

Dadavani

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Pray with all your heart that,
“May all the desires to engage
in worldly pleasures come to
an end naturally. Please
facilitate this.” To ask for
spirituality is true prayer.



Prayer Facilitates the Final Goal

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EDITORIAL

What does prayer (*prarthana*) mean? It is to ask for the higher extra meaning, to make a special request. When a human being prays in worldly life, along with attaining peace, he also finds a solution for his troubles. But how appropriate is it to limit the scope of prayers to just that? Prayer opens up further links.

Absolutely revered Dadashri talks about two kinds of prayers here: One is for the purpose of worldly life and the other for the ultimate purpose and goal (*paramartha*). Every living being in worldly life has external difficulties, but the real difficulties are internal, the internal *kashaya* such as attachment, abhorrence, anger, *aasakti* (inner weakness inclined towards attraction), which take one away from the Self. Prayer is a very valuable thing for a person who has a desire to progress in spirituality. If a true prayer is done, then it gets answered, and brings forth results accordingly.

There is one question that naturally arises in our minds. God is omniscient, He knows everything about us, He even knows what is good or bad for us, so then why is there a need for us to tell Him? Won't we receive what is lacking without having to ask for it? And yet, do the prayers that we do actually reach God? What does God say? "If you like worldly life and adversities arise, then pray to Me, and you will be at peace. And if you do not like this worldly life, then come under My shelter. Then you and I are indeed one. Then you have no pain at all." God is free from all attachments, He is not here to give or take, God only showers light. So a true prayer reaches the God within you. Truly speaking, prayer is for seeking out the absolute Self within. Therefore, prayer should be done daily. With intensity, with yearning, the purity of the heart should increase regularly. As the purity increases, silent prayer works better than prayer out loud. Prayer is the bridge that connects one to the absolute Self. With true prayer, human beings experience happiness, peace, energies, support, and protection. The significance behind this is that by praying, one becomes connected with the energy of the absolute Self. This means that one becomes connected with the Self within. With pure prayer, the entire awareness of a human being changes. As pure intents arise in prayer, the connection with God also increases. And in addition, there is the experience of love, bliss, and energies.

Prayer means conversation with the omniscient God within, and moreover it is a wireless conversation! Dadashri has revealed the science behind prayer, in which he gives
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the understanding of worldly prayers all the way to spiritual prayers. Along with this, he says that a heartfelt prayer brings all worldly desires to an end, and the ultimate quest is also accomplished. Prayer is a bridge between progress as the Self (*Purushartha*) and the unfolding effect of past *karma* (*prarabdha*). When one tires on this path to liberation, or gets stuck, and it seems like no progress is being made, then at that time, a heartfelt prayer will open up doors towards further spiritual progress.

Absolutely revered Dadashri says that to ask for spirituality is called prayer. This ultimate prayer should be completely genuine and from the heart. The ardent desire to seek the ultimate truth is called prayer. The ultimate truth means the pure Soul (*Shuddhatma*), the Self (*Atma*), *moksha*, or whatever one considers it.

In the current issue, absolutely revered Dadashri gives the scientific understanding about prayer that is pure and without ulterior motive. It is our avid hope that *mahatmas* progress further in their spiritual journey.

- Jay Sat Chit Anand.

Prayer Facilitates the Final Goal

{ 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. }

Dada Reveals the Secrets of Prayer

Questioner: Dada, every religion and religious sect encourages prayer, so what is the purpose behind prayer (*prarthana*)? What is prayer?

Dadashri: *Pra + arthana = prathana.* 'Pra' means to ask for the higher extra meaning and purpose (*artha*). It is to ask God for the additional meaning. Prayer is a special form of request.

Questioner: What does a special form of request mean?

Dadashri: It is a different form of a request compared to the request one makes in worldly life.

Prayer means that when a person gets entangled from within, then his purpose for

praying is to ask for worldly things. And prayer means to ask God with a purpose. Then whether one refers to him as God, or the *Gnani Purush*, or the *Sat Purush*; that is to whom one should ask with a special purpose (*prarthana*).

The Result of Prayer is Received Thus

Questioner: What result does one receive by praying?

Dadashri: The result of prayer means that what one (asks for, one receives). If one asks for worldly happiness, then worldly results come about.

Questioner: Who bestows these?

Dadashri: There is definitely no one who bestows them. That which distributes (the result) is entirely a (natural) computer.

Questioner: No, but someone must be making adjustments for worldly happiness based on the power in (one's) prayer?

Dadashri: Worldly happiness is only a result of your own doing; it is not anything else.

Questioner: Does that mean that what you are saying is that when we feel like praying, some of our *karma* move aside and at that time, we get the sign (*sanketa*) to do good *karma*?

Dadashri: It is like this; while dealing with each person, you decide that 'I only want to give happiness; I definitely do not want to hurt anyone.' So then if anyone gets hurt by you, persuade and appease him by saying, "I have made a mistake." In any way you can, find a solution to the matter. If you only want to give happiness, then as a result, you will only receive happiness, and if you decide that you want to hurt others, then you will only receive pain. Now, by this (giving happiness), you acquire credit, and by that (giving pain), you incur debit. And if credit has been acquired, then here and now, in this very life, you effortlessly receive all this (happiness) while simply sitting at home. When all the intended circumstances come together, it is called credit, and when circumstances are contrary to what was intended, that is debit. Therefore, give to others what you want to receive.

God simply gives light (*prakash*). He does not meddle in anything else. (God says,) "If you do not like this worldly happiness, then pray to Me, and then oneness (with) Me will arise. That oneness (*abhedata*) will happen."

All That Responsibility is Yours

Questioner: We pray to God to give us good intellect (*sadbuddhi*), but if He is not going to grant us this, then what is the use of praying like this for thousands of years?

Dadashri: But from where can He give it to you? He does not have right intellect *sadbuddhi* at all there (as the absolute Self)! From where can God give you *sadbuddhi*? God is only *Gnan prakash* (infinite light of Knowledge). You should have the intent (*bhaav*) that 'May I attain *sadbuddhi*.' So you will attain *sadbuddhi* if you have the intent for it. And if you create (support) wrong intellect (*durbuddhi*), then all this is your own responsibility. You have indeed created all of this and you are indeed the one suffering (*bhogaviye*) it all. The whole and sole responsibility is yours. When you do not like this worldly life, then remember God (and say,) 'Make me one with you.' Then He will be with you. Until then, He will not be with you; until then, He illuminates light. Carry on doing what you see fit at your own responsibility. If you want to steal, it is your responsibility, and if you want to donate, that too is your responsibility. All the responsibility is yours! Do you understand? A human being has the independence to do the work he wants.

Praying to the Vitarag Lord Gives Back a Hundredfold

Questioner: If we were to pray to (Lord) Mahavira right now, then would (He) hear our prayer?

Dadashri: No.

Questioner: People go to the temple

to pray to (Lord) Mahavira, so then what is the use of praying?

Dadashri: He listens to nothing. It is because one wants to become Mahavira that one prays. One wants to become a *keval Gnani* (One with absolute Knowledge) and one wants to attain *moksha* (ultimate liberation). The path that He followed, we have come on the same path; it is for this very reason that we remember His name. Otherwise, He doesn't do anything.

Questioner: So then does Lord Mahavira listen to the one who prays or does He listen to the one who doesn't pray? Who does he listen to?

Dadashri: No, even if He listens, it is of no use. Even if the *Vitarag* (fully enlightened Lord who has no attachment or abhorrence) listens, it is of no use! All one has to do is pray in the name of God. The *Vitarag* does not do anything! Even if He listens, (He) still doesn't do anything. When He (Lord Mahavira) was present, and when he listened, even then He didn't do anything. He is *Vitarag*; there is no meddling. What does that *Vitarag* say? "The intent you had; the intent you addressed to me, I have not accepted it and therefore it only comes back to you. It comes back a hundredfold. It is because I do not accept the intent that it comes back. Therefore, your prayer is beneficial to you a hundredfold over. And if a person hurls an abuse, then the abuse multiplies a hundred times over for him. It is because I do not accept that it multiplies a hundred times over and goes back, returned with thanks."

Who Bestows the Result of Prayer?

Questioner: God does not have any

illusory attachment, pride, or deceit (*moha-maan-maya*). So then who bestows the result of prayer?

Dadashri: No, but that (result) is not with Him. If one prays to all these saints (*santo*) who are around, then it will bear fruit, that of worldly things. And if one wants to be liberated, then prayer to God is needed. Where there is a liberated One (*mukta Purush*), there is prayer for liberation. And if worldly things are desired, then the saints will give their blessings. If the person blesses you without wanting anything for himself in return, then your (work) is done.

One gets all the result. That which one plants in the field is the result that yields. So if one feels that there is no profit in millet, then he would stop (sowing it) this year, and plant tobacco. If the tobacco was not profitable, then pigeon peas would be planted. But whatever one sows is all that one reaps. In this worldly life, God resides within (one) and He continues to give light (*prakash*). God says, "I will give you light for whatever it is that you want. If you cannot bear this pain, then pray to Me, come to Me." But without meeting the *Gnani Purush* (One who has realized the Self and is able to do the same for others), how can one meet Him? Moreover, the *Gnani Purush* must be free. How can one who is bound in this way free another? Can he set one free? Can a person mired in pain release you from pain? Can a troubled person give you any peace? He cannot. For that, one needs a true *Gnani Purush*.

A Prayer Done Never Goes in Vain

Questioner: So I pray every day,

'May I be graced by a *sadguru* (true guru, the One who liberates),' so then all of this will materialize for me.

Dadashri: That is truly stated. When you pray within, there is also one who is listening to those prayers right now. If ever there is a day when there is no one listening, even then our prayers will keep accumulating. A prayer done never goes in vain.

Questioner: Will prayer done in the mind (internally) result in getting rid of that which is not pleasant?

Dadashri: Yes. You can pray to the God of your faith. Ultimately, you can even pray to Dada, that, 'Please take away our family problems.' There should definitely be this much. You will not be changed (for the worse) by doing so. Your *Gnan* (Knowledge as the Self and of the doer) does not get adulterated.

Dev-Devi are Also Nimit in Prayer

Questioner: Now when we pray to God, do celestial beings (*dev-devi*) change the *Vyavasthit* (Scientific Circumstantial Evidence) that is to come?

Dadashri: Everything is *Vyavasthit*. If the doctor is to be an evidentiary instrument (*nimit*), then you will have to take the doctor's medicine. Therefore, he is merely a *nimit*. Celestial beings are also *nimits*. If you use them as a means (*sadhan*), then you will get result. They too are one evidence, do you understand this? Nothing new happens outside of *Vyavasthit*. *Vyavasthit* means Scientific Circumstantial Evidence.

Questioner: Yes, I do understand. So in relation to *Vyavasthit*, can it be under-

stood that the severity of punishment that is to be given can decrease through prayer?

Dadashri: That is a *nimit* for it to decrease. Someone may say, "Whatever is going to happen in my *Vyavasthit* is going to happen." Nevertheless, if he is to be given the doctor's medicine, then will his pain decrease or not? So that is how this has come within the law of *Vyavasthit*. All these things that are within *Vyavasthit* are evidences. One may think that it is because one prays that he has received this result. (In reality,) One does not pray, praying happens on its own. What happens?

Questioner: It ends up happening.

Dadashri: To do and to happen are two different things. What ends up happening, *Vyavasthit* is making it happen, and by doing, one becomes the doer. So all the rituals and worship done for the celestial beings (*devio*) happen as per *Vyavasthit*; one is not the doer. One may feel that one is doing this, one uses such words in worldly interaction, but one is not the doer, it happens. When one becomes the doer, then there one always binds *karma*.

Neither Japa nor Yagna, Only the Prayers Reach

Questioner: Whether I recite the name of Lord Rama, Lord Krishna, or Lord Mahavira, who does it reach?

Dadashri: One does not recite it for the sake of reaching the Lord. When those who recite "Ra-ma, Ra-ma," recite it speedily, they end up saying, "Ma-ra, ma-ra (dead, dead)." How will one be able to tell whether he is reciting 'Rama' or 'mara

(dead)? Therefore, one does not recite it with the purpose of reaching (the Lord).

Questioner: So what should I do if I want it to reach (the Lord)?

Dadashri: One does not say it with the purpose of reaching (the Lord). One recites God's name (*japa*), performs rituals (*yagna*), for the sake of one's own peace.

Questioner: But it does reach their presiding deities, doesn't it?

Dadashri: When you pray, it will reach them, but it does reach by reciting God's name or performing rituals. They accept the prayers, whereas chanting and performing rituals are only for one's own peace. When one chants, "Rama, Rama, Rama, Rama" or "Hare Krishna, Hare Krishna, Hare Krishna," or chants *mantras*, that is for one's own peace.

Questioner: Now in the *Navkar Mantra* (the first part of the *Trimantra* conveying obeisance to the five levels of enlightened Ones) that we say, (we say) *namo Arihantanam* (I bow to the living Lord who has annihilated all internal enemies of anger, pride, deceit, and greed). Even if the Jains do not know about Him, it does reach Simandhar Swami, does it not?

Dadashri: That is one type of prayer. I bow to all those who are like Him in the universe.

Questioner: Yes, yes, but even if he does not know Simandhar Swami, the prayer will still reach Him, will it not?

Dadashri: What does it mean to reach Him? That you get benefit for it when

it reaches there. To reach the *Vitarag* Lord does not mean that He has accepted it. The mind of the *Tirthankara* is *samayavarti* (prevails in the awareness of the smallest unit of time), so nothing of ours reaches Him and (His) mind does not accept it. It reaches the others, those who are underneath Him.

Questioner: Not Him, but he considers Rama as his God?

Dadashri: Yes, who is saying no to that? But Lord Rama went to *moksha* on his own. What has Lord Rama got to do with anyone? He does not give or grant anything. If you pray, then you will get (the result). And he does not give that which you are asking for in prayer, it all comes from within.

Prayer to the God Within

Questioner: Who are we praying to and who should we understand that to be?

Dadashri: It's like this; you should pray to God, who is the embodiment of liberation. How can you come across this God? This God resides within you and is listening. Whether you recite the name of Lord Krishna, Lord Mahavira, or Lord Rama, it is the God that resides within that is listening. No one from outside is going to come to listen to you. The God within you will listen. So why not speak directly to the God within you! What is His name? You should speak to Him by saying, "Oh pure Soul, my Lord!" Talk to Him in this way. Why give out a commission to those on the outside and have them take a cut in your share, when ultimately they will send everything back here (to the God within). This is because that is considered indirect worship

(*paroksh bhakti*). Indirect means they will not accept it, they will send it to whoever it belongs to. Therefore, worship the God within.

Prayer Improves Causal Karma and the Effect of Karma

Questioner: Dada, the question I meant to ask is that for the *karma* that is destined to give an effect (*prarabdha*); say someone is going to fall sick or someone is going to incur a loss, then can that actually change through prayer?

Dadashri: It is such that *prarabdha* (*karma* that is destined to give effect) is composed of categories. One category is such that it can be eliminated by prayer. The second category is such that it can be eliminated by means of some effort (*purushartha*) on your part. The third category is such that no matter how much *purushartha* you do, you have to suffer it; it is very sticky. If a person spits on you, on your clothes, and when you go to wash it off, if it is not very sticky, then it will wash off if you just pour water on it. And if it is very sticky?

Questioner: It will not come out.

Dadashri: In the same way, (some) *karma* are sticky. They are referred to as *nikachit karma* (*karma* that one has no choice but to suffer).

Questioner: But if *karma* are very sticky, does even prayer not make a difference?

Dadashri: It does not make any difference there. But with prayer, pleasure (*sukha*) arises at that moment.

The old *karma* is *prarabdha*. (Say guests show up at your home unannounced,) You say, "Please, come on in." However, the new *purushartha* that you do, the causes (that are created), such as, 'Why did they have to come now!' Turn that (intent) around. You still have the power to do so. There, take God's name and turn it around.

The Culture of Praying Relieves Pain

Questioner: Here I am enduring it (the pain) with composure, then some wise guy shows up and says, "Oh what happened, what happened?" It's not like he's going to be able to do anything.

Dadashri: These people who come to check up on us do so on the basis of the highest values that are customary to our culture. What does it mean to visit someone? You go there and say, "How are you? How are you feeling now?" Then he will say, "I feel good." He will think, 'Wow! I have so much value, that so many people have come to check up on me!' And with this, his pain is forgotten. Now, the custom was that the visitor would always pray to God that, 'Dear Lord, may he get well soon.' Such were our cultural values.

Questioner: Does one get the energy to suffer by praying?

Dadashri: No, due to prayer, some of the pain that you have gotten will be felt as pleasure. However, to stay in prayer is difficult. When circumstances are unfavorable, and the mind is spoiled, it is difficult to pray. It is best if it remains. You should remember and call upon someone like Dada Bhagwan, one who does not remain in the body (absolutely separate through the expe-

rience as the Self). If you remember and call upon the One who is not the owner of the body, then it (prayer) will remain, otherwise it will not remain.

Questioner: Otherwise, in those circumstances, prayer would not come to mind, would it?

Dadashri: It would not come to mind at all. The ability to recall it would be obliterated, the entire awareness (*bhaan*) would disappear.

Prayer is Only a Nimit

Questioner: If someone is sick, one prays for him to get well. And when he recovers, then one says, "It was because of my prayers that he got well."

Dadashri: He is only an instrument (*nimit*); he alone is not the doer. So he should not express the egoism that, "It is only because of my prayers that you survived." He is simply a *nimit*. If he died while the doctor was treating him, then the doctor did not kill him. And if he survived while the doctor was treating him, then what will the doctor say? "See, I saved him, didn't I!" This *mooah* (one who is dying by the second) has set out to become a lifesaver! Then why did your aunt die yesterday? And you let your father die? You let so many people die and yet here you are calling yourself a lifesaver!

When the Prayer is Heartfelt, it Will Reach

Questioner: If there has been an earthquake or riot or a natural disaster anywhere, then if we sit here and pray, "Oh God! May there be peace there and please

do something to help everyone," then does that prayer reach them or is it baseless?

Dadashri: No, it reaches. It reaches, and if you harbor the intention that, 'May these people suffer,' then even that reaches. If it is heartfelt, then it will reach. It depends on whether there is honesty and purity within.

Questioner: If it is a true, complete prayer from deep within, if it is with unity of the *antahkaran* (the mind-intellect-chit-ego), then does it have any effect on a person who is sick?

Dadashri: It will give result, but it will only give result if the person is that pure. The most important thing is purity; purity of the heart is a very significant matter. A pure heart. (One whose) Heart becomes completely pure is called God.

Questioner: If there is some selfish motive mixed in, when all that is there, then impurity emerges.

Dadashri: That dirt was filled in there.

Prayer to God Overrides all Laws

Questioner: Based on the doctrine of *karma*, whatever result that has been decided as per one's *karma*, to what extent can a genuine prayer have an effect? How much change can it bring?

Dadashri: It is based on the level of purity of the heart in prayer.

Questioner: But does it actually have an effect?

Dadashri: It does have an effect; it definitely has an effect.

Questioner: Will it (the *karma*) change? Will it change destiny (*niyati*)?

Dadashri: Even if it were summer right now, it could bring rain.

Questioner: If someone is bound by some *karma*, how can we facilitate his freedom?

Dadashri: However much purity there is within, there will be that much of an effect

Questioner: If there is anyone who is suffering from some kind of illness, some result of *karma*, then if we pray for him from the heart, then will he get the result of that (prayer)? Can things be changed?

Dadashri: The prayer is to God! It overrides all laws; it overrides the laws of destiny.

Even if you do not Understand, do as the Gnani Says

Questioner: I say everything in the prayers daily, but I don't understand anything. Please help me understand.

Dadashri: There is no problem at all. Even if you don't understand, keep on saying them. You will get the result for it. You may not understand the business in depth, but because you are dealing with it, you will get the result. This is not such that you will understand all of it. Don't delve too deeply. Instead of delving deeply, remain superficial. If the *Gnani Purush* says that this much is beneficial, then do that much.

The Chit Becomes Still in That Which you Love

Questioner: When I sit down to pray

to God, no matter how hard I try, at that very time, my mind starts to wander.

Dadashri: It is like this; wherever the mind and *chit* (inner component of knowledge and vision) have love (*preeti*) for, that is where they become still and fixed. If there is no interest at all, then how will they remain occupied there? If one were to go to the bank right now, then he remains fixated on money all day long and he does not fixate on God. People do not have love for God at all. People have love for women and love for money. There is fixation (love) in these two places. There is fleeting love for women, whereas there is love for money all day long. So the *chit* remains fixated at leisure there. Would it or would it not remain (fixated) on the bank account? If the bank has given ten thousand dollars in single bills, then will it or will it not remain steady while counting?

Questioner: That is only for some time!

Dadashri: No, up to the end, it remains up until he finishes counting the ten thousand. Even if his child comes along, he will not pay heed to him. Is that true or not?

Questioner: Absolutely true.

Dadashri: This is because he has love for his dollars. People do not have love for God at all. If there is love for God for even one day, then one will get everything. There is nothing in this world that one cannot receive, but there is no love for God.

Questioner: What should be done so that love for God arises, Dada?

Dadashri: One should realize what

benefit he will get from God. Just as people know how the dollars benefit them, they should know what the benefit of this is.

A True Prayer is With Ekagrata

Questioner: What should be done to bring about unity of the mind-intellect-*chit*-ego complex (*ekagrata*)?

Dadashri: If *ekagrata* does not arise, then that cannot be called prayer at all. And if *ekagrata* does not arise by reciting God's name (*naam-japa*), then that cannot be called *naam-japa* at all. You should say it a bit loudly, say "Rama, Rama" loudly, even that will do. If you say "mara, mara" even that will do, if you say "table, table" even that will do. But if you say it energetically, then unified concentration will come about. Just say, "*Dada Bhagwan Na Aseem Jai Jaikar*," that is the *kirtan* (singing glory) we do. We are doing *kirtan* of the One who is God. This is cash (instant); this is the cash bank. One gets whatever he asks for.

Silent Prayer is Best

Questioner: Is silent prayer better or are *bhajans* (devotional songs) better?

Dadashri: Silent prayer is good. If there are a lot of external problems (*upadhi*), if there is a lot of restlessness (*ashanti*), then *bhajans* are good. If there is immense restlessness, and one sings *bhajans* loudly, then things will calm down within. And if you need it for some other reason, then there is nothing like silent prayer.

Questioner: The *bhajans* we sing about God, are they considered prayers or not?

Dadashri: That is not called prayer...

Questioner: Then what is that called? Can we not attain spirituality from the *bhajans* that we sing?

Dadashri: You become like the one you do devotional singing (*bhajan*) about. If you sing, 'God, God, God,' then you start to become like God.

Questioner: Whoever one does *bhajan* of, one becomes like that, and it is even the same in prayer, what happens when we pray?

Dadashri: It is when you are put in trouble; that is when you call upon God. That is when it becomes a prayer.

The Method of Prayer is Dependent on One's Natural Development

Questioner: The *bhajans* that are sung, the prayers that are done in the (Hindu) temples and Jain temples are done in very loud voice, and they pray in a loud voice. Whereas in Christian churches or in Ram Krishna Mission or other such missions, people sit and pray very quietly. So of the two, which is better? And which is useful? And why so?

Dadashri: If we try to do it the way Christians do, it will be useless for us. If we try to attain unified concentration like that, if we do it with a calm *chit*, then it will not work for us. Whatever the Christians are doing, it is correct for them. And the call to prayer (*baang*) of Muslims is correct for them.

Questioner: Dada, you will have to explain the reasoning behind this, won't you?

Dadashri: There is a scientific reason behind it. That is all a science. It is a science of development. So for Christians, they are to pray quietly on their own, that's all. That is all they need, nothing else at all. It is a very beautiful way (of praying) and it has happened naturally. People may say, "The Pope organized it this way" or "Christ organized it." However, Christ is also a *nimit* of nature, is he not?

Questioner: So we too are 'toys' of nature.

Dadashri: The body is in itself a 'toy' of nature. So all this has been arranged by nature and it fits them perfectly.

As Long as There is Beggary, Prayer Will not Reach

Questioner: If I have decided in my mind that I want to do this work, but it is not successful, nevertheless, the willpower within indicates that this work will definitely be accomplished, then is that correct?

Dadashri: Yes, that is correct. If there is willpower, then that work will definitely be accomplished, and if the willpower breaks down, then that work will not be accomplished. Based on the willpower, you can predict the future, whether this work will be accomplished or will not be accomplished. Therefore, let go of the work for which you do not have willpower, and stick to the work for which you have willpower; sooner or later, that work will definitely be accomplished! Your intent (*bhaav*) and along with that, *dua* (an expression of submission of faith to God in the form of prayer) is also needed. If both are present, then work will get done.

Questioner: Is *dua* (prayer) more effective than willpower?

Dadashri: Yes, but they are both needed together. If there is no willpower, then the prayer will not be effective. If your willpower and this prayer are both present, then the work will be accomplished. Whose prayer is more fruitful? It is (prayer to) the one who does not want anything in this world, who does not have beggary for anything. One who does not have beggary for money, who does not have beggary for sexual pleasures, who does not have beggary for respect, who does not have beggary for fame; only then will his blessings be effective for you. As long as he has beggary for respect, beggary for money, his blessings will not be effective for you.

True Prayer is Indeed God

What does God say? You will need medicine and it will not do without prayer (*dua*) either. Medicine is just a *nimit*, but you will definitely need prayer. In the event that you do not get the evidence of medicine, if you have prayer, then it will do. Therefore, prayer is God.

During difficult times, those with excess intellect will say, "How is this going to help?" Oh, why do you doubt unnecessarily? To doubt is itself a problem. Sometimes, when the unfolding (of *karma*) is very bad, then they (prayers) may not help.

You Indeed get Back That Which is Yours

Questioner: This person is saying that it is possible to achieve a lot of things through prayer. He is describing all the things he has received. So he wants to understand

what prayer is, how is it to be done, and which prayer should there be?

Dadashri: A person who has been burned will pray for medicine that can be applied to his burns. He may pray verbally or in his mind. By that time, someone may bring him the medicine, and he will think, 'God has heard my prayers.' God is not free to heed to such prayers. It is your own words that come back and give result. Those words were in the form of causes and now they come back in the form of result. Yes, that is all; God does not interfere in that. This is acceptable for people of the world, for speech in worldly interaction. In reality, there is nothing like that.

Questioner: Dada, we had discussed the meaning of prayer here a while ago; that prayer means for those who get carried away, they keep coming back upon renouncing the seat of the ego, that is called prayer.

Dadashri: That is fine. But what I am trying to say is that the fundamental thing underlying prayer is Yours; it is (Your) project (projection). It is nothing else.

Questioner: So there is no need to do that projection.

Dadashri: No, (it happens) on its own, when one feels cold, he indeed projects it. Whether or not there is a need, but he indeed does it.

Questioner: Correct, so there is no need to oppose it.

Dadashri: There is no need to oppose it.

Questioner: Nevertheless, you need God or a *Gnani* or a *guru*; there is a need for some kind of medium, isn't there?

Dadashri: That's true, people keep a medium. In their mind, they think, 'I prayed to God.' There is no *bapo* (father figure) out there who is listening. It is his own faith that gives him the result. That (*bhaav*, intent) is in the form of cause, which comes back in the form of result, and it is if the person has merit *karma*. Or else, he may even die begging for water.

Prayer is a Very Great Tool

Questioner: Dada, I had understood the meaning of prayer to be that when we get carried away (in worldly life) and we keep roaming around here and there, then we come back to the right place. So, prayer seems to be the only power that keeps us from getting carried away and keeps us grounded.

Dadashri: That is all in terms of worldly matters. When one prays for worldly matters, then one becomes grounded once again. But prayer can take one very far, and the way you have defined it is correct, that prayer keeps one grounded from all sides.

Questioner: It is the nature of mankind to forget the way. Prayer is an important tool that helps one get (back) on the right track.

Dadashri: Prayer is a very significant tool. The ultimate thing that the Self (*Atma*) says is, "Keep on doing things your way as long as you want and carry on with worldly life as long as it suits you. And if it does not suit you, then pray to

Me that, 'Unite me with You, make me one with You.'” Then that is considered the greatest prayer of all.

Questioner: That is correct. Reciting God's name (*japa*) and performing rituals (*yagna*) is also an intention (*bhaavna*) of a kind. Whatever intention you nurture, you will get the corresponding result.

Dadashri: Yes, you will get the result.

Questioner: I nurture the intention (to stay in) pure Soul daily, so I will start to dwell in pure Soul, won't I?

Dadashri: Yes, that is correct. Therefore, prayer helps a great deal.

What can be Regarded as Prayer?

Questioner: We should have an understanding of what can be regarded as prayer, shouldn't we?

Dadashri: There are two kinds of prayers. One has a worldly motive; the prayer with a worldly motive does not lead to result. And the other is the absolute motive; the absolute intent alone leads to result, the first does not lead to result. Only if you do such a prayer in connection with religion or in connection to the Self, will it lead to result.

Prayer means that compared to all else, a special intent arises in you to progress further in spirituality; that prayer is very valuable. Mind you, when a true prayer is said, it gets answered with a result in accordance with the prayer. However, prayer should be with *ekagrata* (unity of the mind-intellect-*chit*-ego complex) and goal-oriented, it should be internal worship of the Lord.

Spirituality Itself is Prayer

Questioner: Spirituality is the main reason for praying, isn't it? Spirituality lies behind prayers, doesn't it? It is a different matter if we are asking for something (material) while praying to God.

Dadashri: That (latter) is called *arthana* (for a material motive), it is worldly (*sansarik*). It is materialistic (*bhautik*) and *prarthana* (to ask with a higher extra purpose) is spiritual. To ask for spirituality is called *prarthana*. Then whether you pray to God or some *Gnan* or anything that you like, *prarthana* is spiritual (*adhyatmik*).

Questioner: Yes, that is correct, but the devotional songs that we sing about God, can that be considered prayer or not?

Dadashri: That is not called prayer.

Questioner: Then what can that be called? Can the spiritual path, spirituality not be attained by singing devotional songs?

Dadashri: One will start becoming God, whatever you do, whoever you sing devotional songs about, you start becoming that. And if you keep harping on, "My wife is bad," then you start becoming like that.

Questioner: Yes, that is correct.

Dadashri: If you keep singing, "God, God, God," then you start becoming like Him.

Questioner: Whoever one sings devotional songs about, one becomes like that. So it is like that in prayer too, what happens in prayer?

Dadashri: It is only when one is put in difficulty that he prays to God.

Questioner: But it is when we are put in difficulty that we pray to get out of the difficulty, don't we?

Dadashri: Then, what else?

Questioner: But you said that prayer is spiritual?

Dadashri: Yes, that itself is called spirituality.

Questioner: That is spirituality!

Dadashri: Yes, there are many things that are encompassed in spirituality. The ardent desire to seek the ultimate truth is called prayer. Which ultimate truth? The Self (*Atma*), pure Soul (*Shuddhatma*), *moksha*, or whatever you consider it.

If the Heart is Pure, Then it is a True Prayer

Questioner: When people of this world pray, it leads to result, doesn't it?

Dadashri: It should be a true prayer. Such a person is rare.

Questioner: There must be one in a hundred?

Dadashri: There is; a person that is pure of heart, his is a true prayer! But if the *chit* (component of knowledge and vision) is absent during prayer, then that is not a true prayer.

Questioner: Who should we pray for and how should we pray?

Dadashri: Prayer means that one is searching for his own Self. God resides within, but it is because one is not acquainted with Him that one goes to temples and

derasars (Jain temples) to worship Him. That is indirect worship.

Prayer Should be Heartfelt

Questioner: I would like to understand how to pray.

Dadashri: Prayer is from the heart. The ultimate prayer should be a heartfelt prayer to God. And secondly, if one has a lot of pain in worldly life, then one can also pray in worldly life to someone, but the prayer should be to God.

Questioner: How should that be done?

Dadashri: It should be heartfelt. Some are so heartfelt that their eyes fill with tears, then that prayer reaches God and leads to result.

Prayer With a Purpose Yields Result

Prayers should be with a purpose, there should be some purpose, praying aimlessly does not have any meaning.

Questioner: Dada, is it possible to pray without aim?

Dadashri: There is no use in that, it is meaningless. Prayer is to make a phone call. The person on the other end will ask, "What are you calling for? Say something to me." One should pray even if one wants to go to *moksha*, and one should pray even for worldly things.

Questioner: He feels that, "If my entire life is according to God's will, so then how can I pray against the will of God?"

Dadashri: God (*Paramatma*) has no will at all. If He had desires, then He would be considered a beggar. All the

desires are yours. All the desires for worldly pleasure are your own. God does not have desire. He is free from desire, attachment, and abhorrence.

Questioner: Yes, so then how should one pray? So prayer cannot be without a purpose, be aimless. So is there a need to pray or not?

Dadashri: If you do not have any need, then it is not necessary. Suppose you say to someone, “Sir, I am here to make a request to you.” Then he will say, “What do you need?” Would he not ask this? Similarly, when you pray, then (the receiver) will say, “What do you need? Just tell me. Why else did you wake me up from my sleep?” Prayer should not be done without a purpose.

Questioner: What if there is no purpose?

Dadashri: Who will listen to a prayer without a purpose? There is either a worldly purpose or a desire for *moksha*, but a purpose is needed. Who prays? One who has any kind of pain prays. No one prays unless he has some sort of pain. Do you understand what I am trying to say?

Questioner: So should there be insistence to pray?

Dadashri: No, no, there is nothing like that. If you need some peace, then pray. If you have a need for some worldly pleasure, then pray. Otherwise, if you want freedom (*mukti*), if you want to go to *moksha*, then pray. If someone fills out an application and writes in the application that, “Sir, I am filling this application just for the sake of it,” then what will the other person

say? On the contrary, he will get a headache! Prayers are always with a purpose. Now do you understand this point?

Questioner: While praying, what is there to ask from God? God knows on His own if we are worthy, so He will surely give it to us? So what is the need to ask?

Dadashri: There is a saying, ‘Without asking, even the mother will not serve food.’ How will the mother know what vegetable the *mooah* (mortal) wants? So he says, “Please bring me some roasted potatoes,” then she will serve it to him. Similarly, you have to pray to God. This type of worldly interaction is necessary.

Veils can be Broken Through Prayer

The only power God has is that when you say a prayer (to God), then at that time, you will have peace within, the veils within will break and there will be illumination (*prakash*). Otherwise, even God cannot do (anything else). If someone does not have a wife, then he may say, “(God) Get me married to a woman,” but God will not get him married. Some *deva* (celestial being) may be prompted to help, (or) by worshipping a saint, with their blessings it may happen. However, there is no blessing from God at all.

Questioner: On what account is God said to be merciful, generous, kind, loving?

Dadashri: Yes, He is indeed merciful. However, only if you pray to Him. When you pray, then at that moment, bliss is felt. And even if you hurl abuses (at Him), then He will not scold you. If you pray, then it leads to result.

Pratikraman for Obstructions

Questioner: I have so many obstructions (*antaraya*). If I sit down to read a book, I fall asleep.

Dadashri: Everyone has brought obstructive *karma* (*antaraya karma*) with them, but you should do *pratikraman* (apology coupled with repentance) for it every day that, “Dear Lord! Please remove these *antaraya karma* of mine. It is not my desire anymore. I must have erred somehow in the past, which is why these obstructions have come. But I do not want to make mistakes anymore.” Pray to the Lord in this way every day.

An Oath with Prayer is Accepted

What does God look at? Through *atmabuddhi* (the intellect oriented towards the self), what desires are there? (When) Something remains in the *atmabuddhi*, people make a pledge to God. So if there is prayer along with an oath, then God will accept it. Take an oath in Dada’s presence that, ‘I will never change this opinion. I want to go to *moksha*. I will never change this opinion again, I am making such a resolution (*nischaya*), I am taking such an oath.’ Prayer and oath are hand in hand. This is an oath that I am praying for.

A Prayer is Without Contradicting Intent

Questioner: If it does not rain in our country, then people pray, so then it starts to rain. What is this? Can you explain this?

Dadashri: Yes, it is such that praying is a *nimit* in that. If the right *nimit* prays, then it may even rain.

This is Scientific Circumstantial Evidence. You should harbor the intention that, ‘The time is right, it will be nice if you come.’ You should harbor that much intention. I will explain to you the kind of contradictory intentions our people harbor. One owns a farm, so he harps all day long, “It is good if it rains, it is good if it rains, oh God, it is good if it rains.” Then if he goes out without an umbrella and it starts to rain, then he says, “It is good if it stops right now.” Now what should we say about these people? Then the rain will say, “What am I to do? The very people who are asking for it are saying this.”

And then these contractors will say, “My cement is left outside, do not come right now.” Then the laundry man says, “I have washed the clothes and hung them to dry, do not come.” (So then the rain will say), “What am I to do?” And the rain is dependent on the public. This public is not ordinary. God resides within the public. Therefore, all of this is dependent on us. There is no other superior in this.

Insistence on the Truth is Poison

Questioner: Say one person only follows the path of truth, and another person prays. So of the two, who is right? Of the two of them, who will find God first?

Dadashri: The one who prays.

Questioner: It is said that truth is indeed God (*satya ej Ishwar chhe*), isn’t it?

Dadashri: This truth is not God, this truth is such that it can change. This belief that you have that, ‘I am ‘Chandubhai’ (reader to insert his or her name here),’ even that is wrong, isn’t it? This truth is

temporary; it is not the real truth (*sat*). The real truth is that which is permanent, only that is the truth. It is indeed in the form of *sat chit anand* (the awareness of the eternal is bliss).

What is the truth of this world like? If you say, "The man I gave some money to is cunning; he is not giving it back to me." Then another person will say to you, "Why are you grumbling? Just go home, eat something, hush up, and go to sleep. What is the need to gripe?" If you tell him, "I should gripe. I am right." Then you are most guilty of all. What should the truth be like? It should be moderate. There should be honesty in truth, no deception, no cunningness, no stealing. Only ethics are needed, there is no need for anything else. All those who insisted on the truth ultimately fell in the 'sea' (became dispirited)!

To insist on the truth is poison, and to insist on that which is false is also poison.

Peace can be Established Through Adjustment

Questioner: I put in my effort to make the other person understand. Then whether he understands or not, is that his job?

Dadashri: The responsibility is yours to the extent that you are able to make him understand. After that, if he does not understand, then there is no solution for that. Then all you should say is, 'Dada Bhagwan! Give him the right intellect (*sadbuddhi*).' That is all you need to do. You cannot leave him hanging. This is not baseless; this is Dada's science of adjustment, it is a marvelous adjustment. And wherever you fail to adjust,

you must be getting a taste of it, must you not? This 'dis-adjustment' is indeed foolishness. This is because he believes, 'I will not let go of my role and function as a husband, and the control should only be mine!' Then he will starve his entire life, and one day there will be poison in his plate! It is running naturally, so let it be! This is *Kaliyug* (current era of the time cycle characterized by lack of unity in thought, speech, and action)! How has the environment become? Therefore, if your wife tells you, "You are worthless," then say, "All right then."

Questioner: When my wife tells me that I am worthless, it feels like she has provoked me.

Dadashri: So then what should be the solution for this? Should you tell her, "You're worthless times two"? And by doing so, does your own worthlessness disappear? If you are name-called once, then should you return the disservice twice over? So then your breakfast gets spoiled, your entire day gets spoiled.

Questioner: What is the intent behind this talk of adjustment? Where do we go from here?

Dadashri: The intent is for peace, the objective is for peace. It is a tactic to keep turmoil from arising.

Questioner: What should I do if my children get on the wrong path?

Dadashri: Even if your children get on the wrong path, then you should keep Seeing and Knowing it. And keep a (good) intent (for them) in your mind. And ultimately, (take) the adjustment of prayer! Pray to God

to grace them, and understand that (this is) relative and remain superficial!

There, Turn Back Through Pratikraman

Questioner: We scold our children when we feel it is necessary. Yet they feel hurt, so what should we do?

Dadashri: Later on you should ask for forgiveness from within. And if you have told them off a bit too much and they have been hurt, then you should say, 'I am asking for forgiveness.' If it is not appropriate to say so, then do *pratikraman* (apology coupled with repentance) within for the *atikraman* (aggression towards other living beings through thought, speech, or action). You are pure Soul. So You should tell 'Chandubhai' to do *pratikraman*. 'You' should keep the two parts separate. Tell your self (File one) privately within, 'Talk in a way that the other person does not get hurt.' And nevertheless if your children get hurt, then tell 'Chandubhai' to do *pratikraman*.

Prayer and Aarti in the Home Nurture Values

(In your home,) You should teach the young boys and girls to worship God in the morning after they bathe, and daily, say in a few words, "Grant me as well as the world the right intellect (*sadbuddhi*), and grant salvation to the world." If they say this much, then they are considered to have been imparted cultural values (*sanskaar*), and the mother and father are released from *karmic* bondage. Secondly, you should have your children sing, '*Dada Bhagwan Na Aseem Jai Jaikar Ho*' every day. For the first two to three days, they will resist, but after two to three days, once they settle in to it, once

they get the taste of it, on the contrary, they will remind you.

Questioner: What is the importance of doing *arati* (ceremonial offering of light to God while singing a hymn) at home?

Dadashri: There is no other importance of doing *arati* except that you receive the result of *arati*. The result of *arati* that you receive here in my presence, you will not receive anywhere else. But that other (*arati* done at home) is your own arrangement. But even then, you will get very good result of *arati* even when you do it at home. Therefore, everyone has arranged it accordingly. The environment does spoil all day long. The home environment is full of conflict. Now if *arati* is arranged, then within the entire day there will be some change in the children and everyone else in the home. And if the children participate in *arati*, then the minds of those children will remain good. And the children who are riled up, what about those children? With this blazing heat, being riled up, and bad company (*kusang*) outside the home, they keep having thoughts of misconduct (*kucharitra*). This (*arati*) will calm them down; it will expel those thoughts. This is a tool to save them. It is very beautiful. Many even do it twice a day, in the morning and in the evening. The *vidhi* (*Charan Vidhi*), *arati*, *Aseem Jai Jaikar Ho*, and all that. So the children become regular (balanced) and sensible.

Prayer for the Benefit of the Other Person

Questioner: If two people are fighting, is it better if we pray for them that, 'Dada Bhagwan, do good for him, give him

the right intellect,' or is it better if we say what we already say, 'God, give him the right intellect, do good for him?'

Dadashri: It is good to say, 'God give him the right intellect,' and it is also good to say, 'Dada Bhagwan (give) him the right intellect.' They are both good to say. It is like this; the mother and father always say, "May (everything) be good for the children, may (everything) be good for them." Even a *guru* will say, "May (everything) be good for them, may (everything) be good for them." Other people cannot say this. Other people do not have such inner strength within their heart! However, to give blessings is the greatest of all things.

Say you go and observe in the hospital daily, then (you will see) everyone saying, "It would be good if he gets better, may (everything) be good (for him)." No one would say, "Whatever is in *Vyavasthit*, let it be." If he says this, then on the contrary people will beat him up.

Questioner: Yes, may (everything) be good for him.

Dadashri: So all you can give are blessings. That is the rule in all matters. (If you were to say,) "Whatever is in *Vyavasthit*..." then it is as if you are not concerned. (By saying) May (everything) be good for everyone, may (everything) be good for them, (everything) will definitely be good for you. You can pray for the happiness of others! A heartfelt prayer will not go to waste.

The Power of Prayer Against the Destruction Caused by Speech

If (you) have spoken harsh words (to

someone), then as a result, the vibrations will keep hurting you for a very long time. Not a single abusive word should come out of your mouth. There should be pleasant words, but there should not be abusive words. And if a negative word comes out, then violent intent (*bhaav himsa*) has arisen within you. That is considered violence on the self (*atma himsa*). Now, people overlook all this, and gripe all day long. And it's not as though people know how to speak, is it? They say things in a state of gross unawareness (*bebhanpanu*). In that, they do not have (such) a motive, they do not have any such desire. These living beings have no awareness at all of what to say! One even talks negatively about his own wife. He even talks negatively about himself! He even says, "I am worthless, I am a rascal," he talks without awareness. Do not accumulate all that in your mind. Let go of it and move on. This is considered compassion. What is referred to as compassion? To maintain love towards the foolishness of the other person. The entire world maintains enmity (*veyr*) towards the foolishness.

Questioner: While speaking, it does not feel like this is foolishness.

Dadashri: The control does not lie in the poor fellow's hands at all. The taped record continues to play. 'We' immediately know that this is a taped record. If he understands the liability, then he will not say (anything) at all!

With Prayer, Syadvaad Speech Arises

Questioner: It is mentioned in the *Nine Kalams* that one should speak *syadvaad* speech (speech that is accepting

of all viewpoints). However, the speech will come forth if it is according to *Vyavasthit* (Scientific Circumstantial Evidences). How do the two correlate?

Dadashri: For the one who has not yet understood the energy of *Vyavasthit*, for the one who has not yet taken this *Gnan* (Knowledge of the Self), his speech is not in compliance with the energy of *Vyavasthit*. This is because his ego is still alive! Therefore, he can turn it (the speech) as he pleases. If he prays to God, 'May my speech not be injurious to anyone, may no one find it harsh,' if he does such a prayer, then in doing so, it starts to become *syadvaad*. But for the one who has taken *Gnan*, only discharge remains, so his speech will come forth according to *Vyavasthit*. He is to settle that. He does not accumulate anything new, whereas the other person (one who has not taken *Gnan*) does accumulate.

Prayer With Repentance Releases one From Violent Karma

Questioner: In our agricultural college, I have to catch butterflies and kill them for research. So is demerit *karma* bound through this? If I do not catch them, then I do not get marks in the exam. So what should I do?

Dadashri: Then pray to God every day for an hour, 'God! How did I end up with such a thing?' Does everyone else have to deal with this? You ended up with this, so you should pray to God that, 'Oh God! Forgive me. Do something so that I do not have to do this again.'

Questioner: So in this, the teacher

who advises us to catch these butterflies and tells us to make an album in this way, does he not bind any demerit *karma*?

Dadashri: It gets split; the one who advises gets sixty percent, and the one who does it gets forty percent!

Questioner: Anything that is happening, is it not considered correct based on the law of *Vyavasthit*? He became a *nimit* and he has to do this, so why does he end up binding demerit *karma*?

Dadashri: He only binds demerit *karma* because one should not have to deal with such work, yet he is faced with this! If it comes on your part to slaughter goats, then would you like it?

Questioner: I would not like it, but Dada, what if it is a must for me to do it? What if it is mandatory, what if there is no option?

Dadashri: It is only okay if it is done with repentance. You should repent every day for an hour. Let's see you create a butterfly! Will the foreign scientists be able to create a butterfly?

Questioner: No, that is not possible at all, Dada!

Dadashri: So if you cannot create it, then how can you destroy it?

All those people should pray to God, 'Why has this business of agriculture come to us? There is nothing but violence in agriculture, but not like this, this is overt violence (*himsa*).

Questioner: If one catches and kill a good specimen, then he becomes happy

that, 'I have killed such a good one; what a great specimen I have gotten! What a great catch!' He gets more marks for that.

Dadashri: He becomes happy, doesn't he! He will bind *karma* to that same extent; he will get the result of that. However much happiness he derived, he will have to suffer just as much bitterness.

Ahimsa is Supported Through Intention and Prayer

Now one should not kill animals that are unable to speak, one should not slaughter cows; you should nurture such an intent (*bhaav*) and help others understand this opinion of yours. Do as much as you can. There is no need to fight with anyone for this. If someone says, "It says in our religion that we can eat meat." (Then) Just because it is forbidden in your religion, there is no need to start a fight. You should nurture the intention (*bhaavna*) and keep it ready, then those values will carry forward according to that intention.

You should pray, you should nurture such an intention, you should support (*anumodana*) it. If a person does not understand, then you should help him understand. As it is, this violence did not start up today, it is a continuation from the past. This world is not of one color (one viewpoint).

After Self-Realization, Nothing Remains to be Done

Questioner: These people do it in various ways, some perform *namaaz* (ritual prayers in Islam that are observed five times a day), some pray, some meditate, some ring

bells, some perform ritualistic worship (*sevapuja*). So if we ourselves are (God), then is there really any need to pray, perform *naamaz*, or worship?

Dadashri: If you are 'Chandubhai,' then do any kind of prayer (that seems appropriate) according to your intellect. As long as you are 'Chandubhai,' you are to do all this, and if you get Self-realization, then nothing remains to be done for You. Because You have become the state of the Self, the state of light (*prakash swarupa*). At present, this is in the state of darkness. The state of darkness means you are being guided by the intellect, and if you become the Self, then nothing (remains).

Prayer to the God Within

Do you like the God within? He resides within. The God within (*antaryami*). You should pray to Him, "Oh Lord within, give me the strength of mind," then He will give (you) the strength. "And give me faith as well," He will give (you) that. Now you are to pray to the God within. Do not seek for God outside; seek for the God within.

Oh Lord within! You reside within all living beings, in the same way, You also reside within me.

My real state is the same as Yours. My real state is pure Soul.

Oh pure Soul! With oneness and utmost devotion, I offer my salutations to You.

I confess to You all mistakes (recall them internally) that I have committed in my ignorant state. With all my heart, I deeply repent for these mistakes and ask You for

forgiveness. Oh Lord, please forgive me, forgive me, forgive me, and grant me the energy to never repeat such mistakes.

Oh pure Soul! Grant such grace that my feeling of separation from You departs and I attain oneness with You. May I remain as one form merged with You.

Prayers Done With Awareness Bring About Change

Prayer done without awareness is wrong, if this awareness is maintained, then one will progress a great deal. Otherwise, if awareness is not maintained, then the same film will keep getting recorded.

Questioner: Would it ever occur to the intellect to maintain this awareness? It should occur to the intellect to maintain this awareness, should it not?

Dadashri: The awareness never arises, does it! Awareness arises when one's *karma* gives him pain. That is when he prays to God that, 'Oh God, save me from these *karma*'; that is when awareness arises. So it is by taking God's name that the awareness arises. God does not give awareness. It is only by taking His name that awareness arises.

Questioner: In our religious scriptures it is written that the more rosaries (*japmala*) one turns, the greater the awareness. Is that true?

Dadashri: If it is a true rosary, then it will arise, therefore, the rosary should be true.

Questioner: What is the definition of a true rosary?

Dadashri: It should be with applied

awareness (*upayoga*). So one's mind should only be in the rosary. If the mind (*chit*) wanders outside, then it is not considered true.

Dada is Only a Nimit

Questioner: But Dada, if one prays, then his *karma* decreases, or something like that happens, doesn't it?

Dadashri: No, it is a *nimit*. It is when that is going to happen that Dada comes to mind. It is through his *nimit*, and it is by saying it with him as the *nimit* that one gets result. However, that is Scientific Circumstantial Evidence (*Vyavasthit*). He is one evidence; he himself is not the doer. There the *Vitarag* Lord (absolutely free from attachment or abhorrence) does not have even a penny. People seek money from Him, they seek wives, they seek children; He does not have any of that. He has *vitaraagata*, a state free from attachment and abhorrence, fearlessness, He is completely independent.

God has Granted What one Prayed for, now What More?

Questioner: Before I met Dada, I used to go to the temple and ask the idol, ask God, that, 'May I get the *darshan* (devotional viewing) of whoever has Seen the Self, has Knowledge about it, has experienced it. May He give me the *darshan* (enlightened vision) of the Self.' Then I met Dada, but now what should I ask for? Now what should I ask from God?

Dadashri: Now if you were to ask Him again, then on the contrary, He would get vexed that, 'You've been given what you've asked for, yet you've come back?'

Questioner: Then what should I pray for now?

Dadashri: The need for prayer no longer remains! What is the need for it? You should just come here to Dada. This is because you have been given what you wanted. Whatever you wished for from the celestial beings (*devaloko*), they have fulfilled those wishes of yours. Now go there and say, “God! I am much obliged to you, I am infinitely obliged to you,” that is all. Tell him, “I have received it.”

Questioner: I am infinitely obliged to you, Dada.

A True Heartfelt Prayer Leads to Meeting the Gnani

Questioner: A true heartfelt prayer brings circumstances together.

Dadashri: If it is truly from the heart, then if you pray from home no matter where you are in India, then they (the circumstances) will bring us together. It should be from the heart, not from the intellect. From the heart, a true heart. That which does not break quickly. They say, “From the heart,” don’t they!

Questioner: Can we pray that, ‘May Dada live long’? And if we do this, is it correct?

Dadashri: I am living on the basis of that prayer.

The Prayer of Bavo to the Pure Soul

As the *bavo* (the internal one with beliefs of ignorance), You should tell your ‘I’ (Dada Bhagwan, the Lord within) that, ‘Oh Dada Bhagwan, let this *Gnani bavo* (*Gnani Purush* Dadashri) spend four to five more

years in this body, so that all these people’s work can get done.’

Questioner: Yes, give Dada a long life.

Dadashri: This circumstance will not come together again, that is why I am placing emphasis on it. This circumstance is the topmost circumstance. It will not come together again, that is why I keep saying it over and over. It is because you do not realize this, but I know what this circumstance entails!

Who is speaking this? Mangaldas (A. M. Patel) is speaking this. He is speaking about what the *bavo* (*Gnani Purush*) is like! If you remain according to what the *Gnani bavo* says, then you will be able to sail across! The *Gnani bavo* truly is like this!

Questioner: Dada Bhagwan can do whatever he desires!

Dadashri: But are you talking about the *bavo*? But it is only when God is happy that *bavo* can do so, isn’t it? ‘Doing’ is the job of the *bavo*, but who has to be happy?

Questioner: Dada Bhagwan has to be happy.

Dadashri: So nurture this much intention.

Questioner: Yes, Dada. If everyone prays, then it will be accomplished.

Pray in the Presence of the Living Gnani

Questioner: I pray that, ‘Dada may these *karmic* tubers (*gaantho*) of mine become lighter, and may I be freed from this.’ Can I keep doing such an intention

while sitting in your presence? And I definitely know which tubers there are.

Dadashri: Yes, all that you do in My presence gets accomplished.

Questioner: If a person has greed for something, will it decrease? Does it leave quickly by asking for blessings from Dada, or by sitting in your presence and asking for it in the mind?

Dadashri: Even if it is done in the mind, it will be accomplished. One should become free of this opinion in My presence, such that 'I do not like greed anymore.' So it will decrease. It should be done with Me as a witness. If one does it on his own, then it will not do! One will even get fed up and say, "Damn it, this greed is no good."

Questioner: When you are not physically present, if I sit in front of your photo and say, "Dada, free me from these things of mine, that is my firm desire." Then that will give result, won't it?

Dadashri: Yes, even then it is considered to be (in My presence) as a witness. But it is not like this, it is not like (being in my actual) physical presence, there is an effect of the physical presence, of the environment.

Even a Gnani Needs to Pray

Questioner: Does even a *Gnani* need to pray? Why so?

Dadashri: However many degrees the *Gnani* lacks, the extent to which he is incomplete, he needs to do *stuti* (affirmation of and as the absolute Self) that much. Whose *stuti* should be done? The *stuti* should be done of the One who is with

completion (*purananasha*), with complete degrees (*sampurna*), the one who is complete (*sarvansh*). So if the *Gnani* is lacking something, then even he will do it, (he will) do *stuti* of the God within. He is complete (*sarvansh*), and in the worldly interaction (*vyavahar*), he is separate, and as the Self (*nischaya*), he is indeed one.

One Gets Peace Through Prayer, but not Moksha

The moment you pray, God becomes present, nothing else. When the veils move aside, pleasure (*sukha*) prevails. When you pray, you are already asking for something in worldly life, but what is *prarthana*? The higher, extra meaning or purpose. Upon praying to God, this state immediately arises, peace arises, but that will not take you to *moksha* (liberation). *Moksha* (is attained) when *aGnan* (ignorance of the Self) is cleared away and *Gnan* (Knowledge of the Self) is attained. When *aGnan* departs, then all of this leaves. When *aGnan* (departs), meaning that one gets the awareness of 'Who am I,' then there is achievement, otherwise there will never be achievement.

To Know the Knowledge of Gnan, Prayer is a Must

For whatever relative knowledge (*aGnan*) you have (more) faith in, that act will continue for a very long time. And if you have less faith, then that act will leave quickly. If there is very little *aGnan*, then it will leave sooner. Energies of the *pudgal* (non-Self complex) get utilized to know *aGnan*, and in order to know the Knowledge of *Gnan*, one must pray, 'Grant me these energies.' To know the knowledge of

aGnan, you keep on getting energies from the *pudgal* effortlessly; whereas for *Gnan*, you do not receive such energies. For untruth, stealing, sexuality, the energies of the *pudgal* are continuously being received without effort. Whereas in opposition to that, one must ask for energies for the truth, not stealing, celibacy. Upon knowing this through *Gnan-Darshan* (Knowledge-Vision), energies will be received when asked for with faith. *AGnan* pulls one down, and energies of the *pudgal* keep emerging for that. Whereas *Gnan* elevates one; as it is in opposition to the *pudgal*, one must ask for the energies, only then will one rise higher. **Questioner:** In Knowing the Knowledge of *Gnan*, what is (the role of) prayer?

Dadashri: Prayer means to ask from the *Gnani*, to make a special type of request. Prayer means to ask for the purpose of the Self (*Swartha*), not for a worldly purpose. The true Self (*Swa*) is itself the Self, *Atma*, and it is for this purpose one has to ask, for the purpose of the Self. That is true *Swartha*.

Energies of the Pudgal Depart Through Prayer

Questioner: To rise higher, how should we ask for these energies and from whom should we ask them?

Dadashri: You can ask for the energies from your own pure Soul, from the *Gnani Purush*. And for those who do not have Knowledge of the Self, they should ask for energies from their *guru*, an idol, or whichever God they believe in. You should make a list of whatever you see lacking in yourself, and ask for those energies. For

whatever is wrong, through faith or through *Gnan* decide that, 'This is definitely wrong.' Do *pratikraman* for that. Ask for energies from the *Gnani* that, 'It should not be this way,' then it will go. Large tubers can be dissolved through *samayik* (introspective analysis as the Self), and other minor mistakes depart through prayer. That which has arisen without prayer departs through prayer. All this has arisen due to *aGnan*. The energies of the non-Self depart through prayer. It is easy to slip and it is difficult to climb. This is because in slipping, the energies of the non-Self are present.

Through Prayer, You Will Become One With My State

Whenever some pain arises, then pray to God, then the pain (*dukha*) will be relieved. God says, "If some pain arises and you pray to me, then you will be at peace. And if you do not like this worldly life, then come under My shelter. Then you and I are indeed one. Then you have no pain at all."

God has nothing aside from light. And if you cannot endure this worldly life, then pray. So the circumstances will come together and you will become one with My state (*abheda swarupa*). So you will be able to remain in eternal bliss (*paramanand*).

The End of all Desires Through Pure Prayer

Say a heartfelt prayer that, 'Bring an end to all the desires of worldly happiness that I have. Do something to bring a natural end to my desires.' First such a prayer is to be done. To ask for spirituality is a true prayer.

If you pray without any understanding (*thhokathhok*), then it is (like) when a parrot says, "Rama has come, Rama has gone," it says all this, your prayer should not be like this. When the parrot says, "Rama, Rama has come," does it say it with understanding? If you pray in such a way, then it will not do. A prayer should be such that it is done with understanding, thoughtfully, and it touches the heart. Do you understand?

A prayer should be true, it should be completely true. When does the heart become pure? It is when repentance of all kinds continue to happen. Instead, it happens in some matters, and in some matters, joy even arises. Joy arises in backbiting

about someone. So, if God sees the heart, it will keep appearing soiled.

A person prays to God every day that, 'Oh God! Make me happy, make me happy.' And when another person prays, he says, 'Oh God! May everyone in the home be happy,' he also gets included in this. The second person will actually become happy, whereas the prayer of the first person goes to waste. And here, you nurture the intention for the salvation of the world. In that, your own ultimate salvation is included.

'Oh Dada Bhagwan! You have attained *moksha*, give us *moksha*. Or else, bring together a *nimit* for us!' Through this prayer, your work will be accomplished!

- Jay Sat Chit Anand

Form No. 4 (Rule No.8)

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I, Dimple Mehta hereby declare that the above stated information is correct to my knowledge and belief.

sd/-

Dimple Mehta on behalf of Mahavideh Foundation
(Signature of Publisher)

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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. DEIA12345#. Information for renewal regarding subscription rate and contact address is given as below:

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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.

Atmagnani Pujya Deepakbhai's UK-Germany Satsang Schedule (2016)

Contact no. for all centers in UK + 44-330-111-DADA (3232), email:info@uk.dadabagwan.org

Date	From	to	Event	Venue
24-28 March			UK Shibir	Pontins, Pakefield, UK
30-Mar-16	7-30PM	10PM	Satsang	The Archbishop Lanfranc Academy, Mitcham Rd, Croydon, CR9 3AS
31-Mar-16	6PM	10PM	Gnanvidhi	
1-Apr-16	7-30PM	10PM	Satsang in English	Harrow Leisure Centre, Christchurch Avenue, Harrow, HA3 5BD
2-Apr-16	10-30AM	12-30PM	Aptaputra Satsang in English	
2-Apr-16	7-30PM	10PM	Satsang	
3-Apr-16	10-30AM	12-30PM	Aptaputra Satsang	
3-Apr-16	3PM	7-30PM	Gnanvidhi	
7-15 April			Germany Satsang	Willingen, Germany
16-Apr-16	6PM	8-30PM	Satsang	Krishna Mandir, 10 Beverley Road, Bolton, BL1 4DT
17-Apr-16	10-30AM	12-30PM	Aptaputra Satsang	
17-Apr-16	3PM	7-30PM	Gnanvidhi	
18-Apr-16	6PM	8-30PM	Satsang	
22-Apr-16	7-30PM	10PM	Satsang	Shree Prajapati Association, Ulverscroft Road, Leicester, LE4 6BY
23-Apr-16	10-30AM	12-30PM	Aptaputra Satsang in English	
23-Apr-16	7-30PM	10PM	Satsang	
24-Apr-16	10-30AM	12-30PM	Aptaputra Satsang	
24-Apr-16	3PM	7-30PM	Gnanvidhi	

Watch Pujya Niruma on T.V. Channels

- India**
- ✦ **Aastha**, Monday to Saturday 10:20 to 10:40 PM (Hindi)
 - ✦ **DD-Bihar**, Every day 7 to 7:30 AM & 6:30 to 7 PM (Hindi)
 - ✦ **DD-India**, Every day 8 to 8:30 AM & 6:30 to 7 PM (Hindi)
 - ✦ **DD-Girnar**, Every day 9 to 9:30 AM (Gujarati)
 - ✦ **Arihant**, Every day 10 to 10:30 AM & 3:30 to 4 PM (Gujarati)
- USA**
- ✦ **'TV Asia'**, Every day 7:30 to 8 AM EST (Gujarati)
- UK**
- ✦ **'Venus' TV** Every day 8 to 8:30 AM (Hindi)

Watch Pujya Deepakbhai on T.V. Channels

- India**
- ✦ **DD-National**, Every Monday to Friday 8:30 to 9 AM, Saturday 9 to 9:30 AM, Sunday 6:30 to 7 AM (Hindi)
 - ✦ **DD-Madhya Pradesh**, Mon to Sat 3:30 to 4 PM, Sun 6 to 6:30 PM (Hindi)
 - ✦ **DD-Uttar Pradesh**, Every day 9:30 to 10 PM (Hindi)
 - ✦ **Sadhna**, Every day 7 to 7:30 PM (Hindi)
 - ✦ **DD-Girnar**, Mon to Sat 3:30 to 4 PM (Gujarati)
 - ✦ **DD-Girnar**, Tue to Thu 10 to 10:30 PM, Fri to Sun 9-30 to 10-30 PM
 - ✦ **Arihant**, Every day 8:30 to 9 PM (Gujarati)
 - ✦ **DD-Sahyadri**, Every day 7 to 7:30 AM (Marathi)
- UK**
- ✦ **'Venus' TV** Every day 8:30 to 9 AM (Gujarati)
- USA**
- ✦ **'TV Asia'** Every day 11:00 to 11:30 AM EST
 - ✦ **'Colors' TV** Every day 7 to 7:30 AM EST (Hindi)
- Singapore**
- ✦ **'Colors' TV** Every day 4:30 to 5 AM & 7 to 7:30 AM (Hindi)
- Australia**
- ✦ **'Colors' TV** Every day 7:30 to 8 AM & 10 to 10:30 AM (Hindi)
- New Zealand**
- ✦ **'Colors' TV** Every day 9:30 to 10 AM & 12 to 12:30 AM (Hindi)
- USA-UK-Africa-Aus.**
- ✦ **Aastha** (Dish TV Channel UK-849, USA-719), Everyday 10 to 10-30 PM (Guj.)

Satsang & Gnanvidhi Programs in the Presence of Puja Deepakbhai**Adalaj Trimandir****19 March (Sat) Special Program on Occasion of Pu. Niruma's 10th Punyatithi**10 am to 12 pm **Sp. VCD on Puja Niruma & Kirtanbhakti for JK**4-30 to 10 pm **Samarpan Vidhi of New Aptsinchan Sadhaks and****Special Bhakti Program****20 March (Sun), 4 to 7-30 pm - Gnanvidhi****PMHT Shibir at Adalaj Trimandir****5 - 9 May (Thu-Mon) - Time to be Announced.**

Note: 1) This shibir is specially arranged only for married mahatamas who have taken Atmagnan.
 2) The first two days of satsang will be on the book, 'Generation Gap,' the next two days will be on the book, 'Harmony in Marriage,' and the last day will be on the book, 'Money.' The entire satsang will be conducted by Pujoyashree in Gujarati and group discussions will be done by Aptaputras; however, simultaneous English translation will be available.
 3) Mahatmas who wish to attend this retreat must register his / her name at the nearest satsang centre and if there is no satsang centre in your nearby area, then register your name on Tel. (079) 39830400 (9am to 12pm & 3 to 6 pm) at Trimandir Adalaj.

Spiritual Retreat in Hindi at Adalaj Trimandir - Year 2016**27-28 & 30 May - Spiritual Discourses****29 May - Self-realization Experiment (Gnanvidhi)****31 May - One day Pilgrimage tour**

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 (9-30am to 12 pm & 3 to 6 pm) at Trimandir Adalaj. If you want to join the Pilgrimage tour, kindly book your return ticket on or after 1st June 2016.

Ahmedabad**13-14 May (Fri-Sat), 8 to 11 pm - Satsang & 15 May (Sun), 6-30 to 10 pm - Gnanvidhi****15 May (Mon), 8 to 11 pm - Aptputra Satsang****Venue :** Shree Saurashtra Patel Samaj Plot, Bhakti Circle Road, Nikol. **Ph. :** 9909545999**Surat****21 & 23 May (Sat & Mon), 8 to 11 pm - Satsang & 22 May (Sun), 7-30 to 11 pm - Gnanvidhi****Venue :** Shree Swami Atmanand Saraswati Vidyasankul, Daruka Collage, Varachha road, Surat. **Ph. :** 9574008007

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

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

Prayer

Oh absolute Self within, I bow down to you,
May we continue to receive energy from You;
Shower Your grace upon us, Free us from ignorance,
May we attain Knowledge of the Self...
Oh absolute Self within, I bow down to you,
May we continue to receive energy from You;
May we attain positive intellect, ideal conduct,
And may our lives be dedicated to serving others... Oh absolute...
May we never forget the obligation towards our parents,
May we always remain respectful towards our guru,
We will never compete with our friends,
We will study with full concentration. (2)
Keep us away from laziness, free us from all temptations,
Free us from addictions...
Please save us from such negative influences...
Through our mind, speech, and body, May we never hurt anyone...
May we not covet anything belonging to others,
This is the kind of purity we will always keep; (2)
May we become instruments for salvation,
Such that we spread peace in the world... Oh absolute...
May we blossom to our fullest potential, May we never fear adversity...
May we wipe out the divisiveness among religions,
By attaining Vision of the pure Soul; (2)
May we become one, through absolute humility,
May we become the embodiment of Love... Oh absolute...

