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DADAVANI

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When this leg hurts, at that time what do 'I' tell him? 'Ambalalbai, the legs have been hurting a lot, no? You must have sat in a stiff manner and that is why they have been hurting.' Then again I pat his back. 'We-Shuddhatma Bhagwan- are there with you. Why are you afraid?' Then he becomes quite all right-first class- again.

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**Conversing with the self
at the time of suffering**

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EDITORIAL

After attaining this *Atmagnan* (Self-realization), now this body, which we call file number one; what is that? This is a living idol (*putadu*) of discharge *karma*, which Dadashri also calls *pratishthit atma*. In the past life, being ignorant of the Self, one instilled life in the non-Self complex, saying, 'this is my body, I am doing this', and that charged *karma* are now discharging in the current life. Now these discharging *karma* are giving fruits in the form of suffering of pleasure or pain (*shata-ashata vedaniya*). One has to suffer these fruits of *karma*. In that, not even God is an exception, in suffering of that *karma*. But what is the difference? The *Gnani Purush* remains constantly in the state of the Self, so the pain (*vedana*) does not touch Him at all. However, an *agnani* (a non-Self-realized person) believes that, 'this is my body, I am in pain' and 'it is happening to me', hence he suffers. The *agnani* becomes the enjoyer of pleasure during *shata* (pleasure) and the sufferer (*bhokta*) of pain during *ashata* (pain).

Any person would be always engrossed during unfolding of *shata* (pleasure) or *ashata* (pain) *vedaniya* (suffering) *karma*. And the sufferer of that pain-pleasure (*vedaniya*) is ego (*ahamkar*). Now we (*mahatmas*) have become free from that ego, therefore really we are not the enjoyer or sufferer of the pleasure-pain *karma*, but we have become its knower-seer (*gnata-drashta*). Being the knower-seer, pains of the body cannot touch 'us'. But we have attained this *Gnan* through grace and therefore it is not possible to remain the knower-seer instantly. So then what is the solution? The solution is the *Gnan jagruti* (awakened awareness as the Self). As the awareness of the Self increases by following the five *Agnas*, one experiences separation from the body and thereby one can remain free from the effect of *vedaniya* (suffering of pleasure-pain).

In this Dadavani, absolutely revered Dadashri shares a wonderful experiment of Self-experience, of conversing with file number one, by which it is possible to remain completely free during pain arising in file number one. The pain of the body, cannot touch to the Self (*Atma*) at all. We can attain that experience through the experiment of conversation with file number one.

Revered Dadashri explains the science of the nature of *vedaniya* (suffering). He explains that when one says 'this happened to me', 'I am hurting' then it will multiply many folds. If You remain separate with *Gnan* that, 'this is not mine' or 'this is not happening to me', 'the account of file is being paid off', by such divisions, the suffering will decrease and it can become even zero. *Vedaniya* is actually a psychological effect and the experiment of conversation is a wonderful scientific way to remain free from that effect. Through that way by remaining free from
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the effects, one can remain in the experience of the Self, in bliss of the liberated state, in the state of *Gnani Purush Dadashri*.

And it is possible for *mahatmas* who have taken *Gnan (Gnan Vidhi)* to attain such a state too. But when is it possible? It is possible if one comes in the *swa-purushartha* (Being the Self, progressing as the Self). This experiment of conversation is an effective key to come into that *purushartha*, through which, it is possible to accomplish the goal. This *Dadavani* gives us the missing keys to progress in the higher state of commencing the *purushartha* of *jagruti* (awakened awareness) against the *vedaniya karma* of this body.

~ Jai Sat Chit Anand

Conversing with the self at the time of suffering

{ 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. }

**It will possess you the moment you say
'It happened to me'**

Questioner: I am *Shuddhatma* (pure Soul), *gnata-drashta* (knower-seer), I do feel *vedana* (pleasure-pain) in the mind; why does that happen?

Dadashri: That must happen. However many cups of tea that we were supposed to drink, that many we have brought as an account within us. Bitter or sweet, both, we will have to drink. When it is sweet, mind will feel a little better. When it is bitter, at that time the mind will feel a little bad, 'You' know to both. You would not do *raag-dwesh* (attachment-abhorrence).

Now if you were to tell that file, 'Do not come here,' then if that file is eight feet tall, it will return as eighty feet tall. And if you tell it to come soon, its height of eight feet will seem only two feet, and once the duration of suffering (*vedana*) is over, it will not stay. That which is not going to stay is called a 'guest.' Should you not be cordial to your guest? You

have to maintain calmness-without *raag-dwesh*-(*saiyam*). What do you think?

Questioner: Yes, I agree, but I am not able to tolerate the pain (*dukha*).

Dadashri: Not being able to tolerate is a psychological effect. If you recite the name, 'Dada, Dada (the lord within),' and ask from him, 'Give me the energies (*shakti*) to tolerate,' then such energies will arise within you.

Questioner: I have had a headache for the past two days, which has been intolerable.

Dadashri: The moment you say, 'I cannot tolerate it', it possesses you. What You have to say is, 'Chandubhai, do you have a bad headache? I will massage it and it will go down.' But it will possess you if you say, 'I have a headache.' This is a big 'ghost'.

'I' am not that, 'I' am separate

Questioner: Correct. Now there is this chronic sinusitis for 60 years for him. How should he remain free from it?

Dadashri: When one knows one's Self as without any disease then He verily becomes *mukta* (free)! One is convinced for sure that He is free from disease, and therefore He is free, is He not?

Questioner: But how can one establish the surety of being healthy when he has the disease?

Dadashri: That verily has to be seen that despite having a disease, He is convinced that he is without disease, and thereafter He remains without disease.

Questioner: There is watery discharge draining from the nose, then how can I live? How can I become without disease?

Dadashri: Did this gentleman here not suffer a heart attack? In that He was living separate. One can remain separate in that manner. He had an attack, but he said, 'I am not that, I am separate.' Such awareness (*bhaan*) has to happen, no? Otherwise one says, 'It happened to me, this happened to me,' and this gives *asar* (effect).

Questioner: I do think that, no, this is not happening to me, it is happening to him. But when pain and suffering arises, then he mixes and becomes engrossed from within.

Dadashri: Again he takes it upon himself. Thereafter it happens that I am in pain. The Self neither decreases or increases due to the pain, in all this, so then what else is happening within?

Questioner: I am seriously and constantly thinking that pain is not happening to me, not me; but when the pain burst arises, there suddenly it becomes mixed.

Dadashri: Therefore whatever taste

(pleasure) this body has taken that much aversive taste (pain) will have to be tasted. This is because the loan of pleasures of this body has to be taken on the condition that you will have to pay off the loan in installments. The loan will have to be repaid. Whatever pleasure was tasted, its fruit will have to be suffered. Even in that You are separate. The Self remains the same as it is.

Questioner: The Self remains the same. But, 'pain happened to me,' should not happen.

Dadashri: You invite the pain that does not exist. This head that ached, where did it ache? I have a blooming headache? Has it become a balloon?

Say it, 'We are with you'

Questioner: I am asking You this question to find a solution for it.

Dadashri: You should ask me and then do as I tell you. This is the only solution! Never take on the suffering by saying, 'I am hurting'. If someone were to ask you, 'What is the matter with you?' you should say, 'My neighbor has a headache and I am aware of that'. You are convinced that 'this' is Your neighbor (Chandubhai), are You (the Self) not?

Questioner: Yes.

Dadashri: Then why all the suffering of the pain? If the neighbor is crying, do You have to cry along with him? Conflicts are inevitable with the neighbors. Besides, who does not have conflicts with his wife? Why should You cry when You are not even married? Only the married cry. You are not married, nor are You widowed! Why should You cry? On the contrary, You should try to pacify the neighbor by saying, 'Dear fellow,

don't cry. Don't worry. I am with you, so don't cry and don't worry.' This is what You should say.

Dada talks about His experience

So when the legs hurt, 'I' will say, 'Ambalalbai, the legs are hurting you a lot, are they not? You are tired. The legs are hurting because you have been sitting cramped in the same place.' So then 'I' take him to the bathroom and pat him on his shoulder, 'Why are you being stressed? 'I' (*Shuddhatma* Bhagwan), am with you, am I not?' So then he will settle down.

Pat him on his shoulders when he comes into difficulty. Before, there was one; now there are two. Before, there was no support at all. One was looking for support and consolation on his own. Now from one, there are two.

Have you ever done this before or not?

Questioner: Yes, I have.

Dadashri: You feel different at that time, do you not? You have to talk as if You are the emperor of the universe. Everything that I am telling You is from My own experience.

Change the method of suffering

Therefore, change your method so that your suffering is reduced and consequently the inner happiness will increase, because as the external entanglements increase, inner happiness will be reduced. You have to stand 'Chandubhai' in front of the mirror and pat his shoulder 'like this' and tell him, 'There is you and there is me. For sure there are two of us, are there not? There is no question about it, is there?'

Questioner: No, there are definitely two.

Dadashri: It is also confirmed that this neighbor does not know anything, right? And You are the Knower. The neighbor does not know about the headache. You are the Knower and therefore You say, 'I know the head is hurting. Be patient and it will go down soon.' Then pat his shoulder. You have to take care of the neighbor, do You not? Feed him well with good and tasty food. Tell him, 'Have a meal and go to sleep.' Why must you punish the stomach for someone else's crime?

Where is the fear after saying vyavasthit?

Questioner: Fear of suffering pain continues to be there.

Dadashri: When there is not going to be any suffering (*vedana*), why be fearful of it? Suffering comes to those who fear it. How can there be any suffering for those who are fearless? This is just your 'Vanik baggage' (peculiar characteristics of a Vania caste), is it not? It is very soft and timid.

Is there a difference between an apple and a guava? A guava is hard and if you find an apple to be softer, then tell 'Chandubhai' that, 'Dada has used the term '*vyavasthit*'. Where is the fear after You say, '*vyavasthit*'?

Fears arising in the non-Self (*pudgal*) are ghosts of the non-Self. We do not need to be afraid of them. These are called non-Self complex ghosts. 'You' should tell 'Chandubhai', 'be a Kshatriya (member of warrior class), you behaving like a Vanik (merchant) will not work. Let all the other miseries come. Let the legs hurt, let the head hurt!' That is all *pudgal* (the non-Self) and You are the Self and You are separate!

Nothing is going to happen to 'You'

The Vanik *prakruti* is such that it

becomes afraid even before problems arise. You have to tell 'Chandubhai', 'Nothing is going to happen to you.' If you see a person that cannot walk you may have a thought, 'what if that happens to me too?' When such thoughts occur just say, 'Chandubhai, nothing is going to happen, I am sitting here.' You say this to remain separate from 'Chandubhai'. This is a science. The moment you say, 'it happened to me', you become possessed by the ghost of fear. This is why the world has become 'possessed' by the ghosts.

You are a *Parmatma* (the absolute Supreme Self), so why should You have all this? Have you experienced even a little bit of the energy and power (*shakti*) of the *Parmatma*? Have you become aware that You are a *Parmatma* and that the *Parmatma*'s *shakti* has arisen in You?

Questioner: Yes.

Dadashri: Then what is the problem? For the one for whom this little energy of the Self has arisen, there is the conviction that the total energy lies there waiting to express. When You remain unaffected by someone's insults You will know that, 'Wow! There is so much energy!' Only a small amount has expressed so far. There is still more to come out. You will gradually experience infinite energy.

This 'A. M. Patel' (Dada referring to his relative self) is human too, is he not? Is he not just like you? Man will have everything; what will he not have? But even before any pain arises 'we' lend 'our' support to him by saying, "We' are here so why do you worry?" 'We' even tell our neighbor's neighbor (neighbor of Ambalal, any *mahatma*, or anyone else) that, 'we' are with him!' What can be lacking where there is God?

Pain persists due to support

It is right if You speak with separation. You should have the courage of a Kshatriya (the warrior caste). Up until now you were supportless (*niradhar*). Writers of scriptures have called that state '*niradhar*'. Now You have the support. Now you should not give your support (to the wrong knowledge) by saying, 'It happened to me'. If you give support to the pain in this way and thus suffer, that suffering will not go away. Is your headache likely to remain or go away if you keep supporting it by saying, 'I have a headache'?

Questioner: It will remain.

Dadashri: It will remain if you support it. This is all a science. You will benefit if You know how to use it. If you are amiss even a little bit, you will be affected. No other harm will come to you, except you will have to experience the suffering.

The world has existed by becoming engrossed

A man may die at the age of seventy, but long before that he will keep complaining, 'I am dying, I am dying', and he gets scared by such a fear. This world is not such that one should fear it. The mind will even tell 'us', 'What if we have an accident ahead?' 'We' tell the mind that 'we' have made a note of what it is saying. Then it will show 'us' something else; another pamphlet. The mind is not such that it has to hang on to the previous thought. You should not become one (*tanmayakar*) with the mind. This world is around because of one becoming 'one' with the mind. All the intents of the mind are discharge intents (effects). When you become one with it, it gives rise to new charging intents (causes). You should not take on the feelings

of elevation or depression. Nothing is going to happen; nothing is going to be ruined. Not even for a moment do I dwell in the worldly life, even then nothing gets ruined.

Questioner: So is there no need to harbor fear?

Dadashri: You should not have any fear at all. You are *Shuddhatma* (pure Soul); nobody can see You, nobody can hurt You, nobody can kill You, nobody can challenge You! This world remains because of your own 'ghosts' (effective mind, speech and body) and irrational fear. Nobody interferes with You. And if 'Chandubhai' is down a little bit, then You need to help him. You had no one to confide your problems to. Now I am with you all the way. Why are you so worried? I am the Lord. You are 'Chandubhai', therefore do not be afraid. If 'Chandubhai' is elevated then tell him, 'This pompousness of yours is because of my realm.' Run your 'foreign department' (non-Self) by remaining in the 'home department' (Self). This *Gnan* is such that nothing can smear it (*nirleyp*), i.e. it cannot be besmeared upon; nothing will touch You.

When Chandubhai screams, at that time You should tell Chandubhai, 'what benefit will you get in this? Why don't you become one with us? There is lot of bliss in this!! Beyond limit!' 'He' has separation, that is why You have to say that.

Stillness can be attained through Gnan

Questioner: This circumstance came, second came, third came, there is a whole flow of that, isn't it? Those will continue to leave, will they not?

Dadashri: Yes, now the molar tooth

started hurting, you would feel restless, and then you will say, 'What will I do if it does not stop for ten days?' Hey, that circumstance will not refrain from dissipating. This painful circumstance came around, will not refrain from stopping. It may happen in your mind that, 'Will it hurt again?' But it might have stopped for a little while. But you do not keep such fear that what will happen if it stays for ten days? Will anyone come to stay? Would anyone come to stay forever? Have you ever experienced that in your life? Did you experience that whoever came to stay with you, ever stayed for ever? Everything leaves on its own, does it not? Do you have to tell them ?

Questioner: No, so do I have to maintain equanimity there?

Dadashri: You have to maintain stillness (*sthirata*). *Gnan* gives stillness. It is natural that the average human being cannot maintain stillness in this *dushamkaal* (this current time cycle is characterized as a time of lack of unity in thought, speech and action). Therefore do not harbor any worry in the mind, no matter how many circumstances arise. Even then they will dissipate on their own. There is no telling when they will dissipate. In *Gnan* go for stillness, and *Gnan* verily is always in stillness.

Continue 'seeing' sitting in the state of pure Soul

You will not waver now even if there is a huge storm outside, will you?

Questioner: Not at all!

Dadashri: You have a strong-room of *Shuddhatma*. No one will bother you; such is that strong-room. You have to get back into

your 'home department' (the Self), all this is the 'foreign department' (non-Self). Let them scream as much as they want to, once you get into your 'home department', there will be no one to bother you. You will now experience that; the experience will begin only after you sit in the 'home department'. Till then you will keep going into the 'foreign department'. Even now, having become a *Shuddhatma*, you do not get into the 'home department'; you keep going out into the 'foreign department'. That is because you do not have the practice of going into the Self. There is a lack of practice, is there not? Should you not reduce that other practice?

When all kinds of storms appear within, you still have to resolve them with calm. What kinds of storms will come? They are the storms of past *karma*. So it is the stored *karmic* baggage. It was charged (*puran*) in the past life, and now when it discharges (*galan*); it kicks up a storm. At that time you have to maintain calm. 'You' are *Shuddhatma*, You 'see' that storm while sitting in the 'home department'.

'You' should talk with Chandubhai

Questioner: What if I am experiencing tension or some kind of suffering of pain?

Dadashri: You are not to experience the suffering of pain, You have to 'see' that experience, 'Oh ho ho! Chandubhai, you are experiencing so much tension? Do not worry, 'I' am with you, go ahead and have some tea.' You should converse with him like that.

Questioner: To converse with Chandubhai like that, is that considered applied awareness (*upayoga*)?

Dadashri: That is the ultimate *upayoga*.

You should constantly 'see' Chandubhai; see if his tension has increased or decreased. Then You should tell him, 'Do not worry, 'I' am with you.' That is all You have to do. That is the *upayoga* You have to maintain. Whatever tension there is, it is Chandubhai's, is it not? It is not Yours, is it?

Questioner: That is correct.

Dadashri: When a tax officer comes, he will only get upset with you if there is a pending account of *karma*, right? But what is it to You, now that he has come? It is Chandubhai's problem.

Even after attaining this *Gnan*, some say, 'I have a suffocating feeling in the heart'. He says what has been strongly established. Such mistakes are a result of his deeply harbored acquired wrong beliefs (*gruhit mithyatva*). People tell you, 'You are Chandubhai. You got married. You passed your exams...' People told us all these things and we hoarded it in 'storage'. Now that account is unfolding (discharging). You (the Self) have to say, 'I know Chandubhai very well'. When you say 'Know him well' means that Chandubhai will understand who is saying that. Every detail should fall into place.

How can there be suffocation in the heart, after You become the *Shuddhatma*? How can it happen to You? If it does, it is happening to him, the neighbor. But You have to practice saying, 'Come here Chandubhai, go Chandubhai', while you are sitting in the park or somewhere. Ask him, 'Do you want a cup of tea or something?' - Converse in this manner. Someone may think you are crazy if they hear you, so do not converse in a way others can hear. Do it away from people; you will get the practice if You say it.

Why so much fear?

I too was wondering why everything has become like a startled horse! No one has any real wealth and yet they are in a startled-horse-like state worrying 'this will happen or that will happen...the income tax officer might come or so and so might come...' What is he possibly going to do to you if he comes? Why are you so afraid of him? What will happen if this wall collapses? If the wall collapses and if this much part of the finger is going to be crushed, then only that much finger will be crushed. If your whole hand is going to be crushed then the whole hand will be crushed. 'You' just have to know, 'what got crushed and how much got crushed?' What else can you do? If this much got crushed, then we will know that. Whatever is in the account of *karma* (*hisaab*), only that much will be crushed by the wall. Otherwise the wall has no power to touch us. 'This will fall and that will fall, this slab will fall' – is all non-sense; nothing will fall.

I too used to worry in fear. Then I discovered that nothing has fallen and I was needlessly afraid. Then I told Ambalal (the worldly self), not the God within, 'Nothing has ever fallen; why are you in unnecessary fear? You have been afraid all along, but has anything fallen yet?' So he replied, 'No, nothing has fallen.' So I told him, 'So then why are you scared unnecessarily? Nothing is going to fall. You verily are God, why do you worry unnecessarily like 'will this happen or that?' You do not have any sons or daughters, so why worry so much? What state would you have been in, if you did have sons and daughters? You do not have any and yet you worry so much! You do not need money or

homes, you do not need any cars, so then why do you worry about the tax officer or someone else coming after you? If anything is going to fall over you, it will be this wall, what else is going to happen? From now on do not say, 'This is going to fall'. Why do you have to be afraid?'

Clear the accounts

Questioner: What remedy is there to prevent suffering?

Dadashri: The only remedy is *moksha* (liberation), becoming free from the cycle of birth and death. If you do not inflict even the slightest suffering to others and if you accept the suffering others impose upon you, then your past accounts will be settled and you will attain liberation.

Questioner: But what fault is it of the person who is hurt?

Dadashri: His fault is from his past account, which is being settled today. One only suffers because of one's past accounts. There is suffering whenever past *karmic* accounts come into effect. There are so many people in this world who roam free and without fear of being caught.

Questioner: Should the cyclist believe that it was his own mistake and not ask for compensation from the other rider?

Dadashri: It is not that he should refrain from doing anything, but he should not have any resultant mental consequences. He should do whatever needs to be done, but he should do so without any *raag* (attachment) or *dvesh* (abhorrence) towards the other person. The one, who acknowledges his fault, will feel neither attachment nor hatred.

No one should get hurt

Questioner: When the pain is intense, the non-Self complex (*pudgal*) becomes very uncomfortable.

Dadashri: Yes. Every one will notice that, but you have to make sure that you do not hurt anyone. Sometimes, if you say something that hurts the other person, then You have to tell 'Chandubhai' to do the *pratikraman*.

'We' tell Patel (Dadashri's relative self), 'Your legs are hurting a lot, aren't they? Do not worry, it is only for tonight and 'I' am with you.' Pat his shoulder like this. And it will be as if nothing is wrong. Even the pain will go away. He has to pass the whole day, does he not? Will he gain anything by getting irritated with the wife?

Do not cry, be happy

Lord Mahavir taught His disciples that when they went out, if people hit them with a stick, they were to take it as, 'At least it is only a stick; the hand is not broken. The hand is spared.' They were to consider that much of a benefit. If someone breaks one arm, he has to be grateful that at least he did not break the other one also. If both hands get cut off, they should say that at least they have their legs. If both the arms and both the legs are cut off, they should say at least they are alive and at least able to see. The Lord has shown you the way to look at benefit-loss (benefit – *labha* and loss – *alabha*). Do not cry; be happy. There is nothing wrong with that; is there?

The Lord Mahavir saw with an enlightened view (*samyak drashti*) through which one 'sees' benefits even in adverse circumstances.

There is no one as happy as I am

'We' had learnt the method of the *Gnanis* and the method of the *Tirthankaras* which is to believe pain as pleasure. So when the molar tooth is hurting, we know (*jaaniye*) that there is pleasure (*sukha*) today, a good thing has happened! This is because the psychological effect is such that the self becomes what one imagines (*kalpey*; envisions- *chintavey*). It is hurting me, saying that, that is how it becomes. If You just say this much that it is hurting Chandubhai, then there is no problem felt. And when pain is happening and one says, there is no one as happy as I am, then one becomes that, but the *bhaav* (vision) must not break! But one breaks that *bhaav* after a while.

It is as the Self that 'we' say that let the body become ill! The Self remains as it is, eternally. And 'we' have become *Atmaroop* (the Self)! Having become the Self once, the awareness (*laksha*) of the Self (as the Self) remains constantly. How many sins have to be washed before that thing remains continuous! Here all the sins have been finished. The ones that were in the form of steam are gone; the ones that were in the form of water are gone. Only the ones that are in the form of ice remain and they are sticky. Therefore suffering is the only way to be relieved from them. Even I have to suffer them to become free from them.

The one who offends you is greatly beneficial to you

One man tells me, 'it literally feels as if I am being hit in the body, that is how offensive it is! Please do something and bring about a solution for me so that it will all heal.' I replied, 'You will not find someone like this to offend and hurt you.' What is the offender saying?

‘Go to *moksha* (liberation). Why are you sleeping around here?’ That is very good. Therefore if there is such an offender, be very grateful to him or her. Do not come here to heal that. Do not go to the pharmacist to get some medicine either. Where will you find someone who hurts and prods you? The hugely lucky one gets someone who offends him!

Questioner: He is called the one I should be very grateful to. He is my benefactor.

Dadashri: Yes. Otherwise such a lucky one will meet heart failure! Yes, but the offender is not generally encountered on a long term basis. The offender verily offends the one who is very near to coming to final liberation (*moksha*). The wife at home too prods, jabs and hurts!

Look! How many offensive hits the people give to this brother here? They have been hitting him (*godo maarvo*) for six to seven years. Now for the past three years, he has been saying, ‘Now I want to go to *moksha* only. I do not want to go anywhere else.’ That has been decided now. This is because when he suffers the hits on a daily basis; will the *moha* (illusory attachment) remain? Will *moha* be there afterwards?

Questioner: Then it will not remain.

Dadashri: The hits will come from every direction. Now if we try some medicine to heal those hits, then the *moha* (illusory attachment) will tend to linger on. There used to be a time when people were hired at great cost to hurt and hit us deliberately. But hired people will not offend us properly, would they? You too would have someone who offends you through subtle and overt hits, no? Everyone has someone that offends him at his home.

Godo (an offensive or unpleasant hit), is it not a word worth understanding?

Questioner: Yes, it is a beautiful talk.

Pain is the source of happiness

Dadashri: That which used to be painful-unpleasant (*dukhadayi*) to ‘Us’ has become the source of happiness (*sukhadayi*). Oh ho ho! So wonderful like this! It was a mistake that we used to consider this source-cause of happiness (*sukhadayi*) as *dukhadayi* a reason or source of unhappiness. The one who breaks this mistake, his work is done! ‘We—the *Gnani Purush*’ have lived the entire life verily like that. We surely did not try to take any medicine to heal the hurts received from *goda* (offensive treatment from others). If someone or something is not being offensive, or throwing hits at us, we would encourage him or it! So now here this lady is saying, ‘Dada, why did you move aside the blanket that was shielding your body from the cold?’ Then I replied, ‘When I cover the body, then sleep comes. If there is an ongoing feeling of a discomfort from the cold air, then *jagruti* (awareness) remains. Therefore a thrower of hits-discomfort is needed. So it will bother the whole night long and ‘we’ say, ‘you are and I am.’ Say that. In which life have you not slept off? For infinite life times, you have slept off, have you not? What else used to be there?’

Questioner: Those who take a lot of bodily care and comfort are the first ones to take a healing medicine.

Dadashri: You had applied a band aid and come here. I had asked you, ‘what have you stuck here?’

Questioner: I told Dada that, ‘This area had a wound and flies were coming a lot there.’

Therefore I have applied a covering.’ At that time You said, ‘Oh! you found a way out with a solution!’

Dadashri: People tell me, ‘Dada, May I give you a medicine for the cough?’ I reply, ‘Ah! I am trying to incite the coughing and you are trying to suppress it? Are you trying to heal the coughing?’ When within, the coughing happens, the ‘work’ gets done. One knows that these unpleasant hits (*goda*) are happening, no? So now if we take a medicine to heal it, then the one sending the hits will cease. Therefore in this *kaad* (era of the Time cycle) one needs a *goda maarnaar* (a deliverer of the unpleasant). I have given You *moksha* in Your hand. Now if there is a *goda maarnaar* then the oxcart (*gaadu*) of life will run well again. You too had a lot of *goda maarnaar* visit you, did You not?

Questioner: When someone insults me, then more *jaग्रुति* (awareness) is there.

Dadashri: Then why do you not keep a *baadha* (a self imposed inner conditional contract) that until this happens, I will deny myself this item of food or drink etc.? If you keep someone’s such a *baadha*, then someone will come along to offend and insult you. You are having a hard time finding a doer, no? One man was saying, ‘all night long it felt as if someone was hitting me with unpleasant stuff. Please do a *Vidhi* (special silent blessings) for that, Dada.’ I replied, ‘if it gives unpleasant hits, it is very good. Your merit *karma* (*punyai*) has awakened *mooah* (special term used by Dadashri to awaken the listener). What does the one dishing out the unpleasant offensive stuff say? Go to *moksha* (Liberation). So such an offender is good for you, no?’

Questioner: I like the experience of

pleasure (*shata-vedaniya*) and dislike the experience of pain (*ashata-vedaniya*).

Dadashri: It is ‘Chandubhai’ who likes it, does he not? You (the Self) should tell Chandubhai to change his dictionary. The painful will bring pleasure and the pleasant will bring pain. The pleasant and the painful are both illusions of the mind. Try to ‘fit’ these words of Mine and then try it. And then if they affect you even in the slightest, come and tell me.

It is a penance, not a pain

Questioner: When there is pain (*dukha*), how am I to understand that pain?

Dadashri: It is a penance (*tapa*), it is not a pain! Now pain will not come to You, only penance comes. So penance (*tapa*) should come for sure, should it not? And this is called internal penance (*antarik tapa*).

Questioner: Penance like that comes a lot.

Dadashri: The more it comes, know that, that much is getting cleared. Therefore let it come. You should say, ‘You are still coming less, may all come’, you should say!

Questioner: We do call them...

Dadashri: Yes, call them, call them, you have met Dada, now. ‘If you want to come then be it, don’t be afraid’, you should say. They may get scared, but You would not be afraid.

Penance that presents naturally is natural penance

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

Dadashri: *Prapta* that which has come-type of penance is different. *Prapta* penance

comes to you on its own, whereas with the other one, you have to go and do it. When you do not get to eat anything; that is *prapta* penance. When you do not get anything to eat, you should say, 'Today, I will fast'. That is *prapta* penance. Say, 'Penance has arisen today, so go ahead and do the penance.' You found *tapa*.

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

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

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.

I am Shuddhatma, I am with you

When Chandubhai gets in to lots of worldly difficulties and at such a time You should say, 'I am verily pure Soul, I am with you.' then it will be all right. When he experiences worldly difficulties, like when his

leg or the hand is hurting, tell him, 'Do not worry, let it hurt, I am here with you.' Otherwise when the body is having difficulties, say, 'not mine,' and it will remain separate. This is because a line of demarcation has been made, which separates the Self and the non-Self. Thus one needs to understand all this as a regular course of study. You will not forget whatever I am saying, will you?

One will not bind karma if he follows Agnas

Questioner: When there is experience of physical pain, the *chit* wanders around only there.

Dadashri: Yes, the *chit* will keep wandering around there. It will not go out even if You were to tell it to go outside and wander. It will remain within.

Questioner: Does that not cause *karmic* bondage all over again?

Dadashri: No. You simply have to go through the suffering; there is no way out of it. *Karmas* are bound if you become the 'doer'. When You cease to be the 'doer', You become free from *karma*.

Questioner: After attaining the vision of the Self, despite any kind of negative conduct, if the awareness of separation is there in that vision, then is there any binding of *karma*?

Dadashri: Whose conduct is it? Whose vision is it? If you say, 'It sticks to me, it sticks to me,' then it will stick to you. Otherwise, *mooah* (Dadashri's term for the one who is dying) the elements have become separate. So now what is going to stick to You? When You know the Self as being *nirleyp* (unsmearable), when You have experienced it so, then what will stick to it? And *pragnya* (liberating energy

of the Self) will immediately caution you if it does stick! If You be in the five *Agnas*, there will be no *karma* bondage and because bondage does not happen, the Self has become separate within.

That is not my form

Questioner: The state of absolute fearlessness (*nidarata*) does not come. Because there is not that much *nirleypata* (untouched; unsmearable; unanointable), there is lack of fearlessness. It lacks a little.

Dadashri: No matter what or how much of this world you see, when nothing of it touches You within, that is called *nirleypata*. 'You' are *Shuddhatma*; *Shuddhatma* can never be affected, because the Self is not effective. But when an effect happens, it is due to weakness in Your awakened awareness (*jagruti*). There You have to say, 'Chandubhai, why are you taking this on to yourself? What do you have to do with it?' This is all You have to say. Then it will become separate. 'You' have to keep that much awareness. Otherwise if you are not able to do anything else, then become free by saying, 'not mine'.

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

Dadashri: Even then it happens. When it happens, instead of saying 'relative', by saying 'not mine', everything will disconnect. What did we say? We said, 'this is Your state, and this is not'. So when You say, 'this is not mine.' then You become free. Then it will not stick to You at all.

Questioner: However much I become engrossed (*tanmayata*) in things, there is that much weakness, right?

Dadashri: Yes, of course, that is it. So there is no other reason for the engrossment. The awakened awareness simply becomes dim. Why does the awareness become dim? The answer is that it is due to previous practice. So You have to place an increased awareness in that so that it will become separate. No matter how bad my health becomes, people will say, 'today Dada your health is weak', and so I tell them, 'nothing has happened to me'. What can ever happen to Dada?

Questioner: Yes.

Dadashri: I travel to so many towns, but nothing happens to me. What's going to happen? If you say, 'it is happening to me', then it will stick to you.

Effect due to ownership

Doctors told me, 'Your liver has become very bad'. I replied, 'Nothing has become spoiled. I happily enjoy *rotla* and *makhan* (flatbread and butter cream)'. And the doctor may not even be touching *makhan*. Where is your bad liver? Those in America ask me, 'Should I operate on it?' 'Hey, leave the operation alone. Whose operation are you doing? This is considered a *Gnani Purush*, the one who is not the owner of the body'. Even there, you do not remain straight? Do you have to do any operation there? You have to do the operation on the one having the ownership. And what operation is there for the one who is not the owner of the body? The one who is the owner will gain or lose. Here, there is no loss or gain. This is just a show he puts up; there is no ownership. Then why fear?

Questioner: Here, does the repair happen by itself? How does repairing happen for the body of which there is no owner?

Dadashri: The 'home' becomes old and eaten up verily because of ownership. However, it gets old by nature with age, but because of ownership, everything of it becomes spoiled.

Questioner: Is the effect faster because of the ownership?

Dadashri: No. Because of ownership means, that the natural effects that happen, are claimed as, 'these are happening to me.' Such claims then stick on. Nothing sticks to the one who says, 'It has not happened to me'.

Whatever happens, it happens to Chandubhai, what do 'I' have to do with it? You should say, 'Do not worry Chandubhai, 'I' am with you, am 'I' not?' Try even saying that. Look in the mirror and say, while tapping on his shoulder. No one will come to tap on your shoulder. What will the wife say? She says, 'I have been telling you all along, but what can I do when you do not have what it takes?' Hey, expertise at this age? 'You do not have the expertise!' she jabs. So *sansar* (worldly life) is like this from its root. Despite being so dark and miserable, why does it (*sansar*) taste good? It is due to *moha* (illusory attachment).

Know that is of the relative self, when it hurts

Step-relations – when you come to know that someone is your step-relative (*ormayu*), mind becomes a little distanced- separated. As long as you believe that your *mama* (mother's brother), is related to you, you have a very close relationship with him. But if your mother tells you, 'he is my step-brother; he is not really related to you', then from the moment she tells you this, your mind will become

alienated, will it not? All these are step-relations (*ormayu*).

One man tells me, 'my leg hurts a lot'. So what can be done if it hurts? So he tells me, 'can you rub your hand over it?' I told him, 'here, I will rub my hand over it.' He then tells me, 'the pain is not decreasing', so I told him, 'this leg is your step-leg; it is not Yours. You believe it to be related to you but it is your step-relation'. I told him to say 'this is my step-leg and this One (the Self) is my own. The leg that is hurting is my step-leg and this (the Self) is my own.' When you said that, your pain went away, right?

Questioner: That day I had a fever and you gave me this example, so I sat down for five minutes and did what you told me and the fever went away.

Dadashri: It will come down. When you say this is my own relation and this is my step-relation, from that moment your *bhaav* (relative intent) will break and everything will settle down. So make it as a step-relation, so it will not remain in the mind. 'You' have to show it like that, in person.

Questioner: The way I look in the mirror, in that way?

Dadashri: Will that solution be good for you or not? Whatever keys Dada gives, you will be able to open all locks with that.

As a Soul, I am separate

It is decided for sure that one will experience only so much *shata* (pleasure) and so much *ashata* (pain). He will not stop from doing *ashata*. He will roll this way and that way, but he will 'do' *ashata*.

Questioner: Dada, that is when one

has not attained *Gnan*, is it not? All that is gone after you gave us the *Gnan*, has it not?

Dadashri: Yes, that is all gone, but here 'we' are just telling you.

If one is crying, he is getting upset, but it is enough if there is the awareness that, as the Self, 'I am separate.' 'I am not 'Chandu'. 'I am not 'Chandu' in any way or form. So when suffering (*vedana*) is pleasure (*shata*), in *shata* people believe 'I am Chandu', but when can one be convinced that 'I am not Chandu'? It is when pain (*ashata*) happens. Therefore, it is definite that really 'I am not Chandu'.

Questioner: So then the other state does not remain.

Dadashri: Then there is no problem, is there?

We should let go of ownership

We believe which is not ours, since then the mistake starts. Our science says that this line of demarcation has been drawn. Thereafter this 'plant' is no longer Yours. If You believe it to be yours then you will feel hurt. Why did this plant dry up? Dear man, it is not your plant anymore. It belongs to other person, the non-Self. The problem starts from the point you start to believe that which is not yours, as Yours.

Questioner: Now I realized that I should definitely let go of that which is not mine; what else is there then? I used to become the owner.

Dadashri: You have to quit that ownership. This useless burden.

Questioner: Dada, when you gave us

Gnan at that time we surrendered everything but we are taking back secretly.

Dadashri: That is because of the old studied practice, which is wrong. The doctor tells you not to eat with your right hand, yet the right hand will go in the plate at the time of eating, because of the old practice. So the line of demarcation has been laid down, that it is 'not mine'. You should keep this much in your mind that whatever gives you any pain, whatever brings an effect; then it is 'not mine' and that which is 'mine—the Self' will not create an effect. That is it; understand these two things. It is easy, isn't it? That's it!

Leave whenever you want to, it is not my wish

Except the Self (*Atma*), everything is subject to rot and decay. The Self never decomposes. When one becomes the Self, the work of human life gets done. One needs to become the Self, nothing else. The body may be cut or whatever may happen to it, You should not become the body (self). If one enters in the *par-kshetra* (the non-Self), then the world will feel like bitter poison.

Not for even a second do 'we' know, that 'this body is mine'. After the manifestation of this *Gnan*, this body is not 'ours'; it is of the non-Self. This property of the non-Self will not remain in our hand and 'we' do not even want it. That which is of the Self, is one's own, that which is of the non-Self, is of the non-Self.

Questioner: What is the intention behind saying to the body, 'Leave when you want to, but that is not my wish'?

Dadashri: We say, 'That is not our wish,' so that contempt (*tiraskar*) towards it does not arise.

Questioner: Who is the one saying these sentences?

Dadashri: They belong to the one who is separate from death.

Questioner: Is that called the self, the relative-self (*pratishthit atma*), the one who believes 'I am Chandulal'?

Dadashri: No, *pratishthit atma* is the one that is going to die. This is the work of the energy of the Self (*pragnya*) that leads to total liberation. *Pratishthit atma* is going to die, so it will not speak this way, will it?

The path of moksha is of the brave

Why suffer something that is not yours? The *Gnani Purush* has told you what you are not; this you have understood through the intellect, so why suffer after that? So become a Kshatriya (a warrior with unflinching determination).

You would not like to destroy your one and only home. But if you have a lot of debts and you had to sell it and if after the papers had been signed the home gets destroyed, would it not be foolish of you to cry, 'my home...my home...!'

Questioner: There is no problem when we use the words but when suffering of pain (*vedaniya*) comes, it shows its might.

Dadashri: What suffering have you had? It is suffering if you have paralysis. How can you call this suffering? Stomachache, headache or throbbing of any kind, how can you call that suffering? One of our *mahatmas* had paralysis. He told me, 'Dada, people have come to see this 'Mangaldas'. And I too am seeing him.'

Questioner: Until one attains *spashta*

vedan (the clear direct experience of the Self) there will always be some kind of *vedan* (experience), like pain or pleasure (*shata* or *ashata*), will there not?

Dadashri: The nature of *vedana* (experience) is such that if one knows it to be alien (of the non-Self), then he will continue to know it as the alien, and will not experience it (*vedey*). But if he says, 'I experienced the suffering', then he will experience the suffering. And if he says, 'I cannot bear it', then the experience of the suffering will be ten fold. One must never say, 'I cannot bear this pain'.

If one leg is broken, then tell the other leg it too can break. Be ready to go bankrupt. Now that You have this path to *moksha* in your hand you will have to show courage.

Atma becomes what it envisions

What is the nature of the Self (*Atma*)? It instantly becomes that which it envisions (*chintavey*). If it envisions unhappiness, it becomes unhappy and if it envisions being happy, then it becomes happy. Therefore, one has to be very aware that he does not do any *chintavan* such as, 'my head is hurting.'

Questioner: Such envisioning (*chintavan*) does not happen but the atmosphere gets ruined.

Dadashri: The atmosphere may change but You cannot say, 'my head is hurting'. You have to say, 'Chandubhai has a headache.'

This is a *Vignan* (science). *Atma* is the only thing that has the inherent attribute that it becomes whatever it envisions. What is more, it is an immediate effect; it does not take any time. 'I am a lieutenant' and that is what he becomes. If he says, 'I am *agnani* (ignorant)', then that is what he becomes, 'I

am an angry man', and that is what he becomes. So what do we make it do? 'I am *Shuddhatma*', so it starts to become that. You have been given the Five *Agnas*. All the wrong doings are of Chandubhai, what do you have to do with them? So, when you take on what is not your, then you become that. If Chandulal says, 'Sir, I am very sick, I am very sick.' I will tell him, 'No, do not say that.' You should say, 'Chandulal is sick.' When you say, 'I am sick', then that is what you will become the moment you say that. Do you or do you not become that way? And what happens when you say, 'I am full of infinite energy'? You become one with infinite energy.

You have to walk, I will 'see'

You foolish man by needlessly saying, 'I cannot walk', you become even weaker. One becomes what he says. The attribute of the Self is that whatever one says, he will become like that. And he says, 'I cannot walk, my legs don't work at all.' So the legs know that 'he is saying we do not work. No one is going to tell us off!' 'You' should say, 'Why won't you walk! Walk!' If You let them have it, they will walk on their own. Why wouldn't they walk? We have a contract with them. That contract has not been fulfilled. You feed file number one, You give it water, so why would it not work? What kind of nonsense talk is this? You give it a nice cup of tea with tea spices, You give it bread fried in *ghee*; even though You feed all these things to it, it is saying 'the legs are not working!' So then You have to say, 'walk! Walk or else!' If a tiger were to chase him, then would the legs work or not? So instead of being chased by a real tiger, just think that you are being chased by it anyway! The worldly life (*sansar*) is a

tiger anyway, is it not? A tiger would eat you up just once, but this worldly life will eat you life after life.

You will have to go according to all the contracts you have made, no? They will have to walk. You have to keep 'seeing'. If I don't fulfill My obligations, then tell Me, but you have to walk. I will 'see'.

Keep such language now

Questioner: Dada is looking very young today.

Dadashri: That is what they all say every day. I too look in the mirror to see how he looks? I too see him young. An effect will happen within when everyone says this, no? However, I never say, 'I am old', because I am *Shuddhatma*. This, the body is what gets old. It will not say that. How can it say anything without asking 'Me'? For the purpose of worldly interaction, you can say, 'I am old', but otherwise one cannot say 'I am old', because the Self is *Shuddhatma* and the Self's account is different. Having become *Shuddhatma*, if You say 'I am old', then that is what you will really become. So, when you say, 'I am old', you are not saying that for You (the Self). You know within that You are separate and that this is being said about Chandubhai. Therefore You will not be affected. Everything is effective. In this world, every spoken word has an effect.

When 'Chandubhai' says 'I am not well', then You within, should understand that 'it is not 'I' but Chandubhai who is not well'.

Questioner: Yes, Dada. I have to say it for Chandubhai and I should say positive things like 'I am healthy'.

Dadashri: So say that you are in good

health. When Chandubhai says, 'My health is not good', then You say, 'No, it is good.' It is not much, but it will keep him at ease. If You say 'it is good', then it will become good and if You say 'it is bad', then it will become bad. So, one becomes what one envisions (*chintavan*). 'I' am separate and 'Chandubhai' is separate. 'You' should never become one with Chandubhai. 'Chandubhai is hungry, Chandubhai wants to eat, Chandubhai cooked the meal, Chandubhai does not understand, Chandubhai understands everything', keep this kind of language.

You should sit Chandubhai down in front of you and tell

Now what You have to do is sit Chandubhai down and talk to him. Tell him, 'At age of sixty-seven you have been attending *satsang* and everything. You pay good attention to it. You are doing a good job!' Along with that, You also need to make him understand and advise him, 'Why do you care so much about the physical body? Whatever happens in the body; let it. Why don't you come over on this side of the table with Me! You will have endless bliss with Me.' You need to say this to Chandubhai. When you sit Chandubhai in front of a mirror, will You or will You not see him exactly as he is?

Questioner: My internal conversation with him continues for hours.

Dadashri: But while you are conversing with others, he also has the other 'phone, the k's,' the *kashays* within, that take over. Hence you need to have him sit before a mirror and talk to him loudly, so that he does not answer any other 'lines.'

Questioner: How can 'I' make myself sit in front of the mirror?

Dadashri: If you sit 'Chandubhai' in front of You and keep scolding him, he will become wise. When you scold him Yourself by saying, 'Chandubhai, how can you do this? What nonsense is this? Do something good now that you have started to.' What is wrong in saying this? Does it feel good having to listen to someone else telling you off? That is why 'we' ask You to scold Chandubhai, otherwise everything continues in ignorance. What this *pudgal* is saying is 'you became a *Shuddhatma* but what about me?' It is staking its claim; it has a right too. It also wants something. So, persuade and coax it. It is simple and naïve (*bhodu*); naïve because in the company of fools he will become a fool, and in the company of the wise, he will become wise. With thieves, he will turn into a thief! As is the company, so is what he becomes! But he will never give up his right.

'Go to Dada'

And when a lot of pain comes, You have to say, 'Go to Dada!'

Questioner: But can we pass our pain (*dukha*) on to You?

Dadashri: Yes, yes. You have to give it to Dada and say, 'Go to Dada. What is there for you here? I have given everything to Dada, so why have you come here?'

Questioner: Should we give our happiness too?

Dadashri: No, keep your happiness to yourself. I do not have a need for happiness, so keep it to yourself. Send your misery to me if you cannot handle it. If you insult the pain and suffering a few times by saying, 'Why have you come here?' it will not stay because

you have given it away to Dada. The nature of the *pudgal* is such that if you insult it, it will not linger around.

‘Dada Bhagwan’ (the absolute Self within) is *achintya chintamani* (One that cannot be envisioned and yet makes you what you envision). One becomes what one envisions. If you envision (*chintavan*) Him (Dada Bhagwan) during difficulties, all those difficulties will go away. Whatever you envision; that will be the fruit you will reap. Then what is there to fear?

Any karma does not touch Shuddhatma

Questioner: If one is going through the unfolding of a *nikachit karma*, *karma* for which the effect is inevitable, can that *karma* become lighter by starting a *japa-yagna* (chanting) of ‘I am *Shuddhatma*’?

Dadashri: Yes, of course it can become lighter. In saying ‘I am *Shuddhatma*...I am *Shuddhatma*...’ one’s steadiness will not be perturbed and so it will become lighter. *Nikachit* means that even God cannot move that *karma* if He were to come down and try; such is *nikachit karma*. One has no choice but to experience or suffer it. But if You keep saying ‘I am *Shuddhatma*’, it will not touch You. The *karma* will remain as *karma* and discharge as non-Self (*paudgalik*). It will not touch You.

Where there is the reign of Lord, reign of *Shuddhatma*, nothing will go out of order. One will not have effect at all. Fever comes, body is about to leave (death), body is about to stay, even then there will not be any effect inside. No interference whatsoever. What is the Self going to lose? If anything goes it will be of the neighbor.

Whatever is in vyavasthit, let it be

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.’

Questioner: External ‘files’ do not trouble me as much but I become one with (*tanmayakar*) the inner pain-pleasure experience (*shata-ashata vedaniya*).

Dadashri: You have to set aside the pain-pleasure experience (*shata-ashata vedaniya*). In pleasure experiencing situations (*shata-vedaniya*), laziness can set in; then unawareness (*ajagruti*) will prevail. You should not worry too much about pain-pleasure experience situations. In pain experiencing situation (*ashata-vedaniya*), for example if your hand is experiencing a burning sensation, then You should say, ‘dear hand, if it is in *vyavasthit* then you have to burn, otherwise remain healthy.’ So even if you were feeling the burning sensation, it will stop; because if You talk about letting it burn; what is likely to happen? You should never pamper it; this is just the *pudgal* (the non-Self complex), which is under the control of *vyavasthit*. Whatever pain experiencing situation (*ashata-vedaniya*)

comes; let it come. Courage will be needed, will it not? Is it not better to suffer with a smile than to suffer in misery? That is why it has been said, 'the *Gnani* suffers (experiences) with stoicism, nonreactive patience, and the *agnani* suffers with crying.'

If you lose half your leg, You should tell the self, 'you still have a leg and a half.' Then if you lose the other half, say, 'instead of two, at least you have one leg.' This way if you lose all the body parts, you at least have the Self, do you not? Eventually all the parts are going to break down, are they not? Even if someone were to throw gasoline over it and set it alight, even then I am here as the Self. Sooner or later the body is going to be burnt, is it not? You only have to study this a little. How is an ascetic able to walk bare foot? How are the farmers able to walk bare foot? You too would get used to it after you get burnt once or twice. How can you call suffering that which can be cured by taking just one pill? Suffering of pain is that which cannot be reduced, even after you take hundreds of pills.

Pain will not touch the One who follows the Agnas

This *Gnan* is of *gnata-drashta* (knower-seer). Even during *ashata vedaniya* (suffering of pain) *Gnan* constantly remains present; such is this *Gnan*. If one follows these five *Agnas*, then *ashata vedaniya* will not come near him at all. After attaining the Self (*Atma*), the Self presents the moment one wakes up from the sleep. That is considered as attaining the Self. And after attaining such Self, nothing remains to be attained. Therefore, you should not be afraid of anything. 'May thousands fold pain (*vedaniya*) come', you should say. But pain will not come at all. Even during *ashata vedaniya* one will have *samadhi*

(equanimity, a state which is free from any effects of mental, physical or externally induced problem), such is this *Gnan*. But you would speak in the beginning that, 'What will happen if it will come? What will happen if it will come?' Then that kind of result will come! Otherwise you should say, 'welcome'!

Questioner: And on the contrary, the bliss (*anand*) would arise!

Dadashri: Bliss would arise. But here, when someone has a headache, he will say, 'I have a severe headache.' 'Hey, but is it yours or Chandubhai's head that is hurting? You are *Shuddhatma* (pure Soul).' Then he will say, 'Yes, I am *Shuddhatma*. It is Chandubhai's head that is hurting.' Now Chandubhai has a headache, and in that one's own head started hurting. 'My head is hurting', if one says so then it will multiply by two fold. 'My pain' if you say like that then it will multiply. And if you say 'not my form' then one is free.

This Gnan gives result here

When a person, who does not have *Gnan*, becomes paralyzed, his whole self becomes like that. When people visit him and tell him, 'Oh no! You lost that part of the body', he starts crying and says, 'I lost this and I lost that.' he experiences tremendous suffering.

Now when someone who has *Gnan* is paralyzed, what will he say to his visitors? He will say, 'This whole left side is paralyzed, but the one whom you have come to see, 'I' am 'seeing' him too. 'I' am seeing him and you are seeing him too. We are both 'seers' of one who is paralyzed'. This *Gnan* gives fruits here. It gives very good result.

Still, no matter how much our *mahatmas*

have progressed in *Gnan*, if someone were to ask them, 'Do you like being paralyzed?' they will say, 'No, I do not like it.' They do not scorn what has happened to them, but they will not welcome it either. They will say 'it would have been nice if it did not come'. Who would want such suffering?

The Self is separate from file number one

Now there is no problem in saying 'it is mine', but it is not so from within; it is not in Your belief. In Your heart You know that 'nothing belongs to me'. Even the 'my-ness' (*mamata*) is gone, no? Not even for an hour can anyone's ownership of the body go away. When we talk about the body, they will say, 'the body is mine, so naturally I am the one feeling the pain. I got hurt, I am having throbbing pain'; that is what they say. Even the ascetics and the preceptors say the same thing. There is no other way there, is there? Because as long as there is the *dehadhyas* ('I am this body'), they do not say anything else, whereas You are saying, 'my file number one is ruined. File number one' - that *Gnan* is nothing small; this *Gnan* is no ordinary thing. This *Gnan* is so straightforward and easy!

Now nothing is yours. You have surrendered your all to the *Gnani Purush*. You have surrendered your mind-body-speech and all illusion, *bhaavkarma* (charge *karma*), *dravyakarma* (subtle discharge *karma*), *nokarma* (gross discharge *karma*); all have been surrendered, nothing is left with You.

Do not suffer, just know

Questioner: Dada, this *gnanavaran* (knowledge veiling *karma*), *darshanavaran* (vision veiling *karma*), *mohaniya* (illusory attachment *karma*) and *antaray* (*karma* of obstacles), can be settled with sooner through

chintavan (studied visualization), is that not so? Whereas *shata-ashata vedaniya* (*karma* of pleasure-pain) and those *naam* (*karma* of name and physical attributes) –*gotra* (*karma* of heritage and status) –*ayushya* (*karma* of life span), do they not have to be suffered without any choice?

Dadashri: It is not that they have to be suffered without choice, even in that, if the *Gnan* is solid, then one does not suffer (*bhogavey*) them. *Tirthankaras* never suffer them. They have *shata-ashata vedaniya*, they do not suffer them, they only know.

But what is this *Gnan* like? What 'You' say, 'it is hardly anything, it has no value', because You only knew that. But when you say, 'I cannot bear this', then pain will result for you. Lots of small pains, you get rid of them by just knowing them; you do not become the sufferer (*bhokta*) of them at all. And whatever pains you address as, 'this pain has come to me', then it comes to you on its own the moment you say it. You say, 'I am aware of it, I am done knowing it (*mei jaanyoon*)'. The moment the word 'know' is used, it becomes light. Thereafter the (knower) keeps knowing only.

This science reaches the level that even if the thumb is cut off, it does not touch You. But one cannot remain that still in this era. This era of the time cycle (*kaad*) is weird. Otherwise the knower continues to know, constantly; does not suffer at all. It is the sufferer (*vedak*) that suffers (*vedey*) through 'this happened to me,' and once this arises, that is the suffering.

Questioner: So how is the sufferer (*vedak*) to be resolved?

Dadashri: Through suffering. Its

resolution and settlement (*nikal*) will happen through suffering only. That *Gnan* is unlikely to prevail in this era of the time cycle. The *Gnan* prevails for the *Gnani*. There is no way out but to suffer. But one can try its solutions like these that, 'it is not mine.' When one tries all this, it decreases somewhat!

One who feels uneasy, is not 'I'

If it is hurting, we do come to know that, the *vedana* (sensation of suffering) reaches 'us' too. Whatever *bhaav* (intent) intensity is there in this from previous life cause, is the effect of *udaya karma* (unfolding *karma*). That much pain (*vedana*) signals will reach You, but as much the *bhaav* are to let go and shed, by that much the pain signals too will cease reaching. Then there is the knowing only. Here let him suffer, both happens. But it does not happen like before, 'I am Chandubhai and pain is happening to me.' That does not happen. Now You can say as if addressing a neighbor, 'Chandubhai is experiencing pain.' There is no problem in that. If the neighbor is hurting, what is it to You? One may get some indirect spray splashes from the neighbor. But what is one going to gain by crying over and over about the pain? Will it decrease? Instead You should say, 'Pain is happening to Chandubhai.' 'Who is feeling cold?' 'Chandubhai.' So get a blanket for him. Do the entire worldly interaction with him as if he is a neighbor. Ultimately worldly interaction clearly states that we will have to leave him here, when 'we' leave, will 'we' not? We know that, so why not clear this worldly interaction from the very beginning?

Questioner: Now the one who is suffering pain (*vedey*), will become the knower of it, is that so?

Dadashri: Yes, thereafter gradually He will become the knower only. This is because the effects (*asar*) gradually keep diminishing. The effects really speaking, do not reach the Self. The reaction of the past that arises, its result has to be suffered. Therefore pain will happen, but what is the solution to decrease it? Say that, 'The tooth of Chandubhai is hurting.' Then if it hurts more, then say, 'it has decreased somewhat.' When you say it has decreased, it decreases. You will get the result of how You say it, this is how is this. And if someone yells, 'Oh my God, I am dying in pain,' then the effect will be accordingly so.

The Self is not troubled at all now. Before the way it used to become trapped in misery, is not the Self. Physical problems will continue to happen, if the head is hurting, You should say, 'Chandulal, I am with you.' The body may get troubled and involved, the head may hurt, the mind may become a bit restless, but nothing happens to the Self (*Atma*). And that Self is You. All this is external stock and baggage. It may come out crooked or weird.

Vedak and Gnayak, both are separate

Questioner: When the *karma* of suffering (*vedaniya*) unfolds, who is the one that suffers? The pain that arises, who is the knower of that?

Dadashri: Ego is the sufferer and *pragnya* is the knower. *Pragnya* knows the sufferer (*vedak*) too. And this sufferer is suffering (*vedey*) the pain or pleasure (*vedana*) signals. Just say that the sufferer (*vedak*) is the ego (*ahamkar*). Everything comes in the ego. The ego believes that this pain is happening to me only. Therefore he suffers it. That is why it is called the *vedak* (the sufferer).

Sufferer means that he is believing that he is suffering. And the *pragnyashakti* (liberating energy of the awakened Self) knows all that. Now many of our *mahatmas* leave out *pragnya* and therefore they come into *vedak-bhaav* (vision-state of suffering), and that increases pain. Nothing else. If the Self becomes *tanmayakar* (shape of mind and body) and engrossed as that, then pain will increase.

So if we become mixed with this sufferer (*vedak*) then much pain will happen. If one can remain as the *gnayak* (knower) then pain will absolutely decrease, there will be no pain at all.

The Self is not the sufferer (*vedak*). The Self is only the knower (*jaananar*), is the knower of the sufferer, and the knower of the pain signals. Therefore the Self is the *gnayak* (knower) of the pain sufferer and the pain. Whereas people become the knower of the pain (*vedana*) but not the knower of the one who is suffering the pain (*vedak*). They say, 'it looks like my headache has gone down a little now.' He is the knower of the pain, but not the knower of the sufferer. He will also say, 'now the head is really hurting.' For You, You have to say, 'Chandubhai's head is hurting.' You are the knower and the sufferer suffers within. The one who has the head has to suffer. We have no give or take, no concern, we do not eat or drink, then why should 'our' head hurt?

So see, He knows the pain signals (*vedana*). He knows the pain and knows, yes, now the pain has increased-decreased. He knows everything. How can He become the *vedak* (sufferer)? He is the *gnayak* (knower) of the *vedak* (sufferer). The tooth is hurting. To whom it is hurting? It is hurting

to a *vedak* (sufferer). What is happening to a *vedak*, the *gnayak* (knower) knows that. When this much vision of separation is there then the suffering will not reach the knower. When one sets a counter pulley in the middle, the pain (*vedana*) will not reach the *gnayak* (knower). Don't people use counter pulleys? One puts one pulley this way and another pulley that way and then does the weight not decrease by half?

Questioner: It does.

Dadashri: In this way if we place one such pulley then only the sufferer (*vedak*) suffers, and we know that now the sufferer has more pain. The primitive people in the uncivilized area tormented Lord Mahavir a lot and threw stones at Him, insulted Him, and the people saw this, and therefore they concluded that the Lord is suffering a lot. But they cannot 'see' who the sufferer (*vedak*) is and who the knower (*gnayak*) is. The Lord was the knower only.

The one who becomes engrossed is not 'I'

Questioner: When the other person is hurt we do *pratikraman*. Now when one's body is hurting and there is pain and there one becomes *tanmayakar* (engrossed as the body mind complex), there, does *pratikraman* have to be done? And if so, what kind?

Dadashri: You should just continue 'seeing' that pain (*vedana*) signals. *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.

Questioner: That comes in awareness later. Initially one becomes engrossed.

Dadashri: Yes, but it returns after a second, a minute, no?

Questioner: Yes.

Dadashri: that means *Gnan* is present with us. It does not matter that he dosed off, but You have to 'see' that the awareness has returned.

Chandu feels pain, 'You' continue to 'see'

Questioner: Why is it that internal problems (*parishaha*) and externally induced difficulties (*upsarga*) come only to the *mahatmas* who take *Gnan*?

Dadashri: What can happen then? Should it stop? They experience less *vedana* (suffering of pain). The impact of a thousand pound ball of steel is experienced as the impact of a small pebble; the effect cannot be prevented, it will happen. The *nimit* (the external evidentiary object or person), will not let go without fulfilling its role, will it?

For you all this *Gnan* has happened and is accomplished. But you have become a pure Soul (*Shuddhatma*) at the level of conviction (*shraddha*). When you become the

Self at the level of *Gnan* (experience), then there will remain only the knowing (*jaanavu*); until then suffering (*vedavu*) is there. In the suffering 'we—the *Gnani*' tell You to sit separate (from the sufferer). Do not stir up anything in our home department (the Self). Even if there are constant doorbells ringing, do not leave your place from the home department (the Self). Let the doorbell ring, even if there are twelve hundred rings, why should you leave your office at all?

Questioner: But there is a lot of pain in that.

Dadashri: There can be no *vedana* (suffering of pain) whatsoever at all. Suffering of pain happens because you become Chandubhai. You should not become that. When Chandubhai experiences *vedana* (pain sensation); if You continue to 'see' it (*joya karo*), the pain will stop.

Questioner: When I 'see' this *vedana* (suffering of pain), I wonder why it happens to Chandubhai.

Dadashri: The *vedana* (pain sensation suffering) has to happen to Chandubhai for sure. This is because he had nurtured the causes of this *vedana* (in the past life). The effect of the causes, are being expressed as pain in this life. It has to happen indeed. You have to tell him that Chandubhai has to have the effect of the pain sensation. When one says why the pain, then know that this has not been prearranged by someone nor is there a superior above you who is doing all this. If indeed someone is interfering in this, then you can ask why this is happening. So therefore You have to say, 'Chandubhai, you deserve this only.'

It is like this. In the *kramic* path, *vedakata* (suffering) is attributed to the soul-self (*atma*). Here in *Akram* this word *vedakata* has two meanings. *Vedakata* (suffering of pain or pleasure) applies to Chandubhai and *veda* component of *vedakata* means knowing state (*janavaa panoo*) and that is applicable to You—the awakened One in *Akram Vignan* and ultimately the absolute Self. So *vedakata* can mean suffering and it can also mean knowing. That knowing is Yours that this much *vedana* (suffering of pain) arose for Chandubhai. Now if You deliberately slip from this state and become absorbed in the pain as the sufferer, due to the intensity of the pain, then you will experience a greater effect of the pain. If You remain a little distant, then there will be less suffering. But, sooner or later, You will have to settle with it, no?

You are the cub of a lion. All these others will keep confusing and entangling the problems saying, ‘why did the stomach hurt? What caused it to hurt?’ Then reply, ‘It hurt in order to get healed.’ In fact, the pain was lying there within, all along. Its time to express (*udaya kaad*) had not arisen. So at this time of its unfolding, it will heal, take it easy and go to bed. That which was in stock, has to empty, does it not?

‘We’ too get physical aches and pains on some rare days, it is not as if it does not happen. ‘We’ know that now it is happening; the healing has commenced. On that day, no one has come to beat me. We know the one who comes to beat, and we know the one who comes to heal.

See what happens

Questioner: Suppose my health deteriorates and I have to undergo an operation

to improve it. Do I have to suffer that *karma* in the next life again?

Dadashri: No, no, there is nothing like that. All You have to take care to be aware of is, in this, am I Chandubhai or am I *Shuddhatma* (pure Soul)? Then, am I the doer or is *Vyavasthit* (Scientific Circumstantial Evidences), the doer? Then nothing will touch You at all. There will be no seeds planted for You (*karma* will not be charged for next life). Now the sweet-bitter fruits have to be suffered (*bhogavava padey*). If the bitter one comes, the bitter one has to be suffered, if the sweet one comes, the sweet one too has to be suffered.

Questioner: Because I underwent an operation, I did not suffer the *karma* completely, so do I have to complete the suffering in the next life?

Dadashri: No, there is nothing of the sort. That in which scientific circumstantial evidences gathered, that *karma* is now completed and done with, whether one got a hospital in it or whatever else. That means he is not going to be subject to the happening of a new *vedana* (pain sensation) event. The old *vedana* (pain) that is there is an effect. It is the effect of causes. New causes will not arise.

Questioner: Yes, but how long will that effect last?

Dadashri: That will last as long as we are living. Simply, You just have to continue ‘seeing’ the *vedana* (pain sensation). New pain suffering sensations do not arise and the old ones simply have to be ‘seen.’ ‘We—the awakened Ones in *Akram Vignan*’ are their *gnata drashta* (knower-seer)!

~Jai Sat Chit Anand

Gurupurnima Celebration Program at below centres outside Gujarat

Center		Time	Address
Delhi	(30 June)	6 pm to 8-30pm	(Aptaputra Satsang)
	(1 July)	11 am to 4 pm	Laurel High school, Pitampura. 9811488263
Bhopal	(30 June)	6 pm to 8 pm	(Aptaputra Satsang) Janak Vihar Complex,
	(1 July)	11 am to 4 pm	Malaviya Nagar. 9425024405
Amravati	(1 July)	9-30 am to 2 pm	Doshi Vadi, Nr. Alankar Cinema 9823127601
Hyderabad	(1 July)	9 am to 4 pm	Kulpakji Jain Tirth, Aler. 9989877786
Pune	(1 July)	11 am to 4 pm	Hotel Golden Emerald, Nr. Maharshinagar Corner, Gultekdi, Market yard. 9860797920
Indore	(3 July)	5 pm to 8 pm	Kutchhi Jain Dharamshala, 97, Snehlata Ganj, Nr. Bhandari Bridge. 9893545351
Mumbai	(3 July)	4 pm to 8-30pm	Shri Halari Visa Oshwal Samaj wadi, 118/122 Dadasaheb Phalke Rd, Dadar(E). 9323528901
Bangalore	(3 July)	6 pm to 9 pm	#301, 9 th Main, 12 th cross, Nr. Ayodhya Party Hall, Jaynagar. 9590979099
Jabalpur	(3 July)	4 pm to 8 pm.	Youth Hostel, Nr. Ranital Chawk. 9425160428
Jaipur	(3 July)	5 pm to 9 pm	507, Ridhhi-Sidhhi Tower, Vidhyadhar nagar Sector-5 Sikar Road. 9351408285
Bhilai	(3 July)	6 pm to 9 pm	Dada Bhagwan Satsang Centre, Nr. Marada Water Tank. 9827481336
Raipur	(3 July)	6 pm to 8 pm	Vrundavan Hall, Nr. IDBI Bank, Kabir Chawk. 9329644433
Kolkata	(8 July)	10 am to 4 pm	Laxminarayan Mandir, Sharat Bose Rd. 033-32933885

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DADAVANI

Puja Deepakbhai's USA-Canada Satsang Schedule 2012

Contact telephone no. for all centers in USA & Canada: 1-877-505-DADA (3232), email:usa@dadabhagwan.org

Date	Day	Venue	Program	From	To	Venue	Email/Tel Extension	
23-Jun	Sat	Minneapolis	Satsang	4.30 PM	7.00 PM		sshah6@hotmail.com	
24-Jun	Sun	Minneapolis	Aptaputra Satsang	10.00 AM	12.30 PM	S V Temple 7615 Metro Blvd.,Edina,MN,55439	Tel Ext: 1007	
24-Jun	Sun	Minneapolis	Gnanvidhi	5.00 PM	7.30 PM			
25-Jun	Mon	Minneapolis	Aptaputra Satsang	6.30 PM	9.00 PM			
29-Jun	Fri	Dallas	GP Shibir	10.00 AM	6.30 PM			
30-Jun	Sat	Dallas	GP Shibir	10.00 AM	6.30 PM			
30-Jun	Sat	Dallas	Aptaputra Satsang	4.00 PM	6.30 PM		gp@dadabhagwan.org	
1-Jul	Sun	Dallas	GP Shibir	10.00 AM	1.00 PM	Hyatt Regency DFW 2334 N. International Parkway, Adjacent to Terminal C, Dallas-Fort Worth Airport, TX,75261	Tel. Ext. 10	
1-Jul	Sun	Dallas	Gnanvidhi	5.00 PM	7.30 PM			
2-Jul	Mon	Dallas	GP Shibir	9.30 AM	6.30 PM			
3-Jul	Tue	Dallas	Gurupurnima	8.00 AM	12.00 PM			
3-Jul	Tue	Dallas	Gurupurnima	4.00 PM	7.00 PM			
4-Jul	Wed	Dallas	GP Shibir	9.30 AM	6.30 PM			
7-Jul	Sat	Phoenix	New Mhtm Satsang	4.30 PM	7.00 PM		mehta.vidhi@gmail.com	
8-Jul	Sun	Phoenix	Aptaputra Satsang	10.00 AM	12.30 PM	Indo-American Community Center 2809 W. Maryland Avenue,Phoenix,AZ,85017	Tel. Ext: 1008	
8-Jul	Sun	Phoenix	Gnanvidhi	5.00 PM	7.30 PM			
9-Jul	Mon	Phoenix	Aptaputra Satsang	7.00 PM	9.30 PM			
14-Jul	Sat	Los Angeles	Satsang	4.30 PM	7.00 PM	Jain Temple 8072 Commonwealth Ave,Buena Park,CA ,90621	Tel. Ext: 1009	
15-Jul	Sun	Los Angeles	Aptaputra Satsang	10.00 AM	12.30 PM			boloram@sbcglobal.net
15-Jul	Sun	Los Angeles	Gnanvidhi	5.00 PM	7.30 PM			

Aptaputra's USA Satsang Schedule 2012

14-Jul	Sat	Simi Valley	Aptaputra Satsang	4.30 PM	7.00 PM	Royal Delhi Palace CA 91303	Tel. Ext: 1009
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Puja Deepakbhai's Australia Satsang Schedule 2012

Date	Day	Venue	Program	From	To	Venue	Contact	
17-Jul	Tue	SYDNEY	Aptaputra Satsang	7:00 PM	9:00 PM	Redgum Function Center, 2 Lane Street, Wentworthville, NSW - 2145		
18-Jul	Wed	SYDNEY	Satsang	7:00 PM	9:30 PM	Bowman Hall, Civic Centre, Campbell Street, Blacktown, NSW - 2148	+61421127947	
19-Jul	Thur	SYDNEY	Gnanvidhi	6:00 PM	9:00 PM			+ 61 402179706
20-Jul	Fri	SYDNEY	Mahatma Shibir	9:30 AM	6:00 PM	Blue Lagoon Beach Resort, 10 Bateau Bay Road, Bateau Bay, NSW 2261	+61 468611299	
21-Jul	Sat	SYDNEY	Mahatma Shibir	9:30 AM	6:00 PM			+61 438489185
22-Jul	Sun	SYDNEY	Mahatma Shibir	9:30 AM	6:00 PM			
23-Jul	Mon	MELBOURNE	Aptaputra Satsang	7:00 PM	9:00 PM	Shirdi Sai Baba Temple, 32 Halley Avenue, Camberwell, Victoria - 3125	+61 433059550	
24-Jul	Tue	MELBOURNE	Satsang	7:00 PM	9:00 PM			+61 403886647
25-Jul	Wed	MELBOURNE	Gnanvidhi	6:00 PM	9:00 PM			
27-Jul	Fri	PERTH	Aptaputra Satsang	7:30 PM	9:00 PM	Jewish Community Centre, 61 Woodrow Avenue, Yokine, WA - 6060	+61 430148386	
28-Jul	Sat	PERTH	Gnanvidhi	4:00 PM	7:00 PM			+61 425255677
29-Jul	Sun	PERTH	Satsang	4:00 PM	6:30 PM			

Spiritual Discourses & Gnanvidhi in the presence of Puja Deepakbhai

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**

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 & Dt. 22nd Aug.** (Wed) 6 to 9-30 pm-**Gnanvidhi**

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

Aurangabad

: Dt. **6th-7th October** - **Satsang & Gnanvidhi**

Jaipur

: Dt. **9th-10th October** - **Satsang & Gnanvidhi**

Delhi

: Dt. **12th-13th-14th October** - **Satsang & Gnanvidhi**

Africa-Dubai Satsang Tour : Dt. **23rd October** to **11th November, 2012.**

Watch Puja Niruma on T.V. Channels

India + **DD-Girnar (Gujarati)**, Everyday 7 to 7:30 AM & 3:30 to 4 PM (Gujarati)

+ **DD-Saptgiri (Telugu)**, Monday-Friday 7:30 to 8 AM (Telugu) - **New**

+ **Arihant TV**, Everyday 10 to 10:30 AM & 5 to 5:30 PM (Gujarati)

+ **Soham TV** Everyday 1-30 to 2 pm, 6-30 to 7 PM (repeat) (Hindi)

All over the World (except India & USA) on '**Sony TV**' Mon-Fri 7:30 to 8 AM (Hindi)

USA + '**TV Asia**' Mon to Fri 7:30 to 8 AM EST (Gujarati)

USA-UK + **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 8 to 8:30 AM (Gujarati)

Europe + **Venus** (Sky Platform-Channel 805) Everyday 10 to 11 PM (In Hindi)

Watch Puja Deepakbhai on T.V. Channels

India + **Doordarshan (National)**, Every Wed-Thu-Fri 9 to 9:30 AM (Hindi)

+ **Aastha**, Everyday 10:20 to 10:50 PM (Hindi)

+ **DD-Girnar**, Everyday 9 to 9:30 PM (Gujarati)

+ **Arihant TV**, Everyday 9 to 9:30 AM & 8:30 to 9 PM (In Gujarati)

+ **DD-Sahyadri**, Mon-Tue-Thu-Sat 7:30 to 8 AM & Wed-Fri 7:15 to 7:30 AM (Marathi)

USA + **SAHARA ONE**, Mon to Fri 9 to 9:30 AM EST (In Gujarati)

USA-UK + **Aastha** (Dish TV Channel UK-849, USA-648), Everyday 9:30 to 10 PM (In Gujarati)

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'Do not be stressed, 'We' are here, with you.'

Now onwards, you will not experience the suffering of pain. You are to 'see' that experience with, 'Oh Chandubhai! Are you experiencing a lot of tension? We are here for you, are we not? No problem, have some tea and snacks.' Then we talk with him. You are only to continue to 'see' Chandubhai. This is the final application of awakened awareness (*upayog*). Keep 'seeing' how much tension increased or decreased for Chandubhai. Then tell him, 'We are here, with you, do not be stressed or tense.' That is it, only this much needs to be done. This applied awareness has to be maintained. No matter how much tension comes, it comes to Chandubhai only, no? How can it come to You?

-Dadashri



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