

# WORRIES

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## **Translator Note**

Ambalal M. Patel, Gnani Purush (popularly known as Dada) always used to say it is not possible to translate his speech - Science of Soul into English, because some meaning would be lost. He stressed that one needs to learn Gujarati Language to understand all facets of this Science.

Despite this DADA did give his blessings to translate in English and other languages. With the popularity of this Science of Soul increasing amongst non Gujarati speaking people it is evident that translation in English is a necessity.

In this attempt, we have tried to capture the essence of DADASHRI's teachings. Many people have contributed to this effort and we thank all of them.

This is an elementary introduction to the vast treasures of the Absolute Scientist. It is our sincere prayer to Him to guide the readers to understand the exact meaning of the knowledge that DADA passed on to all of us.

We would appreciate your input and suggestions for future editions of this book.

JAI SAT CHIT ANAND

## **PREFACE**

Avoid clash, if only this much is absorbed in one's life, then one's daily life will be filled with peace and harmony. In addition such a person will attain liberation without any obstacles. There is no dispute about this.

Thousands have experienced enlightenment by following this cardinal sentence of The Akram Vignani Pujya Dadashri. Their life has become filled with peace and joy and they have become the pilgrims on the path of liberation. To attain such a state all one has to do is to make a firm resolve to avoid clash at all cost. No matter how persistent the opponent who clashes I will not clash. This is the resolve. Simply this much resolve within a person will result in a spontaneous inner intuitive approach, which will guarantee his liberation.

When you walk about at night in your house in darkness, what happens if you run into a wall? Are you going to kick the wall and shout, "Why did you come in my way? Get out of my way. This is my home." But instead how wisely do you move about groping to find a door to exit. Why? This is because you know that if you do not give in you will bang your head!

A king walking along a narrow street will have to give way to a charging bull. Can he say to the bull, "Get out of the way, I am the king of this area?" In such instances of inevitable clash even the king of kings gets out of the way of a charging bull. Why? Avoidance of injury and clash is the aim.

These simple examples are given to make you understand that all people who come to clash with you are like the wall or the bull. Therefore, if you want to avoid clash, wisely get out of the way.

Avoid clash in all situations of life. Clash free life is a life of liberation.

- Dr. Niruben Amin

## **Introduction of 'The Gnani'**

One June evening in 1958 at around six o'clock, Ambalal Muljibhai Patel, a family man and contractor by profession, was sitting on a bench of platform number three at Surat train station. Surat is a city in south Gujarat, a western state in India. What happened within the next forty-eight minutes was phenomenal. Spontaneous Self-realization occurred within Ambalal M. Patel. During this, his ego melted totally and completely. From that time, onwards he became completely detached from all thoughts, speech and acts of Ambalal and he became a living instrument of The Lord for salvation of the world through the path of knowledge. He called this Lord, Dada Bhagwan. "This Lord is fully manifested within me," he told, to all he met. Furthermore, he added that, "The same Lord, Dada Bhagwan exists in all living beings." The difference between you and me is that in me The Lord has manifested fully and in you he is yet to manifest. 'Who are we? What is God? Who runs this world? What is karma? What is liberation? etc. All the world's spiritual questions were answered. Thus, nature offered absolute vision to the world through the medium of Shree Ambalal Muljibhai Patel.

Ambalal was born in Tarasali a suburb of the city of Baroda and raised in Bhadran, Central Gujarat. Although a contractor by profession, and married to Hiraba, his life at home and with the world was exemplary prior to his Self Realisation. After becoming, Self realized and attaining the state of a Gnani, (The Awakened One, Jnani in Hindi) his body became a public charitable trust.

Throughout his whole life, he lived by the principle that there should not be any business in religion, but in all

business, there must be religion. In addition, he never took any money from anyone for his own use. He used the profits from his business to take his devotees for pilgrimage in various parts of India.

His words became the foundation for a new, direct and step less path to realization called Akram Vignan. Through his divine, original scientific experiment (The Gnan Vidhi) he imparted this knowledge to others within two hours. Thousands have received his grace through this process and thousands continue to do so even now. He called it Akram Vignan (Step less Science, elevator path). Akram means without steps and kram means to rise step by step. Akram means lift or elevator path. Kram here means orderly, step-by-step spiritual progress. Akram is now recognized as a direct shortcut to the bliss of the Self.

### **Who is Dada Bhagwan?**

When he explained others who 'Dada Bhagwan' is he would say:

**“What you see in front of you is not ‘Dada Bhagwan’. What you see is ‘A.M.Patel.’ I am a Gnani Purush and the Lord that is manifested within, is ‘Dada Bhagwan’. He is the Lord within. He is within you and everyone else. He has not yet manifested within you, whereas within me he is fully manifested. I myself am not a Bhagwan. I bow down to the Dada Bhagwan within me.”**

### **Current link for attaining the knowledge of Self realization (Atmagnan)**

“I am personally going to impart siddhis (special spiritual powers) to a few people. After I leave, will there not be a need for them? People of future generations will need this path, won't they?”

**- Dadashri**

Param Pujya Dadashri used to go from town to town and country-to-country to give satsang and impart the knowledge of the Self as well as knowledge of harmonious worldly interaction to all whom came to see him. In his final days in late 1987, he graced Dr. Niruben Amin with the siddhis (special spiritual powers) to continue his Work.

After Param Pujya Dadashri left his mortal body on January 2, 1988. Dr. Niruben continues his Work, travelling within India to cities and villages; and going abroad to the USA, Canada, UK and Africa. She is Dadashri's representative of Akram Vignan. She has been instrumental in expanding the key role of Akram Vignan as the simple and direct path to Self Realization for modern times. Thousands of spiritual seekers have taken advantage of this opportunity and are established in the experience of pure Soul while carrying out their worldly duties. They experience freedom, here and now while living their daily life.

Powerful words in scriptures help the seeker in increasing their desire for liberation and thus they represent the path. The knowledge of the Self is the final goal of all seekers. Without the knowledge of the Self there is no liberation. This knowledge of the Self (Atmagnan) does not exist in books. It exists in the heart of a Gnani. Hence, the knowledge of the Self can only be acquired by meeting a Gnani. Through the scientific approach of the Akram Vignan, even today one can attain Atma Gnan, but it can only occur by meeting a living Atma Gnani and receiving the Atma Gnan (Knowledge of The Self). Only a lit candle can light another candle!

## **Additional books on Atmagnan and daily living by DADASHRI**

**(1) Who Am I (English) :** "Who am I" is a burning question since the beginning of our being in the universe. Answer to it is here...

**(2) Ultimate Knowledge :** (English) Experience of a 16 year youth about Atma Gnan.

**(3) Generation Gap (Ma-Baap Chockra no Vyavhar) :** How to overcome the generation gap in the west? How to raise children? What are Parents & childs duties.

**(4) The Essence of all Religion :** The essence of all religions in Nine Sentences with Scientific understanding.

**(5) Adjust Everywhere :** A simple key to solve day to day problems in life.

**(6) Avoid Clashes :** Just these two words, followed to the hilt will liberate you. You do not need to study any scriptures. This is the guarantee of the Gnani Purush Dadashri.

**(7) Harmony in marriage (Pati-Patni no Divya Vyavhar):** Couples who marry, be it through traditional arrangements or love commitments, often find themselves at odds with each other and suffer difficulties in their life together. The Gnani Purush Dadashri shows profound reasons for clashes between couples in our society and offers the way to harmony and bliss.

## **WORRIES**

### **What is the source of worries ?**

**Dadashri:** Have you ever worried?

**Questioner :** It is human nature to worry and worries of one kind or another will always be there.

**Dadashri:** Human nature is such that if someone slaps you, you would slap him back. But there are also some considerate individuals who feel that the law should not be taken into their hands. To worry is the same as taking the matter into your own hands. It is wrong to take matters into your own hands. Why should Man worry at all? Each and every God has said that people should not worry, and leave everything to Him.

**Questioner :** But there is a vast difference between saying it and putting it into practice in everyday life.

**Dadashri:** I am merely stating the fact. Worries are not easy to get rid of. Everyone experiences worries now and then. When you start worrying, which medicine will you take? Is there any medicine for worries?

### **How can one experience bliss if there is worry?**

**Questioner :** I pray to God and ask for His grace so that I may become free from worries. That is why I keep repeating His name. Through this medium, I make spiritual

progress. In spite of that, I have still not experienced the God that resides within me.

**Dadashri:** How can you experience? You cannot experience anything amidst your worries. Experience and worrying are never together. You will have the experience once these worries disappear.

**Questioner :** How can these worries end?

**Dadashri:** By staying in this satsang. Have you ever come to the satsang before?

**Questioner :** I go to satsang elsewhere.

**Dadashri:** If by going to a satsang, you still continue to have worries then you should leave that satsang. By going to a satsang your worries must end.

**Questioner :** I feel at peace only as long as I am sitting there.

**Dadashri:** No. That is not called peace. There is no peace in it. That kind of peace can be found even while we are listening to idle chatter. Real peace should be with you forever. How can you go to the satsang where you still continue to worry? You have to tell the one conducting the satsang that, ‘ Sir, I worry, therefore I will not be coming to satsang, or give me some kind of medicine so that I don’t have worries.’

**Questioner :** My mind is never at ease anywhere, whether I am at the office or at home.

**Dadashri:** You go to the office to work for your wages. You have obligations to your household so you cannot

run away from it. Simply leave the satsang where your worries persist. Look for another satsang and keep on searching for a satsang, which will end all your worries. Have you been to any other satsang?

**Questioner :** But we have been told that God is within you, you will get peace from within. Stop looking elsewhere.

**Dadashri:** Yes, that is true.

**Questioner :** But we do not experience, the God within us at all.

**Dadashri:** You cannot experience God in the presence of worries. If there are worries, then whatever experience you may already have will also disappear. Worry is the greatest ego. God says, ‘ why are you being egoistic? If you are, you are not welcome here’. He that believes, ‘I am running this, I am doing it, will suffer from worries. The person, who does not have faith in God, will be the one that worries.

**Questioner :** I have faith in God.

**Dadashri:** You would leave everything to God and sleep soundly, if you had faith in God. Who would worry like that? So have faith in God. Wouldn’t God be listening to a little of what you are saying? Do you have to worry at all after your meal? Do you worry whether the digestive juices or enzymes are released or not? Do you worry whether the blood will be formed or the waste eliminated? There is much going on inside you that require care and yet you worry about what is happening on the outside. God is doing all the great work inside, and all the outside work is minor in comparison with this. You claim that you are doing all the

work. So naturally God will feel bad! Worries arise as a result of this ego of doer ship. The person who worries is egoistic. Leave everything to God for one week and stop worrying. Then one day come to me and I will help you realize God so that your worries will be gone forever.

### **Worries are an open fire**

You have to understand all this. What happens when you ingest the medicine that was meant for external application only? That is what people have been doing. Otherwise would they have any worries? How can a person have worries if he is from Hindustan? Do you enjoy worrying?

**Questioner :** No, I want peace.

**Dadashri:** Worry is a fire. So and so is going to happen, this and that will happen. Once in a while, you get the opportunity of becoming an individual with good value systems, and if at that time you are consumed by worries, a great opportunity is wasted. Grave indeed is the consequence of not realizing this. If you want peace then I will stop your worries forever.

The path of liberation starts the moment you stop worrying. The Gnani shows you how to do darshan (i.e. spiritual experience) of the Lord. Otherwise it is not possible. Until then the fire of worries continues to burn, like sweet potatoes being roasted within their own skin? Such is the life of all who worry.

### **Freedom from worries with the grace of The Gnani**

**Questioner :** So what should one do to be free from

worries?

**Dadashri:** Just like you, this gentleman here has wandered a lot, seeking peace, but in vain. So what did he do? Ask him. Does he have any worries now? Ask him if he becomes restless when someone swears at him?

**Questioner :** But what do I do to stop worrying?

**Dadashri:** For that you have to come to a 'Gnani Purush' and receive his grace. Then your worries will end and your daily worldly activities will carry on in harmony.

### **Bliss follows cessation of worries**

When the worries no longer occur, then all entanglements are gone. In the absence of worries, and in the midst of all external turmoil, you experience bliss. Then you should know that the true entanglements are gone.

**Questioner :** Even if one wants such bliss it will not come.

**Dadashri:** It will not come just like that. Only after the Gnani Purush untangles all your puzzles, the bliss will remain. A life free of worries is desirable, is it not?

**Questioner :** It would be wonderful.

**Dadashri:** You will not have any worries after I make your life worry-free. This is one of the miracles of our times. It is impossible for such a thing to come about in our times and yet it has happened, hasn't it?

### **You are the Lord - Why worry?**

You simply have to understand that you too are The

Supreme Lord. You are God, and so why must you worry? What are you worrying for? Nothing in this world is worth worrying about even for a second. Now you should face those entanglements and bring a solution to them.

**Questioner :** If we go against and try to resist adverse circumstances, will that increase the ego?

**Dadashri:** It is better to oppose than to worry. The ego of opposition is less than the ego of worrying. God has said, ‘Oppose adverse circumstances, look for solutions, but do not worry.’

### **Double punishment for those who worry**

God says that there are two punishments for those who worry and one for those who do not. A person that worries, mourns, cries or becomes despondent etc. upon the death of his only son of eighteen years is punished twice and the one who does not do all that is punished once. The death of the child is the only punishment and then the extra punishment is for worrying, crying etc. I never suffer both punishments. That is why I tell these people that if a pickpocket takes their five thousand rupees, they should just say, ‘Vyavasthit’ (scientific circumstantial evidence) and move on.

The first punishment is an effect of your past life karma. So do not worry. This is ‘Vyavasthit’, it is exactly Vyavasthit. Whatever happens, you have to say, ‘Whatever has happened is correct.’

### **If you worry about a task you ruin it**

Nature tells us to make a tremendous effort to

accomplish a difficult task. But do not worry about it. By worrying, your work will receive a jolt. The person who worries takes the reins into his own hands.’ I am the one who is making it work!’ There is a punishment for taking on that kind of a control.

Dependence on the non-Self (complex of thoughts, speech and actions) results in worry. Earnings of foreign country (non-Self) will remain in the foreign country. You will have to leave all these cars, houses, businesses, wife and children behind when you leave this world. At this final station of your life, no one will have the power to do anything. The only things you will be allowed to take with you are your paap (bad deeds) and punya (good deeds). To put it simply, a list of whatever rights and wrongs you did here will accompany you. The earnings gained from those crimes will remain here and the case will continue in the next life. As a result of these accumulated karma you will acquire a new body and you will have to start afresh to pay off the debt from your past life. So why not wake up from the beginning? There is tremendous happiness in the Self, the homeland. Alas! One has never seen the homeland.

### **When worries arise due to accounts receivable**

At night every one says, ‘It is eleven o’clock, go to sleep.’ On a winter’s night you tuck yourself inside the mosquito net. Everyone in the household has gone to sleep. Under the mosquito net, you remember that you have to collect three thousand rupees from someone and the due date has already come and gone. You start to wish you had made him sign a promissory note and you worry about it all night long. Now are you going to be able to have it signed



overnight? That would not be possible would it? So why not go to sleep peacefully?

### **What is the root cause of Worries?**

Worries that eat away at you inside are meaningless. They harm your health and also obstruct whatever is due to you. It is precisely because of worries that such situations arise. One has to think about the good and the bad aspects of any situation, but there is no reason to worry. This worrying is egoism. There should not be any egoism. It is because one feels, 'I am somebody and I am running things,' that one has worries. One worries because of such an assumption as; 'This case will be solved only if I am present.' Therefore the part with egoism has to be separated; after that, it is okay to go on thinking about the essential and non-essential things. This way, it will not eat away at you. Otherwise worries will harm your mental and physical health. When a person is worrying and his child comes to tell him something, he is likely to become furious with the child and hurt the child. Therefore, worries are destructive in many ways. The ego is such that regardless of whether a person has money or not, if someone were to say, 'you have ruined everything of mine', it would cause you endless worries and anxiety. The world will say such things regardless of whether you have done so or not.

### **What are the results of worries?**

In this worldly interaction, ego is always there as a by-product. This type of ego is natural. This much ego is enough to run your life normally. But whole new factories of ego have been started, and this extra ego has expanded to such an extent that there is no end to the worries. The

ego has been allowed to increase more and more. The world is capable of functioning with a natural, normal ego. But the inflated ego of the old man says, 'I am worried a lot.' What are the consequences of these worries? Animal life form is in store for you in your next life. So beware. While you are in this human life form you must be cautious, otherwise you will receive the fruit of animal life if you carry on worrying.

### **A true devotee will even scold God**

If a true devotee of God has worries, he would even scold his God, "You have always told us not to worry, then why do I have worries?" He, who does not scold his God, is not a true devotee. If you encounter anxiety, you should scold and give your piece of mind to the God present within you. This is true love for God. These days it is difficult to find a true devotee. They all move around with their own selfish motives.

Lord Krishna says : ' why do you worry ? Krishna will do what he wants to.'

Then what do these people say in reply? It is easy for Lord Krishna to say this but how can one run his daily life without worrying? And so people have started factories of worries. Those goods cannot even be sold. How can they be sold? Wherever they go to sell these goods, they come across other factories. Find me one person in this world who does not worry.

Some devotees say, 'I am at the feet of Lord Krishna'- so why worry if you have taken refuge at the feet of Lord Krishna? Even Lord Mahavir has said not to worry. He has

said that, the results of worrying is animal life form. Worrying is the highest ego of all. When there is a perpetual sense of, 'I am the one who runs all these things', then worries will arise as a result.

### **All the Gods have said the same thing**

Worries result in adverse meditation. This body will have to undergo all pain and pleasure it has brought with it from previous life's karma. This is unavoidable and cannot be changed. So do not look at anybody's faults. All bondage is due to your own faults. You will not be able to change anything in this life.

Lord Krishna has said, 'why do you worry, Krishna will do what he wants to.' So the Jains say that is was Lord Krishna who said that and not Lord Mahavir. What has Lord Mahavir said? You cannot change the result of your previous life. Not even a miniscule degree. I see this in my Absolute Knowledge. So abandon all negative meditation, abandon all worries. But who listens to the words of the Lord nowadays?

I have found after deep study that there is no difference in what Lord Krishna and Lord Mahavir have said.

Where as Sahajanand Swami says, 'No one can break a single blade of grass without my wish.' You mean to say that without you not a single blade of grass can be cut? And so, now we have three Lords who say the same thing.' So I said let's still look further for another. Even Saint Kabir has said the same thing in different words.

Yes, perhaps one person can be mistaken, but you

cannot say that the Vitrag (The Enlightened Liberators) are wrong, unless say the writer made a mistake in his writing. I will never believe that the Vitrag are wrong. No matter how much one tries to convince me otherwise, I have never found fault in them. Even from my childhood, although I was born a Vaishnav (follower of Lord Krishna) I have never believed the Vitarags to be wrong. Because of their wisdom, one's work is done merely by chanting their names. Whereas just look at our state. Have you ever seen a mustard seed? The Vitarags have said that not even a minute change, like that of a mustard seed, can take place in this life. And look at all these people, they stay awake and burn midnight oil! They torture their body by trying to stay awake and in the end they set themselves up for heart failure.

### **What does one value in life?**

One elderly gentleman came and cried intensely at my feet! I asked him why he was so sad. He said, 'my jewels have been stolen, I cannot find them, when will I get them back?' So I asked him, 'Are you going to take those jewels with you when you leave this world?' And he replies, 'No, I cannot take them with me but they have been stolen and so when will I get them back?' I told him, 'After you are gone.' Should there be this kind of anxiety because your jewellery is stolen? There should be no worries about things that are gone. When the time is right, it is understandable that people will worry about the future, and a person with any intelligence is likely to have such worries for sure. But worrying over the past? Why worry about anything that has happened in the past? Why worry about the things that have no solution? Any intelligent person will understand that there is no solution, so there is no need to worry.

That gentleman was crying, but I turned him around within two minutes. Then he started to sing 'Dada Bhagwan na aseem jai jai kar ho.(Eternal glory to the Lord within) Even this morning he met me at Lord Krishna Temple, he called out to me,' Dada Bhagwan!' I replied, 'Yes, that's me.' He informed me that he had recited my name the whole night. He was very receptive. You could have converted him in any way.

**Questioner :** What did you tell him?

**Dadashri:** I told him,' That there was no hope that he would recover the jewels he lost, but that he will have the jewels presented to him in another way.'

**Questioner :** He found his biggest jewel when he met you.

**Dadashri:** Yes that is a miracle in itself! But how can he realize that? Next to his other jewels this does not hold any value for him! If he wanted to drink tea and if I asked him, 'Why do you need tea when I am here?' He would say, 'Whether or not you are here, I cannot do without my tea!' What does he place importance on? It is whatever he desires.

### **Look at the luxuries of the guest of the world**

The most precious things in this world are always free. It cannot be under the rules and regulations of any government. What are these precious things?

**Questioner :** Air, water.

**Dadashri :** Only air, not water. The government has no control at all over air. You can obtain it everywhere, wherever you look, wherever you go. Look at how much

protection nature gives you. You are a guest of nature, and being a guest you are complaining and worrying? Then nature would think that although this person is my guest, he does not know how to live like a guest. People go into the kitchen and tell the hostess to put more salt in the soup. Hey you! How can you enter your host's kitchen when you are just a guest? You should eat whatever you are served. How can we go to the kitchen when we are the guests? So the most precious of them all: The air is free. What comes next? Next comes water, for which you have to pay a little, and then third comes food, which too has to be paid for.

**Questioner :** Light.

**Dadashri:** Light is always there! Sun is always there to serve you and is present there at dawn everyday.

### **No Trust Anywhere**

These people of India worry so much and have so much anxiety. If ever the sun decides to take a break for a day and says, 'I will never take a vacation again!' the next day these people will start doubting whether they will see daylight again. They do not even trust nature. They do not have faith in themselves, God or their wives. They do not trust anything.

### **Self - invited worries**

After seeing what the neighbours have, people start worrying. Our neighbour has a car and we don't! How much do you need in life? You should decide once and for all what your needs are, e.g. that there should be enough to eat and drink at home, that there is a home to live in and enough money to run the household. And that much, you

will definitely get. But it irks(annoys) you to see ten thousand in the neighbour's bank account. These kinds of things cause misery. He that invites misery upon himself is a fool.

### **Ego is the foundation of life**

It is when people have a lot of money, that they experience agony and uneasiness and worries. These people are worried. If I were to tell you details about these owners of factories in Ahmedabad, you will say, 'Lord, let me not be in their shoes for even one day. Day in and day out they suffer like a sweet potato being roasted in an oven. 'What do you live for?' I asked one of them and he answered, 'That, even I do not know.' So I told him that his existence was based on his belief that, 'I am the greater than all the others.' There is no happiness in this.

### **Don't worry about that which is not in front of you**

I've met a lot of factory owners of Ahmedabad who while dining with me, would really be lost in the business of their factories. A wife of one such factory owner came and sat before us as we were having our meals and said, 'my husband never eats his food peacefully.' When I asked him the reason, he replied, 'My mind is in the complex affairs of my business.' So I told him, 'don't do that. When your plate is present in front of you enjoy what is there and do not worry about what is not present at this time. Enjoy whatever comes in front of you now. Live in the present.'

When you are in the kitchen, do you go to the bedroom? When you are supposed to attend to a matter at hand do you go elsewhere in your mind ?

**Questioner** : We go all over.

**Dadashri** : Those are all departments. So you should not take the worries of one department into the other department. Complete all the work that needs to be done in one division first, where you are. But when you go into the division to eat, you must enjoy your food there and leave your worries of the other division. When you go to the bedroom, leave the worries of kitchen or the office for that department. Man suffers because he does not have such organization and does not compartmentalize his daily life. While he is having a meal, he worries about what he will do when his supervisor gets upset with him. Deal with it when he does. Enjoy your meal now.

What God said is, ' Enjoy what is present in front of you. Do not worry about that which is not present.' That means stay in the present moment in time and enjoy what you have.

### **Worries in midst of all material comforts**

**Questioner** : There are all kinds of worries on the mind.

**Dadashri** : There are worries even while eating. It is like having a heavy bell hanging over you, making you apprehensive about when it will come crashing down on your head. In this world filled with worries and tension, it is a wonder how people without any thinking follow the rut and enjoy worldly comforts. How can this be? Yet people go about enjoying everything shamelessly. Whatever is going to happen will happen, but enjoy. Let's live it up. Is there anything in this world worth enjoying?

It is not so with the foreigners. No other country has

this. It is only here. These worries are a net result of wholesale baggage of intellect in Indians. The worries are also available in wholesale. They are factories of worries. They also have huge fans running. They worry and also find solutions for them. What do they call that cooling equipment?

**Questioner** : Air conditioner.

**Dadashri** : Yes, air conditioner. That is the wonder in India.

**Questioner** : Nowadays all the worries are in the comforts of an air-conditioned environment.

**Dadashri** : Yes, so they are always together. Air-conditioning with worries. I do not need any air-conditioning.

These Americans do not worry excessively about their daughter after she turns a certain age. The Indians worry about their family for seven generations. This is what I call wholesale intellect and wholesale worries. All suffering is because of beliefs. There is this difference in the beliefs of foreigners versus Indians.

### **Have you received an extension for your life?**

You are going to live another two hundred years in this world, are you not? Haven't you taken an extension?

**Questioner** : How can one get an extension? I don't think that anything is under our control.

**Dadashri** : You are so right. If living were under one's control, one would never die. But life is forcefully taken away. What is the point in worrying if you cannot get an extension for a longer life? Instead why not enjoy

peacefully whatever you have been allotted?

### **Human nature invites worries**

Worries ruin the work. Worrying will reduce the quality of your work from one hundred percent to seventy percent. Worries obstruct work. If there were no worries, the end result would be wonderful.

Everyone knows, 'we are going to die one day'. What do people do when they think of death? They push the thoughts away. 'What if something happens to me?' When such a thought enters a person's mind, he pushes it away. In the same token when worries come to you, you have to say, 'not here' and push them away.

Worries always ruin things. When you drive a car worrying about your driving skills, you may cause an accident. If you worry while you are conducting your business, then you will do the wrong thing. Worry has been the cause of ruin for everything in this world.

There is nothing worth worrying about in this world. To worry is the 'best foolishness' in this world. The world is not meant for worrying. Only human beings worry, no other creature worries. Billions of other life forms do not worry. Over wise humans worry all day long and roast in the oven of worry. Worry is pure egoism, nothing else.

**Questioner** : In this respect they are worse than the animals, aren't they?

**Dadashri** : Animals are good. They do not use their intellect to worry about their welfare. Those who use their intellect excessively to worry about their welfare suffer a

lot. The Indian intellect is such that Indians suffer a lot of worries. Foreigners do not suffer as much.

Labourers do not have worries while bosses do. None of the labourers worries. This will result in a higher life form for the labourer and a lower life form for the bosses in their next life. Therefore there should not be any worries. Worry is the cause of a lower life form.

Nothing but worries, worries, worries. Just like the sweet potato roasting from all the sides in an oven, this whole world is being roasted. Like the fish being fried in oil the poor human splutters about. How can you call this living?

### **Worries because of doer ship**

**Questioner** : To keep awareness of not to worry, is that not another form of worrying?

**Dadashri** : No, worrying is just egoism. People are simply unaware of their real Self, and then they have egoism of 'I am the doer'. One doesn't have control over one's own bowel movements and yet insists that 'I am the doer of everything.'

Worry itself is ego. Why does this child not worry? That is because he is not yet aware of this false egoism. He doesn't care about who it is that makes this world go around.

Because one goes around saying 'I am the doer, I am the doer!' That is why one has worries.

### **Worry is the highest ego**

**Questioner** : Worry is a sign of ego. Can you please

explain that?

**Dadashri** : Why is worry called a sign of ego? Because in his mind, he feels, 'I am doing this all,' and that is why he has worries. He believes, 'I am the one who makes it happen' and so he worries: 'what will become of my daughter? What will become of my son? What will happen if this work does not get completed?' He takes everything upon his head. He thinks of himself as being 'the owner and the doer'. But he really is not the doer and yet takes the load of worries.

In his worldly interactions if he worries constantly, he will have to undergo many more lives. That is because worries, cause bondage for new lives.

I am telling you this very subtle yet very important fact in a nutshell. To date no man has been born in this world that has the independent energy to evacuate his bowels. So what is all the egoism for? There is some other force and energy at work. This force is not yours; it is not under your control. You do not know what is under your control. You do not know your own strength and force. This is the reason why you become dependant on other forces. In fact you and your entire life becomes dependant on forces that are beyond your control.

### **Worrying about marrying off your daughter**

Here, people start worrying about marriage of their daughter from the time she becomes three years old. Although she will not get married until she is twenty years old they start to worry now. Is it written anywhere in the scriptures as to when one should begin to worry about their daughter's

marriage? If she is to marry at the age of twenty, when should we start to worry? When she is two or three years old?

**Questioner :** When a girl becomes fourteen or fifteen years old, her parents would start thinking about it.

**Dadashri :** No, even at that she still has five more years to go. Perhaps within those five years, the one doing the worrying will die or the one for whom he is worrying will die. Who can predict? How can one worry five years in advance?

And that even he starts to worry after he witnesses other people worrying about their daughters. So and so is very worried about marrying his daughter off, while I am doing nothing! Then in a perpetual state of worry, he becomes like a pumpkin. And when the time comes for his daughter to be wed, he doesn't have even five pennies to his name. Where can a worrying man get money?

You should start to worry about your daughter when people around you start to ask you, 'Have you made any arrangements for your daughter?' Then you should know it is time for you to start thinking about it and make some effort from that time onwards. But here one begins to worry fifteen years to soon! He will even tell his wife 'Do you realise that our daughter is growing up and that we have to get her married?'

### **Wrong time to worry**

If he worries about marrying his daughter seventeen years before her time, then why does he not worry about dying? To that he would say, 'No, do not remind me about

dying.' So I asked him, 'what is wrong in reminding you about death? Are you not going to die at some point in time?' He replied, 'But if you remind me about dying, I will lose today's happiness and life will turn sour.' So then why are you contemplating your daughter's marriage? Will you not lose your zest for life when you do that? Your daughter has brought from her past life with her everything for her marriage. Parents are only instrumental in all this. This girl has come with all the requirements for her wedding, even the amount of money you will spend on her wedding.

You do not have to worry about your daughter. You are there to nurture her. She has even brought along the boy she will eventually marry. We do not have to ask anyone to give birth to a son for our daughter. 'We have a daughter, so would you please give birth to a son?' Is that what you tell people? So she has come prepared with all the goods. But the father still continues day and night with his fretting, 'She is twenty five years old and she has still not married.' Why are you complaining when there is a twenty-seven year old boy out there? You just don't know where to look for him that's all. Why don't you quietly retire to bed? Your daughter has even brought with her the timing of her marriage.

Do not create anything that is not in your control. Do you ever worry about the two or three little girls and boys you left behind in your past life? Why not? at the time of your death, you are extremely worried about what will happen to your little girl? when you took your new birth here, did you worry about your past life? No letters or any messages from past life? This is all beyond your control. Therefore do not interfere. Whatever happens is Vyavasthit, so let it be

and whatever is not let that be too.

### **Instead of worrying, turn to religion**

**Questioner :** How can the head of household who has the most worries, get rid of them?

**Dadashri :** What has Lord Krishna said: ‘Man, why do you worry, Krishna will do what he wants to.’ Have you not read that? Then what is the point in worrying? So why are you worrying about your children? Why not just guide them towards religion? They will gain high moral values.

So many people continuously worry about their business. Why do they worry? They worry because in their mind they think, ‘I am the doer’. One does not take even a little support from, ‘Who is the doer?’ It is okay if you don’t have the understanding through Gnan, but at least take some other form of support. You have already experience in one-way or another that you are not the doer. Worry is the highest egoism of all.

### **Who worries the most?**

**Questioner :** People who do not have adequate food will worry: ‘what will happen to me tomorrow? What will we eat tomorrow?’

**Dadashri :** No, no. Worries are about things that are surplus; no one has worries about food. They only worry about surplus. The way nature is arranged, there is only worry about surplus. Nature will sprinkle water on the smallest plant wherever it happens to grow. There is this much exact order and arrangement. This is the regulator of the world, and it constantly keeps the world in regulation.

This is not hearsay. Therefore, the worry is about surplus and not food.

**Questioner :** It seems that you must come across only people with surplus, who have some sort of worries. The ones with deficit do not seem to have met you.

**Dadashri :** No, it is not like that. I have met a lot of people with deficit but they do not have worries. They will to a small degree feel in their mind that, ‘today I need to bring home this much’. And they will do just that. They do not worry. They leave it to God: ‘Whatever suits Him is fine by me!’, and they let things move along. But for people with surpluses, it is not God but they themselves who are the doers. The sense of doer ship results in suffering and worries.

### **Can wealth and worry coexist?**

**Questioner :** If that is true then no one will go to earn money and will never worry.

**Dadashri :** No, even going to work is not under his control, they are all ‘spinning tops’ (a toy that spins when it is released from a wound string around it) They all turn the way nature turns them and yet assert the ego which says, ‘I went to work.’ And then they worry unnecessarily. Where does the one who worries gets his money from? What is nature’s law behind wealth? Wealth stays in a happy household. Wealth leaves those who worry. Wealth abounds in the home of the person who is at peace and is content and remembers God.

### **Death of business because of worry**

**Questioner :** I worry about my business; there are



so many difficulties in my business.

**Dadashri :** When the worries commence, you should know that things are going to get worse. When you do not worry, you should understand that the work would be completed well. Worry is an impediment to any work. Worries kill the business. That which goes up and comes down is called business; it is puran-galan (input-output). Where there has been puran (input) there is bound to be galan (output). None of our wealth, the wealth of The Self, is to be found in that which increases and decreases. Our real wealth (the Self) is constant. It does not increase or decrease. The world interaction is exact. In your house, your sons and daughter-in-laws are all partners, are they not?

**Questioner :** They share the joy and the pain.

**Dadashri :** You are considered the guardian of your wife and children. Why should only the guardian worry? People at home tell you not to worry about them. Will you gain anything from worrying?

**Questioner :** No, nothing.

**Dadashri :** There is nothing to be gained through worries. Then why would someone do a business like that? If there is any gain to be had from worry then you should do it.

### **Worry goes with understanding**

You need to be very bold in order to do business. If you lose courage, your business will fail too.

At one time our business suffered a loss. This was

before Gnan. At the time, I kept worrying and was restless all night long. Then I received the answer from within. Who else is worried at this moment because of this loss? I felt that my partner might not be worrying at this moment. I found that I was the only one worrying. Although my wife and children are all sharers or partners, they do not know what is going on. Now, they don't even know and yet things are working along fine for them. I was the only fool who worried. When others, who were my partners, were not worrying, why should I be the one to carry all the load of the worry?

### **Think but do not worry**

But what is worry? When a thought goes beyond a certain level it is called a worry. Thinking has to be done up to a certain level which should not exceed its limits. What is normality in thinking? It is normal as long as it does not distress you. Once it goes beyond that and puzzles you, troubles you, you should stop. After the limit is reached, it turns into worry. This is what I have discovered.

One does not have a right to worry. One has a right to think but when it results in worry, one should stop. An above normal thought is called a worry. Even I do thinking, but once it gets above normal and begins to churn my stomach, I stop.

**Questioner :** Ordinarily if we keep a watch internally, it is a thought, but if it becomes a worry would it then be considered an entanglement?

**Dadashri :** When you worry, that is entanglement. Worries arise because one believes that, 'I am doing all

this.' That is what he believes. Worry means I am the doer of all this. This is a disease that plagues all human beings. It cannot be purged quickly. Once a habit becomes established it does not leave.

It is simply not in your interest to worry. In reality things simply happen.

**Questioner :** It will go away once we come to you!

**Dadashri :** Yes, it will go away, but it will happen slowly. It does not happen instantly.

### **Involvement in that which is beyond your control causes worries**

How is it with you? Do you ever get stressed out? Do you ever worry?

**Questioner :** My eldest daughter's engagement is not working out, and it causes me a lot of worry.

**Dadashri :** If it is in your control then go ahead and worry. Is this matter in your control?

**Questioner :** No.

**Dadashri :** When we worry without knowing who has all the controls, what would that be equivalent to? What would happen if ten of us were sitting in a horse-drawn carriage and we start yelling at the driver and tell him how to drive his carriage? Why don't you just watch the one that is doing the driving? We would not have any worries if we knew 'who the driver is'. In the same way if you come to know who makes this world run, you would have no worries. Do you worry day and night? How long will you carry on

worrying? When will it come to an end, tell me?

Your daughter has brought her own events of this life with her from her past life. You have brought your own life in the same way. Your daughter will be married at the right time. Have some patience. You are on the path of the Enlightened Ones. All worries in this path are adverse meditation, which will bring adverse results.

**Questioner :** It is not like that but just a natural concern.

**Dadashri :** That natural concern itself is adverse meditation. Within us we are inflicting suffering on our own self. If you are not making others suffer it is okay but here you cause suffering to your self.

### **Worries bind obstructive karma**

Through worries you bind obstructive karma, which prolongs the work at hand. If someone tells you that at such a place you will find a boy for your daughter, then you can make an effort to meet him and his parents. But you are not to worry about this. God tells you not to worry. Worries cause more obstructions. The Vitarag Lord has asked, 'Are you the one running this world? You are the owner because you are doing the worrying?' When you really look at it, you do not even have the independent strength to evacuate your bowels. You have to call a doctor when you are severely constipated. Until then you feel that everything is under your control, but that strength is not yours. Should you not know whom the strength belongs to?

Who runs all this? Is there someone else that is running it or are you running it?

### Scientific circumstantial evidences

Who is the doer? The circumstances are the 'doer'. All these scientific circumstantial evidences come together and an event takes place. So the control is not in our hands. We must simply observe the circumstances and see what they are. Once the circumstances come together, the work gets accomplished. It is wrong for a person to expect rain in the month of March. On June 15<sup>th</sup> (when the monsoon rains are due in India), the circumstances come together. If the circumstance of time is right and yet the circumstance of clouds is not there, then how can it rain? When the clouds are present, the timing is right, there is lightening and when all the other evidences come together, it will rain. All the circumstances must come together. Man is dependent on the circumstances, but he believes that 'I am doing something.' The portion of whatever he 'does' is also dependent upon circumstances. If one of these circumstances were to fall short, then he will not be able to do that particular work.

### Knowing 'Who am I' is the final solution

One should know who he really is? All work done for our 'real' Self will carry forward with us into our next life. All work done under our worldly name will remain here when we leave this world. Don't you think it is crucial to enquire about what happens to you after you leave this world? Who you really are? Do you not have to know at least something? Should you not inquire, 'Who am I?' I can solve that for you here. I have all the answers. Then you will never have any worries. Do you like worries? Why don't you like worries?

For infinite time these embodied souls have been wandering, in infinite life forms. It is only once in a while that you meet an Awakened One, a Gnani Purush, who sets you free.

### There are differences between tension and worries

**Questioner :** So how is it that ego is associated with worries?

**Dadashri :** It is because one feels that nothing will go on without him: 'I am the one who does all this. It will not happen if I don't do it. What will happen in the morning?' This is how he worries. This is how ego is at the root of all worries.

**Questioner :** What is the definition of worry?

**Dadashri :** To think about a situation or a problem as being everything is called a worry. If the wife is sick, and she is everything in his life, more important than all his wealth, then worry takes hold. She means more to him than everything else. So worry sets in. If on the other hand, money was everything for him and his wife became sick, he would experience tension but not worries. And for the one for whom the Soul is everything, what does he have to worry about?

**Questioner :** What is tension? I understand what worry is, now please explain tension?

**Dadashri :** Tension is similar but not quite the same as worry. The pull in tension is many sided where as in worry you are totally involved in one issue thinking that to be everything. Example of tension: 'what will happen if this

job does not work out? Here my wife is sick, what will happen to her? The children are not going to school properly, what will happen to them?' Tension is all these kind of pulls. I have not had tension for the last twenty-seven years, since my spontaneous Self realization.

Now there is a lot of difference between being careful and worrying. Carefulness is awareness and worry is to have anxieties, which eat you up from within.

### **Normality liberates**

**Questioner :** Is dependency and worry the same thing?

**Dadashri :** Worry is above normal egoism and dependency is not ego. Dependency is helplessness, whereas worry is above normal egoism. You have worries when egoism becomes above normal, otherwise there would not be any worries. Who cannot sleep at night in this house? You could say that it would be the person with the most ego.

The use of egoism is permitted, but not that of above normal egoism. It is wrong to worry and the result will be a birth in the animal kingdom.

**Questioner :** What is the solution to stop worrying?

**Dadashri :** Turn around. Let it go. Negate it and try out a way without egoism. The other way is to become ego less. This happens when you meet a Gnani Purush. He is the only one who can abolish your ego completely.

### **How do worries go away?**

**Questioner :** Why can't we get rid of worries? What

should one do to get rid of worries?

**Dadashri :** There can never be a person whose worries have stopped. Even the worries of the devotees of Lord Krishna have not stopped. Worries blind and fracture all right reasoning and knowledge.

There is not a single person in this world that does not worry. Even the ascetics sometimes will worry. They don't have to worry about income tax, sales tax, rent etc., but on some days they will worry too. If they get into some conflict with their disciples, they will have worries. Worries cannot go without Self realization.

In one hour I will take away all your worries. I give you a guarantee that if you have even a single worry thereafter, then get a lawyer and file a lawsuit against me in the courts. I have made thousands of people worry-free. Ask from me whatever you want, I will grant that to you. However, ask judiciously. Ask for something that will never leave you. Do not ask for perishable things. Ask for eternal happiness.

If you follow my five Aagnas (commandments) and still have worries, I give you permission to sue me. You have to stay in my Aagnas. Here you will get everything. Do you know what I have promised everybody here? Sue me for two lakh rupees if you have any worries.

**Questioner :** After receiving Gnan from you and surrendering my thoughts, speech and actions to you, I do not have any worries.

**Dadashri :** Yes, worries will not occur.

When worries go away it is called samadhi. After this you can do a lot more work efficiently than ever before because the entanglement is no longer there. As soon as you go to the office your work starts. There will be no thoughts about home, no other external thoughts bothering you. Therefore, you will give full concentration to the work at hand.

### **Living in the present is the right thing**

A man, who has a three-year-old daughter as an only child, thinks about the expense of getting her married when she grows up. These kinds of worries are not to be done. When the time is right, all the evidences will come together for her. Until that time, do not worry. All you have to do is feed and educate her. Do not worry about what lies ahead. Only attend to the present time. The past is gone, so why do you dig into it? The past that is gone, not even a fool will dig into it. The future is in the hands of Vyavasthit so live in the present. If you are drinking a cup of tea, enjoy that tea because the future belongs in the hands of Vyavasthit. Why worry? Live in the present, while having a meal, concentrate on the food that is in front of you. Know the ingredients in the food you are eating. To be in the present means that when you are writing the accounts your full concentration is in it and accuracy is maintained. It is because the mind roams into the future that errors occur in your accounting. Those who live in the present do not make a single mistake and they have no worries.

### **Worry is not discharge of karma**

**Questioner :** Is worry a discharge of previous karma?

**Dadashri :** Worry cannot be a discharge. There is a 'doer' in worry.

The worries that were in the form of a charge (binding new karma) are now happening in the discharge form, and this we call suffocation. Discharge karma is not associated with suffering, because the Soul has separated from the ego. Worries occur when the two become one, as in the state prior to Self-realization.

Now the suffocation is the result of the worry that was charged in the past life. Suffocation will occur during discharge. Just as anger in its charge form is called krodh(anger with ego) and in its result, effect, discharge form is called gusso( the ego less experience of anger). Ego is the reason for charge and when ego is absent it is called discharge.

Therefore, after receiving this Gnan worries will not occur at all, it is just suffocation. One can recognize a face with worries. Whatever is happening to a person after Gnan is suffocation.

When a map has been traced out for us and if we have made a mistake in reading it, we will be confused. That is not called worry it is called suffocation. So you do not have worry. Worries eat you up.

### **Worries flee, when there is knowledge of 'Vyavasthit'**

**Questioner :** If one understands Vyavasthit exactly, then worries or tension do not remain.

**Dadashri :** None at all. Vyavasthit means scientific circumstantial evidence. One has to go on understanding

Vyavasthit up to the point where the final Vyavasthit will bring forth Absolute Knowledge. If one understands Vyavasthit, he will understand Absolute Knowledge too. This discovery through me of Vyavasthit is beautiful. It is a wonder of a discovery.

Who was creating this worldly interaction for endless lives? It was the ego of doer ship and the resultant worries.

**Questioner :** Because of this Gnan, I no longer worry about the future.

**Dadashri :** You now have come to say that ‘this is Vyavasthit’. Now you have understood Vyavasthit correctly. Nothing is going to change. Even if you were to stay up the entire night and think about what will happen after two years, your thoughts will be useless. It is a waste of time and energy.

**Questioner :** After you explained the Real and the relative, the worries have gone.

**Dadashri :** Yes, now you will never worry again. Worries cannot occur after this Gnan. This is a path of the Absolute Enlightened Ones, the Vitarags. The Vitarag path is worry-free. This is the path of all the Gnanis and Tirthankaras, The Enlightened Ones.

**- Jai Sat Chit Anand**

## NAMASKAR VIDHI

1. *Pratyaksh "Dada Bhagwan" ni saakshiye vartmaane mahavideh kshetrama vicharta tirthankar bhagwan Shree Simandhar Swami ne atyant bhakti poorvak namaskar karu chhu.* (40)

With Dada Bhagwan as my witness, with extreme devotion I offer my salutations to Tirthankar Bhagwan Shree Simandhar Swami, who at present moves about in Mahavideh Kshetra .

2. *Pratyaksh "Dada Bhagwan" ni saakshiye vartmaane Mahavideh kshetra tatha anya kshetroma vicharta "Punch Parmeshti Bhagwanto ne" atyant bhakti poorvak namaskar karu chhu.* (5)

With Dada Bhagwan as my witness, with extreme devotion I offer my salutations to Om Parameshti Bhagwants who at present move about in Mahavideh and other Kshetras .

3. *Pratyaksh "Dada Bhagwan" ni saakshiye vartmaane Mahavideh kshetra tatha anya kshetroma vicharta "Punch Parmeshti Bhagwanto ne" atyant bhakti poorvak namaskar karu chhu.* (5)

With Dada Bhagwan as my witness, with extreme devotion I offer my salutations to Panch Parameshti Bhagwants who at present move about in Mahavideh and other Kshetras .

4. *Pratyaksh "Dada Bhagwan" ni saakshiye vartmaane Mahavideh kshetra tatha anya kshetroma vihurman "Tirthankar Sahebo ne" atyant bhakti poorvak namaskar karu chhu.* (5)

With Dada Bhagwan as my witness, with extreme devotion I offer my salutations to Tirthankar Sahebs who at present move about in Mahavideh and other Kshetras .

5. *Vitraag shaasan dev deviyo ne atyant bhakti poorvak namaskar karu chhu.* (5)

I offer my salutations with extreme devotion to Vitraag Saashan Dev and Devis

6. *Nispakshpati shaasan dev deviyo ne atyant bhakti poorvak namaskar karu chhu* (5)

I offer my salutations with extreme devotion to Nis Pakshapati Saashan Dev and Devis.

7. *Chauvees Tirthankar bhagwanto ne atyant bhakti poorvak namaskar karu chhu.* (5)

I offer my salutations with extreme devotion to 24 Tirthankars Bhagwans.

8. *Shree Krishna Bhagwan ne atyant bhakti poorvak namaskar karu chhu.* (5)

I offer my salutations with extreme devotion to Shree Krishna Bhagwan.

9. *Bharat kshetre haal vicharta Sarvagna Shree Dada Bhagwan ne nischay thi atyant bhakti poorvak namaskar karu chhu.* (5)

With unflinching devotion I offer my salutations to Sarvagna Shree Dada Bhagwan who at present moves about in the Bharat Kshetra ( this world ).

10. *Dada Bhagwan na bhavi Tirthankr sahebo ne atyant bhakti poorvak namaskar karu chhu.* (5)

With extreme devotion, I offer my salutations to future Tirthankars of Dada Bhagwan.

11. *Dada Bhagwan na sarve Gnani Mahatmao ne atyant bhakti poorvak namaskar karu chhu.* (5)

With extreme devotion, I offer my salutations to all Gnani Mahatmas of Dada Bhagwan.

12. *Aakha bramhanda na jeev matra na “REAL SWAROOP” ne atyant bhakti poorvak namaskar karu chhu.* (5)

With extreme devotion, I offer my salutations to the “REAL SELF “ in all living forms of this universe.

13. *Real Swaroop ey bhagvat swaroop chhe, jethi aakha jagat na bhagvat swarooke darshan karu chhu.* (5)

The “ REAL SELF “ is “ God “ and so I see God in all living beings

14. *Real Swaroop ey Shuddhatma swaroop chhe, jethi aakha jagat ne Shuddhatma swarooke darshan karu chhu.* (5)

The “ REAL SELF “ is the “ Pure Self “ and so I see the “Pure Self “ in all living beings.

15. *Real Swaroop ey tutva swaroop che, jethi aakha jagat ne tutva gnane karine darshan karu chhu.* (5)

The “REAL SELF “ is “Elemental Self “ and so I see the entire world through Tatvagnan or “ Elemental Knowledge”.



## SHUDDHATMA PRATYE PRARTHANA

Hae Antaryaami Parmatma ! Aap dar-aek jiv-maatrama beeraj-maan chho temaj maarama pan beerajela chho. Aapnoo swaroop tej maaroo swaroop chhe. Maaroo swaroop “Shuddhatma” chhe.

Hae Shuddhatma Bhagwan ! Hoon aaapne abhed bhaave atyant bhakti poorvuk namaskaar karoo chhu.

Agnanta-ey karee-ne meh je je \* dosho karya chhe, te sarva doshoney aapni samaksha jaaher karoo chhu. Tey-no hradaai poorvak khoobh pastaavo karoo chhu. Aney aapni paasey kshama praarthu chhu. Hae Prabhu ! Mane kshama karo, kshama karo, kshama karo ! Aney fur-ree aeva dosho naa karoo aevi aap mane shakti aapo.

Hae Shuddhatma Bhagwan ! Aap aevi krupa karo ke amne bhed-bhaav chhuti jaai aney abhed swaroop praapt thai. Amey tumara-ma abhed swarooke tan-maiyakaar rahiyeh.

## PRAYER TO PURESELF

Oh Pure Soul within me! You reside within all living beings, just as you reside in me. Your divine form is my real form. My Real form is “Shuddhatma.” (Pure Atma)

Oh Shuddhatma Bhagwan ! With infinite devotion and oneness, I offer my salutations to you.

I confess unto you, all mistakes\*\* that I have committed in my ignorant state. I sincerely repent for these mistakes and ask for your pardon. Oh Lord ! Please forgive me, forgive me, forgive me and give me the strength not to repeat these mistakes again.

Oh Shuddhatma Bhagwan ! Please bless us all with such grace that this separation from you disappears and we attain oneness with you. May we remain One with you at all times.

(\*\* Recall the past mistakes that you have committed)

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