USA-719), Everyday 9:30 to 10 PM (Guj.)

Satsang & Gnanvidhi Programs at Adalaj Trimandir in the Presence of Pujya Deepakbhai

Dt. 19 March (Thu)- Sp. Prog. on occasion of Pu. Niruma's 9th Death Anniversary
 6-30 to 7 am - **Prabhatpheri**
 7 to 8 am - **Prarthana vidhi & Special Message - At Samadhi**
 10 am to 12 pm - **Sp. VCD on Pujya Niruma & Kirtanbhakti for JK - At Dadanagar Hall**
 4-30 to 6-30 pm - **Samarpan Vidhi of New Aptsinchan Sadhaks - At Dadanagar Hall**
 8-30 to 10 pm - **Sp. Bhakti Program -At Dadanagar Hall**
Dt. 20-21 March (Fri-Sat), 4-30 to 7 pm - Satsang & 22 March (Sun), 4 to 7-30 pm - Gnanvidhi

PMHT (Parent Mahatmas) Shibir

Dt. 2 - 5 May (Sat-Tue) - Time to be Announced.

Note: 1) This shibir is specially arranged only for married mahatamas who have taken Atmagnan.
 2) First two days of Satsangs will be on book "Ma-Baap Chhokra no Vyavhar" and last two days on book "Pati-Patni no Divya Vyavhar" by Pujyashree and Group Discussion by Aptputra. Whole satsang in Gujarati language but simultaneous English translation will be available.
 3) Mahatmas who wish to attend this retreat must register his / her name at the nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 (9am to 12pm & 3 to 6 pm) at Trimandir Adalaj latest by 12th April 2015

Atmagnani Pujya Deepakbhai's Germany-UK Satsang Schedule (2015)

Contact no. for all centers in UK + 44-330-111-DADA (3232), email:info@uk.dadabhagwan.org

Date	From	to	Event	Venue
27-31 March	TBA	TBA	Satsang & Gnanvidhi	Germany - Willingen
2-6 Apr-15	All Day	All Day	UK Shibir	Pakefield
8-Apr-15	7-30PM	10PM	Satsang	Nagreacha Hall, 202 Leyton Road, London, E15 1DT
9-Apr-15	10-30AM	12-30PM	Aptaputra Satsang	
9-Apr-15	6PM	10PM	Gnanvidhi	
10-Apr-15	7-30PM	10PM	Satsang For Mahatmas Only	Wanza Community Centre, Pasture Lane, Leicester, LE1 4EY
11-Apr-15	7-30PM	10PM	Satsang	
12-Apr-15	10-30AM	12-30PM	Aptaputra Satsang	
12-Apr-15	3PM	7-30PM	Gnanvidhi	
13-Apr-15	7-30PM	10PM	Aptaputra Satsang	
17-Apr-15	7-30PM	10PM	Satsang in English	Harrow Leisure Centre, Christchurch Avenue, Harrow, HA3 5BD
18-Apr-15	10-30AM	12-30PM	Aptaputra Satsang in English	
18-Apr-15	7-30PM	10PM	Satsang	
19-Apr-15	9-30AM	12-30PM	Simandhar Swami Pratishta	
19-Apr-15	3PM	7-30PM	Gnanvidhi	
20-Apr-15	7-30PM	10PM	Satsang	

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)
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Inner Penance is Needed for Liberation

When something happens externally, then the 'inner core' heats up, that is called internal penance, invisible penance. To go to moksha (final liberation), internal penance is needed; external penance is not needed for liberation. Through external penance, a higher life-form will be attained, but not liberation. Invisible penance cannot be seen. To not enter into the 'foreign' (the non-Self) and to only remain in the 'home' (the Self); the Lord has referred to only that as true penance. And why is this penance to be done? It is because for time immemorial, there has been false attribution to the 'foreign'; that is why penance needs to be done. Yet, You do not have to get 'heated up' in that penance.

-Dadashri



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