

# Dadavani

April 2013



Hey Lord, we will recite Your arati everyday, please open the door of moksha.  
We will attain moksha by darshan of Swami, Dada make connection with Swami.

Editor :  
**Dimple Mehta**

Price : Rs. 10

# DADAVANI

April 2013

Year : 8, Issue : 6

Conti. Issue No.: 90

## Arati of One's Own Self

### EDITORIAL

'Arati' in the Hindu tradition, is considered to be an important medium for the devotional worship (*bhakti*) of God. Through such devotional worship a link with God is created and it is through Him, that one begins the progress on the path of religion. Here, in the *Akram* path, after the Self has awakened, what is the purpose of doing *arati*? What is its importance? What is the benefit of doing *arati*? Revered Dadashri, revealing the science behind this has said that here in the *Akram* path, *Trimantra-Vidhi-Arati* are devotional praises of the awakened One (One who has the awareness of the Self, *jagrut*). It is a way of respecting those that are *jagrut*, showing love for them, and pleasing them. *Bhakti* of the *jagrut* is *bhakti* of the manifest awakened One and it is essential in attaining *moksha*.

The *aratis* that are done here, of Lord Shri Simandhar Swami and *Dada Bhagwan*, are of the manifest absolute Self only. *Dada Bhagwan* means the Lord of the fourteen worlds (*lokas*) fully manifest within the *Gnani Purush*. It is His *arati*. It is the *arati* of the Lord of the entire universe. It is considered the highest devotional worship and devotional dedication. Whatever one worships that is what one will become. Therefore when one does the *arati-bhakti* of the manifest absolute Self, he begins to become that.

This *arati* is extraordinary (*alaukik*). This *arati* of Dadashri reaches the *Tirthankaras* and the *Panch Parmeshti* (those in the five levels of enlightenment after Self-realization) in all the fifteen cosmic planes. Can a value even be placed on such an invaluable *arati*? Whatever benefit derived from it is beyond measure. This is a 'cash bank'. And one receives immediate results from it. Through this *arati*, the mind is focused, *artadhyan* (adverse internal meditation that hurts the self) and *raudradhyan* (adverse internal meditation that hurts others and the self) are halted, worries dissipate forever, and the whole day remains peaceful. Through this *arati* there are no conflicts in the home, the environment within the home is that of purity and bliss, and everyone including the children obtain good values. This *arati* has been placed as an excellent means to purify worldly interactions. During the *arati*, the celestial beings are present, and they are constantly bestowing their grace and blessing on the *mahatmas*. In this way, this *arati* has many benefits within it. So how can we afford to remain deprived from it?

Revered Dadashri says that, if one does *arati* even once of the awakened One, it will bear fruits of *moksha*. So, if possible do not miss the benefit of doing this invaluable *arati*. One should take as much advantage as of this wonderful *arati* that destroys the diseases of infinite lives. This is because, whose devotional praises are being sung? They are of the awakened Supreme Lords.

... continue on next page

**Printed & Published by : Dimple Mehta** on behalf of **Mahavideh Foundation**, Simandhar City, Adalaj - 382421  
Dist-Gandhinagar.

**Owned by : Mahavideh Foundation**, Simandhar City, Adalaj - 382421, Dist-Gandhinagar.

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

**Published at : Mahavideh Foundation**, Simandhar City, Adalaj - 382421, Dist-Gandhinagar.

*Dada Bhagwan* is indeed my very own Soul. So, the *arati* done here is for one's very own Self. Here, *bhakti* is of one's own Self and *satsang* is also with one's own Self. The *bhakti* of the real touches only the real. Here, everything is done with the awareness of the pure Self (*Shuddhatma*) so the Self manifests increasingly. The energies of the Self also blossom. This path is one of revelation. Here, everyone's, one's very own is in the process of being revealed.

It is our great fortune that with the grace of the Lord accepted by all religions (*Sangmeshwar*), the state of begging of infinite lives has come to an end and a beggary-free-state has manifest. The Self has been realized. What remains is the clear distinct experience of the Self (*spashta vedan*). And this subtlest process is for attaining just that. It is an ultimate oblation, a sacrificial fire, so why the spiritual apathy (*pramad*) in life now? With devotional worship, and by following the *Agnas*, becoming one with the Supreme Lord who is not separate from us, and becoming free from everything else that is separate, may we get our work done for *moksha*.

~ Jai Sat Chit Anand

### Arati of One's Own Self

{ Please note that 'S' Self denotes the awakened Self, separate from the 's' worldly self. The Self is the Soul within all living beings. The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The absolute Soul is the fully enlightened Self. The worldly soul is the self. In the same manner, 'Y' You refers to the awakened Soul or Self, and the 'y' you refers to the worldly self. This differentiation is unique to critical understanding of the separation of the Self from the self a/k/a the non-Self complex that is accomplished in the Gnan Vidhi of Akram Vignan. }

#### Awareness only through the worship of the awakened One

**Questioner:** You make us recite the *Trimantra*, sing the *arati*, etc., what are they? What is the need for them?

**Dadashri:** Whatever I make you recite; I make you recite the names of those who are absolutely aware of the Self. I am teaching you worship of those who have absolute awareness. When you remember those who have the awareness, it will increase your awareness too. These obeisances in the *Namaskar Vidhi* address those who have attained awareness and those who currently have awareness. These obeisances pay greater importance to those who are currently in awareness, than to those who are no longer here in the universe. These obeisances please all who have attained the awareness. It shows humility and love towards them. It is scientific. When you do whatever others are doing here, it pleases the *Gnani Purush*. It will ruin everything if you try to be over-wise. Our

world (Bharat Kshetra) is one, but the *Gnani Purush* has connection to another world like ours (Mahavideh Kshetra). 'We' (*Gnani Purush*) make a connection for you with those worlds where currently there live great beings with complete awareness; 'we' make connection with the one who have fractionally greater awareness than 'us'. You are introduced to Him through such connection.

#### God does not need an arati

**Questioner:** So what is the importance of *arati*?

**Dadashri:** Doing *arati* (waving of lit lamps before a deity; prayer song sung at the time) of God, pleases Him. This is because God sees the attribute of humility (*vinaya*) in the person doing the *arati*. He is seeing that person's feelings towards Him. God does not need anyone to do His *arati*; God is verily God.

**Questioner:** Then is it all right if one does not do *arati*?

**Dadashri:** 'He' does not need it, does he? God says if you are itching to do it; then do it. If your need is intense, do it seventeen times. What need does God have for it? God is the owner of the entire universe.

### Arati of the manifest Lord

**Questioner:** This *arati* they did of you, why do you allow people to do it?

**Dadashri:** No, it is not like that. They are not doing my *arati*. In reality, the *arati* they were doing was for *Dada Bhagwan* within. This is a temple, and in this body temple (*deha mandir*) resides the Lord, so in this way they are worshipping the true God.

I would tell you, that they have not done my *arati*. The *arati* and worship (*puja*) that is being done is of the *Dada Bhagwan* (the eternal absolute Self, *Parmatma*) manifest within me.

### The complete Self, that has manifest within

What you are seeing, is that '*Dada Bhagwan*?' No, he cannot be '*Dada Bhagwan*'. He is A. M. Patel, who he is from the town of Bhadran. '*Dada Bhagwan*' is the one who has manifest within. And I am considered a *Gnani Purush*, but not the absolute Self. The absolute Self is that which has manifest within.

In what form is He? He is in the form of Knowledge (*Gnan*), Vision (*Darshan*), Conduct (*Charitra*), and Penance (*Tapa*). That which is experienced on the basis of *Gnan, Darshan, Charitra and Tapa* is '*Dada Bhagwan*'. Similarly '*Dada Bhagwan*' as *Gnan, Darshan, Charitra and Tapa*, resides within you too! And that is indeed who You are!

The one that is visible cannot be called God (*Bhagwan*). God is the one who has manifest within. He is the Lord of the fourteen worlds and simply saying His name, one's

salvation will be done; that is how it is. This is all cash. Hundreds of thousands of people are taking advantage of it. That is why 'we' do *arati* everyday in *satsang*.

### Arati is done of God within

**Questioner:** During every occasion everywhere, what is the purpose of doing *arati*?

**Dadashri:** This *arati* is such that it will accomplish the work. This is because I am a *Gnani Purush*, but the *arati* that is being done is of God, the Self (*khuda*) within (*khud*). It is of the Lord of this entire universe. It is one that can get your work done. These people are not familiar, so they ask. But once they know, then they will become familiar. They would ask because they do not know, would they not? This *arati* is such that the Lord within will manifest. In this entire world, only if such a One exists, then people will do His *arati*. Otherwise, they would not accept him, would they? In whole of India, it is only here that *arati* of '*Dada Bhagwan*' is done. Otherwise there is no other place.

### This is not worship of an individual

**Questioner:** The *arati* that was just done by all of us of you; why do you make us do such a worship of an individual (*vyakti puja*)?

**Dadashri:** Then whose *arati* should you do? Who else would you worship?

**Questioner:** The one who we believe to be God, right?

**Dadashri:** Hey, here Shiva indeed, Mahadevji (another name for Shiva) indeed, Ranchhodji (another name for Krishna) indeed are manifest; only very rarely they come (manifest). You say this because you do not understand this. This is considered God Himself. He is not a *murti*. A *murti* (a form complex) is the result of something I have made. Do you understand what *vyakti puja* is? You do not

understand what *vyakti puja* means at all. *Vyakti puja* is something totally different. Worship (*puja*) can be done for this *Gnani Purush*. It can be done for one who does not have any intellect (*buddhi*), who does not have any ego. Otherwise if you were to worship a person with ego (*ahamkari*), a person with intellect, his ego would increase even more. His ego will get even more intoxicated. Who is called a *vyakti*? The one who has the ego (*ahamkari*). If you worship a person who is an *ahamkari* ('I am Chandulal, I am doing this'), a person who has intellect, then his ego will continue to increase. And I do not have any ego, so if you worship at this place then you benefit directly. You cannot call this (referring to the visible body of A. M. Patel) a *vyakti* (an individual with an ego). I am not at all the owner; I have not been an owner of the body complex for the past twenty-seven years. I live like its neighbor. So where is the question of my making anyone worship it?

If you understand then it is good. The check-nut (a secondary nut, screwing down upon the primary nut to secure it) will fit; the check-nut has to be turned. You felt that this was *vyakti puja*, but this cannot be considered *vyakti puja*. This is *arati* of the God within, because I myself remain separate from it and this is a temple. They are doing *arati* of the God in the temple. This happens very rarely. It is not normally like this, is it? This is happening after a million years. But people have never heard of this, have they? They say, this is something new that they have heard; a new kind of 'Ramayana' (problem)! It cannot be understood, can it? Do you feel that this is no work for an ordinary person?

**Questioner:** It is not the work for an ordinary individual, anywhere.

**Dadashri:** There are so many ordinary people, four billion of them. And how many different illusions and illusory attachments (*moha*) exist within them? They are filled with nothing

but *moha*. It is not the work for these people filled with *moha*. This is for those people whose *moha* has dissolved, the ones who have little *moha* left within them. Did you get clarification of the meaning of what *vyakti puja* is?

### **Doing arati stops adverse internal meditation that hurts the self**

**Questioner:** No, but what is your reason for doing *arati*? Why do you do the *arati*, why do you (make) others do your *arati*?

**Dadashri:** If one does not do the *arati* of God, then whose *arati* will he do? So then you tell me, what we should do to God? We will do whatever you say.

**Questioner:** I am asking, because I don't know.

**Dadashri:** It is to stop *artadhyan* (the adverse internal meditation that hurts the self). The one who does this *arati*, he will not have *artadhyan*. In this *arati* of Dada, if for once, *darshan* of Dada happens, then, *artadhyan* will dissipate. During *arati*, and in '*Dada Bhagwan Na Aseem Jai Jaikar Ho*', this *darshan* of *Dada Bhagwan* is equivalent to doing the *darshan* of Lord Mahavir (the enlightened One) within.

If one were to understand this, then during *arati*, doing *darshan* of Dada is exactly doing the *darshan* of Lord Mahavir. And *mahatmas* have understood this, and that is why they are doing such *darshan*.

And here now in this world, an *arati* of a human being is not done, except for the *Gnani Purush*, and moreover, that *Gnani* must be intellect free. It should not be done for *gnanis* who have intellect. *Arati* is a very important thing. There is nothing wrong with whatever is happening.

### **The state of the Gnani is beyond imagination**

**Questioner:** People on the outside see this as your worship (*puja*) is being done.

**Dadashri:** The poor people on the outside have to see through these eyes, don't they? Through the eyes and the intellect (*buddhi*). They don't have any other means of seeing, do they? Once we recognize Him (the *Gnani Purush*) only then will we know who He is. How do we benefit from meeting him? The worries will go away forever. He himself will become a God, that is how this space is. This state here is so high, that it has not been heard about, read about or thought about before. So how can one understand this all of a sudden? Even if someone is very intelligent, he would not understand. And there is no billboard; other places have billboards, they have orange clothes, or white clothes!

**Questioner:** I still need some clarification about *vyakti puja*, (worshipping an individual).

**Dadashri:** It is not possible to do *vyakti puja* at all. *Puja, arati* of an individual with ego (*vyakti*) should not be done. We are allowing the *arati* to be done here, simply because God has manifest here. Otherwise it cannot be done.

*Arati* can only be done of a person who does not have anger-pride-deceit-greed. It can be done of a person who, does not strike back but blesses you even when you insult or hurt him.

### **This is a means for encouragement of the Self**

**Questioner:** So then, what is the need for this *arati-puja* of any God or of *Dada Bhagwan* in relation to *moksha*?

**Dadashri:** Whatever is done for *moksha*, it is all for the support of the Self, not for anything else. And these five *Agnas* that have been given, if one does nothing outside of these; then too, it will do. But *Dada Bhagwan*, the *Gnani Purush*, is indeed one's own *Atma* (Soul, Self). So whatever you do for this *Dada Bhagwan*, is the same as doing it for your Self

only. What did Shrimad Rajchandra (*Gnani Purush* 1867-1901) say? *Gnani Purush* is verily one's own Soul. So do what he tells you. Do his *seva-bhakti*. It is extremely beneficial to do the *seva* (service) of the one who does not want any kind of *seva* at all. The one who does not want any *seva* whatsoever; to serve such a one is of tremendous benefit. And if he wants it then he would be considered a beggar. When the final remnant of beggary ends, one is considered a *Gnani Purush*. Where beggary (*bhiksha*) ends, one obtains God's 'power of attorney'. One obtains the 'power of attorney' for the state of God. Hence God- the Lord of the three cosmic planes- *Dada Bhagwan* is absolutely pleased with me.

### **Do not miss the benefit from this extraordinary arati**

Where doing the *arati* leads to *moksha*, doing *arati* of such a one, a *Gnani Purush* on an occasion, is more than enough. Everything within calms down. When one does *arati*, the loss one had incurred for the past fifteen days is wiped out. There is a rule that as long as you are sitting here, nothing at home will get ruined. Will it be all right for you to go home at seven o'clock? You should not leave without doing the *arati*.

If you do *arati* this one-day, it is more than enough. Then be sure to take advantage daily over here for an hour or two. This is the 'water from the Ganges', so it will remove the dirt from the mind, the intellect, just like the Ganges water removes the dirt from the body when you take a dip into it.

During our *arati*, many celestial beings are present. They are present everywhere here within this compound. But this subtle difference has to be understood by everyone, no? And they do indeed benefit from it when they sit here, do they not? They will understand somewhat the inner peace. And our entire *arati* is extraordinary (*alaukik*; beyond this world).

Such an *arati* is nowhere to be found in this world; that is how extraordinary it is. If possible take the advantage of this *arati*.

### Arati of Simandhar Swami

**Questioner:** What is the purpose of doing Simandhar Swami's *arati* in our temple?

**Dadashri:** All these people are doing *arati* of the Lord that is currently present in this universe. They are doing it through me (my medium). And I send this *arati* to Him. I too do His *arati*. The Lord who has been present for the last one hundred and fifty thousand years, I send Him the *arati*.

**Questioner:** Have you had *darshan* (seen) of Simandhar Swami?

**Dadashri:** We remain (are in connection) with Simandhar Swami, all day! And all these people will indeed recite His *arati* all day, because he is the living *Tirthankara* (absolutely enlightened One).

### Dadashri does Arati of Swami

Some thirty-five to forty of us had once gone to Mehsana in a bus. There I had done an *arati* of Simandhar Swami. The priest over there said, 'Dadaji, you do the *arati* today'. Then I replied, if I do the *arati*, then all these people will recite our *arati* (of Simandhar Swami), they will not recite your (traditional Jain) *arati*. And the priest said, we recite our *arati* everyday, but today you recite your *arati*. And so, I personally did Simandhar Swami's *arati*, and all our *mahatmas* that were present, then recited Dada's *arati*. Dada's *arati* ('*Jai Dada Bhagwan*') that everyone sings here, is the one we made them sing over there. Right in front of Him- Lord Simandhar, and I myself took the plate of the *arati* in my hands! Then, there is nothing more left to say! 'Who is doing whose *arati*?' What did you understand? The one doing this *arati* is the Lord of the universe. He is without any ownership. He does not have ownership of any kind. Such is the Lord sitting here.

### And then trickled tears of grace from the eyes of the Lord

And then I realized that *amrut bindu* (tears of grace, nectar of immortality) had started to trickle down, drip, drip, from Simandhar Swami Bhagwan's eyes. I had realized this, but I would not say anything.

Then we all went to where the accommodation to stay was arranged. Then what did the priest come to say? "Sir, What miracle have you done today that this idol of the Lord has changed tremendously? There has never been a tear in the Lord's eyes. Today, after so many days, after the arrival of the Lord here, this happened today, after the life-instilling ceremony (*pratishtha*) of the Lord's *murti* (idol). What did you do that *amrut bindu* is flowing from the Lord's eyes? I have never seen this to this day. You performed some kind of a miracle when you did the *arati*!"

I told him that I have not performed any miracles. He asked me, 'What did you do, did you do *pratishtha*?' I replied, 'No dear man, I have not done *pratishtha* or any such thing. It was not time to do *pratishtha*. This may happen when *pratishtha* is done, but I did not do any *pratishtha* at that time. I did the *arati*. This *arati* was naturally done, and this is what happened.' Then he said, 'the water is trickling from within the Lord's idol.' I replied, 'I had noticed that.'

I did the Lord's *arati*. This bears instant fruits. The *murtis* come alive and talk. *Gnani Purush*, what is he? The *murti* carved from stone begins to speak - that is called a *Gnani Purush*.

### The celestial Gods are present during the arati

**Questioner:** But Dadashri, what is the reason for the nectar of grace (*amee*) to trickle from the eyes?

**Dadashri:** Everything can happen. It is

not scientific, but it is the work of the celestial beings (*devas*). During 'our' *arati*, the *devas* are present, but they are not visible to you. The *devas* come in the subtle form and work subtly. There is no problem in that. Wasn't I saying that Rushabhdev Bhagwan was talking to me? And the protecting (*shaashan*) *devas* do everything, so people turn towards religion. We accept it.

All the *devas* are present during the *arati*. The *arati* of the *Gnani Purush* reaches all the way to Simandhar Swami. The celestial Gods and Goddesses say that they will grace their presence wherever there is a gathering of Self-realized beings (*param-hans ni sabha*). No matter in which temple you sing our *arati*, the Lord will have to be present there.

When 'we' shower you with flowers during the *arati*, 'we' have offered those flowers to the *devas* and *devis* (celestial beings) before 'we' give them to you. Nowhere in the world do people receive flowers that have been offered to the *devas* and *devis* first, only you do. There are divine energies in them (the flowers). Today the mind and other things have all changed, so you will get the energies (*shakti*) easily. With that your *moksha* will remain intact and in addition worldly obstacles will not come.

### **Dadashri's blessing flows through the shower of flowers**

**Questioner:** When you shower each individual with flowers, at that time what do you say in your mind?

**Dadashri:** That is the grace of the celestial beings (*devloko*). They are present at that time, during the *arati*. That is how the flowers fall from my hand. But now, due to respiratory issues, all these things, all this flower showering has stopped. Otherwise I was showering an abundance of flowers.

In 1973, all of us had gone on a thirty-eight day pilgrimage (*jaatra, yatra*). In the

evening they would all get together in the bus and do *Dada Bhagwan's arati*.

The *arati* would start as soon as the evening sets in. So where would they get flowers in the bus at that time? As they did not have the flowers for the offering, so I offered *bhaav*-flowers (through intent) during the *arati*. I did not have anything in my hands, if there was then I would first stroke their head and then shower the flowers. This pilgrimage was indeed worth taking a notice.

### **Impurities of kashayas leave through arati**

When we do this *arati*, at that time have you seen the laughter of the *Gnani Purush*? That is laughter from the navel (unrestricted). Laughter should arise from the navel. What is the reason people over here, laugh from their throat? It is because there are impurities within. During the *arati* all the impurities come off. I make you do *arati* because it opens up your laughter. So all the dirt within you comes out and if this pipe becomes clean, laughter from the navel will come about. That is why I am making you do this. I am facilitating this, during this *arati*, to open up the passages. When there is an intense blockage of impurities within, that blockage will gradually clean out from the navel, and once the blockage is removed; unrestricted laughter (*mukta hasya*) will arise. A person whose laughter sprouts from the navel, will have become a God. Everyone's laughter has been petrified by *kashayas*.

### **Laughter of the Tirthankara is free of karma**

In no time cycle has *mukta hasya* been witnessed except in the *Tirthankaras*. Except the *Tirthankaras*, there is no person who can have *mukta hasya*. When we see *mukta hasya*, only then do we feel like laughing, but not otherwise. At that moment we forget the world. If that kind of laughter happens, many of the *karma* evaporate in that bliss. That is why 'we'

have to sing and dance to 'Dada Bhagwan'. When you become intoxicated with joy, many of your *karma* become annihilated in that. This is because laughter cannot ever be created, can it? Not everyone will be laughing. For two people, laughter may arise from within, another two may look sullen and perplexed. But (here), it (laughter) arises for everyone. Except for the *Tirthankaras*, there is no laughter that is *karma*-free laughter. Such laughter has manifest in the current time cycle. No matter when you look at the *Gnani Purush*, even if you see him at two in the morning, he will still have the same kind of *hasya*. Here, there is *Gnani Purush*, along with *Akram Vignan*; and so one's work can be done. All *karma* can be annihilated. They are such that they can annihilate all kinds of *karma*. So the fruit of doing the *arati* is very high.

#### Gnani is always vitarag

**Questioner:** Dada, when the *arati* was going on, at that time once or twice you did this: You were delving deep within. What is the reason for that?

**Dadashri:** No, no, there is absolute non-attachment (*vitragata*) at that time. What does one see within? Inside, what these doctors cut and what they see. That is visible inside. What else is there to see inside?

You have to see the state without any attachment or abhorrence (*vitragata*). So when that person says negative things, there is no abhorrence (*dwesh*) or no attachment (*raag*) if he says good things. See the *vitragata*.

#### 'I': here, there, everywhere

**Questioner:** When we were all singing your *arati*, whose meditation were you doing at that time?

**Dadashri:** I do not have that kind of (worldly) meditation. 'Our' meditation (*dhyan*) is that all these people are 'only one'. That is 'our' meditation. And secondly; what is not, is

not. And what is; is. 'I am' in all living beings of this world that is the meditation that exists. In all of this, 'I am indeed this', 'I am indeed this', 'I am indeed this', that is the meditation that is. 'I' do not have any other meditation. He is not separate, 'I am' everywhere.

One finds the other separate due to the intellect. When the intellect dissipates then all is one. Just like when the ingots are laid out separately they are called gold ingots and when they are stacked together it is called gold.

**Questioner:** Dadashri, the *arati* lasted at least fifteen minutes and in each line, we could see your facial expressions. What is the reason for that?

**Dadashri:** With all of these people unity-oneness (*ekta-abhedta*) has developed. Not just with the people that are present here, but oneness with everyone in the entire world. Do you know that I do not have even an ounce of intellect? Problems will arise (only) if the intellect is there, won't they? Look, how many problems are created because you have an intellect?

#### What is the reason for different situations?

**Questioner:** The Vision that you give us during 'Dada Bhagwan Na Aseem Jai Jaikar Ho' and *arati*, is there a difference between that situation and the situation, when you are doing *satsang*?

**Dadashri:** There is a difference. There is a big difference.

**Questioner:** What kind of difference, Dada?

**Dadashri:** During the *arati* I become one hundred percent pure (*shuddha*) and then I sit. At that time, 'we' (*Gnani Purush*) become one with Bhagwan (absolute Self), and right now (when doing *satsang*), 'we' are separate. Currently, this tape record is playing and 'we'

remain as the Knower and the Seer (*Gnata-Drashta*) of it.

### Arati through vyavahar and nischaya

*Arati* is done as a worldly interaction (*vyavahar*).

**Questioner:** As worldly interaction?

**Dadashri:** Of course, it is by worldly interaction, what else? In the Self (*nischaya*), there is no such thing as *arati*!

**Questioner:** So when we are doing your *arati* is that also through *vyavahar*?

**Dadashri:** For you it is *nischaya* (the Self), for me it is a *vyavahar*.

**Questioner:** Why is that so Dadashri?

**Dadashri:** You have yet to complete the *nischaya* (the Self). You have yet to cross the Sahara Desert and I am sitting after having crossed it.

### Lesya: Gnani Purush explains how it is for Him

**Questioner:** Dadashri, during *arati*, you are constantly in the meditation as the Self (*shukladhyan*), and for you at that time, is there *lesya* (coloring of the soul-self due to the state of the mind)?

**Dadashri:** The meditation (*dhyan*) is as the Self (*shukla*), not *lesya*. *Lesya* (the state of the mind with its influence), at the most, it remains in *pit* (*lesya* with the color of sunlight-yellow) and in *padma* (*lesya* with color of lotus-light pink). It will remain some time in *pit lesya* and some time it will go in *padma lesya*. It cannot come completely in *shukla* (crystal clear-white-*dhaval*) *lesya*. Occasionally 'ours' will come in *shukla lesya*. Otherwise, ours is always in *padma* only.

**Questioner:** At that time do you see some kind of a light? When the *lesya* is white/crystal clear (*shukla lesya*), does it feel as if there is effulgence of light?

**Dadashri:** Yes, it does, it does. The light at that time, when 'we' are in *shukla lesya* (crystal clear-white) then everything will appear different to you.

**Questioner:** Even to us?

**Dadashri:** Yes, you can see it all.

What does *lesya* mean? Let me explain to you in your language. Say if a young man who is very fair in complexion is working at your place and is caught stealing something, then his face would turn dark, in front of others in the office, would it not? Can you know that? Yes, that is a *lesya*. *Gnani Purush* can know but you can know by intellect that his face has turned dark. Lower category of *lesya* hurts and bites a person from within. There are six kinds of *lesya*. They are according to colors. *Krishna* (black), *neel* (blue), *kapot* (brown), *pit* (yellow), *padma* (pink), *shukla* (white). Every living being would be in these six types of *lesyas*.

In this current time cycle *shukla lesya* does not exist but this is *Akram*, so it is there. When 'we' do *arati*, at that time 'we' would have *shukla lesya*. It is there during certain times. That is how it is for 'us'. When Gurupurnima is celebrated, the whole day there would be *shukla lesya*.

During *satsang* there would be *padma lesya*, but only during the time of *arati*, 'we' would have *shukla lesya*. That is why only we are saying to do *arati*, are we not?

When I am sitting here like this, then you can see the fifth *lesya* (*padma*), after a while. After coming here and sitting, there can be the fourth *lesya* (*tejo* or *pit*) and it can be fifth (*padma*) too. Many times it becomes the fifth *lesya* (*padma*). At that time you will have felt immense bliss. Have you not experienced that on any day?!

**Questioner:** Dada, the bliss within is abundant. Here in your presence, it is emerging in abundance.

**Dadashri:** But abundance means, there is abundance within that abundance, it becomes even more abundant. From the time you arrive, of course it is in abundance, but what is it? The fourth *lesya* (*pit* or *tejo*). And when it becomes abundant then it is the fifth (*padma*-light pink) *lesya*.

That is why Kavi has sung that at the time of *arati* and *vidhi* may we attain the absolute state. That too over here it's the fourth-fifth *lesya*. The *lesya* is increasing by itself. Your *lesya* rises very high during this *arati*. When mine becomes *shukla*, yours comes from *pit* to *padma*.

Higher *lesyas* do not touch immediately and if those upper three *lesyas* touched you then know that *moksha* is near by.

It is worth seeing the *shukla lesya* of the Lord, it is such that you do not feel like moving away from there.

*Lesya*, what a *lesya* of the Lord! Sixth (*shukla* – crystal clear – white) *lesya*! Sometimes when 'we' taste it, then 'we' understand. And for the Lord it remains constantly. What kind of state must that be? When you taste the fifth (*padma*) *lesya*, how blissful do you feel? And Dada, he remains constantly in the fifth (*padma*) one, so how must He be feeling?

**Questioner:** Tremendous inner bliss prevails within.

**Dadashri:** And sometimes when the sixth *lesya* (*shukla*) comes to me, at that time I feel that now there are changes within. That is something different. That blood is different, talk is different, the speech is different, the mind is different, the conduct is different, and the state of being (*parinati*) is different.

#### **Focused awareness is imperative in arati-satsang**

**Questioner:** When we are generally singing spiritual songs (*pad*), at that time some

people are singing, and there are many that are talking amongst themselves. Isn't that considered disrespectful (*viradhana*)?

**Dadashri:** Yes, that is considered disrespectful (*viradhana*) to the *Gnan*. It is considered *viradhana* of *satsang*. That is considered wrong. It will not stop the enlightened vision (*darshan*) completely, but still it is wrong. One should not get caught up in conversations. Having come to this *satsang*, one should not get involved in any other things.

**Questioner:** So the *pratikraman* that we are to do here tomorrow, is that *pratikraman* for such *viradhana*?

**Dadashri:** Yes, it should be done, because in *satsang* one should not talk about this and that. When we are singing, at that moment you should be singing. Then if you don't want to say it out loud, you can say it softly. But to remain involved in it, that is called singing. If one gets involved in other matters that is considered *viradhana*. During *arati*, if one is doing this and that instead, then one is being disrespectful.

**Questioner:** Yes, during *arati* too, many people are talking amongst themselves.

**Dadashri:** That should not be so.

#### **Those viradhana are washed with pratikraman**

Did you understand that? Now, from today onwards do not do any *viradhana* again. Ask for forgiveness for those that you have done until now. How will you ask for forgiveness? Recall this Dada. Do you remember this Dada's face?

**Questioner:** Yes.

**Dadashri:** At home before you go to sleep, recall Dada's face, and say, 'Dada, I had done *viradhana* during *arati* over there, that is my mistake. I had done it on my responsibility, so I am responsibly asking for

this forgiveness, please forgive me.' Then you will become free.

I will destroy those (other) *viradhana*. But no one has been able to destroy the *viradhana* done here. But you need a person who can free you as well, don't you? Did you understand?

**Who loses out in doing viradhana?**

In this way so many *viradhana* have occurred. When *arati* is going on here and one is talking over there. One has done many such *viradhanas*. And I even know that this person is going to suffer for it. He will straighten up after suffering. One has done terrible *viradhanas*. When *arati* is going on here, everyone is chatting over there at that time. And only when they are called to come and do *arati*, do they even see the *arati*. So, I know that he will be incited in bits and pieces but he will be straightened out. I remain in that hope, so I do not scold him.

**During arati, remain detached from worldly interactions**

**Questioner:** Dada, so when *arati* is going on here, everyone should be focused on the *arati*, and they should not be talking, should they?

**Dadashri:** No, not even talk! If something is being discussed and someone asks you something, it is wrong not to respond at that moment. Respond to him in short, and then finish the conversation later. During *arati*, one's focus should remain only in the *arati*. Worldly matters can be discussed later.

**Questioner:** But is it acceptable for him to disturb us? If someone is singing a spiritual song, he will talk with that person.

**Dadashri:** If that person likes that only then one will talk to him, will he not? Why don't they do that with me? They know that Dada does not find it agreeable. So he will stop doing that the next day. So if you like all this,

only then will this world stick to you. Otherwise, who will stick to you? They will only stick to you if indeed you yourself like it. Otherwise there is no one who will stick to you.

**It is imperative to do arati even at home**

**Questioner:** What is the importance of doing *arati* at home?

**Dadashri:** The importance of doing *arati* is nothing else, but you do benefit by doing *arati*. The fruit that you receive here in 'our' presence, you can never get such a fruit anywhere else. But this is what we have arranged. But even then you will get a very high fruit by doing *arati* at home.

**Questioner:** If a person does not come to you very often, and does *bhakti* at home, he does your *arati* everyday, then does he benefit?

**Dadashri:** He benefits everything. It is not much dependent on coming and going.

**Think of Him here and it reaches Him there**

So if you have time, do *sadupayoga* (good use) even sooner or later. Even when I am not here, *arati-bhakti* continues to happen over here. And when I am not here, it is just this physical body that is not here, I am indeed present over here in another form. So when you do *darshan* in this manner, it definitely reaches me.

This *arati* of Dada reaches all the way up to the *Tirthankaras* and the *Panch Parmeshti* Gods. With this *arati*, trouble and adversity will not come.

**The profit is cash, not credit**

So this (Dada referring to himself) 'is the cash bank'. Do you want credit or cash?

**Questioner:** I want cash.

**Dadashri:** This is the cash bank. Up until now, the banks were of credit, so people got fed up. You do want to get cash, don't

you? This is all cash so it bears instant fruits. Hence do this much, so your mind is focused and the whole day will be peaceful. And the more you do, the more you will gain. The more time you get, spend it all in this. If you are working, then continue to work and spend the rest of the time in this.

### **Arati is cessation of entry into worldly entanglements**

When you do *arati* at home daily, then the outside atmosphere will not enter the home. The outside atmosphere is that of *Kaliyug* (current time cycle characterized by lack of unity in thought, speech and acts), so the *dushamkaal* (Aka as *Kaliyug*.) will not enter our home. This *arati* has such a nature that it will not let the *dushamkaal* atmosphere enter during the whole day.

Therefore everybody had scheduled doing *arati* at home so that the ambiance of the home does not get spoiled. In whatever home the *arati* of this 'Dadashri' is sung, the atmosphere in that home becomes very auspicious. *Arati* is the continuity (*virati* – to stop, cessation) of that which has been gained, the Self! In whosoever's home *arati* is done, in their home the entire atmosphere changes. The person doing the *arati* becomes 'pure' and everyone in the household including children, will acquire good values.

### **Numerous benefits are inherent in arati**

**Questioner:** When young children ask why we do *arati*, what answer should we give them?

**Dadashri:** By doing *arati* all desires will be fulfilled. And one can even understand what one gains by singing the *arati*. It is all written in the (phrases of the) *arati*. You must not have read the *arati*. It is all written in it. Make them understand. Doing the *arati* is tremendously beneficial. All the worries dissipate.

**Questioner:** It is very difficult to make them understand. We have been doing it from before so we continue to do it, but children ask a lot of questions!

**Dadashri:** If the child asks, then one must answer him. You have no choice. But once they understand, no one else does the *arati* the way they do. Then they do not let go of it. There, in Los Angeles, the children do not let go.

**Questioner:** Children ask why we offer *prasad* (food offering), why we offer *thaad* (offering the meal to God).

**Dadashri:** Yes. They will ask everything. And they ask because they have that much understanding, do they not? Otherwise, what would a person with no understanding, ask? Children of past would not ask at all. They were such that they would not question. These ones are smart.

**Questioner:** Why do we have to do that? Tell us why we offer *prasad* and *thaad*.

**Dadashri:** All our difficulties would end. Whatever difficulties arise in our worldly interactions, they would all come to an end. We do not have the ability to handle difficulties in the worldly life and we cannot afford it! Hence all these obstacles would dissipate.

### **Include children in arati**

Now gradually *arati* should be made to be sung in everyone's homes. So that children would become virtuous and a new kind of atmosphere would emerge.

Teach your children that every morning after they bathe, to pray, and say, 'grant me and all in the world, right intellect. Grant salvation to the world'. If you can do this, it would mean that you have succeeded in instilling good values in them, and you are free from bondage as parents. Everyday, you should also have them sing "*Dada Bhagwan Na Aseem*

A Glimpse of Grand Pran Pratishtha Ceremony of Trimandir at Morbi : Feb. 24, 2013

Satsang - Gran Vidhi



Pujyashri Doing Pratishtha Vidhi of Main Three and All Other Gods



Pujyashri's Blessing and Bhakti in Podium

April 2013

Dadavani

Bhakti



Unfurling of Flag



Offering of Flowers to Revered Dadashri



Cheerful Crowd of Mahatmas



Prakshal of Swami



Pujan of Swami



Lord Mahavir



Lord Parshvanath



Lord Rushabhdev

April 2013

Panchaguli  
Yakshini Devi



Amba Mataji



Chandrayan Yaksha Dev

Khodryar Ma



A Huge Crowd of Mahatmas in the Temple Hall



Pujan of Lord Krishna



Pujan of  
Dadashri - Niruma

Pujan of Lord Shiva



Hanumanji



Chakreshwari Devi



Ganpatiji

Parvati Devi



Bhadrakali Ma



A Grand Door Opening at Trimandir – Morbi : February 25, 2013



Pujyashri Doing Arati in the Presence of Mahatmas

*Jai Jaikar Ho*” (Infinite glory to the absolute Self within). So many children in India have changed for the better that they no longer go to the movies (feel the need to seek other diversion). At first they object, but after a while they remember how good it feels to say the prayers and they respond positively.

### **Values and virtues are instilled through arati**

Arrange to do this *arati*. If all these people schedule doing *arati* like we sing it here, if they sing it at home, the children will be instilled with good values. It is our responsibility to instill good values in our children, because it is our duty to instill good values in them; we are not free of our responsibilities. The children that are born to us, we are not free from our responsibility towards them. They should be given good values. Children instilled with good values will develop an interest in this. Wherever this *arati* has started, those children have a lot of interest in this.

And during *arati*, the children are all present. All the children in the home, all of them have fun and people tell me that even the neighbor’s children join in. As soon as this *arati* is done, an entirely new kind of atmosphere emerges.

When the *arati* is arranged, then there is some kind of change in the children, in everyone for the whole day. After that the children’s minds remain virtuous. And what about the children that are agitated? The environment, the agitation, the external bad influences stimulate immoral thoughts. In all that, doing *arati*, brings a calmness within them that just pushes out those thoughts. It is an instrument to save them. It is indeed wonderful.

### **The environment becomes pure with arati**

This *arati* of ours is a main instrument that calms the inner restlessness children have,

and thus they are not screaming to get out of the house. And their *chit* does not seek *vishaya* (sensual pleasures). So all the children become normal and good! If the next day he asks about going out, then you should tell him, ‘Let’s recite that thing...that thing...’ That is what we should say. Then they don’t bother about going out and good values are instilled. And clashes do not occur amongst the elders. Just one clash ruins the atmosphere in the home. This *arati* is the antidote against conflicts and clash. It will make the atmosphere at home pure.

### **The celestial world bestows eternal grace and blessings**

At home, some people have decided that after the evening meal, all of them; children, wife and husband, together will recite our “*vidhi-arati-Aseem Jai Jaikar Ho*”. Some are doing it twice; once in the morning and once in the evening.

**Questioner:** Dada everyone in our household recites the *arati-vidhi*, everyday.

**Dadashri:** When five-seven hundred thousand people begin to recite it, then it is more than enough. Then their children too will recite it. They will do everything, *arati-vidhi*. So all day; everybody in the home is in eternal bliss.

If this *arati* is recited properly, ‘Dada’ will grace your home with His presence. And if ‘Dada’ is present, there will also be the presence of all the celestial Gods and Goddesses and they will bestow grace upon everyone in the family. It is of tremendous benefit if *arati* is recited punctually in the home at a set time.

### **This Arati-Vidhi is a big tool in Akram**

This *arati* of ours will even give a person who has not yet attained Self-realization (*agnani*), a tremendous feeling of peace. Thus, arrange to recite the *arati*, the way it is done here. Do the *arati* at least once in the day without fail.

**Questioner:** But Dada, when we do all these *arati-vidhi*, people around tell us that you say that this is *Akram*, but then you do *vidhi-arati*, you recite all these things – *namaskar vidhi*, then isn't that all step-by step (*kram*)? Isn't it the same as the *Kramic* path?

**Dadashri:** These are the tools of *Akram*. One should, at the very least, maintain a tool such as doing *arati* at home, shouldn't one? One has not been given scriptures to read, nor been asked to fast or do penance. But there must be some kind of a tool at least! In *kram* (*Kramic* path), one has to gradually move forward by taking care of-doing everything.

**Questioner:** Yes, when such discussions ensue, we tell them this, but they are not ready to listen. They say that we are doing the same things as they do.

**Dadashri:** But they cannot understand that way, can they? I would tell them, these *vidhis* that you are doing or the food-drinks that you are consuming right now, whatever you are doing, that is not considered as *kram*.

*Kram* means further study, wherever one is currently standing, wherever one is stuck, to move forward from that step-by-step, is *kram*. So one becomes aware of the knowledge first, and then one develops faith in it, and then it manifests in his conduct. Once the faith is established, it happens step-by-step in this way until the state of 'I am pure Soul' comes about, that is *Kramic*.

That is how it applies to them in the *Kramic* path. And this *Akram* is something, which cannot be attained in million lifetimes.

#### **The value of this arati is unique**

This *arati* of the *Gnani Purush* is extraordinary. A jeweler only can assess the true value of a jewel. The value of a precious jewel can only be truly obtained when it comes in the hands of the jeweler. This *arati* is such that one has never ever seen something like

this in the world before. That is the kind of *arati* that is happening.

The entire universe is lit up, that is the kind of *arati* that is happening. It can be seen by the fully Enlightened Ones (*Keval Gnanis*) in any corner. The *Tirthankaras* can see it, they are able to see it from where they are, that is the kind of *arati* that is happening. Once our awareness about them, has been set, and if we do not take advantage of it, then what is the point?

This *arati* is so wonderful that it will destroy the diseases of infinite lives!

This *arati* of Ours, will dissolve all kinds of impurities-soil. But realize that the one that do not dissolve, does not fit in the category of 'soil'; it is a black stone.

**Questioner:** Is this *arati* and the *vidhi* that happens, the link for having one more life before liberation, that is, the next life?

**Dadashri:** I am making all the links for your next upcoming life, so that you can get all this *satsang*. Everything is organized from now. That is because some may have one more life, or two more lives; or some may even have three more lives and some may have only one life. And some may have even ten lives; those are the greedy ones.

#### **The losses of the past are paid off through these earnings**

If these *Trimantra-Arati* are done for forty-five minutes, then it is one *gunthanu* (1 *ghadi* is 24 minutes, 2 *ghadis* is time needed to attain a spiritual level stage) has happened. In this *gunthanu*, the spiritual songs on the Self (*pados*) are a different thing, and this is a different thing. *Pados* are beneficial thing as well. They are tremendously beneficial. All these things are advantageous, but the losses are unending, so the profit doesn't increase.

Your profit has still not increased! It

hasn't increased as yet? It is not being accumulated in the bank as yet, is it?

**Questioner:** The profit is less than what is required.

**Dadashri:** Yes, it is not being accumulated in the bank. It is being used to make up the losses of the past. Doesn't this Chandubhai (file one) have losses of the past?

**Questioner:** You know everything for sure. I do not know.

**Dadashri:** No, but do you find your profit increasing? Is it being accumulated?

**Questioner:** Yes, it feels like it is being accumulated.

**Dadashri:** That is happening, right? That's good.

If the current effect within (*dravya karma parinam*), of the past life's causes (*bhaav karma*), is the best of the best, then all you need is one hour. But is the *Gnani Purush* some ordinary vegetable that you have to do His *darshan* again and again everyday? All you need is one hour. But it is due to the current time cycle of *Kaliyug*, that all this stock has become like this.

One has nothing to do with it, and yet because of doing restless activity all day long, everything is spilled and dissipated. That's why all of this has become disorderly. So this (*satsang*) is to get rid of all these losses otherwise you need only one hour (*gunthanu*). There is no extra need for the *Gnani Purush*. Even if He simply touches you, your work will be done. But just see how many losses there are! But profits will be evident, once the losses are removed, will it not? That Deepak can see the profits, can he not? See, isn't he shining (with the light of the Self)? If it (the light of the Self) is coupled with *vyavahar* (worldly interaction), then the work will be done, will it not?

### Inner feelings are depicted in the praises!

**Questioner:** Dadashri, I like all your philosophy and teachings. I like whatever you are teaching, and this *Gnan*. But why don't I like singing, '*Dada Bhagwan Na Aseem Jai Jaikar Ho!*' I personally have nothing against *Dada Bhagwan*, but I find it useless to sing '*Dada Bhagwan Na Aseem Jai Jaikar Ho!*' Why is that Dadashri?

**Dadashri:** Then don't sing it. Whatever it is that you don't like, don't do it. People like it a lot. But the stock within you is still not ready; it is something different so what can one do? What can be done if one has brought forth the garbage?

**Questioner:** Dada, I like your *Gnan*. I like the *Gnan* that you are giving, your teachings, your *Agnas*, but...

**Dadashri:** No, but this is not clean. When you like what everyone already likes, then realize that the stock is clean. And if you are an exception that does not like it, then realize that the stock is not clean. The stock is not completely clean. It is stained.

### Do this arati as a pure Soul

**Questioner:** When we are all doing *arati*, what kind of inner view (*bhaav*) should there be, at that time?

**Dadashri:** You should remain in the exact state of the Self that, that I have given you. Remain as the pure Soul, nothing else. Remain in the 'home department' (the Self), not in the 'foreign department' (the non-Self). This Chandubhai used to remain in the foreign department all the time. Now You have seen that all this is foreign. Your home is this. And you have never been to your home (the Self), have you? Once you came to your home you realized that this is actually your home. Up until now everything went in the foreign. Do you now understand what is 'home' and what

is 'foreign'? You were going around thinking that the foreign was your home. How can you ever accomplish anything this way?

**Questioner:** During the *arati*, I felt that if we did *arati* properly with the right inner intent...

**Dadashri:** Then it would simply accumulate. You would earn tremendously.

**Questioner:** A divine inner intent develops...

**Dadashri:** When you are doing Dada's *arati*, at that time the feeling that we should do this again is indeed there. And if you are not doing *arati*, and you do 'set it up in your mind' this way, then this is possible, but if you do not 'set it up' like that, this will be missed. But the other way, the seeds are being sown automatically.

#### **Worth marveling this extraordinariness!**

If one gets to do the *arati* that just happened here, once in his lifetime, he will consider it a tremendous fortune. But because one is getting to do this *arati* everyday, it has become a habit. If one remained aware and did not miss the extraordinariness of this *arati*, then he would understand its value. If one were to drink tea worth a rupee (expensive) even once, he would remember it. But if he were to drink it daily then he would not realize its worth. It would lose its value. What is human nature? They become habituated, and thus become unaware of its value.

#### **The flowers of the Soul blossom in arati**

**Questioner:** This *arati* is such that it makes one blissful.

**Dadashri:** And it makes our mind feel happy as well. One has seen many a pleasures of the mind (*manoranjan*), but should not one see the bliss of the Self? This is pleasure (bliss) of the Self (*atmaranjan*). Here our heart finds peace.

This *arati* is such that, when one does the *arati*, his Soul blooms, and the petals open up. It blossoms just like a blooming flower. Initially the rose is in the form of a bud, but when we do *arati*, one petal unfolds. With the many *aratis* that have been done, twenty to fifty petals have blossomed and that is the bliss one is feeling. Those who see this *arati* and go away, their petals do not bloom.

There are many whom I tell, "Brother, if you cannot come for a longer time, then at least come at the time of the *arati*." Because the petals blossom. And all our activities (*kriya*) done here are meant to blossom the flowers. That is why I sit here all day! My petals have blossomed, and yet I sit here. That is why everyone's petals are blooming indeed!

#### **Only through an enlightened One can One's own Soul manifest**

The Enlightened One (*Sat Purush*) is verily one's own Self (Soul). One has never done *arati* of one's own Self, otherwise his work would have been done!

That is why this *arati* is different. Now that you sing it (the *arati*) by keeping the Enlightened One in your awareness, yours keeps blossoming.

If it did not pertain to the Enlightened One (the manifest awakened One-*pragat*) then one would not be interested in the words. We would merely be singing that's all. There would be no interest in it. The children here are not letting go of these mangoes! I said to them, 'Throw away the mangoes.' And they replied, 'No, we cannot throw them.' That is why interest will only be generated when there is the Enlightened One and there is purity. Otherwise what kind of interest did you have before? Just sing away all day long.

So, this is something totally different. If in the whole day it were to occur even twice, then it would be more than enough. But when

we do *arati* just once, we are saying it at that time as well, are we not? Through this, all the energies increase. The energies of the Self are not going to increase as such, but they become manifest. Where does the energy increase? It increases in those things that a person is lacking energies in. The energies of the Self are not going to increase, they are going to manifest. The energies are already there!

### **The Self within manifests through arati-satsang**

The Self has awakened, but now it will continue to become complete in the presence of the *Gnani Purush*. Until one has attained direct clear experience of the Self (*spashta vedan*), the *Gnani Purush* is one's very own Self.

Until then, the awareness, 'I am pure Soul' remains. The awareness of the Soul is there and that is why the manifestation of the Self increases day by day. All these *arati-vidhi* of ours is to manifest-express our very own Self. The *arati* and the *satsang* that happens here, is indeed all for the Self.

The one listening and the one doing the singing or saying, is 'doing' *satsang* (company of the eternal Self) of the Self. When can it be called Dada's *satsang*? If a new person (seeker) were to come, we could tell him that it is Dada's *satsang*. The one who has been given the realm of the manifest Self, is doing it for his Self only. This science (*vignan*) is such that no one has to do it for another person. One is automatically 'doing' it for one's own Self.

All this is *bhakti* (devotion) towards one's own Self only. There is nothing of anyone else here. Whatever you do of Dada, you are 'doing' for your own Self. If you do *arati*, you are 'doing' it of your Self. If you sing Dada's name, it too is of your Self. It is all of your Self. Your Self is blossoming in all this.

### **The instant sacrificial fire of the Self through pragnya**

**Questioner:** Why did you say, "You are doing *arati* of your Self only"?

**Dadashri:** What kind of a path is this? This is *Akram Vignan*. That means that one is doing everything for one's own Self. If he does *arati* here, he is indeed doing *arati* of his own Self. That is a great wonder. It is an extraordinary event. Those who are doing my *arati* over here, they are all doing *arati* of their own Self. They are doing *arati* of their own Soul. It is only through an Enlightened One that one has to realize his own Self. This is our subtlest (*sookshmatam*) circumstance coming together and the entire world is still stuck in gross (*sthool*) circumstances. The entire world is involved in gross rituals. All these sacrificial fires, these *yoga* disciplines, all mental practices are considered gross. But this is a state higher than the gross state. It will take one to the subtle state. And the world has not yet seen or heard of the subtler (*sookshmatar*) and subtlest (*sookshmatam*) states. And ours is the subtlest (*sookshmatam*) process. It is considered the final (inner) sacrificial fire (*yagna*). In this sacrificial fire there is no activity of the mind-speech-body. This is the sacrificial fire of the Soul that has arisen directly through *pragnya* (direct light of the Self). That is why whatever you are doing, is all happening for your own Self.

### **Everything that happens here is for one's Self**

There is nothing of Dadashri in here. Each person's very own Self is going to manifest. Whatever rituals exist over here, one is doing these rituals for ones' very own Self. '*Dada Bhagwan*' is the God within one, and it is him one is awakening! The *arati* You do here is the *arati* of your own Self. The *pados* you sing here, it is the worship of your own Self. Besides the Self there is

nothing of the relative here! So this is a different kind of company!

**Questioner:** Dada, we will not bind any sin if we recite Your name twenty four hours a day, will we?

**Dadashri:** Reciting Dada's name is tantamount to reciting the name of Your own *Shuddhatma* (pure Soul). Singing of these *pados* is like singing devotional songs of your own *Shuddhatma*. Here everything is of the Self. Even this *arati* that you do is the *arati* of the Self. Nothing is mine. We are Yours too! Whatever one learns to do here, one will benefit by that.

#### **Dadashri's kirtan bhakti is bhakti of one's Self**

Those who are not aware that we do *kirtan bhakti* (devotional chanting) of our own Self will miss out, will they not? You will not miss once You know this, will you? The worship people do here is not A. M. Patel's worship; it is of 'Dada Bhagwan.' And that 'Dada Bhagwan' is sitting within everyone, not just in me. He is within you too and this is His worship. The *arati* and everything else is only His, and that indeed is why everyone experiences bliss (*anand*). Along with you, I too bow down to 'Dada' within.

**Questioner:** What is the reason behind everyone experiencing bliss at that time?

**Dadashri:** Because, if this 'Dada Bhagwan' were in a physical form, then people would think that He is singing and making others sing His own praise. It is in fact not like that. In the Gita, Lord Krishna has sung it this way too, but people do not understand, do they? The Lord says, 'You are indeed Lord Krishna (the *Parmatma*).' Now, how can they understand this unless they have attained the knowledge of the Self?

Until one has this *Gnan*, he will feel, 'I am bowing down to this physical body (of A.

M. Patel).' But to those I have given *Gnan*, I have given them the divine vision of the Self (*divyachakshu*), so whose *darshan* do they do? You do the *darshan* of the One who is formless (*amurta*- Dada Bhagwan manifest within A.M. Patel). When one has divine vision, then one is able to do the *darshan* of the formless One within. In this *darshan* you are doing, you are really doing the *darshan* of your own Self.

When you are in absolute humility towards the *Gnani Purush*, you are in fact revering your own Self, and that much of the Self will manifest.

#### **Bhakti of oneness, with a sense of oneness**

This *Akram Vignan* is such that, each individual's state (as the Self) is blossoming. It is with a sense of oneness (*abheda bhavey*). Why a sense of oneness? The answer is, because the main Dada does not have any intellect (*abuddha*). He is without intellect. And the absence of (use of) intellect will give rise to an environment of sense of oneness (*abheda bhaav*) in it. The intellect creates division. The intellect will always create divisive difference (*bheda*). This is mine and this is yours. Dada does not have the divisive intellect (*bheda buddhi*), does he? He sits here as one with everyone. He gets up, he eats and drinks, as one with everyone. There is not an iota of the divisive intellect. Such is the nature of Dada. You will find this place to be like the time cycle where there is unity in thoughts, speech and actions (*Satyug*). And this effect indeed remains constantly on the entire environment. You will never see separation here. We will have a gathering of fifteen hundred people, yet you will never see separation in that. Now that's a wonder!

**Questioner:** 'I am verily in Dada, and Dada is verily within me'.

**Dadashri:** This is *abheda*. Dada is sitting within you. That is Dada indeed and

then this too is Dada. So Dada's *bhakti* is happening constantly.

### **The latent becomes manifest through Akram**

Now what this path over here, the path of *Akram Vignan*, is trying to say is that each one takes care of his own. And as many times you say, 'I pay my obeisance to *Dada Bhagwan*', you are in fact saying it to the Dada within you. All these prayers that are being said in the world, what happens when you say that? I have to say your name. Hey you! What need would I have to say your name? In this case, what is Dada's and what is yours is one and the same. When you do *arati* here, you are doing *arati* for your own Self within. This speech is touching You. People on the outside will see that this is Dada's *bhakti*. No, it is not like that. It is touching every living being. This is the path of manifestation. Each one is making his own Self manifest. It is being manifest constantly.

### **Bhakti of the real touches the real**

This path of ours is real. So when you bow down to Dada's feet, you are bowing down to your own Self, and you are becoming that. All this is your very own. All activity is of the Self. By the relative viewpoint, one sees that, in the relative sense I am placing flowers on Dadashri, I am bowing down to his feet. But by the real viewpoint, one is bowing down to one's Self, one is placing flowers on one's Self.

If you offer one flower to Him, you get one hundred in return. This is because He does not accept them. He is free from all attachment (*vitaraḡ*). I too pay my obeisance as 'The Lord of the entire universe is within.' What would I not give Him, but He doesn't want anything. One is manifesting his very own. No one is singing my praises. I am the student of all these people.

### **'Dada': Sangmeshwar Bhagwan**

**Questioner:** In *arati*, there are the words *Sangmeshwar Bhagwan*. Please explain that.

**Dadashri:** It means that currently in this world, the God of all religions, is this Dada alone. The Lord that has manifest within is '*Sangmeshwar Bhagwan*'. All religions come together here. That is why I say that I am Lord Mahavir of the Jains, Lord Krishna of the Vaishnavas, Sahajanand of the Swaminarayans, Christ of the Christians, Zarathustra of the Parsis and Khuda of the Muslims. So anyone may come here and receive whatever he wants. I am the God of all religions. So get your work done here. So each person will get his work done according to his understanding. This is the greatest wonder ever. It has never been heard of in this world. This is an exceptional path, *Akram Vignan*.

### **All beggary disappears with Grace of Gnani**

What have you given up, have you given up any acquisitiveness (*parigraha*)?

**Questioner:** A few things, Dada.

**Dadashri:** Your wife, your children, everything?

**Questioner:** Not my wife and children.

**Dadashri:** But, that indeed is the very thing that needs to be given up. One gives up eating chilly-hot food or sweet food, that is meaningless, and then he says I have left this, left that. The things that need to be renounced are that which perpetuates worldly life, wife and children (in the *Kramic* path). And here, in *Akram* path there is no need to leave them. Without leaving them your work will be done.

**Questioner:** Dadashri, what I had read before has come into experience. The beggary of infinite lives has come to an end.

**Dadashri:** Yes, beggary-free state (*ayaachakpanu*).

**Questioner:** And the state free of beggary has manifest (*ayaachakpanu*).

**Dadashri:** Yes, yes, that's it.

**Questioner:** We found such a savior.

#### **Pratikraman for lack of awareness**

**Questioner:** Sometimes, even while I think of Dada or do *arati*, my mind wanders and I begin to sing something entirely different, then I become engrossed in whatever thoughts that arise. But eventually I do come back to the present.

**Dadashri:** When that occurs, you should do *pratikraman*. There is no problem when thoughts arise, if You are able to 'see' that 'Chandulal' is having these thoughts, and if you can 'see' that, then You and 'Chandulal' are separate. But during that time there is weakness.

**Questioner:** There is no awareness at all during that time.

**Dadashri:** Then you should do *pratikraman* for the loss of awareness by saying, '*Dada Bhagwan*, please forgive me for this lack of attention and awareness.'

#### **Remain as pure Soul and see the non-Self complex**

**Questioner:** But Dada, this Chandubhai's mind-*chit* wanders around a lot during *arati*. So, what should be done, so that during *arati* the mind-*chit* remains in Dada?

**Dadashri:** You do not have to do anything. It is like this, the mind-*chit* and all of these things that belong to Chandubhai, remain the way they are, You the Self have become free from them all. As the pure Soul, we were free but there was confusion within. And whatever was going on, we used to claim 'I am doing it' and we were incurring liability. Now, because we are separate, we should

'see' what Chandubhai's mind is doing, what the intellect is doing; we (the Self) have to simply see all that. For how long will all this continue? It will continue as long as there is a presence of the filled 'goods' (stock of *karma* effect). After that, the mind too will dwell in You (the Self). Even now that *chit* is like this. That will happen for a while, then all of this will go away. Then even you try to make it move away, it will not. Where will it go then? All this is baggage that is emptying out. This is the *pudgal* (non-Self complex) and You are the pure Soul.

#### **The need is for awareness, not for concentration**

**Questioner:** Dada, I have this one question about when Dada is not present we do *arati* in front of your photograph. At that time, one person does the *arati* for a little while, then the second person does the same and the third person follows. In doing this, the mind gets stuck in giving the *arati* to others and taking turn to do the *arati*, and I am not able to do the *arati* with concentration. So how should I do it?

**Dadashri:** It is not to be done with concentration (*ekagrata*). If you do it with concentration (of mind-speech and body) then you become concentrated and the Soul gets forgotten.

**Questioner:** No, not with concentration, but with awakened awareness (*jagruti*) Dada. The *arati* is not getting done with awareness.

**Dadashri:** The awareness 'I am pure Soul' - indeed remains. And You 'know' the person doing the *arati*. If you remain the Knower of the one doing the *arati*; it is more than enough.

**Questioner:** Dada, you have said that when one is doing *arati* or chanting '*Dada Bhagwan Na Aseem Jai Jaikar Ho*', at that time one should read each word by word, within.

**Dadashri:** It's all right, if one can read '*Dada Bhagwan Na Aseem Jai Jaikar Ho*'. But if you are not able to read it word by word, if that energy (*shakti*) is lacking, it is not a problem.

**Questioner:** But Dada, it should not become completely mechanical either, should it?

**Dadashri:** It will not indeed become mechanical. If this (reading word by word) does not happen then what can one do?

**Questioner:** One should make an effort to speak loudly and to hear what one is saying...

**Dadashri:** Yes, that is very useful.

### The applied awareness of the 'I', of the doer and the 'Knower'

**Questioner:** When we do this *arati* Dada, at that time with eyes closed, if I see Your *arati* being done or 'see' it for Simandhar Swami or just like you mentioned before see each word by word, then what kind of applied awareness (*upayoga*) is that?

**Dadashri:** Even the one who has not taken *Gnan* (*agnani*) does that. When one goes to do *arati*, one can 'see' everything despite closing their eyes. One can also 'see' it when he lights a lamp as well. But as far as applied awareness is concerned, it should be the way I said earlier. The doer (*karta*) is separate, the Knower (*Gnata*) is separate. Whether the doer is in his nature or not, whether he is in a state of unawareness; that too should be seen. Deepak has to keep his own *upayoga* (applied awareness), and the Self 'keeps' the *upayoga* of the Self. When both remain together, then it can be said that applied awareness (*upayoga*) has remained.

The Self does the 'work' of the Self and Deepak does the work of Deepak. The mind of Deepak does the work of the mind. Each one is doing its duty (*dharma*). That is called applied awareness (*upayoga*).

The one who maintains the applied awareness is not hindered by anything. This should not be like this and this should not be so, that is all (relative) *gnan*. That is not applied awareness.

### Exclusive devotion leads to absolute independence

**Questioner:** Now in our *arati*, there is a phrase, 'the one who accepts Your exclusive protection (*ananya sharanu*)...' please explain what exclusive protection means.

**Dadashri:** Yes, exclusive protection implies that whosoever's protection we take, that is what we become.

Exclusiveness (*ananyata*) has to arise into the *Agnas* of the One whom you want to follow. You do not have to do anything. You just have to have *ananyata* and things will happen. It is just a piece of small rock lying in the middle of water that needs to be moved. That is all, nothing else. And the water will start flowing fast.

**Questioner:** You mentioned that we should surrender only to the one (and none other) whose *Agnas* we want to follow. Can you explain that?

**Dadashri:** *Ananyapanu* means that if you have attained *patantar* (experience the eternal separation of the Self) within, or experienced something unique through someone, then you should establish the *ananyapanu* (unique and exclusive devotion and following of his *Agnas*) there. And if you have not experienced it, then *ananyapanu* will not remain there. Hence, *ananyapanu* is done with Him, at the same time this leaf needs to be moved, and it would not take long for someone like you. For someone like you, the moment you move one leaf, if you move the leaf for just one day, you will attain the experience.

**Questioner:** Dada, does exclusivity (*ananyapanu*) mean unity (*ekta*)?

**Dadashri:** It means that if you feel something is the truth, then you should embrace that truth and hang on to it until it becomes deeply engrained within you, and accomplishes Your work. You should not compare it with anyone or anything else. It is not so easy to make comparisons. What has Lord Krishna said about exclusive devotion? He has said that ‘the One who is exclusively devoted to Me, His work for salvation is done’. Who people believe to be Lord Krishna, is not Krishna; that is an illusion. Lord Krishna is everlasting (immortal). This picture, this idol, this is all an illusion. This Krishna is an illusion and the real Krishna is the One who is eternal. Devotion of the everlasting is exclusive devotion.

**The final resolution comes with the clear and distinct experience**

**Questioner:** What are you calling an everlasting devotion? What is its nature? What form should be depended upon to have the everlasting form?

**Dadashri:** It is not about any form. The awareness, ‘I am pure Soul’ is everlasting, that is what remains. Now, that awareness remains, but the ‘Knowing’ (*vedan*, clear and distinct experience) does not remain, no? *Spashta!* (Clarity and distinction)! *Vedan* (to know or to suffer) remains, the awareness (as the Self) is called *vedan* (‘Knowing’), but (here we are talking about) *spashta vedan* (clear and distinct experience-‘Knowing’ as the Self). The word *spashta* (clear and distinct) has been used

because until that is attained, the *Gnani Purush* is my That (the Self). And do according to what He says. And the clear distinct experience of the Self will happen, and when that happens do according to what the One within says.

Whatever the One within tells me to do, I do according to that. And I refer to that Self who is telling me what to do, as God. The Self that is showing me my mistakes, that is whom I am referring to as God. I do not make those other mistakes, if those mistakes are made then there would be a superior over me. All of you still make certain types of mistakes, and that is why, I am placed as your superior. But if those mistakes were to not occur, then I would not be your superior. That is when *spashta vedan* will have occurred and then your mistakes will be shown by Him (the Self within). Then He will come in my place. And when all the mistakes are finished then You and He are the One. The One showing the mistake and the one making the mistake become one. We will have to bring about a solution, won’t we?

**Questioner:** Dada, when you say the same talk again, then it becomes even clearer.

**Dadashri:** That is because that first layer of ignorance breaks, then the second one breaks. That is a thing of many layers and all these things are of many layers. So as the layers of ignorance break, your understanding will increase. When one understands it completely then one will see the light of it.

~Jai Sat Chit Anand

**Instruction for annual members of Dadavani magazine**

How will you know when your annual subscription for Dadavani will expire? If you notice # sign next to the membership number on the cover page of Dadavani, then know that this is the last issue of Dadavani; e.g. DEIA41250#. And if you notice ## sign next to the membership number on the cover page of Dadavani, then know that the next month’s issue? of Dadavani will be the last issue; e.g. DEIA41250 ##. Information for renewal regarding subscription rate and contact address is given as below :

**Subscription :**    **Yearly Subscription**        -        **India:** 100 Rupees    **USA:** 15 Dollars    **UK:** 10 Pounds  
                                  **15 Years Subscription**        -        **India:** 750 Rupees    **USA:** 150 Dollars    **UK:** 100 Pounds

In India, D.D. / M.O. should be in favour of "Mahavideh Foundation" payable at Ahmedabad.

**DADAVANI**

**Pujya Deepakbhai's USA-Canada Satsang Schedule 2013**

**Contact tele no. for all centers in USA & Canada: 1-877-505-DADA (3232),&  
email for USA - info@us.dadabhagwan.org, For Canada - info@ca.dadabhagwan.org**

Date	Day	City	Session Title	From	To	Venue	Contact Number & Email Address
12-Jun	Wed	San Jose, CA	Deepakbhai Satsang	7.00 PM	9.30 PM	Jain Center of Northern California, 722, South Main Street, Milpitas, California 95035 Tel# 4082626242	Ext. 1024 northcalifornia@us.dadabhagwan.org
13-Jun	Thu	San Jose, CA	Aptaputra Satsang	10.00 AM	12.30 PM		
13-Jun	Thu	San Jose, CA	<b>Gnanvidhi</b>	6.30 PM	9.30 PM		
14-Jun	Fri	San Jose, CA	Follow-up Satsang	7.00 PM	9.30 PM		
15-Jun	Sat	Simi Valley, CA	Deepakbhai Satsang	4.30 PM	7.00 PM	Sutter Middle School, 7330 Winnetka Ave, Canoga Park, CA 91306	Ext. 1017 simivalley@us.dadabhagwan.org
16-Jun	Sun	Simi Valley, CA	Aptaputra Satsang	10.00 AM	12.30 PM		
16-Jun	Sun	Simi Valley, CA	<b>Gnanvidhi</b>	5.00 PM	8.00 PM		
17-Jun	Mon	Simi Valley, CA	Follow-up Satsang	7.00 PM	9.30 PM		
21-Jun	Fri	Toronto, Canada	Aptaputra Satsang	7.00 PM	9.30 PM	Sringeri Vidya Bharati Foundation (Canada) 80 Brydon dr, Etobicoke - M9W 4N6	Ext. 1006 toronto@ca.dadabhagwan.org
22-Jun	Sat	Toronto, Canada	Deepakbhai Satsang	4.30 PM	7.00 PM		
23-Jun	Sun	Toronto, Canada	Aptaputra Satsang	10.00 AM	12.30 PM		
23-Jun	Sun	Toronto, Canada	<b>Gnanvidhi</b>	5.00 PM	8.00 PM		
2-Jul	Tue	New York, NY	Deepakbhai Satsang	7.00 PM	9.30 PM	The Hindu Temple Society of NA, - AKA The Ganesh Temple, 45-57, Bowne Street, Flushing, NY 11355.	Ext. 1021 newyork@us.dadabhagwan.org
3-Jul	Wed	New York, NY	Aptaputra Satsang	10.00 AM	12.30 PM		
3-Jul	Wed	New York, NY	<b>Gnanvidhi</b>	6.30 PM	9.30 PM		
4-Jul	Thu	New York, NY	Follow-up Satsang	9.30 AM	12.30 PM		
5-Jul	Fri	New Jersey	Deepakbhai Satsang	7.00 PM	9.30 PM	Edison Hotel 3050 Woodbridge Avenue (GPS Address 1173 King George Post Rd) Edison, NJ 08837 Tel: + 1 732 661 1000   Toll free 1 877 388 6956	Ext. 1020 newjersey@us.dadabhagwan.org
6-Jul	Sat	New Jersey	Aptaputra Satsang	10.00 AM	12.30 PM		
6-Jul	Sat	New Jersey	Deepakbhai Satsang	4.30 PM	7.00 PM		
7-Jul	Sun	New Jersey	Aptaputra Satsang	10.00 AM	12.30 PM		
7-Jul	Sun	New Jersey	<b>Gnanvidhi</b>	5.00 PM	8.00 PM		
8-Jul	Mon	New Jersey	Follow-up Satsang	7.00 PM	9.30 PM		
9-Jul	Tue	New Jersey	Deepakbhai Satsang	7.00 PM	9.30 PM	Hindu Center of Charlotte 7400 City View Dr Charlotte NC 28212	Ext. 1027 charlotte@us.dadabhagwan.org
10-Jul	Wed	New Jersey	Aptaputra Satsang	10.00 AM	12.30 PM		
10-Jul	Wed	New Jersey	<b>Gnanvidhi</b>	6.30 PM	9.30 PM		
11-Jul	Thu	Charlotte, NC	Follow-up Satsang	7.00 PM	9.30 PM		
12-Jul	Fri	Atlanta, GA	Deepakbhai Satsang	7.00 PM	9.30 PM	Gujarati Samaj, 5331 Royalwood parkway, Tucker, Georgia 30084	Ext. 1011 atlanta@us.dadabhagwan.org
13-Jul	Sat	Atlanta, GA	Aptaputra Satsang	10.00 AM	12.30 PM		
13-Jul	Sat	Atlanta, GA	<b>Gnanvidhi</b>	5.00 PM	8.00 PM		
14-Jul	Sun	Atlanta, GA	Follow-up Satsang	10.00 AM	12.30 PM		
18-Jul	Thu	Jacksonville, FL	GP SHIBIR	9.30 AM	12.30 PM	Hyatt Regency Jacksonville River Front, 225 Coastline Drive, Jacksonville, FL	Ext. 10 gp@us.dadabhagwan.org
18-Jul	Thu	Jacksonville, FL	GP SHIBIR	4.30 PM	7.00 PM		
19-Jul	Fri	Jacksonville, FL	GP SHIBIR	9.30 AM	12.30 PM		
19-Jul	Fri	Jacksonville, FL	GP SHIBIR	4.30 PM	7.00 PM		
20-Jul	Sat	Jacksonville, FL	GENERAL SATSANG	9.30 AM	12.30 PM		
20-Jul	Sat	Jacksonville, FL	<b>GNAN VIDHI</b>	4.00 PM	7.00 PM		
			<b>SIMANDHAR SWAMI</b>				
			<b>PRAN PRATISHTHA</b>				
21-Jul	Sun	Jacksonville, FL		9.00 AM	12.30 PM		
21-Jul	Sun	Jacksonville, FL	GP SHIBIR	4.30 PM	7.00 PM		
22-Jul	Mon	Jacksonville, FL	<b>GURUPURNIMA DAY</b>	8.00 AM	12.30 PM		
22-Jul	Mon	Jacksonville, FL	<b>GURUPURNIMA DAY</b>	4.30 PM	7.00 PM		
23-Jul	Tue	Jacksonville, FL	GP SHIBIR	9.30 AM	12.00 PM		

**Spiritual Discourses & Gnanvidhi in the presence of Pujya Deepakbhai**

**Mumbai**

Dt. 3<sup>rd</sup> -4<sup>th</sup> May (Fri-Sat) 6-30 to 9 pm - Satsang & 5<sup>th</sup> May (Sun) 5-30 to 9 pm - Gnanvidhi

Venue : G.H.High School, M.G. Road, Near Railway Station, Borivali (E). M.: 9323528901

**Ahmedabad**

Dt. 10<sup>th</sup> -11<sup>th</sup> May (Fri-Sat), 8 to 10-30 pm - Satsang & 12<sup>th</sup> May (Sun) 5-30 to 9 pm - Gnanvidhi

Venue : Shahid Rushikesh Garden, Nr. Kunj Mall, New India Colony Rd., Nikol. M.: 9825076091

**Spiritual Retreat in Hindi at Trimandir Adalaj - Year 2013**

Dt. 30<sup>th</sup> May to 2<sup>nd</sup> June, Everyday 9-30 am to 12 pm & 4-30 pm to 7 pm - Spiritual Discourses

Dt. 2<sup>nd</sup> June (Sun) - 3-30 pm to 7 pm - Self-realization Experiment (Gnanvidhi)

Dt. 3<sup>rd</sup> June - One day Pilgrimage tour - Shankheshwar Tirth

For Kids & Youth (7 to 16 yrs), Special Retreat will be arranged separately during these days.

Note : This retreat is specially for Hindi Speaking people. If you are one of them and want to register for this retreat, you must register your name at your nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 at Trimandir Adalaj latest by 15<sup>th</sup> May 2013. If you want to join Pilgrimage tour, kindly book your return ticket on or after 4<sup>th</sup> June 2013.

**Watch Pujya Niruma on T.V. Channels**

- India** ✦ Aastha, Everyday 10:20 to 10:40 PM (Hindi)  
✦ DD-Girnar, Everyday 7 to 7:30 AM (Gujarati)  
✦ Arihant TV, Everyday 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)  
✦ DD-Saptgiri, Monday-Friday 7:30 to 8 AM (Telugu)

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

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

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

**Watch Pujya Deepakbhai on T.V. Channels**

- India** ✦ Sadhna Channel, Everyday 7:30 to 8 PM (Hindi)  
✦ Doordarshan in Gujarat Mon-Fri 3:30 to 4 PM 'Jara Juo Jagine' (Gujarati)  
✦ DD-Girnar, Everyday 9 to 9:30 PM (Gujarati)  
✦ DD-Sahyadri, Every day 7:30 to 8 AM (Marathi)

All over the World (except India) SAHARA ONE, Mon to Fri 9 to 9:30 AM EST (Gujarati)

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

**Contacts** : Trimandir, Simandhar City, Ahmedabad-Kalol Highway, P.O.:Adalaj, Dist.:Gandhinagar-382421, Gujarat, India. Phone : (079) 39830100, E-mail: dadavani@dadabhagwan.org

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

**Websites** : (1) www.dadabhagwan.org (2) www.dadashri.org

April 2013  
Year-8, Issue-6  
Continuous Issue-90

## Dadavani

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

### Arati is cessation of entry into worldly entanglements

In a home where the *arati* of this 'Dada' is sung, the atmosphere becomes very auspicious. Change happens in everyone. Thereafter everyone's mind remains virtuous. This will give steadiness against external bad influences, and pushes out the bad thoughts that lead to misconduct. This is a wonderful instrument of protection. The person doing the *arati* becomes 'pure' and everyone in the home including children will acquire good values. If this *arati* is recited properly, 'Dada' will grace your home with His presence. Celestial beings would be present and they will bestow grace. It is very good if *arati* is recited punctually in the home at a set time. Just one clash ruins the atmosphere in the home. This *arati* is the antidote against conflicts. It improves the atmosphere at home and makes it pure. Therefore, at home, some people have decided to recite "*vidhi-arati-Aseem Jai Jaikar Ho*" together.

- Dadashri



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