

Dadavani

July 2012

Price: ₹ 10



Invisible penance is considered the final penance. 'We' continue doing this final penance. On the border that divides the Self and the non-Self (anatma); it never goes towards the non-Self at all. It always remains in the Self. That is where the penance has to be kept; that is adeetha tapa – invisible penance!

Editor :
Dimple Mehta
Price : Rs. 10

DADAVANI

Gnani's internal penance

July 2012
Year : 7, Issue : 9
Conti. Issue No.: 81

EDITORIAL

It is described in the scriptures that all *Gnanis*, *vitaraḡ* Lords and *Tirthankara* Lords, have lived their lives successfully by accomplishing the pillar of penance and thereby have attained the highest state in the experience of the Self. To them, the effect of *karma* comes into unfolding in different ways until their life span *karma* (*ayushya karma*) is finished. Whether it is pleasure or pain, (*shata – ashata*), whether it is the result of the non-Self or a result dependent on external forces, in every *vedaniya* (suffering), they would remain in the state of the Self and remain separate from the body complex and would not mix in the slightest extent with the unfolding of effect of *karma*. They simply would continue to know the *vedaniya* (suffering), but not suffer the effect of *vedaniya* at all. How wonderful a state is this!

Gnanis' penances are different from the worldly penance. They have constant inner penance. How is that penance? Highly revered Dadashri says that we would not have worldly or external penance at all, but we would have constant inner penance. Our penance will not result in any pleasure or pain. And because it does not end in any result, it does not affect us. We remain far away from all the worldly things. There is no resultant effect in any taste or in any physical pain event. But we simply know that. That means they constantly remain in the state of the Self only. They do not become the body mind form (*tanmayakar*) in either the result of the *pudgal* or with the state of the non-Self (*pudgal parinati*). They remain only as the knower-seer. And that is the real penance for attaining *moksha*. When the awareness as the Self does not shift, under any circumstance, such true penance, such subtle penance, is the ultimate penance.

Gnanis do not have ego, so they do not become a *bhokta* (sufferer) of pleasure or pain. They have the distinct and clear experience (*spashta vedan*) of the Self, so they do not suffer (*vedey*) the pain (*vedaniya*), but they simply know. They remain constantly in the knower state (*gnayak*). To remain aware between the *gnata* (the knower) and the *gneya* (object or thing to be known; the non-Self) is verily penance. *Gnata* (the Self) would not become a *gneya* (the non-Self; Chandulal), that is *Gnanis'* invisible penance (*adeetha tapa*). Their bliss of the Self is never veiled by any circumstance.

How long one would have penance? It would be there until one attains *kevalgnan* (absolute knowledge). Thereafter the pillar of penance finishes. After attaining *kevalgnan*, One became absolute. Nothing touches the absolute. After attaining *kevalgnan*; *kevalis* and *Tirthankaras* would have *bhogavali karma* (*karma* that has to be suffered) but that would not affect them. They would not suffer; they would remain only *gnata-drashta* (knower-seer) and

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Printed & Published by : Dimple Mehta on behalf of **Mahavideh Foundation**, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

Owned by : Mahavideh Foundation, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

Printed at : Amba Offset, Basement, Parshvanath Chambers, Nr.RBI, Usmanpura, Ahmedabad-14.

Published at : Mahavideh Foundation, 5, Mamtapark Society, Bh. Navgujarat College, Usmanpura, Ahmedabad-14.

in eternal bliss (*parmanandi*).

In this Dadavani, how *Gnani Purush* Dadashri remained free from the effects of all the *vedaniya* (suffering) at different stages of the life- during different occasions, during different circumstances—by doing penance, also in which *parinati* (inner state) he used to stay, has been compiled. We are getting the ultimate understanding about the *vitaraḡ* state and the result of the *vitaraḡ* state. And on that basis, it is evident that how the *Gnani Purush* is able to attain the highest state, in the experience of *Gnan*.

Sooner or later, we too do not have any choice but to reach such a state by doing inner penance. And then only we will become free from the worldly life and attain *moksha*, no? If we study the following compilation for the goal of attaining the complete state then it will be very helpful to progress in the state of experience of *Gnan* by commencing penance (*tapa*) at different stages of life.

~ Jai Sat Chit Anand

Gnani's internal 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. }

Gnanis have praised unodari tapa

Questioner: Did you ever practice rules or rituals, fast or take any vows?

Dadashri: I have never fasted even for the sake of it. Granted, throughout my life I have observed the penance of *unodari* (eating less than what one's hunger demands).

I am always doing *unodari tapa* (the penance of eating less than full satisfaction). This is something I have discovered.

The Lord has shown us the wonderful penance of '*unodari tapa*' (the penance of eating less). Divide your meal as follows: two parts food, one part water, and one part air; this is how you should eat. I strictly followed the practice of *chovihaar* (eating before dark); I only drank boiled water, and I avoided *kandamood* (root vegetables, specifically onions, garlic and potatoes).

'We' have not done penance in entire life. 'We' did penance which came naturally before us. 'We—the *Gnani Purush*' have not done even single fast in entire life. We did *unodari tapa* from the beginning to end. 'We' always ate less than necessary for both meal times. 'We' would fill the stomach incompletely and this lets the awareness (*jagruti*) remain continuously. What does *unodari tapa* mean? If you eat four *rotlis* (flat unleavened wheat bread) everyday, then eating two only is called *unodari tapa*.

Questioner: When we do *unodari* (eating less), two or three hours after eating, we feel like eating something. We feel like eating anything we can put our hands on.

Dadashri: Yes, when one is alone, he will snack on things. That is the very thing that needs to be seen. One should come to such a state that no matter how much food is in

front; he will not touch it, even if he is alone. That is how it should be. He should eat at mealtime and then nothing in between. There is no point of eating at times other than meal times; all that is meaningless. With that the tongue will become disobedient. Then what is left? It will lead to ruination! 'We' do not touch a thing even if it is lying in front of us.

Penance for mental satisfaction

When I go out in Vadodara, my friend circle is such that someone will force me to have meal with him. He will say, 'We have got a totally new kind of mango, you have to eat.' He would persist so I would not say 'no' to him. So I would eat one *poori* (deep fried bread) and little mango pulp (*ras*). I would say, 'My health is not good.' So I would take some food. Then at other place, there would be another acquaintance. If I go there then he would say, 'You have to eat lunch here today and then you can leave.' But I would take very little portion from the beginning. I know that all these are games. Again I would eat at another place a little. And then when I go home I have to eat with Baa (Dadashri's mother, Zaverba). Baa otherwise, would have been waiting without eating. So many times I had to eat three times. But I used to eat, so that his (friend's) mind does not become dissatisfied. His mind should not be upset even the slightest. Before *Gnan* (Dadashri's enlightenment in 1958), I did all this, to satisfy Baa (reverence filled term for elderly mother).

All such penance heated within

'We' would not torment the stomach by fasting. Let Me do the *tapa* that already is within! What is the point of making the stomach suffer? The *tapa* that comes when 'we' sleep here in the night, those are the ones that will heat up; are they just a few?

Questioner: What are they? What kind (of *tapa*) will come?

Dadashri: Many kinds of *tapa* (penance) come. When the coughing bouts come, sleep does not come. Something may happen that will not let you sleep even on a good day.

Questioner: How do you do *tapa* in that?

Dadashri: Whatever it is, 'we' stay in 'our' *Gnan*, as if 'nothing has happened'. That way! You all *mahatmas* remain in *niddidhyasan* (inner visual contemplation of-on 'Dada'); 'we' remain in the *Gnan*. Whose *niddidhyasan* will 'we' stay in?

Questioner: What do you mean by 'in *Gnan*'?

Dadashri: 'Our' *Gnan* is different and your *Gnan* is different. 'Our' is the clear and experiential (*spashta*) *vedan*. Therefore, it is *niralumb* (absolutely free from any dependence) on any non-Self evidence. Yours is an unclear – hazy experience of the Self (*aspashta vedan*), and therefore Yours is with support (*avalumban*), yours is with the support of the words, 'I am *Shuddhatma*'. Whereas 'ours' is different, how can 'we' talk about that?

Where is a penance when there is an experiential state?

Questioner: Can you please clearly explain clear (*spashta*) and hazy experience (*aspashta vedan*)?

Dadashri: This leg part that you are touching, to see that you are touching my leg, is the clear (*spashta*) one. And if that one over there wonders in the mind, 'what is this happening? Who is touching?' then it is the

hazy, unclear (*aspashta*) one. It (*Gnan*, experience as the Self) has been given to You, is it not? Is it something that you have earned yourself? You have to gradually accumulate the earnings. You have not earned it yourself, have you? The One who has earned it himself, knows how to suffer (*prapta tapa*) the heat of adversity that arises within, because he has walked that path exactly. 'We' had walked that path.

This letter has come that says, 'Dada, I will shoot you with a bullet.' So what kind of *tapa* do 'we' have to undergo?

Questioner: But this is the first such letter you have received?

Dadashri: Yes, the first. It is a prize; only rarely will one get such a prize.

Questioner: 'This prize I received, *tapa* came my way', all these words are wonderful. When the words, 'I received this prize' become present, then that other problem does not remain at all.

Dadashri: 'We' look for such things, but no one will say such things, will one! One will not say that, even if 'we' gave him ten thousand rupees. He will say, 'what will become of me if I said that?' He will not do it even if 'we' offered him money. So can we not consider it a prize, when someone does it without such an offer? 'Our' is a state of experience and so 'we' do not have to do any *tapa*.

Gnani has inner penance constantly

Questioner: So what is a penance-free state like?

Dadashri: That is the *vitaraḡ* state, absolute like that of *Tirthankara* Lord. 'We' have *tapa* in certain things, not in trivial things

like when someone insults 'us' or something similar.

'We' too have to do *adeetha tapa* (invisible penance), according to our own standard. One has to do invisible penance all the way (till he attains *moksha*). Even when the mind gets vexed, the intellect (*buddhi*) gets vexed, 'You' have to keep 'seeing'; that is when 'Your' penance happens.

Questioner: Dada, You are saying that You constantly have inner penance?

Dadashri: 'We' do for sure. 'We' constantly have the penance (*tapa*). 'Our' penance does not give rise to any result in any pain (*dukha*), does not give rise to any result in any taste (*swaad*); it is such that no pleasure will give rise to any result; that is how it is. 'Our' *tapa* (penance) is very subtle.

Questioner: What do You mean by, 'does not give rise to any result'?

Dadashri: *Vastu* (matter) does not affect 'us'. All these things that are in this world, 'we' remain absolutely separate from them. Even in taste there is no result in 'us', we remain unchanged-without any result-in *dukha vedana* (pain) sending signals. When the *vedana* (pain sending signals) of the teeth are happening, there is no result in 'us'. 'We' continue to 'know' that (*jaaniye*).

Questioner: What kind of *tapa* do you have, Dada?

Dadashri: Actually on the most part it is not there; it is there once in a while, but because 'we' lack four degrees, 'we' have to 'do' it. It comes only sometimes; otherwise it does not. For 'us' if there are certain things, if sometimes 'we' are trapped in a plane in a long flight. In the airplane, it is cold, there is uneasiness, legs have

discomfort, and at that time we have to do *tapa*, don't 'we'?

When something becomes physically unbearable, then *tapa* has to be done. One will appreciate that, when he has a toothache, no?

Questioner: When we turn unbearable pain into bearable, that is *tapa*, is it not?

Dadashri: That is called *tapa*. One does not holler and clash; there should not be any interference from You in what is happening to the body.

What is *tapa*? No matter what the circumstance, even when the hand is being cut, the continued awareness as the Self, and the lack of slippage from the Self state is *tapa*. At that time if the inner core (*hridaya*) heats up, then that *tapa* has to be allowed (*tapavoo*).

The fourth pillar of moksha is penance

There are four pillars of *moksha*: *Gnan* (Knowledge as the Self), *darshan* (Vision as the Self), *charitra* (Conduct as the Self) and *tapa* (penance as the Self). 'I am *Shuddhatma* (pure Soul)' is *darshan* (Vision), it is there as faith-conviction (*shraddha*). When these two (the two components of the non-Self, the one with belief and the body complex on auto pilot) become one (*ekakar*); not to mix with them, is called *charitra* (Conduct as the Self). The pain and discomfort that arises in not becoming one (mixing with the discharging non-Self complex), the *tapa* (penance) that has to be done at that time, is called *tapa*.

Fourth pillar is called penance. However people believe that what they do externally is penance. The penance is visible outside, is not going to be helpful in *moksha* at all. However many penances that are visible outside, for instance one understands that this *maharaj*

(spiritual leader in Jainism) is sitting in penance, this kind of penance, will not lead to *moksha*. Such penances will beget *punyai* (effect that is pleasant and helpful to the mind-speech and body in the next life). To attain *moksha* one will need invisible penance (*adeetha tapa*).

One cannot see invisible penance in me. But in a way, penance is continuously going on inside. Now when does one have to do penance? It is when *prakruti* (that which was formed in last life and discharging in this life) does not like it, and Chandubhai (the file number one, who believes 'this is happening to me') speaks out. *Prakruti* does not like it, and inside the core (*hridaya*) becomes unbearably red hot, even then 'You' settle that with undisturbed state, that is called penance.

Subtler penances of the Gnani

Can you understand this talk? My talk is very profound. I have not done penance at all in my life. I have only done penance which arose spontaneously in front of me. If you scold me now, at that time we would have penance.

When you hurl a stone (insult the *Gnani*), at that time there would be our penance. And that very penance I am showing you. No attack. No mental attack, no verbal attack, no physical attack.

I do not want anything in this world. I do not need anything. And I do not have beggarly desire (*bheekha*) of anything. People may think in their mind that, how much penance Dada must be doing inside? We would not have penance at all, bliss prevails within, so the penance fall away. The things, which you have illusory attachment (*moha*) for; are a burden for 'us'. And you would feel happy about that. The worldly people would feel happy about that, for which feels burdensome to 'us'. So it falls off by itself.

So, you will understand all this the more you listen to this. Where do you have to do *tapa* (penance)? Where penance is needed, you retaliate and make others do *tapa*. Then the other person will do the *tapa*. Why don't you deal it with equanimity? 'We' have *tapa* night and day! You have not done any *tapa* at all; you fall fast asleep till the morning!

One day we had lots of bedbugs in my house. I would take a bedbug from the neck and put it on the leg. I would allow each and everyone to eat their full meal and then let them go. At that time such energy (*siddhi*) manifested that, when I put my hand in dark, it would go on the bedbug only. I would take it and allow it to have full meal and then leave. Even bedbugs understood that this one is the *Gnani Purush*, so they became wise.

Did the penance with heat, without pointing out other's mistake

When I used to live on the third floor of a house in Santacruz- Bombay, tea used to be brought up to me. Some days they would forget to put sugar in the tea. I would drink it, telling Dada within, '*Saheb*, put some sugar in this tea', and so Dada will do so. So I will drink the tea even if there was no sugar in it. Interference was not my nature. Then later on they will be rushing around to bring the sugar. I would ask 'Why did you bring sugar?' They would say 'Why did you not ask for sugar, the tea was not sweet?' I would reply, 'Why do I need to tell you?' Do you understand what I am saying?

If tea comes without any sugar then one should do penance and drink it, without telling her that tea is without sugar.

This is because she would know herself, no? And then she would say, 'There was no sugar in the tea, I had forgotten, yet you did

not speak!' Then one should say, 'You will know, am I the only one who has to drink it! Instead of me telling you, it is better that you experience it, what is wrong in that?' What would 'we' do instead? We should say, 'tea is sweet, tea is sweet', so it will be felt as sweet the moment you drink it. Psychological effect happens. Otherwise even if it is sweet, you will taste it as bland.

Taking sympathy from others weakens your penance

Even when I had a fever of a hundred and three degrees in Baroda, I never told Hiraba. What is the use of such consolation? Hiraba will say quickly, 'let me get this and let me get that and something else.' On top of it all, she would notify people and they would come and visit me and create problem for me. Instead, '*ek nanno sau dukh ne hane* – one denial destroys hundred miseries.' People cannot do anything and cause useless trouble. And again if someone comes to visit me, then I have to invite him and have to sit with him. So *mooah* (addressing A. M. Patel), why did you create this interference again? That visitor would think that if he did not come then I would feel bad. I would think, 'Why did he show up at this time?' Then I have to ask him, 'how are you' and all that for no reason. Otherwise I would just sit at ease. Hiraba would ask, 'Do you have fever?' Then I would say, 'No, Baa. I do not have any fever.'

Questioner: Suppose she touches your forehead and says that you have fever then what can you do?

Dadashri: Then 'we' may reply, 'it has come and it will go down, right now it is not worth informing anybody.' Then she will say, 'all right then.' Or please make me some *ukado* (hot drink made with ginger, spices and

other herbs) and the fever will go down. There is no problem with that. But what are you going to do by telling everybody? And people who come to see you, will they take away your pain (*dukh*)? And even if you tell someone about it, will they take away your pain? If some *mahatma* tells me, 'Dada, I suffer like this and like that.' Then I would say, 'No problem, I am here for you.' Does it mean that I am going to take it away from him? Nevertheless it gives a person some consolation.

Endless happiness through positive viewpoint

When this hip broke, every one used to say, 'it got broken'. I said, 'No, it is being mended.' The hip was broken a while ago. Hence this is not new. People asked me, 'Is your hip fractured?' No, it had fractured on the day I fell, now it is in the process of being joined. What you see now, it is the beginning of the mending process. And the happening of the fracture is a link. Link of what? The link of reparation. The repairing began at the very next minute the fracture happened. Healing begins the very instant an injury takes place. And 'we' also know at what minute the hip started fracturing. People cannot go deeper into this talk, can they? The beginning of the healing process is called by people as, 'this is fractured'. But 'we' say that it is starting to heal, why are you saying, 'it is fractured'? It is now beginning to heal, it is now constructive.

Doctors had come together, when my hip had fractured. One doctor said, 'Why is there a smile on his face with this bad a fracture?' so then another doctor, who was also a *mahatma*, said, 'Don't say that, he is a *Gnani Purush*. You see a smile because he is a *Gnani Purush*.' Otherwise, his face would be gloomy, or he would be crying, or he will

look as if he is going to cry. But look at the smile on his face! Fifty to hundred people were around all the time, so they asked me, 'What is this? Can you tolerate this much pain?' I told them, "We' do not have to tolerate (*sahan karavoo*) it'.

If you want *moksha*, it is like taking on the highest of challenges. Valour is valour. Not even an atom bomb can affect You; that is valour and fearlessness. And if you are a *Shuddhatma* (the pure Soul), if You remain in the state of the Self that I have given You, then nothing will touch you. Neither fire nor water will touch You.

You have now become *nihshank* (doubt-free). Now remain in my *Agnas* (special directives) and live out your life. Let this body go if and when it wants to. Let them cut off your ear if they want to. You have to give up your body complex (*pudgal*). It is not Yours. That which is not Yours to begin with is not going to remain with You. It will go when it is time for *vyavasthit* to take it away. Therefore, just say, 'Take it away whenever you want to.' Do not have any fear. No one can take away anything from You and no one even has the time to waste doing so. Even if You say, 'Here, take it away', no one will. With this, You will remain fearless (*nirbhaya*). Just say, 'Let whatever is going to happen, happen.'

He remains as a knower of the pain experience

There are both *vedaniyas* (suffering), no one has just *shata vedaniya* (suffering of pleasure). But *vedaniya* is in the form of *veda* for 'us', it is in the form of knowing. Still, 'we' have not seen pain (*dukh*) any second. Any time the body has been ready to leave, or anything else has happened, 'we' have not seen

a much of *ashata vedaniya* (suffering of pain). 'We' have remained in the *veda* form, which means, 'we' would know that this is what is happening now. However, naturally 'we' have not faced many instances of *ashata vedaniya*. At most 'we' have *ashata vedaniya* of teeth.

Questioner: What about the coughing that happens?

Dadashri: I consider coughing beneficial, that it is good that it happened. It wakes me up in the night, does it not? 'Our' desire is to stay up at night. 'Our' desire is to remain aware (*jagrut*) whatever way we can. So, on the contrary, coughing keeps 'us' awake. Therefore, I considered it beneficial. There is no suffering in anything that you consider beneficial, is there? Yes, I do have toothaches. And, recently I had gone to Kuchha for three days, where I had liver pain. That *ashata vedaniya* had arisen, but I continued 'knowing' that *vedaniya*. That is all.

Questioner: Do you not experience pain?

Dadashri: There is pain, but nothing happens to the Self. Therefore, as long as 'we' are in the Self, it does not affect 'us'. I did have the pain, I had it for three days. I could not sleep for three nights. I would be awake within, but fall asleep at times. 'We' would know that 'Dada' is sitting.

Suffering does not affect the Gnani

If even *Tirthankaras* have *vedaniya*, then why would others not have it? But they have less *ashata*. See what kind of a month 'we' have? Dada had an accident, and then this (liver problem) came, it felt as if the light was about to go out.

Questioner: Nothing like that is going to happen, Dada.

Dadashri: No, not like that. Hiraba (Dada's file two) left, then does this not have to go too? Which *vedaniya* is that?

Questioner: *Ashata vedaniya*.

Dadashri: People think that 'we' have the *ashata vedaniya*. But *vedaniya* does not touch 'us', it does not even affect *Tirthankaras*. We do not have remorse over Hiraba leaving, 'we' are not even affected, are 'we'?

The *Gnani* does not suffer any pain because he does not have ego. When the experience of the Self is indistinct, the pain is suffered, and the awakened One is in the attempts to be the knower and the seer of the pain. Whereas the *Gnani* who has the clear and distinct experience of the Soul (*spashta vedan*), does not suffer pain, he simply knows the pain. The one who has attained the Self does not suffer a toothache but continues to feel its burden. His bliss is prevented whereas My bliss is not obstructed. It continues to flow. People think that Dada has *ashata vedaniya* (suffering pain), but I am not affected by pain. In worldly terms it is called painful situation.

Some people may feel that *vedaniya* (suffering) has come to 'us'. *Ashata vedaniya* (suffering of pain) has not touched 'us' for even a minute; not even for a second for last thirty years. Our science is of a very different kind. Many times 'we' too cannot remain separate from pain in certain matters. In certain things 'we' are definitely separate, but in certain things about pain it is attached in some places. Wherever 'he' is attached, 'we' keep separating 'him'.

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

Dadashri: ‘We’ place greater *upayoga*, but we still have to place *upayoga*. That other is a *sahaj* (spontaneous and natural) *upayoga*. And I have given you the same science.

What an amazing state of being unaffected by physical pain

Questioner: Your hip was fractured; you had jaundice, so such physical pains (*kashta*) came together. You had to sit in the same position in the same place for four months; that is considered a ‘test examination’ (testing), is it not?

Dadashri: That was not *kashta* (painful suffering from the body) at all; that is not considered *kashta*.

Questioner: It was not so for you.

Dadashri: No, it is not considered *kashta* for others either. Can you consider that as physical pain? Hey! You have not seen *kashta* yet. This Brahmachariji (spiritual master, disciple of Prabhushri) was performing penance standing on a rock. Had you seen him, you would have felt that you could not do what he was doing even for a day. I too felt that way; I wondered ‘if this disciple of Prabhushri (Shrimad Rajchandra’s disciple) is taking on so much penance (*tapa*), how much penance must Prabhushri be undertaking himself?’ And goodness knows how much more Krupadudev (reverence filled name of Shrimad Rajchandra) was undertaking? If others around him waved off mosquitoes away from his body and covered him with a blanket, he would remove the blanket and allow the mosquitoes to bite him with ease. He sat with only one goal and that was to attain the Self.

One remains a knower in the state of Kevalgnan

Questioner: A *Gnani* suffers with

dhairya (stoicism, non-reactive patience) and an *agnani* suffers with crying, but a *Gnani* still suffers, does he not?

Dadashri: Suffering will not go away, but the *Gnani* suffers that pain with *dhairya* (stoicism, non-reactive patience). *Dhairya* is according to each individual’s capacity. However, Lord Mahavir was absolutely a Knower. He would ‘know’ of even a bite from a bedbug but He would not suffer it. The degree of suffering is in proportion with the portion of ignorance.

Even the *Tirthankaras* have pain-pleasure experiences (*shata-ashata vedaniya*) but they remain as a knower through *kevalgnan* (absolute knowledge).

People threw stones at Lord Mahavir, insulted him when he was in the area away from the civilization (*anarya desh*), but people saw and thought, ‘Oh, The Lord is suffering a lot.’ But they would not see who this ‘*vedak*’ (the sufferer) and who the ‘*gnayak*’ (the knower) is. He was indeed the *gnayak* (the knower) only.

Questioner: To know means the suffering ceases?

Dadashri: To know means one does not become absorbed (*tanmayakar*) as ‘I am the mind and body’, and therefore he does not get the fruit of suffering, he only gets the fruit of knowing.

Questioner: *Veda* means to know only, but does not *vedavoo* means to experience?

Dadashri: *Veda* in real terms means to know only. But people are suffering pain (*vedey*). Suffering means experiencing, becoming the shape of mind and body (*tanmayakar*). That is called *vedey* (suffering). This pain causing problem (*dard*) that creates

vedana (pain sensations), how long and far is its meaning? Its meaning has the whole spectrum from the experience to the knowing of it. Now *vedana* happens to ‘us—Dadashri’ and also to this brother here. But I remain in the knowing state and he remains in the suffering state.

The sufferer and the knower are absolutely separate

Veda means to know and also means to suffer. The *Gnanis* are in all levels of this, from the suffering to the knowing.

Questioner: What if we become *tanmayakar* (engrossed) in it?

Dadashri: Yes, it happens. When the molar tooth is hurting for me, even if I do not want to become engrossed, it happens.

Questioner: At that time *Shuddhatma* (pure Soul) is forgotten.

Dadashri: Pure Soul is not forgotten. The fact that one does not want to become one with the body mind complex (*tanmayakar*), that *Gnan*, ‘I am pure Soul’ verily proves that.

Steadfast in awareness as the Self is the penance of moksha

What has the Lord called the penance (*tapa*)? The Lord has not called the penance, which people are doing, as penance. That is called worldly (*laukik*) penance. The penance for *moksha* is *alaukik* (beyond the worldly). There are *bhaavako* within, that make one do *bhaav* (intentions), at that time one would keep such a penance that he would not miss anything of the Self (awareness as the Self) in the slightest extent. Lord Mahavir also had done the same penance. Until the end he had the heat of penance, which He kept seeing

with *Gnan* only, and thus He remained free from the effects.

Questioner: How can one remain free from the effects?

Dadashri: There are all *bhaavako* (intent makers, intent reactors) inside. If one becomes *bhaavya* (the owner-doer of the intent) then *bhaav* (intention) happens (evidence), then one gets trapped. You are *Paramatma* (the absolute Self), and therefore know the *bhaav* (intention). And if You remained (prevailed) as the *gnata-drashta* (Knower-Seer) of the *bhaav* then You will not get trapped. If there is no *bhaavak* (intention maker) then one is verily a *Paramatma*. Who is this *bhaavak*? The mistake of previous life is the *bhaavak*; through that a seed is sown. When the self (*bhaavya*) becomes one, with the one, that ‘does’ the *bhaav* (*bhaavak*), then a seed for the next life is sown. And that gives rise to worldly life (*sansar*). If *bhaavak* and *bhaavya* do not become one, if one remained strong there, then one does not become *bhaavya* (owner-doer of the intent), then *anubandha* (*karma* charged in past life) will unfold, but it will discharge (*nirjara*) without *bandha* (binding or charging of *karma*).

That which continues inside is verily purushartha

Questioner: Lord Mahavir did penance (*tapa*) for twelve and a half years, and fifteen days. What is the *nimit* (evidence in discharge)? Was it His *purushartha*, or was it an unfolding of *karma* of past life?

Dadashri: It was the unfolding of *karma* effect. This *tyaag* (renunciation) is the result of unfolding of *karma* and *saiyam* (absence of attachment or abhorrence) is the result of understanding. And yes, there was

definitely *purushartha* within. But the external part was dependent on the unfolding of *karma*. What people saw externally, it is unfolding of *karma*, and what He 'saw' is *purushartha*. The same *purushartha* is going on within 'us'. What you see externally is unfolding of *karma*, and inside is 'our' *purushartha*. We do not have external penance in the slightest extent. However internal penance is going on continuously.

Lord Mahavir and his eleven *ganadharas* (cardinal disciples) did the inner penance. One binds *punyai* (merit *karma*) with the penance (*tapa*) that is visible to people. People cannot see that other *adeetha tapa* (invisible penance). When Dada gets off the plane on a hot summer's day at New York airport in his warm coat, he is doing *adeetha tapa* (invisible penance) inside.

Atma-bhaav (I am the Self) will not enter in *pudgal-bhaav* (I am the non-Self). Not to become engrossed (*tanmayakar*) in the meeting place of the foreign (the non-Self) and the home (the Self) is called *adeetha tapa*. It is the cause of direct experience of *moksha*. All this others are indirect causes. They are indirect penances only.

Tirthankaras have shata-ashata vedaniya but...

The Lord used to remain *gnata-drashta* (knower-seer). And at the time of the force of unfolding *karma*, He used to stay in penance. They pushed wooden nails (in his ears); big bedbugs bit him. The Lord used to get such penance where the Self (*Atma-bhaav*) would become one with the non-Self (*pudgal-bhaav*).

Lord Mahavir had *shata* and *ashata vedaniya*. A cow owner forced spikes in his ears. He did not stick a long nail but he forced

wooden spikes in his ears. How much pain (*ashata vedaniya*) must it be giving him? Lord is also a *vedak* (sufferer).

Questioner: Is Lord a *vedak*, or is it his body that is *vedak*, Dada?

Dadashri: Lord too is *vedak*. What the doctors define as a body, the part that doctors can see, He is responsible for that physical part too. The pain signals (*vedana*) of that happens.

Questioner: Yes, He has *vedana* of it, He is aware of that, but we cannot say that He is suffering the *vedana*, can we?

Dadashri: The effect happens. But at that time He has tremendous *tapa* (penance). He does not have any mental pain signals (*vedana*). He does not have any *vedana* (pain signals) of speech.

Questioner: How is the difference between mental and physical pain (*vedana*)?

Dadashri: Mental pain (*vedana*) is something that can go away with *Gnan*, but physical pain (*vedana*) cannot be removed with *Gnan*. If one has a toothache, it reaches all the way.

Questioner: This mental pain (*vedana*), what kind is it?

Dadashri: Whole world is in mental pain, is it not? These people do not have physical pain (*vedana*) at all. They only have mental pain (*vedana*). Even God (the fully enlightened One) will know a toothache, when it happens, but He does penance during it. He 'sees' how it has become red hot within.

Questioner: But body suffers the pain, does it not?

Dadashri: Body suffers, but that is

where the sufferer is. That is where the ego suffers. So He (the Knower within, The Lord) knows even that. He does not take any interest in the *shata vedaniya* (pleasure). Therefore he does not have any interest in *ashata* (pain). He remains only in his *Gnan*. This *veda* means to suffer (*vedavoo*), to suffer and to know. *Veda* means to know. So the meaning of *veda* ranges from suffering to knowing that pain. However many gradation (stages of progression) there are, that many gradations.

Penance until Kevalgnan is attained

They have penance at that time, *Gnan* (Knowledge as the Self, experience of the Self)-*darshan* (Vision, understanding as the Self)-*charitra* (Conduct as the Self) and *tapa* (penance as the Self), but only until they attain *kevalgnan* (absolute Knowledge). There is nothing after attaining *kevalgnan*. They have become absolute. Nothing touches the absolute. Lord Mahavir had to suffer pain (*vedana*) until *kevalgnan* happened.

Questioner: But they say that even after the happening of *kevalgnan*, he had many pains (*vedanas*), and physical pains (*kashta*), did he not?

Dadashri: All those physical pains were there to the body. Body does have *shata-ashata* (pleasure-pain), but they do not touch him. He does not even have to do *tapa* (penance). For him *Gnan-darshan-charitra* (also known as *ratnatraya*) is natural and spontaneous.

Questioner: *Bhogavali karma* (the *karma* of suffering) do not leave even *Tirthankaras* alone, what kind of *karma* are they?

Dadashri: They will not leave anyone alone.

Questioner: Does one bind *Tirthankara gotra* (lineage) and at the same time bind *bhogavali karma*?

Dadashri: Yes, he does not have a choice. Either *shata* (pleasure) or *ashata* (pain). Even *Tirthankaras* have both, *shata* and *ashata*. They have both as their unfolding *karma*. Difference is in the suffering. People may think that they are in pain. When people see me, they may say, Dada has a fever. But I know of the unfolding *karma*, I know of the suffering. So, even *Tirthankaras* have *shata-ashata* in their unfolding *karma*.

Questioner: How long do they suffer (*vedey*) *shata* and *ashata*?

Dadashri: Until they attain *kevalgnan*. *Shata-ashata* do not have any effect at all after they attain *kevalgnan*. The physical body does have *shata-ashata vedaniya* (pleasure-pain producing *karma*). The body will feel cold when it is cold, will it not? But they do not suffer it. There are many things where, 'we' do not suffer pain.

Gnata does not become gneya, that is internal penance

Do you now understand what penance Lord Mahavir was doing? *Adeetha tapa* (internal penance of keeping the Self and the non-Self separate). How did he see only one *pudgal*? He was the knower of all the inner movements, all the activity, the slightest inner vibration. Nothing of the outside was 'seen'.

The Lord used to 'see' the penance of the self.

One who remains aware between *Gnata-gneya* (*Gnata* is the Self as the Knower and *gneya* is 'Chandulal the non-Self' or the self, that to be known- is verily penance. *Gnata* does not become *gneya*, that

verily is *adeetha tapa* (invisible penance). 'We' too have to do *adeetha tapa* (invisible penance), according to our own standard.

Experiential Knowledge, which has not been described

Questioner: Dada, whatever thing the Lord has said in the scriptures, and whatever He experienced; that is not possible to describe completely through speech.

Dadashri: One cannot describe.

Questioner: This speech is verily the experiential speech. So only some fraction must have come forth, is that so?

Dadashri: Yes, that is right.

Questioner: Only fraction has come, has it not? Krupadudev (Shrimad Rajchandra) has said that 'The Lord could not say, what he experienced in *Gnan*.'

Dadashri: It is like this, it is being written that the sugar is sweet. What is sweetness, did they not write? Sugar is sweet, it is written so. What is it sweet like, it is written that it is sweet like sugarcane. It is like that, it is like that; they have described all. But actually, what is that sweetness is not described. It says that when you meet a guide then it can happen. Otherwise, until then, there is no *moksha*. When someone puts sugar in your mouth then know that the sugar is sweet. You understood like that, you experienced. Otherwise all these are just talks. Renounce or do penance, one has kept doing only this since infinite life times. Construction-destruction, construction-destruction, construction-destruction! One has not found a guide who would show the clear path of liberation. Otherwise we would have understood the path of liberation easily.

However one says that a *kevali* (the one who has attained absolute knowledge) would know when one attains *samkit* (right vision). Hey brother, Soul is within, would I not know? Can you not know that? Again where would you go to ask a *kevali*? Chandulal, do you have to go and ask? Would you not know that you have attained right vision?

Questioner: One can know. One can know.

Dadashri: *Atma* (the Soul) is verily *kevali*. It will tell you immediately that you are right. However, people say that only a *kevali* would know whether one has attained *samyakatva* (right vision) or not. If *kevali* would know, then what have we known? We must know what *samyakatva* is.

One would suffer pain and do the penance

Karma are such that one does not want to suffer, yet one has to suffer the bitter juice. They will give you gripping pain and then leave. When you cannot tolerate, at that time You are to know. You cannot remain as a *Gnata* (the knower). You cannot remain as a knower, at that time you should know this much that You are a *Gnata* and yet they are not letting you stay as a *Gnata*. They have created a terrible upheaval. But what the Lord says is that, they have arisen at this time so when their time will be up, they will stop. Until then, do penance, that is what He says. That penance is called *adeetha tapa* (invisible penance). No one outside can see it. If your molar tooth is hurting, even the *Gnani* cannot tolerate that, no one can tolerate that. If the dentist gives an injection, then one can tolerate. It is considered being numbed by giving injection. At that time the

Gnani would not ask him to make it numb, the *Gnani* will suffer only. That penance is called the penance that has come; it is called penance, which is present in front of you (*prapta tapa*).

Every circumstance is equal for the Gnani

We do not have old age, death or birth. Only the circumstance comes and goes. Birth and death both are equal for the *Gnani*. Only a circumstance, that is all.

There is nothing in this world except the circumstance, which is present and in the now (*prapta*). 'Settle the circumstance in front of you with friendliness and equanimity.' This is a very magnificent sentence that has expressed. It is a very powerful sentence. This one sentence only, encompasses the essence of every scripture of the world. You are the knower-seer of the circumstance that is present in front of you (*prapta*) and not of the ones that are not (*aprapta*).

Lord Krishna has said 'enjoy that which is present in front of you (*prapta*) and do not worry about that which is not (*aprapta*)'. At this time the full plate of meal is in front of you. This is a circumstance that is in front of you. However a boss would not enjoy this meal and would have gone in the factory. Only his body would be eating. Now what can Lord Krishna can do in this?

One settles the penance that presents, with equanimity

You have to do penance (*tapa*), but only the penance that presents itself to you naturally. You don't have to go looking for it. People with great merit *karma* (*punyashadis*) will receive everything just sitting at home. Sometimes, when you are traveling in the train and someone comes to you and fights with

you, realize that it is penance (*tapa*) that has come to you, on its own. You have to say, 'Great! It came looking for me,' so then 'do' that penance. Lord Mahavir only did the penance that came directly to Him. He did not 'do' any other penance. The penance that comes directly in front of you, you must not push aside. But, instead, what people do is they invite penance by deciding to fast for three days and yet they push aside the penance which comes in front of them naturally. One will say, 'How can I do *samayik* (introspection process when one remains the Self and sees the non-Self evidences) when my leg hurts? My leg hurts so much...it feels like this or like that.' He will even curse his leg. He will want to tell everyone around him about the pain in his hip. Whenever you tell others about your problems, then it is not considered penance (*tapa*). When the other person learns about your problems, he will sympathize with you and thus take away part of your penance. You have to do the penance. What good is it when someone else takes away part of your profit as a commission? Just by listening to your complaints, he shares in your profit. Who would want to give up his profit by accepting sympathy from others?

Pain never touches the Gnani

If the pain is happening to 'us' then 'we' are not considered the *Gnani* at all. We do not feel pain in any way. Pain never touches 'us'.

Questioner: But pain that arises naturally; will it not affect?

Dadashri: In any way, pain does not arise for 'us' at all. Natural or unnatural; that is called *Gnani*. We do not stay in this body at all. If 'we' remain in the body, then it will hurt.

Questioner: Yes.

Dadashri: So we do not have suffering. When we cry, then it is not pain. When this Ambalal cries, even then there is no pain. So this state is of very different kind!

Questioner: I can understand that fact.

Dadashri: Not only to 'us', even all these (*mahatmas* – those who have attained the Self in the *Gnan Vidhi* of Dadashri) would not have pain. I had told all these (*mahatmas*) that if you have pain even once then it is my responsibility. Why should a human being feel the pain? What mistake one has made that he would have pain? So even if someone were to die at their home, they will not have any pain. *Mahatmas* and the *Gnani* do not have shock that happens in matters of death.

Brought about solution through the Gnan of vyavasthit

Even when I had not attained this *Gnan* (Self-realization), I had brought with me (from my past life) this knowledge that this world is *vyavasthit*. Hence, the guests that have come to our home is *vyavasthit*, so then why should I disrespect them? So I would never ask them, 'Whose home they are staying at, and why did you not come to my home?' But whoever comes, they are *atithi* (guests who come without prior notice). You should not force anyone to come to your home. You should let *vyavasthit* be *vyavasthit*. And those who come to your home, it is *vyavasthit*. And this knowledge of *vyavasthit* is such that it will make you worry free.

You are now under the control of *vyavasthit*. If the guest does not leave for five to seven days, intent in the mind will be spoilt, 'Why did they have to come now? It will be nice if they leave.' That is considered

spoiling a *bhaav* (intent), and that should not happen. They came based on *vyavasthit*, and they will leave based on *vyavasthit*. Is anything in their control? They have not come by their own volition; they do not have the energy to do so, why are you getting upset with them. This knowledge of *vyavasthit*, can stop *artadhyam* (adverse internal meditation that hurts the self) – *raudradhyam* (adverse internal meditation that hurts the self and others). It is a very helping knowledge. That is why one experiences peace, and it is exactly *vyavasthit*.

Vitarag through the Gnan of vyavasthit

And I have given you this knowledge (*Gnan*) that he is not doing the talking, it is *vyavasthit* doing so. I am not looking to gain anything, like 'How well I spoke!' because how can I look to gain anything from what *vyavasthit* does? If one curses me it is *vyavasthit*, and when someone gives me respect by saying, 'Dada, there has never been a man like you in this world', what have I got to do with that too? I am what I am, I have nothing to do with what he says or he does, I am only *kevalgnan-swaroop* (embodiment of Absolute Knowledge), nothing else. What can touch me of the world?

What can touch the one who has become *vitrag*? And ultimately one has to become *vitrag*. But if you stick your hand into the process, you will get burnt. So from that, would you not know that it is your mistake?

Questioner: Yes, I would immediately.

Dadashri: You will immediately know that it is your mistake. Now one may ask, 'Why does that mistake occur again and again?' The answer is, 'Experiential knowledge would not be attained if mistake

did not occur. Occurring of mistake is great *tapa* (penance), otherwise *tapa* will not arise, will it?' *Tapa* is necessary (for liberation). 'We' experienced tremendous *tapa*. What *tapa* you have seen? You have not seen *tapa* at all. Because there is no one above 'us', 'we' had to endure all those *tapa* on our own. 'Our' *tapa* were such that they kept us awake whole night to do them. If someone had something, they would keep 'us' awake whole night. Your *tapa* will last two-five minutes and then it will stop, because you have the *Gnan* with you. 'We' had to do it without the *Gnan* before.

Questioner: Before you attained the *Gnan*.

Dadashri: Yes. You have the pomp, with the *Gnan*, do you not? Look how you sleep with a pomp, under the covers. There is no problem if Dada sleeps without covers.

Questioner: No, no, Dada. You cannot do that.

Dadashri: No, not like that. What I am saying is that I do not need it. I am a man with penance (*tapa*) right from the beginning. You are not yet involved in *tapa*, you have not seen *tapa* yet. Have you seen *tapa*? You do the penance of those that come to you, but what about those that have not come for you? The ones those are not present? Go ahead and put a blanket over yourself. Even if you put a blanket out for me, I say, 'Leave it on the side, what I already have is enough. Leave the other one on the side, and I will use it if I need it.'

Questioner: Only if it is very cold.

Dadashri: 'We' just have to make sure that the blood does not stop circulating when it is very cold.

The awareness of the Self can get rid of sleep

Questioner: Does this separation remain for You, in the state of sleep too?

Dadashri: It is separate, complete separation remains. In any situation, that (the Self) which is separate will not become *tanmayakar* (become the form of the non-Self- the mind or the body).

Questioner: The external (gross) mind is not present at that time. That external mind is absent in the sleep, is it not?

Dadashri: It is separate in sleep for You too, but you feel that it has become one, it feels like that. It will not appear like that to me, that is all. This is so because if we churn yogurt and separate the butter from it, and again if we mix this butter with the remaining buttermilk, and churn it again, then that butter will not become one with buttermilk, it will remain separate. It will turn into thick pieces but butter will not become one with buttermilk. So it will remain separate for You too. But it will give you a sense of feeling (not so in fact *bhaasey*) that this has become one form (*ekakar*) again.

We do not prefer to sleep at all. We would remove the covering (a blanket) in the wintertime when the sleep starts coming. So we would feel cold and again sleep will not come. We have never allowed this body to sleep. You don't have to do that though. Whatever we do, you are not to do it.

Questioner: But Dada, you did not want to sleep. We would like to sleep.

Dadashri: No, no. That is not your work.

Where is the application of awareness as the Self?

Questioner: But Dada, if we decrease sleep then, will it not adversely affect the health of the body? Say for example, if I force myself to remain awake for three hours more when I am extremely sleepy, what if the body gets affected and spoiled?

Dadashri: It is like this, for two and half hours *vidhis* would continue here (within the *Gnani Purush*) at night. *Satsang* continues until eleven-thirty and we would go to sleep at twelve o'clock. And at six-thirty, I would get up. I would do *vidhi* for all, I would sit and I would lay down, I would sit and I would lay down, and time will go for doing *vidhi*. Around twelve o'clock I would go to sleep. All work would come after six-thirty and it will last until eleven-thirty at night. I get rest only two and half hours in between, that is all. Half an hour for meal and two hours for rest, except that this 'work' is there continuous for Me, for sure. How many hours of My work got done?

Questioner: Delete two and half-hours from twenty-four hours.

Dadashri: From six-thirty in the morning to eleven-thirty at night. We can deduct two and half hours from that. How many hours worth of work is there?

Questioner: Twenty-one and half hours.

Dadashri: No, how can it be twenty-one and half hours?

Questioner: From six-thirty in the morning to eleven-thirty at night. Twelve plus five- seventeen, seventeen hours.

Dadashri: Did you minus two and half hours from seventeen hours?

Questioner: I did not deduct that two and half hours.

Dadashri: I have to do that much work all the time. I do not have single holiday in 365 days. On the day of Diwali, there would be ten thousand people to do the *darshan* (devotional viewing). So I do not have holiday.

Never took pleasure from sleep

Pleasure never arose from this (sleep). Never, not in any day, did pleasure ever come from sleep. It is useless to struggle for it. Instead, I tell sleep, 'whenever you want to come, do so and if you don't then stay your home'. Should we not have that much bravery? If you do not have bravery after becoming the Self (*Atma*) then where else would you have any bravery?

So we have never slept. We always say, we do not sleep ever. All *vidhis* would be going on inside and the body will prepare to go to sleep, at that time we would remove the covering (blanket) so again we would feel cold. So we would try to prod it.

One should feel some cold. If you are fast at sleep, you become unconscious. One would become like a ghost (completely unaware). After that snoring in deep sleep he starts travelling all over America. When you get up in the morning, you would feel like you have reached America. Hey, you ended up wandering life after life. One should not have such deep cocoon like- sleep in human life. Can you sleep off as a cocoon in this human life? You just have to sleep a bit to let go of the fatigue of the day.

The bliss of the Self is veiled by the pleasure of sleep

Since many years, the body is unwell in

the night, and whatever it may be, we would get up exactly at six-thirty. When we get up, it would be six-thirty only. But 'We-the *Gnani Purush*' do not sleep at all. We do not take such physical pleasure from sleep. However if someone gets a good night sleep then he would say in the mind, 'I had a good night sleep.' But he does not know from where he derived the pleasure. This pleasure came from *pudgal* (the non-Self complex). This is not the bliss of the Self. When you taste the pleasure from the self, the bliss of the Self stops.

The pleasure we take from the sleep is not the bliss of the Self. The pleasure that is taken from sleep is not of the Self (*Atma*). If that pleasure seeking from sleep leaves, then one can get to taste the bliss of the Self, otherwise how can one?

How much sleep does a person require? God has conceded to three hours for sleeping. This life is not to be wasted away through sleep. After *Gnan*, it is better if you are not able to sleep long. You will have more time to remain alert as the knower and seer. For the past twenty years, I have not slept more than an hour and a half each night. I have spent all those nights in the awareness of the *Gnan*. One needs enough sleep to freshen up after a grueling day. This is all the sleep you need.

Gnani Purush sleeps only for an hour. He is constantly aware. The Self is all-illuminating and hence in this state, all is visible, including the subtlest of mistakes. This awareness will increase as one's food intake and sleep decreases. Otherwise from the vantage of the relative self, it is all spiritual apathy. Too much sleep is spiritual apathy. Too much food is also spiritual apathy (*pramad*). *Pramad* is like packing and sealing 'the Self' in a dark bag.

How can we afford to sleep at this station?

'We' have not slept for twenty years to know as to how this world has come about? How can one afford to sleep? One had slept for infinite life times. But at Surat station, bliss prevailed.

Now since twenty-six years, since I attained this *vitaraḡ* science, I have not seen anything but *samadhi* (blissful state). I have not slept for even a minute in the twenty-six years. What does it tell you? You can attain salvation too! You can get what you want; it is so. I would just tell you this and proceed.

You have attained such a great benefit; you have spent whole life for the Self, now for what you are just lying there? Can you remain asleep the whole night? Do *pratikraman* the whole night. Who would let go of that extra time?

Questioner: One would not let go.

Dadashri: The nature of a sleep is such that, if you do not sleep for an hour then half hour would be enough to get you good sleep that it would cover that whole hour. When we sit in the train, does sleep not come even while you are sitting?

Questioner: Yes, it does.

Dadashri: And it will come, you will get a very deep sleep. I had not slept for more than an hour everyday; this was the purpose: to fracture past tubers.

Gnani's topmost tolerance

If the *maharaj* (Jain spiritual teacher) does not get a hard thin jute mat and instead gets a cushion mat, then he cannot sleep, because the bad habit has been set. And this householder who sleeps on a bed, cannot

sleep on the floor, because that bad habit has been set. What the Lord has said is, if you are given a four-mattress bed or a simple mat, even then you should be able to sleep. *Samanata* (equal respect) should remain for both. Otherwise a bad habit has set for you. It has been in your practice. It is a bad habit. From the beginning, I am able to sleep in a bed with four mattresses or on a simple mat. We had kept a habit to sleep like that in our business. And for the business, I had to travel through the jungle and there I would place small pebbles underneath my bedding to prevent sleep, so the Self would remain present. Our tolerance is of the highest level, in this world.

Attributes of *titiksha* were developed before Self-enlightenment

If one has to sleep on grass or straw, pieces of pebbles below will poke him and cause him uneasiness, and at that time he compares, 'Alas, how nice it is at home,' then that is not considered *titiksha*. Instead, the uncomfortable sticking pebbles are appreciated as a good thing. Now I just gave you the matter about sleeping but what should you do when you encounter such adverse circumstances? So this is applicable in every situation. What would you do if you had to sleep in an unbearably chilling cold weather without any blankets? You have no such practice. I have practiced doing this so many times before. Now I encounter very comfortable circumstance, so my attribute of *titiksha* (tolerating patiently with equanimity) has gone down. Otherwise I had developed the attributes of *titiksha*.

The Vedantis have called for one to develop the attribute of *titiksha* and the Jains have said that one must learn to tolerate *parishaha* (internal pains, mental or physical).

Learn to tolerate the hunger that arises, thirst that arises and causes pain within, with equanimity.

Cultivation of a strong mind through *titiksha*

This body gets used to physical problems and difficulties. When you get something to eat, you should not be taken a back with it and say, 'How can you call this food? How can anyone eat something like this?' That is how it should be with heat, cold and with everything else.

People have not experienced real thirst. If you are in a jungle and water to drink is not available, that is called thirst. 'We' had seen such hunger and thirst when we had gone to the jungles on business. Then when one cannot tolerate cold of the kind that causes frost or extreme heat of the sun; not the kind that happens to the cities, when bombs are falling around you, then you become aware of the strength of the mind (*manobada*). The mind will become strong when you see the one with a strong mind. But the people of the world have not seen *manobada*- strength of the mind. There is tremendous *manobada* in 'us'. As you continue seeing that, it will arise and increase within you. I have become that form (very high level of *manobada*) and you are gradually becoming the same. One day you will become the same. You have found a very short path, whereas I had to follow a very long one. I have arrived at the current state through having undergone *tyaag* and *titiksha* (renunciation and tolerating patiently with equanimity). There is no limit to the *titiksha* we have undergone. One day I would sleep on a mat, one day on couple of mattresses. If I got used to sleeping on the mat, then I would not be able to sleep on the mattresses, and vice versa.

He did such penance too

Questioner: Dada, why do you have calluses on the soles of your feet?

Dadashri: They are from penance 'we' suffered in search for the Soul. This penance was from a nail from the sole of my shoe that has pierced through the inside of my shoe, I would not take it out; I would continue wearing the shoes. It was later that I discovered that I was on the wrong path; it was the penance the Jains do. I used to believe that if the nail cut through and affected the Soul, it meant that I had not attained the Soul and so I would continue to suffer that penance. But the 'stains' of that penance are still there. The stains of penance will remain throughout the life. Later I understood that I was on the wrong path and that the right penance was the penance that one has to suffer internally.

Gnani remains always vitarag

Gnani Purush does not have to heat up in penance. That is why eternal bliss is evident on his face. Heating up is of *puran-galan* (filling-emptying) nature. Hot means one becomes red all over within, and then in no time, it cools down.

Does one not cry at the time of crying? And does one not laugh when the time of laughter arises? I have not laughed about anything, on any *pudgal* in the past twenty years. What is there to laugh about? This is all left over garbage. And everywhere one keeps eating that garbage. All they are eating is balls (*laadvas*) of ash from the funeral. It is the same old left over, there is no new one. *Pudgal* means the leftover. *Puran-galan*, *puran-galan*, *puran-galan*,*Shuddhatma* and *puran-galan*, there are only these two, from which so many scriptures have been written. What a wonder! There are only two things.

Puran filling happens and that has to empty *galan*. You have to go to toilet once you have eaten. And sometimes vomiting happens, does it not? Let *puran* and *galan* happen on its own, otherwise you will be in pain. You will suffer pain if you eat and then you do not go to the toilet; or drink water and do not urinate.

There are two parts, *chetan* (Self) and *jada* (matter). *Pudgal* is the matter part. You have to eat even when you do not want to. You have to suffer it even if you do not want to. *Ruchi* (inclination, like) and *aruchi* (disinclination, dislike) are brothers of *raag-dwesh* (attachment-abhorrence) and they perpetuate the worldly life (*sansar*). *Vitarag* means *moksha*.

Where is the pleasure in puran-galan?

There are some, like me, who do not even like food and eating. Would 'I' like to eat? Would I like the pain and hassle of eating, chewing with teeth? But there is no choice there. Yes, 'We' remain separate from all that, so 'We' do not have any problem, but other people actually do not like all that. The one who has become a critical thinker, he can understand, what is all this for? Should one have to brush his teeth every day? Work will not get done? Your work should be complete once you brush them properly, should it not? If not today, should it not be over in eight days? Has it stopped for anyone yet? It is because there is no end to *puran-galan*. What did the Lord say? *Puran-galan* will never end. *Puran* will continue to happen after *galan* has happened; and *galan* will continue after *puran* has happened; this is the business that has started. What I am saying about the *puran-galan* is that, if you are a critical thinker, I can clear it for you. Start removing anything that is *puran-galan*, then it is possible to attain the Self, but one would not understand that, would he ?

That is why Krupadudev (*Gnani Purush* Shrimad Rajchandra) has said that *Gnani Purush* is extremely rare. He has personally written that, “Had I met a *Gnani Purush*, I would have followed him all the way to *moksha*. I would not have this hassle of people taking me as a *Gnani Purush* and I cannot do the renouncing that I want to do.” This is because in the *kramic* path, one has no choice at all, but to renounce. As long as *parayan* (thorough reading of a scripture to be completed within an appointed time), thorough understanding is not over, one has to continue to renounce. This is because there is *galan* along with the *puran*. And in the *Akram*, we stop the *puran* (filling, charging of new *karma*) for sure, do we not? That means only *galan* (emptying, discharge of *karma*) remains. If one understands this science completely, he will experience *samadhi* (unaffected state; state of the Self) no matter what the situation is. But he has to come to me and understand it. He has to understand it through asking questions.

Have you understood it, or have you left it short?

Questioner: Dada, I keep on understanding; it is fitting gradually.

What is a real penance?

The Lord has said liberation (*moksha*) has four pillars: *Gnan* (Knowledge or Experience as the Self), *darshan* (Vision or Understanding as the Self), *charitra* (Conduct as the Self) and *tapa* (penance as the Self), but people have interpreted this in their own way. ‘I am *Shuddhatma*’ is the *Gnan* (experience of and as the Self). ‘I am *Shuddhatma*’ such conviction (*pratiti*) is the *darshan* and to remain as the *gnata-drashta* (knower-seer) is *charitra* (Conduct as the

Self). Remaining just the knower-seer of the heat that arises within due to anything that happens externally (outside the Self) is considered *tapa* (penance as the Self). Internal penance (*antar-tapa*) is invisible (*adeetha tapa*). For *moksha*, you will need inner penance, not external penance. Through external penance (*bahya-tapa*) you will attain a better life form, but you will not attain *moksha*. *Adeetha tapa* is something that is not visible. The Lord calls this invisible penance; true penance. In this penance, You remain in the ‘home’ as the Self and to not venture into the ‘foreign’ (the self; Chandulal). *Adeetha tapa* is not allowing that which is of the Self and that which is the non-Self to become one. And why do you have to suffer this penance? It is because you have remained in the foreign location for endless lifetimes, nevertheless you do not have to suffer the ‘heat’ of this penance.

Gnani’s penance at the junction of home and foreign

Questioner: Would *Gnani Purush* have to do spiritual practice (*sadhana*) and penance (*tapa*)?

Dadashri: *Gnani Purush* does not have to do *sadhana*. No *sadhana*; after attaining the ultimate (*sadhya*-the Self), there is no need to do *sadhana*. We never have such external penance. We would have *adeetha tapa* (invisible penance).

Dada does invisible penance. Look at this, He wears this heavy coat, polished shoes, but how is this penance?

Questioner: *Adeetha tapa* (invisible penance).

Dadashri: *Adeetha tapa*, not even one second will go without penance. Exact penance

would continue at the junction of the home department (the Self) and the foreign department (the non-Self). It is so much, that no one would take a bucket full from this to that or vice versa.

Moksha is through *antarik tapa* (internal penance). You cannot see our external penance (*bahya tapa*). You will not see even a single penance outside but we would have internal penance continuously. We would have twenty-four hours penance continuously. For what would we have penance? We do not come from home department to foreign department even for a second. That is our penance. There our penance exists, on the junction of foreign department. Our penance would be on the junction of home department and foreign department. We do not enter in the foreign department in the slightest extent.

Always in the state of the Self

How is the *Gnani's* penance? It is such that it will not let the worldly life persist even for a second. It will keep the home department and foreign department separate only. We do not have *par-parinati* (state of the non-Self, doership) even for a second. We are always in *swa-parinati* (Awareness as the Self, awareness of the doer).

Our penance does not let us stay even for a second in the worldly life. Such is our penance. Penance means it will never go from home department to foreign department. It will shout, even if it tries to enter in the foreign in the slightest. So our penance stays at the junction of home (the Self) and foreign (the non-Self). So *par-parinati* and *swa-parinati*, have you heard those words? We do not stay in *par-parinati* even for a second.

The Lord has said the four pillars of

moksha: *Gnan* (experiential Knowledge as the Self), *darshan* (vision as the Self, understanding as the Self), *charitra* (conduct as the Self) and *tapa* (penance as the Self). It is not possible for a human being to see these four (pillars) through five senses. That penance which no one can see, yet there is penance, takes one to *moksha*. The penance, which is visible, will take one to four life forms.

Questioner: It did not fit Dada. Please tell us again. And please explain in a little detail. Please unfold a secret of that a little.

Dadashri: The one who has *Gnan-darshan-charitra-tapa*, four pillars, nothing of his will appear outside. One cannot see his *Gnan*, *darshan*, *charitra* and *tapa*. One cannot see this through five senses. One can understand by familiarity with it. This is because all this is internal. External *gnan* (knowledge), *darshan* (vision), *charitra* (conduct) and *tapa* (penance), are the cause of worldly life (*sansar*). It is the cause of *urdhva gati* (to rise to higher level in the next life). It is the cause of binding merit *karma* (*punyai*). It is the bondage of merit *karma*. That other one (internal *Gnan-darshan-charitra-tapa*), is the cause of *moksha*.

Applied awareness of continuous invisible penance

The whole day *Gnan-darshan-charitra-tapa*. Only Dada-the Self comes in vision, if You know how to see. Then all four would continue to be 'seen'. *Gnan-darshan-charitra-tapa*. We would have constant penance. We would be continuously in penance, twenty-four hours. But our penance would be invisible. One binds merit *karma* for the penance, which is visible. That penance, which other people can see, binds merit *karma*. One can attain *moksha* through the

penance, which is invisible. So that is invisible penance.

Questioner: How would invisible penance be?

Dadashri: It is such that no one can see. Our penance would be in the junction of the Self and the non-Self, which will not let them become one. It will not let one become the body-mind form (*tanmayakar*). That will be in the junction, so how can people see that inner penance outside? Outside everything will be there like an unfolding, but internal penance is called invisible penance. That will not let one go from the home department to foreign department. One will remain superfluous in foreign (the non-Self). Whatever unfolding of *karma* is there in the foreign, one will keep it dependent on the unfolding *karma*. One will not interfere in that. Do you see any of my penance?

We would always be in penance. We will not be out of penance even for a second. Now penance means, what do You have to get heated up for? My penance is a different penance. Mine will not go in the foreign (the non-Self) at all. Our applied awareness (*upayoga*) will not go in the foreign at all, *upayoga* will remain in the home (the Self) only. Did you understand? My penance is of that state.

Dada's unique real penance

In the world, no one except *vitrag* Lords have done the penance like this Dada. That is Dada's penance. But how can you see that? Not even for a second 'we' go with *pudgal* (the non-Self complex). We do not go along with *pudgalik bhaav* (relative state intent, intent of the non-Self complex) even for a second. So our penance continues to remain at the junction of *chetan bhaav* (the

Self) and *pudgalik bhaav* (the non-Self). Do you understand? We have to do penance where *chetan bhaav* (intent of the Self) will not turn into *pudgalik bhaav* (intent of the non-Self). When would it end in *pudgalik bhaav*? It would if someone cuts Dada's ear and at that time if penance does not happen then it can end in *pudgalik bhaav*. This is because the body is still connected, is it not?

Questioner: The body is close.

Dadashri: Yes, it is close and there is *saiyog sambandha* (relation of joining together).

Questioner: The body is close for sure.

Dadashri: Yes, it is close. It has come together due to relation, no? But if someone cuts one ear one will not become one with the ear, but one will become one with *pudgal bhaav* (intent of the non-Self, 'I am this body, this is happening to me'). Now there, the penance is considered broken. The Lord says that penance should not break. There one should keep penance. *Gnan-darshan-charitra-tapa*; one has to keep all four on that boundary. Now no one can see that openly, outside, at all, can one? This is the view point of the *vitrag* Lords.

So what Lord said about all these four, the *Gnan* also is not there outside, that *darshan* is also not there outside. All that is internal, it is of the real language of the Lord. This other is of illusory language. This is worldly language and that one is an *alaukik* (beyond worldly) thing. This is *nibhrant* (without illusion) language.

Gnan always prevails at the junction of the Self and the non-Self

'We' never have to undergo gross heat (*tapa*) penance. There is nothing that heats up

within! Nothing heats up. The *tapa* (penance) is there continuously at a subtle (*sookshma*) level.

Questioner: Is it because it has come into *charitra* (conduct)?

Dadashri: It is because it has come into *charitra*. Despite knowing about *charitra*, for some reason the *charitra* (conduct) as the absolute Self does not remain as it should. Those with *charitra* will not say all this.

Questioner: Will not say what?

Dadashri: I am saying what the Lord used to say, but the Lord did not meddle like this, whereas I do. Hence that much of the conduct is meddlesome.

Questioner: So then is there *tapa* at that time?

Dadashri: No, there is no need for *tapa*; I never had to do the *tapa*. *Tapa* will ruin the mood. Tension remains with *tapa*.

Questioner: You said that for You the *tapa* remains at the 'activity and experience' of the junction of the Self and the non-Self, such that the two continue to remain separate.

Dadashri: There, it is 'our' *Gnan* only that is working constantly.

'Our' *tapa* is over at that time. Those two never become one. Our conduct (*charitra*) is such that this *pratiti* (conviction) and *anubhav* (experience) do not change. There is no *tapa* left for us within.

Questioner: As long as penance is occurring, there is incompleteness (*apurnata*), is there not?

Dadashri: Incompleteness remains all

the way, until one attains absolute enlightenment (*kevalgnan*). Mine is considered an incomplete state and so is yours.

Doing penance increases the degrees of the knowledge as the Self within (*Gnan-dasha*). Penance gives rise to the ultimate purity (*shuddhata*). I, too, cannot be considered '100% pure gold' and neither can you. Even the *Gnani* has penance of the body.

Most of my penance has gone away. 'I' do not have any penance.

One can reach completion through subtler penance

That is why it is written that 'Dada does invisible penance (*adeetha tapa*)'. Invisible penance is considered the final penance. 'We' continue doing this final penance. On the border that divides the Self and the non-Self (*anatma*); it never goes towards the non-Self at all. It never goes into the 'foreign department'; it always remains in the 'home department'. That is where the penance has to be kept; that is *adeetha tapa* (invisible penance)! So for You, from this ongoing 'doing' of current penance, later, will come the invisible penance.

'We' are constantly in penance. Your penance is gross, ours is very subtle penance (*tapa*). But after this gross (*sthool*) one burns, then after that the subtle (*sookshma*) penance, and then, you will have subtler (*sookshmatar*) penance. After all that, your penance will come close to that of Mine. When all the loss finishes, You will accomplish the work.

When this penance becomes subtle from the visibly evident, then one becomes a God right away. Such a One does not have to pass any other examination.

~ Jai Sat Chit Anand

You Have to Become Free From Opinions, Not from Things

Questioner: There is a lot in my understanding, but I am not able to put that into practice; so what about that?

Dadashri: There is no problem if it does not occur that way. All one needs is understanding (*samjan*). Understanding means that You are free from the moment You become separate from your opinion. If 'Chandulal' is doing anything negative and he says, 'I do not want this; I do not want to do this,' then he becomes free from his opinion. And if this opinion of his remains forever, then he is definitely separate from it.

So one has to be free from opinion, not from any thing. Whenever one becomes free from things (events and experiences through thoughts, speech and acts), it is fine. But it is more important to make it without any support (of the Self). Therefore, You have to be free from your opinions and not from the thing itself. That is why 'we' have given *pratikraman*. *Pratikraman* means that one has become free from opinion. If one does such firm and exact *pratikraman*, he will become free from the opinion.

Without *pratikraman*, your opinions will remain and you will stay bound to your mistakes. Your opinion is in whatever mistake occurs. Once you do this *pratikraman*, this opinion is erased.

The mind has arisen because of opinions. I never have any opinions about anyone. This is because after having 'seen' once, there is no second opinion. If a person steals due to circumstances, and I see it with my own eyes, even then I will not call him a thief. This is because it is his circumstances that lead him to steal. People would immediately label him a thief if they caught him stealing. Was it due to circumstances or not? Was he a thief forever? The world does not care about this. I would only call a person a thief if he were a thief forever (steals all the time), and not the one who steals only due to the bad circumstance. My opinion about a person does not change, once it is made. Until now I have not changed my opinion about anyone.

Pratikraman is Disagreement with Old Opinion

Questioner: Now I have to continue doing *pratikraman* for the opinions that arise, do I not?

Dadashri: The opinions that arise are due to a past *karmic* account (*hisaab*). If you do *pratikraman* now, then you do not bind an opinion again. In doing so, You are saying, 'I am no longer of the same opinion, I am not in agreement in this matter,' and so You become free at that time. Opinion that was bound in the past was cleared this time around. Once You understand this much, there will be no problem. If a mistake is being protected (*rakshan*), then You should correct that. There is nothing else to it. If you make a mistake, if you do something that would harm someone, you will attain closure if you do *pratikraman*.

What does *pratikraman* mean? It means, 'I am not in agreement with the mistake being made.' *Pratikraman* itself proves that I do not agree with that. Before, I was of the opinion that it should be done a certain way, but now I do not agree with that. It is enough if the opinion changes. This world exists on opinions.

(From Param Pujya Dadashri's 'Pratikraman' Book)

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Satsangs by Aptaputra; Blessed by Atmagnani Pujya Niruma and Pujya Deepakbhai

Hubli	Date : 21 July	Time : 5-30 pm to 8-30 pm	Contact : 9343401229
Venue :	Gujarat Bhavan, Deshpande Nagar, Hubli.		
Bangalore	Date : 21 July	Time : 9-30 am to 11-30 am	Contact : 9590979099
Venue :	Umiya Bhavan, Shri Patidar Pariwar Samaj, #980, Service Road, R.P.C Layout Vijayanagar 2nd Stage, Bangalore.		
Bangalore	Date : 21 July	Time : 6 pm to 8 pm	Contact : 9342530176
Venue :	B.E.L. Sri Ganapathi Seva Mandali, Maanasa Manthana Mandira Hall, 1st Floor. BEL Colony, Jalahalli, Bangalore.		
Bangalore	Date : 22 July	Time : 10 am to 12-30 pm	Contact : 9035329897
Venue :	Sambhavnath Bhavan, A.N.K. Rao Road, V.V. Puram, Basavanagudi.		
Bangalore	Date : 22 July	Time : 4-30 pm to 7 pm	Contact : 9590979099
Venue :	Whitefield.		
Madurai	Date : 23 July	Time : 9 am to 11 am	Contact : 9443350695
		8-30 to 10-30 pm	
Venue :	Date : 24 July	Time : 9 am to 11 am	
	Terapanth Bhavan, 18,19 Mutiah Pillai Lane, B/h Maravar Chavadi Vinayagar Temple Madurai-1.		
Salem	Date : 24 July	Time : 7-30 pm to 9-30 pm	Contact : 9362108322
Venue :	Gujarati Samaj Kalyana Mandapam, Opp Cenneys Gateway Hotel, No. 102/G, Alagapuram Main Road, Five Roads, Fair Lands, Salem-636016.		
Gurgaon	Date : 25 August	Time : 6 pm to 8 pm	Contact : 9810307602
Venue :	Siddheswar School, Gurudwara Road, Near Subzi Mandi, Gurgaon.		
Delhi	Date : 26 August	Time : 10-30 am to 12-30 pm	Contact : 9811279979
Venue :	Laurel High School, Opp. Shiva Market, Nr. Agrasen Dharmshala, Pitampura.		
Gaziabad	Date : 26 August	Time : 5 pm to 7-30 pm	Contact : 9966738972
Venue :	Sector-17, 'E' Block, Konark Enclave, 'E' Block Central Park, Vasundhara.		
Meerut	Date : 27 August	Time : 6 pm to 8 pm	Contact : 9410607553
Venue :	PPP Conference Hall, Nr. Dass Motors, Abu Lane, Meerut.		
Sonepat	Date : 28 August	Time : 2 pm to 4 pm	Contact : 9818229870
Venue :	Jain Tyagi Bhavan, Opp. LIC Office, Sec.-15, Sonepat.		
Kurukshetra	Date : 29 August	Time : 4 pm to 6 pm	Contact : 9671868450
Venue :	Jay Ram Vidhyapeeth, Nr. Bhram Sarovar, Kurukshetra.		
Ludhiana	Date : 30 August	Time : 7 pm to 9 pm	Contact : 9888821088
Venue :	Community Centre, Sawan Bihar Approach: On Jamalpur. Police Colony to Bhamia. Darshan Academy Road, Opposite Govt. Primary School.		

Spiritual Discourses & Gnanvidhi in the presence of Pujya Deepakbhai

Melbourne

Dt. **24th July** (Tue), 7 to 9 pm - **Satsang** & Dt. **25th July** (Wed) 6 to 9 pm - **Gnanvidhi**
Venue : Shirdi Sai Baba Temple, 32 Halley Avenue, Camberwell, Victoria - 3125 **Mob.:** +61 433059550

Perth

Dt. **28th July** (Sat), 4 to 7 pm - **Gnanvidhi** & Dt. **29th July** (Sun) 4 to 6-30 pm - **Satsang**
Venue : Jewish Community Centre, 61 Woodrow Avenue, Yokine, WA - 6060 **Mob.:** +61 430148386

Adalaj Trimandir

Dt. **2nd August** (Thu), 9-30 am to 12-30 pm- Darshan-Bhakti - **Rakshabandhan Celebration**

Dt. **10th August** (Fri), 10 pm to 12 am (Midnight) - Bhakti - **Janmashtmi Celebration**

Dt. **11th August** (Sat), 4-30 to 7 pm - **Satsang**

Dt. **12th August** (Sun), 3-30 to 7 pm - **Gnanvidhi**

Dt. **12th to 19th Sept.** - **Paryushan Parayan Satsang** on Aptavani-8 & **Klesh Vinanu Jivan**

Dt. **20th Sept.** (Thu), 9 am to 12 pm - **Special Darshan Program**

Note: Those who wish to attend any of above program are requested to register their names on [079-39830400](http://simcityarrival.dadabhagwan.org). If you are NRI or from other country, register on <http://simcityarrival.dadabhagwan.org>

Hyderabad

Dt. **17th-18th August** (Fri-Sat) 6-30 to 9 pm-**Satsang** & **19th Aug.** (Sun) 5-30 to 9 pm-**Gnanvidhi**
Venue : Bhartiya Vidhya Bhavan, 5/9/1105, Bashir Baug, King Kothi Road. **Mob.:** 9989841786

Bangalore

Dt. **21st August** (Tue), 6-30 to 9 pm - **Satsang** & **22nd August** (Wed) 6 to 9 pm - **Gnanvidhi**
Venue : Shikshak Sadan Auditorium, Opp. Kaveri Bhavan, K.G. Road. **Mob.:** 9590979099

Aurangabad

Dt. **6th October** (Sat), 6 to 8-30 pm - **Satsang** & **6th October** (Sun) 5 to 8-30 pm - **Gnanvidhi**
Venue : Saint Eknath Temple, Usmanpura, Aurangabad (Maharashtra). **Mob.:** 8308008897

Jaipur

Dt. **9th October** (Tue), 6 to 8-30 pm - **Satsang** & **10th October** (Wed) 5 to 8-30 pm - **Gnanvidhi**
Venue : Utsav Hall, P-10, Sector-2, Vidhyadhar Nagar, Jaipur (Rajasthan). **Mob.:** 9461905465

Delhi

Dt. **12th-13th October** (Fri-Sat), 6 to 8-30 pm - **Satsang** & **14th Oct.** (Sun) 4-30 to 8 pm - **Gnanvidhi**
Venue : Laurel High-School, Near Shiva Market, Pitampura, New Delhi. **Mob.:** 9811488263

Pujya Deepakbhai's Africa-Dubai Satsang Tour : Dt. 23rd Oct. to 11th Nov., 2012.

July 2012
Year-7, Issue-9
Continuous Issue-81

Dadavani

RNI No. GUJENG/2006/17257
Reg. No. GAMC - 1501/2012-2014
Valid up to 31-12-2014
LPWP Licence No. CPMG/GJ/100/2012
Valid up to 30-6-2014
Posted at AHD. P.S.O. Sorting Office Set - 1
on 15th of each month.

Energy of the Self manifests through penance

Discussion about tapa (inner penance) came out today, so seize this tapa once. Start the purushartha of tapa. Lord Mahavir has referred to this tapa. When I said it, people say how can one go to moksha without external penance (tapa)? Who will have time to make you do such internal penance? 'We' do not discuss too much about tapa. It is only occasionally that we do so. Man does not have the capacity for it. One will complain the whole day if the vegetable curry goes bad. What does dealing with equanimity mean? It means to do tapa. How much energy of the Self it gives rise to, in front of You! Whatever you let go of on this side, that much empire you attain on the other side. This can be said only to those who have attained Gnan, and only they can do the tapa, no one else can.

- Dadashri



Printed and Published by Dimple Mehta on behalf of Mahavideh Foundation-Owner. Printed at Amba Offset, Basement, Parshvanath Chambers, Usmanpura, Ahmedabad-380014.