

Dadavani

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Special
Edition for
Janmajayanti



The one visible here is not Dada Bhagwan, this is actually A. M. Patel.
Dada Bhagwan is, in fact, the One who has manifested within, the Lord of the fourteen worlds!
Through the darshan of such a Gnani Purush, the greatest of benefits for prosperity in worldly
life and liberation are attained.

Through Darshan of the Gnani, One Attains Darshan of One's Own Self

EDITORIAL

Lord Krishna has said, "The *Gnani Purush* is indeed my own Self." Absolutely revered Dadashri always used to say, "What you see here is actually a Patel from Bhadran and 'we' are a *Gnani Purush*. It is due to the current era of the time cycle that absolute Knowledge (*keval Gnan*) has stopped at 356 degrees, and the One who has manifest within is the Lord of the fourteen worlds, the One who is the complete God at 360 degrees. I, myself, worship Him, don't I! And I tell you, too, to come and do *darshan* [please read this Dadavani to understand this word]."

The manifestation of a *Gnani Purush* who prevails in a state of continuous freedom from the mind-speech-body is a great marvel of this era of the time cycle. The *Gnani* who moves about without being bound by matter, location, time, inner intent, and worldly existence, who continuously prevails in His own natural state as the Self; it is worth doing the *darshan* of such a *Gnani Purush*. But what should that *darshan* be like? It is if one truly recognizes and does *darshan* that it will be of use. Dadashri says that in the current times, people do not even know whether their tea is sweetened with sugar or with jaggery, so how will a poor fellow recognize the *Gnani*? Is it an easy thing to recognize the *Gnani Purush*? It is, in fact, when the heart becomes pure enough that recognition takes place.

In the current edition, special understanding will be attained on what is *darshan*, whose *darshan* should be done, stanzas on *darshan* of the *Gnani* and Dada, with which vision should the *Gnani* be seen, *darshan* through the intellect versus the heart, the true method of doing *darshan* with oneness, what is acquired through true *darshan*, change that comes about merely through *darshan*, and other subject matter. Absolutely revered Dadashri says, "The losses of infinite lifetimes are to be repaid in one lifetime. So follow the five *Agnas* 'we' have given you, and come to 'us' and keep doing true *darshan*, then everything will be repaid."

Dadashri used to say that for us, there are three days that are of the utmost importance: the Hindu New Year's Day, *Gurupurnima*, and *Janmajayanti*. On those days, Dada does not engage in any worldly interaction. The *Gnani Purush* is one with Dada Bhagwan as the complete state as the Self, and on that day, one receives utmost benefit through *darshan*. Therefore, do not miss out on the opportunity of doing *darshan* of the absolute Self. One hundred and ten years have passed since the birth of the *Gnani Purush*. This year, on 22nd November 2018, on the fourteenth day of the lunar phase in the first month of the Indian calendar, we will all attain extraordinary *darshan* of Dada Bhagwan on the occasion of the celebration of the *Gnani Purush*'s 111th birthday.

Krupadudev Shrimad Rajchandra has said that the *Gnani Purush* is in fact the manifest absolute Self in a body. Simply upon seeing the manifest Self, one becomes that state, the energies manifest within. Through Him, one is to do *darshan* of one's own Self. Now that you have received the Knowledge of the Self from the manifest *Gnani Purush* Dada Bhagwan, do true *darshan* of His, attain his grace, get your work done in this life, and progress on the path of *moksha*; that is the only ardent prayer.

~ Jai Sat Chit Anand

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Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn the Gujarati language.

While reading these translations of the Gujarati Dadavani magazine, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

In order to enhance the reading experience of the English Dadavani, a glossary with the translations of the Gujarati words used in the matter is available on <https://www.dadabhagwan.org/books-media/glossary/> on the internet for readers. Please share your feedback about this change and the overall reading experience of the English Dadavani on engvani@dadabhagwan.org.

Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self or non-Self complex. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. Also note that round brackets are for translation purposes and square brackets are for clarity that has been added in English which is not originally present in Gujarati.

Through Darshan of the Gnani, One Attains Darshan of One's Own Self

If Water Is Not Sprinkled After the Seeds Are Sown ...

Questioner: Even after taking *Gnan* (Knowledge of the Self), I have to bring in 'I am pure Soul'. I find that a bit difficult.

Dadashri: No, you do not need to maintain it, it indeed remains on its own. What needs to be done for that? You have to keep coming to me. The 'water' that needs to be sprinkled is not getting sprinkled. That is why all this becomes difficult. If you do not pay attention to your business, then what would happen to your business?

Questioner: It would decline.

Dadashri: Yes, this is also like that. You have taken *Gnan*, so water needs to be sprinkled; then the sapling will grow. Even a small sapling needs sprinkling of water. So once every month, every two months, 'we' sprinkle some water on it.

Questioner: We 'sprinkle' it at home.

Dadashri: No, but it will not do if you do it at home. Would that do? The *Gnani* (One who has realized the Self and is able to do the same for others) has come here in person, and you have no

value for it at all! Did you attend school or not? How many years did you attend?

Questioner: Ten years.

Dadashri: And what did you learn there? Language! You spent ten years to learn this English language, whereas I am only asking you to spend six months with me. If you stay in close touch with me for six months, then your work will get done.

There Is Freedom Simply Through Darshan of the Gnani

Questioner: What desire should *mahatmas* (Self-realized ones in *Akram Vignan*) maintain to attain the absolute state (*purnapad*)?

Dadashri: Only the desire to spend as much of one's life as possible with Dada; no other desire. Whether it is day or night, wherever it is, but one should remain in close proximity to Dada. One should remain in his vicinity [such that his vision falls on you].

One should just keep looking at the *Gnani*, simply *darshan* (devotional viewing) of the *Gnani* is to be done. It is only through His *darshan* that freedom is possible, but human beings in this era of the time cycle do not have the energy

at all to do *darshan*, that is why ‘we’ have to give *Gnan*. It is possible to attain everything simply through *darshan* of the *Gnani Purush*.

Bliss Prevails in the Presence of the Gnani

Questioner: What happens to the one who has only done *darshan* of Dada and has not taken *Gnan*?

Dadashri: Then he would meet some other *Gnani* again. If he has done this *darshan*, then he would meet one. Every so often, if ‘we’ have not given *Gnan* to someone and he sits here every day, even then he will attain *moksha* in fifteen lifetimes. Not everyone understands *Gnan*, but everything can change by just doing *darshan*.

There is no issue with whether one attains ‘our’ *Gnan* or does not; but one’s worldly life becomes pleasant. His demerit karmas have begun to wash off. Simply upon doing *darshan* of the *Gnani Purush*, the faults feel blazing heat (*taap*). Just look right now, bliss prevailed within, didn’t it? Did you feel bliss?

Questioner: Yes...

Dadashri: Where would a *Gnani Purush* even exist? This is a wonder that can be seen after a million years! Where would one come across Him?

The *Gnani Purush* has no internal difficulty (*shalya*) whatsoever. As He Himself is in a spontaneous joyful state (*prasanna chit*), when another person simply does *darshan* of His spontaneous joyful state, bliss arises for that person. Simply through *darshan* of the *Gnani Purush*, demerit karmas of countless lifetimes get burnt to ashes!

If Pain Does Not Leave, Then This Is Not Dada

Questioner: However, the demerit karma that were done before, they will certainly come into effect, won’t they, sometime or another...

Dadashri: It is because you had done demerit karma that you could not internally recall anything at all before. Even if you learn it from a book, you then forget it. What happens? Awareness does not remain. Those demerit karma would bite within. Who used to make you worry? Demerit karma. As those worries came to an end, so the demerit karma were destroyed. That is why Lord Krishna has said in the Gita, “The *Gnani Purush* can roll up demerit karma into a ball and destroy them. And the *Gnani* is indeed my *Atma* (Self), meaning I am indeed that.” Therefore, if this is understood, then ultimate closure comes about, otherwise will ultimate closure come about?

Questioner: If the effects of karma are definite, then how can the demerit karma that have been bound get reduced to ashes by doing *darshan* of the *Gnani Purush*? What special process is there in the *darshan* of the *Gnani Purush* that accomplishes this?

Dadashri: By doing this *darshan*, the mind becomes good, the mind becomes strong, the speech becomes good, the thoughts become good. At that moment, all the thoughts immediately turn into good thoughts, just upon seeing Him. There is an effect due to His surroundings. At that moment, those *parmanu*, those that are still not ready to give effect, the ones that will become fit to give effect; they will disappear instantaneously. Those that are ready to give effect, nothing can be

changed in that at all. Yes, but they do become lighter.

Questioner: It is like the gash induced by a sharp knife [near fatal cut] is reduced to that of the prick of a needle.

Dadashri: There is a lot of difference in [the way it is] suffered. After doing *darshan* of Dada, if your pain (*dukh*) does not go away, then this is not Dada at all. 'We' had told one person, "Anyone who does 'our' *darshan* just once by seeing 'us' as the Self, if his pain does not go away, then this is not Dada." His pain should go away, yes...

Change Comes About Simply Upon Touching the Parmanu of the Gnani Purush

Questioner: By coming under the protection of the *Gnani Purush*, demerit karma are destroyed; can you explain logically how demerit karma are destroyed?

Dadashri: You know those cold storages that exist? So on a hot summer's day, there is extreme heat, but if you enter a cold storage on a hot summer's day, then what happens to you? Does the heat get wiped out or does it not?

Questioner: It does.

Dadashri: Then you ask, "How did the heat get wiped out?" You yourself experience how it happened! As soon as you entered the cold storage, the heat got wiped out, this heat was extreme heat but as you entered inside, the heat got wiped out, didn't it? Who did it? It occurs naturally. I am not destroying these demerit karma. [It happens] Naturally, just by seeing Him, by doing *darshan* of the *Gnani Purush*. In that, when can it be

considered that one has done *darshan*? It is when one [does *darshan*] with some faith within, 'What he is saying is correct. In what He is saying, even one sentence of it is correct.' If this much faith arises, even then it is said that one will get benefit. However, if one feels in his mind that not a single point is correct, then he will not get the benefit.

Questioner: In this [example], if I go into [a room with] air conditioning, then the heat reduces; that is actually a scientific thing. Whereas what is the science behind this?

Dadashri: Upon touching 'our' hand, any change can come about within a person. With merely the touch of 'our' hand. So when 'we' place 'our' hand on some people's heads, then they come back and tell 'us', "For three days, only *samadhi* (a state free from the effects of mental, physical, and externally-induced problems, resulting in bliss) prevailed." What are each and every *parmanu* (the smallest, most indivisible and indestructible particle of matter) of the *Gnani Purush* like? The One in whose feet there is direct *moksha*. Why is direct *moksha* in His feet? In this world, nobody's feet can be touched [out of veneration]. If one touches the feet of an egoistic person, then his ego will increase. The One in whom the ego does not increase, you should bow to His feet with reverence. Then an ultimate closure will come about for you. Therefore, by touching the *Gnani Purush*, all demerit karma are reduced to ashes.

If *darshan* is done of just one person who is free from *kashay* (anger-pride-deceit-greed), then demerit karma get washed automatically! There is no other person besides the *Gnani Purush*, who is

free from *kashay*. If *darshan* of the *Gnani Purush*, who is free from *kashay*, is done just once, *moksha* begins from that point. What is considered free from *kashay*? It is a state that happens, in which there were no *kashay*, there are none, and there will be none. So He does not have *parparinati* (to believe 'I am doing' in what are results of the non-Self) at all. If one does *darshan* there, then there will be salvation!

All Effects Simmer Down in the Proximity of the Gnani

Questioner: No matter the effects that have arisen, but when we come in from outside and do *darshan* of Dada, then through that *darshan*, all the effects simmer down. What is the secret behind this?

Dadashri: This is a magnificent *darshan*, isn't it! It is like this; if ice is placed over here, then very cold wind is felt. So you tell someone, "Go and see what the breeze outside is like? Has it become like ice?" The response will be, "No, the breeze outside is actually not that cold." Then you will understand that ice must have been placed here. If ice has this much of an effect, then what effect does the *Gnani Purush* have? Ice has this large an effect, so [imagine the effect of] the *Gnani Purush*, the place where he has lived, and the surrounding environment...!

Questioner: There is a change in the entire awakened awareness (*jagruti*), it suddenly increases a lot.

Dadashri: Yes, all the changes happen.

Questioner: A high level of stillness (*sthirata*) also arises within.

Dadashri: Yes, even tremendous stillness remains. So that is considered an elevated environment. People in the world rarely even know about the *Gnani Purush*! When one does not have the understanding, then it all goes away in vain, due to lack of understanding. It indeed affects him, but he would not know the reason for the effects. In this way, everyone is affected according to his or her understanding.

Questioner: So this Self that has manifest, the other person benefits according to his understanding, is that what you are saying?

Dadashri: Yes.

Questioner: So just like ice, whether the person has the understanding or not, but it will not refrain from giving off coolness.

Dadashri: Yes, it gives coolness, but he simply thinks that it is due to the environment. He does not understand anything else. He does not correctly understand where the coolness is coming from. A person does not have that much energy (*shakti*). It is, in fact, a person who has come to investigate, and who has the ability to investigate, who has it. Otherwise, an [ordinary] person does not have that ability.

Upon Recognition, the Boat Sails Across

Questioner: Those who come to do your *darshan*, are they doing *darshan* of the *Gnani* or are they doing *darshan* of the *Gnani's Gnan*?

Dadashri: They are doing *darshan* of both, the *Gnani* and the *Gnan*. If they do not do *darshan* of both, then it remains incomplete. It is necessary that

they do *darshan* of the *Gnani* and when does *darshan* of *Gnan* happen? They do *darshan* of the *Gnani* first, thereafter *darshan* of the *Gnan* happens; that is discretion, that is humility, that much humility is needed along with it. If you look with understanding, then a solution will come about for you. Otherwise, if you see a person as a collector, then you will become like a collector. For the attainment of *Gnan*, recognize the *Gnani*; there is no other way.

Questioner: You are saying that to recognize the *Gnani* is itself a big thing, aren't you?

Dadashri: Yes, that itself is a big thing. It is a very big thing! Upon recognizing [the *Gnani*], the 'boat' sails across! However, if one does not recognize [the *Gnani*], then someone such as yourself will tell him, "Dear fellow, recognize [Him] and do *darshan* properly." So he carries forward.

You must have had some firm resolve, that is why you have met this *Gnani Purush*. Otherwise, the *darshan* of the *Gnani Purush* is extremely, extremely difficult to attain, a hundred times over, that is what Krupadudev has said. He says, "That which is difficult to attain even in the good era of the time cycle, how can that become easily attainable in this era of the time cycle?" In fact, it is because you have done some form of true worship, otherwise, would one come across the *Gnani Purush*? Krupadudev [*Gnani Purush* 1867-1901] has said that the *Gnani Purush* is indeed the absolute Self in body-form (*dehadhaari Parmatma*).

Currently, it is difficult to attain a human life-form. So the fact that you have come across 'us' in this day and age is

itself a great wonder! It is when one has such great merit karma effect (*punyai*) of ten million lifetimes, that one comes across Me. Otherwise, *darshan* of Dada cannot be done, the one in whom the Lord of the entire universe has fully manifested! 'He' is ready to give whatever you ask for. You would [normally] not come across Him. In fact, what is the reason you have met him? It is because your merit karma effect is immensely great, isn't it?

Simply Through Darshan, Benefits for Worldly Prosperity and Liberation

Kaviraj has sung:

'*Satsang* is dependent upon merit karma effect,
I desire worldly and spiritual prosperity.'

*'Satsang chhe punya sanchalit,
chahoon abhyuday aanushangik.'*

Upon meeting the *Gnani Purush*, two benefits are gained; firstly, there is *abhyuday*, which means there continues to be prosperity in worldly life, worldly benefits are attained, and secondly, *aanushangik* means benefits are attained for liberation! Both benefits are attained simultaneously. If the benefits are not received simultaneously, then He is not a *Gnani Purush*. It is actually because there are countless 'overdrafts'; that is why they are not observable. Because you are doing this *satsang*, those 'overdrafts' will definitely be paid off.

Here, there is not only the benefit of liberation; if that were the case, then you would not get even a piece of cloth to wear. But no, here, the benefit of liberation and the benefit of worldly prosperity exist together.

If you are hired in the king's court

and you go to meet the king, then you will get distinguished benefits of his acquaintance (*drashtifad*). The wages you get from your employment are the benefit you get from serving him. By serving the king, you will get two hundred and fifty rupees from the king, whereas by bowing down to the king, you get the distinguished benefits of the king's acquaintance! *Drashtifad* means that the king's eyes fall on you and he asks you, "Where do you live?" Upon knowing this, you get a better place to live; that is *drashtifad*. If such benefit is gained by falling under the vision (*drashti*) of a king, then what would not be attained by falling under the vision of a *Gnani Purush*? The king actually has limitations; he actually has the intense greed to increase the extent of his rule, whereas this is the *Gnani Purush*, the One who prevails in a state completely free of desire! And what are the gains of falling under His vision like? If one comes here to *satsang*, then he definitely takes that *drashtifad* with him.

If you know how to do *darshan* of the *Vitaraag* Lord, then even if it is an idol, nevertheless benefits for worldly prosperity and liberation are attained! But it is if a *Gnani Purush* explains how to do that *darshan* that you will know how, otherwise no one would know how, would they? For *darshan* of the *Gnani Purush*, the 'cheque' of merit karma effect (*punya*) of ten million lifetimes must be cashed in. The *Gnani Purush* manifests after thousands of years, and in that too, this is the *Akram Gnani*. So there is liberation without any chanting, without any penance, and without any exertion! *Drashtifad* is attained through the *Gnani Purush*, and through that, benefits for liberation (*mokshafad*) are attained.

By doing *darshan* of the *Gnani Purush*, the most elevated benefits of prosperity in worldly life as well as benefits for liberation are attained, and that is why the greatest peace prevails! Obstacles of worldly life do not hinder and the work of liberation gets done, both indeed happen together.

Despite the law of scientific circumstantial evidence (*vyavasthit*), if one does 'our' *darshan*, even then the obstacles that come forth will become lighter. Simply through My *darshan*, all obstructions break.

Darshan Done with Oneness Dissolves the Ego and Obstinacy

From the moment you do *darshan* of the *Gnani Purush*, attainment of the Self has begun. How? If you simply do *darshan* one time. Kaviraj says, "If you pay obeisance one time by joining your hands together, even then your 'ship' will sail across [the 'ocean' of worldly life]. Not paying obeisance by prostrating eight parts of the body; if you pay obeisance by joining your hands together, even then your 'ship' will sail across."

When you fold your hands together in front of a *Gnani Purush*, it means you have purified the ego of worldly interaction. And when you bow down and touch your forehead to His big toe and do true *darshan*, that means that you have surrendered the ego. However much the ego is surrendered, that much the work gets accomplished, simply through *darshan*.

Questioner: Does the ego go away simply through your *darshan*?

Dadashri: Yes, it is such that it goes away simply through *darshan*. Such

darshan is never found. In fact, who is this? A *laghutam Purush* (One who is the humblest in the relative). Where would one get [the opportunity to do] *darshan* of a *laghutam Purush*? Everyone is superior (*guru*). And they have reached the height of superiority (*gurutam*). Can *darshan* of the *laghutam* ever be done? Can *darshan* of *laghutam* be done? Why are you not responding? Find one person in the world who is *laghutam*. 'We' are a *laghutam Purush*. All living beings are greater than 'us'. And 'we' are the disciple of all these people, of these fifty thousand or so people.

If you come here and do *darshan*, then with that *darshan*, you will receive everything that 'we' have. You will receive it automatically, simply by doing *darshan*. You do not need to do anything else, you will receive it simply through *darshan*, but what should it be like? It should be *darshan* with oneness (*abhed darshan*).

Questioner: After doing Dada's *darshan*, does obstinacy and everything else go away?

Dadashri: It goes away, they do not know this. If they knew that, then they would not refrain from coming, would they! Obstinacies go away simply through *darshan*. If one sits here with 'us', then he becomes sensible. Yet he goes outside and keeps digging the burrow. Mortal one, why don't you sit here, why do you keep digging burrows outside? There is no awareness over there. Therefore, take the benefit now.

The Gnani Purush Is Actually the Final Station

By doing *darshan* of the *Gnani Purush*, *aartadhyan* (adverse internal

state of being that results in hurting the self) and *raudradhyan* (adverse internal state of being that hurts others) should go away, they should not remain. If they remain even slightly, then one has not done *darshan* of the *Gnani Purush* at all. If the *Gnani Purush* ever manifests, then it is not to make you put in efforts [such as], 'You should do penance, you should do chanting, or all that.' If it is in one's *prakruti*, if it suits one to do penance, then he does penance, if he chants, then he will chant. However, [one passes through] these 'stations' as long as one has not met the *Gnani Purush*. And the *Gnani Purush* is the final ['station'], Bombay Central. Then no trains go ahead, they stop there. Therefore, all your work gets done. Whatever you ask for, whatever you imagine, all that will happen. This is because He continuously prevails in *nirvikalp samadhi* (the highest realization in which undisturbed bliss of the Self prevails). Now what else remains for you there? This is such that you will get whatever you ask for. Worries will not arise again, externally-induced problems will not arise, pain will not arise, and you become independent, always independent; whereas here, one is dependent to all.

There Is Change Simply Through Darshan

'We' have not given you only the *nirlep Atma* (the Self, which can never be smeared by any karma particle), 'we' have also given you *nirvikalp samadhi* (state in which the non-Self complex and the Self remain completely separate, they never become one under any circumstance, and One remains as the Self). In the *Kramik* path, when One becomes the pure Soul in all aspects, that is when One attains *nirvikalp samadhi*.

When *samadhi* (blissful state that prevails despite the presence of any mental, physical, or externally-induced suffering) arises immediately upon seeing a person, that *darshan* is considered to be *darshan*. When *samadhi* arises immediately upon seeing, that is true *darshan*. Why do all these people keep doing 'our' *darshan*? What they see here is indeed what gives them *samadhi*. What is that *samadhi* like? Even if you try to get rid of it, it will not leave! If you tell that *samadhi*, "Hey *samadhi*, go stay at your parents' place for a few days," then it will say, "No, I can't do without you." If you tell *samadhi*, "This body wants to stir up some trouble, so you go!" Then it will say, "You should have told me before! Now it is no longer possible." Now, even if you attempt to remove natural *samadhi*, it will not go. Now, the Knower simply Sees the one who eats, drinks, sits and moves about.

And in the final moments of one's life, if he meets the *Gnani Purush* and does His *darshan*, then he will bind a life in the celestial realm. So much change takes place simply through *darshan*! A lot of change happens by doing *darshan* of the *Gnani Purush*, the thoughts within and everything changes. If the thoughts change for forty-eight minutes, simply through *darshan*, then the work is done!

What Should One Learn From 'Us'?

What should be learned from 'us'? Why do I keep you seated in my proximity? It is so that you keep seeing His life. See His eyes. What resides within the eyes? Do you see any kind of ulterior motive in them? No. There is not any kind of ulterior motive that is visible within them. So what resides within them? *Vitaraagata*

(state of absolute absence of attachment and abhorrence) resides within them; learn that. The speech is such that the mind becomes appeased. Therefore, all this will become possible by continuously being in my proximity. All this is to be learned by observing. This which I speak is to be learned through observation. Then you will even learn to speak like me; once you have seen that I speak *syadvaad vani* (speech that accepts all viewpoints and never hurts anyone's viewpoint). That cannot be learned through studying. So what do people say? "Show me by example." You tell him once, "Here, sit on the table and eat like this." So you have to show him once. Then you will not have to teach him again. Whereas what if it were taught in books, if it were all planned out in a book and taught? When would one ever learn? If one were placed with a pickpocket, then within six months, he would make him 'alright', an expert! Otherwise, he will not learn even after twenty years of college. His own professor would not know how to do that!

Darshan of Vitaraagata

Questioner: I have read descriptions in the scriptures about who can be *vitaraag* (free from attachment and abhorrence) and what the state of the *vitaraag* is like, but I have never gotten to see a *Vitaraag* in bodily form.

Dadashri: [Such a person] Would not be found, one would not actually get to do *darshan* of a *vitaraag*. I have actually failed in this era of the time cycle, that is why all these people got to do *darshan*. Otherwise, for the One who is very close to [attaining] absolute Knowledge, there would be no scope to do His *darshan*! Rather, it is if one gets the chance to do

this *darshan* that one is able to understand the description of *vitaraagata*, as in what *vitaraagata* is like! And that is how 'we' remain.

Just look, do 'we' have any divisiveness due to difference in opinion (*matbhed*) or any disputes with anyone? Even if the other person speaks unfavorably, do I have any problem? I know how to deal with such a person! Remain *vitaraag* and deal with them, maintain both at the same time; the non-Self complex (*pudgal*) does the dealing and I am to remain *vitaraag*! So, one has gotten the scope to witness *vitaraagata* in this era of the time cycle, provided one understands! If one delves deeper, then pure *vitaraagata* can be witnessed. And 'we' never keep any mental note. Once an incident takes place, 'we' do not keep a mental note. 'We' have gotten rid of the 'notebook' itself.

Questioner: When praise is given, when showered with flowers, there is no mental note of even that, and when a stone is hurled, there is no mental note even of that?

Dadashri: Yes, otherwise, as the notebook keeps getting filled up, it all results in negativity, and your view towards the other person changes. When the other person sees you, then your view will appear to be changed to him. Won't the other person know that a mental note has been made? But when one sees the *vitaraagata* in my eyes, then he immediately realizes, 'Dada is the very same, just as he was before!' *Vitaraagata* is visible in my eyes. Just as a person with bad conduct can be recognized through his eyes, just as a greedy person can be recognized through his eyes, in the same way, the *Vitaraag* (the One who is

free from all attachment and abhorrence) can be recognized through his eyes. His *vitaraagata* is itself freedom! I feel as though I am indeed within each of you! Even if one knows how to do *darshan* of the *Gnani Purush*, the bliss of freedom (*muktisukh*) prevails.

Questioner: Does doing *darshan* mean doing it with feeling (*bhaav*)?

Dadashri: No, not with feeling. The feelings are definitely there for you, but you should know how to do *darshan*. You should know how to do the exact *darshan* of the *Gnani Purush*. Such *darshan* can be done if there are no obstacles, and the bliss of freedom prevails from the moment that *darshan* is done!

The Intellect Puts an Obstruction Over Darshan

Of all the people who do *darshan*, *darshan* can be done by our people who have attained *Gnan*, and *darshan* can be done by those Jains (devotees of Lord Mahavir) and those Vaishnavs (devotees of Lord Krishna) who have not attained *Gnan*. So for those who have taken not *Gnan*, in comparison to Jains, *darshan* happens better for Vaishnavs. In comparison to Vaishnavs, those belonging to other religions, those people have better *darshan*. And those who are utterly poor, like the two laborer ladies who had come yesterday, they have magnificent *darshan*. What is it like? Magnificent meaning the *darshan* that they have is as if they have met the real God Himself. The reason for this is they do not have intellect of their own, so the intellect is not used! The intellect does not create a veil of ignorance (*avarana*). They in fact see the *Vitaraag* as *vitaraag*. You saw those two ladies, didn't you?

Questioner: I had seen them, they had become jubilant all of a sudden.

Dadashri: Yes, they had become jubilant, but they told me directly. ‘We’ said, “Now whenever you face a problem, remember Dada. “Everything has been achieved for the entire life,” they said. *Darshan* for the entire lifetime has been received. Whenever you face a problem, Dada becomes present at that time. Whereas these intellectuals do not get that, they have obstructions.

Questioner: They had so much unfolding merit karma that You went there, and they got *darshan*.

Dadashri: When ‘we’ go out of town, thousands of people do ‘our’ *darshan*, yet they do not have as great *darshan* as those ladies. Instead, ordinary *darshan* happens for all of them. Those ladies did extraordinary *darshan*! *Aarti* (the ritual of waving lamps in front of an idol or deity while singing a hymn) was done here, and I immediately stepped out, so they did extraordinary *darshan*. They did *darshan* in *aarti*, they got some *darshan*, so a veil of ignorance broke. So extraordinary *darshan* happened for them. At the time, did anyone see their faces, their demeanor, and all that?

Questioner: Yes, the bliss that arose from within all of a sudden.

Dadashri: Yes, they do not have an intellect that creates obstruction. All these people have an intellect that creates obstruction, and for the one who is more intellectual, they do not have good *darshan* at all. ‘Our’ *darshan* is the very same, but they cannot understand it; their intellect interferes.

A Clean Heart Is Needed

Where the intellect exists, where it is tumultuous, then even Dada’s *darshan* is not done properly. Otherwise, there is direct, *vitaraag darshan* of Dada, provided one understands.

Questioner: Direct, *vitaraag darshan*.

Dadashri: Just as when you look into someone’s eyes, don’t you say, “That person has ill intent in his eyes, his vision is tainted.” In the same way, you can recognize all this, that which vision is this? You will even recognize that this is the *vitaraag* vision (*drashti*).

Questioner: Yes, Dada. Even the *vitaraag* vision can be recognized. That man said that *darshan* of that which is beyond this world (*alaukikna darshan*) happened.

Dadashri: Yes, that which is beyond this world. And it can only be seen if it is understood. So then he tells me, “I am going to sit here.” Wherever I go, he does *darshan* like that, that which is beyond this world (*alaukik*). I understand that it is difficult to recognize Him in this state, in a coat and a hat. Even if one tries to set the vision here, it will not fit, will it! If ‘we’ had become an ascetic, then they would be able to do the *darshan* as it is. And true *darshan* has been done in the midst of a coat and a hat, so salvation has indeed happened, hasn’t it! He [that man] is considered to be tested.

Questioner: He has done *darshan* of the original Self.

Dadashri: It is of the Self (*alaukik vastu*). The *darshan* of that which can never be done, he has done *darshan* of

that! However, a clear heart is needed for that *darshan*. Then one can even do 'our' *darshan* on the street.

Questioner: Dada, does a clear heart mean that his *antahkaran* (mind-intellect-chit-ego complex) is clean?

Dadashri: Clean, purity. Impurity does exist, but there is not as much impurity as other people. However, he can see it, he can do Dada's *darshan*. It is such that one hundred percent *darshan* can be done, then whether one is a *Gnani* (with Self-realization) or an *agnani* (without Self-realization), one's readiness is required.

Questioner: One's own readiness is required. His *antahkaran* needs to be clean.

Dadashri: *Darshan* does happen for *mahatmas*. They then continue to say *Aseem Jai Jaikar* (eternal glory to the Lord within) very loudly, while being engrossed (*tanmayakar*). This is because their intellect does not obstruct. The intellect is the one that interferes within. That intellect does not allow true *darshan* to happen. If one has recognized the *Gnani*, then one would not go home even to sleep. He would say, "I will stay lying down on the stairs, near the front porch. I will only stay here in Your environment. But take me under Your protection." It is difficult for such recognition to occur! It is difficult to observe that *vitaraagata*! One should know how observe it, shouldn't he?

A Higher Darshan Happens for One Who Is Heartily

Questioner: Dada, many times by doing your *darshan* so much bliss arises that I start crying. What is the reason for that?

Dadashri: Those are considered tears of joy. Tears of joy come forth by doing *darshan*. However, as long as the intellect is in tumult, one cannot find the level [of the *Gnani*].

Just look, the intellect is in tumult, so even humility (*vinay*) does not remain here. Higher *darshan* happens for the one who is heartily, and when the intellect has become calm, then *darshan* can happen. When one goes towards the heart, then it happens. As long as the intellect does not become tranquil, one does not attain religion at all. As long as the intellect does not become steady, one does not attain religion at all. When the intellect becomes steady, then Dada's *darshan* is done completely. That is when one goes towards the heart, one becomes heartily

Questioner: In order to reach the heart, *satsang* and *darshan* are needed, right?

Dadashri: Yes, there is a need for *darshan* and *satsang*. That which is seen with the eyes is one type of *darshan*, and the second is *darshan* that is done through the intellect, and the third is *Darshan* of the Self. When all three of these *darshan* happen, that is when the work is done. *Darshan* actually gets a lot of work done. If one does *darshan* in a suitable way, then a lot of work gets done. In *satsang*, the intellect may get some authority, but with *darshan*, not even the intellect gets any authority [to play its role].

Questioner: Is there a need for purification of the intellect or is there no need for the intellect at all?

Dadashri: Through which medicine will you purify it? It is in fact when you go to the *Gnani Purush* and provided that

he is a true *Gnani*, then your intellect becomes *samyak* (intellect that does not interfere and sees the positive). That which is *viparit* (that which interferes and sees the negative), when it becomes *samyak*, purification is considered to have taken place. Otherwise it does not become *samyak*; it only remains *viparit*.

It Is Not Easy to Recognize the Living Gnani

It is not easy to meet the *Gnani*, and if you meet Him, then your salvation happens! Otherwise, *darshan* of the *Gnani* does not exist. And if *darshan* happens [one meets the *Gnani* and interacts with the *Gnani*] and if the poor fellow is weak [inadequate inner receptivity of recognition], then he will not even recognize the *Gnani*. It is not easy to recognize Him, is it? If it were easy to recognize, then there would be no need for a jeweler at all, would there! If one is able to recognize a diamond, then he would bring it [home]! One does not have the energy to recognize that!

Even if you pay billions of rupees, it is not possible to do *darshan* of the *Gnani Purush*. Even when the *Gnani Purush* comes forward to give *darshan*, people do not understand that. Now what can be done? It is due to all the excessive obstructions, isn't it!

Questioner: Dada, the *Gnani Purush* of any particular time; very few people of His time have been able to recognize Him.

Dadashri: But they cannot recognize Him...

Questioner: It is in reference everyone, whether it was the Prophet Mohammad or Lord Jesus or Lord Mahavir

or Buddha. It is only afterwards that all this has arisen.

Dadashri: No, but 'we', in fact, have forty thousand around who recognize 'us' who have come together, this is because this gives cash [result]. Otherwise, no one would come here at all. This is, in fact, direct cash, isn't it!

Questioner: Then after fifty years, one would come to know, 'Oh ho ho! Such a *Gnani Purush* had manifested.'

Dadashri: Yes, yes. Then when they will read the books, then they will come to know.

For That, the Ability to Recognize Is Required

One has not done *darshan* of the *Gnani* nor has he recognized the *Gnani* in any lifetime. If one has recognized Him, then he certainly will not fall short. One should be able to recognize whether this *Gnani* is a 'Visa' or a 'Dasha' [Jain sub-castes], is He an 'Adhhiya' or a 'Panchiya' [Jain sub-castes]; that recognition should take place. As a matter of fact, a 'Visa' or a 'Dasha' [Jain] can be recognized, but this [the *Gnani*] cannot be recognized. If recognition does not take place, then one does not get [the benefit]. That recognition should take place for him, of who this is! If recognition takes place, if a diamond that is worth twenty-five billion is recognized, then he gets the benefit of twenty-five billion, but if he believes that the diamond worth twenty-five billion is worth two hundred, five hundred, or one thousand, then he will be at a loss.

Questioner: [Dada,] Your *darshan* happened, immediately upon seeing you, I came to believe, 'This is a true *Purush*.'

Dadashri: You recognized ‘us’ simply by doing *darshan*?

Questioner: Yes, I recognized you.

Dadashri: If one has a true heart, then he would recognize ‘us’ simply with *darshan*, simply upon seeing ‘us’. Is it possible to not recognize the *Gnani Purush*? One is able to recognize these shrewd thieves; he is able to recognize these rogues! ‘This person likely pickpockets’; one is able to recognize this, so can he not recognize the *Gnani*?

Questioner: That was the case for my uncle, too. He had told me on the phone, “I have come into contact with many people. I have met many people, but I can see something magnificent in this *Purush*! You should come and do His *darshan*.” That is why I had come that day to do your *darshan*.

Dadashri: Did he say that He appears magnificent?

Questioner: Yes, he had told me at that time.

Dadashri: He has tremendous examination power; he is of a different kind. Otherwise, even the religious ones do not recognize ‘us’. In their mind, they have the awareness of ‘I know something’; they have that layer of ignorance. So they cannot recognize this. Only laborers are able to recognize ‘us’, or else people who are more heartily are able to recognize ‘us’. Didn’t that person come yesterday?

Questioner: Yes.

Dadashri: What was he saying? He said, “By doing your *darshan*, I have accomplished everything.” This is because only a rare one recognizes ‘us’ in that

way; otherwise they are not able to recognize ‘us’. Laborers recognize ‘us’. This is because they do not have greed; that is associated with the destruction-construction (*bhanjghad*) associated with ‘I know’.

Questioner: He recognizes Dada, that itself is considered a miracle, isn’t it?

Dadashri: No, you should not say that it is a miracle. A miracle is this, in which in one hour a person’s entire vision changes, permanent conviction of ‘I am pure Soul’ (*kshayak samkit*) sets in; a great miracle like that, which has never happened in any era of the time cycle, happens. However, you should not refer to it as a miracle. Its devaluation will take place if you refer to it as a miracle. What is a miracle? That which has no value is referred to as a miracle. This is, in fact, an invaluable thing. What happens if you refer to it as miracle?

Questioner: Nevertheless, that matter is considered precious, isn’t it?

Dadashri: Yes.

With Which Vision Should the Gnani Be Seen?

Questioner: Dada, how should one do the *darshan* of the *Gnani Purush*?

Dadashri: With the *Gnani Purush*.... You have come to know ‘Who I am’, and ‘I am not this’ haven’t you!

Questioner: Yes.

Dadashri: And if you believe ‘us’ to be this [A. M. Patel], then that is your mistake, isn’t it?

Questioner: It is a mistake.

Dadashri: You do not believe yourself [to be ‘Chandubhai’] and you believe ‘us’ to be that, then that is your

mistake, isn't it? 'Why is Dada still eating sweet things? If you see this here as thus, that means you do not recognize 'us' at all, do you! This is considered to have not recognized 'us', isn't it?

Questioner: It is definitely considered to have not recognized You, Dada.

Dadashri: You have started becoming acquainted with your own Self, but you do not know 'us'.

Questioner: Dada, it is very difficult for that recognition to occur.

Dadashri: Can anything be difficult in this world? Can anything be difficult? It is, in fact, very difficult to become a B.E. [Bachelor of Engineering] Engineer. So much has to be learned that your head will explode. What is so difficult about this? This is, in fact, even easier than making *khichadee* (staple Gujarati dish consisting of rice and lentils)!

Questioner: But how can He be recognized?

Dadashri: People do not have the ability to recognize, do they! He can be recognized through the *leshya* (aura).

Darshan of the Gnani Purush's Leshya

Questioner: Does attraction arise due to the *leshya* of the *Gnani Purush*?

Dadashri: One indeed sees light as a result of the *leshya* and then the poor fellow does *darshan*. He can see it himself, he sees the *leshya*. It is only if that *leshya* arises that one does *darshan*. Otherwise, no one would do *darshan*. If he sees the *leshya*, and sees it with a certain persistent view, then he will know that this *leshya* is visible. It is a very difficult thing to recognize the *leshya*. However, people

can recognize the *leshya* of this *Gnani Purush*. The *leshya* is constant, that is why it can be recognized. And there, he gets clear *darshan*.

In the current era of the time cycle, *shukla leshya* (white color of the One who is absolutely without attachment or abhorrence, and thus is still in the experience of the Self) does not exist, but this is *Akram*, so it exists. When 'we' do *aarti*, at that time 'we' have *shukla leshya*. It is there during certain times. When 'our' *Gurupurnima* (festival dedicated to paying respect and expressing gratitude towards one's guru) is celebrated, there is *shukla leshya* all day long.

Everyone, from a small child to an elderly man attains *darshan*. But if one becomes steady, if he is steady from within, then he will be able to recognize the *leshya*. If one is not steady, then he will not be able to recognize the *leshya*. If one is swinging within like a pendulum, then he will not be able to recognize it. If one becomes steady, then the *leshya* can be recognized. The *padma leshya* (golden color associated with a state of deep awareness and a mind free from pleasure and pain effects) of the *Gnani Purush* continues to prevail. And simply through *darshan*, satisfaction arises in the mind, contentment arises. Nothing has to be given or taken. Upon becoming steady, one can recognize the *Gnani Purush*.

What Is Considered True Darshan?

Questioner: So Dada, what is considered true *darshan*? Is *darshan* not done by simply seeing?

Dadashri: Everyone else was doing *darshan*, people were doing *darshan* in this way.

Questioner: Yes, people were coming and bowing down and touching your feet.

Dadashri: Yes, that was with love. If a person does it because someone told him to, it's not as if that is considered *darshan*. They do it by looking into 'our' eyes. Many immediately surrender to 'us'; it is according to what his *bhaav* (view based on intent) is. *Darshan* is not considered *darshan* just by looking [at 'us']. A sudden feeling of joy arises within.

'Our' *darshan* means that when one looks at 'us' like this, that is not considered *darshan*. 'Our' *darshan* is when one understands 'our' exact real (*yatharth*) value. There may be a diamond worth one billion, but as long as one does not understand its value, what is the benefit of that? He does not understand the difference between glass and diamond, does he?

There is one person in America who had spent seventeen thousand rupees to travel to do Dada's *darshan* with his wife and children. Seventeen thousand rupees is seventeen hundred dollars, the cost of the journey of three return tickets. That was only for *darshan*. If our people [living in India] had to spend one hundred rupees, then they would say, "I do not have time." The intoxication [in the form of illusory attachment] has not worn off for them, has it! They do not know, what it is that they are getting! They do not know that this is invaluable, meaning it is beyond the value of billions! They do not have awareness.

It is such that if one does true *darshan* of Mine for just one day, then he will attain salvation. It is not just about looking at the face, but people do not know how to do true *darshan* at all!

In fact, everyone bows with reverence

to the body. [By doing this], They will get a good body. Nobody does *darshan* of the God that resides within. One is not to bow with reverence to the body; one is to bow with reverence (*namaskaar*) to the God who resides within. That itself is true bowing with reverence.

By Doing True Darshan, the Status as a Tirthankar Is Bound

King Shrenik bound the *Tirthankar gotra* (the status as a *Tirthankar* Lord) just by doing *darshan* of Lord Mahavir. And there are also such living beings who have come close to the very same Lord Mahavir and yet will wander around for infinite lifetimes! This is because whilst doing *darshan* of the Lord, the machine inside turned in the negative direction, which led to infinite lifetimes!

That King Shrenik will become the first *Tirthankar* (the absolutely enlightened Lord who will liberate others by His presence) by the name of Padmanabh, in the next cycle of twenty-four *Tirthankars*! Simply through *darshan* of the Lord! Now, many people did *darshan* at that time, did they not? But no, the vision that some guru had given King Shrenik in one of his past lives; that vision and this *Darshan*, when the two came together, the *Tirthankar gotra* was bound instantly!

If you do *ekagrata* (concentrate with unity of mind, body and speech) on this stone, even then the idol will start moving. And if you do *ekagrata* of the *Gnani Purush*, then you will get *darshan* of the *Tirthankar*.

This *darshan* is the rarest of the rare, in this world. This Dada is, in fact, an assistant of the *Tirthankar*, He is a vice *Tirthankar*.

It is a very valuable thing for the *darshan* of the *Gnani Purush* to happen. It is when a lot of value [in form of merit karma effect; *punyai*] is paid, that *darshan* happens.

A Jeweler Understands the Value of a Diamond

People must be coming across me even in trains, mustn't they? To come across 'us' is not considered *darshan*. You have met 'us' here, that is actually considered *darshan*, but that too, is not with its complete value. However much value you understand this diamond to have, you get that much *darshan*. However much you understand, you get that much *darshan*. However much that person understands, he gets that much *darshan*. However much value is understood, one receives that much *darshan*.

Questioner: That is true.

Dadashri: When 'we' had come to your house that day, then you had felt that this person is some sort of a *Gnani Purush*. So when 'we' came, you maintained basic respect. However, the *darshan* you had that day, was it like the *darshan* that happened for you today?

Questioner: No.

Dadashri: Yes. So Your *darshan* has increased again today. This is because when this *darshan* is done in this way, then it is true *darshan*. *Darshan* can be understood when He gives you something. What is the reason that this person has understood true *darshan*? Why does he pursue me? Did he not have a business and money? The truth is, he had a lot of money and great business. He tells me, "Dada, what should I do about the

business?" I tell him, "However much the business can be run on its own, let that much carry on. Do not get too worked up now." Otherwise, he had so many businesses, but why does he pursue Dada? He is holding on to 'us' relentlessly, he does not let go even for a moment. In a way that he does not forget ['us']. And he plays Dada's tapes even in his car the entire day. Why has he pursued ['us']? It is because he has had *darshan*. What has happened? The entire value has been placed completely. Now that complete value which has been placed, even that is still according to his understanding. That too, the value is placed differently by everyone, there is some difference. If you take this diamond here to a market in Mumbai, then its value would be placed at 2.5 million rupees. Whereas if you were to sell it in Madras, then you would get 4.7 million rupees. Do you understand? And then, if you were to sell the very same diamond in Paris, then you would get 12.5 million rupees! So who has more value? The people in Paris have more value. This is because they have come having studied jewelry for a very long time. Therefore, they have become experts. And there should be a market for it too, shouldn't there? If there is an expert, but no market, then the value cannot be understood. You understand that, don't you? Therefore, you understand the value of this in such a way. When 'we' had come to your house, the value that was placed at that time, there was not much to it. But you are people with tremendous merit karma effects (*punyashadi*), so there was nothing else that was objectionable. There was certainly respect and everything, but when true *darshan* does not happen, then true recognition does not take place. Today, a little bit of recognition has taken place,

you felt that this *darshan* [that happened] is appropriate.

This is indeed why Kavi has sung:
*Jeni re santo, koti janmo ni punya jaage re,
 Tene re santo, Dada na darshan thaaye re,
 Ghatma ene khatkaro khat khat vaage re.*

Those saints whose merit karma of ten million lifetimes has come into fruition, Those saints get Dada's *darshan*, His memory keeps resounding within.

- Kaviraj Navneet

It is when merit karma effects from millions of lifetimes come together, that this *darshan* happens. Then the second sentence says that he then keeps on feeling *khatkaro*. *Khatkaro* means 'we' keep on coming to memory. When you attempt to remember money, by that time 'we' come to your mind first. Wherever one goes, 'we' come to his mind first. So then you have indeed attained salvation, haven't you! Even when you want to remember Lord Mahavir, you cannot; you forget Him. And if this Lord Mahavir indeed keeps on coming in front, within, then who has as much tremendous merit karma effect as you? He indeed keeps on coming to memory.

Khatkaro means that once a person has met Dada, then he will want to keep on doing His *darshan* here. That is why 'we' say, "If you want to go back, then do not meet me, and if you do meet me, then you will have to go to *moksha*! And if you want to roam around in the four life-forms (*gatis*), then I can even grant you that. In fact, the stamp of approval for *moksha* is given here, so you will certainly have to go to *moksha*." 'We' actually tell you to not get trapped here, and once you do get trapped, you will not be able to break loose.

Darshan of the Gnani Even in a Dream is Effective

Questioner: Dada, four months ago, you had come in my dream, and I am getting the benefit of your *darshan* now. You are exactly as you were in the dream.

Dadashri: Just make sure you haven't made a mistake! Is He [Dada] exactly the same?

Questioner: Yes.

Dadashri: Your work is done. Who is as *punyashadi* as the one who has gotten *darshan* in a dream? True, it happens for many people. Ten to twenty thousand people have gotten *darshan*. However, the *darshan* that happened for you was very good. This does actually happen prior [to meeting Dada in real life], but it happens to only some people. Did you see it exactly like this? Then did He say anything to you?

Questioner: That's all, I got *darshan* like this, and in the morning, my eyes suddenly opened.

Dadashri: A very good thing has happened, your merit karma has come into fruition! Otherwise, people keep hope for that. No matter many vows they take, no matter how much money they spend, even then they will not get this *darshan*!

Questioner: Not like that; I did not even have any thoughts about you, I did not even have any idea about you.

Dadashri: You did not have any idea, yet that *darshan* happened, that itself is considered a great wonder, isn't it! People consider you to be someone with very great, tremendous merit karma.

Questioner: Some dreams that I

get in which I do *darshan* of the *Gnani Purush*, are all those dreams true?

Dadashri: Yes. The dream state is not untrue, it is a true state. Then whether you find it to be favorable or unfavorable, that is a different thing. This Dada comes in many people's dreams, that is not untrue. He comes in the dreams; He does *vidhi* [for them].

Questioner: When you are going to come to Ahmedabad, then five to six days before that, you come in my dream.

Dadashri: *Darshan* in the dream state is completely a true thing, it is not false. Nothing in the world that happens is false, only factual things happen.

Questioner: But your *darshan* happens in Ahmedabad. Likewise, it happens in my dream; that is certainly considered reality, isn't it?

Dadashri: Yes, so it is reality. It is in exactness. And it gives results too. Bliss arises within too. At that time, so much bliss arises.

Through Darshan in the Dreams, Tendencies of the Chit Settle Down

Questioner: The *sanskaar* (influence on the mind) that are instilled through your *darshan* when one is awake, and the *sanskaar* that are instilled through your *darshan* when one is dreaming; of the two, which *sanskaar* are more effective?

Dadashri: Those that are instilled when one is dreaming make him steady and those that are instilled when one is awake help him. Those that are instilled when one is dreaming makes him steady, it decreases the restlessness slightly. If *darshan* of the *Gnani* takes place in a

dream, then the mind becomes strong and it does not wander elsewhere.

One man tells me, "Dada, I cried for two hours in my dream. You came and I did Your *darshan*, and everything indeed became calm! I became as light as a flower!" I tell him, "Hey, did your clothes become wet [from the tears]?" In comparison with meeting Him in person, if Dada comes in your dream and you ask from Him, then you get abundantly more. This Dada is capable of coming and doing everything even in a dream! You should know how to ask. For many of my *mahatmas*, Dada comes in their dreams every day. The scriptures say:

'Enu swapane jo darshan paame re, Tenu man na chhadhe bije bhaame re'

'The one for whom *darshan* is done even in a dream,

His mind will certainly not wander elsewhere.'

If *darshan* of the *Gnani Purush* is done once even in a dream, then the wandering of the mind elsewhere will cease.

As it is, the tendencies of the *chit* (*chitvruttio*) have become tired and distressed, they have become exhausted. These tendencies of the *chit* settle down after Dada's *darshan* happens in a dream. This is entirely a place of bliss. The bliss comes from within, but when the circumstance of encountering the absolutely blissful Self takes place, then bliss overflows.

Dada Is Continuously Seen

Questioner: I have only done Your *darshan* in person today. However, when I was ill, I had read your books, and at

that time I had *darshan* of your eyes and your forehead. What is that?

Dadashri: This *darshan* of Dada's can be done even while walking down the street. He will even converse with you. If you have the inner intent, then He will even converse with you. He converses with you, you can hear Him, He indeed does everything.

Questioner: He [this man] had never actually physically seen you before.

Dadashri: Yes, even then He is visible. Many people see Dada even if they have not physically seen Him. *Darshan* happens for them, then they come and tell me that I was seen. They say, "You are indeed the one I had *darshan* of."

Questioner: How is that possible?

Dadashri: That is indeed the biggest wonder of this era of the time cycle, that the One who roams about outside through the subtle body, He indeed gives *darshan* anywhere. He roams about outside, in America, in Mumbai, everywhere. 'He' roams about everywhere day and night, all twenty-four hours. I am in fact here, but Dada is continuously visible over there. 'He' even converses with you. If you ask me the next day, "Did you come at 3:30?" Then I have to say yes. So that confusion does not arise for you, I indeed have to say yes. And moreover, He speaks exactly the way I speak. Under those circumstances, one certainly feels that way. He writes it down too. Moreover, he comes to drop me off. He says, "I had come to drop you off over there, to the car. I had held the chair [you were sitting on] like this."

Questioner: When you are here, and somewhere else outside, somebody

else gets your *darshan*, then what are you experiencing at that moment?

Dadashri: Actually, it is like this, for 'our' *darshan* to have happened is a different thing, and when does it come into experience for me? It is when the other person's level is set, then I know that this person has picked up the 'phone'. Otherwise, I do not have any inkling.

Questioner: Who sets that level? How is the level set?

Dadashri: That much capacity should arise within you. When the capacity arises, then the level gets set. Then all the conversations take place, each and every word is heard. It can be heard even if you are in England. In fact, this is all a Science (*Vignan*)!

After Doing Darshan Once, He Certainly Remains Present

Whoever has seen Dada in this body, whoever has done Dada's *darshan*, for that person, Dada is then indeed present (*pratyaksh*) for that person at any time. A photo [of Dada] is kept just like that. If there is no photo, then it will do. Therefore, talk to [Dada] every day.

Questioner: When you are here, at that time when we worship you, that is considered direct worship. However, when you are abroad, at that time if we do your *darshan*, then is that considered *pratyaksh* [live in front of my eyes]?

Dadashri: When 'we' are abroad, that is a different thing, at that time, do *darshan* by looking at 'our' photo. Once it [*darshan*] happens in person, then 'we' indeed appear as *pratyaksh*. You can see 'us' on the street, you can see 'us' wherever you look.

Even in a Photo, Exact Darshan of Dada Is Done

Questioner: Dada, when something big strikes in the mind or something like that happens, then I go to Dada's photo...

Dadashri: You converse over there.

Questioner: Yes, I converse. You know that photo in which you are standing, I do *vidhi* (prayers that increase awareness as the Self) there every day by your feet before going to sleep.

Dadashri: That is actually the exact state. You should not believe that this Dada is different. That is why they have taken a photo of 'us' standing.

Oh! Not just 'ours', but even if you do *darshan* of 'our' photo later on, even then the boat will sail across [the ocean of worldly life].

Visualization of the Gnani Makes One Absolutely Independent

Questioner: Dada, the visualization (*nididhyasan*) of yours that happens, your *darshan* that happens, what is that? What is the real Self (*asal chaitanya*)?

Dadashri: 'Our' energy is attained directly.

Questioner: Is that the real Self?

Dadashri: When you engage in *nididhyasan*, then the energy of the real Self arises within. The energy of the Self comes along with the *nididhyasan* within. So tremendous energy increases within you. That [the Self] cannot actually be seen.

The one for whom *nididhyasan* of Dada remains, all the 'locks' become

unlocked. Oneness with Dada is itself *nididhyasan*! It is when there is great merit karma unfolding that such a thing materializes, and direct result of *nididhyasan* of the *Gnani* is attained. That *nididhyasan* gives you energies similar to His, it transforms you into that form. This is because the *Gnani's* form is *achintya chintamani* (that which cannot be envisioned, yet makes you what you envision), so it transforms one into that form. The *Gnani's nididhyasan* makes one absolutely independent (*niralamb*). Thereafter, one does not feel, 'I did not get *satsang* today, I did not get *darshan* today.' The *Gnani* himself is *niralamb*; in the same way, one must become *niralamb*, through *nididhyasan* of the *Gnani*.

As Familiarity Increases, Veils Will Break

Questioner: Many times, for example, if someone has very much become deeply concentrated (*ekakaar*), then he gets your *darshan* while sitting at home, but what is that *darshan* like? It is as if Dada Himself has appeared and he undergoes the experience of touching your feet. So what is that?

Dadashri: That experience happens for the one who has physically seen 'us', and that experience is true. Presently, after seeing 'us', Dada is continuously seen day and night in many *mahatmas'* minds. 'He' even converses with them. Many people even say to 'us', "You had come with us, hadn't you!" There are many who have conversations in broad daylight. He [Dada] meets everyone, conversations take place, because Dada's subtle body keeps roaming about everywhere outside. It roams about the entire world and everyone indeed experiences that.

Questioner: Continuous connection with Dada indeed carries on, just as when you pick up the telephone receiver, I am certainly talking to you. So this point is correct, isn't it?

Dadashri: Yes, I had come to you twice tonight! And *darshan* even happens for some people, it may even not happen for some people, that is dependent upon circumstances.

Questioner: Sometime, give me such *darshan* so that I can see you...

Dadashri: Yes, that will happen. As your familiarity with 'us' increases, the veils will keep breaking. It is because of the veils between you and I, that you cannot see Him. Otherwise, He is such that you can continuously see Him. It is continuous for some people, it does not become displaced for a single moment, He is indeed continuously visible.

When these people go to sleep at night, they are unable to fall asleep, but they are indeed with Dada the entire night. Look how sharp they are! I ask, "Were you able to fall asleep?" They respond, "No, even if I cannot fall asleep, it does not affect me in the slightest, not at all." I say, "Then that is enough. What more do you need?" There is *nididhyasan* of the One who is present. *Nididhyasan* does not take place of the One who is not present. *Darshan* done of photos brings about concentration.

The Importance of Charansparsh

Questioner: When you have us do *charansparsh* (touch the forehead or fingers to the *Gnani's* big toe or foot) what custom is that, what is your purpose behind that?

Dadashri: *Charansparsh* exists here, with the *Gnani*. The *Gnani*, meaning the One in whom the absolute Self has manifested. It can be done to the One in whom the absolute Self has manifested within. Where the absolute Self of the entire universe has manifested. And if one knows how to take benefit of that, then he knows it. Otherwise, if he does not know how to, then he may even end up doing the wrong thing. In fact, the engine of a machine may actually run on five thousand volts, and it may even kill the inhabitants of an entire village.

Questioner: If it is the science of tantra, then it would kill people.

Dadashri: This is, in fact, the Science of real God. It is such a Science that you receive what you ask for. You forget to ask. If recognition [of the *Gnani*] takes place, then demerit karma get destroyed by just doing *darshan*. It first gets destroyed by doing *darshan*. Then it gets destroyed by touching [the *Gnani Purush*]. If one simply touches [the *Gnani Purush*], even then it will get destroyed. In addition, it gets destroyed through *charansparsh*. A lot of demerit karma get destroyed through *Gnan Vidhi* (the original scientific experiment for Self-realization), and a lot of it gets destroyed through the fire of Knowledge (*Gnanagni*). The period, in which the fire of Knowledge is present, everything gets reduced to ashes.

Questioner: Through which means is it destroyed the most?

Dadashri: Through the fire of Knowledge. Otherwise, it is not possible for awakened awareness of the Self (*jagruti*) to remain for twenty-four hours a day! [For worldly people] The entire

day, one forgets everything of his, so awareness would certainly never remain in such a case, would it!

The Link Gets Joined Through Charansparsh

Questioner: In your books, the importance of *charansparsh* has been stated, the importance of touching the *Gnani Purush's* big toe and doing *vidhi* (auspicious silent blessings at the feet of the *Gnani*) there has been stated, so is there any scientific reason behind this?

Dadashri: Yes, there is constantly only *moksha* in His feet. The Self completely separates within. The feet are of the *Gnani Purush*, the liberated One, and if you happen to touch them, and your own heart is clean to a certain extent, then you indeed become free. '*Moksha* is certainly in the feet of the *Gnani Purush*'; this is what the scriptures are trying convey. They state, '*Moksha* is not anywhere else, the first *moksha* lies there.' Therefore, 'we' have to offer 'our' feet, whereas people outside cannot offer their feet, because all their energies will get drawn away. In fact, tremendous energy arises for 'us', so if it gets drawn, we have no problem with that. Otherwise, they cannot be offered, a person would actually die [become powerless] if he does so. Therefore, *charansparsh* does not happen anywhere else, it does not happen the way it does here. They merely touch their heads [on the feet of their guru]. Otherwise, bowing down from a distance will carry on everywhere.

Therefore, the scripture writers have clearly written, '*Moksha* is certainly in the *Gnani Purush's* feet, that is the scientific way.' The Self should completely separate within.

Questioner: Is there any gross and subtle intent behind *charansparsh*?

Dadashri: This bondage only remains because of touch (*sparsh*). The bondage of this world has indeed happened through touch, and one can become free only through touch. However, one becomes free by touching the One who has become free, and one becomes bound by touching the one who is bound. That is the reason for saying that *moksha* is in the *Gnani's* feet; the *Gnani* Himself has become free from bondage, He has become the liberated Self. 'He' is constantly only in *moksha*. That is why you become free, it is natural. Did you get an explanation for that question?

Questioner: Yes. If the inner intent of total surrender (*samarpan bhaav*) is not there in the mind, then is there actually any point of doing *charansparsh*?

Dadashri: No, then there is no point of that; it is meaningless. If the inner intent is not there, then it is meaningless. It means that one does it to show others. Nevertheless, there is a benefit. What kind [of benefit]? His hunger is satisfied, but he does not get any 'taste'. Only his hunger is satisfied.

Questioner: It could also be that all those people who do your *charansparsh* may not have the inner intent of total surrender.

Dadashri: When you do *charansparsh*, you are actually touching the feet of the original God within. 'He' cannot be seen with these eyes, but when you obtain these divine eyes (*divya chakshu*), then you will feel, 'Oh ho ho!' The *darshan* you were doing of God, through that *charansparsh*, a link enters within. A link

within means a link with the God within you. Those two links get joined immediately upon doing *charansparsh*. Just as by pressing a button, the light turns on; that is how all this is.

Questioner: If someone does *charansparsh* and does not have a good intention, then would you actually know that?

Dadashri: ‘We’ do not give any attention to that. ‘We’, in fact, continue to turn his mind around so that a good intention arises in him. Why would ‘we’ hold on to a bad intent? Why would ‘we’ make the effort and hold onto a bad intent? I actually say, “Why not eat tastefully, with enjoyment? Why eat this tasteless food?”

Questioner: But if someone is doing *charansparsh* by imitating others, then what would he achieve?

Dadashri: There is no problem if it is done by imitating others, he will still benefit from it. However, if his mind turns around and if he does it with his heart, then his work gets done.

With Charansparsh, One Becomes Joined With the Self

Questioner: I touched Your feet just now, with that, I suddenly got cold shivers, I got goosebumps. And as if in a dream, I started crying. What is that?

Dadashri: It has been said that *moksha* is in the feet of the *Gnani Purush*. So the start of becoming free takes place there. One becomes joined with the Self. You felt some change within, didn’t you?

Questioner: It is because I felt a change that I asked you, didn’t I! Because I have actually done *darshan* of many saints.

Dadashri: Yes, that is true.

Questioner: Absolute contentment (*trupti*) has happened for me through your *darshan*.

Dadashri: Yes, that is it. A lot of work can be accomplished through this *darshan*. [Such] *Darshan* does not exist [anywhere else], does it! As you have come across this, your salvation will happen. Even if you do *darshan*, it is more than enough. Only *darshan*; if you have touched these feet, if you cannot do more, then even if you have touched these feet one time, then it is more than enough!

Questioner: *Darshan* happened and I touched [your feet]; the effect of that will surely remain on the Self.

Dadashri: Presently, however many demerit karma that can be destroyed by seeing the *Gnani Purush*, all those have been destroyed. However many demerit karma are destroyed by seeing God, that much *darshan* has been done. You have been made as light as a flower, and Dada will keep coming to memory now. Dada Bhagwan will be continuously visible.

In the Gnani Purush, Darshan of Both the Visible and Invisible Are Done

Here, in human form, who can be considered the principal God with a physical form (*saakaar Bhagwan*)? The *Gnani Purush*, in whom, in human form, the *niranjan-nirakaar* (free of karma, formless) has manifested, He is referred to as God with a physical form.

Questioner: But if I want to imagine the Self in any sort of form, how should I imagine it?

Dadashri: The Self does not have a form. There is no scope for imagining it with a form; instead, sit with a God who

has a physical form. God with a physical form is Himself the form of the Self! The One who is the Knower of the Self (*Atma Gnani*) with a physical body, He is referred to as God with a physical form. Do His *darshan* along with His entire body temple [the body in which God has manifested].

No one except for the *Gnani Purush* has awareness of the *amurt* (invisible; the Self), the *amurt* has not separated [within from the *murt*, the visible]. As long as the *amurt* has not become separate, the one with a physical body is considered as a *murti*, whereas in Him [the *Gnani Purush*], it has become separate, so He is *murt-amurt* (visible and invisible). It has become separate in the *Gnani Purush* Himself, so it has been written [that He is] visible and invisible, and for whomever it has become separate, He is considered visible and invisible. 'He' is visible and invisible, too; the two are separate.

Visible (*murt* or *murti*) means that it comes in use to do His *darshan*, so His *darshan* can be done through the [five] senses. And *darshan* of the invisible (*amurt*) can also be done, by those who have received *Gnan* through the *Gnani Purush*. It is possible to do *darshan* of both. Whereas in this worldly life, in the relative, *darshan* of only the visible is done. Right now, when you do *darshan* of Simandhar Swami, then only *darshan* of the visible is done, *darshan* of the invisible is not done. *Darshan* of the invisible cannot be done without the divine eyes [through which the real and the relative are Seen with two separate viewpoints]. Therefore, for those who have received the divine eyes, they are able to do *darshan* of the invisible as well as of the visible. *Darshan* of the visible is done through the physical eyes, and *darshan* of the invisible

is done through the divine eyes, so *darshan* of both is done together.

Questioner: This can be Known and that can also be Known.

Dadashri: Yes, both happen. The One who has had *darshan* of his own Self; You have Seen the Self within You, so You have Seen it in everyone. The One who Knows his own Self, Knows the Self of others too. Upon Knowing one, He Knows all. The One who Knows the Self Knows everything. There is nothing left to be Known.

Questioner: 'Upon doing *darshan* with *abhedta* (oneness), the *amurt* was ultimately found.'

Dadashri: You did *Darshan* of the *Gnani Purush* with oneness, that is why You attained the *amurt* state. In infinite lives, one worships God in a form only (*murt Bhagwan*). The body that was believed to be 'I' is all entirely gone, and 'I' have taken [a permanent] seat in the state of the *amurt*.

Without meeting a *sajeevan murti* [the *murt-amurt*, the *Gnani Purush*] one cannot become *amurt*. Dependency on an idol (*murti*) will make one *murt*, whereas dependency on the *amurt* will make one *amurt*.

When the relative does *darshan* of the relative, it indeed remains relative. Only when the *amurt* does *darshan* of the Real, does it go into the Real.

For as long as *darshan* of the *amurt* does not happen, for as long as the *Gnani Purush* does not have you do *Darshan* of the *amurt*, worship the *murti* (the visible). And when One worships the *amurt*, that is when *moksha* happens. You have actually

been worshipping the *murti* for infinite lives, haven't you? The *amurt* as well as the *murti* is within the *Gnani Purush*. The *Gnani Purush* is *murt-amurt*, so by worshipping Him, *moksha* happens.

The Self Manifests Through Darshan of the Manifest Gnani

Through the *Gnani Purush*, one is to do *Darshan* of one's own Self. As long as that experience of the Self within does not happen, the *Gnani Purush* is my own Self (*Atma*). Therefore, you should keep doing *darshan* of the *Gnani Purush*. But truly speaking, You should continue the process of manifesting of your own Self. However, as long as the clear and distinct experience (*spashta vedan*) of your own Self does not happen, until then, the *Gnani Purush* is your own Self; proceed with that belief.

It is considered worth doing *darshan* of the One who lives with His own intrinsic nature. It is useful if you recognize Him and then do *darshan*.

Change takes place merely through the presence of the *Gnani Purush*. I have not given any sermon [*satsang*], nevertheless, change takes place simply through the environment.

In the State of Complete Advaita Bhaav on Gurupurnima

Questioner: 'You' do *satsang* and on *Gurupurnima* day 'you' give *darshan*, so is there actually a difference between the two?

Dadashri: There is a great difference. Here, in *satsang*, you can say that 'I' have come out [of the absolute Self-state]. Whereas that *darshan* is very great; that is actually considered as complete

(*purna*) *darshan*. If one were to come and do *darshan* just once, then it would be more than enough. On that day, 'we' do not get into, "Welcome Chandubhai," or "Welcome so and so." 'We' prevail in the absolute state as the Self (*purna bhaav*), whereas on other days, 'we' would call you, 'we' would even acknowledge you. On that day [*Gurupurnima* day], neither do 'we' acknowledge you nor do 'we' call you. At that time, 'we' are in *advaita bhaav* (in a non-dualistic state; as the absolute Self only), and right now 'we' have to be in *dwaita bhaav* (in a dualistic state; as the Self and as the non-Self).

It is such that on [the Hindu] New Year's Day (*bestu varas*), *Janmajayanti* (Dadashri's birthday) and *Gurupurnima*, ultimate *darshan* happens, *darshan* of the full moon happens.

Questioner: That is true.

Dadashri: Whereas on any normal day, *darshan* of the fourteenth day and thirteenth day of the lunar phase happens. Yes, when conversations about worldly interaction are going on here, then it even becomes [similar to] the thirteenth day and twelfth day of the lunar phase.

Questioner: Dada's complete form is present on three days of the year; *Gurupurnima*, *Diwali*, and *Janmajayanti*. So what is the importance of *Diwali*?

Dadashri: On the day of *Diwali*, two to five thousand people are to do *darshan*, so they all come together on that pretext! So there is no other importance, it's just what 'we' decide on. So then accordingly, we remain [in the absolute Self-state]. And this definitely happens on *Gurupurnima*. On the day of *Janmajayanti*, it is even better.

Such days come twice in twelve months; they do not come every day. One is *Gurupurnima* and the other is *Janmajayanti*. So ‘we’ told everyone, “Make it into one.” Why spend thirty thousand rupees for it? They reply, “No, we want to add an extra day to this. If we find out the day you received *Gnan* in Surat, then we want to add that.” Hey mortal one, why are you trying to add to this?

Darshan of the Completely Manifested One

Questioner: Dada, whenever the events of your birthday and *Gurupurnima* take place, the *darshan* that happens at that time are different. I had gotten that *darshan* properly in Khambhat [a town in Gujarat, India].

Dadashri: Yes, different *darshan* happens then; that is why ‘we’ tell you to come do *darshan* on that day. That *darshan* can certainly not be described. At that time, there is complete manifestation [of the Lord within].

Questioner: So what is complete *darshan*?

Dadashri: Complete means that which is referred to as God; don’t you refer to idols when you see them, such as, ‘This is Lord Rushabhdev, this is Lord Mahavir, this is Lord Krishna’? Some people can see it, some people cannot see it, but at that time, it is complete.

When ‘our’ *Janmajayanti* is celebrated, if you come there, ‘we’ are in the complete state at that time, ‘we’ are in the complete state the entire day. Right now, that state remains during the time this *vidhi* (silent auspicious blessings performed by the *Gnani* for the salvation

of others), is being done, it does not remain later. And as long as absolute Knowledge (*keval Gnan*) is not attained, one cannot [constantly] remain in the complete state. Now, when it is ‘our’ *Janmajayanti*, at that time, ‘we’ are clear the entire day; just come and do ‘our’ *darshan*! That is, in fact, complete *darshan*, it is not considered ordinary, is it! When it is *Gurupurnima* or someday like that, at that time that *darshan* exists; it gives result that is the equivalent to that of four months. The *darshan* today is not like that, whereas at that time, there is complete *vitaraag darshan*.

Questioner: It is *vitaraag darshan*!

Dadashri: There is no interference at all at that time, is there! On that day, [‘we’ don’t say,] “Come Chandubhai,” or anything like that. Right now, [‘we’ say,] “Come Chandubhai, come, what is going on with you? There is such interference, [whereas on that day,] ‘we’ do not get into such interference, do ‘we’! On that day, there is full *darshan*. On that day, ‘we’ do not get involved in matters of worldly life.

In the Complete State, the ‘Moon’ of the Self Blooms

Questioner: On the day of *Gurupurnima*, *Janmajayanti*, and *Diwali*, is it true that complete 360 degrees remain for you?

Dadashri: Yes, they remain. On that day, ‘we’ do not get involved in [saying], “Come Chandubhai,” there is no interference, so on that day everyone gets full *darshan*, and they get a lot of benefit.

Three days are the most auspicious for us; one is [the Hindu] New Year’s Day, then *Janmajayanti*, and *Gurupurnima*. On those days, there are no external

interactions with anyone, so 'we' are one with the complete state! I, the *Gnani Purush*, am one within that Real state [Dada Bhagwan], so the benefit of that is gained! That is why doing *darshan* is of importance!

That is why 'we' insist upon everyone, "If you do not do *darshan* on an ordinary day, then it's fine, but do it on that day." This is because the complete energies of the Self (*sampurna aishwarya*) are manifest on that day. As all the tendencies of the *chit* (*chitvruttio*) have become completely pure, complete energies of the Self arise. When you do *darshan* of that *aishwarya* (energies of the Self), your *aishwarya* manifests!

The Absolute Self Manifests in Darshan Given in the General Sense

On this *Gurupurnima* [in 1980], half of the town of Khambhat did *darshan*. Today, when the procession went around, half of the town did *darshan*. This is because on this day, the blessings are very elevated, and when only the two of us are sitting, then 'we' simply get involved in conversing with you. 'We' remain in 'our' *Gnan*, but when spontaneous conversation takes place, there is an effect. Whereas when there are a lot of people, 'we' remain in *darshan*, 'we' remain in a general sense (*samanya bhaave*). During that general sense, the manifestation of the absolute Self is visible, so even strangers who do *darshan* benefit.

Questioner: Dada, the bliss on everyone's face was different.

Dadashri: The bliss was entirely different, yes.

Questioner: Dada, everyone here only wants the blessings that *nididhyasan*

(internal envisioning) exclusively of Dada remains constantly, twenty-four hours a day. We do not want anything else.

Dadashri: That actually remains when 'we' go around in the procession, when one does *darshan* in the procession. So it remains on *Janmajayanti* day.

Questioner: That is true, Dada.

Dadashri: When 'we' go around in the procession, then *nididhyasan* remains for you. At that time, it is clear, it is in the full phase.

Upon Doing Darshan of the Gnani, the Mind Is Appeased

When it is 'our' *Janmajayanti*, or else when 'we' give *darshan* while entering *satsang*, 'we' give clear *darshan* for that extent of time. It does not unfold on its own; it is given. So it is given without the ego. So even the ego of the *bhokta* (sufferer of that which happens) which remains is not [present].

Questioner: The ego of the *bhokta* that exists [in discharge] does not function at that time.

Dadashri: At that time, 'we' are displaying the full Self; a Seer (*jonaar*) is needed. Otherwise, how would all the people attain this; it would never fall into place within. This actually settles within.

Questioner: It settles, yes.

Dadashri: Yes, one forgets the entire world!

Questioner: Worldly life is forgotten.

Dadashri: Wasn't your mind satisfied?

Questioner: It was satisfied.

Dadashri: Yes, it actually gets satisfied. Such *darshan* never exists, not ever. That which is beyond this world (*alaukikta*) is never to be found, is it!

Dada Extends the Invitation for Janmajayanti

Definitely come during *Janmajayanti*, everyone gets together during that time. When 'our' *Janmajayanti* is being celebrated, *darshan* of the absolute Self Himself is done at that time, so people's work gets done, doesn't it! That *darshan* will be something entirely different! It is full *darshan*, that is why people race to come [here], and an entire assembly of people come together and their *darshan* can be done, isn't it! *Darshan* of *mahatmas* can be done! They come from Mumbai, from Ahmedabad, from Madras, from Kolkata; so take advantage of this.

Wherever 'we' are, you should all come and do *darshan*, and 'our' *Janmajayanti* is going to be celebrated in Ahmedabad, come there too. The commotion will last for ten days there. Make a trip there for two to four days! We are making all the arrangements for food and lodging there. What other difficulty will you have there? But there, Dada's *darshan* happens. What happens?

Questioner: *Darshan* happens.

Dadashri: On *Janmajayanti* day, if you do *darshan* from a slight distance, then on that day you get to see *vitaraagata*.

Janmajayanti and *Gurupurnima*, on those two days, *darshan* of the complete state as the Self (*purna Swaroop*) happens and many kinds of shortcomings of yours get fractured. That state itself is of a different kind on that day, whereas

right now, if there are two people doing *darshan*, the state is different at that time, when there are a hundred people coming to do *darshan*, the state is different at that time, when there are three hundred people, the state is different at that time, and on that day, there are two to five thousand people who come to do *darshan*; at that time, the state of is of a different kind, it is that of Dada Bhagwan. If one simply does *darshan*, then he will attain the equivalent of that of one hundred days; so do not miss out on such an opportunity. Those who can take [the opportunity, should take it]; for those who cannot, there is simply no solution for that. 'We' merely give you the understanding, to understand or not understand is in your hands. Somehow or another, come and bring your entire family.

The Open to Sky Self, Which Is the Embodiment of Love

Darshan of *vitaraagata* took place, *darshan* of the unveiled Self, all the *darshan* took place today. The unveiled Self moved about starting from here, all the way to the tent. While eating, the unveiled Self was not there. Before eating, the unveiled Self was there, indeed uncovered. No body, the open to sky Self moved about today in the carriage, and twenty-five hundred people did *darshan*, and that too, they did *darshan* of the open to sky [Self]. Their salvation indeed happened, didn't it! The world has never seen such love. Love in which there is not even a drop of attachment or abhorrence. Yet there is no attachment; they have tenacious love for Dada, yet there is no attachment. There is not even *prashasta raag* (attachment of the highest kind, which leads to liberation). *Prashasta raag* has set in before, but there is no

prashasta raag today. There is only love and love is the absolute Self. Pure love is the absolute Self, it does not increase or decrease. Did it increase or decrease even for a minute, hmm?

Questioner: It was constant.

Dadashri: ‘We’ were sitting from eight o’clock until one o’clock, for five hours. The procession started at eight o’clock, the Self joined the procession, two open carriages with two horses. This was, in fact, the uncovered Self, unveiled, the open Self.

A Boost Equivalent to a Hundred Lifetimes of Saiyam Is Received

Questioner: Your *vitaraagata* was visible.

Dadashri: When is *vitaraagata* visible? It is only when there is an *Akram Gnani* that *vitaraagata* is visible. *Vitaraagata* cannot be seen in the [other] *Gnanis* [of the *Kramik* path]. There, *saiyam* (anger-pride-deceit-greed that is within control) is visible. What is visible?

Questioner: *Saiyam* is visible.

Dadashri: That *saiyam* then becomes *asaiyam* (expression of anger, pride, deceit, and greed), there is such *saiyam*, too. *Vitaraagata* is not there. That is the *Kramik* path. So you have seen this *vitaraagata*, haven’t you? And you have seen *vitaraag* love, too, haven’t you? And you have seen what your state was like, too, haven’t you? Wouldn’t one know the level of his own state? The Self is a thermometer; the Self Knows all about Chandubhai’s (the relative self’s) state.

The boost people get on those days by doing *darshan*, that boost is

the equivalent of a hundred lifetimes of *saiyam*. The result of a hundred lifetimes of *saiyam*; that is the amount of boost you are getting today. If *saiyam* has been practiced for a hundred lifetimes, and for that, say there is this much of a boost; you have received that much here, today, in just one day. Then it is according to whatever understanding one has, but one has received a more or less amount of it. Even those with no understanding whatsoever have this.

If it is one of those [three] days and you come, then it is more than enough. This doesn’t mean you should stop other *Purusharth* (progress as the Self). ‘It is more than enough,’ does not mean that you should think that many people do not come [to *satsang*] and it is fine if they do not come. If they cannot come, then their circumstances must be so, all their circumstances must be that way, but if they do *darshan* like this one day, then it is more than enough. However, the one who does *Purusharth* should not stop that *Purusharth*. This is because such a path to liberation will not come about again. A path in which one can attain *moksha* in one, two, or three lifetimes will not come about again. And *moksha* will indeed be attained in a maximum of fifteen lifetimes. So why maintain any other expectations? Is this correct, or not?

With a Clear Vision, Complete Darshan Happens

Questioner: When it is *Gurupurnima* or *Janmajayanti*, if we do Dada’s *darshan* on those days, then do our obstacles go away?

Dadashri: If your vision is open and pure, then complete *darshan* happens. *Darshan* of the complete 360 degrees

happens, if your vision is open. If it is hazy, then would such *darshan* happen?

Questioner: If our vision is clear, then *darshan* of 360 happens; what is that like? What does it mean for our vision to be clear?

Dadashri: If your *antahkaran* is pure, no other thoughts from outside arise, and if everything goes well for even an hour, for forty-eight minutes, then the vision becomes clear. Just as if you want to see something in a mirror, then if you clean [the mirror], then it becomes clear. On that day, complete *darshan* happens, of 360 degrees, and if you come on an ordinary day, then ‘we’ intervene by saying, “Do this and do that.” Complete *darshan* does not happen at that time. However, when ‘we’ give *Gnan*, at that time ‘we’ exist in [complete] *darshan*.

Questioner: Dada, when I say the last verse of that devotional song, ‘*Deha chhata jeni dasha...* (Despite having a body, the One whose state...)’ at that time, your complete *darshan* happens [for me].

Dadashri: Yes, all that is visible, that is natural. That can even be seen if your vision is open! It depends upon the vision, upon your mirror. Someone else’s mirror will be of no use. Everything is indeed there; one should be able to see it.

State of Completion Through Darshan of the Complete State

Questioner: But isn’t it true that once a person sees the complete state as the Self (*purna Swaroop*), *darshan* of the complete state happens, then one himself also comes into the complete state as the Self? For example, if I recognize Dada one hundred percent, then one hundred

percent *darshan* of the complete state as the Self happens.

Dadashri: If you do it eighty percent, then it will be eighty percent. However much one has set on it, he will get accordingly.

Questioner: But this *Janmajayanti* and *Gurupurnima*, the *darshan* that we get on those two days!

Dadashri: Clear *darshan* happens there.

Questioner: That clear *darshan* happens, but in that too, there is more or less some difference in the complete state for each person, isn’t there?

Dadashri: Yes, that difference is in proportion to each person’s capacity. However, one would get the benefit of clear [*darshan*].

Questioner: The divine *darshan* of Dada that happens, meaning that when I look at Dada, He appears to be glowing, or I can see Him in different states, He can be seen in whatever way I wish [to see Him]. That divine *darshan* happens and this complete state as the Self that happens, is there any relationship between the two?

Dadashri: There is indeed, there is a relationship. Divine *darshan* takes you higher. Now in reference to this complete state as the Self (*purna swaroop*), your conviction sets in towards the state of completeness, towards Your own Self, that this state of completeness will happen.

Darshan of the Lord of the Fourteen Worlds

Questioner: Dada, exceptional peace prevails for us in Your presence.

Dadashri: As a matter of fact, this presence is a completely different thing! My presence is actually visible to you, but the presence of the One whom I can See, the presence of that One also prevails for You. The Lord of the fourteen worlds, the Lord of the entire universe has manifested within; I benefit from that too and so do you. This much proximity is needed; that is all. However close one is, there is that much benefit, and the surrounding environment certainly remains pleasant. In that too, the environment makes a difference! Nevertheless, there is benefit in close proximity, and that too if the understanding is there, there is no benefit if there is no understanding.

That is why I say that the One who shows me the mistakes is the Lord of the fourteen worlds. Do *darshan* of this Lord of the fourteen worlds. Who is the One who shows the mistakes? The Lord of the fourteen worlds!

And I have actually seen that Dada Bhagwan, and He resides in the complete state within, I am giving the guarantee of this. I, myself, worship Him, don't I! And I tell you too, "Dear fellow, come and do *darshan*." Dada Bhagwan is 360 degrees and mine is 356 degrees. So we are both separate, has this become proven or not?

Questioner: Yes, of course!

Dadashri: We are both separate. The One who has manifested within, He is Dada Bhagwan. He has become completely manifested, the brilliantly radiant state of Light (*Jyoti swaroop*)!

There Is This Much Difference Between the Gnani and God

Questioner: But Dada, what is the

difference between the *Gnani* and Dada Bhagwan?

Dadashri: The difference between the *Gnani* and God (*Bhagwan*) is that the *Gnani* is able to understand everything, He is able to See everything, but He is not able to Know everything. This one who is visible, he is a Patel from [the town of] Bhadran and 'we' are the *Gnani Purush* and Dada Bhagwan is separate, He is indeed the absolute Self (*Parmatma*)! 'He' is the Lord of the fourteen worlds.

For 'us', the 360 degrees did not get completely digested and it stopped at 356 degrees. That is why the separation remains between 'I' (the *Gnani Purush*) and the Lord who has manifest within. And had 'I' digested the 360 degrees, then we both would have become one. But now this separation has remained. This is because such a *nimit* (evidentiary doer instrumental in the process) must have been necessary, to do the work [of salvation] of people, that is why this separation has remained. So for whatever time 'we' remain one with God, there is a sense of oneness, for that much time, 'we' are in the Absolute state; however, when 'we' speak, it is different.

The Gnani Purush Is Himself the Absolute Self in the Body

Questioner: 'You' are actually the Self, so then which part within You is the *Gnani*?

Dadashri: To whatever extent One has become the Self, to that extent He is the *Gnani*. The Self has expressed to the level of 356 degrees, so 'we' are the *Gnani* of 356 degrees. The Self is the *Gnani* indeed, but the veil (*avarana*) should be lifted. However much the veil

is lifted, if the veil over all 360 degrees is removed, then One becomes Absolute. If the veil over 356 degrees is removed, then a veil of four degrees is still there. 'You' have a veil that covers many more degrees. Gradually, Your veils will start to break. The One whose veils are shattered is indeed a *Gnani*. It is because of the veils that one appears as an *agnani* (not Self-realized).

The 356 degrees is of the *Antaratma* (the interim state of the Self), and the 360 degrees is of the *Paramatma* (absolute Self). After attaining this *Gnan*, even You are the *Antaratma* and 'we' too are the *Antaratma*. 'We' are at 356 degrees.

Questioner: In *Darshan*, One is at 360 degrees. It is this way solely because the degrees have not come in *Gnan*, is that it?

Dadashri: But that state cannot be counted, can it? Yet Shrimad Rajchandra said with an open heart, "The *Gnani Purush* is indeed the absolute Self in a body-form." Why did He say that? 'He' did not say this to gain more prestige for Himself, but so that if You pursue Him, then Your work [of salvation] will be accomplished, otherwise You will not accomplish it at all. Without manifestation of the absolute Self in the body-form, One can never accomplish his task. 'He' [the *Gnani Purush*] is indeed the absolute Self in body-form.

Questioner: When you say, "This is a *Gnani Purush*," what are you hinting at?

Dadashri: The *Antaratma*! That *Antaratma* will indeed become the *Paramatma* after four degrees. Say there is one collector, who has recently become a collector, since just a year ago, and there

is another person who has been a collector for twenty years, he gets promoted as a commissioner at this time. So a month before becoming a commissioner, he was a collector and so was the one who was recently made a collector. But they cannot be considered as being the same. That man may become a commissioner tomorrow, and it will take longer for the new one to become a commissioner; he may become one after twenty years.

Questioner: Dadaji, you say, "God resides within, and I am at 356 degrees," however, the Self is just one.

Dadashri: God resides within, I am at 356 degrees, to talk about that is considered regular; in detail, it is indeed like this. So what is this like? The collector has remained a collector for twenty years, he definitely knows that he is going to be promoted to a commissioner any day now. In the same way, the *Gnani* also Knows that there is no telling how soon He will attain 360 degrees. So He Knows of His own complete state. But He tells people what His current state is. In this Knowledge of the *Vitaraag* Lords, not even slightest of falsehood or irregularity will work here. That which is, has to be said exactly as it is, and for that which is not, it has to be said 'it is not'. It cannot be said 'it is' for that which 'it is not'. If someone were to try and make 'us' say such a thing, then 'we' would say, "No, 'we' are now powerless, 'our' energies no longer work in that." One can never make anyone say, 'it is' to that which 'is not'.

The Gnani's Compassion

'You' will encounter everyone else in the world, but You will not encounter 'I', the *Gnani*, Ambalal. Who is the 'I'? The 'I' is Dada Bhagwan, 'we' are the

Gnani, and Ambalal is a Patel. ‘I’, the *Gnani*, Ambalal will not be encountered. This circumstance will not materialize; all other circumstances will materialize. God Himself will not manifest. Here, He has. ‘He’ is the Lord of the entire universe; ‘we’ give the guarantee of that. However much a connection one makes, that is all his for the keeping.

Actually, it is ‘we’ who are making these three divisions. ‘I’, the *Gnani*, Ambalal; there is compassion behind making these three divisions. In reality, there are only two divisions; Dada Bhagwan and Ambalal, there are only two. But the reason for making three divisions is that the living beings of this *Dushamkaal* (current era of the time cycle characterized by a lack of unity in people’s thought, speech, and activity) are suspicious. On the contrary, unnecessary doubts ruin everything for him. So to avoid any doubt, these three divisions are made.

He will feel at peace. Yes, it is to ensure that his craziness does not arise now. [So that] Those who have come here do not run away, do not wander off from here.

Therefore, my only concern is how these people can attain salvation. And that is the very purpose for my birth.

The Mystery Has Been Revealed Through Akram Vignan

Actually, however much is revealed is correct, otherwise it is not likely to come out. Apart from the [right] Vision (*drashti*), it can never be revealed. It is for You that ‘we’ are saying all this.

Questioner: But *Akram Vignan* has revealed the entire mystery of the Knowledge of the inner science.

Dadashri: It had never been divulged before. ‘We’ have actually walked each and every step, all the way to the end.

Questioner: Neither in the scriptures, nor anyone else has been able to show this internal Science.

Dadashri: It is never found! No one knows about it at all!

Questioner: There is the Self and there is the *pudgal* (non-Self complex); that is all.

Dadashri: That is there right until the end and when One attains absolute Knowledge (*keval Gnan*), He will not speak of it. Even ‘we’ never speak of this, ‘we’ only spoke today. This is because ‘we’ remain in the Absolute state; only in the 360 degrees. ‘We’ do not remain in both. *Darshan* occurs at 356 degrees and ‘we’ remain at 360 degrees. So there is a great benefit for the one doing ‘our’ *darshan*! Right now, while ‘we’ are talking, such a benefit cannot be gained.

Dada’s Darshan Grants Ultimate Liberation

What are ‘we’ trying to convey? It was not likely that you would ever meet the Lord of the fourteen worlds as easily as this. Yet you have met Him through this Dada. What has happened?

Questioner: We have met Him through Dada.

Dadashri: Yes. Therefore, Dada says, “Get your work done.” Why is that? It is because you will not meet such a Lord. ‘One’ in whom the Lord manifests, such a person is *vitaraag*. And the Lord has manifested here, while ‘we’ remain as a meddlesome (*khatapatiya*) *vitaraag*, so ‘we’ have been caught ahold of. That is why

‘we’ are saying, “Get your work done.” It will grant the entire state of completion (*purnahuti*). It will even speedily destroy all the losses of infinite lifetimes.

Questioner: When will realization of the absolute God (*Sacchidanand Parabrahma*) happen for all of us?

Dadashri: It will happen. You have started doing Dada’s *darshan*, so that indeed has started to happen within. That is indeed what is happening within. The Lord of the fourteen worlds is present here. Then what more can ‘we’ scream and shout about this? Is the ‘train’ going to depart? Do you all understand that the ‘train’ may depart?

Questioner: Yes, the train to *moksha* will depart.

Dadashri: No, the Lord of the fourteen worlds has manifested, this *darshan* will not happen again. Otherwise, He is manifest only in the *Tirthankar* Lords.

Dada Himself Does Darshan of the Dada Within

Questioner: How does Dada [the *Gnani Purush*] do *darshan* of the Dada within [the fully enlightened Lord]?

Dadashri: *Darshan* continues to happen naturally for ‘us’. ‘We’ remain only in that, so *darshan* indeed continues to happen. ‘We’ do not remain in the external [in the relative] at all, do ‘we’!

Questioner: But Dada, I am asking about when You attained *Gnan* at Surat station. How did *darshan* happen at that time?

Dadashri: It felt as though ‘I’ had become separated from this [A.M. Patel].

Questioner: Absolutely?

Dadashri: Yes, absolutely.

Questioner: And that *darshan* was of Dada [the fully enlightened Lord]?

Dadashri: Yes, absolutely separate.

Questioner: So there was no experience before that, was there? Before that moment when Dada and he [A.M. Patel] became separate, did you feel that something was going to happen prior to that?

Dadashri: No, it was ordinary...a certain type of peace remained a lot.

Questioner: Prior to that?

Dadashri: A lot of peace would remain. But that is considered peace associated with the ego; that is of no use, is it! That remains even for those who are ignorant of the Self (*agnani*), it remains for everyone. The peace that prevails in the state of ignorance, of what use is that? If one were to sell it in the market, then no one would pay money for it, not even four annas [former unit of currency]. If a dog has eaten two slices of bread, then it would remain even for the dog.

Questioner: So that was actually peace that causes restlessness, wasn’t it? It was actually temporary, wasn’t it, Dada?

Dadashri: Peace did not remain permanently even for me. When difficulties arose, then even restlessness would arise. That state was indeed different for me! It is not possible for that state to be described. There are no words for that, are there?

Questioner: So at that station, Dada’s bliss was indeed unique, wasn’t it! It was an entirely different bliss, but you

must have experienced that bliss, isn't it, Dada? When Dada became separate, the bliss of that time was indeed different, wasn't it? Or was it not like that?

Dadashri: It became separate with all the properties, the Knower-Seer-absolute bliss. 'I' was not in the body, not in the speech, not in the mind; that is how separate it had become. That was something altogether different. That is considered the attainment of *Gnan*; that is considered the spontaneous attainment of *Gnan*! *Gnan* itself is the *Atma* (the Self).

Dada's Endless Compassion

So you should nurture the intention, 'Dada, keep me with you in this lifetime or the two lifetimes that remain and give me this devotion (*bhakti*).' Now, how much value must there be of sitting here for an hour? It is according to one's understanding. One who does not have the understanding has value according to his capacity. However, how much value must one with understanding have?

Questioner: Dada, you had said that by sitting in your presence; all the places of pilgrimage that exist in India, if we were to go on a pilgrimage to those places, then we would receive a greater result by sitting in your presence and doing your *darshan*.

Dadashri: Therefore, the value of this cannot be measured. However much understanding one has, he reaps that much benefit. For 'us', it is not like 'we' want to give benefit or 'we' want to reap benefit, nothing like that exists. 'Our' intention is may the world attain the bliss 'we' have attained. The past [*Gnanis*] were all *vitaraag*, while 'we' are *khatapatiya vitaraag* (the fully detached One, who meddles for the sake of the salvation of others). The

meddling extends to the point that others attain the happiness 'we' have. 'We' will have everyone attain it, and then 'we' will go [to final liberation]. The entire world is struggling like fish [out of water]. Monks, renouncers, male and female ascetics and all, are struggling like fish [out of water]. 'We' can see all that, but what can 'we' do? 'We' have a strong desire, that is why at the age of seventy-nine, how many hours do 'we' work?

Questioner: Eighteen hours, Dada.

Dadashri: 'We' work eighteen hours and 'we' do not have even a single day off. On the contrary, on the day of *Diwali*, 'we' have a lot more work.

Upon Understanding the Value, One Will Not Let Go

Now, it is not worth idly spending the time away; years have passed by. What is the value of this *darshan*? As long as one does not understand the value of this, he will not get the 'taste' of it. The 'taste' will come only if it is understood! If the value of a diamond is understood to be worth twenty-five billion, then that much happiness arises. And if its value is [understood to be] five billion, [then that much happiness arises]. And then if the value of the very same diamond is understood to be five hundred thousand, then that much happiness arises. It is not a very easy thing to understand. This is because some have been around me since childhood, so I have even taught them the meaning of the *Navkar mantra* (mantra paying obeisance to all beings of the universe in various stages of Self-realization) when they were young. These days when 'we' go to America, 'we' stay at their house. When 'we' go there, they say, "You are to stay at our place." However, they

cannot fully understand this, can they? If they were to completely understand this state, that it is a state that is beyond this world (*alaukik Swaroop*); it is a state that people have not heard about, they have not read about, they have not known about. It is very difficult to explain this, isn't it? If it is understood, then it is such that one will receive whatever he asks for. So, on the contrary, people would come from America to do this *darshan*. Whereas you are saying, "When I get time, then I will see, then I will come." What else? As a matter of fact, 'children' who do not have the understanding would let go of this.

Whoever understands the value, he would not let go after meeting 'us'.

One Should Never Miss Out on Invaluable Darshan

Did you like all of this?

Questioner: What's there to like or dislike? We happened to get Your *darshan*, that which is difficult to obtain.

Dadashri: Salvation has happened.

Questioner: I believe that through your *darshan* my Soul has attained salvation.

Dadashri: It certainly happens through this *darshan*. However, one should know how to do this *darshan*. 'We' too do *darshan* of this God [within]. Do you know why 'we' do this? Why do 'we' bow down to this God within? [It is because] The Lord of the fourteen worlds has manifested there. The One who is in the state of endless salvation! 'He' who is the destroyer of the entire *Kaliyug* (current era of the time cycle, which is characterized by lack of unity in thought, speech, and action). 'He' makes one experience *Satyug*

(era of the time cycle that is characterized by unity in thoughts, speech, and action) within *Kaliyug*. 'He' makes one realize that *Satyug* was not like this.

Questioner: Dada, stay here for five days.

Dadashri: Now such a time will come in a little while in which you will only get two hours. If you simply get to do 'our' *darshan*, then you will have to consider that a great fortune.

This *Akram Vignan* is so beneficial, how can even one minute be wasted? Never will there be such a circumstance in any other lifetime. Therefore, get your work done in this lifetime.

Questioner: Dada, you have said for us to get our work done, how is it to be done?

Dadashri: As long as 'we' are around, you should not waste time elsewhere. When 'we' go to Vadodara, whoever has favorable circumstances and can afford it, should come there. Spend as much time with me as you can. Just come and sit in my *satsang*; there is no need to do anything else at all!

Only Meeting the Living Gnani Accomplishes One's Work

The very importance of the manifest *Gnani* is that simply upon seeing Him, the energies manifest [within you]. The energies arise simply by doing His *darshan*. Simply upon seeing the manifest Self, one becomes that form.

Those who have done live *darshan* of 'us', they will continue to receive the 'light' even when 'we' are no longer present. People's work will get done as long as 'we' are present; thereafter,

nothing will be effective. The importance is of the manifest state (*pragat*).

Know the *Atma Gnani* as the absolute Self in a body-form. *Gnanis* in the past have said that the *Gnani Purush* has become the absolute Self in body-form, so get your work done there. The Self has manifested within the *Gnani Purush* Himself, and that [Self] is worth knowing. If you want to know the Self, then go to the *Gnani Purush*. No other 'Self' contained in scriptures and books will do. A candle illustrated in a book can indeed be seen, [you will get to learn] that this is what a candle looks like, but it does not give off illumination. You will not get anything out of that. To know the Self, one must meet the living *Gnani Purush*, only then will work get done.

Seek Out the Eternal Dada

Questioner: A lot of peace prevails in your presence, but when I go out, many hindrances remain.

Dadashri: The five *Agna* are My presence indeed. These *Agna* give just as much result as 'our' presence. So for the one who wants to remain in these *Agnas*, nothing affects him. For the one who wants to complicate things in worldly life, he has problems.

Questioner: Dada, but I still become very entangled in worldly interaction (*vyavahaar*).

Dadashri: The karma will indeed unfold, but if You remain in the *Agna* at that time, then all entanglements will disappear. The *Agna* are a very elevated thing. Are You able to remain in the *Agna* to an extent?

Questioner: I am able to Dada, I am able to remain in them to a small extent.

Dadashri: What do you remain in

otherwise? Worldly interaction pushes you into forgetting the *Agna*.

Otherwise, these five *Agna* are such that they give all the solutions at any place, at any time. Therefore, if the *Agna* are present, then there will be a solution. So they are Your 'safe-side', complete 'safe-side'!

This has become very easy, provided one understands the facts. It becomes extremely easy after receiving this *Gnan*. Now you do not need to read scriptures. It is enough if You can abide by these five *Agna*. Now that You have attained this *Purusharth* [of being in the five *Agna*], it is possible for You to grasp it [the real form as the Self]. I am not denying that there are forces which create obstructions. Results [effects] from the past still exist; they may keep pushing you, but You should remain aware. Keep doing *pratikraman*, then the awakened awareness (*jagruti*) will remain. However much the awakened awareness, that much benefit is gained, and complete awakened awareness is called absolute Knowledge (*keval Gnan*).

If one follows the five *Agna*, then that is 'our' live presence! They signify 'our' live presence. So then what is it to you if this Dada goes to America? 'He' has gone upon giving You the five *Agna*, so then what is it to You? He Himself is that [the *Agna*], isn't He?

Questioner: Is Dada giving us the answer to what we will do when this physical Dada departs?

Dadashri: Yes, you should seek out the eternal Dada. This Dada is seventy-six years old, and is there any telling when he will depart this body? Instead, if You seek out the eternal Dada, will there be a

problem any longer? Then even if he lives a hundred years, You have no problem. However, You should seek out the eternal Dada within.

Questioner: Dada, how absolutely independent (*niralamb*) You make all who come to You!

Dadashri: What else can ‘we’ do? You should have the courage, shouldn’t you! You should remain steady, shouldn’t you? So You should sit on the ‘seat’ [of the Self]. Following the *Aгна* means You have found Your ‘seat’; that is all.

How Is One to Get His Work Done?

Questioner: Dada, when we come to You, many times You tell us, “Get Your work done, get Your work done.” So how are we supposed to get our work done?

Dadashri: What do I mean when I tell You to get Your work done? ‘We’ are not telling You to remain in the *Aгна* completely. I would not keep harping on like that every day. But by ‘get your work done’ You should understand that Dada is telling You to increasingly remain in the *Aгна*; He is telling You to remain aware in the *Aгна*. So remain aware in the *Aгна*; that is what I am conveying to You. Then Your work is done. What does a professor say about an examination? [The professor says,] “Give such an examination that I don’t have to inflate your marks; give such an exam that no one needs to implore [for higher marks].” So the student should understand that he needs to study more. Everything should be systematic. That is what I mean when I say, “Get Your work done”!

If You remain in the *Aгна*, then it is such that it will get Your work done. When the *Tirthankars* are present, they say

‘no’ to scriptures, religion, and penance. Just remain in the *Aгна* He gives You. The *Aгна* itself will take you to *moksha*. Similarly, ‘we’ tell you not to read the scriptures presently. Just follow the *Aгна*, Your work will get done!

Getting Your work done means that if You can remain in ‘our’ *Aгна* properly, then it is fine if you come once every two to four months and do ‘our’ *darshan*. And if you cannot remain in them, then come here often, every day, and do *darshan*.

Do Your Own Darshan Through the Gnani

Now, to whatever extent you follow the five *Agnas*, all of that will be credited. Secondly, go and do *darshan* of the *Gnani Purush*, whenever and wherever you can, even if you have to spend five hundred or a thousand. If he has come nearby, then spend to the extent that is possible for you, but do His *darshan*. ‘We’ would spontaneously give you blessings. As a matter of fact, the loss of infinite lifetimes is to be repaid in one lifetime. The loss of how many lifetimes?

Questioner: Infinite.

Dadashri: Infinite lifetimes that have passed, the loss of that is to be repaid in this one lifetime. Therefore, do not miss out on doing *darshan* of the *Gnani Purush*. Even if you have to stay up at night, you should do this *darshan*. So the first thing is however much you follow the *Agnas*, that much will be credited. The second thing is if you do *darshan*, then a tremendous amount will be credited.

This *darshan* is considered a wonder of the world. This is actually the eleventh wonder.

~ Jai Sat Chit Anand

Satsang & Gnan Vidhi Programs in the Presence of Pujya Deepakbhai

Adalaj Trimandir

2 December (Sun) Special program on Pujya Niruma's Birthday celebration

6-30 to 8-15 am - **Procession, Vidhi &** 8-30 to 10-30 pm - **Bhakti**

23 to 30 December - Spiritual Retreat (Parayan) on Aptavani-13 (U) & Aptavani 14 Part 1

10 am to 12-30 pm & 4-30 to 7-30 pm - **Satsangs - Samayik**

2 January (Sun) Special program on Pujya Dadashri's Punyatithi

4-30 to 6-30 pm - **Kirtan Bhakti**, 8-30 to 10 pm - **Mahatma's Experiences with Dadashri**

Chennai

8 December (Sat), 6-30 to 9-30 pm Satsang & 9 December (Sun), 4-30 to 8 pm - Gnan Vidhi

Venue : Anna Auditorium, Association of Surgeons of India, Opp. T.V. Tower, Chepauk, Chennai.

10 December (Mon), 6-30 to 9-30 pm - Aptaputra Satsang

Ph. : 6369138166

Venue : Uma Suraj Palace, Angalamman Koil Street, Choolai, Chennai.

Ph. : 7904394945

Mumbai

9 February (Sat), 6 to 9 pm Satsang & 10 February (Sun), 5-30 to 9 pm - Gnan Vidhi

Venue : Nirmal Lifestyle Mall, LBS Marg, Mulund (W).

Ph. : 9323528901

Rajkot

16 - 17 February - Gnan Vidhi (Venue and Time TBA)

Ph. : 9879137971

Jamnagar

22 February (Fri), 6 to 9 pm Satsang & 23 February (Sat), 5-30 to 9 pm - Gnan Vidhi

Venue : Opp. Vrajbhumi-1, Nr TGES school, Manek Nagar, Rajkot Road, **Ph :** 9924343687

Jamnagar Trimandir Pranpratishtha Celebration

Dt. 24 February 2019 (Sunday)

Pranpratishtha : 9-30 am to 1 pm, **Pujan-Darshan-Aarti :** 4-30 pm to 7-30 pm.

Venue : Opp. Vrajbhumi-1, Nr. TGES school, Manek Nagar, Rajkot Road. **Ph :** 9924343687

Note : Due to only one day event, no accommodation facility will be available during this function.

Instruction for annual members of Dadavani magazine

How will you know when your annual subscription for Dadavani is about to expire? If you notice # sign next to the membership number on the cover page of the Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA12345#. Information for renewal regarding subscription rate and contact address is given as below:

Subscription : Yearly Subscription - India: 150 Rupees **USA:** 15 Dollars **UK:** 12 Pounds

15 Years Subscription - India: 1500 Rupees **USA:** 150 Dollars **UK:** 120 Pounds

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Contacts : Adalaj Trimandir, Simandhar City, Ahmedabad-Kalol Highway, Adalaj, Dist.: Gandhinagar-382421,

Gujarat, India. Phone : (079) 39830100, **E-mail:** dadavani@dadabhagwan.org **Web :** www.dadabhagwan.org

Mumbai : 9323528901, **USA-Canada:** +1 877-505-DADA (3232), **UK:** +44 330-111-DADA (3232)

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The 111th birthday celebration of Gnani Purush absolutely revered Dada Bhagwan will be celebrated under the term 'A World Worth Exploring', on a grand scale with great pomp and joy, in the presence of Atma Gnani Pujya Deepakbhai at Adalaj Trimandir. You are all heartily invited to attend this precious occasion.

On this divine occasion, the deep yet simple understanding given by absolutely revered Dada Bhagwan will be presented through the means of various spiritual satsangs, multimedia shows, exhibitions, cultural programs, workshops, activities for children, and much more.



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