

Dadavani

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There is always an importance of the location. It should give us a 'fragrance', the area should have such an atmosphere surrounding it. Where great saints and Gnanis have travelled, those become places of pilgrimage.

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A Pilgrimage With the Gnani Is a Jackpot

EDITORIAL

By the grace of the *Gnani*, through Self-realization we receive the right Vision. The conviction that, 'I am pure Soul' sets in, along with that experience increases in fractions. Now what remains to be done for *mahatmas* to catalyze the progression of the experience as the Self? They should begin the *Purusharth* (real spiritual effort to progress as the Self) of following the *Agnas* and along with that they should establish familiarity with the *Gnani*. To increase *jagruti* (awakened awareness) however much familiarity of *satsang* is necessary, that much familiarity with the *Gnani* is also necessary.

How will we nurture familiarity with the *Gnani*? Through live *satsang*, by staying with Him, by understanding His intention, etc... In the same way, a *jatra* (pilgrimage) with the *Gnani* is also a great opportunity to nurture familiarity with the *Gnani*. Truly speaking, what is a *jatra*? Wherever the *Gnani*'s footsteps fall, that is a place of pilgrimage! Then the question arises that after attaining *Gnan*, what is the purpose of going on a *jatra* with the *Gnani*? Absolutely revered Dada Bhagwan [Dadashri] always used to say that even this *jatra* is the discharge of the karma 'we' have bound in the last life. The purpose of it is to wash off the *viradhana* (to go against another living being) 'we' have done knowingly or unknowingly in the past. 'We' do not organize a *jatra* with doership.

Actually, the purpose of a *jatra* is for the sake of the Self and for the sake of *bhakti* (the Lord's worship that brings one closer to the Self). Now, how do *mahatmas* get happiness from a *jatra*? When they leave their house and worldly life, happiness arises within. It is indeed in a *jatra* that *mahatmas* get the opportunity to exhaust their *prakruti* (non-Self complex) by Seeing it and break their tubers. If they take adjustments in that, then Knowledge (*Gnan*) manifests into experience. Dadashri always used to say that you should keep such awareness that no one gets hurt wherever you go on a *jatra* and you should follow the rules of that place, then that is a true *jatra*.

Nevertheless, on big *jatras* the discharge stock of *mahatmas* would make them quarrel and clash, but He used to say, "Quarrel as much as you want to, by quarreling the filled stock empties! That is why 'we' do not scold anyone, because after quarreling 'our' *mahatmas* do *pratikraman* in 'our' presence, so there is no divisiveness between them."

Dadashri used to say that 'our' life is not for 'our' own self, 'we' organize a *jatra* so everyone can benefit from it. What is the main purpose of this *jatra* for *mahatmas*? The main purpose is that day and night they become familiar with the *Gnani Purush*, they get to observe His worldly interactions, His internal state, and His natural and spontaneous state. The writers of scriptures say that if a person travels with the *Gnani Purush* for six months, then you become 'proof' [certified], things fall into place speedily. Even if you were to give tens of millions of rupees, from where would you get to go on a *jatra* with the *Gnani Purush*? It is a wonder, isn't it! *Mahatmas* certainly have merit karma, don't they!

~ Jai Sat Chit Anand

A Pilgrimage With the Gnani Is a Jackpot

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.

Wherever the Footsteps of the Gnani Purush Fall, That Itself Is a Place of Pilgrimage

Questioner: There is significance of going on a *jatra* (pilgrimage) in all religions; what is the reason for that?

Dadashri: In a *jatra* we get to see what this world is, we get to know about it and we get to experience the atmosphere where great people have travelled.

Questioner: Dada, all these *tirtha* (places of pilgrimage)... the places of *jatra*, are they all genuine?

Dadashri: What is considered a *jatra*? Wherever the *Gnani Purush* places His foot, that becomes a place of pilgrimage. Wherever the *Gnani Purush's* footsteps fall, that is considered a location of *jatra*. Wherever 'our' footsteps fall, all those places are places of *jatra*. Later it will be written in books that Dadaji had come here, He sat on this chair and He had visited this village.

What Is the Reason for Happiness in Jatra?

Questioner: So then going on all these *jatra* is meaningless, isn't it?

Dadashri: It is just that when people are tired of being at home and when the chance to go out arrives, they say, "Let's go on a *jatra*." People ask, "How does happiness arise on a *jatra*?" Then I explain to them that when a woman leaves home to go to the train station she becomes relaxed. She will say, "What a relief, now I am free from the children." She's free from her mother-in-law, she's free from her children, she's free from her husband. Then she walks around the train station at ease. There's no authority figure to tell her anything. And she's free from her children, otherwise her children would say, "Give me money for my fees, give me that," and they would nag her the entire day, and there the children have stopped harassing the poor woman. So, from the moment she gets on the train she feels at peace. All that happiness is because the harassment has stopped and she gets ready-made food. Happiness arises because of that. Otherwise, there is no other happiness. This happiness is because one is free from all this. She knows that it has come from this, that the happiness has come from the *jatra*.

So God resides within. But one continues to search for Him outside. Do

you know why people actually go to places of pilgrimage? Here, they become free from these entanglements for a short while, don't they! The moment they leave from here and go to the train station, there is happiness! Now the happiness is from this. Humans feel happiness because they have become free from all this. They feel that the happiness is due to the place of pilgrimage, but can there really be happiness in a place of pilgrimage? Why are they considered as places of pilgrimage? The only thing in a place of pilgrimage is that you get to do *darshan* (devotional viewing) of great people there. If you come across saints and great people at such places, then you benefit and that is why all places of pilgrimage exist. Otherwise, if you don't meet saints at the place of pilgrimage and you meet fake one's, then forget that so-called place of pilgrimage. [God] Resides within you, so you don't need to go anywhere far. There is no need to buy a ticket.

Hasn't it been said that Akho [a Gujarati saint poet] wandered here and there, but he did not attain anything, he still did not attain Knowledge of God (*Brahmagnan*). This whole world is for the sake of attaining Knowledge of God.

The Importance of Places of Pilgrimage

Questioner: Is there really an importance of these holy places, places of pilgrimage, those places where you earn merit karma?

Dadashri: There is an importance. There is always an importance of the location (*kshetra*). The location is the main thing. You should first evaluate the location. It should give us a 'fragrance', the location should have such a surrounding

atmosphere. There are various different values of location. There is a lot of difference among places. Whereas places of pilgrimage are where great saints and *Gnani Purush* have travelled, those become places of pilgrimage.

Questioner: Does the vibrations of *Sat Purush* (Self-realized person) remain for a hundred or two hundred years?

Dadashri: Yes, for more than two hundred years. Those of *yogis* (those who practice traditional disciplines and methods to attain the higher state) remain more than that. The vibrations remain for a long time.

Questioner: And those of the *Gnanis* remain the longest, don't they?

Dadashri: The *Gnanis* don't get involved this. All that is the work of a *yogi purush*. To sustain worldly life, to keep it going, is the work of *yogis*. The *Gnanis* do their work and move on. They do not stay standing here.

Questioner: The *parmanu* (subatomic particles) that come forth in the form of speech, that...

Dadashri: They remain in that [the environment]. They will remain. And that too, they will last for as long as it is printed in some book.

Questioner: The speech that comes forth of the *Tirthankar* Lords (the absolutely enlightened Lords who can liberate others;) in the *samovasaran* (a congregation of people, animals, birds etc., gathered in order to listen to a *Tirthankar's* speech) after attaining *keval Gnan* (absolute Knowledge) and the speech of the *Gnani Purush* is indeed currently

circulating in this very universe, isn't it? 'They' can see it clearly, can They not?

Dadashri: Yes. They [the *parmanu* of speech] remain throughout the entire circle, thereafter they get destroyed. They circulate throughout the circle. Therefore, whoever wants to make note of it can do so. That is why it has been said about Tirthankars that wherever they go a *tirtha* (place of pilgrimage) is established. 'We' cannot do as much as Tirthankars do, 'we' do less.

The Influence of Even the Location

Questioner: Just as there are vibrations of people, there are vibrations of location also, are there not? Is the environment such?

Dadashri: Each thing has an environment. Even a tree has its environment, the location has an environment. When you go to certain location (*kshetra*) you have bad thoughts. If you were to go Kurukshetra (the land on which the Kurukshetra War of the Mahabharata was fought), then you have thoughts of only fighting. If two people were to go there, they would indeed end up fighting.

Questioner: So, even this room has an environment, right?

Dadashri: Everything has an environment. So the value of this room does not exist in the other room.

Questioner: When we go to certain locations, knowledge arises, when we go to other locations anger arises, so is there a difference from one location to another? Is it such that the inner intent (*bhaav*) differs from one location to another location?

Dadashri: Yes, the inner intent changes from location to location.

The karmic account (*hisaab*) of a location is very...a very small shop in jewelry market is very costly, whereas if it were a big shop anywhere else, then what would its cost be? Therefore, the value is of the place, of the location.

Why Go on a Jatra After Gnan?

Now after having attained *Gnan*, what is the reason to still go on a *jatra*?

Questioner: The spread of *Gnan* increases.

Dadashri: No, it is not for that. This *Gnan* is in fact not to be spread. If you want to spread it, then there would be trouble in every village; a difficulty would arise for me. Yet on the train station people had created a commotion. This is because when they do such *garba* [Gujarati folk dance] and people see it, they feel astonished that, 'Who are these people? What is a *Gnani Purush*?' But, in fact, He is discharging karma of the past. What is He doing?

Questioner: 'He' is discharging karma of the past.

Dadashri: Yes, and that too with equanimity. How is it?

Questioner: There is equanimity.

Dadashri: Yes, He is not doing the *jatra* with a sense of doership (*kartabhaav*). It is not for the sake of binding new merit karma; it is for the sake of discharging that which unfolds. What is it?

Questioner: It is for the sake of discharging that which unfolds.

Dadashri: What is the reason for doing all these *satsangs* (spiritual discourses)? That is also being discharged.

Questioner: Then what benefit do people like us get from going to pilgrimage sites?

Dadashri: After attaining *Gnan* the only benefit is that when we go there some of our karma discharge, and the fact that we go there means that we can only go there if it has been charged, isn't it? It's not as if we have to go there independently, is it? Only if it has been charged will it discharge, isn't it! If it has not been charged, then it will not take place. Then You should Seeing what happens.

Questioner: After attaining this *Gnan* we go on a *jatra* to places of pilgrimage, is it necessary to go to those places of pilgrimage?

Dadashri: Nothing is necessary. Nevertheless, if you have to go, then you have to go. You may have to go to places of pilgrimage, but nothing is necessary any longer of any such place or thing. There is also no need to do *darshan* in a *derasar* (Jain temple), is there! So you have to go according to the unfolding karma, you have to go those places. The body acts according to the unfolding karma. 'We' give you the Self, then you should keep doing that [support] the Self. That is all that is worth doing, that of the Self. *Gnan* means to give You the Self in Your 'hands', such that You can remain in the Self constantly.

Jatra Is the Clearance of Charitra Moha

Questioner: We went on a pilgrimage; is that all *charitra moha* (discharge illusory attachment)?

Dadashri: Then what else? The pilgrimages that had been done before attaining *Gnan* was your *moha* (illusory attachment that charges new karma). 'I am Chandubhai and I am on a pilgrimage.' Now You have become *Shuddhatma* and you going on a pilgrimage, so that is *charitra moha*. What is the purpose of going on a pilgrimage now? The answer is a solution will have to be brought for the stock that was filled. That stock was filled in wholesale; you will have to 'sell' [clear] it off, won't you!

You came on the *jatra*, that too was *charitra moha*. The *darshan* you were doing there was also *charitra moha*. We are clearing (*nikaal*) that. Even *jatra* is a 'file' (Dadashri's term for anyone or anything that takes one away from the Self and into worldly life), isn't it! You are clearing the *charitra moha*; there is neither accumulation nor renunciation of it. To settle with equanimity is considered *vitaraagata*; there is no attachment or abhorrence.

Questioner: Do attachment, abhorrence, scornful rejection arise?

Dadashri: We take you around [on a *jatra*] to clear the scornful rejections. You had engaged in attachment and abhorrence. You had attachment for that which you had liked, you have to clear that too, you had abhorrence for that which you had disliked, you have to clear that too. These *jatras* are indeed for the sake of clearing that. There is nothing else to it. And you can stay together for that much time. For that time being, you can all stay together. However, to clear is a great thing.

Your Opinion Should Be Such

Questioner: Dada, when I go to a

temple I see an idol made of stone, so I don't have any feelings, feelings don't arise.

Dadashri: Even this [body] is made of 'stone' [perishable]. That which you can see is made of stone. The eyes cannot see anything other than stones.

Questioner: The eyes cannot see anything other than stones?

Dadashri: Yes, *Chetan* (the Self) cannot be seen. Do you understand?

Questioner: But Dada, when I go there I have the thought that it would have been better if I had gone to a saint.

Dadashri: That is correct, that point is true. But now, after attaining *Gnan* it is not that you have to go, You should continue to See what happens. However, it should be in your opinion that, 'I want to settle the 'files' with equanimity.' Your opinion should be such.

Jatra Is for the Sake Of Washing Away Viradhana

If there were a combination of both the *Gnani Purush* and a *jatra*, then how much fun would it be?

Questioner: It would be a lot of fun. But what is the purpose of that?

Dadashri: You are actually looking for a purpose! Is it as though you will gain anything from this purpose! You are going to attain freedom from this purpose. Why should you look for a purpose? It is *vyavasthit* (result of scientific circumstantial evidences) which has come involuntarily, so You should find a resolution. What should You do? No one is the doer of it; it has come to You involuntarily.

Did you understand?

Questioner: Yes, now I understand.

Dadashri: Why did you not understand it until now?

Questioner: Until now, I thought that our purpose was to do *aaradhana* (devotion) for all the *viradhana* (going against another living being) we have done for places of pilgrimages.

Dadashri: Yes, but again, that is *vyavasthit*.

Questioner: *Vyavasthit* arranges it.

Dadashri: Hmm... the *viradhana* you had done, that *viradhana* disappears. It has involuntarily come to us, we do not do it out of passion. We are settling that which has come to us involuntarily, the 'files'. Whatever comes into effect, you should settle that 'file'.

Questioner: But we go on a pilgrimage with enthusiasm, don't we?

Dadashri: Enthusiasm is always there as you get to go. As long as you do not want to get married now, you follow *brahmacharya* (celibacy through the mind, speech and body). Then one day if you have the thought of getting married, then you will have enthusiasm. Once you have decided that, you are enthusiastic. Do you think 'we' like this? But it is not as though there is no enthusiasm in it, is it? It is good that all these people are doing it with enthusiasm, isn't it?

Questioner: That is good.

Dadashri: The Self Knows how he is doing it! He does it with enthusiasm; how is he doing it?

Viradhana Breaks With Aaradhana

Questioner: The *viradhana* we had done through firm opposition is now turned into *aaradhana* through this worldly interaction [of going on a pilgrimage].

Dadashri: And we went on a *jatra*. A person asked me, “Was there really a need to do *darshan* of the male and female celestial beings?” Then I replied, “No, but we had interfered with these people, so we had gone to bring an end to the interference.” What did I say?

Questioner: For the *viradhanas* that were done through firm opposition, *aaradhana* should be done for them through this worldly interaction of bowing with reverence.

Dadashri: Yes, but as a matter of worldly interaction, we should bow with reverence for the immense *viradhanas* that were done through firm opposition, and settle it. Then whether it is that of Jains or Muslims or whomever it is of, but we have nothing to do with that. So, this is what *jatra* is for.

In a Jatra You Should Do Darshan Everywhere

When ‘we’ [the *Gnani Purush*] go on a *jatra*, ‘we’ do *darshan* (devotional viewing) everywhere. Those who are partial will say, “Not here, we are Jain so we cannot go to do *darshan* of a Vaishnav [idol].” Such obstinacy has been expressed everywhere. That mistake will have to be washed off, won’t it? That is why ‘we’ go to do *darshan* everywhere, to the temples of Lord Ram, of Lord Krishna and of the Jains.

We had gone to a *jatra* to Ayodhya

(the birthplace of Lord Ram) and Samet Shikhar (the place where the past twenty-two Tirthankar Lords attained keval *Gnan*)! This is such a non-sectarian path of ours, so if there is [a temple of a] *Mataji* (goddess mother) somewhere, we even went to do *darshan* there. So, we had taken everyone, the entire bus to Ranchhodji’s [another name of Lord Krishna] temple. We did *darshan* of Ranchhodji and then as we came out, someone said, “Ranchhodji Himself has come!” Then people do not let go of it, do they! Then upon seeing [me], people started doing *darshan*. Brahmins, priests, everyone did *darshan*. Then they asked me, “Are you Ranchhodji?” To that I answered, “Yes, Ranchhodji. Ask, whatever you want, ask for it. You may tire of asking. Today Ranchhodji has come Himself.” So, everyone had gathered there, hadn’t they? Everyone had gathered. Then when ‘we’ go to a temple of Lord Ram ‘we’ say, “I am Lord Ram.” When ‘we’ go to a temple of Lord Mahavir ‘we’ say that.

‘We’ in fact go to [temples of] *Mataji* and everywhere else. These impoverished ladies that come here; when ‘we’ go to [do *darshan* of] *Mataji*, ‘we’ tell Her to do something for these ladies. I tell Her for our *mahatmas* (those who have received Self-realization through *Gnan Vidhi*). ‘We’ tell Mahadevji [Lord Shiva] do something for this person. He listens to ‘us’ as ‘we’ are free from attachment and abhorrence! The entire world listens to ‘us’, because ‘we’ have accepted the entire world. ‘We’ have accepted the entire world.

The Celestial Beings Were Present in the Jatra of Palitana

When the *Gnani Purush* says the *Navkaar* mantra (a prayer paying obeisance

to spiritually exalted beings), when He says the mantras... what happened in the *jatra* of Palitana (a pilgrimage site in Gujarat for Jain followers)?

Questioner: There was a shower of rice grains.

Dadashri: There was a lot of shower of rice grains. We had taken fifty people, an entire bus from Vadodara [city in Gujarat] on a *jatra*. We had gone to your Kutch [a district in Gujarat]...

Questioner: Bhadreshwar [a village in Gujarat].

Dadashri: Bhadreshwar and everywhere else. We had taken the bus to Ambaji, Bhadreshwar, Mehsana to Simandhar Swami's [temple], Shankeshwar, Becharaji, Mahudi-Madhupuri [places in Gujarat]. When we went to Bhadreshwar we had eaten *rotlas* (local flat bread) at Bhachau [a nearby city in Kutch]. Then we went to Shrimad Rajchandra's [Self-realized *Gnani* who lived between 1867-1901] Vavaniya [birth place of Shrimad Rajchandra]. From Vavaniya we went to Rajkot, from Rajkot we went to Jamnagar, from Jamnagar we went to Dwarka, from Dwarka we went to Porbandar, then Wankaner, Somnath and Patan. From Somnath we went to Palitana. And in Palitana there was a shower [of rice grains].

There fifty of our people were seated and there were other people, and rice fell on all those people. When I said the mantra, immediately rice begun to fall... such is the mantra of the *Gnani Purush*... when the *Gnani Purush* speaks the celestial beings come there. What can be done if one cannot understand this? One misses out on the value of the *Gnani*

Purush. If one does not understand, then that diamond is useless [for you]. One does not understand its value.

At Palitana there is a Brahmin called Kakubhai, a Brahmhatt. Those two men said, "Dada, we are the heirs of Indrabhuti [also known as Gautam Swami; Lord Mahavir's first disciple]. So, upon doing your *darshan* bliss of the Self arose. Bliss of the Self at the first moment! We have never seen Bliss of the Self!"

True Darshan of the Mahadevji

What do 'we' say when we go to a temple of Mahadevji?

*Trishul chhatay jagat jher peenaro,
Shankar pan hu j neelkanth hu j chu.*

'Despite possessing a three-pronged weapon, I ingest the world's poison,

I myself am Shankar [Lord Shiva] and I myself am also Neelkanth [the blue-throated Lord Shiva who swallows all the poisons of the world].'

Upon saying this people in the temple came to know that Mahadevji, Himself, has come. So, everyone hurries to do *darshan*. Even the people who sit in the office. There are offices in Mahadevji's [temple]. No one says such a thing, do they. Only if One is Mahadevji, can He say this, otherwise no one can say this. This is because there is the Shivaling [an abstract representation of the Hindu Lord Shiva], it will put a pile of snakes on one's head if he were to say that. If One is actually Mahadevji, then it will not put a pile of snakes [on one's head]. 'We' are truly Mahadevji. 'We' say that in every temple of Mahadevji. In each temple of Mahadevji 'we' go to, there 'we' certainly

say this. So, everyone comes to do *darshan* [of Dadashri]. Then the true *darshan* of Mahadevji has indeed been done.

He Gives the Right Identification and Grants Darshan

When [‘we’ go to a temple of] Lord Krishna, ‘we’ say, “I am Lord Krishna” so people come and do *darshan*, whereas [when ‘we’ go to a temple of] Lord Mahavir, ‘we’ say, “I am Lord Mahavir” then all these people come and do *darshan*. Otherwise, how would people know without giving them the identification? Would they know? Identification has to be given. And I am *Khuda* (God) for Muslims; and how is it that I explain that I am *Khuda*? The One who Knows *Khud* (Oneself) is *Khuda*. Mortal one, where did you get another *Khuda* from? And I even tell these Christians that, “‘We’ are Christ, ask whatever it is that you want to know.” ‘We’ tell their scientists that, “‘We’ are Christ, understand whatever you want to understand [from ‘us’]. And ‘we’ will solve all your quarrels.”

You Have Received the Self, But Don’t Overlook the Relative

This is a Jain (devotees of Lord Mahavir) *pudgal* (non-Self complex of input and output) and that is a Vaishnav (devotees of Lord Krishna) *pudgal*, both are in opposition to each other, they all come with ‘us’ on the *jatra* of Samet Shikhar. But wherever there is a place of *jatra* along the way, from the view of worldly interaction, we do *darshan*. We have indeed become the Self, but we should not overlook the worldly interaction. The worldly interaction is in the form of discharge. The ‘film’ has been in recorded in the past, that worldly

interaction has to be done. No new one. So, wherever ‘we’ go, if a Jain temple comes, then ‘we’ go to the Jain temple, if a Vaishnav temple comes, then ‘we’ go to the Vaishnav temple. When a temple of *Mataji* comes, then ‘we’ go to the temple of *Mataji*, ‘we’ go everywhere. When we are united through the one view, then no one is at fault and no one has any problem, nothing at all. This is because we are the Self now, all this worldly interaction of ours is discharging. The worldly interaction is discharging; it is not being acquired. A Jain continues to exhaust his Jain *pudgal*, a Vaishnav continues to exhaust his Vaishnav *pudgal*. Everyone is going to exhaust his own *pudgal*. The Vaishnavs have no problem visiting Jain temples, no one has a problem, because We are the Self.

During the Jatra of Matheran

Once ‘we’ were sitting at Dadar railway station on ‘our’ way to a trip to Matheran. It was six thirty in the morning when all the lights suddenly went out. So I asked everyone, “Why did they shut the lights off suddenly?” They replied, “Dada, because day light has come up.” So I told them, “For you the light of the Soul has been turned on so turn out that other light [of the *buddhi*]. Not even a fool would keep it turned on.” It is because of this light that all this trouble has arisen. You don’t need that light you should turn it off. ‘We’ are *abudha* (beyond the intellect); it’s because of this *buddhi* that your faces appear as if you have drunk castor oil. As if your faces have been smeared with castor oil! There is no need for the *buddhi*. You should tell the *buddhi*, ‘Lady, sit down. You have served me for long enough. I will give you your pension. Your pension has started.’

This is just the intoxication of the *buddhi*. When You have such a huge light, when the light of the world has arisen, why have you kept the light of *buddhi* lit? So now there is a need to become *abudha*. 'We' have become *abudha*. Why do 'we' say that 'we' have become *abudha*?

There is no telling when those with *buddhi* become *buddhu* (foolish). All of those people have become foolish, and for that reason, you should surrender your *buddhi* to Dada. Do not pawn it, surrender it for good.

The Experience of the Prakruti During Jatra

Dadashri: Have you had any such experience on a pilgrimage?

Questioner: Yes. I definitely did, Dada. I would have to be the first run for a shower; it can be Seen more during *jatra*.

Dadashri: In climbing up, in descending, he is selfish (*swartha*) in everything. His tendency is always different.

Questioner: His attention is solely there; his goal (*lakshya*) is only there.

Dadashri: It may be the case for the *prakruti*, but that is because he likes it. He has probably not even realized it yet. In fact, it is only when 'I' explained it. So at every instance You should be able to explain, 'It should not be so. Why is this happening?' Thereafter, whatever is happening, it is the *prakruti*. But You should realize, 'How can you do this? This should not happen anymore.'

Questioner: Then that is the *prakruti*.

Dadashri: Yes. Why do you still rush to take a shower; 'Let me eat early,' why is that haste happening, the awareness of all that should prevail. Shouldn't it prevail? So, that awareness did not prevail, that is why this mistake has occurred. If the awareness prevails, then it is indeed happening to the *prakruti*! Whatever *prakruti* he has brought with him [from the past life], that *prakruti* unfolds in that way.

Questioner: The *prakruti* can be Seen, but it cannot be turned around.

Dadashri: So that means it is somewhat too much [too rigid]. As long as it does not submit, You have to keep going at it. Then, sooner or later, it will definitely submit. For the One who surely wants to win over the *prakruti*, there is no one who can defeat such a person.

The Prakruti Exhausts During Jatra

Each person has a *prakruti*, and as one exhausts (*khapave*) it, then that person can become God. If One exhausts that *prakruti* or if He Knows that *prakruti*, then He begins to become God. Actually, if One were to Know One's own *prakruti*, then One begins to become God. And He exhausts it by settling it with equanimity after Knowing it. 'He' Sees the *prakruti*; what is he doing and with whom, what is 'Chandubhai' doing with others? 'One' [the awakened Self] Sees all that.

To keep Seeing the *prakruti* is indeed referred to as exhausting it. So to exhaust it in worldly interaction (*vyavahaar*) means to exhaust it with equanimity. 'One' does not allow the mind to be elevated or depressed. Mellow out (*mand*) the anger, pride, deceit and greed (*kashay*) and

stay put, and keep exhausting it; that is considered as exhausting [the *prakruti*].

A person who knows how to adapt to others will not have any pain at all. Therefore, adjust everywhere. Adjustment with each and every person is the highest *dharma*. There are various personality traits (*prakruti*) in this time cycle, so how will you manage without adjusting?

If you encounter a robber and you 'disadjust', then he will beat you. Instead, you should decide, 'I want to adjust and get my work done.' Then you can ask him, "Sir, what is your wish? Look here, I have set out on a pilgrimage." You have adjusted to him.

It Will Bite Only If There Is a Karmic Account

Questioner: When we went on a pilgrimage, there were so many bed bugs in your train cabin!

Dadashri: Yes, even then, they did not touch me. I am not bitten by as many bed bugs as those people who engage in *himsa* (violence) of killing bed bugs. If a bed bug were to be put in your bed and it doesn't bite you, then understand that your karmic account with it has been paid off.

These poor bed bugs are so sensible! They move around 'our' body but don't bite because they know that I am not going to kill them.

All the Tubers Break in a Jatra

Questioner: Dada, when we go on a *jatra* someone tells us that it is okay to do this, it is not okay to do this. I cannot accept that, so I just say no.

Dadashri: That is precisely what I am saying; his [the relative self's; file

number one] obstinacy becomes revealed to You. When that obstinacy leaves, You will attain *moksha*. When all the 'ghosts' leave and you become straightforward. That is to say, firstly you should become straightforward and secondly [you should become] humble. It is to bow completely before the other person begins to bow. And even if no one bows, or is obstinate, then too one bows to him. What is the nature of human beings? If someone is being obstinate, he too will be obstinate. But if he were to bow down in that situation, then that would be the sign of heading towards *moksha*. Then one is free from greediness. Greed has indeed held people back. What has prevented [people] from progressing towards *moksha*?

Questioner: Greed, my-ness.

Dadashri: That is why the Lord has said, "Go on pilgrimage and other such activities and spend money." When it is spent, the tuber of greed will decrease. Otherwise, greed will continue to increase like 'the push of 99' [if a person has 99 rupees, he will be pushed by his greed to save one more rupee so he can have one hundred rupees]. So, all these attributes should be inculcated.

The people are not able to understand the entire state of a greedy person. Krupadudev [a *Gnani Purush*, also known as Shrimad Rajchandra] understood that very well. To the extent that by going on the pilgrimage, the tuber of greed gets severed. Have you read that?

Questioner: Yes, because money is spent during the pilgrimage.

Dadashri: Since the money reduces, that tuber gets severed. By whatever way,

make him [the relative self] spend the money.

Questioner: What kind of operation is this considered to be?

Dadashri: By any means possible, have the operation done and get this tuber removed. One who is pride-filled does not need anything. There is no need to scold one who is pride-filled. If he is not pride-filled he has become shameless, so then greed is all over him!

Do as Much as You Can

Questioner: When we go on a *jatra*, all the beggars that are there asking for money. Among them eighty percent look decent and they ask for money, so then what should we do at that time? Should we give them money, should we not give them money, or what kind of attitude should we have for them?

Dadashri: What kind of people are asking?

Questioner: They all appear decent, they are wearing good clothes, they smoke cigarettes, a women with a daughter is asking, and the daughter is wearing anklets made of pure silver. A women is asking and she is wearing good clothes.

Dadashri: The thing is that in a span of twelve months a hundred thousand beggars don't come to you. At the most, ten, twenty, twenty-five come! You can give one rupee, but do not insult them.

Questioner: Yes, that is all. Should we not say, "Move ahead"?

Dadashri: If a hundred thousand people were going to come to you, then you could say no. If you take an account

of your entire life, then at the most there are five to ten people at such places. It is not a rule set in stone. You should put the matter aside. You can give four *annas* [worth about 15 rupees today], eight *annas*, or one rupee, and put the case aside. And if you do not want to give, then see the pure Soul in that person and then don't give, but say such that he does not feel contemptuously rejected. There is no problem in not giving, but you should not say anything. He may not have value for his ego, nevertheless do we or do we not have value for our ego?

Questioner: If we give [money] and he uses it in a bad way, then are we at fault?

Dadashri: No nothing like that, then even if he goes and drinks alcohol or whatever it is. That is not our intent, our intent is to free him from misery.

Questioner: When I go on a *jatra*, such things happen a lot. And what happens the most is I do not have change, and that creates a problem.

Dadashri: You should give him one rupee...

Questioner: But Dadaji, I do not even have change of a rupee. No one gives change of a rupee. Now no one gives any notes except ten rupee notes or five rupee notes.

Dadashri: No, it is not like that. You have done whatever you can, if it does not happen, then there is no problem. We do not have a rule that you must give. And you may feel from within that, 'No, no, I will give five rupees,' then you can even give five rupees. You should not wait for that.

Instead of Washing One You Have Returned With Ten New Ones

Regarding a *jatra* Kabir Saheb has written,

*Tirth chala nahane ko, mun mela chit chor,
ekhoo paap na utara, laaya mun das aur.*

‘One goes to a place of pilgrimage to bathe, the mind is soiled, the *chit* is deceptive,

one wrong deed (*paap*) has not been washed off, rather the mind returns with ten new ones.’

What is he saying? To go to a place of pilgrimage to bathe means one will bathe there in the river Ganges and so he will become pure, then his demerit karma will be washed, that is why he goes to a place of pilgrimage. And he certainly bathes at the place of pilgrimage, but while bathing he quarrels with a Brahmin, he quarrels with another person, he also quarrels with the boatman. So, on the contrary he has brought home ten demerit karma. One wrong deed (*paap*) has not been washed off yet you have bought forward ten new ones. This is the state of our India! When everyone goes on a *jatra*, they bring back ten [demerit karma]. That is why only Kabir Saheb gave people this awareness that, ‘Hey, why are you going on such *jatras*? If you are coming back with ten, then don’t go on such *jatras*. And if you do go on a *jatra*, then you should have settlement in the mind that the *jatra* is for ten days or a month, there you should remain wise.’ You may interfere in worldly life, but you should not do it here. But people even return having beaten Brahmins on a *jatra*.

Wherever you go on a *jatra* you

should be mindful that no one gets hurt. You should follow the rules of those places.

‘We’ Even See the Conflicts

Thirty-five of us had all gone on a pilgrimage for forty days in a bus. Even there, we had ‘no law’ [rules]. Therefore, it did not mean, that one could not get into a dispute with another person. Whosoever wanted to fight with another was at liberty to do so. It is not that they were either at liberty to fight, nor were they not at liberty to fight. If they happen to fight, then ‘we’ would See it.

Questioner: Everyone needs the freedom to quarrel from the beginning.

Dadashri: ‘We’ have given the freedom to quarrel. Because ‘we’ have told everyone that, “There is ‘no law’ law [the law of no rules] so quarrel as much as you want.” By quarreling, the stock that is filled within will leave. And by quarreling with someone, You Know that there is still weakness within. And then when you do *pratikraman* (to confess, apologize and resolve not to repeat a mistake) energy gets filled. Everyone was quarreling a lot, weren’t they?

Questioner: There was a racket, even ‘fireworks exploded’. But if these ‘fireworks’ don’t explode, then how can Diwali be celebrated?

Dadashri: Thereafter, they would even do very nice *pratikraman* and some wondrous energy would arise. Without quarrelling, what would they do *pratikraman* for? These are the relations of infinite lifetimes. So, they benefit today from doing *pratikraman*.

In our *jatra* [*mahatmas*] from Aurangabad and Vadodara both came together. Now the milk from which tea is to be made in the morning, they both keep 'adding salt to that milk' [arguing]. But when tea is made the next morning, first class tea is made. So I said, "This is in fact wonderful!" In the morning, everyone has become one. In the afternoon, they quarrel and in the evening while doing *aarti* (singing a hymn) they are one; how is that possible? It would appear to someone as if they are going to get off the bus any moment now.

During a *jatra*, when two people are quarreling, 'we' remain as the Knower and Seer from within and externally, the awareness that, 'The world carries on just like this' prevails. If 'we' were to go appease one person and calm the other person, then it would get spoilt for both of them. Instead, 'we' let them both quarrel. 'We' See that. 'We' See the temporary states (*avastha*). No matter what kind of temporary states have arisen during this *jatra*, 'we' have never become stuck in any of them. 'We' do not let the temporary state last. If 'we' were to let it last for three minutes, then there would be a queue of all of them. Do you understand this? For our *mahatmas*, *vitaraagata* prevails, but it does not prevail in exactness.

In some cases, the husband and wife both quarrel. If I were to use my intellect, then what would become of me? 'Why did you quarrel with this woman,' it would all start like that. And I have the *Gnan* as to which basis they quarrel on. I Know on which basis and what they are doing, so then how can 'we' say, "Why were you quarreling?"

Pratikraman of the Forty-Day Jatra

When we had gone on a *jatra* for forty days, I had asked [everyone] to do *pratikraman* once a day. Then everyone said, "Keep it twice a day." So, 'we' kept it twice a day.

But then again at night, with Me as a witness, everyone would wash it off by doing *pratikraman*! They would form 'stains' with each other, and then again they wash them off! This is a pure *Vitaraag* path. Therefore, here one is to do 'cash' [instant] *pratikraman*. On this path, there is not biweekly or monthly *pratikraman*. As soon as a fault sets in, *pratikraman* should be done instantly.

This *pratikraman* is in fact an exception. Like this *Akram* (the step-less path)! Such *pratikraman* does not exist, and if you do it, then Your work is done. Sometimes it is done for one or two days, but in those days, during the *jatra* of forty days, how many were done? The energy increases tremendously, the Self gets encouraged. The Self begins to become natural and spontaneous; the Self gets 'nourished'. The Self is full of energy, but as naturalness arises, then energy is considered to have increased to that extent.

No Feeling of Separation Is Found in the Jatra

No one here gets offended because all the *mahatmas* here are settling with equanimity, and for the past ten to twelve years, there *mahatmas* are here. So they all have the same viewpoint and the same opinion. There is never any difference of opinions. Even when they go on a pilgrimage together, there is not a single *matbhed* (divisiveness due to

differences of opinions). During the forty days, a feeling of separation did not arise even for a moment. It felt as though everyone was your own. That separation did not arise at all. There was nothing like *matbhed* whatsoever.

Questioner: If the thermometer breaks, then the mercury within separates, but if you put it together, then it unites once again.

Dadashri: It unites once again. So, this *Gnan* is special that, as long as I am present, everyone has been given freedom that there are no 'laws' [rules] here. There are laws everywhere in the entire world; that you have to sit like this over here, you have to come here at this time; no such 'laws' exist here. There are no laws. If there were laws, then it would give rise to *sankalp-vikalp* ('I' and 'my'). Here all the talk is without laws! So, we took a bus on a *jatra*, we stayed there for forty days, but there were no laws', therefore there was freedom to even quarrel. If someone happens to quarrel, then 'we' continue to See it, that is all. When two people are quarreling, this person is doing this, that person is doing that; 'we' continue to See all that. Then at night, everyone washes it off. In My presence, they attain grace and wash it off, then everyone feels oneness the next day! The next day complete oneness prevails.

On the *jatra* all the *mahatmas*, forty people were invited to eat, they eat together in such a way that no one knows [that there are so many of them]. It seemed as though there was only one person eating, but there were forty people eating. The host didn't even know how the food had been served, how it had happened! So, this is astonishing, all these matters

are astonishing! From the conduct all the way to the end, it is astonishing; this is a wonder! So, in that wonder Your work has been done.

The Purity of Our Organization

One *mahatma* said, "I want to take the entire *sangha* (organization) [on a *jatra*] with my money." I said no to him. I told him, "Don't get into such a commotion. You still have a lot of work to do. Everyone will come with their own money, a thousand rupees, fifteen-hundred rupees. If you spend everything, then you will need it again. Do not go over the top. In religious matters, remain systematic. This is because you still have to remain in worldly interactions. You have not become free from this yet. It is okay if it happens gradually.

You cannot use even four *annas* [that belong to the *sangha*] for your personal matters. The money of the *sangha* should remain there. At home, everyone else does everything with their own money. Then whether it is the head of the *sangha* or Niruben, no one uses [any money] from the *sangha*! Everyone uses their own money for their own expense. There is no kind of secrecy in this *sangha*.

Questioner: There is no secrecy.

Dadashri: Then there is no law; 'no law' law. There is no kind of law. Fifty thousand people may gather, yet there is no law. No one here says, "Why are you sitting like this?" And if you were sitting in another *satsang* [of another *sangha*], then they would make you do it like this.

During childhood, I, myself, had gone to one place. I had slightly lifted my leg like this, then he started scolding,

“Hey, hey!” I thought, ‘I will not come again.’ That day I did according to what he said. This is the only *sangha* without any laws, there are no laws at all. ‘No law’ law. Which law? The answer is, ‘no law’ law, everything is natural and spontaneous.

You Don’t Get to See Anyone Like Our Mahatmas

When we had gone on a *jatra* with five hundred people, we only met one person to tell us something. We visited so many villages, but we did not meet anyone to tell us anything in any of the villages. This is because people are busy in their own work and everyone is preoccupied in their own struggles. No one is concerned as to what all this is about and what it is not. No one is concerned at all. However, we met one person with steadiness. There was an ascetic in Talaja, he told me, “Sir, five hundred people have come on a *jatra*, but there is no interference, there is no commotion, there is no restlessness, there is no fighting. When fifty people come here every day and there are disputes, fights and quarrels. What is this of yours?” I told him, “You are the only one who has understood, otherwise we have gone everywhere and returned, but no one has understood.” And no one gives such an explanation. When there are five hundred people it does not take long at all for any disputes to arise. Everyone clears [the ‘files’] so peacefully! There are two hundred and fifty plates yet five hundred people are going to eat, even then these people are able to eat. If food has been cooked for one hundred and fifty people, then these five hundred people are able to eat from it. So, these five hundred *mahatmas*, where do we even begin to talk about them? You just don’t get to see such people in this world who

are such that they mold according to how you shape them. They mold according to how you shape them.

The Bliss of Jatra Feels Like Constant Moksha

We had gone from here to Lonavala on a three-day *jatra* in a bus with fifty people. While we were on the bus two to three people came to tell me that, “We have not seen such bliss in any era of the time cycle!” Then I asked, “As though we have gone to *moksha*, does it feel like that?” Then they replied, “Yes, it feels as though we have come to travel to *moksha*. These three days passed like that!” Did you have any fun on the *jatra*?

Questioner: I had lots of fun.

Dadashri: The people organizing the *jatra* are praiseworthy and what a great *jatra* it was! Wasn’t it? Fifty people felt that they have come to *moksha* to travel here for three days; constant *moksha*! They eat and drink everything, but *moksha* constantly [prevails].

There Is Actual Fun in Being With the Gnani During Jatra

Questioner: *Jatra* with Dada is very unique.

Dadashri: If three thousand people were to come with me right now, then they would sit on the road at once. They would sit without placing anything on the floor. If I were to tell them to sleep, then they would all sleep. That is why this world feels astonished that, ‘What are these people like?’ Moreover, they are very wealthy people. The wealthy people cannot be recognized by their wealth, but they can indeed be recognized from their

face that this person is a different person! Can you or can you not know from his face? Can you not know from his face?

Questioner: Yes, I can know.

Dadashri: That this is not a person who sleeps on the floor.

Questioner: Yes.

Dadashri: And that is what people find astonishing, isn't it! If I were to go to America with two hundred to three hundred people and I wanted to have fun, then if I were to put them in the [Ronald] Regan's office, then their police would kick them out. Then they should come back, then they should go back again. He kicks them out and they should go back. The One who does not have [fear of] insults, the one who does not have pride, the one who has no problem even if you put him in jail; does one have the authority to put him in jail? That is under the control of *vyavasthit*. Then he would get fed up as to, 'What kind of quality do these people have? What should we do with them? They are not violent; they do not want anything, and yet they are not strong-headed! Moreover, they are like this, yet they are not strong-headed.' He would certainly get confused, wouldn't he! This is a different kind of crowd! There must be about fifteen thousand remaining in the *Agna* (five directives that preserve the awareness as the Self in *Akram Vignan*), from that about five thousand people constantly remain in the *Agna*. How? Constantly, without slipping for even a moment! Now, how much fun would those people who remain in the *Agna* have in staying together! And it will take place every year, *jatra* will take place.

The Acquaintance With the Gnani Is the Main Goal

Questioner: Dada, what is the importance of going on a *jatra* with you specifically? And in particular with Dada?

Dadashri: We stay together the whole time. You get to stay with me and you are away from your home. So, it is without *parigrah* (accumulating worldly possessions), therefore it is the state of an ascetic. Moreover you stay with Dada. You get the benefit of living like an ascetic. You are away from your home and there is no 'file' to disturb you and then in the *jatra* if you want to remain seated like this, even then no one questions you anything, do they?

Questioner: No one questions anything.

Dadashri: And if you are sitting at home, then your granddaughter would say, "Dada, dada, let's go." Would your granddaughter not say that?

Questioner: So, it only makes a difference if Dada is with us, isn't it? There is only benefit of the *jatra* if Dadaji is with us, right?

Dadashri: Only then is it fun, only then does the bliss of the *jatra* arise, isn't it?

Questioner: Then bliss arises. There is no fun in going alone, is there!

Dadashri: There is no pleasure.

Questioner: There is no pleasure, but even in a *jatra* there isn't that much contact with Dadaji, this is because there are many people with us. It is just only that Dadaji is with us.

Dadashri: No, all that remains, contact remains.

Questioner: It remains?

Dadashri: I had taken one hundred and fifteen people, even then there was contact with everyone.

Questioner: One hundred and fifteen?

Dadashri: Yes.

Questioner: But this time weren't you talking about five hundred people?

Dadashri: Yes, about five hundred people.

Questioner: Now there is talk about adding more people, isn't there?

Dadashri: Yes, that is more than enough. [Dada] is with us...

Questioner: Dadaji is with us, yes, yes.

Dadashri: That is all, so there is no problem.

Questioner: And when we all go on a *jatra* everywhere, Dadaji you are present, aren't you?

Dadashri: Yes. When you travel with me, you are not at fault at all. And that is why 'we' were giving you the benefit of staying with 'us' for a month to a month and a half, that is more than enough! This is considered His surrounding atmosphere, do you understand? Your mind becomes 'alright' in the presence of One who is transparent. One needs to become transparent.

The Self Gets Support from the Gnani's Presence

Irrespective of whether the location of the *jatra* is the very same, the importance of *jatra* is that you get to stay with 'us' for

thirty days. This copper can never become gold. In fact, the surrounding atmosphere of the *Gnani Purush* is considered to be very elevated.

This is for everyone; it helps everyone. They like the *jatra* only when I am there, otherwise they do not like the *jatra*, do they! Otherwise, they do not go on a *jatra*, do they! Therefore, people request for my presence everywhere. And 'this' [Dada's physical body] is in fact a public trust, it is of use everywhere indeed! Yes, then there is no problem at all, is there! Wherever 'it' is taken is fine! And there is great benefit from that [Dada's] presence, isn't there! You get encouragement (*pushti*), don't you! One minute of such an atmosphere gives a lot of *pushti*! There is no need to say anything, only this atmosphere is needed. So, it provides a lot of *pushti*.

There is the purpose of doing more *darshan*, but along with that if Dada is present, then there is contact with the *Gnani Purush* day and night, all that is the purpose. What is the purpose of this *jatra*? That is the main purpose. And the entire day other thoughts do not come at all and worldly life has stopped! Therefore, at that time the Self gets *pushti*, *pushti* is gained within. And you are free from the surrounding circumstances, aren't you! The Self has complete energy, it is full of infinite energy, but as the *avarana* (veils of ignorance over the Self) break, *pushti* continues to happen. What is *pushti*? It is for the *avarana* to break and for all the solutions to arise. A solution for the internal turmoil and restlessness and for the ignorance of the Self has come about. So now, a solution for the *avarana* should come about.

Jatra to Mahavideh

Questioner: Dada, this *Mahavideh Kshetra* (one of the three regions in the universe that human beings reside in), can you not take all the *mahatmas* to a *jatra* there?

Dadashri: Where?

Questioner: *Mahavideh Kshetra*.

Dadashri: It is actually when Your inherent nature (*Swabhaav*) changes that that place will pull You there. So, You should become worthy of it. It is like a child who is studying in the fourth standard and becomes worthy of the fifth standard, then the fifth standard itself will pull him there. In the same way, it is the inherent state of a location to pull you there. Therefore, You do not need to do anything. If You proceed according to my *Agna*, for You...

Questioner: All these locations are here indeed.

Dadashri: All these locations are here indeed, you have spoken rightly. 'All these locations are here indeed'; the one who understands this much, his salvation will come.

All the Places of Pilgrimage Are Encompassed in the Darshan of Dada

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

Dadashri: 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. The entire world is writhing like fish [out of water]; monks, renunciators, male and female ascetics and all. They are writhing the way fish writhe [out of water]. 'We' can see all that, but what can 'we' do? 'Our' intention is may the world attain the bliss 'we' have attained. All the other [*Gnanis*] were *vitaraag* (absolutely detached), while 'we' are *khatpatiya 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 kind of bliss 'we' have. 'We' will have everyone attain it, and then 'we' will go [to final liberation].

If You Travel With the Gnani, Then You Become 'Proof'

Questioner: Some time ago, I had gone on a *jatra* for twenty days, and before that I had gone for about twenty days; that is all. I had separated from Dadaji for one and a half months.

Dadashri: The scriptures writers say that, 'If you travel with the *Gnani Purush* for six months, then you become 'proof' [certified],' only six months! Since how long are you travelling with me?

Questioner: I go for two to four days, then I am back with Dada. Are the six months required to be at a stretch, or is it okay if they are a bit at a time?

Dadashri: If you take holiday for a month or one and a half months, then there is no problem. I am talking about the [holiday] you took. But for fifteen days now, then after two years you come for another fifteen days, then that will not do.

Questioner: Yes, not like that.

Dadashri: All that goes to ‘bran’ [only partially beneficial]. Do you understand ‘bran’?

Questioner: Yes, that is correct. It amounts to ‘bran’.

Dadashri: Two days are spent to come, and they too go by... and two days are spent in going back.

Questioner: You cannot make thin chapatti of that, it amounts to ‘bran’.

Dadashri: You can make thick chapatti. If you can’t make thin chapatti, then you can’t make *vedmi* (a delicacy made of chapatti stuffed with split pulse and jaggery), can you?

Questioner: That’s right, it cannot be made. How could *vedmi* ever be made?

Proximity With the Gnani Purush For Three Hundred Hours

Questioner: If we remain in your environment, in your *satsang*, in your proximity, then is it true that our ego will exhaust quickly?

Dadashri: There is no need to exhaust the ego; the ego has already been exhausted. For you, now the discharge ego remains. Now, through *satsang*, Your understanding increases, Your vision becomes clearer, it becomes unveiled. Yes, for that, you should come in our proximity for three hundred hours; then they [the understanding and vision] will become ‘full’, like the full moon!

And as one comes to listen to the *Gnani’s satsang* (spiritual discourse), then one’s *drashti* changes gradually. At this time, you are listening to this *satsang*, so your *drashti* changes a little at a time.

In this way, as the *parichay* (familiarity) builds to a certain extent, for about a month or two months, then the *drashti* changes.

Once Your vision becomes the Vision of the *Gnani* then the work is done! For this, You have to stay in the familiarity of the *Gnani Purush*.

There Is Change Just by Sitting With the Gnani

Questioner: When someone sits with You [in *satsang*] for six months, then overt (*sthoor*) changes take place, followed by subtle (*sookshma*) changes; is that what you are saying?

Dadashri: Yes, the changes will continue to happen just by sitting here.

Questioner: What do ‘overt changes’ mean?

Dadashri: Overt changes mean that his external problems have gone, only the internal problems remain! Then, if that much *satsang* happens again, then the internal problems will leave too. When both exhaust, then One becomes complete (*sampurna*). Therefore, one ought to have this familiarity. Two hours, three hours, five hours; there will be the benefit of however much you credit. After attaining *Gnan*, people think, ‘Now we do not have any work left to do!’ But change has not yet happened at all!

Questioner: What self-driven motive should *mahatmas* (Self-realized ones in *Akram Vignan*) maintain to attain the absolute state (*puṇapad*)?

Dadashri: Only the self-driven motive should be to spend as much of one’s life as possible with Dada; no other

self-driven motive. 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].

If You Travel With Me, Then There is Speedy Progress

The only reason to meet Dada is so that a solution will speedily come about, fast. And if one were to travel along with me for six months, then his work would be done! Things would fall in place for him speedily. Through *satsang*, all the *karma* become weak. When they become weak, following the *Agna* becomes easy.

So far how many hours have you and I become familiar with each other, tell me? Mainly all this is familiarity with the world, and while remaining in that, you were spending your whole life for the sake of attaining *moksha*. But here, you get instant *moksha*, times needs to be taken out for that. You may even get lost on that other path of *moksha* yet you used to spend entire lifetimes after it, so for this [*Akram Path*], don't you need familiarity?

When You attain *Gnan* it means that You have become free from familiarity of the world. Yet You should have such deep inner intent that You should acquire familiarity with the *Gnani* continuously, as much as possible. Your benefit is proportional to this familiarity *parichaya* with the *Gnani*.

The fact that You became familiar with Me is itself a great benefit. This is considered an unprecedented benefit! This benefit is one that has never before been heard of in any era of the time cycle!

With Familiarity of Gnan, One Attains That State

Questioner: Exceptional peace prevails 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, that presence also prevails for You. The Lord of the fourteen worlds, the Lord of the entire universe has manifested within; I also benefit from that 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.

Nirakuda anand (bliss from a state that is free of agitation and disturbance) arises near the *Gnani Purush*. The *pudgal* (non-Self complex of input and output) has nothing to do with it, so then where does this bliss come from? The answer is, bliss that is the nature of the Self (*swabhaavik sukh*), natural and spontaneous bliss (*sahaj sukh*) has arisen. That itself is the bliss of the Self, if that much fits [gets established] for One, that is considered as remaining in the natural and spontaneous bliss of the Self. Thereafter, the absolute state gradually happens! We become that with which we familiarize ourselves with.

Jatra of Samet Shikhar for the Purpose of the Self

Questioner: Some people go to visit America, that too is considered a *jatra*, isn't it?

Dadashri: No, that is not a *jatra*; that is considered *yatra* (travelling). *Jatra* is that which is for the purpose of the Self or for the purpose of *bhakti* (Lord's worship)! The purpose should be of *bhakti*. There [the purpose] shouldn't be to earn money, there is no earning; that is considered a *jatra*. When we go to Samet Shikhar, is it as though we go there to earn money? That is referred to as the purpose of *jatra*. Even our organization (*sangha*) goes on a *jatra*. The head of the *sangha* was saying that we should go on a special train for us [*Gnani* and His *mahatmas*].

Questioner: Yes, he was saying that, about a *jatra* to Samet Shikhar.

Dadashri: A *jatra* to Samet Shikhar. And he is saying to take us after Diwali. It is his intention that [it happens] after Diwali, after our Janmajayati [Dadashri's birthday] is celebrated.

Questioner: It will happen, Dada.

Dadashri: If it is organized right now, then it will happen if it is in *vyavasthit*, otherwise it will not happen. There is no problem in that; we should make the arrangements.

Dada Gives Darshan in the Compartment of the Train

We had gone on a *jatra* three to four years ago. A new kind of *jatra* in the world!

Questioner: Yes, the *jatra* of Samet Shikhar.

Dadashri: This kind of a crowd does not exist in the world. One hundred and fifteen of our *mahatmas* went on a *jatra* in two compartments of a train. The *jatra* took about a month, but there were one hundred

and fifteen *mahatmas* and they were eating and doing everything in the compartments every day. Tea and snacks would carry on right to the end. And there Dada continued to give *darshan* twice a day at ease. Oh, he walked around the compartments. And when the train starts, 'we' don't just sit around. However everyone had a good seat. They had a good seat, where they could sit easily, but if they remained seated, then they would get bored! So, when a big station comes, the train stops there for twenty to twenty-five minutes. When such a station came everyone would get off. I sit in the middle and everyone would do *garba* (a Gujarati folk dance) around me at every big station. Others at the station would say, "What is this?"

Questioner: The entire station would be jostling.

Dadashri: One who doesn't have any kind of bondage; He has nothing.

Questioner: People would do *darshan* until the end.

Dadashri: Yes. Our people are indeed absolutely joyful. They don't get bored at all, they don't have any worries.

Questioner: Why do they do *garba*?

Dadashri: Here there are all kinds of *garba*, everyone does *garba*, men, women, everyone. All that bliss... because your legs become stiff in the train, so when a big station comes, and there is time of twenty minutes, then they do *garba* there and return in fifteen minutes. Even the world become mesmerized when they see this *garba*!

The Prakruti Becomes Sahaj When Doing Garba on the Station

Here, with 'us', those who are

engaged in doing *garba* have become *sahaj* (natural and spontaneous), while those others [folk dancers at Navratri festivals] are *asahaj* (unnatural). So why do 'we' sit in the center? What is the reason for 'us' to sit there? 'We' want to make you *sahaj*. By any means, become *sahaj*. All these activities, are they suitable for a *Gnani*? Would a *Gnani* clap and move like this?

You get to observe His naturalness (*sahajata*) all day long. What naturalness! How pure is this naturalness! The intents are so pure! The state that is devoid of the ego, the state that is devoid of the intellect, you get to see all that.

[The purpose] of this Science is to make one *sahaj*, become *sahaj* in whichever way you can.

Tremendous Merit Karma to Have Jatra With the Gnani

What a king does is considered worth seeing and what the people under him do is considered a dance. Therefore, you should not be afraid of people. A king is not afraid of people, but people are afraid of the king. 'We' have given You the state of a king, that of the pure Soul, 'we' have given You the state of *Brahmanishtha* (being established in the Self). Therefore, You should remain in that, shouldn't You! So continue singing devotional songs while clapping on the main road, without being afraid of people. Otherwise, do anything for the sake of the Self without being afraid, openly. The inherent state of the Real is already ideal. So, what is to be done? The answer is, worldly interactions remain to be made ideal. Therefore, whatever 'we' do in the different occasions of worldly life,

by continuing to see that, see how 'we' carryout ideal interactions, by seeing that you get to learn ideal interactions. Therefore, you should come with 'us' on a *jatra* or you should remain in *satsang*!

Because the attraction does not leave, what do people say to me? Dada, organize a *jatra* once. That way, we continue to get *darshan* all day long. But when we go on a *jatra* there are two compartments. So I visit both compartments; I give *darshan* frequently. But now, I will organize such a *jatra* sometime.

Questioner: Yes.

Dadashri: I will organize it sometime. 'We' have nothing left to see, but the goal of 'our' life is that everyone gets to go on a *jatra* and everyone benefits. 'Our' life is simply for that. 'Our' life is not for 'our' own self. You have carried the burden of a wife and children for infinite lifetimes, but you have not carried the burden of the *Gnani Purush*, and if you had carried it, then you would have attained freedom.

There is a lot of benefit in remaining with the *Gnani Purush*. What must be the value of staying with Him for a day?

Questioner: Dada, tens of millions of rupees.

Dadashri: Yes. From where would you get this? Even if you give ten million rupees, how would you get to go on a one-month *jatra* to Samet Shikharji with the *Gnani Purush*? Even if you were to give ten million rupees, then how would you ever meet a *Gnani Purush*? That is a wonder, isn't it! *Mahatmas* certainly have merit karma, don't they!

~ **Jai Sat Chit Anand**

Pujya Deepakbhai's Satsang & Gnan Vidhi Programs

Shikharji

22 January (Wed), 2-30 to 6 pm - Gnan Vidhi Ph. : 9924344456
Venue : Opp. Tamilnadu Bhavan, Taleti, Post-Shikharji (Madhuban), Dist.-Giridih (Jharkhand).

Vadodara

31 January - 1 Feb. (Fri-Sat), 7 to 10 pm - Satsang & 2 Feb. (Sun), 5-30 to 9 pm - Gnan Vidhi
3 February (Mon), 7 to 10 pm - Aptaputra Satsang
Venue : Ground opposite to Shalin Complex, Patidar Chokdi, Nr. Iva Mall, Manjalpur. Ph. : 9825010984

Dahod

4 February (Tue), 7-30 to 10-30 pm - Satsang 5 February (Wed), 7 to 10-30 pm - Gnan Vidhi
6 February (Thu), 7-30 to 10-30 pm - Aptaputra Satsang
Venue : Tena plot, Govindnagar, Ambawadi, Dahod. Ph. : 9427013319

Bhavnagar

29 February (Sat), 7 to 10 pm - Satsang & 1 March (Sun), 5-30 to 9 pm - Gnan Vidhi
Venue : Jawahar Ground, Waghawadi Road, Opp. Reliance Mall, Bhavnagar (Guj). Ph. : 9924344425

Amreli

3 March (Tue), 7 to 10 pm - Satsang & 4 March (Wed), 6-30 to 10 pm - Gnan Vidhi
Venue : New Khedut Training Center, Liliya Road, Amreli (Gujarat). Ph. : 9924344460

Dhoraji

6 & 8 Mar. (Fri & Sun), 7-30 to 10 pm - Aptaputra Satsang & 7 Mar. (Sat), 6-30 to 10 pm - Gnan Vidhi
Venue : Leuva Patel Samaj, Jamnavad Road. Dhoraji (Gujarat). Ph. : 7777979894

Veraval

8 & 10 Mar. (Sun & Tue), 8 to 11 pm - Aptaputra Satsang & 9 Mar. (Mon), 7-30 to 11 pm - Gnan Vidhi
Venue : Opp. Sai Baba Mandir, Veraval - Junagadh Highway, Veraval (Gujarat). Ph. : 9924344459

Porbandar

10 & 12 Mar. (Tue & Thu), 7 to 9-30 pm - Aptaputra Satsang & 11 Mar. (Wed), 6 to 9-30 pm - Gnan Vidhi
Venue : Chowpaty Party Plot, Opposite Hathi Ground, Chowpaty, Porbandar (Guj). Ph. : 9574001243

Adalaj Trimandir

19 March (Thu), Special program on occasion of Pujya Niruma's 14th Punyatithi
20-21 March (Fri-Sat), 4 to 7 pm Satsang & 22 March (Sun), 4 to 7-30pm - Gnan Vidhi

PMHT Shibir at Adalaj Trimandir

6 to 10 May (Wed-Sun) - **Time to be Announced**

This *shibir* is specially arranged for married *mahatmas* only, for those who have taken *Atmagnan*.

Spiritual Retreat in Hindi at Adalaj Trimandir - Year 2020

20 to 24 May - **Spiritual Discourses & 23 May (Gnan Vidhi)**

Note - This retreat is specially for Non-Gujarati, Hindi Speaking people in India. For more detail please contact on 079-39830400

What Is the Purpose of Jatra?

Jatra (a pilgrimage) is that which is for the purpose of the Self or for the purpose of bhakti (worship that takes one closer to the Self)! The purpose should be for bhakti. There the purpose is not for earning money; that is considered a jatra. When we go to Samet Shikhar, is it as though we go there to earn money? The importance of jatra is that you get to stay with the Gnani. During jatra, while you are traveling about, eating-drinking, and doing everything you actually feel as though you are indeed in moksha (liberation)! And up until now; any opposition you had done will get reversed through devotion. When we go on a jatra, we should do darshan everywhere. Our path is certainly a non-sectarian one!

- Dadashri

