

Dadavani

July 2024



When heavy forces of karma arise
and suffocation is experienced,
sing 'Dada Bhagwan Na
Aseem Jai Jai Kar Ho.'

If You have him [file number 1]
sing it for an hour,
then all the suffocation
will leave right away.
So worries will not arise.

Constant *samadhi*
prevails on this path.

This makes You free from mental,
physical, and emotional anguish!



Aseem Jai Jai Kar – The ‘Cash Bank’ of Divine Solution

EDITORIAL

In this fifth era of the time cycle, the entire world is engulfed in *trividh taap* (the three tremendous blazing infernos of mental, physical and emotional anguish)! It is trapped in mental, physical and emotional anguish. Some have problems of the body, some have mental anguish, whereas some have externally induced problems! Is there anyone without any difficulties or obstacles in this era of the time cycle? In this era of the time cycle where tension and worries surround everyone from all angles, *Akram Scientist Dada Bhagwan [Dadashri]* says, “From the moment I attained *Gnan* (Knowledge of the Self) in 1958, I have definitely remained liberated, without any tension or miseries!” Furthermore, He gives a guarantee, “I have come to take away all your miseries and difficulties. Hand them over to me and keep your happiness with you.”

After attaining *Gnan*, in order to maintain the awakened awareness as the Self and to complete the interactions of this worldly life, the five *Agnas* (the principles that preserve the awareness as the Self in *Akram Vignan*) alone are important. However, during storms of karma, the intellect does not let One follow the five *Agnas* and He feels suffocated amidst the entanglements of the karma. Dadashri says, “In such times, amidst difficulties in the worldly life, sing ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho.*’ This will make all the difficulties retreat to their home, the veils of ignorance will break, and the *antahkaran* (internal functioning mechanism in every human being composed of the mind, the intellect, the *chit* and the ego) will become clear.” If You have him [file 1] sing it for an hour, then all the suffocation will vanish instantly and all the *kashay* (inner enemies of anger, pride, deceit and greed) will stop. If all the family members sing this together, then it will bring permanent peace and the children will also be instilled with the right moral values.

In this issue, the importance of ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’ is explained. Dadashri says, “The *kirtan bhakti* (singing the glory of God or of the Self) that ‘we’ are doing, that is the *kirtan bhakti* of the Dada Bhagwan (the absolute Self) who has manifested within the *Gnani Purush* (the One who has realized the Self and is able to do the same for others). Dada Bhagwan who has manifested within ‘us’ is indeed the same Dada Bhagwan that resides within you. ‘He’ has manifested within ‘us’, whereas He is yet to manifest within you. ‘You’ too are God; if You realize that, then it will bring about a solution to everything.” Singing ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’ is indeed scientific, because there is nothing else in this world which can give rise to abundant bliss merely by uttering its name. Upon saying this, One becomes aware as the Self and the *swaroop kirtan bhakti* (singing the glory of the Real form as the Self) of the Lord residing within takes place. To sing ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’ with sincerity is considered a great deal of *Purusharth* (Real spiritual effort to progress as the Self).

In this *Dushamkaal* (an era of the time cycle characterized predominantly by misery, and almost no happiness), difficulties will persist; however, during such times Dadashri gives courage to *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) by saying, “Dada’s ‘bank’ is open. Through Dada’s grace, all the ‘diseases’ of the mind, of the speech, of the body, all types of miseries and obstructions will come to an end.” Through this *Gnan* and through the *kirtan bhakti* of Dada Bhagwan, all the work of the worldly life and of *moksha* (liberation) will be completed. For *mahatmas* facing adversity, singing ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’ is the only tool which will yield immediate results, this is the ‘cash bank’ of divine solution!

~ Jai Sat Chit Anand

Aseem Jai Jai Kar – The ‘Cash Bank’ of Divine Solution

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.

Worrying Implies You Are Hanging on to Wrong Beliefs

Questioner: A lot of tension remains on the mind these days.

Dadashri: When it comes to tension, there is stress in every way. ‘What will happen if I don’t find a job? Along with that, my wife is sick, what will happen to her? My son is not attending school regularly, what about that?’ All of this mental stress is referred to as tension. When tension arises, the mind becomes disturbed. Sooner or later, You will have to become free from tension.

Questioner: ‘I’ realize within that what is happening is wrong, that there is unnecessary tension on the mind, that my health will worsen with this. Such awareness remains, despite that, the tension still remains incessantly.

Dadashri: In Your case, the intellect is working a bit more, that is why ‘we’ are telling You this. Be very cautious. That tension can actually destroy you. Even this *Gnan* (Knowledge of the Self attained through Self-realization) that You have received will disappear. Then, there will not be another opportunity to receive it again.

Tension can destroy a person and if one does not have this *Gnan*, then there is nothing but tension. The world is certainly in distress, isn’t it!

So, there is a need to simply understand. The past is gone and You should remain in the present. Can You remain in the present or not? ‘We’ remain only in the present. That is why people say, “Dada, you are free from tension!” ‘We’ reply, “Oh mortal one, how can ‘we’ have tension!” Can there be any tension if One remains in the present? Tension arises for those who get lost in the past. Those who go crazy about the future have tension, but what tension would ‘we’ have? And ‘we’ have given You that very same state.

Samadhi (a blissful state that comes about when One becomes free from mental, physical and externally induced suffering) remains perpetually for those whom ‘we’ have given *Gnan*. The One who has the state of the pure Soul, the One who constantly remains in the Self, He remains in *samadhi* in every temporary state. This is because He Sees and Knows each and every temporary state.

Questioner: Yes, that is correct, but

'I' still remain deeply immersed in nothing but worries.

Dadashri: Then You will have to bring a solution to that, won't You? For how long will You hang on to these wrong beliefs? Now, it is only after a person gets a taste of these worries that he realizes the reality of this world, otherwise, until then, one does not understand the reality of this world! There is nothing but worries, worries, and more worries! Just like fishes being fried in oil; such is the writhing and fretting that is taking place! How can this even be called life?

'Hurricanes' Do Not Affect the 'Home Department'

Questioner: Dada, right now it is as though a 'hurricane' of karma has arrived.

Dadashri: 'Hurricanes' will come. Once the 'hurricane' leaves, there will be 'safe-side'. 'Hurricanes' come for everyone. Rather, when the hurricane arrives, close the doors and remain seated. Then, two hours later, once the hurricane has passed, open the doors again. Similarly, if a 'hurricane' comes at Your place, then You should close the 'doors' for a day or two and remain seated in the 'home department' [in the Real form as the Self]. And keep Seeing the restlessness that arises outside [in the non-Self complex]. Can You not do that?

Questioner: So 'I' need to maintain patience and remain in equanimity?

Dadashri: 'You' should keep Seeing it and clear it with equanimity. And the 'hurricane' that comes is considered a 'file'. Clear it with equanimity, so then it will go away. And however many are there

in the karmic account, only that many will come, additional ones will not come.

Is this some kind of a falsehood over here? This is in fact Scientific! No one's interference will work here. Even interference from God will not work here. How can interference from God be acceptable in a Scientific theory?

Are There Any Worries if You Are Sitting in Your 'Home'?

That is why 'we' had said, "Why are You worrying unnecessarily?" What is the only thing You should do? All You have to do is to think naturally and spontaneously. And when thoughts become abnormal [exceed the limits of normality], then it is called worry. When there is abnormality in the thoughts, worry arises; You should put a stop to it there, close it. Just as we close the doors when a hurricane is coming, similarly, when the thoughts within progress abnormally, put a stop to them. Otherwise, they will transform into worry. Then they will show You all sorts of fears and other things. So, do not go in that direction at all. Let there be thoughts to the extent that is necessary, put a stop to the rest.

Questioner: Do 'I' have the power to stop the thoughts?

Dadashri: Of course You do! It is all possible. This is because thoughts will continue coming. 'You' look on this side and they will continue sprouting on that side. When You look the other way, then what do You have to do with them? All the power is there. When the water tap [faucet] does not shut off and you look away from it, then that water tap is closed for you, isn't it! The water tap seems to be running

as long as you are looking at it. Meaning, You have become the Knower and Seer, so You do not have a mind, do You! The mind is a *gneya* (an object to be Known). It will sprout whichever way it can.

What is this like? If you have entered into someone else's home, then would you not feel uneasy and nervous? You certainly would. You would constantly feel, 'Someone will throw me out any moment now, someone will reprimand me.' However, if you are sitting in your own home, then do you have any worries? There would certainly be peace in your own home, wouldn't there? That is how it is. Chandubhai is not Your home. 'You', the Self, are the *kshetragnya Purush* (the Knower and Seer of the non-Self complex) and due to wrong belief, You have become *kshetrakaar* (to become one with the relative self) in the realm that is not Yours. 'You' have become the owner of that which is not Yours, and moreover, You have become the *bhokta* (the enjoyer-sufferer) of that which is not Yours. So, constant worry, externally-induced suffering, uneasiness and agitation remains. Just as a fish that is taken out of water, there is constant writhing and fretting.

The World Is as per Your Karmic Account, so Why Worry?

God says that there are two punishments for those who worry, whereas there is a single punishment for those who do not worry. If someone's one and only, youthful, eighteen-year-old son dies, then all the worrying that is done over him, all the misery, anguish, everything else that is done, such a person faces two punishments. And if all of this is not done, then there is only one punishment. The son

has died, that is the only punishment, and the fact that the person has expressed anguish is an additional punishment. 'We' never undergo two punishments. That is why 'we' have told these people [those who have received Self-realization through *Gnan Vidhi*], "When your pocket with five thousand rupees gets pickpocketed, then say that it is *vyavasthit* (scientific circumstantial evidence) and move on; calmly make your way home."

This one punishment is certainly Your own karmic account. So, there is no reason to become distressed. That is why 'we' have said that it is *vyavasthit*; it is exact *vyavasthit*. That is why 'we' say that whatever has happened is exactly correct!

'You' Yourself Are God, so Why Worry?

What is *Gnan* (Knowledge of the Self)? Even though you live a worldly life, get the sons married, get the daughters married, run a business, if *maya* (illusion that deceives the Self) does not affect you, and you have no worries, then that is called *Gnan*. The one who has *trividh taap* (the three tremendous blazing infernos of mental, physical and emotional anguish) is hundreds of thousands of miles away from God. The one who is burning in the infernos of mental, physical and emotional anguish has not even become a devotee of God. The one who is involved in conflicts has not even become a devotee of God. Do you agree with this or not?

Questioner: Yes, of course!

Dadashri: As long as one has *trividh taap*, can he even be considered a devotee of God? How can one be considered a devotee of God if he is undergoing the

burning sensation of mental, physical and emotional anguish? As long as there is mental, physical and emotional anguish, how can one even do *bhakti* (devotion; worship) of God? What a pitiful state that is! Despite doing so much *darshan* (devotional viewing of an idol in a temple), despite carrying out so many devotional acts, there is mental, physical and emotional anguish within; look at this [state full of] misery, and nothing but misery! The world has turned topsy-turvy in this, it has turned topsy-turvy in this 'fire set off by petrol'!

There is no authoritative figure who is Your superior. There is no superior at all; there is no boss [over You]. 'You' are needlessly being fearful! Hey, even God is not Your superior. 'You' are God Yourself, but that realization must occur. The point simply needs to be understood. Why do You worry? This world is not worth worrying for even one moment.

There is no such reason in this world for which it is worth engaging in conflict to the slightest extent. Therefore, there is no such factor which can give rise to unhappiness within. This is because the inherent result of the Self is to be full of bliss! 'You' are the Self and the bliss of the Self is such that no one can take it away. The form of the Self is such that it can neither hurt nor be hurt [by anything] (*avyabaadh swaroop*). 'You' have splendour! That is why too much focus should not be put on that which is a foreign thing, on the 'foreign department'. Foreign means foreign; [remain] superfluous [superficial] there!

God is actually the One who resides within you. The true theory is that the One residing within is verily the God. 'His'

name is 'pure Soul'. Call Him by whatever name you want, but your spiritual work will get done if you search for nothing else but the One residing within.

One Day, Mahatmas Will Become God

You yourself are God, but you do not have the realization of this. If you make up your mind that, 'I am God but I cannot find that state,' if you become certain about this, then there is no problem. However, you have doubts about it, 'Am I God or am I not, am I God or am I not, am I God or am I not...' Why are you doubtful? You definitely are God! You have lost the awareness of who you are!

Questioner: You had said that you want to make all of us God. That will rightly be so when we actually become God. But that is not the case right now, is it?

Dadashri: But that will happen, because this is *Akram Vignan* (the step-less Science of Self-realization)! The One who wants to make you God is a *nimit* (one who is instrumental in a process), and then there is the one who has the desire to become God, as these two continue to meet each other, it will certainly happen! The One who wants to make you God is clear [pure] and you are also clear [pure], you do not have any ulterior motives. Thus, all the obstructions (*antaray*) will break one day, and you will end up becoming God, which actually is Your original Real form!

Get Your Spiritual Work Done by Remaining Sincere to the Agnas

Dada Bhagwan resides within you; He Himself is the living Lord. 'He' Himself is the absolute Self (*Parmatma*). 'He' Himself has manifest within 'us' and

He is yet to manifest within you. In fact, this [Akram Vignan] is not a religion; here, you have to get your spiritual work done. How long will you go on practicing religious rituals?

Questioner: Dada, you always say, “Get Your spiritual work done, get Your spiritual work done.” So how are we supposed to get our spiritual work done?

Dadashri: ‘Get Your spiritual work done’ means to exactly follow what ‘we’ are telling You. What do ‘we’ mean when ‘we’ tell You to get Your spiritual work done? ‘We’ are not telling You that You must follow the *Agnas* (five principles that preserve the awareness as the Self in *Akram Vignan*) completely. ‘We’ would not keep harping on that every day. But when ‘we’ tell You to get Your spiritual work done, ‘You’ should understand that Dada is telling Me to follow the *Agnas* more and more; He is telling Me to remain alert in terms of following the *Agnas*. To remain sincere to ‘our’ *Agnas* is considered the greatest attribute. The One who remains in ‘our’ *Agnas* and achieves a state in which the intellect is not employed, He becomes just like ‘us’! However, as long as One is nurturing the *Agnas*, no change should be made to the *Agnas*. Then there will be no problem.

If One follows the *Agnas* through *Gnan*, then it will give results everywhere, whereas if one follows the *Agnas* through the intellect, then it will not give any results at all!

By Singing, the Antahkaran Becomes Pure

Questioner: This intellect is not letting Me become natural and

spontaneous (*sahaj*), is there any other tool besides the five *Agnas* to help purify it?

Dadashri: If all the doctors were gathered here, then would they sing ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’ (infinite glorious salutations to Dada Bhagwan)? How many of them would sing? Not a single one would sing. The intellect has settled inside in such a way that the purity of the *antahkaran* (internal functioning mechanism in every human being composed of the mind, intellect, *chit*, and ego) has disappeared!

Questioner: So is this because the intellectual prowess has increased? Because the intellect has increased?

Dadashri: Yes, that is why it is necessary to become natural and spontaneous. If the intellect increases even a little, the purity of the *antahkaran* vanishes. So simultaneously, You must do *pratikraman* that, ‘I am not able to sing it. Since a long time, I have been wanting to sing it, so please remove this obstruction for me.’ In this way, it will be removed and You will be able to sing very well. ‘You’ will be able to sing very well while becoming engrossed in it.

‘You’ have become separate; meaning You have become separate [from Mangaldas or the *antahkaran*]. And when you [Mangaldas or the *antahkaran*] become engrossed in singing ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*,’ the thoughts arising in the mind disappear! The *antahkaran* continues to become pure.

When heavy forces of karma arise and suffocation is experienced, sing ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*.’ If You have him [file number 1] sing it for an hour, then all the suffocation will

leave right away. So worries will not arise. Constant *samadhi* prevails on this path. This makes You free from mental, physical, and emotional anguish; this is the last ‘station’!

Questioner: So that means with education, the intellect has increased, right? In that case, isn’t it better to remain uneducated?

Dadashri: But how would people realize this? Krupaludev [a Self-realized *Gnani* who lived between 1867-1901; also known as Shrimad Rajchandra] has used the term ‘*shukla* (pure) *antahkaran*’. But what is referred to as *shukla antahkaran*, how can all that be understood? The entire path to *moksha* (liberation) is a heartily [heartfelt] path. ‘We’ do not have an iota of intellect, that is indeed why the path to *moksha* has opened up completely, isn’t it!

What Can Be Done if One Has Brought Forth Garbage-Like Karmic Stock?

Questioner: Dada, I like all your philosophy [the Knowledge of the eternal elements] and teachings. I like the *Gnan* that you teach us, but I don’t like saying ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’. What can be done about that? I personally have nothing against Dada Bhagwan, but I don’t find saying ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’ useful. So what about that, Dada?

Dadashri: Then don’t say it. Don’t do what you don’t like to. On the contrary, people like it a lot. But if your filled stock of karma is of a poor quality, if it is of a different kind, then what can be done? What can be done if you have filled in ‘garbage’ and brought it forward?

Questioner: Dada, I like your *Gnan*. The *Gnan* that you give, your teachings, your *Agnas*, I like all that, but...

Dadashri: No, but this is not considered clean [karmic stock]. When you like what everyone [here] likes, then understand that the karmic stock is clean. And if you do not like it, if you become an exception, then understand that the karmic stock is not clean. The karmic stock is not completely pure, it is stained.

Only the Heart Can Recognize This

Think about this, a little child never chants anything at all, regardless of what mantra you give him to chant. That is because he does not get a ‘taste’ of it at all! He doesn’t experience any benefit within, does he! Whereas if he sings ‘*Aseem Jai Jai Kar*’ then the ‘eternal nectar’ immediately begins to flow within. Young children experience this a great deal. When ‘we’ go to villages, [‘we’ see how] the young children sing this aloud enthusiastically. This is because children are quickly able to grasp and understand the right thing whereas the intellectuals are able to grasp the wrong things. Adults use their intellect, so the matter gets spoiled a little. Young children do not have an intellect; therefore, they are able to recognize the truth directly with their heart. Children are able to understand the impact that something has on their hearts. Whereas the intellect does not let a person see the impact that something has on his heart.

Therefore, young children sing this at so many places. If we were to tell the children, “Let go of this. Stop singing,”

then they would feel bad. This is because this ‘name’ [Dada Bhagwan] is pure. These young children understand a lot. The ones who do not have an intellect are able to understand quite a lot. Thereafter, they just do not let go of this.

Bhakti Can Be Done When Merit Karma Unfolds

The [fully enlightened] living Lord has manifested in the *Gnani Purush* (the One who has realized the Self and is able to do the same for others), that is why I am telling you that I, too, say this and you should also say this, provided you understand it. When your demerit karma are unfolding, you will not be able to say this even if you want to. How will the poor man say this when his demerit karma overcome him?

Questioner: When can it be considered as unfolding of demerit karma?

Dadashri: When you want to say it, yet something from within does not let you say it, that is considered as the unfolding of demerit karma. Whereas during the unfolding of merit karma, you are able to say it as soon as the desire to say it arises. When everything happens as per your will, that is called unfolding of merit karma and when things don’t happen as per your will, that is called unfolding of demerit karma. By hurting others, demerit karma are bound, and by giving happiness to others, merit karma are bound. By giving happiness, there is a credit in the ‘bank [account]’ and by giving unhappiness, there is a debit in the ‘bank [account]’. Then, one has to become a four-legged living being from a two-legged living being and pay off the debts; the debts have to be paid off by becoming a buffalo, or a bull, or a horse.

Questioner: If someone lacks understanding then he may not say it; does that mean it is his account of demerit karma?

Dadashri: No, he does not incur a loss. He neither gains a profit nor incurs a loss! What difference does it make to him? If he does not say it, then that is not a crime. But if he does say it, then he benefits from it.

Questioner: If one has the desire to say it yet he is not able to, then is that considered obstructing karma (*antaray karma*)?

Dadashri: If he has the desire yet he is not able to say it, then that is called obstructing karma.

The Intellect Shuts up in the Presence of Dada

There were about five to seven people in an office who had taken *Gnan*. All of them would praise and sing hymns of Dada Bhagwan; they would do *kirtan bhakti* (singing ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’). So one person lost his cool. He was also from their office. He thought, ‘Why do all these people keep saying ‘Dada, Dada’? Who do they think Dada is?’ So he told everyone, “I will come to meet your Dada one day. I want to sort him out!” What did he say? “I want to straighten out Dada!” That person wanted to pick a fight with me. He got furious and said, “This Dada Bhagwan thinks he’s so great, I want to go straighten him out.” So the people from his office told me, “This person keeps bothering us every day, he wants to come here.” I said, “So let him come! What is the problem in that?” Even if abuses are hurled at me, those are welcomed and even if flowers are offered

to me, those are also welcomed. I do not have any divisiveness with him. That is because I do not see the one who is hurling abuses. I see who is within the person hurling abuses. I do not see the relative part. What concern do I have with the relative part? A donkey is also relative and this [person] is also relative. I focus on the eternal element within him. So I said, "Call him over!"

He probably had a day off from work, so he came over that day. Everyone from his office had come with him to witness the show that would transpire; whether he would straighten out Dada or would Dada straighten him out! He was sitting there. People had already gathered there for *satsang* (spiritual discourse with the *Gnani*) before I reached. He started wrangling with them, those were all arguments of the intellect. There is no end to talks based on the intellect. However, I can bring an end to it. I entered while the talks based on the intellect were going on. I did not know that this person had created such a disruption here, and I did not even know that he had come here to sort me out. So then I asked everybody, "Why is no one saying anything in *satsang* today? At least someone do *satsang*! Speak up!" I saw that person, he was new in *satsang*, so I told him, "Say something. Why don't you ask something? What is the harm in talking?" So he replied, "Frankly speaking, the words are stuck in my throat, I am not able to utter them." I understood that he has committed an offence against Dada, that he is here to defeat me. However, not a word could come out from here, not even a single letter could come out from within. This person was being obstinate, and it is the

result of that. He became speechless in front of me. Many people cannot even speak a single word. And an obstinate person cannot even come near me. When a person is climbing the first step of the stairs to come here, I can tell that he will turn back and go down. Here, people ask me questions and sometimes I ask some people, "Why are you not asking any question?" They reply, 'When I left from home, I had a bunch of questions to ask. But after coming here, I'm speechless.' Actually, in front of Dada, one becomes speechless! That person who had come here, he had decided [what he would say] before he left his house. And he had started talking to others before I even got here. He could defeat our *mahatmas* (those who have received Self-realization through *Gnan Vidhi*); that is possible! That would not take long! He could have actually defeated them! He was such that he could even defeat me.

This man is a lawyer. He came over here one day. At that time, people were clapping loudly and singing, "*Dada Bhagwan Na Aseem Jai Jai Kar Ho.*" So what did he say at that moment? He said, "What is going on over here? People are clapping over here, what is all this that they are doing?"

Now, there was no need for him to give that opinion. It is because he formed this opinion that an obstruction got created for him, it got extended. These verily are the obstructions; obstructions that we create for ourselves.

Glorious Salutations to the Lord Who Has Manifested Within

Questioner: Why do you sing '*Dada Bhagwan Na Aseem Jai Jai Kar Ho*'?

Dadashri: ‘Dada Bhagwan’ is not the One who you see in front of you! I am not God (*Bhagwan*). The One who has manifested within is actually God; the Lord of the fourteen worlds! The One you see in front of you is the *Gnani Purush*. ‘He’ is an observatory of the world.

Questioner: Why did God manifest only within you?

Dadashri: That is because I have been walking down that path for a long time and you have not been walking down that path.

Questioner: God is in my heart but He has not manifest, so what should I do?

Dadashri: When your love for *maya* (ignorance of One’s Real form as the Self; Self-ignorance) diminishes, then your love for God will begin. ‘He’ will not manifest if you have love for both. Your love does not lie in God; it lies in dollars. You have full concentration while counting each and every dollar bill but your concentration does not remain in God. That is because you like dollars, you do not like God. [While counting money,] If your wife comes to you for something, then you move her away as well!

Questioner: Why can’t I have both, dollars and God?

Dadashri: That is also possible, but if your love remains for God then the dollars will come on their own. Keep your love towards God, not towards dollars.

...Jai Jai Kar to Overcome the Troubles of Worldly Life

Now that I have given You *Gnan*, no sort of unhappiness remains for You. Despite this, if any shortcomings remain, then drink

the divine nectar of ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’ every day!

Questioner: I just consider this to be a *dhoon* (metrical line sung repeatedly as part of a prayer).

Dadashri: No, it is not a *dhoon*. *Dhoon* is for the one who is inattentive. The one who is attentive only in one direction! Whereas this cannot be considered a *dhoon*.

‘We’ give You this *Gnan*, so all the bliss associated with it prevails in You and no sort of unhappiness remains. However, You get this additional tool. Because of all these troubles of worldly life that persist, You should say ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*.’

It Is Beneficial Even if You Don’t Like Saying It

Questioner: I do not like saying ‘*Aseem Jai Jai Kar Ho*’.

Dadashri: Is that so! That is because You have not realized its importance. People feel that this is similar to how they are made to just chant ‘Ram, Ram.’ At first, many people think like this, don’t they? It is because they lack a deeper understanding. However, it is not like that. That is indeed why I also say, “This is the ‘cash bank’ of divine solution!”

Questioner: Despite you explaining all this, why does that [dislike] not go away?

Dadashri: It does not, because You do not let go of it, do You!

Questioner: I actually have the desire that all this should go away.

Dadashri: ‘You’ are saying that Your dislike does not go away, but You’re

also saying, “I don’t like it at all.” So is the dislike likely to leave while You say, “I don’t like it”? It will go away if You say, “I like it.” It will overpower You the moment You say, “I don’t like it.”

Questioner: How can I say, “I like it,” even though I don’t like it?

Dadashri: When You say, “I like it,” the dislike begins to run away!

Questioner: So I should say, “I like it,” even though I don’t like it?

Dadashri: Yes, then it will begin to run away! By saying, “I like it,” the psychological effect changes, and that’s it, the dislike will dissipate.

‘You’ must be observing this; throughout ‘our’ entire life, from morning till night, have ‘we’ ever said, “I don’t like this”? Have You observed this anywhere? ‘You’ would have never seen ‘us’ say, “I don’t like this.” What does that imply? Does that mean ‘we’ like everything? The mind certainly makes a fuss, ‘No, not like that; go this way.’ But ‘we’ do not listen to it, do ‘we’?

[‘We’ tell the mind,] “Vyavasthit (scientific circumstantial evidence) is correct. You will have no say in this.”

Questioner: The mind keeps complaining, “I don’t like this, I don’t like this.”

Dadashri: But what is the value of the complaints it is raising? The mind is actually neutral. It is of a neuter gender. It is neither a male gender nor a female gender. So why would anyone listen to it? The mind is neutral.

Questioner: If the mind doesn’t like it but I still say ‘*Dada Bhagwan Na Aseem*

Jai Jai Kar Ho,’ then will I get any benefit in that?

Dadashri: There is tremendous benefit. In fact, the true benefit is gained when You sing it even though the mind does not like it. What is the benefit in saying ‘*Jai Jai Kar Ho*’ when the mind does not like it? Actually, there is even more benefit. When You do the opposite of what the mind wants, then it realizes, ‘He is no longer listening to me. It’s time to pack my bags and go to another town.’ It is really good if the mind is insulted. ‘You’ shouldn’t listen to it at all, should You! When You follow as the mind dictates, then You lose everything.

To Remove ‘I Don’t Like This’ Is Purusharth

Questioner: I like singing ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’ but if I have to sing it for more than ten to fifteen minutes, then the mind does not like it.

Dadashri: When there’s absolutely nothing that a person dislikes, such a one is called a [true] human being. As long as there is something you dislike, you will be forced to do that thing. Even if you do not like taking a medicine, you still have to take it, don’t you? Otherwise, if a person eats meals consisting of all six tastes, including the bitter taste, then he will not have to take bitter medicine in the future. However, because he avoids bitter taste he has to take bitter medicine in the future. Eventually, one will have to accept all tastes, will he not?

Questioner: I like singing ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho,*’ but when it goes on for too long, I feel like I want to stop it now.

Dadashri: What do You consider ‘too long’? There is no substance in what You consider ‘too long’ or ‘too short’, is there! ‘Your’ dictionary is altogether different! Only what You like gets done, nothing else gets done. But do people only take the medicine they like? When people need to go to the toilet, do they like that? Do people like to cough? Do people like to sneeze? If one is not able to sneeze on his own, then he forces himself to sneeze by inserting something inside his nose. To get rid of ‘I don’t like this’ is considered *Purusharth* (Real spiritual effort to progress as the Self). ‘You’ say, “I don’t like this.” Are You the owner? Who are You? And You say, “I don’t like it.” In fact, people don’t even like to study. Does anyone enjoy going to school, going out in the cold? But they have to go, don’t they? There are children who do not even like getting out of bed, aren’t there?

Questioner: There are.

Dadashri: All these children do not get out of bed. So then, someone has to make them get up.

Questioner: I too don’t like getting up in the morning.

Dadashri: Nobody likes it. However, there is no choice but to get up, right! Anything otherwise won’t do.

Questioner: But the mind rationalizes that there is no benefit in singing this.

Dadashri: When it gives all such wrong justifications, then why don’t You tell it this, ‘Oh, I know how helpful you have been to me up until now. So just put your advice aside! I don’t want to listen to what you have to say.’ The mind is separate and You are separate. What do

You have to do with it? Until now, You believed that it was Your own sibling, so You followed whatever it said.

Questioner: I am aware of the fact that I am not able to sing like everyone else is able to sing.

Dadashri: Yes, but You should support singing that. ‘You’ should tell [file number 1], “Sing the way everyone else is singing.” So You should just start singing a few lines.

Say It Properly, Saying It Without Interest Will Not Work

Recently, ‘we’ went to Khambhat [a town in Gujarat, India]. There, ‘we’ told a man to sing ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho.*’ So he started singing it. He was singing it but there was no enthusiasm. The enthusiasm was not visible at all. So I told him, “Listen, what’s your name?” He said, “Chandubhai”. So I told Him, “You tell Chandubhai, ‘Sing properly. Singing like this without interest will not work.’” I had Him convey this [to Chandubhai] and then made him sing. And then he sang it beautifully. It was exceptionally great, right until the very end. This is precisely the method; there is nothing else to it. All You have to do is to tell him [file number 1], ‘Why is this happening? It should not be like this.’ Then everything will be fine. Otherwise there is no one to caution him, is there? Even if there is no one else, at least You are present. So then will any inattentiveness remain now? ‘You’ would not appreciate if someone else were to tell You this. So instead, what is wrong with You telling him [file number 1]? Therefore, You should talk to him. Did You understand?

Questioner: Yes, Dada.

Dadashri: So just say this once, ‘Hey Chandubhai, despite you having a Ph.D., why are you saying it like this?’ This is exactly how You should talk to him. This is because he knows that You are separate and You also Know that he is separate. However, You are not maintaining such separation. Maintain it this way. Shouldn’t You maintain this separation? And then See whether he is following according to what You have told him or not. At least try it out using the examples I am giving You.

It Even Brings an End to the Difficulties Faced in the Worldly Interaction

Questioner: You tell people to say ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’; do you specifically also tell those who come to you with their worldly problems to say this?

Dadashri: Yes, it can even bring an end to the difficulties faced in worldly interaction. This is actually a ‘cash bank’.

Questioner: Does this ‘cash bank’ provide relief against worldly problems as well?

Dadashri: Of course! What can God not do! More so, it is not that He is not present, He is present indeed.

Questioner: Whatever karma one has to suffer as part of discharge, can that suffering of karma stop by singing this?

Dadashri: Yes, but what does it mean that the suffering will stop? For instance, if a person were to be struck by a ten-pound stone, then instead of that, he would be struck by a stone weighing only one fourth of a pound. If struck with a ten-

pound stone, his head would crack open, he would bleed, and he would die. So this is the extent of relief one would experience. Nonetheless, the *nimit* (a living or non-living entity that is instrumental in the process of unfolding karma) does not spare anyone, does it! A *nimit* does not even spare God. However, if this sets in a person’s intellect and he sings it, then his work will get done. That is why ‘we’ tell him to sing. And when he does, his work actually gets done.

Karma in the Form of Ice Can Be Suffered Easily

What happens on the day ‘we’ give this *Gnan* to a person? The person’s [demerit] karma get destroyed completely in the fire of Knowledge (*Gnanagni*). Two types of karma get destroyed, and one type of karma remains. The karma that are in the form of vapor get destroyed, and the karma that are in the form of water also get destroyed, but the karma that are in the form of ice do not get destroyed. The karma that are in the form of ice have to be suffered. This is because these karma have solidified. These karma are ready to give result, so then they do not let go. However, the fire of Knowledge destroys the karma that are in the form of water and vapor. That is why people feel so light immediately upon receiving *Gnan*; their *jagruti* (awakened awareness as the Self) increases immediately. This is because, as long as the karma do not get destroyed, the *jagruti* does not increase for a person! Although, the karma that are in the form of ice remain to be suffered.

But after receiving the Knowledge of the Self, there is a difference in the way these karma are suffered. A blow that

would have been nearly lethal will now feel like a mere pinprick. The *Gnani Purush* can destroy the karma that are in the form of causes, but the karma that are ready to give effect, the ones that are now in the form of ice, there is no choice but to suffer them.

Nonetheless, ‘we’ have shown all the ways by which they become easier to suffer, such as, “Sing ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho,*’ say the *Trimantra* (the three mantras that destroy all obstacles in life), say the *Nine Kalam*s (nine statements in which one asks for energy to the pure Soul within for the highest spiritual intents).”

To Have Met Dada Bhagwan Is Itself the Most Precious Valuable

An elderly gentleman had come yesterday. He fell at my feet and cried profusely! I asked him, “What is upsetting you?” He responded, “My valuables have been stolen, I cannot find them. When will I get them back?” So I asked him, “Were you going to take those valuables with you when you leave this world?” He replied, “No, I cannot take them with me, but they have been stolen, when will I get them back?” I told him, “They will return after you are gone!” How can there be this much fretting over valuables that are gone! Hey, there shouldn’t be any worrying over things that are gone. People may worry about what lies ahead, they may worry about the future, and we can understand that an intelligent person is definitely going to have worries [about the future], but even worrying about something which is gone? Such worries exist in our country! Why worry over something that has already happened a

moment ago? Why worry over something that has no solution? Any intelligent person would understand that as there is no longer any solution to this, there is no need to worry about it.

That elderly gentleman was crying, but I cleared up the problem for him in just two minutes. Then he started to sing ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho!*’ Just this morning, when he met me at a temple of Ranchhodji [a popularly worshipped form of Lord Krishna], he called out, “Dada Bhagwan!” I said, “Yes, the very One.” Then he said, “All night long, I recited only your name!” For people like him, if ‘we’ turn him around this way, then he will go this way; he is not rigid.

Questioner: What did you tell him?

Dadashri: I told him, “It is not possible to retrieve those valuables, a valuable thing will come to you in another way.”

Questioner: He met you, so he certainly obtained a precious valuable, didn’t he!

Dadashri: Yes, that is a miracle in itself! But how could he understand this? Next to his valuables, this does not hold any value to him, does it! Oh, if he wanted to drink tea and I were to say, “Why do you need tea when I am here?” Then he would reply, “Regardless of whether you are here or not, I cannot do without tea!” So what does he place value upon? Upon that which he has a desire for!

Despite Fighting and Quarrelling, Gnan Ultimately Presents Itself

A man was telling me, “I had a verbal fight with my wife that lasted seven

hours. It started in the morning and went on for seven hours, but it was a verbal fight. However, later, in the eighth hour, it escalated into a physical fight. She grabbed my hair, and I also started hitting her. Then she grabbed my hair and pulled very hard.” What did he say? He said, “The physical fight went on for one hour! Eight hours were spent in this and in the ninth hour, both of us were sitting together and having a cup of tea.” Glory to *Akram Vignan*!

Questioner: Where was *Akram Vignan* during those eight hours? And where did it come from in the ninth hour?

Dadashri: No, *Akram Vignan* was indeed present within, but these ‘roles’ had to be acted out, this was actually an entire ‘film’.

Questioner: The entire ‘film’ had been recorded [in the past life].

Dadashri: The recorded ‘film’ was acted out and then *Akram Vignan* presented itself. Once the ‘roles’ in the ‘film’ were acted out, *Akram Vignan* presented itself once again. So subsequently, in the ninth hour, after composing themselves, they had tea together and after mutually asking for forgiveness, they said to each other, “Let’s sing, ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*!’”

The Case Improves Through the Invocation of Dada’s Name

There was a *mahatma* who had taken *Gnan*. His mother-in-law was admitted to the Tata Cancer Hospital. The hospital authorities discharged his mother-in-law saying, “Now this case is going to fail in a couple of days, so better take her home in a couple of days.” So that

person thought to himself, ‘Dada is right here in Mumbai, I should get my mother-in-law do Dada’s *darshan* (live connection with an enlightened One through eye contact). Then I will take her home.’ So he came to ‘us’ and said, “It would be wonderful if you could give *darshan* to my mother-in-law.” I replied, “Let’s go, I will come with you.” So, I visited the Tata Hospital. That person said, “Dada Bhagwan has come,” and to everyone’s surprise, his mother-in-law sat up. And no one had any hope whatsoever, but she lived for four more years. Even the doctors made a note of that, ‘Someone known as Dada Bhagwan came, and though we’re not sure what happened, He surely did something!’ However, I didn’t do anything at all. All I did was perform a *vidhi* (silent auspicious blessings performed by the *Gnani* for the salvation of *mahatmas*) for her while she was bowing down at my feet! Similarly, even the staff at a renowned hospital in Vadodara made a note that ‘There have been improvements in these many cases due to Dada Bhagwan.’

Blessed Eternally Upon Invoking Dada Who Is Niralamb

Even when they recall Dada’s name over there in the hospital, it directly reaches Him, and they receive the results! In the past, people used to offer garlands of flowers to Dadaji, there would be ten to fifteen garlands placed at a time around the neck. There was a person who would collect all these garlands and he would have patients in the hospital wear the garlands. Now, these patients had never even seen me. They had never visited here, they didn’t even know me. He would place

the garlands on such patients and tell them to sing, ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’. And the next morning, there would be a noticeable improvement in them. The doctors would inquire, “How is there an improvement in this patient? What caused such significant changes in these individuals?”

How can anyone fully grasp this? How can Dada Bhagwan even be understood? Even though people have not seen Him, He leads to improvements in people just like that; imagine what sort of a God He is! This is indeed the ‘cash bank’. Yet, ‘we’ [the *Gnani Purush*] are a *nimit*, aren’t ‘we’! That is because this one [A. M. Patel] is not Dada Bhagwan. Dada Bhagwan is the One who resides within. Therefore, Dada Bhagwan is everywhere. Just upon invoking His name, one becomes eternally blessed. Therefore, the One who is the original Self, the One who is *niralamb* (absolutely free of dependency on anything relative), that is Dada Bhagwan.

This Is in Fact ‘Our’ Yashnaam Karma

Now if this were to be considered a miracle, then a hundred or two hundred such miracles happen here every day.

Someone said, “My brother at home has a very high fever, it has not gone down since the last fifteen to twenty days.” So I gave him one of my garlands and the next day, his fever came in stating that the fever has gone completely. Upon wearing the garland, the fever went away immediately. This happens in so many cases. This is in fact [a result of] ‘our’ *yashnaam karma* (credit bearing name-form karma). And the miracles that those

saints perform are also due to their *yashnaam karma*.

Questioner: Nonetheless, you say that this is not like a miracle, right?

Dadashri: Yes, ‘we’ do not say that ‘we’ performed a miracle. And compared to the ones you just heard of, much bigger ones have happened. The kind that are awe-inspiring to the world. However, if you refer to these as miracles, then the [so called] miracles performed by other people will persist. Whereas, I have come to destroy [that notion of] miracles. In fact, in reality, those are not miracles at all.

Even ‘our’ photos have proven to be very effective. Therefore, at the very least ‘we’ give ‘our’ photos to people. That is because, if even this were to not work, then these ‘utensils’ [people] are such that they would not become clean. The ‘utensils’ are soiled to such an extent that they cannot be cleansed. Hence, nature is at work behind this. Everything is happening; these are not miracles! So many such letters arrive here every day stating, ‘Dada, the other day you had told me, “Go ahead, you will find a job.” And look, I found a job!’ All of this is nature’s doing!

Everlasting Peace Is Attained by Singing Just for One Hour

If you say this five times [as part of the *Pratah Vidhi* or the Morning Prayer], if you say the Nine *Kalams*, if you say the *Trimantra*, if you say ‘*Dada Bhagwan Na Aseem Jai Jai Kar*,’ then what more is needed? Worldly life will not affect You at all. Then it doesn’t matter if the worldly life surrounds You from all sides! By

saying the *Trimantra* and the Nine *Kalams*, the difficulties of worldly life will reduce. So, there will be no sort of unhappiness whatsoever, and on top of that, the worldly life will run very smoothly.

When one says these Nine *Kalams* and the *Trimantra* and the like, the inner peace will never revert to turmoil. In fact, in many places including Ahmedabad, many people sing, ‘*Dada Bhagwan Na Aseem Jai Jai Kar*’ for one hour, and they actually see Dada there! They even come and tell me this. They continuously feel at peace, the whole day. Isn’t that all that is needed? If peace remains, then new karma are not bound unnecessarily. And where ‘our’ *Gnan* is present, there is no question of all this! For the One who prevails in the *Agnas*, wherever He goes, none of that remains for Him.

If You Surrender Them to Dada, Then the Difficulties Will Not Remain

‘You’ have become the pure Soul, but if there is purity in the tendencies of the *chit* (the inner faculty of knowledge and vision), then there will be no entanglements, and the tasks of worldly life will keep flowing smoothly. However, as long as You try to keep the control in Your own hands, difficulties will persist. If You surrender them to Dada, then there will be no difficulties at all. Then, difficulties will not arise at all. How can difficulties arise? From the moment a thought arises, that work will begin and continue smoothly. Obstacles will dissolve before they even come up. If a rock this big was supposed to hit you, then a stone of a small size will hit you instead. This Science is of a very different kind! This

Akram Vignan is such that it bestows freedom in every way!

Children Have Been Given These Practices to Follow in Worldly Life

Questioner: Dada, this little girl is asking, “Children cannot be given *Gnan* [through the *Gnanvidhi*], so then what is available for them? Just as how you give *Agnas* to all these adults, what special directive would you give to all the young children like us?”

Dadashri: Well, ‘we’ give them these practices to follow in worldly life.

Questioner: Dada, which practices to follow in worldly life?

Dadashri: Our *Nav Kalams*, *Trimantra*, ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’, [*aarti*,] *Namaskar Vidhi* (the *Vidhi* of Salutations) and all this; by practicing all this, a lot of satisfaction is experienced.

And you should only give happiness to people, never give them unhappiness. Engage in good, pure ‘business dealings’. Just like in a store, should you stock happiness or unhappiness? If you were to open up a store, would you stock happiness or unhappiness?

Questioner: Happiness alone, Dada!

Dadashri: Yes, give everyone the stock of happiness. If unhappiness comes your way at some point, even then you should give happiness to others. In the end, happiness will triumph, unhappiness will not triumph. Only stock happiness in your store. Open up a store of happiness. If someone comes asking for advice, then give him good advice. If someone comes to pick a fight with you, then tell him,

“Hey, I ask for your forgiveness if I have made a mistake, but what is the issue? Why are you behaving like this?” Bring about a settlement. Can you not do that?

Questioner: Yes, I can.

Doing Aarti and ‘Aseem Jai Jai Kar’ at Home Instills Moral Values

Questioner: How can we instill moral values (*sanskaar*) in children so that they do not have conflicts?

Dadashri: You should teach young boys and girls to worship God in the morning after finishing up their morning routine, and as a daily practice, they should ask in a few words, ‘Grant me and the world the right understanding, and grant salvation to the world.’ If they say this much, then it can be said that they have received moral values. Additionally, you should have your children say ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’ every day. So many children in India have changed for the better that they no longer go to the movies. Initially, for the first two to three days they may resist, but after that, once they settle into it and get a taste of it, they will in fact remember to do it.

Questioner: The *aarti* (ceremony that involves waving lamps in front of a deity and singing devotional praise) that we do at home, what is the importance of that?

Dadashri: The result you receive here when doing *aarti* in my presence cannot be attained anywhere else. And that other [doing *aarti* at home] is based on your own arrangement. Nonetheless, you will get a very good result of *aarti* even when you do it at home. That is why people have put all this into practice. So

that the environment [at home] does not get disturbed throughout the day! The environment in the households is full of conflicts! Now in the given situation, if *aarti* is done at home, then throughout the day there will be some change in the children and in everyone else. And children participate in *aarti*, they stand there. So their mind will remain clear. And what about the children who remain agitated? In this environment of distress, turmoil and *kusang* (bad company), they keep having thoughts of misconduct alone. Amongst all that, this [*aarti*] cools them down; it dispels those thoughts. It is a tool to become safe.

It is very remarkable. Many people do it twice a day, in the morning and in the evening. This way, children also participate! And conflicts amongst adults are prevented too. Otherwise, the environment is full of nothing but conflicts. Nowadays, even if you have money and all the worldly possessions, conflicts infiltrate within even if you don’t want them to. After sitting at the dining table, one pounds the table. Do they not pound the dining table? ‘You did this and you did that.’ And then it continues. Does this not happen? Therefore, many people have decided that after dinner, everybody in the house, including the husband, the wife and the children, will together do *vidhi* (prayers), *aarti*, and ‘*Aseem Jai Jai Kar Ho*’. With this, children become ‘regular’ [well-behaved], don’t they! They become wiser! If a child was wanting to go out, then the next day, he will say, “Let’s say this instead. Let’s do this.” He will no longer feel the need to go out and instead moral values will be inculcated in him. *Aarti*

should gradually be sung in everyone's homes now. This way, boys and girls will cultivate virtues and a new kind of environment will emerge. If five to seven hundred thousand people begin to sing it, then that is more than enough. Eventually, their children will also sing it and participate in *aarti*, *vidhi* and everything. This way everyone at home will remain in eternal bliss throughout the day.

It Can Even Dispel the Kashay

Questioner: Can I sing 'Aseem Jai Jai Kar Ho' when there is *kashay* (inner enemies of anger, pride, deceit, and greed) within?

Dadashri: It is actually best to sing this when the *kashay* are present within! The *kashay* will have to stop, they will have to vanish at that time. When you sing this, the *kashay* will be compelled to leave. Will they linger around? If you sing loudly when the *kashay* are present, then they will vanish. However, you have to sing it loudly. You have to sing in a manner that brings a resounding effect in your head.

Questioner: But does that not mean that I am running away from the *kashay*?

Dadashri: On the contrary, the *kashay* will run away! Anyway, where are you to run away?

Dada Is Present During Aarti and Jai Jai Kar

Questioner: The *drashti* (in this case, live connection with an enlightened One through eye contact) you give us during 'Dada Bhagwan Na Aseem Jai Jai Kar Ho' and *aarti*, is there a difference in that state versus the state you are in while doing *satsang*?

Dadashri: Yes, there is a difference. There is a significant difference.

Questioner: What kind of a difference, Dada?

Dadashri: During *aarti* [and 'Aseem Jai Jai Kar Ho'], 'we' are doing so after having come into the one hundred percent pure state. At that time, 'we' become one with God, whereas right now [during *satsang*] 'we' are separate. Right now, this taped record is playing and 'we' remain as the Knower and the Seer (*Gnata-Drashta*) of it.

Questioner: Why do you do *aarti*? What is your reason for doing *aarti*?

Dadashri: If one does not do *aarti* of God, then whose *aarti* will he do? You tell me, what should one do to [pay reverence to] God? 'We' will do whatever you suggest.

Questioner: No, I am asking this because I don't know.

Dadashri: It is to stop one's own *aartadhyan* (adverse internal state of being that hurts the self). The one who does this *aarti* will not have *aartadhyan*. If one does the *darshan* of Dada during *aarti* just once, then his *aartadhyan* will dissipate. During *aarti* and when singing 'Dada Bhagwan Na Aseem Jai Jai Kar Ho', this *darshan* is equivalent to the *darshan* of Lord Mahavir. If one understands this properly, then he will realize that during *aarti*, doing the *darshan* of Dada is exactly like doing the *darshan* of Lord Mahavir. And *mahatmas* have understood this, that is why they do *darshan* in this manner.

If this *aarti* is sung properly, then Dada will manifest in your home. And if

Dada is present, then all the celestial Gods and Goddesses will be present and their grace will remain with you. *Aarti* should be sung regularly at home, and it is best to decide a fixed time for it.

Jagruti, and Not Concentration, Is Needed

Questioner: Dada, I've got this one question. When Dada is not physically present here, we do the *aarti* in front of His photograph. At that time, one person does the *aarti* (waving the lamp) for a bit, then another takes over, and then it's the third person's turn. In doing this, our mind gets caught up in the process of giving the *aarti* to others and in taking turns to do the *aarti*, and I lose concentration in singing the *aarti*. So how should this be done?

Dadashri: It is not to be done with concentration. If You do it with concentration, then You will become concentrated in it and the Self will be forgotten.

Questioner: No, not with concentration, but with *jagruti*, Dada. The *aarti* is not done with *jagruti*.

Dadashri: The awakened awareness of 'I am pure Soul' is always there, so Know the one doing the *aarti*. If You Know the one doing the *aarti* then that is more than enough, as to who is the one doing the *aarti*.

Questioner: Dada, you have said that when doing the *aarti* or saying '*Dada Bhagwan Na Aseem Jai Jai Kar Ho*', One should be able to read each word one after the other internally [with eyes closed].

Dadashri: It is good if You can read '*Dada Bhagwan Na Aseem Jai Jai Kar*

Ho', but if You are not able to read it, if that energy is lacking, then that is not a problem.

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

Dadashri: It will not become mechanical at all. And if You are not able to do this, then what will You do?

Questioner: I will try to speak loudly and listen to myself.

Dadashri: Yes, that will be very helpful.

In Akram, It Is Indeed the Bhakti of One's Own Real Form as the Self

The efforts and religious practices being carried out [on the *Kramik* path] are actually akin to farming a field. They sow seeds, and they reap a fiftyfold or a hundredfold result. It is like practicing farming in religion! They plant some seeds today for the next life and they gain a hundredfold more in the next life. All the different rituals and religious practices ongoing in the world are akin to practicing farming in religion.

Questioner: There is some type of farming on our [Akram] path as well, is there not? Don't we also do *aarti* and *vidhi*?

Dadashri: How can there be any farming on our path? 'One' has become God Himself!

Questioner: Is doing *aarti* not the same as farming?

Dadashri: The *aarti* that is done over here is the *aarti* of One's own Self. 'You' are actually doing the *aarti* of Your own Self. Every person here is doing the *aarti* of His own Self. Everything here is for Your own Self. Even this *aarti* is of One's own Self; it

is not for 'us'. However much One can do, there will be a corresponding benefit.

The spiritual hymns that are sung here, what is all that about? That is actually the *kirtan bhakti* (singing the glory) of One's own Self. Over here, everything is about the Self, there is nothing about the relative whatsoever. To recall Dada's name is equivalent to recalling Your own pure Soul. When you sing these spiritual hymns, you are actually singing the glory of Your own pure Soul, that is how it is.

To Prevail as the Knower-Seer and Have File 1 Say It Is the Real Purusharth

Questioner: When we make [file number 1] say '*Dada Bhagwan Na Aseem Jai Jai Kar Ho*', does that fall under *Purusharth*?

Dadashri: Of course that is *Purusharth*! That is a great *Purusharth*, to See One's own *prakruti* (non-Self complex) as separate!

Questioner: To sing this is *Purusharth* and there is also the *Purusharth* of remaining as the Knower-Seer. Is there a difference between the two?

Dadashri: The *Purusharth* of prevailing as the Knower-Seer is at a completely different level, isn't it! 'One' prevails as the Knower-Seer right now, however, that is not the state as the Knower-Seer in its true sense. It is just that He believes so. Although, everyone [*mahatmas*] is near that state. When these lawyers do their pleading, they claim, "Today, I pleaded properly and exactly." Similarly, when singing '*Dada Bhagwan Na Aseem Jai Jai Kar Ho*', they

[*mahatmas*] claim, "I did it exactly." Or when they prevail as the Knower-Seer, they claim, "I definitely prevailed as that in exactness." But that is not prevailing as the Knower-Seer in exactness.

When Done With Sincerity, the Bliss of Samadhi Arises

Questioner: Dada, I should have the inner intent to sing '*Dada Bhagwan Na Aseem Jai Jai Kar Ho*,' but from within I feel like I do not want to do it. In this case, how can I develop my sincerity?

Dadashri: What does sincerity mean? If a person is cutting vegetables and singing '*Dada Bhagwan Na Aseem Jai Jai Kar Ho*,' then that is not considered sincerity. It is called sincerity when One is able to read [internally with closed eyes] whatever is being sung, and He remains the Seer of whether what is being read is being read correctly or not.

Questioner: So Dada, it should be read internally, and what should I do after that?

Dadashri: 'You' should Know whether it is being read properly or not. So there is the speaker, the reader, and the Knower. The extent to which You remain as the Knower, that is sincerity. When You become the reader that comes in the second place. And this [being the speaker] comes in the third place. People of all these three 'classes' will reach the 'station'. However, the internal bliss varies between them. The first one is the bliss of the 'upper class'.

Questioner: If the Seer who is Seeing at the subtle level Sees that it is not being read properly, then what should be done?

Dadashri: No, there is nothing to be done. If You Know that it is not being read

properly, then You are in the ‘first class’. ‘You’ are the Knower of whether or not it is being read properly. And if You become the reader and he is speaking it, that falls under the ‘second class’. And when You become the speaker but You are not reading it, then that falls under the ‘third class’. All three of these ‘classes’ are going to reach the same ‘station’, but the bliss for all three of them is different.

Questioner: So Dada, what are these different [states of] bliss? In what way are these different [states of] bliss experienced?

Dadashri: In the first one, the bliss of complete *samadhi* (free from the effects of mental, physical, and externally-induced problems) prevails. As You remain the Seer, it means that You have become the Self in its entirety, and when You remain as the reader, that is sincerity, and when You don’t even read, that is not sincerity.

Purity Increases Through Practice

Questioner: Just now, we talked about the fact that, “One speaks, then He reads, and He Sees the One who reads.” However, if One is not able to read, and if he listens to what is being spoken and if He Sees the one who is listening, then is that also considered sincerity?

Dadashri: This state as the Seer [of the reading] is much better. The overall design is correct, but nothing is as beneficial as this. If You can read it, then it is very good. Then later, once You are able to read it simultaneously and You become accomplished in the reading part, then You can engage in the activity of Knowing, ‘How much is being read? How is it being read? What is being read?’ Beyond this, there is nothing further to be accomplished.

Questioner: So Dada, when I am listening, at that moment, at this stage, there is more concentration while listening than while reading. So do I then need to progress from the stage of listening to that of reading?

Dadashri: Reading is very helpful. It’s just that You have not tried doing that.

Questioner: Dada, when you are telling us to read, you are referring to reading in the mind, right? Are you saying that it should be visualized with [closed] eyes, the words should be visualized in the mind?

Dadashri: It’s like how you read the words in a book, that is how it should be visualized. ‘*Namo Bhagavate Vasudevaya*’ can be visualized in large letters, in legible letters.

Questioner: But that would take some time. In that case, within a span of ten minutes, I would be able to say ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho*’ only ten times.

Dadashri: It is not an issue if it takes more time. There is no need to rush it, but purity is required. However much is visualized, there is that much purity.

Questioner: Do I need purity to visualize these letters?

Dadashri: Yes.

Questioner: Dada, it is only when this purity has arisen that this can happen, right? It can only be read internally when complete purity has arisen, isn’t it?

Dadashri: No. Just See how much is being read and as You gradually practice this, the process of purification will continue. Even if the purification has

not happened, by doing this, the purification will happen.

That which would be attainable after going through a hundred thousand lifetimes is what You have to attain in one lifetime. The loss of infinite lifetimes has to be recovered in one lifetime. Therefore, You should conduct Yourself more in accordance with what Dada says. Moreover, this is a straightforward, easily attainable, natural and spontaneous path!

Dada's Blank Cheque

This 'Dada' is such a *nimit* that if a person merely utters His name, then he will be able to stand up even though earlier he was unable to walk or move from his bed. Therefore, get Your spiritual work done. That is because this *nimit* is of such a kind. It is possible to accomplish whatever work You want to accomplish, but do not harbor a deceptive intention in that. Do not use this *nimit* for the purpose of getting your body out of the bed to attend a wedding. Use this *nimit* for the purpose of getting your body out of the bed to attend *satsang*. So utilize Dada wisely. There should not be any misuse. If there is no misuse, then Dada will be helpful again in times of difficulty. Therefore, do not use Him needlessly.

There was a *vanik* (the caste that merchants, money-lenders, and traders belonged to in traditional Indian culture) businessman; he was like a friend to me. He was a wealthy man but he would spend time with me. One day he received a letter from the income tax office. I had once assured him, "Do not worry if ever you face any trouble. Inform me about it." Now, I didn't have *Gnan* back then, so if someone wanted to resolve their worldly

problems, then I would help them out. So, when he got that letter from the income tax office, I told him, "You can tell me what is the matter." To that, he replied, "The 'blank cheque' that you have given me, I will cash it out when I really need to, I will cash it out during my last breath. I cannot cash out your cheque just like that. I have of course kept it safely!"

So this 'cheque' of Dada is considered a 'blank cheque'. It is not something to be cashed out recklessly. When you find yourself in a major bind, pull the 'emergency chain'. If you pull the emergency chain of the train [which applies the brakes in a train] just because you dropped your cigarette pack, then will you not get fined? So do not misuse it like that.

The Ultimate Solution Comes About by Pulling Dada's 'Emergency Chain'

For whatever sorrow you have, 'we' simply have to pick up the 'phone' on 'this side' and make a 'phone call' to 'that side' [to the celestial beings]! 'We' have no role in between, 'we' are simply the exchanger [the telephone operator]. 'We', the *Gnani Purush*, do not get into all this. The *Gnani Purush* does not get involved in this at all. But here 'we' are listening to the sorrows of all these people, aren't 'we'!

I have come to take away the unhappiness of this world. Keep your happiness with you. Hand over your unhappiness to me. And if you have trust in me, then it will not come back to you. After handing it over to me, if your trust breaks, then it will come back to you. So,

if you have any unhappiness, then you should tell me, “Dada, I have these many sorrows, so I am handing them over to you.” Only if I take them will an ultimate solution come about, otherwise how will an ultimate solution come about?

Through the grace of this Dada, you can actually get everything. What is the reason behind that? All the obstructions are removed through His grace. Dada’s grace is such that it removes the obstructions that give rise to any kind of sorrow, be it the ‘diseases’ of the mind, the ‘diseases’ of the speech, or the ‘diseases’ of the body. Each and every kind of sorrow that is experienced in the world can be removed over here.

Whoever pulls Dada’s ‘emergency chain’ can accomplish His spiritual work. This is because the presence of a *vitaraag* (one who is absolutely free from all attachment and abhorrence) person is very rare in any era of the time cycle! Moreover, an absolutely *vitaraag* person cannot exist in the current era of the time cycle. However, for all the living beings, ‘we’ are indeed absolutely *vitaraag*.

The One who does not get defeated anywhere is indeed referred to as *vitaraag*! It is possible that the body may get defeated, the mind may get defeated, the speech may get defeated, but He Himself never gets defeated. [Imagine] How wise the *vitaraag* Lord is! The religion of the *vitaraag* Lord is based on incontrovertible principles, so one receives ‘cash’ [instant] results. The instant result of *moksha* is received! The Lord who is the bestower of *moksha* is impartial. The *vitaraag* Lord who is within, He is impartial.

O Glorious Heirs of Dada! Let the Courage Flow...

‘You’ have the happiness that is equivalent to that of sitting on a throne, but what can be done if You do not know how to enjoy it? It is like adding sand to Basmati rice that costs eighty rupees a maund [a traditional unit of mass used in British India]! If some unhappiness arises, then shouldn’t You say at least this much to it, ‘Why have you come here? I am Dada’s. You are not welcome here. Go somewhere else. Why have you come here? You have lost your way.’ If You say this much to it, then it will leave. However, [You are not saying this,] You are practicing complete non-violence (!) If unhappiness comes then should You let it in? ‘You’ should kick it out. In doing so, non-violence is not violated. If You insult the unhappiness, then it will go away. However, You are not even insulting it. ‘You’ should not take the practice of non-violence to that extent.

Questioner: If I persuade the unhappiness to leave, then will it leave?

Dadashri: No, You cannot persuade it. Even if You cajole it, it is not something that will be cajoled. ‘You’ have to be stern with it. It is of the neuter gender. So, the nature of this gender is indeed like that. If You coax and cajole it, then it will bother You even more and continue to visit You!

‘*Varas aho Mahavirna, shoorvirata
relavajo,*

*kaayar bano na koi di, kashto sadaa
kampavajo.’*

‘O glorious heirs of Lord Mahavir, let
the courage flow,

Never become a coward, let the difficulties tremble in Your presence.'

If You are at 'home' and difficulties come, then they will tremble upon seeing You. They will wonder, 'How did we get trapped here! It seems we have forgotten our way!' These difficulties are not Your bosses; they are actually Your servants.

If difficulties do not tremble in Your presence, then how can You be considered Dada's [*mahatma*]? 'You' can tell the difficulties, "Why did only two of you come? Five of you can come together. Now, 'I' will finish off all of your payments." When someone hurls an abuse at You, what does 'our' *Gnan* say? He does not even know You. On the contrary, You should tell Chandubhai, 'You must have made a mistake, that is why he insulted you. So remain calm.' If You do this much, then it means You have made the payment!

Behold, the Unconditional Compassion of the Gnani!

'We' are telling you that 'we' are definitely liberated and 'we' have been without any tension for the past twenty-seven years! Well, tension did arise in A.M. Patel, but it was not happening to 'us' [the *Gnani Purush*]. But as long as even A.M. Patel feels tense, 'we' would feel the burden, wouldn't 'we'! When that ceases, then know that You have become liberated. Even then, as long as the body is there, there is still bondage. However, 'we' do not have any problem with that anymore. Even if two more lifetimes remain, 'we' have no problem with that.

'Our' purpose is, 'May the entire world attain the bliss that 'we' have

attained.' What is the purpose of our *satsang*? It is to bring about the salvation of the world. This intention (*bhaavna*) is not going to go to waste. What 'we' are saying is, "Bring an end to all the miseries [of these people]." 'We' cannot bear to see all these miseries. Nevertheless, 'we' do not get emotional about it, meaning that 'we' simultaneously remain *vitaraag*. Despite this, 'we' cannot bear to see the miseries of others. This is because 'we' are aware of 'our' bearing capacity. 'We' are aware of how 'we' used to endure misery, and 'we' are aware of how difficult it must be for these people to bear it, and that itself is 'our' unconditional, constant compassion (*kaarunyata*)!

Hey Unhappiness, Go to Dada

When there is a lot of unhappiness, You should tell it, "Go to Dada."

Questioner: But Dada, can we pass on our unhappiness to you like this?

Dadashri: Yes, yes. Just hand over everything to Dada, and tell [the unhappiness], "Go to Dada. What is left over here? Why are you here? Everything has been handed over to Dada. So why have you come here now?"

Questioner: Should we hand over our happiness too?

Dadashri: No, not happiness. Keep your happiness to yourself. I have no fondness for happiness, so keep it to yourself. If you cannot tolerate the miseries, then send them over to me. If you insult the miseries a few times by saying, "Why have you come here? Everything has been handed over to Dada," then they will not stick around. The property of the *pudgal* (non-Self

complex) is such that if it is insulted, then it will not stick around.

‘Dada Bhagwan’ [the absolute Self within the *Gnani Purush*] is an *achintya chintamani* (a ‘jewel’ that cannot be envisioned, but can fulfill all that one envisions). Whatever one envisions, he becomes as such. If you contemplate about Him [Dada Bhagwan] at the time of difficulty, then all the difficulties will depart. Whatever you envision, the corresponding result will be given. So then what is the need for you to panic?

Questioner: Dada, they say that whatever we ask of you, we will receive that.

Dadashri: Whatever you ask for, you will receive that. If someone says, ‘Let my pain be cured,’ then it will get cured.

Questioner: So then please cure this.

Dadashri: No, you have to ask for that. If you ask for something while sitting at home, it will reach ‘us’ over here.

Questioner: One should say, “Dada Bhagwan, cure this [pain] of mine.”

Hirabaa: Okay, so I should say that!

Dadashri: No, you have to say it for five to ten minutes like that, it cannot happen through mere conversation. That is indeed why when people say, “*Dada Bhagwan Na Aseem Jai Jai Kar Ho,*” all

their problems get resolved. Everything is possible. You will receive whatever you have asked for. That is why everyone says it. And even I say it, don’t I!

If difficulties are faced in worldly life, then You should tell Chandubhai, ‘Say the *Trimantra*, then say ‘*Dada Bhagwan Na Aseem Jai Jai Kar Ho.*’ By doing so, all the difficulties will return to their home.

Questioner: When one says, “*Dada Bhagwan Na Aseem Jai Jai Kar Ho,*” and becomes engrossed in it, then do a lot of miseries decrease?

Dadashri: Miseries of infinite lifetimes decrease. It does not mean You have become engrossed; rather, oneness has arisen! In worldly life, between a woman and a man, there is oneness in the realm of the relative, but what happens when they fight amongst themselves? Whereas with Dada, One creates oneness in the realm of the Real. So, whichever ‘assets’ belong to Dada, now they also belong to You.

By saying, “*Dada Bhagwan Na Aseem Jai Jai Kar Ho,*” You are singing glory, You are singing glory of the One who is God. This is instant, this is the ‘cash bank’ of divine solution! Such a ‘cash bank’ has never manifested before.

~ Jai Sat Chit Anand

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The Worship of Dada Bhagwan Within Oneself Will Lead to Its Manifestation

Dadashri: As ‘we’ have failed the exam, failed to attain *keval Gnan* (absolute Knowledge), ‘we’ will have to retake the exam, won’t ‘we’? ‘We’ will have to complete the four degrees, won’t ‘we’? That is indeed why ‘we’ too pay ‘our’ obeisance in this manner [Dadashri gesturing with hands folded, and head bowed down to the Lord, Dada Bhagwan, within]. People ask ‘us’, “Are you Dada Bhagwan?” ‘We’ tell them, “No, dear fellow, this [outer body complex] is a Patel from Bhadran, ‘we’ are a *Gnani Purush*. And the One who is ‘our’ superior, the One who is superior over other Gods too, that is Dada Bhagwan, the One who has manifest within!”

The Real form as the Self that has manifested within, that is Dada Bhagwan; this [visible form; body] is not Dada Bhagwan. This [visible form] would have been called Dada Bhagwan had it become like Lord Mahavir, had the body become like the [absolute] Self, then this too would have been called Dada Bhagwan; however, ‘we’ still lack four degrees. If these four degrees become complete, then this entire visible form would be considered a complete sculpted idol [of the Lord within]; thereafter, it can be worshipped.

However, the Self within has become completely separate. The Self constantly remains separate from this body; it has not become one with the body even for a moment. Nevertheless, ‘we’ still have to bow down to Him, because ‘we’ lack four degrees, and ‘we’ tell you too, “Dear fellow, you also bow down to Dada Bhagwan [within yourself]. Do it in this way from now.” And make sure you keep saying this at all times, “This is the cash bank of divine solution!” Such a bank has never manifested.

Once the Desire for World Salvation Is Fulfilled, Our Spiritual Work Will Be Complete

Questioner: What do you have to do to attain the remaining four degrees?

Dadashri: Nothing needs to be done for that. Once ‘our’ desire [for the salvation of the world] is fulfilled, those degrees will be attained. This intention that, ‘May the people of the world attain the bliss that ‘we’ have attained, and may all the miseries of these people go away,’ let this intention be fulfilled. So, once this desire is fulfilled, ‘our’ spiritual work will be complete.

There is a veil over the Self due to this desire. The desire itself is the veil. Actually, with reference to charging [causes], ‘we’ do not have any desire, whereas in discharge [effect], the desire is there.

Questioner: When those four degrees will have to be completed, how will that happen? Will that happen automatically?

Dadashri: That will indeed happen on its own. That will happen naturally; yes, the time for that to unfold will come on its own.

Questioner: But those four degrees will have to be completed, won't they?

Dadashri: What hurry do 'we' have in completing them?

Questioner: Yes, Dada, that verily is the truth. 'You' are not in a hurry to complete them, they are going to be completed automatically, without even realizing it.

Dadashri: They are certainly going to be completed on their own. All this has indeed arisen automatically. 'We' have not done any of this. Why would 'we' go to the well to fetch water and then distribute the water to others? Why would 'we' go through the difficulty of filling the earthen pot with water, just to distribute it to everyone! O mortal one, is this even a way to do things?

Upon the Obstacles Clearing Away Naturally and Spontaneously, Keval Gnan Will Manifest

The final station is nothing but *keval Gnan swaroop* (the Real form as absolute Knowledge). No one can enter that final gate. 'We' have Seen that gate, and 'we' have also Seen who is preventing One from entering it.

Questioner: Who is preventing One from entering it?

Dadashri: For the public, it's like two huge 'lions', but for Dada, they are akin to two toys. Nevertheless, what do 'we' mean by 'preventing One from entering it'? The cause is 'our' own *antaray* (obstructions on the path to liberation); they are not at fault. So, the *antaray* must clear away on their own. 'We' do not engage in clearing them away; they should clear away naturally and spontaneously. *Laabh antaray* (obstructions against benefitting as per one's desire), *daan antaray* (obstructions against giving charity), *bhog antaray* (obstructions against one-time enjoyments), *upbhog antaray* (obstructions against repeated enjoyments); all these *antaray* should clear away on their own. 'Our' state is a natural and spontaneous state. 'Our' state is not one that involves doership.

Questioner: The *Gnan* that manifested in You and later, the complete *keval Gnan* that will manifest once the four degrees are completed, meaning the *Akram Vignan* that You have right now and the *Akram Vignan* that will be there upon the manifestation of complete *Gnan*, would there be a difference in them?

Dadashri: There will be no difference at all. It has already manifest for 'us', hasn't it! All that remains for 'us' is to do *darshan* (live connection with an enlightened One through eye contact) of the *Tirthankar* Lord (the absolutely enlightened Lord who can liberate others), nothing else remains to be done. The moment 'we' will do His *darshan*, the 360 degrees will become complete. 'We' do not have any need for another level of *Akram*. If a *Tirthankar* Lord were to be present here right now, and if 'we' were to do His *darshan*, then 'we' would attain completion.

(From Param Pujya Dadashri's Gnanvani)

When Should Dada's 'Blank Cheque' Be Used?

This Dada is such a *nimit* that if a person merely utters His name, then he will be able to stand up even though earlier he was unable to walk or move from his bed. It is possible to accomplish whatever work You want to accomplish, but do not harbor a deceptive intention in that. Do not use this *nimit* for the purpose of getting your body out of the bed to attend a wedding. Use this *nimit* for the purpose of getting your body out of the bed to attend *satsang*. So utilize Dada wisely. There should not be any misuse. If there is no misuse, then Dada will be helpful again in times of difficulty. Therefore, do not use Him needlessly. This 'cheque' of Dada is considered a 'blank cheque'. It is not something to be cashed out recklessly. When you find yourself in a major bind, pull the 'emergency chain'. If you pull the emergency chain of the train just because you dropped your cigarette pack, then will you not get fined?

- Dadashri

