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Dadavani



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The Exclusive Kirtan Bhakti of the Living Lord, Dada Bhagwan

EDITORIAL

On the *Akram path* (the step-less, direct path to Self-realization), after realizing one's Self, one is to do *bhakti* (devotion as a means of reaching God or the original Self) of one's own form as the Self, and that itself is the *bhakti* of *moksha* (liberation)! As long as your Soul (*Atma*) is not fully manifest, the *Gnani Purush* (the One who has realized the Self and is able to do the same for others) is your Soul. *Bhakti* of the *Gnani Purush* is *bhakti* of one's own Self. The *Gnani Purush* is the absolute Self in a human body (*dehadhaari Parmatma*). And when we say '*Aseem Jai Jai Kar*' (infinite glorious salutations) of the manifest Self within Him, meaning Dada Bhagwan, that is *kirtan bhakti*.

Absolutely revered Dadashri would always say, "The one you see in front of you is A. M. Patel [the name of Dadashri], and Dada Bhagwan who has manifested within is Himself the Lord of the fourteen worlds. 'He' resides within and is at 360 degrees, in the complete state, whereas 'we', the *Gnani Purush*, are at 356 degrees. In fact, just as you are a devotee, 'we' are also a devotee. The very same Dada Bhagwan resides within you, and when you do '*Aseem Jai Jai Kar*,' the *kirtan bhakti* of this Dada Bhagwan, then the Lord within you starts to manifest to that extent. When one says "*Dada Bhagwan Na Aseem Jai Jai Kar Ho*," that is the *kirtan bhakti* of the absolute Self (*Parmatma*) who is *pratyaksh* (direct; living; present). For one to become that form, this is the straight, direct *kirtan bhakti* of the *pratyaksh* Dada Bhagwan.

In this issue, explicit details about Dada Bhagwan's *kirtan bhakti* have been expounded upon. [Details such as,] What can be considered *kirtan bhakti*? Whose *bhakti* should one do? What is the intention behind doing it? How should it be done? What is gained by doing it? And much more. There is no way to heal the wounds that have been inflicted on one's heart for infinite lifetimes. Just by saying this one sentence, "*Dada Bhagwan Na Aseem Jai Jai Kar Ho*," all the wounds within start to heal. In fact, the bliss of the Self begins [to arise] by doing this. When one does *kirtan bhakti* for an hour, even the *darshan* (devotional viewing) of Dada Bhagwan may happen, and one can get whatever he asks for. However, do not ask for worldly things. The result of asking for worldly things will be to wander life after life. Seek only the permanent, eternal bliss of the Self from Him.

When these books and *Aptavanis* (a series of fourteen volumes compiled from Dadashri's speech) are published, people will read them and they will come to know that this Dada is some sort of wonder! The One who is worthy of having His praises sung rarely manifests in this world. And if ever His *kirtan* (devotional singing) is done, then salvation will most definitely take place. When doing *kirtan*, one becomes absorbed in Dada, one becomes completely imbued with Dada. This is *Akram Vignan* (the spiritual Science of the step-less path to Self-realization). So the *ananya bhakti* (exclusive devotion) for Dada automatically remains. Otherwise, *ananya bhakti* would not exist in the current era of the cycle time, would it! This Dada Bhagwan is the pre-eminent, complete, pure embodiment [of the Self]! The law is that when we sing His *kirtan*, His energies manifest [within us]. The One whose *bhakti* we do, we start to become that form.

~ Jai Sat Chit Anand

The Exclusive Kirtan Bhakti of the Living Lord, Dada Bhagwan

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn Gujarati. While reading these English translations, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'. Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter; or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or Pragnya. Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is available on: <http://www.dadabhagwan.org/books-media/glossary/>.

Please share any feedback about English Dadavani on engvani@dadabhagwan.org.

The Understanding of Bhakti, From the Gnani's Viewpoint

Questioner: It is said that *bhakti* (devotion) is the best path of all and it takes one to *moksha* (liberation). So what kind of *bhakti* is that?

Dadashri: As a matter of fact, until one attains the Self, attains *samkit* (the right belief of 'I am pure Soul'), *bhakti* for *moksha* does not occur. After attaining *samkit*, after attaining the Self, all the *bhakti* that is done is for *moksha*! Subsequently, one would only sing praises of the Self, wouldn't he! He would only do *kirtan* (sing the glory) of the Self, wouldn't he! *Kirtan* of the body, *kirtan* of a guru, and *kirtan* of all other things would cease, because that is all *pudgal* (the non-Self complex that undergoes influx and outflux). There should only be *kirtan* of the Self.

So until what point is there *agnan bhakti* (devotion in the state of ignorance of the Self)? As long as one has not attained Self-realization, there is *agnan bhakti*.

Questioner: But that definitely

causes bondage for the path to *moksha*, doesn't it?

Dadashri: It is all bondage! Bondage meaning that as one does *bhakti*, one binds merit karma and by doing the opposite of *bhakti*, one binds demerit karma. After attaining the path to *moksha*, merit and demerit karma do not remain. After that, true *bhakti* begins. What is true *bhakti*? It is when the worship never ends. Uninterrupted worship is considered true *bhakti* and that *bhakti* leads to *moksha*.

Our people refer to *bhakti* in the worldly sense. They refer to the singing of prayer songs as *bhakti*. *Bhakti* can never exist without *Gnan* (Knowledge of the Self). *Bhakti* makes you become the form of that which you do *bhakti* of! *Bhakti* without *Gnan* will give you material pleasures in worldly life, whereas *bhakti* accompanied with *Gnan* is known as *Gnan*; it results in *moksha*.

On the Akram Path, There Is Parabhakti

Questioner: Is *moksha* attainable

through the path of *bhakti* or through the path of *Gnan*?

Dadashri: What do you understand as the path of *bhakti*? *Bhakti* comes into picture after the path of *Gnan* has begun. You will follow the directions to the station only after they have been given to you, won't you? After attaining the knowledge of the directions, to follow them is *bhakti*. What is the true meaning of the word *bhakti*? The concept of shelter is incorporated in this word. All these people to whom 'we' have given *Gnan* are also on the path of *bhakti*. *Bhakti* is to be done of the One you have taken the shelter of.

Questioner: So does the *Akram* path (step-less, direct path to Self-realization) also include the path of *bhakti*?

Dadashri: This is *parabhakti* (the highest form of worship, worship of the Self). On the *Akram* path, the *bhakti* that one does after attaining the Self is indeed the *bhakti* of one's own Self. The one who is making a garland [of flowers] is also doing the *bhakti* of his own Self, even if he puts the garland on 'us'!

Bhakti of the *Gnani Purush* (the One who has realized the Self and is able to do the same for others) is the same as the *bhakti* of one's own Self. As long as your own Self has not completely expressed, the *Gnani Purush* is your Self. The *Gnani Purush* has no *shalya* ('thorns' which torment within and cause one to wander in worldly life). As He Himself is in a spontaneous joyful state (*chitprasannata*), the moment another person does the *darshan* (devotional viewing) of that state, bliss arises for that person. Simply through

the *darshan* of the *Gnani* [*Purush*], the demerit karma of countless lifetimes get burnt to ashes!

The *bhakti* that the whole world is in search of is *aparabhakti* (indirect worship of the Self). The *bhakti* which does not have even the slightest of involvement of the intellect (*buddhi*) is considered the *bhakti* for *moksha*. The *bhakti* should be for *moksha*. When the intellect gets involved, it becomes *aparabhakti*. When the intellect comes out of it, then it is *parabhakti*. The *bhakti* that goes on here [in Dada's presence] all day is *parabhakti*. The result of *parabhakti* is *moksha*. This path of 'ours' is the path to *moksha*.

Where the path to *moksha* does not exist, there is the path of the worldly life (*sansaar*). When the intellect enters into *bhakti*, it makes one emotional, it makes one prevail in a sense of 'I-ness' (*hupanu*), it makes one prevail as the relative form, 'I am Chandubhai, I am a big iron merchant,' it makes one prevail in this. The intellect does not allow *parabhakti* to occur. Here, after 'we' give you *Gnan*, there is only *parabhakti*. *Parabhakti* is that which is done for the Self, for the pure Soul, for the purpose of the Self. To remain awake for the purpose of the Self is called sleep, to eat for the purpose of the Self is called fasting, and to do *bhakti* for the purpose of the Self is *parabhakti*.

Bhakti is what these *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) here are doing of the *Gnani Purush*. It means that they maintain absolute humility (*param vinay*) towards the *Gnani Purush*, they please Him; that is called *bhakti*.

Here, these *mahatmas* are no longer looking for liberation (*mukti*); all they want to do is *bhakti* of the *Gnani Purush*. ‘We’ have given them liberation within only an hour.

Liberation has been granted to You, so what else remains now? *Bhakti* remains. This is the *Akram* path, whereas the rest of the world has the *Kramik* path (the traditional step-by-step path to attain the Self). On the *Kramik* path, *bhakti* comes first and then there is liberation, whereas on this *Akram* path, first there is liberation and then there is *bhakti*! Today, when people go to do *bhakti* without having attained liberation, that *bhakti* will not last, will it! How can *bhakti* remain when there are thousands of kinds of worries and afflictions from external sources? And those who have attained liberation first are sitting here peacefully. One should sit just as these people are over here! Why are they sitting so peacefully with their legs crossed, as if they are never going to get up? It is because they have attained liberation!

Through *bhakti*, the veils of ignorance over the Self (*avarana*) break and more can be Seen. It is dependent upon whose *bhakti* one is doing. By doing *bhakti* of the One who has become the Self (*Chetan*), the Self can be attained. *Bhakti* of the Self happens only after the Self has been attained.

Bhakti on the Kramik Path and on the Akram Path

Questioner: What is the role of *bhakti* on the *Akram* path?

Dadashri: On the *Akram* path,

after You realize Your own Self, after the state of Self-realization happens, *bhakti* is indeed only of Your own form as the Self (*Swaroop*), which is referred to as *ramanata*. And if others want to understand it, then it is also referred to as *bhakti*. So call it dwelling (*ramanata*) in One’s own form as the Self or call it *bhakti*, but it is indeed of One’s own Self.

Questioner: So dwelling in One’s own form as the Self is the same as *bhakti* of One’s own form as the Self, isn’t it?

Dadashri: Yes, so if you want to use the word *bhakti*, then you can call it *bhakti* of One’s own form as the Self, otherwise One is indeed dwelling in One’s own Self. After becoming the *Purush* (the Self), there is no other dependency, is there!

Questioner: What is *bhakti* like after becoming the *Purush*?

Dadashri: After becoming the *Purush*, One dwells in One’s own Self. There is no dwelling anywhere else or any other *bhakti* at all.

Questioner: So on the *Kramik* path, first comes *bhakti* and then comes liberation (*mukti*), and in the *Akram* path, first comes liberation and then comes *bhakti*?

Dadashri: It’s like this; at first, ‘we’ had laid open the *Kramik* path. Everyone used to come to listen, and they used to spend their own time to try and dig the foundation [for liberation] with their own ‘tools’. But the stress and worries of running a household would keep pestering them, wouldn’t it? Now, if they try to dig the foundation [for liberation] with all

that stress and worries, what would they achieve? Then after a few days, they would stop coming back. Only a few people like this person here would continue coming, but the rest would stop coming. How could a person come amongst all these worldly problems? So that is the *bhakti* of the *Kramik* path! First, one does *bhakti*, and he attains liberation later. But *bhakti* of what? When one does *bhakti* of the *Gnani*, *bhakti* of the *Gnan*, *bhakti* of the Lord, when one does all of that, he later attains liberation.

Whereas on this *Akram* path, liberation is attained first. What does that mean? It means that first, your worries come to an end. Thereafter, you can continue doing everything on your own based on 'our' *Agnas* (five principles that preserve the awareness of the Self in *Akram Vignan*). As long as one has worries, he will not be able to do anything at all. Has this come into your experience? And once the worries, once the *aartadhyan* (adverse internal state of being that hurts the self) and *raudradhyan* (adverse internal state of being that hurts the self and others) come to an end, steadiness remains. Then he can do everything. If worries are present, then steadiness will not remain and none of his [spiritual] work will get done. Through this [*Gnan*], first steadiness prevails, and then the work gets done.

Questioner: Then one can do *bhakti* even while living a worldly life, right?

Dadashri: Yes, he can do *bhakti* while living a worldly life; he can do it very nicely. If you would like to do such *bhakti*, then 'we' will show you what you

should do for that. So if you come here, then 'we' will show you [how to do] *bhakti* of the Lord. 'How should *bhakti* be done? What should you focus on?' 'We' will show you all of that. It is because 'we' show this that these people gain so much energy. Thereafter, the fear of dying does not remain, and God is no longer their superior. In fact, God converses with them all day long.

Kirtan Bhakti Makes One Into That Form

Questioner: Nine types of *bhakti* have been described [in the scriptures]. So what type of *bhakti* is there in *Akram Vignan* (the step-less Science of Self-realization)?

Dadashri: All types of *bhakti*, *navdha bhakti* (the nine types of *bhakti*), are encompassed here. Of those, two or three of them are more prevalent. There is *kirtan bhakti* (singing the glory of God), *sakha bhakti* (befriending God), and even *daas bhakti* (serving God). These three or four types of *bhakti* are much more prevalent here.

Now *navdha bhakti* can only be done if one finds God. *Navdha bhakti* can be done if God is present. So for whom is *navdha bhakti* done? If someone like Lord Krishna is present, then His *navdha bhakti* would be done. *Sakha bhakti* and *daas bhakti* would be included in that. All these people are doing 'our' *daas bhakti*, but only a rare one does 'our' *sakha bhakti* sometimes. However, everyone does 'our' *kirtan bhakti* a lot. One can benefit a lot by doing 'our' *kirtan bhakti*.

The rule is that the energy of the one whose *kirtan* (devotional singing) you do arises in you. This Dada Bhagwan is the pre-eminent, complete, pure embodiment [of the Self]! If you were to do His *kirtan*, then what would your state become? You would become that form. What is the meaning of *kirtan bhakti*? The one whose *bhakti* you do, you start to become that form.

Similarly, in this worldly life, the one whose *kirtan* you do, you become that form. If you sing *kirtan* of a person, then the energies that are in him will arise in you. If there is someone who is a speculator and you say, “This person is very smart. He is like this and like that,” then those qualities will arise in you. And if there is someone who is religious and you do his *kirtan*, then you will become that form! These are the [natural] laws.

This *kirtan bhakti* is such that even if you do nothing [else], it is fine. If you do Dada’s *kirtan bhakti* and keep singing His praises like, “Our Dada is like this and like that...” then you will certainly become like Dada. However you have understood Him, however much you have understood Him, you will become like that. You shouldn’t say anything that exceeds this, otherwise the other person will completely undermine it. You should only say whatever has come into your experience. If the other person undermines it and speaks badly about it, then that cannot be considered *kirtan bhakti*. As far as *kirtan bhakti* is concerned, you should say what has come into your experience and it should benefit the other person.

And if you say, “Dada’s *Gnan* is bad. It is like this and like that,” then you may

even become like a stone! That is because, just as you can ascend many levels by speaking positively, you can also descend that many levels by speaking negatively; you will be tossed down to the same extent. ‘We’ have no problem even if someone speaks negatively [about ‘us’]. All ‘we’ wonder is how you will come out from the place that you will fall into. That is why ‘we’ ‘spray medicine’, so that you do not fall down. No one would knowingly do something that is harmful to themselves. Would all these people knowingly create a liability for themselves? One would only do it unknowingly. One who knows better would not take on a liability; they would only do so unknowingly.

If one sings ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho* (Infinite glorious salutations to Dada Bhagwan),’ then that is the *kirtan bhakti* of the *pratyaksh* (direct; living; present) absolute Self (*Paramatma*). It is the *kirtan bhakti* of Dada Bhagwan, who is the Lord of the fourteen worlds, the One that has manifested within, the *pratyaksh* absolute Self. Such a *kirtan bhakti* has never happened before, has it! Therefore, it will give such a result that cannot be described! Therefore, Dada’s *kirtan bhakti* is the greatest *bhakti*. And through *kirtan bhakti*, one can become that form without following any rules. Singing *kirtan bhakti* is considered a very high form of *bhakti*.

It Is Not a Mantra, Stuti, Vandana, or a Dhoon

Questioner: Is ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’ considered a mantra?

Dadashri: This isn't a mantra. A mantra engages the mind. And this does not engage the mind.

If you went to a temple and God Himself came there, then you would praise Him by saying, "Aho, aho! Infinite glorious salutations to You, infinite glorious salutations." Can that be called a mantra? That is a way of expressing feelings of awe. That is what this is like. You need to express your feelings of awe. And the result that you get at that time is direct.

Questioner: So is this a *stuti* (hymn of praise) or a *vandana* (song that pays reverence to God)?

Dadashri: This is neither a *stuti* nor a *vandana*. A *stuti* can be done for the idols in a temple. And this is certainly not a *dhoon* (metrical line sung repeatedly as part of a prayer).

Questioner: But this actually is a *dhoon*, isn't it?

Dadashri: This is not a *dhoon* either. What is considered a *dhoon*? Who can sing a *dhoon*? A person who is a *dhooni* (absorbed in one thing and oblivious to everything else around him) can sing a *dhoon*. You are not a *dhooni*. What does a *dhooni* mean? Someone whose mind is engrossed only in one thing, not in any other thoughts. Someone who remains engrossed in a *dhoon* is called a *dhooni*. Whereas you are saying this with mindfulness. A *dhoon* would not be sung mindfully, it would be sung absentmindedly.

A *dhoon* is always sung through the mind. Whereas when you sing 'Aseem Jai

Jai Kar,' the mind sits idle on one side, it does not speak.

Questioner: So who is it that speaks in this?

Dadashri: It is the taped record that speaks, but whose inspiration is it? *Pragnya* (the direct liberating light of the Self). A *dhoon* exists where the mind is involved! On this *Akram* path, the mind has no role at all! A *dhooni* is someone who is half mad! He cannot be considered fully mad. Everyone will say, "Don't even bother, he is a *dhooni*." A *dhooni* is someone without awareness. So a *dhooni* is not alert, whereas you are alert. Therefore, the word *dhoon* does not apply to this. It cannot be considered a chant (*jap*) either, and it also cannot be considered a mantra.

The Taste of the Elixir of Immortality

Questioner: 'Dada Bhagwan Na Aseem Jai Jai Kar Ho' is not a mantra, nor a chant, nor a *dhoon*. So then what is it? We have to call it something, don't we?

Dadashri: In worldly terms, we can refer to it as a sentence, but it is one of the wonders of this era of the time cycle.

Questioner: So how does it benefit us?

Dadashri: Drops of the elixir of immortality (*amrut*) are released within! There is nothing which can cause drops of the elixir of immortality to be released within. When it is sung for more than eight minutes, drops of the elixir of immortality immediately begin to release. For the first eight minutes there is bliss, and thereafter, drops of the elixir of immortality begin

to release. So this is straight up an elixir of immortality, it is a type of elixir of immortality! And it gets a person's [spiritual] work done. This has arisen in this era of the time cycle. That is why 'we' say to do this much.

So this is *kirtan bhakti*. Actually, the term *kirtan bhakti* is not adequate for this, but there is no other word for it, so 'we' have used this.

When a Connection Is Made, That Is Kirtan Bhakti

Questioner: What is the difference between *kirtan* and *kirtan bhakti*?

Dadashri: The people in the outside world sing *kirtan*, don't they? To sing *kirtan* is a different matter.

Questioner: Please explain *kirtan* in a little more detail. I don't quite understand.

Dadashri: Saying this '*Jai Jai Kar Ho*' is not considered *kirtan*, it is *kirtan bhakti*. The greatest thing in the world is *kirtan bhakti*! Doing *kirtan bhakti* is like making a connection; only then will the light turn on! There is no effort in doing *kirtan bhakti*! Tremendous energies arise by doing *kirtan bhakti*!

It Is Pragnyashakti That Does Bhakti of Oneself

Questioner: Whose *kirtan bhakti* is this?

Dadashri: This *kirtan bhakti* is of Oneself, the Lord of the fourteen worlds.

Questioner: Who does *kirtan bhakti* of Oneself?

Dadashri: 'He' Himself does!

Questioner: What part is that?

Dadashri: It is *Pragnyashakti* that is doing it.

It Is Kirtan Bhakti of the Dada That Manifested in the Gnani

The energy referred to as *Pragnya* arises through *Gnan*! When 'we' give You the state of the pure Soul, 'we' place *Pragnya* within You. The One 'we' call the pure Soul is itself God, and that is whose *kirtan bhakti* this is. As long as Your pure Soul has not manifested, as long as You have not attained the clear and distinct experience of the Self (*spashta vedan*), until then, Krupaludev has said that the Soul of the *Gnani Purush* is Your very own Soul.

In the *bhakti* of the *Gnani Purush* lies the highest form of *kirtan bhakti*. When does *kirtan bhakti* arise? When you don't have a single disgraceful thought [about the *Gnani Purush*], when no matter how negative things appear, you only see the positive. Mind you, there is never anything negative in the *Gnani Purush*. And the *Gnani Purush* is the absolute Self in a human body (*dehadhaari Parmatma*). Now, when we sing the infinite glorious salutations of the Self that has manifested in Him, [the One referred to as] Dada Bhagwan, that is *kirtan bhakti*. So that gives immediate results.

A. M. Patel, 'I', and Dada Bhagwan

Questioner: The *kirtan* that all these people are doing right now, [singing] '*Dada Bhagwan Na Aseem Jai Jai Kar*

Ho, how do you give the understanding of who Dada Bhagwan is?

Dadashri: Dada Bhagwan is something that is *alaukik* (that which is beyond the worldly realm). Dada Bhagwan is the Lord of the fourteen worlds! What you see here is A. M. Patel, and the One who has manifested within him is the Lord of the fourteen worlds! ‘He’ is not the Lord of thirteen and a half worlds, but of all fourteen worlds! And ‘we’ are a *Gnani Purush*. Therefore, when no one is around, ‘we’ remain with ‘our’ Lord of the fourteen worlds, we both prevail as one. And when someone comes, while ‘we’ are talking to him, ‘we’ come out [of that oneness with the Lord.] ‘We’ prevail with this A. M. Patel. So ‘we’ are not Dada Bhagwan.

The Dangers of Considering Oneself to Be God

Questioner: Do you have a desire to become God?

Dadashri: ‘We’ actually find it very burdensome to become God. ‘We’ are the humblest (*laghutam*) person. There is no one in this world who is humbler than ‘us’, ‘we’ are the humblest person.

‘We’ do not consider ‘ourselves’ God, because anyone who calls themselves God in this *dushamkaal* (also known as *Kaliyug*; the current era of the time cycle characterized by a lack of unity in thought, speech, and action) is taking on a grave liability. He is taking on a liability for himself. There is no problem for you in that. It is up to you whether or not you want to accept him [as God].

And if he says so, how can you say no to him? However, that is a terrible sign that he will acquire a life-form in hell. The reason for this is that if people proceed while considering him to be God just by listening to some of his speech, then what would be the consequences?

The current era of the time cycle is referred to as *Kaliyug* by those who follow *Vedanta* (one of the six schools of Hindu philosophy), and it is referred to as *dushamkaal* by those who follow Jainism. In such times, a person cannot attain the absolute state [of the Self]. At the very least, he would be short by a few degrees. Therefore, a person should not consider himself to be God. That is a grave liability. Even when people call ‘us’ God, ‘we’ say no to that! What need do ‘we’ have for becoming God?

‘We’ Still Have to Become the Real Form of Dada Bhagwan

‘We’ tried to become God, ‘we’ gave the test, but ‘we’ failed the test! So ‘we’ remain here having failed the test, and God manifested within ‘us’. People ask, “Are you Dada Bhagwan?” ‘We’ reply, “No, ‘we’ are a *Gnani Purush*.” That is why ‘we’ have clarified that this is the *Gnani Purush*, not God. ‘We’ are the *Gnani Purush*, so you can ask ‘us’ everything. There isn’t a single spiritual question in the entire world for which you cannot get an answer here. You can get the complete answers to all forty-five *Aagam* (Jain scriptures)! And you can ask all questions related to this worldly life. You can get all the explanations from ‘us’. ‘We’ can give the essence of all the scriptures in

the world. The *Gnani Purush* is such that there is no question that cannot be asked to Him, but He is not God. The One that has manifested within is Dada Bhagwan! 'We' are at 356 degrees and God is at 360 degrees. So 'we' are short by four degrees. People ask 'us', "Dada Bhagwan is actually your Real form, isn't He?" I reply, "Yes, He is indeed my Real form, but I have not become that form today." I am only at 356 degrees.

As 'We' Became Free From the Sense of 'My-Ness', 'We' Became a Public Trust

'We' do not ever say that 'we' are God. 'We' do not want that state anymore. This is because the Lord of the fourteen worlds has yielded to 'us', so why do 'we' need that state? 'We' have four degrees less than God, yet 'we' do not live in this body, that's for sure. 'We' have not become the owner of this body, this mind, or this speech.

This speech is without ownership. By saying, "This is my speech," there is the sense of 'my-ness', so it is poisonous! 'I spoke and this is my speech' is considered poisonous speech, while this is speech that is without ownership. So who is speaking with you? It is this original 'tape record' [taped record] that is speaking. The 'tape record' is the speaker, you are the listener and 'we' are the Knower and Seer; this is the worldly interaction [between us]!

'We' are not the only one who has become free, but this entire body is a public trust. 'We' have nothing to do with it. This has now become a public trust.

The Lord Within Shows 'Us' 'Our' Faults

'We' do not have any gross or subtle faults. However, the faults that do not harm anyone in the world, the subtler and subtlest faults of 'ours', those that hinder *keval Gnan* (absolute Knowledge), faults that obstruct *keval Gnan*, the Lord shows 'us' those faults. At that time, 'we' realize that He is 'our' superior. Wouldn't 'we' realize that? Is the Lord who shows 'us' 'our' faults 'our' superior or not?

Questioner: Yes, that's true.

Dadashri: That is why 'we' say that the One who shows 'us' the mistakes is the Lord of the fourteen worlds. Do *darshan* of this Lord of the fourteen worlds. Who is the One who shows the mistakes? It is the Lord of the fourteen worlds!

And 'we' have actually seen that Dada Bhagwan. 'He' resides in the complete state within. 'We' are giving the guarantee of this. Even 'we' worship Him! And 'we' are also telling you, "Dear fellow, come and do *darshan*." Dada Bhagwan is at 360 degrees and 'we' are at 356 degrees. Thus, we are both separate. Has this been proven or not?

Questioner: Yes, of course!

Dadashri: We are both separate. The One who has manifested within is Dada Bhagwan. 'He' has become completely manifested, in the full-fledged form of infinite Knowledge, Vision, and bliss!

The Gnani Worships Dada Bhagwan as a Devotee

Even 'we' do *bhakti* of Dada

Bhagwan. 'We' still need to increase four more degrees, don't 'we'! As long as 'we' are falling short, 'we' have to do *bhakti*. Here, 'we' are a devotee just like you are. The one you see is not Dada Bhagwan; this is A. M. Patel, a *Patidar* (caste primarily found in the state of Gujarat) from the town of Bhadran. The One residing within is Dada Bhagwan. 'We' 'ourselves' sing '*Dada Bhagwan Na Aseem Jai Jai Kar Ho*'! Therefore, 'we' are a devotee (*bhakt*) and so are you!

Questioner: So is the *Gnani Purush* a devotee of Dada Bhagwan?

Dadashri: Of course! If 'we' are a devotee worth two annas (a former Indian currency unit that was equivalent to 1/16th of a rupee) and you are a devotee worth eight annas, does that mean there is a difference in our 'degree' as a devotee? Everyone is at the 'degree' of a devotee.

If one understands this much, then a lot of his [spiritual] work will be done.

Now 'we' will have to complete the remaining four degrees, won't 'we'? 'We' have failed *keval Gnan*. 'We' failed the exam for *keval Gnan*, so 'we' will have to retake it, won't 'we'? Don't 'we' have to complete the remaining four degrees? So what do 'we' do for that? 'We' pay obeisance [to the Lord within] in this manner. Even 'we' say "*Dada Bhagwan Na Aseem Jai Jai Kar Ho*" like this, don't 'we'! And 'we' tell you to say it as well. 'We' are lacking by four degrees, so 'we' have to say it, don't 'we'? You must also be lacking by five or six degrees, right? You must be lacking to a certain extent as well, right?

Questioner: Yes.

Dadashri: If you are lacking them, then say it. And if you say it, then your degrees will also increase. So you should say, "*Dada Bhagwan Na Aseem Jai Jai Kar Ho*." 'We' are also saying it with you, aren't 'we'? The very same Dada Bhagwan resides within you. If you are lacking in degrees, then complete them the way 'we' have indicated. Is there any problem with that? And you are only concerned with what needs to be done, right! 'We' are lacking by four degrees, that is why 'we' sing it. If you are lacking by more degrees, then you should also sing it.

'He' Is Also Within You

That Dada Bhagwan is within you too, He is within this person too, and He is within everyone. But He has manifested here. So Dada Bhagwan is the One who resides within. Yes, He is the One within you as well, and by saying, "*Aseem Jai Jai Kar Ho*," He manifests within you. However much *bhakti* you do of this Dada Bhagwan, He will manifest to that extent within you; that is all 'we' are saying. As you say this, the 'flower' will blossom day by day. That is all you have to do.

Drinking the Elixir of Immortality With Every Word

Questioner: Is '*Dada Bhagwan Na Aseem Jai Jai Kar Ho*' considered to be at the gross level?

Dadashri: It is near the subtlest level, it is between the subtler and subtlest levels. Is this an ordinary thing? It is something that is not in any scriptures. If you add up all the scriptures, then you will

get this much ‘medicine’ out of it. While ‘*Aseem Jai Jai Kar Ho*’ is the extracted essence of all the scriptures.

Questioner: Other people also recite God’s name like this. What is that considered?

Dadashri: That is also ‘food’. But what happens by doing that is, one keeps on chanting, so it becomes *japayagna* (an activity of chanting God’s name). So inner peace is felt. When peace is felt, his energies stabilize in every way. All those who chant God’s name, that is all *japayagna*.

And this ‘*Aseem Jai Jai Kar*’ is like drinking the elixir of immortality in each and every word. This is like drinking a bottle of that elixir, it is not *japayagna*. It is like drinking that elixir. So this is a different method. If you don’t get such a method, then ultimately whatever you get is ‘food’. ‘Eat’ that, then at least you will remain alive. You cannot live without ‘food’, can you!

Questioner: After receiving this, there is no need to go to that side.

Dadashri: No one would go, would they! For those who have attained the eternal, why would they look for that?

The Beginning of the Bliss of the Self

‘We’ had gone to a village. There, a professor said to ‘us’, “You are making all these people say, ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho.*’ What benefit is there in them saying your name?” ‘We’ replied, “This is not ‘our’ name. Understand this once. Dada Bhagwan has

manifested within, ‘we’ are the *Gnani Purush.*” So his mind got some closure. But then he asked, “What is the benefit of this?” ‘We’ replied, “Start saying it. You are a professor.” He said it slowly, but very nicely, and he said it only seven times. Then he said, “Don’t tell me anything, I have experienced it!”

He understood the essence and did this; he only said it seven times and experienced it. And what about our people? Those people who say this think, ‘This is like reciting Lord Ram’s name.’ If a small boy tears up a [currency] note and you tell him, “The note that you were given was very valuable,” and you show him some proof, then he will go to the place where the torn up note lies and he will bring the pieces back. However, it is only after he realizes this. This is what this is like. Otherwise, if one says this the right way, then he will experience it. Don’t ‘we’ say, “This is the ‘cash bank’ of divine solution!” Just this one sentence is the divine solution, it is completely a ‘cash bank’. So what Dada makes us say is a very valuable thing. So say it!

Questioner: “*Dada Bhagwan Na Aseem Jai Jai Kar Ho, Dada Bhagwan Na Aseem Jai Jai Kar Ho, Dada Bhagwan Na Aseem Jai Jai Kar Ho...*”

Dadashri: Just look, do you have *paan* (a mouth freshener made from betel leaf) in your mouth? Take the *paan* out! Now say it.

Questioner: “*Dada Bhagwan Na Aseem Jai Jai Kar Ho, Dada Bhagwan Na Aseem Jai Jai Kar Ho...*”

Dadashri: Now the seventh time that

man said it, he exclaimed, “I experienced it.” Yes, so will these people experience it on the one hundred and seventh time or not? So it is like drinking the elixir of immortality.

Questioner: That man said, “I experienced it by saying this.” So what experience did he have?

Dadashri: Of bliss! Bliss began to arise. Bliss cannot arise through any other means. Only peace will arise. There will be peace of mind, and through that, the bliss of the Self begins.

Kirtan of the Living God

Peace (*shanti*) and bliss (*anand*) are two different things. The result of mental peace is that one becomes ‘intoxicated’ in transient pleasure (*masti*), and where there is [true] bliss, there is no ‘intoxication’ in transient pleasure. Bliss is characterized by *niraakulta* (a state that is free of uneasiness and agitation), whereas with that [mental peace] one is ‘intoxicated’ in the transient pleasure. Then once it wears off, one becomes like a person whose effect of alcohol has worn off, he becomes sluggish!

Questioner: Here we keep saying, “*Dada Bhagwan Na Aseem Jai Jai Kar Ho*,” while on the *Kramik* path they keep saying something similar, so what is the difference between the two?

Dadashri: Here there is *Atma ramanata* (dwelling in the state as the Self). *Atma ramanata* without saying any words is natural. But here, there is *Atma ramanata* by saying words. And in the *Kramik* path, they make people say such things and even when everyone does so, the ‘intoxication’

of the mind increases. The mind becomes ‘intoxicated’ in that case. A change is seen in the body, in the limbs, in everything; they all become visibly ‘intoxicated’. Have you ever witnessed people become intoxicated? Moreover, people will even say that he is intoxicated. “Oh, an intoxicated person has come!” But then it wears off. The way that the effect of alcohol wears off, that does too. It is all at the emotional level, the entire body becomes emotional, it is happiness at the emotional level! So when someone becomes happy at the emotional level, observe his ‘intoxication’. And on the other hand, when someone becomes sad at the emotional level, then he is done for! Whereas this is with *niraakulta*! This is *Atma ramanata*. Otherwise, *Atma ramanata* cannot be achieved by saying words, but this is *kirtan* of the *pratyaksh* God. You have to sing His praises. What type of *bhakti* is that? It is *kirtan bhakti*! One has fruitlessly done *bhakti* of God for many days. But that was not of a *pratyaksh* God! If it is of a *pratyaksh* God, then it will give result.

The One Who Is Pratyaksh Gives Results in ‘Cash’

Questioner: Who is considered *pratyaksh*?

Dadashri: *Pratyaksh* is the One who has manifested in the *Gnani Purush*. If you were to buy vegetables from the market right now, would you bring back vegetables that are living (*pratyaksh*) or would ones made of paper do?

Questioner: I would need living ones.

Dadashri: Wouldn't ones drawn on paper do? So anything is of use only if it is *pratyaksh*.

And this is a wonder of the world! This is the 'cash bank' of divine solution! But this wonder will remain as long as 'we' are present, not afterwards. Then its usefulness will decrease. It's just like this medicine; how long is it useful? What happens when the medicine exceeds its shelf life?

Questioner: It reaches its expiry date.

Dadashri: Similarly, once the time period that God is present comes to an end, He can no longer be of any use. Yes, even God's time period comes to an end. 'He' can only be of use if His time period hasn't come to an end, as long as He is *pratyaksh*. Medicine will be useful only for its allotted time frame. After that, the medicine will no longer be effective. But when people are not able to find any new 'medicine', they continue using the old 'medicine'; they continue reciting "Ram, Ram," don't they! If you sing the praises of Gods who are no longer present, what will that achieve?

And if you meet a living God, then Your [spiritual] work will certainly be done, won't it! Here they are doing *kirtan bhakti* of the *pratyaksh* Dada Bhagwan. To become that form [of God], a *pratyaksh* God is needed. This is the direct *kirtan bhakti* of God. Until you meet a *pratyaksh* [God], you should do *paroksh bhakti* (worship of a God who is not present, living). Now if you do *paroksh bhakti*, you will get very little result. While doing

paroksh [*bhakti*], you have to understand that it *paroksh*. If you do it with the understanding that it is *paroksh*, then you will at least get some result. And the result you get from *pratyaksh* [*bhakti*] is a different thing entirely, isn't it! You will get whatever you ask for!

One Should Know How to Ask From the Manifest Dada

As Kabir Saheb [a fifteenth century Indian mystic, poet and saint] has said in a poem, "*Sab ghat mere saiya*," meaning that in every *ghat*, that is, in every body, in every living being, resides my *saiya*, meaning resides my Lord. In every living being, be it a cow, an animal, a buffalo, a celestial being, or any other living being, but my Lord resides in all of them. He further says, "*Khali ghat na koi*." [Meaning that] If a single body becomes empty [the Self departs], then people will burn it or bury the body, but they will not keep it. Once the Lord leaves, then that is it, it is finished! Then what does he say? "*Balihari us ghat ki, jo ghat pragat hoi*." What does he mean by this? Fortunate is that body in which God has fully expressed, manifested. Such a 'home' is fortunate. Otherwise, He is certainly present in everyone in an unmanifested form. By sitting near the One in whom He is manifest, the Lord within you continues to manifest. Otherwise, there is no other way.

Now, what is the sign that the Lord has fully manifested in someone? 'He' will give you whatever you ask for, there is no limit to how much you can ask for. So then what problem would you have?

So this Dada Bhagwan has manifested

[in 'us']. Such a Lord never manifests in this world. And on the rare occasion when He does manifest, you do not get the opportunity to meet Him. Since you have met Him today, you should know what to ask for. Here you should know how to fill out the 'tender'. And 'we' simply have to tell the Lord within, 'Oh Lord, grace him, give [him what he asks for].' But you simply have to submit a 'tender' to 'us', then 'we' are the one that has to get it passed, right!

It is possible to get whatever you ask for right now. If you know how to ask, then go ahead and ask. But 'we' are saying that you should not ask for any worldly things. The result of [asking for] worldly things is that you will have to wander [life after life]. Having said that, seek permanent happiness. Do not seek these temporary adjustments. All these relative [things] are temporary adjustments! What are all these relative [things] like? They are temporary adjustments. If you ask for *moksha*, then you will get *moksha*. You will get *moksha* in one hour. Thereafter, if you still have worries, then that responsibility falls on the Lord's head.

And this is the 'cash bank' of divine solution! If you sing 'Aseem Jai Jai Kar' for two hours, then you will immediately get the result of that.

Questioner: What sort of result will it give?

Dadashri: The bliss that living beings are seeking, that bliss (*anand*) will arise. Not peace (*shanti*); peace exists everywhere in the outside world. Peace is experienced even when performing rituals

in the outside world, but there is no bliss [in that]. Whereas here there is bliss. If something like this were sung in the outside world, it would give an effect at the mental level. Whereas here, one will experience total bliss within, *niraakulta* is felt.

Inner Bliss Is Attained by Singing Praises of the One Who Is Pratyaksh

That is why 'we' make you sing 'Dada Bhagwan Na Aseem Jai Jai Kar.' Now, is there a problem with singing this? What do you think?

Questioner: Why would there be a problem?

Dadashri: So sing it when 'we' ask you to. "Dada Bhagwan Na Aseem Jai Jai Kar Ho, Dada Bhagwan Na Aseem Jai Jai Kar Ho, Dada Bhagwan Na Aseem Jai Jai Kar Ho..."

'We' are getting you to sing 'our' name over and over again, aren't 'we'? When 'we' have you sing this *Aseem Jai Jai Kar*, what benefit do you get from that?

Questioner: By reciting the name of a spiritually elevated being, one experiences peace. That is natural, isn't it!

Dadashri: But what benefit do you get from that? 'We' have you sing 'our' name, but what is the need for you to sing it? In fact, you should tell 'us', "You sing my name." If someone has others sing his name, why would they sing it?

Questioner: Please explain.

Dadashri: It's like this; it is Dada Bhagwan's name that 'we' are giving you.

If Dada Bhagwan was ‘our’ name and if ‘we’ were instructing all of you to say it, then someone amongst you, someone who is intelligent, would say, “He is just making us sing his name repeatedly. There is nothing in this for us.” Oh! If ‘we’ were in that person’s shoes, even ‘we’ would say it to his face [of the person having his name sung], “Sir, I am not free to sing your name.” However, this is the Lord of the fourteen worlds, it is His name ‘we’ are giving you. So what else is left to discuss? Would anything remain [to be discussed]? You have not recognized Him, so ‘we’ have revealed His identity. ‘We’ have Seen Him for ‘ourselves’, and ‘we’ have showed Him to all these people, and ‘we’ will show Him to you as well.

So ‘we’ are not making you sing ‘our’ name. What is the use of making you sing ‘our’ name? Otherwise, if someone were giving his name to others to say, ‘we’ would tell everyone, “Don’t say it. How will it benefit you?” But here, ‘we’ are referring to God as God. Therefore, we are singing songs of the One who is God. If the bridegroom is present here and we sing his songs, then that is correct. Otherwise, if the groom is not present and we sing his songs, then what is the meaning of that? If the Lord is not present and we sing His songs, then that is fine, we would at least get an indirect (*paroksh*) benefit. What indirect benefit would we get? We would get these material pleasures, not inner bliss. Inner bliss is the result of [singing praises of] the Lord who is *pratyaksh*!

It Heals the Wounds of the Heart

There is no other approach at all to

heal the wounds that have been inflicted on the heart for infinite lifetimes. Religion (*dharma*) can be attained, but there is no way to heal the wounds. This single sentence alone is such that it can heal the wounds. Upon saying “*Dada Bhagwan Na Aseem Jai Jai Kar Ho*” all the wounds within start to heal. There are wounds within the heart. Doesn’t everyone say, “There are wounds on my chest”? These [hurtful] words inflict wounds. When someone speaks [something hurtful], doesn’t the wound feel like a stone [hitting you]? Therefore, once these wounds heal, that is when one will attain *moksha*; *moksha* cannot be attained just like that. When one wound is about to heal, then alas, another wound is inflicted, and if you continue saying this [*Dada Bhagwan Na Aseem Jai Jai Kar Ho*], then all the wounds will heal.

When Spoken for an Hour, Dada Bhagwan Is Seen

‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’ is the direct worship (*pratyaksh bhakti*) of the Lord [within]. You should say it for a minimum of eight minutes and if you have more time, then say it for fifty minutes. If you say it for fifty minutes, then you will even get the *darshan* of Dada Bhagwan. Therefore, say this. And if someday you are unable to say it for fifty minutes, then it will do if you say it for a minimum of eight minutes. From the moment you start saying it for more than eight minutes, it can destroy tremendous demerit karma and lead you towards *moksha*. This is because He is present, Dada Bhagwan is present. One can say the name of Lord Mahavir [the twenty-fourth *Tirthankar* of the current half-cycle

of time], but He is not present today, and therefore, it will not give the same result as this. In fact, by merely doing *darshan* [of Dada Bhagwan], demerit karma are destroyed, so just imagine what happens when you say “*Dada Bhagwan Na Aseem Jai Jai Kar Ho*”!

The Lord is present within, and it is indeed Him whom you are invoking. The Lord is present, and you have done His *darshan* too! You may think that you are doing *darshan* here [of A. M. Patel], but your *darshan* reaches all the way within, and at that time ‘we’ tell the Lord, “Give him blessings.” Now, do you want anything beyond this or will this much suffice?

Questioner: Whatever you feel is right.

Dadashri: The string of this kite was unfastened. And you were running behind it saying, “My kite is tumbling.” Hey, but if the string is not in your hands, then what can be done if it tumbles? ‘We’ have given you this string, so pull it when it [the kite] tumbles. Some people say “*Aseem Jai Jai Kar*” every day for an hour and they can see Dada Bhagwan. So what more do you want?

This Is Not Conditional

Questioner: Should ‘*Jai Jai Kar*’ be sung with *bhaav* (feeling) or with resolve (*nishchay*)?

Dadashri: It is good to sing it with resolve.

Questioner: Should it be done at a fixed time, only at a fixed time?

Dadashri: Not at a fixed time, say it at any time. It is acceptable even if you say it while sitting on the toilet!

Questioner: Suppose I decide on a time, that I want to say it from seven to eight in the morning. Now, it is better to say it at that fixed time, isn’t it?

Dadashri: It is better if you do it at a fixed time, but if you are not able to stick to that fixed time, then say it whenever you can. Only some people are able to maintain a fixed time; not everyone can do so.

Questioner: Suppose I am saying it at a fixed time every day, but sometimes when I say it, the *bhaav* isn’t there, and sometimes it is, but I still say it. Then what?

Dadashri: ‘We’ have no need for *bhaav*, do ‘we’! Where have ‘we’ said that? This does not rest on conditions. Whether there is *bhaav* or not, ‘we’ have no need for that. Say it in a way that it’s audible to yourself. You understood, didn’t you? Did you think that if your *bhaav* spoils then you should stop saying it? The fact is, there is no *bhaav* in this at all. *Bhaav* does not remain on the *Akram* path. *Bhaav* has been cancelled; that is called *Akram*. And the word ‘*bhaav*’ that these people refer to, it is actually desire (*ichchha*) that they refer to as *bhaav*.

This Simply Has to Be Said

Questioner: While saying this, what if the properties of the Self are visible to the eyes?

Dadashri: No, don’t even mention

the properties of the Self in this. This simply has to be said. There is certainly no need for the properties [of the Self] in this. The properties [of the Self] are a different matter. [Reciting them] Is considered *upayog* (applied awareness as the Self). By doing so, You can remain in Your own *shuddha upayog* (pure applied awareness as the Self) and the *Siddha stuti* (recitation of the properties of the Self with pure applied awareness) happens. But there is nothing regarding the properties [of the Self] in this [saying ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’]. This simply has to be said. And that too, only [loud enough] so you can hear it. Try doing it for more than eight minutes. If it suits you, then do it for up to fifty minutes. But everyone certainly finds this suitable.

The Aim in This Is for Naturalness and Spontaneity

Questioner: Does it make a difference when we say it in Dada’s presence versus in His absence?

Dadashri: It makes a lot of difference. That is indeed why ‘we’ sit over here and then ‘we’ tell you to say it, don’t ‘we’! This is because here you are very close [to ‘us’]! The closer the association, the more the benefit. There is a difference when you say it at home versus when you say it here.

Questioner: I used to oppose clapping, but today I am clapping with more force than everyone else. Why must this have happened?

Dadashri: The fact is, there is no law that by clapping one can go to

moksha. Likewise, there is no law that by sitting quietly and reading one can go to *moksha* either. What is the law for going to *moksha*? Whether a person remains natural and spontaneous (*sahaj*) or not; that is all that matters.

Now, some people sit quietly like this, they don’t clap, they keep reading. However, some etiquette is involved in that case. These people will say, “By clapping, my attention has been broken.” However, we are doing this in order to remove the resentment that had arisen in the past. The resentment of infinite lives has set in, so it is to remove that resentment that we have to do this ‘addition and subtraction’ and become natural and spontaneous.

Keep Doing Kirtan of the Tirthankar Lords

Questioner: What is the relationship between Dada Bhagwan whose name you have us recite and this Simandhar Swami?

Dadashri: Oh! They are one and the same. But the reason ‘we’ have introduced Simandhar Swami to people is that ‘we’ still have a physical body, so ‘we’ still have to go there [to Him]. This is because until one does *darshan* of Simandhar Swami, one cannot become liberated; one more life will remain. Liberation can only be attained by doing *darshan* of the One who is liberated. As a matter of fact, even ‘we’ are liberated, but He is completely liberated. ‘He’ does not tell people, “Come here. I will give you *Gnan*” the way ‘we’ do. ‘He’ does not interfere like that.

When ‘we’ say, “I bow down to Simandhar Swami,” Simandhar Swami’s

image, His state, all of that remains in ‘our’ awareness simultaneously.

When ‘we’ say, “*Dada Bhagwan Na Aseem Jai Jai Kar Ho*,” at that time ‘we’ see it [the words] in exactness, and when the words and the visible form (*roopak*) are both [seen] together, that benefits one greatly. When ‘we’ say, “The *Tirthankar* Lord (the absolutely enlightened Lord who can liberate others) who currently lives in *Mahavideh Kshetra* (one of the three locations in the universe where *Simandhar Swami* resides)...” ‘we’ do *darshan* of the *Tirthankar* Lord, meaning that the words and the visible form are both [seen] together, that gives a lot of benefit. It is not necessary for His face to be visible, but His general shape should be visualized. While saying “Lord Krishna,” if you can see Him exactly as He is, then your work is done. You can see Him, meaning His visible form. You should say it, and along with that, make this adjustment.

‘We’ have so much acquaintance with *Simandhar Swami* that if you do His *darshan* the way ‘we’ tell you to, then it will reach all the way [to Him].

No matter how much you praise the *vitaraag* (absolutely detached) Lords, it is never enough. People have not sung their *kirtan*, and for those who have, their ‘tune’ [method] is not correct. If they had sung *kirtan* of the absolutely detached Lords correctly, then they wouldn’t have these miseries. The *vitaraag* Lords were very wise! They had great qualities. In fact, They say, “Keep singing *kirtan* of those ranging from the Self-realized Ones (*samkiti*) to those who have become

Tirthankars.” [One may wonder,] ‘So then who should I condemn (*apakirtan*)? The ones who are unlikely to attain liberation?’ No, don’t condemn anyone. This is because human beings do not have the capacity to do so; so don’t do that. Why are you condemning people? Condemning people keeps you away from the *vitaraag* Lords.

Can ‘Aseem Jai Kar’ Be Said for Swami?

Questioner: When we say, “I bow down to *Simandhar Swami* from the Real viewpoint,” are we supposed to say it from the Real viewpoint (*Nishchay*) or the relative viewpoint (*vyavahaar*)?

Dadashri: From the Real viewpoint. And the body may be upright or bowing down, but we are not concerned with the [posture of the] body.

Questioner: So I say, “I bow down to *Simandhar Swami* from the Real viewpoint.” Is that correct?

Dadashri: That’s correct. From the relative viewpoint means with the body. And everything else in the *Namaskaar Vidhi* (a prayer that consists of obeisance addressed to spiritually elevated beings as well as to all living beings in the universe) is from the relative viewpoint. And this alone [the salutation to *Simandhar Swami*] is from the Real viewpoint.

Questioner: Is [the salutation to] *Dada Bhagwan* also from the Real viewpoint?

Dadashri: Yes, exactly. Therefore, you should actually bow down from the Real viewpoint only here [to *Simandhar*

Swami and Dada Bhagwan], but from the relative viewpoint for the rest. Now there is nothing wrong in saying “from the Real viewpoint” for Simandhar Swami; that is a good thing. If we were to write ‘from the Real viewpoint’ there, then we would have to write it everywhere.

Questioner: Just as we say, “*Dada Bhagwan Na Aseem Jai Jai Kar Ho*,” can we also say, “*Simandhar Swami Na Aseem Jai Jai Kar Ho*”?

Dadashri: You can say it joyfully. But you will not experience the same bliss within that you do while saying, “*Dada Bhagwan Na Jai Jai Kar.*” This is because He [Dada Bhagwan] is *pratyaksh*. Whereas you cannot see Him [Simandhar Swami] directly. You can certainly say that [*Simandhar Swami Na Aseem Jai Jai Kar Ho*]. You can say anything [praises] for Simandhar Swami. This is because He is our revered Lord and will remain so. ‘He’ will remain so until we attain liberation. ‘We’ have merely shown the way, that whoever learns to say it this way will attain liberation.

Questioner: Yes, it is to show us the way. That is all correct.

Dadashri: This is all to point you in the right direction. No one has pointed you in the right direction before, in terms of what you should do, have they? They may have talked about it, but they haven’t shown you how to do it!

Questioner: The other day I was saying it [*Simandhar Swami Na Aseem Jai Jai Kar Ho*] and one fellow told me I shouldn’t say it that way. That I shouldn’t

say, “From the Real viewpoint.” That is why I asked.

Dadashri: There is no problem if you had said it. It’s not as though that will bind any demerit karma. However, it makes a big difference to say it the way the *Gnani Purush* has said to. There is no liability involved in having said it that way. There is no need to do *pratikraman* (to confess, apologize and resolve not to repeat a mistake) for it. Even if one simply says Simandhar Swami’s name, he will benefit.

Awareness: In Speaking and in Listening

Questioner: What if ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’ keeps resonating?

Dadashri: That is the best! Nothing compares to that. You should start saying it along with that resonance. When it is resonating within, you should connect with that rhythm.

But when does ‘*Dada Bhagwan Na Aseem Jai Jai Kar*’ reach [Him]? When you say it passionately. As you say it passionately, it reaches Dada Bhagwan to a greater extent. This is because when you say it passionately, you become engrossed in it, and then you benefit from it. Therefore, you should say it out loud, passionately, for half an hour to an hour.

Questioner: We should observe our surroundings to determine whether we should say it in a loud voice or a soft voice, shouldn’t we?

Dadashri: You should observe your surroundings. But you shouldn’t shout it out.

You only need to say it in a way that you and the others saying it can hear each other, that's all. Otherwise, you should say it in a way that your own ears can hear it softly.

Questioner: I am unable to say it passionately. What if I say it in my mind?

Dadashri: There is no problem with that.

Questioner: All day long, '*Dada Bhagwan Na Aseem Jai Jai Kar Ho*' goes on in my mind. So is it effective only if we say it out loud, or is it effective if we say it in our mind as well?

Dadashri: The one who says it on the inside [in his mind] is someone who is free like you. How would someone who is occupied be able to say it on the inside?

Questioner: Even while working, it can be said on the inside, can't it?

Dadashri: That is good, that is very good. Nevertheless, there is nothing like saying it out loud. But if you are saying it on the inside, if it remains the entire day, then even that is very good. There is nothing wrong with that. Being able to say it on the inside for the entire day is indeed one type of awareness, isn't it!

Who is able to say it in his mind? The one who is developed has no problem. But other thoughts enter your mind. You should say it out loud so that no other thoughts enter in. Your development isn't to that level. That is because when you say it in your mind, other thoughts will certainly enter in. So they will not allow it [your mind] to be completely clear [of thoughts]. Whereas if you say it out

loud, then that will allow it [your mind] to become clear.

So let the whole day go in *kirtan bhakti*. But when will it be considered as *kirtan bhakti*? When you say it and you hear [yourself say] it! Therefore, awareness will be needed on both sides. Not only the awareness to say it, but the awareness to hear [yourself say] it as well. 'My voice became soft, it became loud'; you should know all of that.

By Meditating on the One Who Is Manifest, One Becomes the Meditator of One's Own Self

As it becomes clearer, you will be able to understand more.

Questioner: What needs to be done for it to become clearer?

Dadashri: You must remain in *satsang* (spiritual gathering conducted in a question and answer format). The *Agnas* should be followed continuously. The *Agnas* can even be followed while sitting at home. For those who are not be able to follow them very much, they should do one *samayik* (introspective analysis as the Self). They should do the *samayik* of saying "*Dada Bhagwan Na Aseem Jai Jai Kar Ho*" for fifty minutes, that's all. And if You are able to follow them [the *Agnas*] completely and properly, then there is no problem.

"This is the 'cash bank'." There is this statement [of 'ours'], isn't there! 'Cash bank' meaning that Dada Bhagwan is within you in an unmanifested form, and here [within 'us'], He is manifested,

He has become unveiled. So as one does meditation (*dhyān*) on this manifested [Dada Bhagwan], one's own [Dada Bhagwan] begins to manifest. Anandghanji (a 17th century Jain monk, mystical poet and hymnist) has sung, "By meditating on the One who is manifest, one becomes the meditator (*dhyāta*) of one's own Self." So you should say this daily; when should you say it? After eating dinner, you should sit with your wife and children and say this, and they will say it as well. Then from within, your own [Dada Bhagwan] will continue to be unveiled, continue to manifest. It is because you are doing meditation of the One who is manifest that the One within manifests. And simply this sentence '*Dada Bhagwan Na Jai Jai Kar*' is itself 'cash'. It gives immediate results. It results in bliss (*anand*) in every way. And on the day you say it for fifty minutes, meaning you do an entire *samayik*, you will experience that.

What are 'we' saying? Even if You have received this *Gnan*, you should still say '*Dada Bhagwan Na Aseem Jai Jai Kar Ho*' for an hour or so. This is because the Lord within will manifest by saying it. And just by saying it, you will experience the 'taste' within, as if you were consuming an Alphonso mango! If you do *kirtan bhakti* for an hour, Your [spiritual] work will be done. In the current era of the time cycle, there is no other way. In the current era of the time cycle, it is not possible to follow any other rules.

The Lord Yields Where There Is No Beggary or Hunger

The Lord residing within is 'our'

superior, but He has yielded to 'us'. Why has He yielded to 'us'? 'He' yielded to 'us' after seeing 'our' reverence and devotion. But 'we' told Him, 'Go somewhere else!' To that He said, 'Where should I go? There is no other place.' Everyone is filled with beggary! Beggary for respect, beggary for fame, beggary for this and that, beggary for sensual pleasures. The Lord will not remain where there is any kind of beggary.

If the *Gnani Purush* is given all the gold in the world, it is of no use to Him. 'He' does not even have thoughts about any woman in the entire world. This is because He is not the owner of the body! Moreover, He is not hungry for respect, He has no problem with getting insulted, He has no need for fame. The One who does not have any type of beggary will attain the Self. So who is fit for it? Who is eligible for it? The One who does not have any such type of beggary will undoubtedly attain the Self. And then He will not only attain the Self, but the Lord will also yield to Him!

Despite knowing all the knowledge in the world, if your hunger for knowledge is not satisfied, that is the intellect. Whereas if you simply come to Know the Self, then you will not have the hunger to know anything else; that is called *Gnan*. Then no hunger of any kind will remain at all. There will be no hunger of any kind and no beggary of any kind either!

The Gnani's Heart and Soul Have Been Revealed Here

'We' are completely free of desires (*spruha*). No worldly desire remains for 'us', such as, 'I must have a bungalow.'

‘We’ are fine with a hut. ‘We’ are fine even with a tarpaulin sheet tied above ‘our’ head. ‘We’ do not want to change what is in *vyavasthit* (result of scientific circumstantial evidences). As per *vyavasthit*, if it is a hut, then so be it, if it is a palace, then so be it, and if it is at a wealthy businessman’s place, then so be it!

Nevertheless, the purer you keep ‘us’, the more purity will remain. This is because Dada Bhagwan is certainly the pure, absolute Self (*Parmatma*). By doing His *kirtan bhakti*, salvation (*kalyan*) is inevitable, but the purer you keep ‘us’ in this, the more people will benefit.

And ‘we’ are saying with one hundred percent guarantee, that the Lord of the fourteen worlds has manifested. Even if you merely say Dada Bhagwan’s name, you will attain salvation.

The Pure Lord Is Here

If people worship the pure, absolute Self, then they will attain salvation. Otherwise, how will they attain salvation? If ‘we’ were to mix things up, mix up Ambalal and all that, then what would be appealing? Therefore, there is no need to mix things up. This is the ‘net’ [pure] Lord! What was there during the time of the *Tirthankar* Lords is here right now. ‘We’ are separate from this Lord. Otherwise, they would refer to ‘us’ as the twenty-fifth *Tirthankar*. But why would ‘we’ want to be referred to as the twenty-fifth *Tirthankar*? Whatever ‘we’ are is more than enough! ‘We’ get to sit next to Him, sleep besides Him day and night, so what more would ‘we’ want?

It Gives the Same Result as the Living Lord Mahavir

Did you understand whose ‘*Jai Jai Kar*’ we are saying? We are saying it for the One who is actually, really the Lord. This is not about representations; this is not about the One who possesses a physical body. This is about the Lord who is actually invisible (*amurt*). What we’re doing here is reaching out to Him with words; that is all! Words cannot actually reach there, but we get the exact result of our words!

If Lord Mahavir were sitting here, and we were to say, “*Mahavir Bhagwan Na Aseem Jai Jai Kar Ho*,” then we would be doing *kirtan bhakti* of the Lord. So by saying this, we become the form that He is! But Lord Mahavir isn’t present here. However, ‘we’ have seen someone just like Lord Mahavir, [and that is] Dada Bhagwan! ‘He’ is indeed *vitaraag* (absolutely free from all attachment and abhorrence), completely *vitaraag*, three hundred and sixty degrees *vitaraag*! And ‘we’ also say His ‘*Jai Jai Kar*’ and ‘we’ tell you to do so as well. That [Lord Mahavir] was the Lord with a body. Whereas here, the body is separate, the ‘temple’ is separate, and the Lord is separate! But the result is exactly the same. The result is exactly the same as having met the Lord face to face!

The One Who Becomes Imbued in Dada’s Kirtan Becomes Like Dada

When these books and *Aptavanis* (a series of fourteen volumes comprised from Dadashri’s speech) get published, people

will read them and think, 'This Dada is a wonder!' They will say Dada's name and do His *kirtan bhakti*. This is because the One who is worthy of having His *kirtan* done rarely manifests in this world. And if one does His *kirtan*, then he will attain salvation. *Kirtan* meaning one becomes imbued [with Him]. As one keeps doing *kirtan* and worshipping Dada, he becomes [like] Dada.

The Original, Exclusive Bhakti of the Original Self

This is *Akram Vignan*, hence *ananya bhakti* (exclusive devotion) for Dada remains automatically. Otherwise, there wouldn't be *ananya bhakti* in the current era of the cycle time, would there! Generally, there is no one who is fit to be exclusively worshiped, nor has anyone been born who can do *ananya bhakti* in this current era of the time cycle. Nevertheless, this is *Akram Vignan*, so everyone has received the benefit of *ananya bhakti*.

Therefore, everyone who is doing *bhakti* of Dada is doing *ananya [bhakti]*. Otherwise, there is no liberation for a person anywhere without *ananya bhakti*. Only of Him [Dada], no one else. *Bhakti* does not arise for anyone else. And here there is *ananya sharan* (exclusive protection), *bhakti* of the One who is *ananya* (matchless). Here there is *bhakti* of the original Self (*mool Purush*)! This is in fact the original thing!

When Exclusive Bhakti Happens, You Will Become Free

In this world, as long as one does

not achieve *ananyapanu* (ultimate oneness) [with the *Gnani*], he does not gain anything. So do you understand this? Did you understand the word '*ananya*'?

Questioner: Total surrender (*samarpan, sharanagati*)!

Dadashri: Total surrender is *ananyapanu*. If you ever have *ananyapanu* for the One who is not the owner of the body, you will receive not just the authority (*satta*) over everything in the world, but everything in the universe.

Questioner: You mentioned *ananyapanu*. What does that mean?

Dadashri: *Ananyapanu* is required. The world has never heard of or even seen this Science (*Vignan*). So, as long as *ananyapanu* has not arisen, you will not receive the complete benefit.

In the home, if a wife has *ananyapanu* [for her husband], she does everything [for him], she maintains discretion everywhere, but what is her *ananyapanu* like? 'Except for my husband, there is no other husband.' So all her work is successful, otherwise how can it be successful? That is why Lord Krishna told the *gopis* (female cow herders who were devotees of Lord Krishna), "*Ananya bhakti* [for the *Gnani*] is required." What did He say?

Questioner: *Ananya bhakti* is required.

Dadashri: *Ananya bhakti* means that one doesn't remember anything else, not one's home, spouse, children or anything else; that is *ananyapanu*.

Questioner: What you are saying

is what Lord Krishna said to Arjun, “*Sarvadharmaparitayajya mamekam sharanam vraj.*” (Abandon all other religions and surrender exclusively to Me [the *Gnani*]).

Dadashri: [‘He’ said,] “Come into the realm of *ananya*; that is all. Then you will become free, otherwise how will you become free?” If you have found a person who is free, then you will become free. ‘He’ [Lord Krishna] became God from an ordinary human being, so what is there left to question?

Work will never succeed without *ananya bhakti*. Now, those with a ‘clean slate’ certainly have *ananya bhakti*. Whereas it is problematic for those who have a ‘slate’ full of ‘scribbles’. Those with a ‘clean slate’ have no problem at all. [They will say,] “Sir, we haven’t written anything, so what now? And we had written the number one a few times, which we have now erased.” So then ‘we’ caution them about this. That is why Lord Krishna has written, “*Ananya prem* (exclusive love) [for the *Gnani*].”

Ananyapanu Alone Will Lead to the Absolute State

Questioner: ‘*Ananyapanu* should arise for the One whose *Agnas* you want to follow.’ Please explain that.

Dadashri: *Ananya* (the intent of oneness) should arise for the One whose *Agnas* you want to follow. You don’t have to do anything else. Once you achieve *anyanyata* (exclusive oneness) [with the *Gnani*], the rest will follow. Actually, there is this piece of rock obstructing the [flow

of] water, so it needs to be moved aside. That’s it, nothing else needs to be done. Then the water will start flowing quickly.

Ananyapanu means that, if You have attained *patantar* (the experience of the eternal separation between the Self and the non-Self) within, if You have experienced either *patantar* or some other special experience, then You should establish *ananyapanu* there. And if you have not experienced it, then *anyapanu* (the feeling of separation) will certainly remain. So, once You establish *ananyapanu*, this ‘leaf’ [veil] needs to be moved aside simultaneously. And for someone like you, it will not take long at all. For someone like you, the moment one ‘leaf’ is moved aside... if You move aside the ‘leaf’ for just one day, then You will attain the experience.

For whomever *ananya shraddha* (exclusive faith) [only for the *Gnani*] arises, you become that form. However, it is a very difficult thing for *ananya shraddha* to arise!

When One Does Bhakti of One’s Own Self, Bliss Prevails

Now this path over here, this *Akram Vignan*, what it is trying to say is that one should take care of one’s own Self. And however many times you say, “I bow down to Dada Bhagwan,” you are in fact saying it to the Dada [the absolute Self] within you. All these [prayers] that are said in the world, what happens there is, ‘I have to say your name [of a particular God].’ But hey, why must I say your name? Here, [saying] Dada’s name and

His name [the Lord within me] is one and the same. When you do *aarti* (ceremony that involves waving lamps in front of a deity and singing devotional praise) here, you are doing *aarti* of the Dada within you. These words [of praise in the *aarti*] are actually addressed to You. People on the outside [*non-mahatmas*] will see that this is Dada's *bhakti*. But no, it is not like that. It is addressed to every living being. This is the path of expressing [the Self within]. Everyone's Self is in the process of becoming expressed (*vyakt*), it is constantly in the process of becoming expressed.

Those who do not know that we are doing *kirtan bhakti* of our own Self over here incur a loss, don't they! After knowing this, don't incur a loss! The *bhakti* that is done over here is not of A. M. Patel; it is of Dada Bhagwan! And Dada resides within everyone, He does not reside in me alone, He resides within you too, and this is indeed His *bhakti*! The *aarti* and everything else is His alone, and that is indeed why everyone experiences bliss here.

Questioner: What is the reason everyone experiences bliss at that time?

Dadashri: The reason is that if this Dada had a physical body, then people would think that He is singing His own praises! It is in fact not like that! In the Bhagavad Gita, Lord Krishna has sung it this way! However, people do not understand [the subtle meaning behind it], do they? 'You' Yourself are Lord Krishna, but as long as one has not realized one's own Self, how can he understand this?

By Doing Kirtan Bhakti of the One Who Is Pratyaksh, One Becomes That Form

Over here, all the activities are indeed for one's own Self, not for anyone else. When you say "I bow down to Dada Bhagwan," when you say, "*Aseem Jai Jai Kar Ho*," at that moment, don't things clear up for you within?

Questioner: Yes, they do!

Dadashri: The reason behind this is that it is for one's own Self. Dada resides in everyone and that is the same Dada one continues doing *bhakti* of. And when one sings these spiritual hymns (*pado*), that is the *kirtan bhakti* of one's own Self. If one is able to understand this, then his [spiritual] work can be accomplished. That is why 'we' keep saying that this is for one's own Self. The one listening is also doing *satsang* (association of the Self and that which leads to the Self) for his own Self and the one speaking is also doing *satsang* for his own Self. Just look at that, in this, no one is doing anything for anyone else. This Science is such that no one has to do anything for anyone else. One is automatically doing it for one's own Self.

There is nothing of Dada's in this. It is of each and every person's, for the purpose of manifesting [the Self]. All the activities that are done here, everyone is doing them for their very own Self. Dada Bhagwan resides within them as well; it is that God that they are in the process of manifesting!

~ **Jai Sat Chit Anand**

Engrossed in the Non-Self or Dwelling as the Self?

This world is characterized by engrossment in the temporary states of the non-Self complex (*paudgalik ramanata*)! If one worships the Self even for a moment, he will definitely attain liberation. To remain engrossed in the temporary states of the non-Self complex (*avastha*) is referred to as worldly life. To remain engrossed in the temporary states of the non-Self complex is *pudgal ramanata*. ‘I am Chandubhai, I am a lawyer, I am his maternal uncle, I am his father-in-law, I am his paternal uncle.’ This continues all day long! To keep claiming, “If you do this in business, you will profit, if you do that in business, you will incur a loss,” that is all *pudgal ramanata*. Just as worldly people claim, “I earned money this way, and I progressed that way and I incurred this loss, and this and that,” there is this commotion all day long! When one keeps claiming things about himself like, “I have a habit of waking up early in the morning. As soon as I get up in the morning, I have to have a cup of tea in bed. Then the second cup of tea [with breakfast]...”, Know that this is *pudgal ramanata*. There is nothing but engrossment in whichever temporary state that arises; engrossment in the temporary state of sleeping, engrossment in the temporary state of dreaming. In the waking state, when he sits down to drink tea, he becomes engrossed in that. When he goes to his business, then he becomes engrossed in the business. Even foreigners [not Indians] remain engrossed [because they have a *prakruti* that is natural and spontaneous]. Whereas these people [Indians] are not even engrossed. When they are at home, they think of the business. They are engrossed in the business whilst eating. While eating, their *chit* is engrossed in the business. That is how much perversity we [Indians] have! It is called perversity, and the One who remains engrossed in the Self attains liberation.

The food is made up of *pudgal* (the non-Self complex of input and output), the drink is made up of *pudgal* and the engrossment is in the *pudgal*. Everyone in this world has only these three things. They have been given many names. There is a limit with regard to food and drink, but the engrossment is unlimited. The entire world is engrossed in the *pudgal*!

There is *pudgal ramanata*, *praakrut ramanata* (engrossment in the temporary states of the non-Self complex) and there is only this one that is Ours, *Atma ramanata* (dwelling as the Self). Dwelling only in One’s own state as the Self. This *pudgal ramanata* gives rise to worldly life whereas liberation is attained through *Atma ramanata*.

To become free of the *pudgal* is called *virti*.

Until You acquired this *Gnan*, you were ‘being entertained by’ [engrossed in] nothing but the *pudgal*. ‘I am Chandubhai and all this is mine. I am her husband and I am his father and I am his maternal uncle.’ Even the scriptures are considered

pudgal. The ascetics and monks keep ‘being entertained by’ the scriptures, which are also considered ‘toys’ made up of *pudgal*. As long as this is going on, *Atma ramanata* will not arise. *Atma ramanata* happens after One ‘tastes’ [experiences; realizes] the Self. And *pudgal ramanata* is verily known as worldly life. There will be no end to it. No matter who you are [in the relative], what does that have to do with God [the Self]? If you were to ask the Lord, “What is this person engrossed in?” the Lord would say, “He is engrossed in the *pudgal*.” You say, “Sir, he has knowledge of all the scriptures.” [The Lord would say,] “We have no problem with that. He will get the fruits of that knowledge. But what is he engrossed in?” The answer is, “He is engrossed in the *pudgal*.” So ascetics and monks are ‘toying with’ the scriptures, then they are also ‘toying with’ the rosary. Is the rosary animate (*chetan*)? The rosary beads are made of wood. So put a stop to it and end that chapter.

Moreover, people are reading these books [the scriptures] due to societal influence. The scriptures too are *pudgal*. They are one of the many [spiritual] tools (*sadhan*). All the tools are *pudgal*. One has to attain the Self through the tools of the *pudgal*. However, those [the scriptures] are just a tool. And as far as tools are concerned, once the work has been accomplished through that tool, it should be put aside. Tools are not meant [to be used] forever. Once you have attained your goal, you should let go of the tools. Instead, one keeps enjoying using the tools all the time. Is this appropriate? Tools are meant to be used to attain the goal. On the contrary, the tools themselves have become the cause of bondage! The tools that were meant to free you, have instead bound you. Does this happen or not? Once you have finished using the tongs, you should set them aside.

If someone is doing something, you cannot tell them, “Do not do this.” This is because everyone’s *pudgal* is different. You have no right whatsoever to say anything. Yes, you do have the right to ask them this much, “Are you dwelling as the Self or engrossed in the *pudgal*?” You can ask them that. If they say, “I am dwelling as the Self” then that is fine. Dwelling as the pure Soul is the main thing. Up until now, there was this engrossment in the *pudgal*. All this is indeed considered *pudgal*, right! Whatever form you call it, whether you call it this form or that form, but in every form, it is all nothing but *pudgal*. All those who are on the path which uses tools, they are all engrossed in the non-Self!

(From Param Pujya Dadashri’s Gnanvani)

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What Result Can't the Kirtan Bhakti of the Pratyaksh Absolute Self Give?

If one sings 'Dada Bhagwan Na Aseem Jai Jai Kar Ho (Infinite glorious salutations to Dada Bhagwan),' then that is the kirtan bhakti of Dada Bhagwan, who is the Lord of the fourteen worlds, the One that has manifested within, the pratyaksh absolute Self. Therefore, it will give such a result that cannot be described! Therefore, Dada Bhagwan's kirtan bhakti is the greatest bhakti. There is no approach to heal the wounds that have been inflicted on the heart for infinite lifetimes. This single sentence alone is such that it can heal the wounds. Upon saying 'Dada Bhagwan Na Aseem Jai Jai Kar Ho' all the wounds within start to heal. When someone speaks [something hurtful], doesn't the wound feel like a stone [hitting you]? Therefore, once these wounds heal, that is when one will attain moksha; moksha cannot be attained just like that. If you continue saying this [Dada Bhagwan Na Aseem Jai Jai Kar Ho], then all the wounds will heal.

- Dadashri

