

The following is for the upcoming special shibirs in UK and USA

UK Shibir

Apatvani-12 (U)

Chapter 8 page 288-315 *moksha nu tapa*

9.1 page 316- 331 *bhogavavoo-vedavoo-jaanavoo*

9.2 page 332- 352 *pudgal sukha atma sukha*

Baltimore USA National Shibir

Apatvani-12 – Purvardh Vol 1

Chapters – 1.1 to 1.7 *Atmajagruti, Judapanani jagruti, Vatchit for Judapanoo, Tanmayakar Kaun Jane Kaun? Seat Selection Swa-Par nu, Potey potaney thapko, depression samey judapanani jagruti,*

Chapter – 4 *Anubhav Laksha Pratiti*

Chapter – 7 (Pg.383 to 392) *Real Purushartha*

Chapter – 9 (Pg.403 to 426) *Ekavatari Moksha aa Gnan Thhi*

Please note that ‘Y’ in You in the middle of a sentence represents, the knower, the awakened One in Akram Vignan, pure Soul- Shuddhatma and also represents the absolute Self. The ‘s’ in self or ‘y’ in you represents the suffering self, the doer, the non-Self complex of thoughts, speech and acts, also known as prakruti.

APTAVANI 12

Volume 2

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Penance for moksha

Penance in Kaliyug while sitting at home

What do the writers of scriptures say and what do those who guide people do? They make you increase the 'business'. They tell you to do penance *tapa*, do *japa* repetitive name chanting . Which penance did the Lord say for us to do? He said that in Kaliyug (current era of the Time cycle) one should do the penance that presents itself while he is sitting at home. This penance that comes for free, who would let it go? If you are sitting in a bus with five hundred rupees in one pocket and eleven hundred in the other pocket, and someone picked the pocket with eleven hundred rupees, the inner tendencies will start screaming, 'I have to give three hundred to him and I will have to give him five hundred.' When You are trying to deal with the situation with equanimity, what do the inner tendencies *vrutis* say to You? They will tell You, 'No, no, why are you dealing with it with equanimity?' That is when You have to do *tapa* penance. The inner core *hridaya* will burn red hot from within. 'You' have to 'see' all that. There will a lot of uneasiness and agitation inside you. However, You should understand that you are not as upset as yesterday. And then, when you are less upset, know that it has decreased. As it is being acquired *grahan*, You will know that acquisition is increasing and increasing. And once having increased, as it goes decreases, You should say, 'Now it is becoming free from acquisition. Now let us do it all after an hour.' But, You know that You will be free from this *tapa* penance, even after an hour it will be over. Yes, the core within will heat up to red hot level. When it starts heating up within for the people of the world, it becomes intolerable and therefore they counter attack. You will not do any attack on the person who apparently hurt you. By attacking the inner heating process of penance shuts off. So it is tantamount to taking out a new loan and paying the old one. And this penance is to pay off the old loan without taking out a new one. It becomes difficult, no? It becomes difficult.

One gentleman from America asked me, ‘When does one have to do more penance *tapa*?’ I told him, ‘The day you lose your job!’ It does not take long for one to lose his job in America, and therefore on that day real *tapa* penance comes. It heats up a lot within on that day, to the point where sleep does not come in the night. It heats up but yet there is no attack. No attack in the mind, with the mind, no attack through the hand, and no attack through speech. None of these three kinds of attacks. How many kinds of attacks will a person resort to if he does not have this Gnan? He will attack with his mind, lying in bed, he will say, ‘I will do this, and I will do that.’

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

Dadashri: Do pratikraman if that happens. Actually it would not happen, but when it heats up a lot, mental attacks will happen, so then just do pratikraman. This is called right penance *samyak tapa*. You have to keep doing penance of the type, which is without any interference from anyone (within). Such penance comes to everyone; they have no choice. Do they? Once the inner heat has been ‘seen’ on a specific matter, and once that penance *tapa* has been completed and thus gone, you will not have to ‘do’ that penance again. Therefore, as the number of penance decrease, that much *nivedo* final work has been attained.

Most of my penance has gone away. ‘I’ do not have any penance. I too had penance, and I am ‘showing you-how to deal with’ the penance. No attack. No mental attack, no physical attack, no verbal attack. People attack in all these three ways so that they do not have to do any penance.

Adeetha invisible *tapa* penance means that, say you loaned a hundred thousand rupees to a certain person only a month ago and he goes bankrupt. The moment you hear of the news, *tapa* inner heat will start within you. At that time You should ‘do’ the *tapa*. You and you—*apney* should do the penance, maintain equanimity *samata* and do *pratikraman* for any bad thoughts towards him that arise, so then you will be clear. Such ‘clearance’ will have an effect on him.

Artadhyan (internal adverse meditation that hurts only the self) and *raudradhyan* (adverse internal meditation that hurts the self and others) will not happen and penance *tapa* will begin. Those who have not attained Gnan; they will have *artadhyan* and *raudradhyan*. Whereas this penance really heats up, it really heats up! So therefore for you all, when someone insults you, then the penance heats up.

The Gnani Purush will give all the clarification. In this time of Kaliyug , suffer the penance that presents itself before you. If you suffer the *tapa* penance that comes to you, it is more than enough. But one does not do that, and quarrels and attacks others and creates an account of give and take with others.

Difference between inner penance and external penance

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

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

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

Dadashri: *Prapt* 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 endure it, is that considered *tapa* too?

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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.

Gnan-darshan-charitra-tapa

(Knowledge-vision-conduct-penance)

I am Shuddhatma' is *darshan* vision as the Self. Experience *anubhav* of that is Gnan. However much You experience it, that much is the *vitaraagta* absolutely free from attachment and aversion, and that much verily is the conduct *charitra*. Therefore, with *gnan-darshan-charitra* and *tapa*, you will have to settle everything with the fourth pillar of *tapa*, will you not? When the inner core *hridaya* heats up hot red *tapa*, You have to continue 'seeing' it, and that is called *tapa* penance.

Questioner: What is *tapa*, is there inner friction *gharshan* happening?

Dadashri: No, there is inner restlessness and agitation *ajumpo*. One may not say anything but inner restlessness happens within. That *tapa* has to be endured. Externally, the files are being settled with equanimity, but internally the endurance of the restlessness without hurting the other person, is considered *adeetha tapa* internal penance.

Our *mahatmas* (those who have attained Gnan from Dada) tell me, 'Our conduct becomes so bad and yet nothing bothers You.' I tell them, 'Why would it bother me? I have experienced all that so what else is going to happen? You tell me to tell you, otherwise I would not even tell you anything.'

Beginning with tremendous penance heat *doing tapa*, one will move from *darshan*-vision as the Self to Gnan-experience as the Self.

Questioner: Dada, does it not make a difference in when one does penance unwillingly as a last resort and one does it with an understanding?

Dadashri: Even though he does it unwillingly, his loss will gradually diminish.

Equanimity lost in the opportunity for penance at hand

So 'we' make you understand only that what 'we' do.

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

Dadashri: That will happen for a while and then you will adjust. You will feel that this keeps happening. Then everything gets ruined. Will it be

fine if you remove *kadhee* (yogurt soup) from the stove within a minute? You have to let it come to the boil, let it come to the boil about eighteen times like *doodhpak* (reduced sweet milk), that is when the kadhee is cooked properly. Do we not have to make the same effort here? You have to 'do' the inner intent *bhaavna* for awareness *jagruti*. Ask, 'Why does this happen?' You have to tell Chandubhai, 'Endure the *prapta* currently presenting penance, why are you doing this?'

Questioner: But why does that stillness not remain?

Dadashri: When you say that, it will become like that, will it not? When you say, 'I am sad', then you will become sad.

Questioner: Everything becomes shaken up once, then....

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

Understanding penance at the time it is happening

Questioner: What should be the understanding while *tapa* penance is happening?

Dadashri: It should be 'what is happening is for my own benefit. Whatever Dada says is mine and whatever He says no to; is not mine.'

Questioner: There is so much burning within that I feel like I will not be able to tolerate it. And yet inside I feel that it is for my benefit, and so I am not to put it out.

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Dadashri: Gnan will not be burn; it is the *agnan* ignorance part that burns. So You have to be careful and go to sleep. Let it burn; let it all burn down. Nothing of the Gnan is going to burn, that I guarantee you.

Antara tapa inner penance makes one a God. When you have inner penance, realize that knowledge-vision-conduct-penance *Gnan-darshan-charitra-tapa*, are the four pillars; that is confirmed. When there is only knowledge-vision *Gnan-darshan*, all the four pillars are not present. Therefore, you are the bearer of merit karma effects *punyashadi* that inner

penance continues for you. You cannot give rise to it at will. Would it arise even if you were to instigate it? If someone grabs hold of your hand and says, 'Come with me, where are you going?' inner penance will commence.

'We' are constantly in penance. Your penance is gross, ours is very subtle penance *tapa*. But after this gross *sthula* 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.

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!

Penance needed where it is contrary to your goal

Experience *anubhav as the Self* will happen only after *tapa* happens. How can you have experience *anubhav* otherwise? Inner penance *antar tapa* means; that in which matter Your inner 'heats up'; You try to remain separate from it; and when that inner part 'heats up' You definitely gain experience *anubhav, Gnan*, out of it.

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

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

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

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

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

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

Having decided that he does not want sex, His goal now is that he wants to remain celibate *brahmachari*; now when he is tempted upon seeing a woman will he not have to enter into penance? If at that time he heated up in the exact right manner of what is called the right penance (samyak *tapa*), whereby temptation did not sway Him even a bit, then his experience *anubhav as the Self* would be immediate. That is called *tapa*.

Questioner: Therefore, where pleasure was felt before, the vision *darshan* now is that, ‘this is not I’, therefore the *tapa* starts there. In that if the pleasure is felt again and the *tapa* inner heating disappears.

Dadashri: No. When he cannot bear it, he gets back into tasting the pleasure. One needs the energy of *nischaya* unflinching decision for *tapa*. One man told me, ‘Stick your thumb out.’ I said, ‘Here, it is’. So he tells me, ‘I am going to burn you with a cigarette.’ I said to him, ‘Go ahead and light the match.’ He lit two matches. I just stood there. What is the basis of *tapa*? The ego within. ‘Whatever is going to happen; let it happen’ – the same *nischaya* has to be there too. ‘Whatever is to happen; let it. I will no longer become trapped with you (Chandubhai). I have been trapped for infinite past lives, now I will not be trapped’ – such should be the *nischaya*. Now it is not my intent to destroy my goal. If the *nischaya* is not there, the pleasure will drag you in.

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A very strong wind can blow a person away; if it is your *nischaya*, that you will not let it blow you away, you will sit down and that nothing is going to happen, then you will be spared. And the other person will say, ‘Hey, I will get blown away, I will be blown away’, he will easily be blown away. He will fly in the sky!

Questioner: There, the wind will blow him away, who blows him away here?

Dadashri: This too is a wind that will be blowing in such a way that the currents and the waves of attraction will pull him away. He used to like the attraction, and therefore attraction will continue to happen. If one wants to realize His goal, then He will have to let go of what he likes, and if His *nischaya* is wavering then nothing will be achieved.

Questioner: It is because of the habits of endless life times, no?

Dadashri: Chandubhai's habits. What else then? All these problems are because of these habits that have formed. There is no problem at all if there is no habit. But he consistently protects those habits when they arise, and thus becomes subservient to the *prakruti* the non-Self complex.

You were saying that pleasure comes; that does not come into penance; it does not fall into *adeetha tapa* invisible penance. There *garvaras* sweet taste of doership is tasted, enjoying continuous and on top of that he asserts 'I am *Shuddhatma* pure Soul only'. So why should 'we' bother? Therefore, 'we' tell all the *mahatmas* and are done with it. From here on, if anyone does it wrong, that is his responsibility.

Dada too has invisible penance

'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: It is said that one has to do invisible penance, is that true? If I keep making the mind-intellect understand frequently, then will it stop whatever restlessness he--Chandubhai has?

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Dadashri: No it will not stop at all. You have to do the penance *tapa* within. That penance will happen automatically. Now in that situation, when Chandubhai (file # 1) scolds someone and in his mind he is satisfied that 'I was right in scolding him', then the *tapa* no longer remains for him. Then there is no *tapa* for him there. When someone tells you something and you scold him, then at that moment You do not have to do the *tapa*. So there, now when you do not scold him, then the *tapa* inner heating will happen, will it not? The mind will continue to get irritated!

Questioner: But will that irritation not go away with Gnan of Dada?

Dadashri: It will, but it will do so slowly. It will be irritated one or two times and it would have been gone the third time. Then it will get

irritated again when some different matter crops up, then when the practice increases, it will go away. But you will achieve that if you keep up with this. Has *tapa* ever happened for you? How many times?

Questioner: Countless times, many times Dada.

Dadashri: Oho! Does that still happen many times? Until You are in complete Gnan, that will continue to happen.

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

Dadashri: That is the *vitaraḡ* state, absolute like that of Tirthankar Lord. 'We' have *tapa* in certain things, not in trivial things like when someone insults 'us' or something similar.

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 affects '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...

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*.

Penance for moksha

Now what penance do you have to do? All the *tapa* that you can see with your eyes, hear with your ears; all those *tapa* penance are ‘fruits’—presenting effects in this life. Fruitful means they are fruits with seed that will bear more fruits. Therefore, if you want to be free, *tapa* that gives you fruit will not do, you need *tapa* that does not give fruit. You need that which does not give the fruit and you have to do penance for it. In all these rituals of penance that are going on in the world, within it *punyai* merit karma for the next life, gets bound. You have taken this Gnan, and therefore, You want to remain in the Gnan only. But, if someone comes and harasses and interferes by saying, ‘You are the one who ruined this for me’ and this and that then because of this Gnan, there is no entanglement for You at all. ‘You’ can find a solution for that, but it does affect ‘Chandubhai’ somewhat, and then Chandubhai’s inner core *hridaya* starts heating up. At such times, before You used to become *tanmayakar* body-mind form-Chandulal, and to not become so, is penance *tapa*. Hence, it is this very *tapa* that will take you to *moksha*.

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Therefore, the Lord said to do this *tapa*. If we say there is no need for external *tapa*, then people will think that you got rid of the *tapa* said by the Lord. No, there is no *moksha* without *tapa*. What can we do if the world misunderstands us? And only one word can come out at a time, you cannot show both the negative and the positive at the same time. It can show either the negative or the positive. It is different if one says the negative again, but ha cannot express both the intents at the same time, can he?

Our mahatmas do approximately five-percent *tapa* only. Should You not do *tapa*? Right now when You do *sambhave nikal* deal with equanimity, are You not doing *tapa*?

Questioner: I have to do it for sure, Dada.

Dadashri: Those are the small ones. But later bigger ones, big ones should happen. Even if your son were to die, if someone were to rob you of your jewelry worth one lakh rupees; not even an atom will stir within - such is Dada's science *vignan*. If you do what your intellect tells you, then have You not become the way you used to be? That is where You have to let *penance* happen—allow fire one to get red hot within. What would you do if you get robbed while you are somewhere in a street?

Questioner: I would not make a big fuss about it, I would not be bothered if I do or I do not get back what they stole; but in my mind I would continue to feel that I was robbed.

Dadashri: What do you gain out of that? You should see how that helps you, should You not? He is not robbing You; he is taking back what was his. No one can take that which is Yours.

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

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Dadashri: When that inner core of the self –Chandubhai –non-Self 'heats' up inside, he cannot tolerate that and so then the one who has had the Gnan—You also start complaining and You too get 'hot'. You have to do *tapa* there—let it heat, let it heat, until it cools down.

Questioner: 'He' adjusts with Gnan and the Five Agnas, but from within it keeps screaming that I got robbed.

Dadashri: Your inner core *hridaya* will get red hot at that time. It is difficult to tolerate. You will have one thought after another; a whirlpool of thoughts will arise. At that time continue 'seeing' only. At that time the mind should not spoil-develop any negativity-towards that other person. How can you call it *tapa*, if the mind spoils even a little? Maintaining equanimity in any circumstance, that verily is *adeetha tapa* – invisible inner

penance. What else? Everything is yours, nothing of this all, is of the other. Suffering will not arise for you, if it belonged to someone else. So You have to remain pure in it, no impurity should remain. All the garbage comes out and with Dada, everything comes out. Dada makes everyone God. Have You not seen that change?

These external *tapa* are visible to others and with *antar tapa* inner penance You are the only who one knows it. You should become still where something is not of your liking. You may not like it but still You should remain in peace and stillness without causing problems for anyone. Whereas people, lash back when any *tapa* suffering arises. They defend their selves; You do not have to do that. When the intent of defending your self arises, You did not take the full advantage of that *tapa*. You took a bribe there.

Questioner: When one does *adeetha tapa*, is that considered as having settled with equanimity?

Dadashri: Everything is settled. If you take a 'bribe' in that, then some of it is left unsettled. However much of a bribe you take, that amount remains unsettled. And when You settle; it is all gone. The Self becomes light at that time, and You experience nothing but bliss. What do you do when it heats up a lot? Do you become irate? Did you create quarrels before? He then takes out the anger of one person on another. Whatever the file, you should settle it right there and then. This file and any other file have no connection with each other yet he dumps his anger about someone, on someone else.

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You should keep 'him—the one who slips from 'knowing into suffering the penance', separate and away from that. As 'he' is about to mingle and join, and generally 'he' remains separate only, but when someone says, 'You caused me damage of five thousand', he joins in. At that time he feels an inner jolt that, 'I am not the one who has done it. Why is this kick felt? The mind will show that this man is accusing me. So then will , 'I am *Shuddhatma* pure Soul' prevail or that will prevail? why is he telling me?' If someone tells you this, then you have to do penance at that time. That is when he has a push from within, 'I did no such thing!' - why does one get such a push? From within he feels that he is being accused, so then will he have the awareness of 'I am *Shuddhatma*' or the other thing? At that time he should do the *tapa* and have the awareness of 'I am *Shuddhatma*.'

If pleasure then the tapa will be broken

Your *tapa* should be such that you should heat up, let the mind get hot. When the mind begins to get hot, it needs some food. At that time if You 'feed' the mind with something sweet that it likes, or if You feed the mind by recalling something nice about the house, or something that the mind likes, then that is not called *tapa*. But if at that time You connect it with the Self; if You maintain pure awareness as the Self *shuddha upayoga*, then that is called *tapa*.

I ask these boys, 'What do you do when worries or external problems arise within?' They told me, 'We tide over the time by going to a movie or something like that.' So they give in and lose the time. When time comes to do *tapa*, they go and have fun at the movies. That is like giving away a hundred dollar note in return for two dollars. You should do something that will make the hundred dollar note become a thousand dollars worth. Therefore, when that happens, 'see the *Shuddhatma* pure Soul in everyone, 'see'--*javoo* the next, 'see' the third; or else 'do' do pratikraman for all the relatives at home. Recall all the relatives (and do their pratikraman), because some sorts of problems have happened with the relatives, have they not? So do pratikraman of everyone, all your neighbors around you, one house at a time. Do pratikraman of everyone in your free time. Arrange to do all that. When you clean all that, You will become pure. You will have to do all that; no one else will help you with it, will they? Will others help you with it? Will your wife help you? Will she do it for herself or help you with yours? So You have to arrange something like this, and that is when it is considered *tapa*. *Tapa* means to not give the mind what it likes and to divert it to something else. You give the mind what it likes, do you not?

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Questioner: Only sometimes I do.

Dadashri: That is fine. There is no problem with sometimes. Otherwise you will not find *tapa* like this, will you? In those instances, when You take the mind to the restaurant and please it; it will not do.

Wrong or right is verily a relative view

Questioner: In adverse circumstances there is a shift from *chetan bhaav* 'I am the Self' to *paudgalik bhaav* 'I am Chandulal.' Later the

awareness *jagruti* returns that this has happened. So then what should be done to maintain the awareness?

Dadashri: It is like this, there are only two things: *Shuddhatma* - the pure Self and *sainyog* circumstance- gathering of evidences. In that there is neither the wrong nor the right. When you label a *sainyog* circumstance as wrong and bad, it becomes bad; and when you label it as right or good, it becomes good. There will always be the sweet and the bitter, but when 'aa—he' says this is bitter then it will feel bitter. The effect arises and is felt then. Sweet and bitter will be there for sure, will it not? It is the nature of every thing.

Questioner: So if anything is seen as sweet or bitter, then the intent of the *pudgal* non-Self complex comes into play?

Dadashri: Right-wrong in itself is the relative itself. Right or wrong, good or bad is verily the intent-vision of the *pudgal* non-Self complex. There is no wrong. To see it as such is prevailing weakness itself. Circumstances are there and they by their nature are prone to dissociation *viyoga*. Someone may say, sir, there is fire on this side and ice on the other, so is there not a difference between the two? The answer is 'yes there is a difference'; both are only circumstances. But none are right or wrong and by nature they are prone to dissipate. If there is piece of ice here, no one will move it. If there is a fire here then even if I do not move it, someone else will. So those circumstances have come to vacate their place. So then you will have to have patience, will you not? The Lord has said for 'us' to 'do' *tapa* – penance. *Gnan-darshan-charitra-tapa*—experience as the Self-vision as the Self-conduct as the Self-penance as the Self. (The four foundation pillars of *moksha*. It (circumstance) is not wrong; there is weakness in Your penance. You will have to have all the four pillars, will you not? If a bed were to have only three legs, it will fall down on one side, will it not? A bed with all four legs is needed.

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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.

Taking consolation from others weakens the penance

Questioner: Sometimes it happens that if there is a very heavy force of karma and I am not able to bear it, I end up telling file no. 2 so that I can get some sympathy. So in doing this, does that leave some weakness in my ability to suffer the penance?

Dadashri: If you take sympathy from others, then it is bound to remain weak, no? If I get burnt then others will put a little water on my burn. It has to be endured completely. Despite this if you are not able to suffer it; then you should tell someone.

Questioner: I tell someone because I not able to tolerate it. I end up saying it for sympathy; is that not considered a ‘taped record playing’?

Dadashri: Of course it is a taped record! You found a solution, did you not? You found a solution because you are not able to bear it!

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 *dukha*? 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.

Penance at the time of obstructions for satsang

Questioner: When the circumstance does not arise for me to come to *satsang*, I should do *tapa* penance, should I not?

Dadashri: You have to do *tapa* at that time. When your family obstructs you, you should do the *tapa*. They obstruct you because of your own obstacles exist. At that time, you should not kick up any kind of fuss; do *tapa* at that time.

Questioner: Should I not think ‘why are they saying no to me’?

Dadashri: Nothing like that, do the *tapa* without any fuss. Those poor people are just the *nimit* (apparent doers; instrumental in the process).

Is there a difference between *tapa* and *artadhyan*?

Questioner: When the mind becomes restless, and we ‘heat’ it up with Gnan, does it sometimes go into *artadhyan* (adverse inner meditation that hurts and bothers the self), does that ever happen?

Dadashri: No, it cannot be considered *artadhyan* at all, can it? It is called *tapa*. It does not go into *artadhyan*. A ‘doer’, ‘I-ness’ is needed for *artadhyan*.

Questioner: So Dada, is it necessary to do such a *tapa* in order to go to *moksha*?

Dadashri: No, it is automatically there. You do not need to do it, it is there. One would not become free, if it were not there, will he? *Gnan-*

darshan-charitra and tapa (Self based: Knowledge-vision-conduct and penance), the fourth pillar is always there, and if he does not, it remains.

Dada did such penance

‘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? Where do they 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 *niddhidhyasan* 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 *avalamban*, yours is with the support of the words, ‘I am *Shuddhatma*’. Whereas ‘ours’ is different, how can ‘we’ talk about that?

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

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Dadashri: This leg part that you are touching, to see that you are touching my leg, is the clear *spashta* one. And if one 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 *prapt 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? 'Ours' is a state of experience and so 'we' do not have to do any *tapa*. That poor man is writing from lack of understanding, is he not? The poor man says, 'If I had the authority, I would throw you out!' Some may have that authority and some may not; is there a shortage of such people?

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 they!? 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.

Questioner: One will find a good satisfactory solution if words such as 'this is a prize that has come' become present.

Dadashri: You have not passed on your own; you have been passed. You would have the ability had you passed. This, what You have, is itself more than enough. But if you do *bhaavna* intent in discharge, it will happen; continue doing pratikraman, keep doing the *bhaavna*, but if you say 'it does not happen' then it is ruined. If you are going to say, 'it does not happen', then say it with the awareness of separation 'I have told Chandubhai a lot, but it does not happen for him.'

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Questioner: Even there, I have to speak whilst having the awareness of Gnan *upayoga*?

Dadashri: Yes, so then it will not have any effect on You. But this ‘I cannot do it’ has its effect *asar*. Then the Self-*Atma* becomes that very form, it becomes what it envisions!

Tapa is not in the vyavasthit

Questioner: Where is the need for one to do *bhaavna* intent in discharge, in the *tapa*? That happens automatically, does it not?

Dadashri: Can it happen automatically? *Tapa* has to be done. It needs *purushartha* (subtle effort as the awakened Self). Can that happen automatically? Is it a discharge? What kind of people are you? Are you looking for this kind of a thing? It is a *purushartha*. It is a *purushartha* of those who have become a *purush* (Self-realised); it is a great *purushartha*. What is the *purushartha* of after becoming a purush? It is the *purushartha* of Knowledge-vision-conduct and penance (*Gnan-darshan-charitra* and *tapa*).

Questioner: Does *tapa* penance not come into vyavasthit?

Dadashri: No. Can *tapa* ever be in vyavasthit? Knowledge-vision-conduct and penance cannot be in vyavasthit. It is a thing of *purushartha* (Self-effort; cause). In Vyavasthit there is *prarabdha* effect, it is a discharge.

This young man had made a big mistake and that is why he had remorse for his mistake and he was doing *tapa* for it. So his brother told him that ‘it (making a mistake) is a discharge’. So then he stopped doing the *tapa* he was doing. This brother of his had no awareness, so he ruined it for him. On one side one has to ‘do’ *tapa* and on the other side he has to ‘do’ *pratikraman*. And you are sitting here looking at it as a discharge only? But this is a misuse! For the one who says, ‘everything is a discharge’, there is no effect at all. He remains as he is. He stops doing *purushartha* where there is *tapa* to be done, and leaves it to vyavasthit, by saying, ‘It is a discharge.’

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Questioner: Show us another short cut, if I cannot do the *purushartha*.

Dadashri: I showed this short cut, did I not? This is the short cut. That other is a discharge. After this is the *tapa*. *Purushartha* is to be done

through *tapa*. This is not a word that should be misused. Do the *tapa*. What do we do so that it will constitute as *tapa*? You have to do *tapa*, when the mind within troubles you. Discharge means that discharge is always accompanied by *tapa*. Just simply calling it a discharge will not work, will it? This current state of yours is the result of misusing the term discharge in that way; two to three years have been wasted away in doing so.

What stops it from manifesting into one's conduct?

In the *kramic* path there is Gnan-*darshan-charitra* and *tapa*, and in this Akram path it is *darshan-Gnan-charitra* and *tapa*—vision as the Self-experience as the Self-conduct as the Self-penance as the Self. Where was your Gnan ever existent at all? You had no scriptural knowledge or knowledge of any other kind, and all of a sudden You attained the *darshan* vision-‘I am *Shuddhatma*’. Therefore, after *darshan* comes the Gnan, then conduct *conduct* and the *tapa* penance. One has no choice but to attain the Gnan. You can preach this Gnan to others, because it is experiential knowledge- Gnan. And that other person's in the *kramik path*, his conviction is the experience. In the *kramic* path, according to the experience of *gnan* knowledge, the corresponding amount of *pratiti* conviction happens. Whereas, in the Akram path, the experience *anubhav* happens according to to the level of conviction *pratiti*; that much Gnan-experience as the Self manifests.

Questioner: *Tapa* has to be done before *charitra*, does it not?

Dadashri: Yes. That has to be done first; then only will conduct as the Self *charitra* come into effect, no? For the one whose these three pillars are clean and clear; the *charitra* conduct is clear. Without *tapa*, *charitra* does not exist. You did do *tapa*? That is why You attained that experience. That experience is such that, ‘I will not do it again,’ that is how indelible it is.

Questioner: How does one know that *charitra* conduct as the Self, exists when *tapa* penance arises?

Dadashri: *Charitra* verily is there.

Questioner: So is ‘seeing’ *tapa* considered *charitra*?

Dadashri: That verily is the *charitra*. ‘Seeing-knowing’ *joyoon-jaanyoon* the penance *tapa* verily is the *charitra* conduct as the Self.

Questioner: But why has *tapa* been placed last in the sequence of *darshan* (vision), Gnan (knowledge), *charitra* (conduct) and *tapa* (penance)?

Dadashri: It is like this; the poor *tapa* will sit together with these as it has been placed but what is its worth as compared with Gnan-*darshan-charitra*? This one is necessary in it. For us, the first is the *darshan*; this Gnan ‘we’ give you, the whole *darshan* vision becomes complete in and with it. At that time, you have attained some Gnan *anubhav* experience as the Self for sure; and completion of the Gnan-full clear experience as the Self, comes through these talks. When you discuss everything through satsang and when Gnan and *darshan*, the two combine, then *charitra* conduct as the Self arises automatically, while the penance *tapa* is happening continuously within. The heating within has to be allowed *tapa* where something is not liked. One is not to starve and punish the body in *tapa*.

All the four foundation pillars, Gnan-*darshan-charitra* and *tapa* are necessary. Whatever is necessary at any point will be needed. The *darshan* vision *pratiti* conviction, ‘I am pure Soul,’ has happened to You. That which has happened in conviction-vision *darshan*, for that to become the experience *anubhav* as the Self is termed as , ‘Gnan has happened.’ And the Gnan that has happened, and the conviction that had happened, when they combine, then the result is conduct as the Self *charitra*. But what stops it from manifesting in conduct? It is because one does not do. Doing penance it comes into conduct.

Penance in the Akram Path is within

Those who attain all these four pillars, have attained everything. Here, externally no matter how much perfume and lotions you use, I do not have any problem with that. ‘We’ just need inner *tapa* penance. With external *tapa*, one is rewarded with worldly fruits-comforts, and with inner *antarik tapa* there is *moksha*. You need that inner penance *antarik tapa*; there is no need for external penance. The whole world has sought nothing but external *tapa*.

Akram means inner penance and *kramic* means external penance. To mill, that which has already been milled, is tantamount to external penance.

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

Questioner: They have stopped.

Dadashri: Then that is the end of that. *Moksha* is round the corner for the one whose worries are over. Who can do this inner penance *antar tapa*? Even all these ascetics do the external penance! 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*. 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* inner penance inside.

Should you ask for penance or bliss?

Questioner: In our Charan Vidhi booklet, it is written, Gnan (Knowledge)-*darshan* (vision)-*charitra* (conduct) and *sukha* (bliss)!

Dadashri: The *tapa* after attaining the *darshan* vision as the Self-verity is the *purushartha* effort of the awakened One. What is the fruit of that? It is the conduct as the Self *charitra* and bliss of the Self *atma sukha*. First, there is *tapa* in the *purushartha*.

Questioner: *Tapa* is the *purushartha* and *sukha* bliss as the Self, is its fruit. So then why have you written Gnan-*darshan-charitra-sukha* and not *tapa*?

Dadashri: That is correct; the fruit of *tapa* is the bliss *sukha*. Because bliss verily is the fruit of Gnan and *darshan*, but you need the *tapa* first, that is the fourth pillar of *purushartha*. And we do *bhaavna* our intent in discharge, for it; we ask for it. 'May my result be same as Yours'. Knowledge-vision-conduct-*tapa*; the four pillars. Therefore, it is said that even when You have the two, Knowledge-vision (Gnan-*darshan*), you will not attain the conduct. So then when will conduct come? However much *tapa* you do, you will attain that much of conduct *charitra*. By however

much the burden has decreased, that much of *charitra* prevails. *Darshan* is there from the moment You attained it, now as You experience the Gnan, You will attain the conduct as the Self, within. However much *tapa* You do, that much conduct will arise.

When does conduct arise? It is when *tapa* happens. To do *tapa* goes into conduct. Whatever *tapa* happens, that is the conduct.

Questioner: Dada, the resulting conduct, does it happen along with *tapa*? Are they both together?

Dadashri: Conduct comes only after *tapa* gets completed. Whenever there is conduct, the *tapa* is over. If *tapa* is not done when it arises, then it will put the conduct out.

Questioner: Will there come a time when even the inner penance *antar_tapa* comes to an end too?

Dadashri: When the inner penance comes to an end, *charitra moha* discharging karma effect through 'I am Chandulal', has come to an end.

Questioner: So, as long as there is *charitra moha*, there verily is *tapa*

Dadashri: Yes, *tapa* is always there whatever *charitra moha* is gone, As much the *moha* illusory attachment decreases, then it *moha* illusory attachment becomes weak *kshinmoha*.

Questioner: Does *keval Gnan* absolute knowledge happen after *charitra moha* illusory attachment that is happening in effect-in discharge-ends; when inner penance *antar tapa* ends?

Dadashri: Thereafter absolute Gnan happens. Till then it is called *kshinmoha* weak or exhausted *moha*. *Keval Gnan* happens in short time after that.

Tapa happens while settling with equanimity

Questioner: But there can be *anand* bliss even as *tapa* is happening no?

Dadashri: There is always the receiving of pain *dukha* on one side, and there is the bliss of being the 'knower-seer' *gnata drashta* of the *tapa*. It heats up in *tapa*, but again there is bliss *anand* there.. If someone comes to the office and insults this Chandubhai by saying, 'You do not know how to do business and you have caused a lot of trouble for us,' and thus, he says bitter words. At that moment, Your vision instantly goes on the Gnan and inquires, 'what does 'our' Gnan say? It says, 'Settle this file with equanimity'. Will that not happen? But the mind and all that is within; the *antahkaran* in the body will immediately latch on to what the man said and becomes 'hot' in there, ready to give a violent answer. But instead he does not answer at that time and decides to deal with it, with equanimity. So when he 'sees' within, 'Wow! It has become so very red hot', and 'seeing' that the Self becomes cleared of the file. That which 'sees' the penance *tapa* is the clear-free Self. Having 'seen' it red hot, he 'sees' it coming down to its baseline cool state. Always, whenever a circumstance arises, whether it is red hot and unpleasant or cool and pleasant, it is, at that very time of the nature of *viyog* dissociation. That boil over will settle down after a little while. But for once it may heat up quite a bit! Thereafter as You see this exercise, then bliss happens spontaneously, but penance *tapa* does not leave and go away. The heating, the *tapa* is there.

Questioner: You said that I should deal with it, with equanimity and once You taught us, 'it is that which was verily yours, is what is coming back to you.'

Dadashri: Why did I tell you to deal with it, with equanimity? It is because it has come back to you, and so you have to settle with it, with equanimity. It is all with reference to that. There is connection with each and every sentence.

Gnani's penance

'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?

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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.

The son; is he yours or is he the source for penance?

Questioner: But what if a person does not get that much of *tapa*? The penance that he gets, is all the penance, right?

Dadashri: But it will come, will it not? If not now; then later. If such arrangement is not there for now, does that mean that all such arrangement is gone forever?

Questioner: So such arrangement comes to everyone for sure, does it?

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Dadashri: It does. It will come, if it is there and it will not, if it is not there. What happens if your son talks back at you tomorrow? Now who knows who will strike back at you? No one is Yours here, it is easy that he only talked back at you; otherwise he may even hit you. This all is the stock of Kaliyug. They hit their mothers, hit their fathers, they hit everyone, do the

parents not have to do *tapa* at that time? So be careful, when it comes to doing penance.

What is *tapa*? Whatever happens, after a child dies the mind-intellect-chit and ego will become very restless, even people will keep saying ‘who will get the inheritance; who will take this and who will take that?’ etc. One should do *tapa* in all this. Why would you want to fret over the worldly dealings? The son or the daughter; whether they become widowed or not? If he dies, then he is gone. Whose children were they for the past infinite lives? Whose son was he in the past? In fact whose body was it? The problem would have been over if one had done the ‘plus-minus’ from the beginning, is it true or not? Then there would be nothing in the account of the book of karma that one can be cheated about, can there? I have done plus-minus right from the beginning. Should you not have a safe side? Dada’s Gnan should be present immediately upon the death of your child. People will not even think of such a *tapa*, they will lament and be grief stricken at that time. Worldly dealing is such a thing that it can give rise to *atma-aishwarya* energy of the Self. But instead, one uses up the energy of the Self.

The brave will seize the *tapa*

Discussion about *tapa* 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*)? That is not this *tapa*. This *tapa* (external visible penance) is an instrument for one to wander (from life to life) in the worldly life (samsar).

Does anyone have any desire (*bhaavna*) of doing penance (*tapa*)? Raise your finger, you look brave, have some braveness. You are not going to keep having this opportunity. You are not going to get this *darshan* again. You will not even meet this Dada again.

Questioner: What should we understand by, ‘you are not going to meet this Dada again?’

Dadashri: ‘You will not meet him again’ means learn and get as much out of this one (Dada) you have met. No one ever will teach you a word of this again, who has the time to do so? Who will have time to make you do *tapa* like this?

‘We’ do not discuss too much about *tapa*. Man does not have the capacity for it. Otherwise, it is only occasionally that we do so. What is the

capacity of man? 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, on the other side?! You attain one huge empire. Whatever you let go of on this side, that much empire you attain on the other side. And what do you have to let go of in this? It was not yours to begin with! They will immediately carry you out and leave you (on the funeral pyre) with four coconuts, if you were to die now, no one even cares about you. Therefore get your work done. You have found this place in which you can get your work (for *moksha*) done through this body. So, why don't you get your work done? Do you not want to do so? Then stand up and say, say it heroically, why are you saying it like that? Do you want to get your work done or not?

Questioner: I do, Dada.

Dadashri: Yes, so get it done now; instead of arrogantly dying unnecessarily. No one will come and visit you. And when they do, they come to see the body, are they going to come to see the Atma? Unnecessary worry about it! For infinite lives you have been begging in your own world. 'We' cannot say this, not even a word, to those who have not attained Gnan. That (worldly life) is their everything. This can be said only to those who have attained Gnan, and only they can do the *tapa*, no one else can.

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Energy of the Self manifests through penance

Questioner: Dada, when we do *adeetha tapa*, is it not doership?

Dadashri: No, *adeetha tapa* means it is the penance of the Self only; it is the *purusharth* (inner endeavor of the *Purush* - the Self). If a doctor says that you are not going to live two days and you know your physical state is such that you will be able to live longer, then your mind will be filled with confusing thoughts that now what will happen of me? So, at that time you have to do penance. Mind-intellect-chit and ego, all will become restless; all this 'You' have to keep 'seeing'. Is it about 'I' - the Self' or someone else? Yes, then You will last. If it (the non-Self complex of body-mind-speech) dies then it will go but 'You' have to continue doing penance. In such a situation, 'Our - the Self' things manifest. On the contrary *aishwarya*

(energy of the Self; Godly energy) manifests. What kind of *aishwarya* manifests? Tremendous *aishwarya* would manifest by doing penance just once. If your whole house is on fire, if it is your one and only house that is burning then you have to go there. You also have to take the bucket and help all who are pouring water to stop the fire. You have to perform all the outer actions but inside there will be the penance. What is 'Yours' in this at all? You will have the awareness that 'this is not mine'.

Energy of the Self arises the moment one does *tapa*; firstly the energy of the Self arose through this *samyak darshan* (enlightened vision). In this Gnan 'we' give you, there is no *purushartha* on your part, is there? Then as *purushartha* happens gradually in Gnan, it will come into your experience (*anubhav*).

This has manifested due to the divinity of Dada. People have not yet seen the infinite divinity that has arisen. As it comes out, one will realize what a wonderful divinity it is! And such a divinity is in every Atma – the Self. It has not manifested (as yet), and when it does manifest, it is considered expressed manifest divinity. For now it lies unexpressed within you. 'Our' divinity has been expressed.

Jai Sat Chit Anand
Gnani Purush Dadashri



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UTTARARDHA

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CHAPTER 9.1

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BHOGAVAVOO – VEDAVOO – JAANAVOO

SUFFERING – RECEIVING SIGNALS – KNOWING

The state of the Gnani during physical pain

Questioner: Does a Gnani too have to suffer bodily pains?

Dadashri: Only the Gnani is to suffer. Others take injections or tablets and thus suppress pain. This is the taking of an overdraft. ‘We—the Gnani Purush and the fully enlightened One within’ do not take an overdraft—taking value for which a repayment will be due. ‘We’ settle it and are done with it. Krupadudev Srimad Rajchandra (Gnani Purush of *kramik* path, 1868-1901) had endless pain *dukha*. For years Laghuraj Swami (enlightened follower of Rajchandra) had blood in stools. Lord Mahavir too had unending pain *dukha*. That is why he came to be known as *mahavira* the great courageous one.

The thought of this kind should come: How does the Gnani deal with and settle physical signals *vedana* that are painful?

Unaffected state even during pain and discomfort

This Gnan—the knowledge as and of the Self—verily is of the Knower-Seer *gnata-drshata*. This Gnan is such that it is present continuously even during *ashata* painful *vedaniya* signals circumstance. Pain signal suffering circumstance –*ashata vedaniya* cannot come near the one who is abiding in the five Agnas at all. Having attained the Self *Atman* (in the Gnan Vidhi), the moment one wakes up from sleep, the Self presents instantly; that is called attainment of the Self. And having attained such a Self, there is nothing further left. Therefore, do not fear anything. Go ahead and say, ‘let painfulness *vedaniya* of a hundred thousand fold come.’ But pain will not come at all. This Gnan is such that it will maintain *samadhi* unaffected state, even during *vedaniya*- pain bearing circumstance. But if you say from the very beginning, ‘what if it comes? What if it comes?’, then an effect like that will arise. Therefore say, ‘come.’ None of it will touch if it is invited.

Questioner: And bliss arises on top of that!

Dadashri: Bliss arises! Whereas here, when the head hurts, he says, ‘my head is hurting a lot.’ ‘Hey you! Is it your head that is hurting or Chandubhai’s? You are *Shuddhatma* pure Soul!’ Then he will admit, ‘yes its

Chandubhai's head. I am *Shuddhatma*.' Now Chandubhai's head is hurting and in that his head begins hurting. When he says, 'my head is hurting' the suffering gets multiplied by two. The multiplication happens the moment he says, 'my pain.' And if he maintains, 'this is not part of My Self,' he is free from it.

One knows *jaaney* whether his health is good or not. This confirms whether he is separate from the body or not. Previously it used to be in good health, and that too he knows. He also knows when it is not remaining in good health. Now he knows that it is good. He knows everything.

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The neighbor suffers the pain; I do not.

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 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?

What did Lord Mahavir say? People said, 'The celestial beings tested you by tormenting you. Did it not affect you and cause you problems? The Lord replied, ' *Gnani vedey dhairya thhi, agnani vedey roi* – The Gnani suffers with patience, the ignorant one suffers by crying.'

Questioner: The Gnani suffers with patience, but nonetheless he does suffer, no?

Dadashri: *Vedana* the sensation of pain will not leave but he suffers *vedey* it with *dhairya* patience. Everyone has different capacity and level of patience. Lord Mahavir was only the absolute knower of the sensation. If a bedbug bites him, he would simply know it, and not suffer *vedey* the bite at all.

For you all this Gnan has happened and is accomplished. But you have become a pure Soul *shuddhatma* at the level of *shraddha* conviction. When you become the Self at the level of Gnan *experience*, then there will remain only the knowing *jaanavoo*; until then suffering *vedavoo* is there. In the suffering ‘we—the Gnani and the fully awakened Lord within’ tell You to sit separate (from the sufferer). Do not stir up anything in ‘our—the Gnani and mahatmas of Gnani who have been separated from the non-Self complex’—home department. 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 Chandulal. 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.’

Its like this. In the *kramik* path, *vedakata* suffering is attributed to the soul-self *Atman*. 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?

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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 kaal* had not arisen. So at this time of its unfolding it will heal, take it easy and go to bed. That which was 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.

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 (New 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’!

Questioner: I am *Shuddhatma* pure Soul, I am the ‘knower-seer’, it feels that way too, but why does the *vedana* of pleasure and pain that arises in the mind, why does it happen?

Dadashri: That must happen, for sure. Whatever the number of cups of tea that you are going to drink in this life, you have brought that along with you, within, and you will have to drink both the bitter and the sweet. When the sweet comes, the mind feels good, when the bitter comes,

the mind feels bad, and ‘we’ are the ‘knower’ of both. We do not do *raag-dwesh* attachment-abhorrence.

Questioner: Being the ‘knower’ of them both, thereafter, are we sure that we are not taking steps in the reverse direction?

Dadashri: No, not a backward step but we are taking an advancing step. You are proceeding forward with great energy and speed, otherwise I would have had to come to your home and admonish you that why are you doing this after having received such a beautiful Gnan. Despite this if you experience regret, even then my mind holds that there is no problem. The scripture writers have said that what can be done of the one who has the understanding, but does not take advantage of that? The answer is that whatever was done with lack of understanding, the merit karma *punyai* done in ignorance-lack of understanding.

Questioner: Dada, please explain that in more detail.

Dadashri: Merit karma *punyai* performed (created, caused) with lack of understanding result in the suffering of the effect without understanding. And sinful or demerit karma *paap* performed or caused with understanding result in the suffering of the effect with understanding. So on the basis of this, the *vedaniya* karma of suffering, harasses a bit. And whom does it harass? Chandubhai. We have no connection with it. For us what does the Self within say? ‘It is not this way. It should not be thus.’ That is the *vitaraag* the unattached one. That is our *swaroop* Self-form, the Self. And before it used to be, ‘this is how it should be for sure, this is how it is.’ Now we remain separate and distant.

As much as You are *gnata drashta* knower seer, by that much You are the knower of what happens, how much ruffled this neighbor of Yours becomes.

Questioner: But Dada, You to are a *gnata drashta* knower seer, no?

Dadashri: Yes, of course, what else then? There is nothing at all for ‘Him’ except *gnata drashta* knowing seeing. There is no state beyond it. Except for *gnayakta* knower ship *gnayak swabhav* natural state of knowing there is nothing at all, and You too are in that for sure. For You all You have to do is to look after this *padoshi* neighbor. If the neighbor cries, You are not to cry with him. For the neighbor You just have to Be there and apply Your consoling hand saying, ‘I am there for you. I am with you!’

Dadashri’s upayoga while dining

What do ‘we—Dadashri’ do while having a meal? Longer time is taken in the process of eating. We eat little, and while eating ‘we’ do not converse with anyone, we do not get into such trouble. So there is *ekagrata* focused absorption while eating. We are able to chew, so we chew and eat, and in that what taste there is, we do not suffer *vediye* it but we know *janiye* it. The people of the world suffer (the pleasure of) *vedey* it; we simply know it. What beautiful subtle tastes are extracted (by the chewer), and that is known that it was like this. Exact knowing *jaanavoo*, suffer subtly *vedavoo* and suffer it at gross level *bhogavavoo*. People of the world either suffer (pain or pleasure) at a gross level *bhogavey* or at a subtle level *vedey*.

Questioner: What is the difference between *bohagavoo* and *vedavoo*, Dada?

Dadashri: If it is a gross, overt and evident thing or object it is called *bhogavavoo* and if it is suffered subtly it is called *vedavoo*. The Self is above all this and knows *jaaney* it all. And through knowing everything is detached and done with. It sticks through subtle suffering *vedavoo*. So when You converses with the one who suffers (enjoys subtly) saying, ‘for what purpose are you eating this?’ then it becomes free-separate and detached. If You converse with the eater, then You are free and detached.

Questioner: Last time around You had said that, ‘we’ eat with *upayoga* focused awareness, like what kind of ingredients were used in the

final spice frying mixture *vaghar* in the *kadhee* yellow colored yogurt and chickpea flour soup. To 'take' the individual taste of each of the ingredients is the *purushartha* independent spiritual effort, or is there even a more subtle *purushartha* in this?

Dadashri : Yes, there is. In that subtle *purushartha* things are not necessary. All these are things; there is *bhaat* rice, *shaak* curried vegetable, *daal* curried lentil dish.

So when we eat, we mix the rice and daal and then eat. Then you will not know how genuine the rice grain is, whether it is the fine fragrant Basmati rice or not. Many times, I eat everything separately. Then after a while, I taste it after mixing some part of the food. All food items are taken separately.

What happens by separating is that the one placing the morsel in the mouth is separate, the chewer is separate, the taster is separate. The one who tastes the food is also separate. The one who is satisfied after tasting is also separate, and whether all of them are satisfied or not, the knower of that is separate.

Questioner: So are the doers of all these *kriya* actions different?

Dadashri: If we split them, they are different, otherwise there is one only. When we divide and separate, we understand that it is the hand that is feeding, then the teeth are chewing. Now if the teeth do not do the proper work of chewing then that one of satisfaction *trupti* will start yelling from within that proper taste is not coming. So therefore chew in such a way that no yell will come from anyone. The one who belches, belches; the chewer chews; then the taster tastes whether its too salty or peppery hot. Then the one who soaks the taste, soaks the taste. He tastes the full and total taste. He knows that it's a very beautiful taste, but the satisfaction is not his domain. The one deriving the satisfaction *trupti* takes the satisfaction, and the one who knows all this is the *Atma* The Self.

Now to keep the presence of the Self, then this is what happens in our Akram Vignan, the eating happens separately. It is not possible to 'eat separately' in *kramik* the ego based path to the Self, in *kramik* one becomes stuck. This is because in the *kramik* path, the hand is mind, I am the eater, I am the taster, I am the chewer, and I am the one enjoying the taste, and there is no *trupti* satisfaction and hence there is no *Atma*. He will not experience 'this' *trupti* satisfaction. Here in Akram it happens with satisfaction. This is because the Self is the total knower. In the *kramik* there is no Self. It is there as a tiny percentage and to that extent everything is a mixture, and because of the mixture, *trupti* total satisfaction does not come, temporary satisfaction *santosh* happens.

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The one who tastes the pleasure has to suffer the pain

Questioner: When You talked about *jagruti* awakened awareness, You talked about remaining in *upayoga* and then to enjoy-suffer the air around. Please explain that to us Dada.

Dadashri: If one does not remain in *upayoga* then just as air brings him the effect *asar* of pleasure *sukha*, these other things bring the effect of pain *dukha*. That means pain arises. The Self is free from all and any effect.

Questioner: So as one receives the external relative pleasure, if the same intensity pain comes, one receives that too.

Dadashri: When pleasure arises or comes one misses the *upayoga* awakened awareness that is focused through the Self on the individual components and happenings in the self. Now having taken pleasure from here (the non-Self complex) means pain will have to be taken for sure. It has to be taken as a matter of a decided law *niyam*. If one is not a customer of this relative pleasure, then one is not a customer of the pain too. And one was going to get its real pleasure—bliss for sure.

Questioner: Supposing I have sat down to dine, and if that *shaak* curried vegetable tasted good; then there is no problem in eating it in a good method, and there is no problem in saying that it is good, no?

Dadashri: There is no problem in tasting the good, and to experience the good, but one is to know *jaanavoo* that.

Questioner: What is the method by which one 'knows' that, Dada?

Dadashri: That awareness; its name is awareness *jagruti*; its name is *upayoga*. There is no method in it.

Separate during eating is to be separate during suffering

If You know the art of living separately, then *vedana* pain will not touch You.

Questioner: So then the physical afflictions and pains *aadhi* do not touch me?

Dadashri: Yes. Therefore, for the one who knows the art of remaining separate, all these pains of the body, this atmosphere does not touch Him. Both, the right or the wrong, does not touch Him.

Questioner: How do I know this art *kada*? When illness come, it is difficult to remain separate. Please teach me.

Dadashri: But how are You going to remain separate? Do You remain separate while eating? You become *ekakar* one form- engrossed while eating. If you taste it then it will give its effect will it not? If You

remain separate while eating, then only You will remain separate in this *vedana* physical pain.

Questioner: But, by which method am I to remain separate?

Dadashri: It has already been said, that who is taking in the food? In that, You should not interfere within.

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 separately in that manner. He had an attack, but he said, 'I am not that, I am separate.' Such *bhaan* awareness 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 had the 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 rise? Did it rise in the sky?

This science reaches the level that even if the thumb is cut off, it does not touch the Self. 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 *vedavoo* at all. It is the *vedak* the sufferer 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. There is no way out but to suffer. But one can try its solutions like these that, 'its not mine.' When one tries all this it decreases somewhat!

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The way of the Tirthankaras during pain

'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* intent 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.

Pain suffering : from the experience to the knowing state

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 mening 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.

Questioner: To know means the suffering ceases?

Dadashri: To know means one does not become *tanmayakar* absorbed as ‘I am the mind and body, and therefore he does not get the fruit of suffering, he only gets the fruit of knowing. What all is happening in the body, ‘we’ simply are to continue ‘seeing’ *joyaa karvanoo* that. You are *Shuddhatma* pure Soul, the newly set awareness *laksha*; and we have to continue ‘seeing’ what is happening within the body. Continue ‘seeing’ the sharp pains that are happening in the leg, the molar tooth that is hurting. That it is giving pain means the telephone is reaching. It’s a real telephone reaching, but it is reaching the neighbor, but if it feels that ,’its happening to me,’ then it begins. ‘Not me, its hurting the tooth,’ is what You should say. For sure, where is it hurting You? If you say , ‘it is hurting me,’ then there is a very direct effect. After having become the Self, who will be accuse as being ‘me’? So then what is this, ‘it is hurting me?’ Therefore You should say that Chandubhai’s tooth is hurting.

If it is hurting, we do come to know that, the *vedana* sensation of suffering reaches ‘us’ too. Whatever *bhaav* intent-vision is there in this from previous life effect, is the effect of *udaya karma* unfolding karma. That much *vedana* pain signals will reach You but as the *bhaav* are let go and shed, By that much the pain signals to 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?' 'Chnadubhai.' 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 *asare* effects 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 this is. 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 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.

Penance is to remain separate from pain sensations

And it has to be with the four foundation pillars of *Gnan-darshan-charitra and tapa* experiential knowledge as the Self *Gnan*-vision as the Self *darshan*-conduct as the Self *charitra* and invisible penance *tapa*. We cannot negate this. Now when do You have to do penance *tapa*? You are *Shuddhatma* pure Soul but Chandubhai is standing there too. You have

become the Self, but Chandubhai remains the same old self, no? Therefore, Chandubhai may feel suffocation and restlessness within. The heart heats up. But that old companionship of both, is broken, is it not?

Since we have separated as *Shuddhatma* pure Soul, Chandubhai has to tolerate and suffer, and his *vedakata* suffering ‘touches’ the Self subsequently. This is because until the complete experience of the Self happens, the *vedakata* suffering of pain remains. If that experience becomes complete, then it is called the state of the knower. And if the knowing state is not complete, it is incomplete, then it sticks and therefore it stings and burns. And to keep it separate there is called *tapa* penance. Penance is that which becomes red hot from within. Would it not become red hot? It is likely to arise sometime no? Does penance come?

Questioner: Yes it heats up and there is the suffering of pain *vedan*.

Dadashri: Now to remain separate in that *vedan* suffering is called *tapa* penance ! Then it is called the state of the knowing *janavapanu*. If it is not possible to remain separate in that suffering then it is called *vedakata* suffering or *vedavapanu* the state of suffering. In the *kramik* path there is only the *vedakata* suffering. Suffering only, no knowing. Here we are in the state of the knowing, but because of the old unfolding stock and its stickiness, a little *vedakata* suffering of pain may happen. Nonetheless if he sits with the setting that , I am knowing only, then that will remain. What else is there? Its religion verily is of *gnayakpanu* to continue knowing only.

Questioner: The suffering *vedavoo* may remain for Chandubhai till the end, no?

Dadashri: But You are to ‘see’ that. It may remain, but for You it remains as that to be known, and You are the knower.

Questioner: Yes, but Chandubhai has to suffer, no?

Dadashri: There is no other way out! He suffers on a rare day, no? So then lead him up to a mirror and say, I am there for you. Such cases do not come 200 times a day do they? Only two or three no? Chandubhai has a lot to suffer. The pleasant and the good. There is lot of cold (pleasant) and then the hot (unpleasant) comes once in awhile. When it is cold the entire night one gets sleep, no? And when the hot arrives, be done with it. Will you settle and be done with it?

The sufferer and the knower are absolutely 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 *vedak* sufferer is suffering *vedey* the *vedana* the pain or pleasure 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 may of our *mahatmas* leave out *pragnya* and therefore they come into *vedakbhaav* intent-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.

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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 *jaannar*, 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 is a little less 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, 'Chnadubhai'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. Who is hurting? The sufferer is hurting. And what is hurting the sufferer, what is happening to the sufferer, is known by the knower. When this much intent-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. Do not people use counter pulleys? One puts one pulley this way and another pulley that way and 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, and therefore they concluded that the Lord is suffering a lot. But they cannot 'see' who the sufferer *vedak* is and who the *gnayak* knower is. The Lord was the knower only.

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 *vedana* pain 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.

Questioner: So does that touch? Does not one need to do something for it?

Dadashri: Nothing touches. Such a state has never arisen. Such a state has not even arisen in the scriptures. How can one attain that state? This state that You have received is a phenomenally magnificent state. Therefore

guard it very dearly, guard it very well. Because such a state has not arisen in the world at all!

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[9.2]

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Pudgal Pleasure versus Bliss of the Self

Where does true pleasure lie?

Are you searching for *sukha* pleasure-happiness? In which department did you experience happiness? Where all have you not experienced happiness?

Questioner: I do not see happiness anywhere outside at all. In the *pudgal* non-Self complex of mind, words and body, only burning and pain is seen.

Dadashri: In weddings and everything else? You became a father of a little baby girl, is there pain and disturbance in it? Did you see such inner burning before?

Questioner: I have seen only pain and burning in the entire life. Is there any possibility for an end to this inner burning that is happening?

Dadashri: There is an end to it. The burning is in proportion to the pleasure derived and experienced previously in ignorance.

Questioner: That means a lot of pleasure has been derived in ignorance.

Dadashri: This here is of that only. It is not the same for everyone.

The pleasure was suffered in a very beautiful way, and that much is the contrary reaction to it! What was believed to be absolutely true turned out to be absolutely false! The suffering of the pleasure was very deep, and therefore its reaction will be very intense too.

Questioner: Now it feels as if I simply cannot afford and do with the worldly life.

Dadashri: How will you come to ease with it? Is there a way out without suffering the effect? But, if one 'sees' by remaining *gnata drshata* 'knower' – 'seer' then it will do, and You have to say, 'Oh ho Chandubhai! You have done some really heavy duty karma, so now suffer them.' Then he would not disagree and negate You. Or otherwise when it arises if You say, 'not mine,' then too it will not touch You!

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 marvo* 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 at his home. *Godo* an offensive or unpleasant hit, is it not a word worth understanding?

Questioner: Yes, it is a beautiful talk.

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? You are 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 *gaadoo* oxcart 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 *jagruti* 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 all night long. Please do a *vidhi*-special silent blessings- for that, Dada.’ I replied, ‘if it gives unpleasant hits its very

good. Your merit karma *punyai* has awakened mooah- special term used by Dadashri to awaken the listener, it means the one who is dying-like all the rest of humanity, from the spiritual perspective. What does the one dishing out the unpleasant offensive stuff say? Go to Liberation *moksha*. So such an offender is good for you, no?

The conviction that the body is pain generator

Does this body give unhappiness and pain or not? Has that conviction taken hold for You or not? This body is constantly *dukhadayi* the source of pain and misery. Nonetheless has that conviction arisen?

Questioner: Yes the body is the source and cause of pain.

Dadashri: What pain *dukha* does it give?

Questioner: The head would hurt!

Dadashri: When the head does not hurt it is *sukhadayi* pleasure giving indeed, is it not? What is it in the body that gives pain? So now in the middle of the summer in the afternoon if the air conditioner shuts off, then you will know, likewise at such moments You do not remain aware *jagrut* and otherwise generally you are seeking pleasure. Therefore the conviction becomes established that it is indeed constantly the generator and source of pain *dukhadayi*. Tell 'him', 'why are trying to find pleasure in it over and over again?' This getting up every morning to go to the toilet, and the experience of bodily miseries, is because it generates pain, that is why it happens, no? It can not be called *sukhdayi* source of pleasure for sure. This entire *bhanjghad* the trouble of destruction-creation has happened because of the fact that we try to take pleasure from it! We are trying to seek pleasure from it.

‘We’ admit that when there is a lot of cold in the nights of winter, we move away the warm covers over the body. Then ‘we’ do that which makes me feel cold all night. Therefore the conviction that it is pain generating *dukhadayi* remains. That conviction has to solidify.

There is no pleasure in this body even for a *ghadi* 24 minutes. The conviction that the mind brings pain has been established, the conviction that speech also brings pain has been established, but this body is the source of pain *dukhadayi*, that conviction has not been established. One knows when the air conditioning quits suddenly or when it remains on in mid winter. Then one will say, ‘please stop it, I am freezing.’

Really speaking it is the mental pain that is dominant and excessive all around. The body too is the source of pain continuously, and it is on the basis of merit karma effect *punyai*, that one gets all this and the *gaadoo* the oxcart of this life goes on. One eats Bhajias-fried delicacies, Jalebi crisp sweet sour fried golden rings in saffron laden syrup and thus the taste has increased! One gets to eat ice-cream and that cools the stomach within!

Questioner: Dada, all that comes to the one seeking it, but awareness *jagruti* decreases due to it all?

Dadashri: No. It will not let the conviction that this body is the source of pain *dukhadayi* take hold, so what can happen? Therefore, what is written in his account of karma will come for sure.

The comforts makes one a pleasure seeker

The matter has to be simply understood. In this any other interference will not be useful. We should try to decrease externally induced problems by *whatmahatmasever* means possible. These five Agnas of ours are such that no externally induced problem *upadhi* can remain for sure. There is nothing

in it that is problematic at all. I took upon me the investigation of experience regarding the fan, to find out what happens. Before, I did not use to have a fan in the home. Up to 1956 I had nurtured and nourished the quality called *titiksha* to apply patience and suffer that which is unpleasant to the body. I used to sleep on a thin woven cloth mat on the floor as a daily sleep routine, and I did not keep-use a fan. Then the friends would come and say, ‘you do not keep a fan because you are a *tapasvi* hardship tolerating individual, but what about us? Then I said, go ahead and set up a fan. It was because the fan was set that this body has become *shatashilia* comfort seeking.

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A farmer who tills the land wears shoes daily, and the day he does not cover his feet, his feet will get burnt. Otherwise the body will become such that it will not burn. Therefore, now that one has become *shatashilia* comfort seeking, one will have to become dependent. When the fan is not available, then one becomes dependent! And for Me it is problem to place *upayoga* applied focused awareness of and as the Self—anywhere externally. So I am talking about myself. So understand this point of talk. Do not stop the fan, but do believe that the fan is not beneficial for you.

Therefore, that experience is not beneficial for our *mahatmas*. We cannot say anything to the outside *non-mahatma* people. The outside people are seeking external *sukha* pleasure and you are seeking internal *sukha*, eternal bliss *sanatan sukha*. Hence this I have said of my experience.

Questioner: Why only a fan? There are so many other things that are not good for us.

Dadashri: The other things are not to be seen, or watched out for. This fan is a little important. The other things do not touch you directly. The fan touches you directly. There is no problem of other things. Among the rest, the people in the home bring a refrigerator, where is the harm to us in that? They may say, drink this ice water. You can say no to that if you do not like to drink it. If the people in the home use a phone or a radio, what

does it matter to you? If there is a clash, it happens to them, how does it affect you? This fan is the only thing that can 'touch' you.

The one who does not have any need for an external help and still does it, its all right by us. Our path is the path without any objections. He on the other hand gets stuck on the spot where he believes and would insist, 'I cannot live without a fan.' So you have to say, that is right, that is how it is. If possible, bring a fan, that is what we say. Whoever has whatever need (inner), such a one indeed has the necessity for it.

Questioner: Did you say that one should not become a *shatashilia* comfort and pleasure seeking.

Dadashri: One becomes a *shatashilia* due to external comforts and conveniences available. And when these are not available then he creates external problems. This body *sharira* is ready to remain however you keep it.

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There is no necessity; one had deliberately formed this habit. The wrong habit of the fan has been formed. And I got completely chilled after that. Is this called a method? And when 'we' go to Ahmedabad, they air condition the place., saying, 'Dadaji is going to stay at my home. He does not know that I have no need for air conditioning. I need the kind of air conditioning that prevails even after I leave your home and step out into the hot air on the way to another satsang. This here is such that the momemt you step out there is the hot furnace like heat...what will happen if you come out from the cool air of the air conditioned home? It would feel like hot coals. That is why the Lord said, that do not become *shatashilia* used to bodily comforts. This is what is called *shatashilia*.

This body has to be trained somewhat no? The Lord has said to tolerate 22 types of *parishaha* pain bearing situations. In that I am saying no, I am not even mentioning those to you. If I do, you will all get apprehensive, so it is better that I do not say it.

Questioner: But Dada, this body is seeking external pleasure *sukha*, no?

Dadashri: But, 'we' do do not have to seek pleasure. We have received inner bliss. The one who has not received this will seek external pleasure. The one who has received inner bliss will be fine if he does not get the external pleasure, will he not? These words are not for the one who has not received inner bliss. What can such a person do? But here, the person is seeking outside only. Some even wait saying, 'Yes, finally the cool wind has come, ah it has come.' Enjoy it if it is not going to go away, but then he will say, 'ah, it's gone.'

This is the kind of dependence that remains in man. See, the Lord has said to tolerate 22 types of *parishaha* pain bearing situations. Is it not written in the book?

Questioner: Yes, it is written that the difficulties have to be tolerated.

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Dadashri: Yes. That is not what I am telling you at all. All I am saying is that if it is like this for a bit, Your *upayoga* awakened awareness will remain within. Otherwise the *upayoga* applied awareness will keep buzzing on the external only. The slightest discomfort from heat and your attention will remain on the outside only. Nonetheless, if the fan is running on its own, do not stop it. If it is running, settle with equanimity, but do not believe that there is *sukha* happiness-pleasure in it. It is because you have believed that there is pleasure in it that you believe that there is pain in that other. Hence the *upayoga* runs in the other place.

What would be the condition of the person who has come outside of an air conditioned room? Tell me that. Who discovered these fans etc.? They are the people from foreign countries. By which method? That which was

discovered for them have taken hold here. Otherwise, for us, only the kings had fans. At other places there would be some ordinary fans, and that only if he is a big businessman. Otherwise, for the one who is working all day, what kind of fan does he need? Nature is indeed trying to help you in every way. When breeze is needed a mild breeze does flow. It helps you in every way, and allows whatever amount of perspiration that has to happen, arise. Thereafter, if we live a life not in conformity with nature, then what is its meaning? This is not a talk that concerns our religion. This is just to know.

If you have a fan, stop it for fifteen minutes to half an hour, 'see' and remain in *upayoga*, then You will not need the fan. The one who lives in *upayoga* will not have a need for the fan at all. This fan is needed as long as the *upayoga* is external only. Even then, we are not denying it. And even if Yours is in the external, if within that Your awareness is, 'I am the Self,' then it is more than enough. There is no problem. Even then what is wrong with proceeding further a little more? Is there a problem?

Questioner: Whatever things there are in the home, if any of them get damaged, then the entire 'soul' goes in it. I can tell you my story that I had not known about a refrigerator for seventy years, and one day when it did not work, I turned the whole home upside down.

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Dadashri: Yes, that is how it is, for sure. All of this is an *aafat* only. *Upadhi* is a different thing and *aafat* is a different thing. *Upadhi* is an external problem that arises and *aafat* an external problem that is created and invited. What happens to you is natural. All this is *aafat*.

When I did not have Gnan, Hiraba (Dadashri's wife) would say, 'that faucet has gone bad.' And *upadhi* arises for me. Then I have to go, and bring him (plumber) that is *upadhi*. That is a necessary thing, no? But these others are unnecessary *aafats*. People bring television and other things, do they bring just a few things home? The eyes 'go-get strained' and that too an *aafat*.

Questioner: The television once stopped working at a very important time so people all around started saying, ‘tv is not working?’ Because the tv is not working the entire *atma* is in it.

Dadashri: Yes everything goes in it. Eem then, we should not have any scorn for it, no? This is because the other person will do what is convenient for him. Our own son at home may be doing what pleases him, can we say no? If you say no, *dwesh* aversion will arise.

And when one is in *upayoga* awakened awareness as the Self—nothing remains. In *upayoga* there is no awareness whether there is heat or cold, nothing of the sort. If the young boy is giving his final examinations and writing a paper; and if the fans have quit, he would have no knowledge of it. If the lawyers are pleading intensely in front of a judge who is listening carefully, if the fans quit, they would not even know it. It is when one becomes free from work that he realizes it. That is the external *upayoga*. It keeps wandering incessantly. Even then I say, there is no problem. Do even this much, even if its little. Does he remain in the five Agnas? Let the fans turn but remain in the five Agnas. But know for sure and keep that knowledge that this thing is laden with mistake. It is not as if I do not use a fan. Even I use a fan. Now deducting a little by little from that one approaches the original location—the Self.

Now we walk around with these shoes and on some day some robber takes away our shoes, and we have to walk out in mid day sun, and then what will be our state when we walk on that sand and that tarmac road? Now the feet of the farmer are such that they adjust simply. Nothing happens to him, nor does he have any necessity. It is the law of nature that however much one needs, that need is simply taken care of, for sure. So then, why should we not take advantage of that law? That verily is the law of nature. This is so, because You are independent. Nature is subservient to You. You spoil that which is correct by nature.

I have ‘seen’ my absolute independence; I have experienced it. Thereafter Gnan has happened to Me.

Watch out! You will have to repay them!

Our *sukha* pleasure enters it. Then we get it, back from it. Now we establish a belief that the pleasure *sukha* lies in that *pudgal* non-Self complex- living or non-living. But, when that very *pudgal* non-Self complex gives *dukha* pain, then the mind says, why is he or she doing this in this manner? Then one will not like the very *jalebi* sweet thing; that used to be pleasant and pleasure giving. Therefore, one has to repay it back. There is no *sukha* pleasure in it, and to take pleasure from it necessarily calls for repaying it back, for sure. To keep it back where it used to be, only when we do this will be become clean, otherwise it will not happen, will it? All these are your imaginations only. As many turns you wind around it here, exactly that unwinding turns of repayment you will have to make over there. The established arrangement *gothavani* is yours. None amongst that, is anything new that is arising.

Questioner: Whatever *sukha* pleasure has been taken from the *pudgal* non-Self complex (living, one's own, or someone else's , or a non-living object); will it have to be repaid without fail?

Dadashri: They will have to be repaid by some method or another. That bank does not belong to our father. 'We-Dadashri' do not take anything and therefore we do not have to repay naything.

Questioner: This one thing is clear for our *mahatmas*. The pleasure *sukha* does not arise from the mind, speech or body.

Dadashri: They are merely repaying it, in this manner; not doing anything else. They have to do it even if they do not want to. They have to do it even if they do not like it, no? That is all called the 'repayment.'

Questioner: So there is no further repayment for it, is there?

Dadashri: This verily is the repayment.

Questioner: So then, the pleasure that happens to get tasted through the mind, the pleasure that happens to get tasted through words, and the pleasure *sukha* that happens to get tasted through the body; 'I' am simply to 'know' it. If 'I' 'know' it then it will not stick, will it?

Dadashri: Nothing touches the 'knower' *jaannaar*. Everything touches the sufferer *bhogavnaar*. Which external pleasure that is taken by us does not have to be repaid? If it is given to me without my asking for it in the least, without any desire, and I drink it, then I do not have to repay it. Every other pleasure has to be repaid.

Thus are the pains of mind and speech

Questioner: Please give an example of taking pleasure through the mind.

Dadashri: All of this is through the mind only, no? When it is very hot and a breeze comes along, then pleasure is experienced. Where did that pleasure come from?

Questioner: Through the mind.

Dadashri: Yes. When one is burnt, and a cool lotion is applied, then? Ah nice! He may even fall sleep! That is because the *sukha* pleasure arose.

Questioner: What are the pleasures of the speech like?

Dadashri: After scolding you angrily, when the husband apologises saying, please forgive me, my mind is the weird and crazy one,' you will experience pleasure. When the previous pain is quite wiped out, is the pleasure *sukha* of speech. The husband will say, ' my mind is spoiled, I hurt you a lot.' She will reply, 'No there is nothing of the sort. There is no problem.' She will forget all the taunts he has made. One needs to know how to use such keys.

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The understanding nurtures the power of the 'bearing'

Sleep takes over when the breeze from the fan comes; so then what is the difference is left between us and an animal? That much time of ours goes to waste. How can one derive pleasure from that? It is called pleasure of the non-Self *para nu sukha*. When one suffers the pleasure of that which of the non-Self, then the (pleasure) –bliss of the Self *swa sukha* stops coming.

Questioner: Dada, does that really mean, that there is no problem in (enjoying) suffering *bhogaviye* pleasure, but one is not to become dependent on it or become very captivated and engrossed in it?

Dadashri: Spend and use if your energy to tolerate (pain) does not decrease. It does decrease thus. Man has all the 'bearing' power. Those bearings then get worn out. They get worn out in this, just as the bearings get worn out in the machines. Otherwise the bearing power is there for sure.

Questioner: So then what should be done to nurture and increase that 'bearing' power, Dada?

Dadashri: What is there to be done? Simply understand. And decide firmly that 'it' is there and 'I' am here. Then say, 'go on, come on.'

To sleep is to lock the Self in a sack

Questioner: Dada, what would You say about sleep of six hours? Or should it be decreased to three to four hours or even less?

Dadashri: There is no necessity to go to sleep at all. Sleep will come on its own for sure. One can have the benefit of four hours of sleep in just a quarter of an hour. There may be a dozing nod this way! But go ahead and go to sleep. But keep the state within *jagrut* awakened awareness state. Set everything within and then go to sleep.

Questioner: How should one keep the awareness *jagrut* within?

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Dadashri: If You set it, it will remain. Let 'Dada' sit within first, then keep 'doing' 'I am pure Soul.' Do the *niddidhyasan* (envisioning process through purified *chit* ranging from overt visual contemplation of 'Dadashri' to the subtlest levels of the Self and the non-Self) of 'Dada' every night until sleep comes. Then fall asleep *oonghee javoo*. If the sleep does not come, remain in *upayoga*—awakened awareness applied to the Self and the non-Self. This *upayoga* is maintained by remaining in the *niddidhyasan* of *Dada*, the envisioning of the entire encounter with the Gnani Purush. As that remains, if sleep comes, then fall asleep again. When you are awake again, return to *upayoga* again. Maintaining *upayoga* is necessary for *moksha*. The *sukha* pleasure that arises in sleep is pleasure on external dependence *paradhin*. It is not Your pleasure. It is externally dependent and is dependent on the sense organs *indriya* and the body. There are quite a number of

people who pinch themselves in sleep to remain in *upayoga*. And for You, it is possible to remain in *upayoga* without resorting to any unnatural ways *sahajasahaj*, so then keep that level of *upayoga*. Otherwise the pleasure of sleep is called *pudgal sukha* pleasure of the non-Self complex. It will not let You go to *moksha*.

One needs an 'awakener'. Otherwise cover your self and continue sleeping. One should not lock up this 'Self *Atman*' in a sack and keep it that way. Yet, behold, human beings do exactly that, lock it up in a sack and go to sleep! How can one waste that time thus, after one has met Dada, met Gnani ! One wraps it all up in a bundle and then goes to sleep in ease, like tying a sack!

Questioner: That is true Dada, one simply does not have such awareness at all, one is involved in pampering and protecting the self only. One is fond of suffering the pleasure only.

Dadashri: What is this to be suffered *bhogavavoo* ? That conviction *shraddha* faith will not break. Your conviction that there is pleasure in sleep must break. Sleep is the pleasure of *pudgal* non-Self complex, it is not Yours.! It is that *shraddha* conviction of yours that lingers on the *pudgal* even now. That *pudgal* (non-Self complex under the constant changing influence of SCE) can never be the source of pleasure *sukhadayi* at any location, at all. One is sleep, and the other is sex, these two are the two major tormentors. The deceivers are these two.

Questioner: But Dada sleep must have been intended as a natural gift, no?

Dadashri: That is for the one who wants to wander life after life. When a warm covering comes to me in a cold night, I move it away slightly from the body. When the cold air is felt, it remains awake, and thus 'we' remain awake all night. And if that is not the case, then when the coughing bout begins, it keeps me awake. Then 'we' remain in *upayoga*.

I used to cover the body with only one shawl instead of two! Deliberately, otherwise if cold is not felt, then 'it' will sleep the whole night, and therefore some spark is needed for the body. Yes, otherwise, everything will go in sleep. If good food has come on the plate, he overeats it and then snores away in deep sleep. It should not be like that, a little low grade spark of awareness is necessary for sure. The world will give very beautiful things to cover the body at bedtime, who would not? The people of the world falls into sleep after covering themselves with comfortable covers, and they will also try to do the same for you, and if you do that, you will lose out. You will sustain a loss. It can only happen if you use the cover.

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For a very long time now, even if the health has taken a turn for the worse, whatever may have happened in the night, we wake up at exactly at six thirty in the morning. When we wake up the time shows that it is six thirty for sure. But really 'we' have not slept in the night. For tow and a half an hours, 'our' internal *vidhis* are going on. The satsang ends everynight at eleven thirty. At midnight 'we' go to bed. 'We' do not take these wordly pleasures like pleasure of sleep. When this person has had a good sleep, he says in the mind, 'today very good sleep came.' But he does not know where the pleasure came from. This has come from *pudgal* non-Self complex, it has not come from the Self. When you taste the pleasure form the *pudgal* then the bliss of the Self *atmasukha* will stop (coming), cease to express. This is because, there is still the tenacious companionship *sobat* of sleep, is there not? Do people derive pleasure from sleep or not? The habit of delving into material pleasures *bhoutik sukha* has not gone yet, has it? Should this habit not leave? Sleep is heavier than sex. The woman may even scold you, but here one just curls up in a fetal position and goes to sleep. Have you ever curled up in a fetal position and gone to sleep?

Questioner: I used to go to sleep covering myself with two comforting blankets. After hearing this from Dada, I gave up one.

Dadashri: You did a good thing. You do not have to do anything. It is this Gnan—heightened awareness and experience of the Self—verily will do

the work. This Gnan verily will present and bug You from within. And ‘we’ move the covering away from the feet, when the time comes to cover and sleep, so that there is no need to prod from within. That is why ‘we’ say that ‘we’ do not sleep. The Lord—Bhagwan has not slept for a second even. This is because there is constant state of *jagruti* awareness. What kind of state? The eyes may be closed. The body may sleep, but the inner one is awake *jagrut*. This means it is not *ghasghasaat* snoring away in deep slumber. Have you seen the *ghasghasaat* of people? He will awaken in the morning and say, ‘today very good sleep came!’ (Please note: That is how they say it in Gujarati or Hindi. They do not say, ‘I slept off very well’) . That means greater pleasure *sukha* came. Hey Mooah—the dying one! Was sleep a *bibi* wife that you-mooah slept with the wife? People go on sleeping with sleep. The scriptures have not scared you thus; know that!

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Absolute enlightenment is obstructed by the taste of pudgal

Questioner: The expression of absolute Self, *keval Gnan* comes to a halt if one takes pleasure from *pudgal* the non-Self complex.

Dadashri: Why even bring absolute knowledge *keval Gnan* here? All this current Gnan has halted here due to that. This other is the following of the Agnas, what else? Gnan from here onwards means whatever *anubhav* experiences (*as the Self*) happen; that much is correct. That *darshan* vision as the Self, has happened already and completely so. Where or what else Gnan is there at all? When is the *rus* the taste of pleasure and the deriving of pleasure- going to cease? What is the meaning of asking about that which does not come to a conclusion, end, or cease?

Questioner: When sleep comes thus, pleasure comes to the mind *maja*, but in that, now I decide that I should wake up at five or four in the morning.

Dadashri: None of that, all that is done by the *agnani* the one who is not Self realized, too. This is *pudgal sukha* pleasure from the non-Self complex; that is all; know it as separate from You! *Mahatmas* have no inkling of this at all! If You have understood that it is wrong to taste this pleasure, then decrease it in whichever way want to.

Initially absolute conviction is needed

Is this matter about going to *moksha* decided for You or is it going to change a little?

Questioner: No, no. That can never change. The decision has been made resolute. How should it be from one's own perspective to ensure that the decision does not change?

Dadashri: One should have the *pratiti* conviction that except for the Self, true pleasure- true happiness *sukha* does not exist anywhere else.

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Questioner: What is the foundation-basis on which such a conviction *pratiti* can rest?

Dadashri: When one receives true knowledge; the conviction will always set on that which is true. If someone serves you a boiling cup of tea, you would not start sipping it immediately, would you? No, because the conviction *pratiti* has set for you that it will burn your tongue. *Pratiti* unflinching conviction, does not let you forget anything. The knowledge that comes from *pratiti* will not let you forget. Even a mad person will not forget if *pratiti* sets in.

Questioner: The matter of the tea is one thing, but in matters of the path of *moksha* , what all can be there?

Dadashri: All this that is there, it is all the *pratiti* the unflinching conviction that has taken hold.

Questioner: So he has to remain in the conviction of the bliss of the Self *atma sukha* in all matters and circumstances?

Dadashri: It has to be so. It can only work if there is conviction that does not waver *pratiti*.

Questioner: One has to walk on the path of *moksha* with the conviction that except for the Self there is no happiness-pleasure *sukha* anywhere, so if interest arises elsewhere, what is one to do?

Dadashri: It scatters away when one does not want anything. This happens to the one who has the ongoing conviction that there is no pleasure outside the Self. Those pleasures scatter away.

Now if the conviction *pratiti* has set that coughing bouts start after eating Chevdo-spicy Indian snack mixture, then the moment he sees Chevdo, he will know from within that here comes a problem. That is the definition of *pratiti*. He will not forget it even if he is not in his full senses. He will not forget it even if he is drunk. Conviction means conviction exists. Either there is no conviction or else the conviction is weak, it is not strong.

Questioner: So then if another interest arises, it means that this conviction is not there; does it not imply that?

Dadashri: No. That *pratiti* conviction (I am pure Soul) and interest are different from each other. The interest can arise in the presence of the existent *pratiti*. Both may be together.

Questioner: How is that?

Dadashri: Where there is conviction, there is no interest and where there is interest, there is no conviction. People are caught up and entangled in this. Both are there, the interest and the conviction. The one with conviction *pratiti* is different, and the one with interest is different too.

Questioner: Who are they exactly?

Dadashri: You have to recognize them promptly. Check who has the interest and who has the conviction.

Questioner: When the interest arises, by what method should it be cut off?

Dadashri: There is no method for it. Just become disinterested.

Lack of reaction to pain is pleasure in Kaliyuga

Questioner: I 'see' anything that happens to Chandubhai (the self) but then why does bliss not arise?

Dadashri: Bliss *anand* does happen. If bliss does not happen then what happens? Tell me. Do worries happen? You are seeking a separate bliss. There are two types of *anand* bliss. First, there is the lack of reaction *abhaav* to worldly pain, and there is no higher bliss than that (in the relative world). And secondly, there is the right vision *sadbhaav* of the bliss as the Self *swabhavik sukha*. This exists 'there', it will not be received here, where the body is. The exact experience of the bliss of the Self as the Self through the right vision is there. Whereas, here, despite living in the world, the lack of reaction *abhaav* to pain *dukha* has been called the highest *anand* bliss. What kind of bliss *anand* are you seeking? That which tickles? Then it will not do. All that exists outside, does it not? Why don't you go out there and get tickled? Otherwise bliss means Wow...neither *akudata* disturbance nor

vyakudata turmoil and external disturbance but *nirakudata* beyond disturbance and turmoil. *Nirakudata* the unaffected bliss state is a quality of the *Siddha* the absolutely enlightened Soul without a body, and it is that *anand* bliss. It is called *nirakudata*. Will bliss of the Self prevail? Are you still seeking the temporary pleasure that tickles?

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Questioner: The talk had arisen that first begins the insulation-lack of reaction to worldly pains *dukha no abhaav* and then one 'feels' the bliss of the Self *sukha no sadbhaav*. So then until the external activity of lack of reaction to worldly pains ceases, will the right experience of the bliss of the Self not come?

Dadashri: Bliss in the world is defined as the lack of reaction to worldly pains, for sure. This is because there is no other bliss, is there? That other is the expression of *param anand* absolute bliss, and it is natural as the Self *swabhavik*.

Questioner: But it is not different from this? Is the bliss that is from the supreme-absolute bliss as the Self not altogether different from the bliss that is felt because of the lack of reaction to worldly pains *dukha*?

Dadashri: That is not *sukha* pleasure at all. That is the naturally expressing bliss *swabhavik anand*. Bliss of all types remains continuously there.

Questioner: That *sukha* bliss that is experienced currently due to lack of reaction to worldly pains is the reason why the process of understanding that other absolute bliss does not arise?

Dadashri: It is like this. Even though the gold has been absolutely purified, it may still be lying in the furnace. Even then nothing happens, no effect is there to the gold that has become *shuddha* pure, despite being in the

very hot furnace. Later when it comes out as an ingot of gold, what is it like? Is the furnace not gone? Likewise, this is a furnace for sure. There is no pain *dukha* of the furnace. The body is there, but there is no pain of the body.

The entire world is seeking insulation from pain. And when it happens, they call this insulation from pain- lack of reaction to pain, *sukha* pleasure. That is not the right method of attaining bliss. The space-time interval- between two pains *dukha* is called pleasure *sukha* by the people of the world. One type of pain has arisen and has gone away and a new pain has not arisen, and until then one feels pleasure. Really it is not pleasure *sukha*. It is the lack of *dukha*, the non-feeling *abhaav* of pain that is identified as *sukha* pleasure for sure. People are searching for such pleasure. And the Self is by its very nature *sukhio* blissful. However, the only difference is that there is the Self in the furnace and the Self that has come out of the furnace. That much difference is there in this. In the furnace the absolute bliss experience *sukha no sadbhaav* , is not experienced.

Questioner: That which arises after having come off the furnace is the absolute bliss of the Self, Dada?

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Dadashri: That verily remains (continuously) as the *anand* bliss. And its beginning is in the furnace. But, the total-absolute bliss comes when one becomes free from the furnace.

The deeper one slips into *sansaar*—worldly interactions through *pudgal* experience—that much pain increases for him. If He does not enter there, there is no pain. When there was no Gnan, this verily was the business. ‘This is who I am and this is my knowledge.’ Having taken Gnan, ‘I am not this, and this is not mine.’

Questioner: Therefore the bliss started prevailing because He (the awakened One) ceased going deeper in *sansaar* worldly life interactions.

Dadashri: That verily is the beginning of the prevalence-experience *vartey* of bliss *sukha*. And ‘we—the Gnani and the fully enlightened One within’ have burnt the sins to ashes! We have burnt the sins to ashes. That is why everything appears lightened (light as less weight load) and awareness *jagruti* remains, otherwise there is no awareness! The entire world is sleeping, that is what the scripture writers have said. In that *kramik* path, the pain remains until the very end, until the last life, and for us all here, the insulation, the lack of any suffering from pain *dukha no abhaav*, happens for sure. This is so because the entire Self has been attained. In that other *kramik* path, there is a step-by-step attainment of the Self and there is pain associated with the part that is not yet attained. Here it is Akram, so one attains the entire Self.

Questioner: The lack of any suffering from the pain through *pudgal* non-Self mediated experience—happens after Gnan comes to experience after taking the Gnan, and that happens immediately for sure.

Dadashri: It happens.

Questioner: Yes, and thereafter, the absolute bliss of the Self that should happen, that would happen, as within the Gnan, I follow the special-extra Agnas...

Dadashri: The stock that you have brought forth from past life, as it gets used up, by that much the exact experience as the Self *swa sukha sad bhaav* happens, that *sukha* bliss continues to open.

Questioner: Now that *sukha* pleasure and this *sukha* bliss; that one has a relative insulation-absence of-suffering *abhaav* from pain of the world, and this *sad bhaav* right view-experience bliss, is there a difference between the two, Dada?

Dadashri: There is a difference. This insulation that has happened from suffering of pain feels like a great ease. And for that other *sukha no sadbhaav* bliss as the Self to happen, is a different matter altogether. Such a One has entered the natural blissful state. To be insulated from, to be indifferent to, to be in relative absence of pain (worldly or personal, physical or mental) is not the naturally expressing-spontaneously experiencing-*swabhavik* bliss of the Self.

Questioner: That arising and happening of the absolute bliss as the Self *sukha no sad bhav* is dependent on His *purushartha*—highest inner efforts after enlightenment and separation as the Self—no?

Dadashri: Only if the stock within finishes.

Questioner: If one can get the company of the Gnani Purush, then that stock will automatically finish for sure.

Dadashri: Then it will empty, that verily is the way. There is no other way. If one gets His companionship then it is more than enough.

The first stage of moksha

What is this Gnan? There is liberation in worldly interacting life *sansaar*. This liberated state as a worldly being. Even as a worldly being, there is *moksha* liberated state, *vitragata* absolute detachment, and *raag-dwesh* attachment-abhorrence will not happen from here on. Now, let me explain to you, what is meant by *moksha* in worldly life interaction. What You are seeking, do not seek that now. That will come for You on its own, automatically. To become liberated as a worldly being, to have *moksha* in *sansaar* means freedom from the pain of the world!

This world is suffering from pain only and what does it ask and beg for? ‘Oh God, free me from this pain.’ This is the *vitrag* absolutely detached path that liberates one from all pains; all those pains have been destroyed now. But production of that other—absolute bliss—has not begun yet. Why is that? You have made overdrafts in the past life and that is what you have to pay in the bank of this life, daily. These will finish in five to ten years, someone may have brought forward more overdrafts, but that too will finish within ten to fifteen years. These are the overdrafts (unsettled accounts) that you have carried forward in this life. So freedom from these pains, that is called the first stage of *moksha*. And freedom from the gross body is the last *moksha*. So do not seek it. It will come on its own. Once we have finished paying off our overdrafts, it will be there!

Experience the bliss of the Self

The *anand* happiness that was there before Gnan was temporary *anand*. After Gnan true *anand* bliss arises. Initially the bliss happens through our satsang and talks but it will not last forever. Now one’s own natural Self bliss *swabhavik anand* will arise.

Questioner: Is *anand* not called *sukha* pleasure?

Dadashri: No. There is a lot of difference between *anand* bliss and *sukha* pleasure. No one has even seen-felt that bliss of the Self *swa sukha*, not even its shadow. This other *sukha* pleasure here is a *vedana* reception of signals. What our people call pleasure *sukha* is called *vedana*. There is the *vedana* of pleasure-sweet and the *vedana* of pain-bitter. Both are reception *vedavoo* and suffering *bhogavavoo* of signals of pain and pleasure.

Questioner: This *anand* bliss that comes, where does it come from?

Dadashri: The very nature of the Self is bliss. Therefore, it is not to be brought from outside. If one remains the Self *Atmarupa* then bliss only will remain continuously. It does not have to be acquired from outside,

whereas *shanty* peace has to be brought from outside. He feels peace when he eats a cheesecake or jalebi.

Questioner: And then why does that *anand* leave?

Dadashri: It will leave, will it not? It leaves because it has not been exactly completed. One should Become such that He remains as the Self continuously, that is the work left to be done. Once that is done in exactness, then when full, it will remain continuously. One should remain continuously in-as verily the Self. The play *ramanata* should be as the Self only.

Questioner: Then there will be confusion in *vyavahar* worldly interaction, no?

Dadashri: Only when he has really no need for worldly interaction *vyavahar* at all, is He able to remain as the Self! One will have to complete the *vyavahar*, will he not? That verily is the reason for the lesser bliss happening. And then, in this manner, as the worldly interaction comes to completion, then bliss will come. One will need constant play in-as the Self.

Please note that the current version of translation is for purposes of the Special Isle of Wight Shibir of 2010. Final version corrections may come as we all gain clarity through our current Gnani Pujya Deepakbhai.

[Aptavani 12 material for Baltimore 2010 Retreat](#)

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