

EASY, EFFORTLESS ASCENT
TO
SCIENCE OF ABSOLUTISM
(FROM LABYRINTH TO LIBERATION)

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With Blessings

The world we live in today is a mirage, where most of us strive and struggle to reach the oasis of happiness, harmony and peace. Never before in the known history of mankind had such amazing gifts of science for easier, cosier and rosier life been offered. But they are mere 'pegs' to hang our complex problems, hapless hands, 'harnessed' heads and restive hearts on. They have failed to eradicate agonies and apprehension, tension and tribulation- just the delusive devices to suck the life dry, exacting all the energies, which can otherwise be well employed to make the life meaningful. Dependence on the extraneous dupes, and drags one away from one's inner, intrinsic independence for 'real' lasting happiness.

Once in a millennium, AKRAM VIGNAN—the Unique Science for easy, effortless spiritual ascent and sustaining happiness - comes into being. 'Dada Bhagwan', the Scientist of Absolutism, has revealed to the world the Realm of Real Happiness, Harmony & Liberation without renouncing anything or resorting to any rigorous, rigid, religious practices and performance.

Experience of **Dr. J. P. Amin**, as of many others, finds an effective exposition in this presentation : 'EASY, EFFORTLESS ASCENT TO SCIENCE OF ABSOLUTISM'. Simple, well-knit, replete with examples, it may serve as a Ready Recknor for the problems - personal, domestic, social, economic, theological and provide a fillip to fathom the deep-scattered gems from the spiritual ocean of Vitarag Vignan.

Our prayer is : "May your life be a pilgrimage for perfection, every moment merry, every day divine, every circumstance a cosmic gift for progress, every living creature a live temple, and discharging your duties, may you stand face-to-face in front of Total Freedom. May this presentation flash the Cosmic-vision and Grace of 'Dada Bhagwan' on the aspiring readers of the book."

With Blessings—
Kamleshwar
Jai Sachchidanand

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The first title is my pictorial foreword....

It is symbolic and suggestive and speaks eloquently about the thematic presentation in this book.

Look at the caterpillar at the bottom, please. How it creeps, spick and span, shoe-clad, lip-stick applied and hair-plaits raised high in pride ! How sluggish and slow ! It pushes its body on, bead by bead, struggling to reach the top. And this light and lively, colourful and comely butterfly has the ascent to the peak by the effortless easy flight. It soars through all the cosmic ripples, untouched, untarnished ! It settles on the flower and sucks the floral juice. So are the flowers of spiritual elixir in this book to quench your thirst and quicken your accomplishment !

Dada Bhagwan's Akram Vignan - Science of Absolutism is unique - No more need of the rigorous religious practices, performances and penances ! No more slow ornamental path ! Just the Infinite Grace of the Gnani - the Enlightened to have a stepless path of `Self Discovery and Self-Recovery.

Here is the Etiology, Diagnosis, Prescription and Perfect cure for all the ailing problems and puzzles.

G. A. SHAH

PREFACE

The Science of Absolutism offers solution to the spiritual as well as worldly problems leaving no areas uncovered for human beings, since it deals with “Pure Soul” (Real Self) and the science of ‘Prakruti’ i.e. Relative Self - Mind-Speech and Body. It not only includes the science of the “Eternal Pure Being”, but also the essence of “Relative” (worldly aspects), which indicates easy, effortless, access to the science of Absolutism.

Ignorance of the Pure Self (Pure-Being) is the root cause of bondage. This entails various types of sufferings as well as worldly problems. Whereas the knowledge of Pure Self Being leads to ultimate Liberation-Real and Permanent happiness amidst all the worldly miseries.

The knowledge of ‘**Who am I ? And Who am I not ?**’ is not known as it is. This is ignorance. It is only possible to realise “Who am I and who am I not” through the Divine grace of “**Pragat Atma Gnani Purush**”, – an Enlightened Being, who for ever dwells in a state of bodiless existence. A humble effort has been made to compile the extract and essence of “**Atma Dharma**” and ‘**Vyavahar Dharma**’ related to absolute science as propounded by the “Atma Gnani Purush.”

This edition, not only includes the science of ‘**Eternal pure soul**’ but also ‘**the vision of the Art of living**’, ‘the science of present life’ in the form of **Vyavahar Vignan (The art and science of Blissful living)**. The exact ‘**Vyavahar**’ (Relative view Point) alongwith the “**Nischaya**” (Real View Point) is understood and if one looks at the world from these two view points, all the puzzles would stand solved and that would ultimately lead one to the path of Liberation - Real and Permanent Happiness (Moksha).

In spite of all the material comforts and luxuries that modern technology has provided, mankind still seems to be engulfed in chaotic sorrow i. e. continuous cycle of pain and pleasure syndrome. This sorrow or pain could be mental, physical or due to external factors over which one has no control. **Easy, Effortless Ascent to The Science of Absolutism** shows us how to deal with the various situations confronting us on a day to day basis without losing our **inner tranquility**.

The Atma Gnani Purush has provided several keys to overcome bondage and lead a **peaceful life** as it unfolds. Some of them are enumerated here under :

- * **What are the principal causes of bondage ?**
- * **What is the science of 'cause' and 'effect' syndrome ?**
- * **How is destiny formed ? How is this governed ?**
- * **How to avoid causes while experiencing natural happenings and Bliss vis-a-vis worldly pain and pleasure cycles ?**
- * **What are the principal properties of pure-being vis-a-vis worldly relative and transient happenings ?**

Some of the topics discussed in this book, are succulently highlighted together with problems and their solutions here in below :

- * **'Who am I' as well as 'who am I not' ?**
- * **How do I attain peace of mind and permanent bliss ?**
- * **Who has created the world ?**
- * **Formation/Constitution of mind and its complex functions.**
- * **Who is the father of mind and mother of mind ?**
- * **How is the universe governed ?**
- * **How do deeds (Karmas) get charged and discharged ?**
- * **How do the six the eternal elements like time (Kaal), space (akash), Pure Soul (Chetan), matter (Pudgal), motion (Gatisayahak), inertia (Sthithi sahayak) function ?**
- * **What is Dhyana (meditation) in its true sense ?**
- * **What is the true religion (Atma Dharma) ?**
- * **What is the root cause of Kashyas (i.e. anger, pride, deceit and greed) ?**

*** How does the Eternal being (Pure Soul) come into the bondage of temporary body forms ?**

*** What is the difference between religion and science (Vitarag Vignan) ?**

An attempt has been made to keep perfect balance in total acceptance of the present moments, harmony with the things as they happen and friendliness with the inevitable. This is likely to result in giving up all concern with past and future and live entirely in the present (i.e in present times).

The Vitarag Vignan was first naturally revealed through Sumpujya Shri “Dada Bhagwan” in accordance with the needs of present times. This work is now being continued by Param Pujya Shri “Kanu Dada” a living self-realised soul; in accordance with the guiding directions of Dadaji; initiating an aspirant for self-realisation, though his grace.

This publication further illustrates a simple and easy method by which one can progress towards liberation easily and effortlessly. Some of them are mentioned below. It throws light on various aspects not dealt with (revealed) before, such as :

*** The Science of the mind, intellect (Budhdhi) Chitta (reflective consciousness) and ego**

*** Antah Karan and Bahya Karan (Internal Body organ and External Body organ)**

*** Ego - Doership / Suffering and the Science of Deeds (Karmas).**

*** Forms of Egoism - Charge (Sajiva) Ego and Discharge (Nirjiva) Ego.**

*** The consequences of giving Opinion and the way to get rid of them.**

*** The world is the puzzle itself.**

*** The world is our own projection.**

*** Bhaav Satta (Intuitive Power)**

*** The Exact Science of Speech**

*** The Five Mahavratas (the five great vows)**

- * **Samyam (Asceticism) and Renunciation.**
- * **Inner penance - invisible pillar of liberation.**
- * **The right address of God and the real form of God.**
- * **Prārabdha and Purushārtha (Destiny & Effort)**
- * **Purush and prakruti, Real self and Relative self.**
- * **Various media of happiness**
- * **Ātmayoga and Nirvikalp samadhi**
- * **Who is our boss ?**
- * **The four type of Dhyanas (meditation)**
- * **The root cause of bondage,**
- * **The Art and Science of Blissful Living**
- * **The Divine light of gnān and permanent happiness.**
- * **The importance of Religion as a Science**
- * **The scientific method for the Removal of faults / mistakes**
- * **The importance of confession and repentance (Ālochanā, Pratikraman and pratyākhān)**
- * **The importance of universal prayer leading towards self realisation etc...**

In short, this publication explains the science in all aspects and in greater details, the vast treasures of the Akram Vignān.

For the aspirants of Liberation, three things are inevitably expected :

- (1) A burning desire to realise the Self.
- (2) An ardent wish to meet the Atma Gnani and
- (3) "Oh for the Gnani" - Cherishing this longing till he meets the Atma Gnani.

It is my sincere prayer to "Him" to guide the aspirants of Liberation, to understand the exact meaning of knowledge that "Dadashri" passed on to all of us.

I am deeply grateful to Sampujya "Shri Knau Dada", a living self-

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realised Soul (Atma-Gnani Purush) with whose blessings this presentation has seen the day-light for the aspirants of Liberation as well as for those who are on the path of Liberation.

Finally, I am grateful to all the persons who have been helpful directly or indirectly in the publication of this book, especially Sakal Sanghpati Shri G. A. Shah Saheb for writing a divinely illuminating and awakening Foreword.

The Science of Absolutism is very profound and unique science. Though it has a lot of depth, it has singular simplicity. It cannot be expressed in common words nor in foreign language. An endeavour has been made to retain the essence of the contents. However it is likely that mistakes might have crept in due to non-availability of appropriate words in English language. Hence I humbly request to be absolved from any mistakes made in this publication.

With utmost humility, impartiality, reverence to all and a sense of knowing nothing —

Jai Sachchidanand

A handwritten signature in cursive script that reads "Jamin". The signature is written in black ink and is followed by a long horizontal line that ends in a small arrowhead pointing to the right. Below the line, there are three small dots.

About the Author

Dr. J. P. Amin has been an avid student right from the start, which can be amply seen from his scholastic achievements. He attained a Master's Degree in Ancient Indian Culture in 1960, and was ranked Number One in Gujarat University in this subject. After completing LLB. in 1961, he completed his Doctoral thesis (Ph. D.) in 1964, on "The Origin and Evolution of Shaivism in Gujarat." In 1968, He earned an additional Master's Degree in "Economics and sociology."

He began his career by serving the Municipal Corporation of Ahmedabad for a short time. After that, he was appointed as a Head of the Department of Indian Culture, and later the Principal of R.P. Arts and K. B. Commerce College, Khambhat (Cambay). In 1965, he visited the U.S.A as part of an exchange program on Experiments in International Living. He visited various museums and gained invaluable knowledge that proved very beneficial to him in his capacity as an Hon. Director and Curator of the Archaeological Museum of Khambhat College.

He has written many books on a number of subjects, including the lives of saints, inspiration in life etc. His book "The Concept of Icon Worship and Salient Features of Iconography in India" was recommended as the main textbook for post-graduate courses in university. He is a renowned scholar of Iconography and Yoga scriptures.

His book, 'Jain Tirthdham, Khambhat', received accolades from Acharya Raj Yashsuriji Maharaja Saheb and the renowned Pandit Chhabildas Sanghavi, Principal of **Bhattibai** Syadvad Sanskrit Prakrut Pathshala. He was awarded

the “**Narmad Gold Medal**” for his Research work and contribution for his unique publication ‘Shaiv Iconography in Gujarat.’ He also received an award from the Gujarat State Literary Academy for his excellent work on the “origin and evolution of shaivism.”

Throughout all of this, the author was continually in search of the ultimate truth. This search brought him into close contact with various Religious Heads, Saints, Sadhus, Sanyasis, Acharyas, and Philosophers. His search finally ended when he met Akram Vignani Param Pujya Dada Bhagwan in 1974.

Since then, he has written a number of books expounding on the **inner science** as unveiled by Dada Bhagwan, such as “**I am the Pure Soul**,” (Hoo Shudhatma Chhu), “**Vitarag Vignan**”, “**Sva Deshi Ni Pardesh Yatra**”, “**Neervishesa Pad Ma Sansthit Akram Vignani Dada Shree**”, **Agnanthi Keval Gnan Bhani (Ā dhyatma Vignan - Vitarag Vignan : Absolute Science of Real Self and Relative Self).** **The Absolute Science of the Perpetual Real and Relative Universe** (Vitarag Vignan), etc., all of which have proven very helpful to the people seeking Self-Realization and Liberation.

Folk Literature writer Shree Pushkar Chandarvakar has rightly nominated **Dr. Aminsaheb** as a “...distinguished person who has transformed the salty water of Khambhat (Cambay) into the sweet waterfall of human living.”

Radheshyam Sharma

25, Bhulabhai Park, Ahmedabad-22

FOREWORD

Dr. J. P. Amin has done elaborate study in all the schools of philosophy and theology, enabling him to synchronize the extracts and essence of “EASY, Effortless Ascent to Science of Absolutism (from Labyrinth to Liberation)” - a spiritual science of Self-Realisation and ultimate-Liberation. The concept soars high above other scriptural and scholastic presentations, which is a unique exposition beyond analytical and academic thesis.

It is the self-assertive, compelling experience of **Dr. J. P. Amin** who has engulfed himself, for at least 30 years, in the positive and practical attainment of the cosmic vision of Dada Bhagwan and his ‘Akram Vignan’ after travelling, studying, meeting saints and sages, the Enlightened souls’ - by discovering, digesting and experiencing. His quest for ultimate spiritual attainment ended, when 'DADASHRI' bestowed all of His grace upon him in 1974 at Khambhat, by giving him Divine “Gnan.” His constant dedicated communion with Gnani Purush Param Pujya Shri Kanu Dadaji, who today is the matchless manifestation of Dada Bhagwan and Dada Bhagwan’s Akram Vignan, has given comprehensive clarity to this publication.

Dr. J. P. Amin, having resorted to voluntary retirement from his prestigious post, has devoted all his time and energy for the spread of Akram Vignan — Science of Easy, Effortless Ascent to Absolutism. Through Dada Bhagwan's blessings, he has been conducting 'Sat-sang' [Religious discourses] in India and abroad. His spell-binding simple presentation, logical and lucid, full of humour and examples enkindles the flame for 'GNAN' or Resolving Glow in the aspirant. He has been the efficacious exponent of this new spiritual science of Dada Bhagwan.

Dada Bhagwan gave to Dr. J. P. Amin exceptional blessing that he should unfold the Basics of Akram Vignan in the present environment in

normal, simple and illustrative language. He would be 'Instrumental' in writing new scriptures ('Shastras') which would unravel the minutest secrets of 'Akram Vignan.'

Easy, Effortless Ascent to Science of Absolutism (from Labyrinth to Liberation) is an instantly rewarding Science, which does not call for self-loaded exercises-penance, rituals and austerity of the so-called methods and means of self-realisation. In this age of stress, struggle and strain, where the requisite harmony of mind, speech and body is disrupted and drained, this science comes to us as the only saving grace to attain our goal, wherein we can live happily without renouncing or rejecting anything or performing rituals. It is an effortless transmission of the light of the absolutely liberated to the aspiring souls.

Easy, Effortless Ascent to Science of Absolutism (from Labyrinth to Liberation) dispels all incorrect beliefs based on ignorance and all illusive imagination. This is the path where the grace of Gnani - Fully Enlightened Soul becomes self-operative in the aspiring souls. Once poised in pure self by the Gnani, we can live happily as an unperturbed perceiver-knower of mind, speech, body, acting normally and equitably. Whatever comes in the wake of the maturity of past deeds is accepted / adjusted without involvement or identification with the person or circumstances. This results in the elimination of the accumulated, inherent atoms (karma-raja) and the resultant unfolding of our Real Self. The Gnani carves an indelible line of demarcation between the eternal – the Real and the ephemeral – The Relative.

The Gnani endows to have a compelling experience of our "Real Self" and our enlightened intellect (*Pragna-guiding directions*) and prevents us from becoming entwined in ephemeral, earthly events or things. In all circumstances, good or bad, the enlightened intellect keeps us alert and becomes self-operative. This inner process goes on until "Perfection" is reached.

For those who are not fortunate enough to come in touch with the Gnani, there are Gnani's guidelines, which if followed will prepare a person to meet a Gnani and will make life on this planet happy and meaningful. Some of the guidelines are : "Please settle, don't see laws." "Whatever happens is just and correct." "One who suffers is at fault." "Resolve in the morning not to hurt anyone by head, heart or hand." "Adjust everywhere." "Separate I and

My with Gnani's separator". There are innumerable such catch-phrases that can help us. If you can catch on to just a few and cling to them, you are sure to feel calm, composed and more assured in your spiritual growth.

Moreover, it allows us to shake off the traditional, dogmatic or pragmatic taboos and beliefs. Aside from the spiritual gains, you will learn the techniques of solving day-to-day problems while performing your duties dexterously. You will find that your house really is a 'Home, Sweet Home.' where clashes, conflicts and unpleasant things seldom occur. You will learn to live in the present, seeing all persons innocent and you will be able to freely accept all of your own new or past mistakes.

May I draw your kind attention to Chapter-I, page No. 5. Here you will find the Absolute self-acting science talking about the constitution of the Universe. This is excellently original and can never be easily found as the other books of philosophy, I am sure.

The art of ending the 'Doership' and the way to achieve Relative happiness and Real happiness is so scientifically practical that even common men can understand and implement it (See Chapter-I, pages 6, 7, 8.)

The reader would never escape the importance of 'Vyavahar Vignan' (Chapter 32). Here 47 examples are elaborated in an excellently convincing manner and method to the extent that can teach us to fill up our life with scintillating happiness...

My heart leaps up, in delight, placing this book into the hands of an aspirant and I confidently say that the book will stand as the "Light House" for sailing one's ship safely and smoothly across the worldly ocean for all bonafide aspiring souls who seek permanent happiness and Liberation.

May Dada Bhagwan bless us and help us to understand and follow His Akram Vignan in its truest meaning, method and implementation.

G. A. Shah
Sakal Sanghpati
Jai Sachchidanand Sangh

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**EASY, EFFORTLESS ASCENT
TO
SCIENCE OF ABSOLUTISM**
(FROM LABMRINTH TO LIBERATION)

**CHAPTER-1 THE UNPRECEDENTED PATH TO
LIBERATION**

TYPES OF SCIENCES

There are two kinds of Sciences,

- (1) **Physical** or the **Material** Science, which pursues the knowledge relating to external objects (Extrinsic Science).
- (2) **Spiritual Science** or the Science of the Eternal **Real Pure-Self** (*Atman*) vis-a-vis **Relative-Self** (Intrinsic Science).

PHYSICAL SCIENCE

DEPENDENCY - FRUIT OF PHYSICAL SCIENCE

Physical or material Science leads us to the knowledge of the outer world or the materialistic world. It can provide to the living beings, with different kinds of material and/or sensual comforts of the present times. **With this, if mankind is not alert, it may make them dependent and may deprive them of their freedom or rather enslave them.**

If such a science is pursued beyond certain limits it may invite destruction as well. The so called happiness and material comforts from this science might seem true, only from a temporary and/or illusory point of view. **It may not give to the mankind permanent**

Happiness or bliss of inward nature. Thus dependency may be called the fruit of such a physical science.

SPIRITUAL SCIENCE

Invaluable Glory of Spiritual Science

On the other hand, the Spiritual Science is the science of the **Real Pure-Self** which makes us delve deeper within or makes us introspective. **This may lead us to the Real and Eternal bliss and/or permanent happiness.** Insight in such a science could be experienced through an Enlightened-Being, a “Gnani Purush”, in whose divine presence our four principal *kashayas* (Anger, Pride, Attachment & Greed) begin to dilute. These four principal *kashayas* may gradually disappear if the aspirants follow (diligently and sincerely) the instructions (or dictates) of an Enlightened - Being.

The teachings of an Enlightened - Being (whose abidance is only in the **Pure Real-Self**) as to exactly “**Who am I and who am I not ?**” germinates within the aspirants, – a quest, thereby opening the windows to the Sacred-Vision. Once the right belief is implanted (“**I am pure-self - I am Shuddhatma.**”) **within the aspirants, the same is self-acting and which brings about the transformation of inner consciousness.**

The outward conduct of mind-speech-body of human beings as extrinsically witnessed by us is the result of the beliefs and/or opinions of their previous births which in popular parlance is called the destiny. **With the change in “Beliefs” (from wrong to the right), the outward conduct and/or the Behaviour changes in due course of time according to the law of Nature.**

Thus one may or may not possess various comforts and conveniences of the modern materialistic science, but if he is in the know-how of the science of Absolutism, the science of the Pure Real-Self and Relative self, he may be able to experience happiness, bliss and inner peace of a permanent nature. This is of immense value as compared to the comforts and conveniences of a transient nature.

KNOWLEDGE AND IGNORANCE

In popular parlance whatever we might have heard, read, thought of, studied, known or believed is considered to be knowledge as per the view-points or the opinions prevalent in the society. **It is the experience of most of us that with such a knowledge, there is no end to the worries, fears, conflicts, quarrels, hatred, dissensions, rifts, controversies, disputes, frictions, distrust, discontentment, unpleasantness etc.**

If one is unable to solve such problems faced by him in his daily practical life with the worldly knowledge acquired by him, how can this be called 'knowledge' ? It is said by the Atma-Gnani that **“Knowledge liberates”** or **that which liberates you, could truly be called knowledge, otherwise it is ignorance.** When one is not free from the clutches of Anger, Pride, Attachment and Greed (which are the root-causes of bondage) how can he be free from the cycles of rebirth ?!!

The Atma-Gnani Purush further says that the ignorance of the “Pure-Self” as well as Attachments and Aversions are the principal causes of bondage which result into unhappiness. The knowledge of the “True-self” can only bring about Happiness and Bliss of a permanent nature. The Atma-Gnani, who have experienced the true nature of the **“Pure-self”**, have advised the aspirants through their teachings, to be on the look-out for such an Enlightened - Being.

One who is fortunate enough to be in the divine presence of a Gnani Purush (who is in the abidance of the inner Self but outwardly looking like a normal common human being) can experience the glory of self-realisation by following his instructions diligently. **With Self-Realisation one can experience Eternal Happiness, Peace and Bliss even when he is not in possession of materialistic or sensual comforts. Such happiness is of permanent nature and does not depend upon any outward or inward circumstances. In short, such happiness is truly independent.**

ASPIRATIONS FOR HAPPINESS

All human beings aspire to avail long lasting eternal happiness devoid of sufferings and worries. But invariably such persons end into cycles of pleasures wrapped in pain. The momentary feeling of happiness of human beings is mostly sensual, or physical which results into sufferings. Why is there craving for happiness among human beings ? **The Atma-Gnanis have revealed that one of the natural characteristics of the “Atman” is eternal permanent happiness and hence craving for achieving it.**

Every human being, though wanting happiness, but does not try to find the proper way that would lead him to permanent happiness.

IN LIBERATION ALONE EXISTS PERMANENT HAPPINESS

In liberation, from bondage of birth and death cycles, alone exists happiness of permanent nature “says the Atma-Gnani”. And for liberation, neither attachment nor aversion, but ignorance of the “Self” has to be got rid of.

THERE IS NO SORROW OR SUFFERING IN LIBERATION

Liberation and sorrow or suffering cannot co-exist. Where there is suffering, agony, discontent, melancholy, ordeal, misery and anxiety there is no liberation. Due to obstinacy, stubbornness and intolerance the human beings suffer from strain of an unmanageable nature resulting into unhappiness. **Liberation lies in the state of permanent happiness alone.**

Once it is realised that there is endless happiness within, the quest for happiness from externals will cease.

GNANI IN PERMANENT STATE OF HAPPINESS

An Enlightened-Being or a “Gnani” has an abidance only in the “Self” alone and accordingly, **he is in the innate nature of “Atman”.** Therefore “Gnani” is always in a permanent state of happiness and bliss which are the natural properties of “Atman”. An

Enlightened-Being in an irreversible state of Liberation, becomes friend, philosopher and guide for the aspirants in search of freedom from bondage. **He can liberate others.**

THE PATH OF LIBERATION HAS TO BE EFFORTLESS

It is said by the Atma-Gnani that **the inherent natural property of “Atman” is freedom and therefore it does not depend upon any circumstances whatsoever. The “Atman” is truly independent. Thus Liberation being its natural property, the path to the same has to be effortless.**

On the contrary, worldly life is difficult, and tremendous struggle is required for existence. For example effort is required for boiling the water but for cooling it, no effort is required since by nature the property of water is coolness.

ABSOLUTE SELF-ACTING SCIENCE

The Omni’Scients (*Tirthankars*) have revealed in their sanctified **Wisdom** (to the extent it can be put into words), the constitution or the composition of the **universe** whose brief glimpses are as under;

- (1) The universe is composed of five independent and eternal elements viz. **Atman (*Jiva-Chetan-Pure-Self*)**, **material molecules (*Pudgal* having filling & emptying properties)**, **motion (*Dharmastikaya* - the element helping motion of other elements)**, **Inertia (*Adharmastikaya* - the element helping steadiness of other elements)**, & **space (*Akash* - accommodating element giving room to other elements)**. **There is also an auxiliary or ancillary element called time (*Kaal*)** expressing the effects or products (formless part) of the natural properties of the elements. In common parlance **time** is expressed in terms of seconds - minutes - hours - days - months - years - Era etc. (gross part of *Kaal*).
- (2) The above five elements (*Panchastikaya*) are independent of each other and are eternal. Each element has innumerable natural properties some of which are common to all elements

- and rest are distinct or specific for each of the element. Each element can be identified by its distinct natural properties.
- (3) The elements and their natural properties are inseparable or in other words elements together with their properties are eternal.
 - (4) The elements may cohere or mix with each other, depart from each other, give room or space to each other, **but have incessant abidance in their natural properties.**
 - (5) All elements invariably result into their natural properties only.
 - (6) There is a special and specific affinity between **Atman** and **Pudgal** elements within their independent & eternal existence and without leaving or diluting their natural properties.
 - (7) The principal natural properties of an element have their harmonious co-existence within an element and each of such property neither crosses its boundary nor transforms to other property of the same element.
 - (8) Whereas the principal natural properties of each of the element remain intact or are eternal, but there are continuous changes, in predetermined cycles, in the situations, planes, levels or the stations (*Avastha* or *Paryaya*) in the form of appearance & disappearance. (*Utpat & Vyaya*).
 - (9) The governance of the above eternal elements or the constituents of the universe is exclusively done by Nature as per its Natural Law at all times and as such cannot be interfered with or changed. Likewise, the effect, the result, the product with or the output of each of the property of the element is governed by the Natural Law and it takes place automatically without any external effort. **Therefore this Absolute Science is called Self-acting science.**

The above facts as revealed by the **Omniscient** are non-sensual, cannot be perceived or received by mind or intellect, cannot be described fully in words but can only be experienced. For example

the “**Atman**” element has a property of ‘**knowership**’ and ‘**Observance**’ (without involvement) in its purest form but this can only be experienced by the human-being who has his total abidance in the “**Self**” alone (although he has an outward bodily form). Such **an abidance in the “Self” alone brings about Liberation, happiness & bliss of permanent nature.**

On the contrary, those who are not in the know-how of the “**Self**” (i.e. Self-Realization) and are governed by their ‘**Ignorance and/or Ego**’ carry out their worldly activities with the consciousness of ‘**Doership**’ which eventually results into causations.

END OF DOERSHIP

If there are cravings (inward) in the Aspirants for freedom from the bondage of cycle of the rebirth, he will be in search of a Sat-Guru or Atma Gnani who has experienced liberation and who can liberate him. Once the Aspirant is in constant communion of such a Sat-Guru, his ego, anger, pride, attachment, aversion etc. starts getting diluted.

The Sat-Guru eventually reveals as to “**Who am I and who am I not**”. The Aspirant also comes to know through the Guru the principal properties of his “**Pure-Self**” and the causes which had prevented him from uncovering the same. The Sat-Guru might impart certain instructions and ascetic disciplines to the aspirants in facing the worldly happenings (as destined) so as to avoid causations during the same.

Under the loving care of the “**Atma Gnani**” and with his divine grace, the aspirant continuously separates **the Observed from the Observer and abandons false identification or doership.** The aspirant gradually has his BEING outside the body of birth & death and the worldly puzzles start dissolving.

RELATIVE HAPPINESS AND REAL HAPPINESS :

Thus, every creature in this world is continuously seeking permanent happiness. There are two kinds of happiness :

- * **Relative (temporary) happiness**
- * **Real (permanent) happiness**

To acquire Relative happiness, one should have an obliging nature to make others happy, since permanent happiness is a property of the pure Real self. It is not the mere possession of items of comfort and luxury alone that can make one happy. In fact, by hurting others, one is also hurting one's ownself.

Real or permanent happiness only comes through the realization of one's Real Self, i.e., after one knows the complete answer to who am I, as well as who am I not ?

The purpose of human life is to be free from all bondages forever. The original cause of bondage (unhappiness) is 'ignorance' of the Pure "Real self."

- * Ignorance of Real Self (Who am I?)
- * Ignorance of who governs the universe and who governs the activities of all living creatures (Laws of Nature)

If a proper solution to these two vexing causes of ignorance is not found, bondage is inevitable.

The Science of Absolutism (*Vitarag Vignan*) reveals the mystery of these two basic problems, and, consequently, a permanent solution to all the puzzles of the world can be found. No internal or external puzzle remains unsolved, whether one is a sanyasi or a worldly person. Life will no longer be a source of bondage after understanding The Science of Absolutism (*Vitarag Vignan*) since it is a **Self-acting science**.

SCIENCE OF ABSOLUTISM (*VITARAG VIGNAN*)

THE ULTIMATE KEY OF LIBERATION

The Science of absolutism is truly the ultimate science, by which one becomes liberated by knowing who is the Real 'Doer' as well as why and how things actually happen in the world. This Vitarag Science makes us realise *Atma* (**Real Pure Self**) and *Anatma* (Relative Body Self). It dissipates desires, obliterates, differences of

opinions, frees us from all actions - Good or Bad, and that leads one to the path of Bliss, if it is understood and followed sincerely.

Normally, our outlook (*Drashti*, or vision) is always on the materialistic world or outward scenes (*Drashya*), and rarely inward (*Drashta*) towards on the **eternal Pure Real Self**, who really is the **Seer** primarily and the **Knower** finally.

When the *Drashti* is towards the *Drashya*, it is called the *Pudgal Bhaav* (bodily or physical belief). When the *Drashti* is towards *Drashta*, it is called *Atma Bhaav* (the Pure Soul belief), and when *Drashti* falls in *Drashta*, all puzzles dissolve automatically.

We know that we exist (*Astitva-existence*), but we do not know who are we (*Vastutva-element*).

It is only possible to know ourselves and to have *Drashti* fall in *Drashta* with the grace of a living, experienced *Atma Gnani Purush* since he makes us realize *Vastutva* and then the *Purnatva* (completeness) takes place on its own and nothing has to be done by us. After acquiring the grace, the difference is in vision (*Drashti*) which is changed to *Drashta*, which cannot be easily done by reading scriptures or by efforts exerted by us in this Kali Age.

This is *Vignan* (absolute science) and not just *Gnan* (knowledge). *Vignan* is Self acting and in *Vignan* effort is not to bring the knowledge on to us since it is present with us all the time. Here, the *Pragna* light (direct light of the Pure Soul) is opened up which automatically shows *Sat (Absolute Truth) that guides us throughout life* like a lighthouse. The brightness of the *Pragna* light increases as we live more and more in accordance with 'Aagnas' (guiding directions) given by the *Atma Gnani Purush*.

When we get the real experience of the Being, Pure Soul, our *Dehadhyaas* (I am the body) gets eliminated. Once the feeling of *Dehadhyaas* is eliminated, the formation of causation (*Karmas*) ceases and *Purnatva* (Completeness) takes place on its own.

Once there is an urge within yourself for liberation, you surely will find a Liberator.

PRINCIPAL NATURAL PROPERTIES OF PURE-BEING

The Atma-Gnani has revealed that the **“Pure-Being”** is firmly rooted at all points of time in its own innumerable Natural Properties. Some of the few principal properties of **“Pure-Being”** are :

- **Infinite sanctified Wisdom (Knowledge)**
- **Infinite Sacred Vision (Perception)**
- **Infinite Strength or Potentiality.**
- **Infinite (permanent) Happiness & Bliss.**
- **Eternity** (beginningless - endless - timeless)
- **Indestructibility or Immortality**
- **Unalloyed or Pure**
- **Changeless - Immutability - Stability.**
- Formless.
- Immiscibility.
- Ever Steady, Steadfastness.
- Purest pure, par excellence.

CHAPTER-2

THE SCIENCE OF ETERNALLY REAL AND TRANSIENT RELATIVE – PURUSH AND PRAKRUTI (Mind, Speech & Body)

The Science of Absolutism for living-beings consists of :

- (1) Eternally Pure-Being (**Real**) or Immaterial part, popularly known as the '*Purush*' and,
- (2) Mind-speech-body (**Relative**) or Material part, popularly known as the '*Prakruti*'.

PURUSH AND PRAKRUTI

The principal constituents of all living-beings are “**Purush**” and “**Prakruti**”. **Both are found in mixture form and not in compound form.** The outer form made of mind-speech-body and concealed therein is the formless **Pure-Being** popularly known as the *Purush* and *Prakruti* (in a mixture form).

Purush and Prakruti are distinct in their nature and therefore have separate identities. Both these parts have their own different natural properties and have their co-existence since time immemorial.

For brevity and simplicity let us identify the formless pure-being as the “**Real-Self**” and the outer form as the “**Relative-Self**” and examine their properties as revealed by the Atma-Gnani.

REAL-SELF (*PURUSH*)

“**Purush**” is the **Eternal Being (Pure Soul)** by nature, and is **Gnan itself (Absolute knowledge)**. **The Real-Self is the “Knower” and the Observer of the objects which come across it in the form of worldly happenings or circumstances.** Likewise “**Real-Self**” is formless, spaceless, changeless, effortless, eternal, timeless,

unalloyed, vibrant, spirited, ebullient, lively, fervent and immaterial part of all living beings. It has infinite strength or potentiality, permanent happiness and bliss as its inherent natural properties. The Real-Self (Pure Soul) - Purush does not enjoy anything other than its own natural properties.

RELATIVE-SELF (PRAKRUTI)

“*Prakruti*” is the bodily existence of a person, Relative Self. *Prakruti*'s (Pudgal) nature comprises of integrating (Puran) and disintegrating (Galan). The ‘**Relative-Self**’ is the outward part or the material part of the living-beings called “*prakruti*” in common parlance. It is principally made up of mind-speech & body.

‘RELATIVE-SELF’ IS TRANSIENT

By nature the ‘**Relative-Self**’ is **transient in the form of charged material molecules which constantly gets discharged (Galan) in a predetermined set pattern & in requisite quantity.** If the human-being is ignorant of his **Real-Self** and possesses ego or the consciousness of doership, the material molecules get charged and are attached to the beingness (*Atmapradesh*) spread over the body. **This natural process is called ‘causations’ or *Bhav-Karma* & *Dravya-Karma*.**

CAUSES AND EFFECTS

There is a natural law that there cannot be an effect without a cause and when a cause is committed, the effect is bound to follow. i.e. where there is effect, it must have a prior cause. Furthermore the causations take place in human beings during the effect due to the ignorance of the **Real-Self** or under the consciousness of **doership**. Thus the cycles of **causes & effects** or **effects & causes** are unending unless ‘causations’ are averted or avoided by alert awareness of the “Self” (*Pragna*).

MIND, SPEECH, BODY ARE EFFECTIVE

The Mind, Speech and body are effective as is the experience of most of the human-beings. For example, If someone calls one a

fool, one may not get sleep at night since one would remember the person and his words, so mind is effective. Speech too is effective as can be seen by the interaction between people. Body is equally effective, which is experienced by energy, heat, cold, food etc. We can see that there are causes so there are effects and where there are effects there must be causes. The present mind-speech-body is the effect of our past deeds or causations committed under the influence of ignorance and/or attachments/aversions.

THREE ASPECTS OF THE “RELATIVE-SELF”

There are three aspects of the “**Relative-Self**” or the bodily existence. The gross or the physical body, the electrical body giving energy, helping digestion, sending impulses and the causal body or the sum-total of the balance causes whose effects are still to follow.

At the time of death, the physical body remains or is discarded (to be eventually cremated or buried) and the causal body and electrical body together with the eternal soul takes a rebirth elsewhere as per the law of Nature. It is because of different causations of the human-beings committed during their life time under ‘Ego’ or ‘Doership’ that all living beings are not alike and have different shapes, castes, creeds, riches, poverty, gender, pleasures, pains, sufferings etc. At the time of the birth the living beings have three aspects of the body :

- (1) **The physical or the outer body (in gross form)**
- (2) **The subtle body or electrical body.**
- (3) **The causal body or the sum-total of the balance causes whose effects are still to follow.**

LANGUAGE IS CORRECT BUT NOT THE BELIEF

When we say we are lucky or unlucky, then what is the phenomenon behind it ? Does this happen randomly ? **The language is correct but not the belief. These words have meaning only with the reference to the cause and effect theory. As is the cause, so will be the effect. Good produces Good (lucky) and evil produces bad (unlucky). “As you sow so you reap.”**

EACH LIVING BEING HAS AN INDEPENDENT IDENTITY

It is said by the Atma-Gnani that **the world is our own projection, of what we might have conceived in the past** or we are born with our destiny. The things happen at the appointed time, as it must, according to the law of Nature. **The effects follow the same pattern as that of the causes committed earlier.**

In view of the above facts, it will not be proper to believe that the **God-Almighty** has created us and the world. If this would have been the case, all the living-beings should have been alike without sufferings or miseries which is not the case. Thus **each living being has an independent unique identity of form, destiny, and/or inward and outward conduct.**

LINE OF DEMARCATION

Through the medium of an “**Atma Gnani Purush**” or an Enlightened-Being, the aspirants or the Seekers are in the know-how of “**Who am I & who am I not**” or “**I am an Eternal Pure-Being**” distinct from mind-speech-bodily existence & which do not belong to us, although we have been embodied there-in.

The seeker carries a perennial conviction that the bodily existence is transient, whereas his own “**Self**” is timeless and eternal. The Seeker is deeply rooted in such a Right-Belief and abandons his identity or ownership of bodily existence or Relative-Self. Such a separation is continuously monitored by the Seeker under the instructions and loving care of the Gnani Purush or Sat Guru, while overcoming worldly happenings and thereby causations cease.

Thus a distinct line of demarcation is drawn (in the inward beingness of the Seeker) between the **Real-Self** and the **Relative-Self** and simultaneously having abidance in the **Pure-Self** alone. Once the soul and the body function independently of each other, the result is *Vitarag charitra*. (Unalloyed character.)

With the above penitential austerities, the inward and outward conduct of the Seeker undergoes transformation in course of time which in common parlance is called “**Samyak Charitra**” (**tranquil conduct**).

CHAPTER-3

KNOW THE MIND FROM ORIGIN

WONDERS OF MIND

Human beings claim superiority over other living beings on account of the mind they possess. In mankind the mind and the body are most intimately united. The mind is indeed the very basis of the progress of mankind. The mind in itself can make heaven into hell, and hell into heaven. It is said that the mind is the cause of bondage for humanbeing and the same could as well be harnessed for freedom from bondage. The mind truly reigns over all the other five senses of the human body.

LOCATION OF MIND

It is said that the range of the mind is throughout the body, as the mind influences the objects known, seen-or experienced by the five senses, spread all over the body. Whereas this may be true for the causal or charged aspect of the mind (*Bhavman*), from the Kshayopksham point of view, the location of *Bhavman* is between the eyebrows, three inches behind the center of the forehead (*Aagnachakra* or third eye vortex). It may be proper to assume the location of the effective or discharged aspect of mind (*Dravyaman*) in the heart (*Anahat chakra* or Lotus Petal Link) as propagated by other authorities.

COMPLEX NATURE OF MIND

The mind is found to be uncontrollable, unsteady, unpredictable, multiform, changeful, unstable, erratic, vagrant, transient and having a most complex nature. The Atma-Gnani has said that the most difficult aspect of ascetism is to control the mind and to conquer it. The more the effort is made the mind becomes more & more uncontrollable. The “Atma-Gnani” has said that the **One who has**

conquered the mind can as well exercise control over the world. Even the most ardent aspirants have recorded failures in controlling the mind and have accepted defeat against the powers of the mind.

CONTROL OVER MIND

The question foremost among various thinkers is as to how the mind can be suppressed (*nigrah*) and concentration towards an aim could be made ? How can the mind be channelized for beneficial purposes ? Various ascetic exercises have been prescribed by the thinkers for the control of the mind. Such exercises might have proved to be helpful only in the initial stages and that too upto a certain limit, beyond which when pursued may prove more harmful.

Under the above circumstances, let us examine the constitution of the mind as revealed by the Enlightened-Beings, who have truly conquered the same, after careful observation of the nature of the mind, while simultaneously abiding in the “**Pure-Self**”.

UNIQUE FACTS OF MIND

The Atma-Gnani have revealed that the outward conduct or actions (in gross form) are principally governed by the destiny of the living beings which is popularly known as “*Bahyakaran*” and inward conduct or actions through mind-intellect-*chitta* (intuitive power)-ego all of which are subtle in nature and known as “*Antahkaran*”. Thus the mind is one of the subtle part of the physical body and has two distinct aspects as under :

- (1) **The causal aspect of mind - CAUSAL MIND or the Charged Mind or Subtle Mind called “*Bhavman*”,**
and
- (2) **The Effective aspect of mind – EFFECT MIND or the Discharge Mind or the Physical Mind called “*Dravyaman*”.**

When the above two aspects of the mind are properly understood, through an Enlightened-Being, **the path to freedom from bondage becomes easy and simple.** By this the complex nature of the mind could be unravelled. The Science of Absolutism has answered certain

basic questions on the mind such as :

- * **What exactly is the mind ?**
- * **What is the constitution of the mind ?**
- * **How mind is the Minded formed ?**
- * **How it comes into existence ? Who are its parents ?**
- * **How to conquer the mind ?**

If this is understood exactly, then the mind, which has been the cause of bondage, can now lead us to Liberation.

TWO ASPECTS OF MIND

The two aspects of mind are : One **the Causal mind (*Bhavman*) and the other Effective mind (*Dravyaman*)**. The Causal mind is in a charged form due to causations by human beings under the influence of **īgnorance, consciousness of ownership, Doership, ego, anger, attachment/aversion, pride, greed etc.**

During causations, the material molecules relating to the mind (*manovarganā*) present in the body gets attached or rooted to the beingness (*Atmapradesh*). The bonded material molecules is called **effective mind or “*Dravyaman*” or physical mind. This effective mind is in the form of cluster of knots (*Granthi*).**

These knots get continuously exhausted or discharged at the appointed time, and in the requisite quantity. This is entirely governed by the Laws of Nature.

The Atma-Gnani has revealed that it is not possible by human beings or other sources to arrest or obstruct, the effective mind or influence the discharge.

The discharge of the knots takes place when **various Scientific Circumstantial Evidences combine such as substance (*dravya*), place (*kshetra*), time (*Kaal*) and sentience (*Bhav*)**. These are all governed by the Laws of Nature.

In the absence of the knowledge of the above laws of nature, we sometimes feel helplessness, when the cluster of knots of the mind suddenly explode, and we find them uncontrollable and get

momentarily carried away by the same. This we come to know only after certain passage of time when the things have calmed down, and we examine the episode or the event.

When the knots of the mind get discharged, the causal mind is simultaneously formed when the human being indulges into the natural happenings (in the form of thoughts).

***Bhaav Mun* is in the charge form and *Dravya mun* is in the discharge form. *Bhaav Mun* is the integration (*Puran* or filling) and *Dravya Mun* is the disintegration (*Galan* or emptying). *Dravya Mun* is completely physical and mechanical.**

Bhaav Mun and *Dravya Mun* are commonly known as only *Nishchetan-Chetan* (Mechanical *Chetan*). The *Gnani Purush* gives us the experience of the Purest Original *Chetan* while the rest is the mechanical machinery. The machinery works by itself and because of the ego, we say that we are the operator.

This belief is fractured with the grace of the *Gnani*. The mind cannot be seen by a doctor but can be seen by the *Gnani*. The mind is completely physical whereas the subconscious mind is *Nishchetan - Chetan* (matter + consciousness).

FORMATION OF CAUSAL ASPECT OF MIND

The mind, though subtle in nature, is made of material molecules (charged) and the discharge of the same takes place, after passage of time, from the minds of human beings. While the discharge of the knots of mind take place, **a new causal mind is formed because of the consciousness of ownership of mind, ego, doership, anger, pride, attachment, aversion, deceit etc.**

The human beings brood over the discharged aspect of the mind, tread there on, conduct mental exercises, trespass thereon, conceive ideas, speculate, perceive, imagine, worry at, examine, ponder, have second thoughts, sink in it, engross, absorb and what not ! In the process, the human beings not only suffer the lack of peace of mind or uneasiness but the effects get spread all round the other activities of the body. All these causations take place due to the ignorance of

the nature of the mind. These are only some of the reasons for the formation of the causal or the charged aspect of the mind.

WHEN THE EGO GETS INVOLVED, A THOUGHT IS FORMED : THE NATURE OF THE MIND IS KNOWN BY THE TYPES OF THOUGHTS

The mind is composed of subtle material knots or complexes, which burst at the proper time when various scientific circumstantial evidences combine.

When lighting fireworks such as a fountain, sparks rise high up according to the capacity, quantity, and pressure of the powder filled in the fireworks. Similarly, when circumstantial evidences such as substance (Dravya), space (Kshetra), time (Kala), and feeling (Bhaav) occur simultaneously and spontaneously (law of nature - Vyavasthit), spark-like currents arise from the subtle material knots of the mind.

When the ego gets involved with this at the mind level with the consciousness of doership and possessions, a thought is formed. Thus, we feel as if we got this thought. However, the fact is that **actually the thought arises in the mind while we believe and say that we are thinking. So at the level of the mind, it becomes the charging point of Karma.** If we think we got the thought, **this becomes significant, because it is the charging point of karma, and thus the causal mind (Bhaav-Mun) is born.**

The bigger the subtle material knots, the more thoughts we will have about them, and the smaller the knots, the fewer the thoughts. **The nature of the mind can be experienced from the types of thoughts arising from it.**

KNOWLEDGE OF CAUSAL MIND FROM EFFECTS

The Atma-Gnani have said that the things get unrolled in the same manner as they might have been rolled in the past as in the popular saying **“As you sow, so you reap”**.

If the effects or the discharges (which take place from the mind) and the thoughts thereon are introspected or examined properly, it

may be possible to identify to some extent the causes which might have been committed in the past under the influence of Ignorance, Doership, Ego, etc. Such introspection may arrest the causations by the human beings to some extent. This may be a laborious process but it could be employed, if the other simpler methods are not found.

ONLY ATMA GNANI PURUSH CAN PLUG INTO BHAAV MUN

Today the mind is scattered in many places and objects. It is like water, which, after it has been sprinkled around can not be used. On the other hand, **if the water is stored or contained in a vessel, it can be used appropriately. Similarly, if the mind can be contained or channelised, then it can be used in the spiritual pursuit.** Since water can be stored in a vessel, likewise the subtle physical state of the mind can be bound only by the influence of moral force of the non-physical state of the Self Realized status of an *Atma Gnani Purush*.

An *Atma Gnani Purush* can reach the *Bhaav Mun* (charge mind), and He alone can plug into our *Bhaav Mun* so that the new subtle mind is not formed anymore, and only the discharge mind remains. **Only then can the effects of *Dravya Mun* (discharge mind) be seen and known, by the knower of the self.**

METHOD OF CONQUERING MIND

The Enlightened-Beings, whose abidance is in the “Pure-Self”, have revealed that it is impossible to control and conquer the mind unless **you have realized the “Self”**. In other words “**Self-Realization**” is a prerequisite for overpowering the domination of the mind. The Seekers who have realized the “**Self**” are in the know-how of “**Who am I & who am I not**” through an Enlightened-Being or *Sat-Guru*.

The Guru might have prescribed certain instructions for the disciple, so that he can have first-hand experience of his own “**Self**”. The Seeker, who diligently follows the instructions, experiences the

properties of the “**Pure-Self**” as a **Knower & Observer** of all the worldly happenings without identifying himself with them. The Seeker thus observes the mind - speech - body (in which he is embodied) as an object with alert aloofness or without involvement therein. The observance of the mind as an object is done on the screen of time.

Whatever may be the knots, which get discharged from time to time, the Seeker is merely an Observer and hence not affected. Such a Seeker is considered to have fractured the knots of the mind and thus conquered the same. The Seeker then is called a traveller on the road of the Omniscient or “*nirgranth*” (without knots).

MIND IS CONTROLLED ONLY BY SELF-KNOWLEDGE

The mind can never be controlled by suppression. **It can be controlled only by Self-Realization (knowledge).**

Mind by nature creates a world of its own, wherever it goes. Even in the Himalayas, it will create its own world ! How can one control such a mind ? **The Pure Self is chetan (living) and the non self is inert and insentiment.** How can these two be multiplied ? The problem is solved only when the Pure Self remains in itself and allows the mind to do its function. One should be fully aware so as not to interfere in the working of the mind or get identified with its working.

Atma Gnan (Absolute Knowledge) of Self is able to conquer the mind. The knots are dissolved by an Atma Gnani, based on the knowledge of the Pure Self, and thus one attains the state of perfect non-attachment, i.e., non-attachment to the knots through Self-Realization.

WHAT IS THOUGHTLESS STATE ?

It is an obvious nature of human beings to get involved in good thoughts and refrain from bad ones. Thoughts appear and disappear according to Scientific Circumstantial Evidences. To get relief from both the above eventualities, there is a belief among some thinkers

to abstain from all thoughts and consider it as a “**State of no thoughts**”. From the nature of the mind and the thoughts thereon, is it ever possible to reach such a Thoughtless state ?

The Omniscients, from their own experiences, have revealed that mere Observance of thoughts without identifying with them or without indulgence therein, could be called an absolute “**State of no thoughts**”. Thus while firmly anchored in the “**Pure-Self**” and Knowing /Observing the passing caravan of thoughts on the screen of time, one could truly achieve the “**Thoughtless state**”, not because there are no thoughts, but because there is no indulgence into them. Such a knowledge is called the “*manhaparyaya*” or the knowledge of the knots of the mind.

MANAPARYAY GNAN

(KNOWLEDGE OF THE PLANES OF INNUMEROUS MIND LEVELS)

There are five types of Gnan (spiritual knowledge types)

- * **Scriptural knowledge** (*Shruta Gnan*)
- * **Sensory knowledge** (*Mati Gnan*)
- * **Clairvoyant knowledge** (*Avadhi Gnan*)
- * **Telepathic knowledge** (*Munparyay Gnan*)
- * **Omniscient knowledge** (*Keval Gnan*)

Let us try to understand the *Munparyay Gnan* from the point of view of the *Vitarag*. Even an ignorant person is capable of distinguishing between good and bad thoughts. However, as the phases of thoughts constantly keep on changing and they produce different effects, we react accordingly.

We get emotionally involved either in the state of happiness or depression, enjoyment or suffering, tension or relief. Only when we are the Seer and Knower of these different effects, we can achieve the state of no thought.

Deeply engrossed in the state of inner awareness, having met a known person at a particular moment, sometimes it happens that we are able to read the other person’s thoughts along with our own

occurring at the same time. This is simply a result of the science of telepathy, also known as Manaparyay Gnan.

A person seeking ultimate salvation should abstain from such a belief, for it will strangulate his/her spiritual progress. Under all circumstances, when we constantly remain a Seer-Knower of the above mentioned engagements of the mind, we will have achieved the state of 'Manaparyay Gnan'.

To observe and to know each and every aspect of the physical mind in its minutest details as an object of sacred Vision is said to be “manahparaya” knowledge.

With the highest degree of such a knowledge, it is possible to know the knots of the mind of oneself as well as that of others.

THE KNOWNER–KNOWN RELATIONSHIP OF PURE-SOUL AND MIND

The Omniscient - having absolute sanctified **Wisdom** and sacred **Vision**, exercises in natural course the **knower-known** and **observer-observed relationship with all objects that come across him, which among other things include the mind as well.**

Suppose we are sitting, and thoughts are flitting through our mind. We (person) and the mind are two completely distinct entities. In this case, there is no other relationship but **that of the Knower-Known. We only See and Know the mind film that unfolds. We See and Know which thoughts come and go away. Lord Mahavir used to do the same thing. He would See the thoughts come and go, and this continued until He attained Kai-valya (Absolute Knowledge).**

So we are only the Knower of the thoughts. The thoughts are the known and we are the Knower. It's the Knower-known relationship. We will be seeing the films of the mind until the last moment of our Liberation. But when the film ends, there is perfect Liberation, *Nirvan*.

CHAPTER - 4

BILATERAL FUNCTIONING OF MIND AND SPEECH

ORIGIN OF MIND AND SPEECH

To understand the origin of the mind and speech, let us inquire into **the causations, the formation, and deliverance of mind and speech** as revealed by the Enlightened-Beings.

CAUSATIONS

The Enlightened Being and Sages have said that **the world is our own projection or the result of what we might have conceived knowingly and/or unknowingly in the past or the causations (Karmas) committed under ignorance of the 'Pure-Self'**.

They have further said that the principal reasons for causations are:

- (1) Ignorance of the Self (Agnān)
- (2) Sentimental Affinity and Aversion (Rāgadweshā)
- (3) Consciousness of Worldly possessions (Avirti)
- (4) Anger - Pride - Attachment- Greed (Kashāyas)
- (5) Mind - Speech - Bodily existence in the human race -
- (6) Inattention, or sluggishness (Pramād)

From time immemorial, the living beings wander from one form to the other, experiencing the miseries of innumerable birth and death cycles. **Only when the living beings are blessed with a form in human race, the mankind is said to have a reasonably developed mind and speech.** With this the mankind is able to think what is proper or improper, beneficial or harmful in arresting the miseries of birth and death cycles. Even after attaining human form, if the

mankind is not alert or the quest for awareness of the 'Self ' has not been rooted, causations do take place, whereby humanbeings again plunge into birth and death cycles.

During causations, firm convictions, contentions, opinions, suppositions, prejudices, affirmative viewpoints etc. are inwardly formed on account of some of the principal reasons mentioned above. These eventually result into the formation of the mind and speech of inward nature (Bhāvman and Sangnātmak speech). The formation may be on various and variety of subjects such as people, religions, caste, creed, sect, society, nations, beliefs etc.

FORMATION OF MIND AND SPEECH

The Englightened Beings and Sages have revealed that the human mind is made up of a cluster of Knots of material molecules (Granthi - see Chapter 3) which gets discharged or exhausted continuously (Dravyaman) in a predetermined set pattern & in appropriate quantity according to the Universal law of Nature.

When the physical mind gets discharged into natural happenings, the humanbeings (under influence of ego and doership) conduct mental exercises, conceive ideas, trespass there on, brood over it, form opinions and prejudices, etc. all in the language of either their mother tongue or in the language in which they think. Due to these reasons, the causation for the formation of the mind and speech take place (Bhāvman and Sangnātmak language)

The Enlightened Being and Sages have further revealed that during such causations, the material molecules (relating to mind - Manovargnā) present in the body and the other type of material molecules (relating to speech - Bhāshāvargnā) get attached or rooted to the Beingness (Ātmapradesh) of the human beings. Due to this type of causations, the mind and speech of a subtle nature is inwardly formed. And from time to time, the mind and speech of subtle nature (in form of causations) get accumulated and eventually the living beings inherit the same (after death) in form of destiny (Prarabdha or Prakruti).

DELIVERANCE OF MIND AND SPEECH (EFFECTS)

The Enlightened-beings and Sages have said that once the causations have been committed and no corrective actions taken immediately, either to dilute their effects or withdrawal from them, in the form of repentance (Prayahschitta), the material molecules get firmly anchored to the beingness (\bar{A} tmapradesh) of the human being, which is called Dravya Karma.

These are carried forward in the next birth of the living beings and they invariably have to face the consequences thereof, from time to time in a set pattern, quantity, duration and intensity as per the universal Law of Nature (Vyavasthit). **When all the Scientific Circumstantial Evidences combine or the substance (Dravya), the place (Kshetra), the time (Kaal), and the sentience (Bhāv) combine, the Dravyakarma springs up in the form of results or effects of causations committed earlier.**

The Sages have further said that very little could be done by living beings to avoid the effects of causes committed earlier and as such they invariably have to experience the same (Fruits of Karma).

Thus the causations (in charged form) in respect of mind and speech (in subtle form) result into a gross form at the appropriate time (in form of discharge or Nirjerā).

It is the experience of most of us that mind is restless and it becomes impossible to control the same. Likewise there is hardly any control over the speech by the human beings. The Sages have further revealed that unless the humanbeings realize their true 'Self', it is difficult to avoid indulgence either in thoughts or speech. The Blessed ones, who have their abidance in the Pure-Self alone, are able to observe and know the mind and speech as an Object without either indulgence or deliberation there on.

Such a Self-Realised Being has an permanent line of demarcation between the Pure-Self (Atman) and the Relative Self (mind-speech-bodily existence). Such a discerning is continuously monitored by

the Seeker, whereby the natural happenings, either by the mind or the body do not influence his abidance in the Self.

The Enlightened - Being observes the mind as if it is displayed on a screen where movements of transient objects continuously appear and disappear. Likewise the Enlightened - Being is the Knower and Observer of the speech (delivered by bodily existence) as if hearing a tape recorded voice, while simultaneously dwelling in the 'Self ' alone. The teachings, which emanate or emerge from a Gnani in a natural form, for the welfare and emancipation of human -beings is done as a discharge ego, where no causations take place (Samvar Nirjer).

CHAPTER : 5

PARENTAGE OF MIND

COMPLEXITIES OF MIND AND SPEECH

The materialistic, biological, and physical sciences in today's world have reached their zenith. However, they are unable to decipher either the minutest constitution or the formation of the mind and speech. The philosophers, thinkers, psychologists and ideologists have not been able to pinpoint with clarity, the subtle and complex nature as well as the exact functioning of the **mind and speech**.

THE FATHER AND THE MOTHER OF MIND

Only an Atma Gnani or a Realized Being can dive deep into the inner working of the charged mind. They authentically announce that

**OPINION IS THE FATHER OF MIND,
AND THE LANGUAGE IS THE MOTHER OF MIND.**

OPINION - THE ORIGIN OF THE MIND

An Opinion is formed from the atoms of ego, and from this opinion, the mind comes into existence. **Good opinions form a good, positive mind and bad opinions form a bad, negative mind. When one understands clearly and possesses a complete pure faith that "I am a Knower and a Seer, a blissful Pure-Self, a Self illumine and illuminating Self," then, the mind dissolves itself and enlightenment dawns, bliss manifests itself, and then permanent happiness can be experienced.**

OPINIONS ARE FORMED ON A CONTINUOUS BASIS

Due to the force of circumstances, and prevailing situations, opinions are incessantly formed, consciously or unconsciously, by the person. These opinions thus formed in the mind may be on any

number of subjects, such as people, world, time, nation, religion, sect, society, creed, etc. Thus the mind becomes the cause of bondage to worldly life. **It is our own opinion that binds us**, and not things external to oneself or other people.

All the visible and compulsory happenings that are beyond our control are the fruition of past deeds as effects (*Uday Karma*) and under the jurisdiction of some external force over which we have no control (*Para-satta*). Thus, we should do exercise-awareness in rest forming opinions if we want to be free from further bondage. **We need to understand that the belief in a concept such as ‘I am Dr. J. P. Amin’, is the most dangerous consequential opinion we can form.**

ONLY AN ATMA GNANI CAN FRACTURE WRONG BELIEF

To be conscious that ‘I am Dr. J. P. Amin’ is the **first basic wrong belief (blunder)** and is the root cause for cycles of births and rebirths in the world. **By the Divine Grace of the living *Atma Gnani Purush* (living Self Realized Soul who can make others realize the true Self), this wrong belief is fractured through spiritual initiation and the right belief - “I am Shuddhatma”, i.e. the right perpetual pure soul, self belief is set in. As a result of this, permanent bliss (Liberation) can finally be attained.**

Here the *Science of Absolutism* not only offers real solutions to the original (basic) profound questions, but also exactly shows and explains correctly its root cause. If this right belief that “I am the perpetual Pure Soul Self” sets within, then the mind becomes the means to Liberation, because ‘Right Intrinsic Belief’ (*Darshan*) is the beginning of Absolute Knowledge (*Keval Gnan*).

Liberation is total independence and complete freedom. There is no one above you (boss) nor any one under you (subordinate or underhand).

“I” is permanent. But one is attaching or multiplying the permanent “I” with all temporary things of ‘Mine’. Then how can one be happy? “I” is all joy. ‘My’ is all misery. *‘I’ with ‘My’ is Jivatma. ‘I’ without ‘My’ is “Parmatma” (God.)*

NO BODY CAN EVER BE INDEPENDENT DOER

It is the cardinal principle that Nobody can ever be an “Independent Doer” of any action by design or choice in one’s body belief state as of any action by the owner of doership. This is in the sense of scientific understanding of the scientific aspect of Science of Absolutism (Vitarag Vignan) which is distinctly separate from the ritualistic aspects of religion following of various world systems.

This principle is born out of indirect dispassionate observation through action of spiritual activities, ownership in spiritual search for the ultimate experience of freedom from all bondages and the bliss, then can dawn.

WORLD CAN BE COMPARED TO AN OCEAN

The world can be compared to an ocean. If you do not throw a stone in it, no ripples in it will arise, and it will not affect you. But all living beings raise dust and cry they cannot see. All throw pebbles, big or small, in pools of water and when there is a reaction, they complain of it.

The ripples of the body may not harm you much but those of speech and mind cause great harm. One should see that the ripples of speech and mind should cease. If you wish to be happy then let there be knowledge of the pure self in you and then even these ripples will cease to harm you. **It is not the ocean that harms us but its reaction due to our throwing stones in it that harms us.**

SAMRAMBHA - SAMĀRAMBHA - ĀRAMBHA

The arising of the first ripple or vibration in the mind is called *samrambha* or beginning at the mental level. The first thought arising in our mind regarding going to Bombay on a visit is called *Samrambha*. Then the mental preparation ending in the decision to go to Bombay is called *Samārambha*. It is the sowing of the seed. In the end, the whole physical activity to reach Bombay is called *Ārambha* or physical beginning. This is the action at the mind level as ‘Doer’ of action with attached mind ‘Myness’.

AS YOU IMAGINE THE WORLD, SO WILL IT BE

There arise two kinds of vibrations - one of the effect and the other of the fresh or new reactions arising from the effect. Till there is ignorance, one cannot distinguish when these two kinds of vibrations or ripples arise.

A dog sees his own reflection or reactions in mirror. Similarly, thoughts are like mirrors, which are echoes of reactions, and this reaction (an effect) is equal and opposite to the past action (a cause). – **“Action and reaction are equal and opposite.”** There is a saying that **as you imagine the world, so it will be for you.**

THE WORLD IS OUR OWN PROJECTION

Our behaviour today is the effect of our opinions formed (feelings nursed) from past deeds (previous births)-thus the world is our projection. Going down the steps of a well, if one shouts “I am a thief”, what will one hear ? Does one not hear one’s own echo ? Therefore, if one doesn’t like this echo, then one should say instead, “I am a king,” and one will hear the echo ‘I am a king.” **Similarly, the world is the echo of one’s own vibrations that come from the opinions spoken loudly or quietly in the mind. Therefore, one is wholly and solely responsible for one’s own world.**

Whatever opinions we have formed of others in the past life, due to ignorance of the self, in the very presence of the Perpetual Soul, their echoes have become our present world.

We believe that our action towards others are our own creation, little realising that they are reactions of The opinions given in past life (In presence of perpetual soul), which nature provide back in this life, through various medium & persons acting as were “Instrument”, and thereby releasing us from that Karma (opinion given in past life).

If it was possible to act (towards others) of our own free will, then nobody will allow anyone to attain liberation.

Our present world, therefore, has been created by nobody else

but by us, by giving opinions. Neither God nor anyone else is at all responsible for our present circumstances whether they are good or bad. Of course God state is supreme but that is within (internal).

In today's world, under the influence of ignorance, we give credit to ourselves for success and blame others or God for our failures. It can be seen that no person can interfere in another person's life, which is the sanatan Principle.

Therefore, it is up to us to completely stop giving opinions after an action has taken place so that the echoes do not come back and so that Liberation can be achieved.

It should be particularly noted that in being aware of getting released from bondage, one must be released from liability of 'Doersip' of the activity without expecting the results of the activity. **Such Scientific living has to be understood within for getting freedom from bondage of the past action through present reactions which occur within and without.**

Living life as a scientist with this understanding is from within. That is life with undersanding of this inner science of soul needs to be lived out with extreme caution from within with full alertness at speech level. This is the essence of science of Absolutism. This is how very soul is science. This is how the human form of life is extremely valuable and that other life forms are merely sufferings as a result of the causes of sufferings accumulated in previous human life forms.

Whatever seed of *karma* we have sown in the past, we bear its fruit today as its effect. If we don't like to suffer misery, unrest, frustrations, etc., then we need to realize that these are the echoes of our own previous misconduct. If we desire happiness, comfort, and peace, we need to correct our opinions and start imparting or sowing what we want in return in the future.

If we sow the seeds of mangoes (happiness), we will receive many mangoes, and if we sow a babul (a thorny plant, representing

misery), we will receive many thorns. Similarly, we should abstain from cheating, stealing, adulterating, etc., for ultimately we will suffer by receiving the same. As you sow, so you reap is the cardinal principle of nature.

CHEATING ACTION BRINGS REACTION TO THE CHEATER

The following is an example of action and reaction too.

A simple village shepherdess went to town and bought two pounds of sugar from a merchant. The merchant asked her if she would be able to get him ghee in exchange. She promptly replied that she had two buffaloes, and every third day, she churned curd to make pure ghee and sold it. Hearing this, the merchant asked her to bring two pounds of ghee for him.

The next day, the shepherdess brought the ghee and gave it to the merchant. The merchant weighed the ghee and found it to be half a pound less than two pounds, so he started complaining loudly, causing people to gather around him.

At that moment, the shepherdess replied that the previous day she had bought two pounds of sugar from the merchant and, without using any amount of the sugar, she had used it to weight the two pounds of ghee. The crowd immediately understood that the merchant had cheated the shepherdess. The merchant's own cheating had recoiled upon him, causing him to receive half a pound less-ghee.

Whatever comes to us is nothing but the return of whatever we had given or lent in previous births. And now if we do not like it, we should not give it back, otherwise we will have to receive it again.

When we allow others to cheat us knowingly, the 'Karmic' knots within us, of which we are not even aware of, start to dissolve automatically. **This is the last of the four *Kashayas*** (anger, pride, deceit, and greed). Thus, those persons, who knowingly from within allow others to cheat them, become eligible for Liberation from bondage. Since they have a firm conviction that they will never lose what is their's.

WHOLLY AND SOLELY RESPONSIBLE

We are wholly and solely responsible for ourselves. A particular seed render a particular tree. Whatever we have inherited today - mind - speech - body - and whatever we are today, and whomsoever we meet or interact with within our family or outside, or whatever things we acquire, are the result of our past deeds.

If such a thought is cherished inside, then our reactions automatically stop concerning others' actions, and we begin to see our own faults instead of those of others', which can be washed away with *Pratikraman* (by accepting faults or mistakes within heartily, repenting for them along with asking for forgiveness for the same and then resolving not to repeat them.)

IT IS OUR OWN MISTAKES

It is only when we understand that it is our own mistakes and not anyone else's then genuine *Pratikraman* will begin. As a result of this, there will be purity in our life and the whole world will appear innocent. When we become totally free from faults and mistakes and the whole world appears totally innocent, then we will acquire perfect Self-knowledge (*Keval Gnan* - Absolute Knowledge) automatically.

CHAPTER : 6

OPINION

CAUSE FOR SUFFERING AND CHARGING

OPINION PREPARES THE BLUE PRINT

Due to the force of circumstances and prevailing situations, opinions are incessantly formed and given, consciously or unconsciously.

Suppose we hear that a certain individual is a thief. Based on this hearsay, we form a strong biased negative opinion that the person is a thief, which becomes a firm conviction. In the event of that person changing, this conviction does not allow us to change our original opinion that 'he is a thief.'

In pursuance of such wrong convictions, *Arta Dhyān multiplies* which is painful to oneself. This leads to *Raudra Dhyān*, which gives pain to others, as we are apt to argue with others and to put across our opinion. This continuous negative process attracts through negative vibrations *Karman varagana*, i.e., subtle elemental body building blocks, from which the charge mind (*Bhaav Mun*) will be formed. And when the atoms of the mind are discharged, they will cause excruciating pain.

CONSTANT FRICTION WITHIN

There is constant friction within because our knowledge cannot find its own suitable wave-length because of a total change in circumstances, atmosphere, condition, choice, taste, space and time from the past circumstantial reaction to the present circumstantial action. The circumstances that brought us into the bondage of past *Karma* and those of bearing fruit of that *Karma* presently are different. Therefore, a conflict and fight begin within our mind.

ENERGY IS EXHAUSTED

Consequently, our energy is totally exhausted. Attachment and aversion increase, and strong *Karmas* are charged today while enjoying and suffering the fruits of the past *Karmas* (*deeds*).

STRONG AND RIGID OPINION

When a strong and rigid opinion or conviction is formed, it becomes an obstruction. It hinders our progress, towards self Realisation and our inner vision gets clouded, and it takes a great endeavor (*Parakram*) to remove an obstruction.

WHO IS RESPONSIBLE FOR GIVING OPINIONS ?

It is absolutely necessary to know who is responsible for giving an opinion in every circumstance and situation. The *Science of Absolutism* gives the knowledge that **in the presence of the intellect (*Buddhi*), the ego gives the opinion.** Intellect, makes us see faults in others or blame others, giving our opinion.

THE STATE OF MIND OWING TO OPINION

The mind, therefore, is formed out of opinion, and that opinion is given on account of egoism. Thus, opinion is the root cause of the mind, the egoism is the root cause of opinion, and ignorance is the mother of the ego and the root cause of egoism.

Once the knowledge of how the mind with causal body is formed, is acquired, this knowledge will become the source of liberation.

UNKNOWN BY THE REAL NATURE OF GOD

INNER GOD GIVES LIGHT TO ALL SOULS THAT ARE LIVE MATTER FORMS

Some people say that God from within inspires us to commit a robbery or to accept a bribe. Now let us think: Can God ever give such an improper inspiration ? And if He inspires one to steal, then He should be held responsible for the consequences of stealing. Can

He be called God then ? God does not interfere or inspire anyone either to steal, or to accept a bribe.

If He did, He would become the doer of the act (*Karma*, good or bad) and would have to enjoy or suffer the fruits of the act (*Punya* or *paap*). If God, like man, was also the doer and hence the sufferer, then what would be the difference between the two ? People do not know the real nature of God.

Some people say that God is our commander and will lead us towards Liberation (*Moksha*). If He were to lead us to Liberation, then it would mean that He would be telling us what to do and what not to do. How can this be Liberation, since **Liberation is meant to be a totally independent state and have complete freedom. In Liberation, there is no one above you (boss) nor any one under you** (subordinate-underhand).

CORRECT ADDRESS AND REAL FORM OF GOD

God (the pure soul within each creature) is the Seer-Knower and is in a perpetual latent state of bliss. This is the real (exact) form of latent God within. The Correct Address of God is that God is in Every Creature, whether visible or invisible, but not in creation i.e. not in Man made Things.

God is not responsible for any actions of men. The seeds (causes) sown in previous lives by forming opinions, render their fruit (effect) in this life as per Scientific Circumstantial Evidences (*Vyavasthit Shakti*). It is the **thought** that inspires us to do action.

The Pure Soul Self does not inspire or perform any action whatsoever. The Pure Soul Self is only *Gnata-Drashta-Parmanandi* (Seer-Knower-bliss). Amidst all effective processes of The mind-speech-body, the Pure-Self is totally just unaffected.

The `Pure-self' knows (and sees) the habits and propensities (nature) of the mind-speech-body and it also knows its own nature, as it illuminates Self and non-self both. The real formless form (*swarup*) of God is distinctly separate from all material forms that are mind-speech-body live forms as well as non live forms. *This is the real form of God.*

THE ORIGIN OF THE CHARGED MIND

As the subtle material knots burst in the mind, the thought to steal arises inside, and while stealing, a new opinion (how cleverly I did my job without being caught) is formed and charged. Opinions like this-that nobody can be happy without stealing or taking a bribe these days-will nourish and feed the inner knot of stealing or taking a bribe, and a new similar sort of charge mind is formed. This results in a continuous, automatic chain of thoughts to be a confirmed thief or to be corrupt in the next birth.

THE MIND CHANGES IF OPINIONS CHANGE

If we steal, take a bribe, lie, deceive, commit adultery, etc., we realize that these are immoral and mean acts that cause pain and misery, and if we repent **sincerely and heartily**, then the inner knot to steal, take a bribe, etc., is not nourished and a new opinion not to do the above is formed.

Perhaps we may not completely stop stealing or taking a bribe in the present birth, but the **important thing is that the inner opinion has changed**. Consequently, in the next birth, these new thoughts to neither steal nor take a bribe will arise and in spite of all temptations and favourable conditions to steal, we will not be able to do so, and we will be honest, trustworthy, and free from vices.

THE EFFECT OF OPINION

If we give a positive, constructive opinion instead of a negative, destructive one, then Arta Dhyana (an internal painful state) and Raudra Dhyana (an internal conflict inflicting pain on others) will stop. As a result, Dharma Dhyana (internal peace and happiness) will begin and consequently feelings of joy and happiness will be experienced. This is relative Purushartha.

Binding are the vibrations, not of the body, but of the speech and of the mind. To criticize someone is like exchanging one hundred Rupees for ten Rupees. This is a big loss that people do not understand.

OPINION – CREATOR OF OUR OWN WORLD (MIND, SPEECH & BODY)

Wonderful is the external and internal structure of man. This body is of three kinds.

THREE TYPES OF BODY

Three types of bodies are: Electric Body, Causal Body, and Effect Body.

ELECTRIC BODY

The Electric body (or Taijas or Astal or The Luminous body) stays all the time with the Pure Self till ultimate Liberation (Salvation). It is subtle. It helps digestion of food and produces heat. It keeps blood circulating and processes all body functions. Because of its minute net work, the entire machinery of the body goes on working. It carries on the functions perfectly. Any defect in the gross body is due to Karmic faults.

CAUSAL BODY

The Causal body is made up of all the causes (charged molecules that are causal body building blocks) that are created by either giving opinion or of consciousness. It is due to the causes of attractions-aversions (Rag-Dwesh).

EFFECT BODY

The effect body comes into existence at the very exact time of conception with the electric body's acquisition of a gross body since the electric body is always to be with a gross body to get born. It is the gross body which along with the electric body gets born and is based on the causes that were created in the previous life.

When the electric body serves and separates from the gross body, it carries with it the causal body and takes form in another effect body as per the Scientific Circumstantial Evidence. The paap (Bad deeds) and Punya (Good deeds) will accompany the causal body and effective body's life will be based on it. The effective body can take place in any of the four forms; angelic, human, plant/animal or hellish. **The Pure Soul has been with infinite life cycles for the**

various body forms through aimless wanderings. Therefore, one is advised to spend the precious human form in this life for the sake of Pure Soul Realization efforts and to live the Human life intentfully for the path of Liberation from cycles of births and deaths.

The various body forms that one has gone through till now have acted like enemies and not friends for infinite births to the Soul since Liberation has not been obtained by the Pure Soul. By the grace of the *Atma Gnani Purush*, upon realization of the self, the body form becomes a real friend of the Soul and the path of Liberation begins in one's life.

Therefore, after the grace of the *Atma Gnani Purush*, if one lives in his Aagna (guiding directions), Liberation can be attained. This is the real purpose to human life. All the mistakes of the past are to be redeemed in this life with a calm and composed state, seeing God in all creatures, visible or invisible, and adjusting according to the circumstances and not hurting anyone's ego.

VIGNAN (SCIENCE) SHOWS HOW TO ACHIEVE PEACE AND TRANQUILITY

Vitarag Vignan asserts that if an individual in a Self Realized state is constantly aware that "I am the Pure Soul and can also see that Pure Soul (Self) in every living creature," the real address of God, then he/she will have a glimpse of *Shukla Dhyān* (path of Liberation), since the Pure Soul (blissful state) exists (resides) in every creature. With this right vision, if we see God in every creature, we will experience boundless happiness, peace, and tranquility.

THE RIGHT BELIEF FOR LIBERATION

When one treats other people with equanimity, the accounts of mutual indebtedness of previous births are amicably settled; and the new enmity binding process slowly comes to an end. And when a *Gnani* meets an aspiring person looking for Liberation, the *Gnani*, through His Divine Grace, makes the person realize one's Real Self', enabling one to attain *Vitāragatā* (normality). Once one realizes one's true Self and the right belief sets in, one automatically comes close to attaining Liberation.

DO NOT GIVE OPINIONS

There is no problem in eating mangoes. If a mango is sour, put it aside. One does not need to eat it, but do not give the opinion that this mango is sour. Similarly, upon eating a sweet mango, do not give the opinion that the mango is sweet. Then naturally, a new mind will not be formed.

The enlightened souls (*Gnanis*) have neither a positive nor a negative (Good or bad) opinion and therefore, there is no question of reaction. In this respect, they always live in the present. They have perfect peace within, so we find divine bliss on their faces.

Only an enlightened soul can really comprehend the mind, for He remains only a Seer-Knower of the mind. The mind is made up of subtle material knots. When the inner and outer circumstances combine, the subtle material knots burst forth into a form that is commonly called the state of thought. **The thoughts come and go, while the “Pure Soul” is the “Seer-Knower.” The mind is the object, and the Pure Soul is its “Knower.”**

GIVING AN OPINION CAN BE VERY DANGEROUS THING

Giving an opinion without being asked can be a very dangerous thing. What right does one have to give an opinion without being asked ? Since one does not have the real vision, no word should be uttered.

The word ‘opinion’ itself should be obliterated since it is the cause of all worldly wanderings. One needs to understand two elements regarding opinion - self and non-self, there is nothing else on which opinion is worth giving.

ROOT OF OPINION

In the root of opinion, there is either like or dislike-attachment or aversion, which are dangerous. Suppose one does not like the taste of the tea that is served to him, Then, the obvious remark will be, “This tea is not so good.” This opinion does not end here at this

remark, since the mind has mentally registered the bad taste of the tea and if the person who had made the tea, is related to one, then one would abuse the person who had prepared it so. It is better if you are less linked with things; But stating opinions creates more links. Most significantly, do not keep a register of these mental notes. This type of activity entails great responsibility.

DON'T SUPPRESS, TAKE IT REVERSE

Mind is to be neither coddled nor suppressed. What, then, should we do ? **Don't say suppress. Take it in reverse.** For whom we have a bad opinion, we should either say, "He is, after all, a good man" or at least, "He is all right". This is the way to persuade the mind, which is itself mechanical. It can be tamed by gnan, nothing else.

Likes and dislikes are the result of our previous opinions. **Change them and stamp them all good; in this way the mind can be tamed.**

- * **The world is constantly changing. It is therefore a big mistake to opine.**
- * **In this world, no person is the 'Doer' of anything.**
- * **Keep only one aim; to know yourself (self-realization). Other than that, know that whatever happens at a given time is correct.**

WAYS TO GET RID OF OPINION

It is said by enlightened persons that **people are seen doing something or the other exactly as destined over which the individual has no control or change.** On this basis, all people after all are good, inspite of their seemingly adverse actions. With this understanding, it is possible to refrain from giving opinions.

You suffer bondage due to your opinions and prejudices. Desist from giving opinions. Dispassionately observe the world as it is.

If you observe wrong you will uproot the base of Wrong Belief. The wrong belief will then lose its support.

Basically, by believing that, *after all*, all people are good in spite of their actions, By understanding the following, opinions can be stopped :

- * A person may be a thief or dishonest, however we should understand that basically he/she is a good person, **because his/her present deeds are the effect of the previous Bhaav Karmas.**
- * When the entire life of every creature is governed by Scientific Circumstantial Evidence Power (*Vyavasthit Shakti*), why should we give an opinion about someone and therefore become guilty by unnecessarily interfering in nature's process ?
- * **Even when we see a bent tree, we should not give an opinion that it is bent, as its entire structure and functions are governed by *Vyavasthit Shakti*.**
- * Any kind of opinion increases the burden of the opinion-giver, so it is advisable not to give any opinion at all for our own good.
- * Only in the absence of opinion can we remain innocent, and only when we have no opinion about anybody can we see the whole world as innocent and attain *Keval Gnan* (Absolute Knowledge).
- * Our opinion affects none but ourselves. Opinions create attachment and aversion, which results into charging of *karma*.
- * **We become normal by not giving any opinion about anybody, and as a result, we receive permanent bliss.**
- * If we don't repent for the opinions given, the effect of our opinions persist, resulting into bondage.

The opinion that 'I am Dr. J. P. Amin', is the root cause of all opinions. Only with the fracturing of this basic wrong belief – opinion (blunder) by the Divine Grace of an *Atma Gnani Purush*, we will attain permanent bliss.

In this way, changing one's opinion is beneficial not only in the present life, but also for the next life. And when we cease to give opinions totally, the formation of the new causal mind will not take place and consequently the cycle of rebirth will come to an end.

CHAPTER : 7

INTERNAL BODY ORGAN (ANTAH KARAN) AND EXTERNAL BODY ORGAN (BHYA KARAN)

The human body has two parts; the subtle body, or the internal division called internal organ (Antah Karan), and the physical body, the external division called the external organ (*Bahya Karan*).

The first photograph or impression (print) is imprinted exactly in the internal organ, and then that impression is manifested or formed in the external organ, after which an action takes place at the appropriate time in the external world.

THE INTERNAL MECHANISM OF MAN IS MADE OF FOUR ELEMENTS

The internal mechanism of man is made up of four elements.

1. **Mind**
2. **Buddhi or Intellect**
3. **Chitta or Reflective Consciousness and**
4. **Ego or Egoistic Self-sense**

Every human action results from the cooperation of these four factors. Let us take an example to understand this matter. If you are at Santacruz (Bombay) and as soon as your 'mind' suggests going to Dadar, your reflective consciousness called 'chitta' will immediately reach Dadar and show you a picture of Dadar before moving to Dadar.

Then your 'mind' will suggest the way to reach Dadar; thereon your 'chitta' will show you bus as a mode of transport. Then your mind will suggest reaching Dadar by train or taxi, and there too your Chitta will show you the train and taxi.

In the end, your 'intellect' will decide going by taxi and your 'ego' will approve of this decision and this approved decision will

soon be followed by appropriate actions. i.e. going by Taxi Without ego-consciousness, no action can be performed by man. You cannot get up even for having a glass of water without the approval of this ego consciousness.

PURE-SELF HAS NO RELATION WITH THE INTERNAL ORGANS

The internal organ (*Antah Karan*) consists of four things; **mind, intellect, Chitta,** and **ego**. All of the four organs have forms that can be read and understood (*Gnan Gamya*). They are completely physical.

However, the “Perpetually Pure-Self” (*Shudhatma*) has no relation with the internal organs. Since the “Pure Soul” is completely separate, and because it is only the “Observer” (“Seer”) and completely free, the true (real) description of the internal organ can be obtained.

If the Antah Karan maintains its own nature, the ‘mind’ projects pamphlets, the ‘Chitta’ shows photographs, the ‘Intellect’ gives decision, the ‘ego’ endorses it and the “Pure Self” remains loyal to its innate nature as knower and “Observer” (Perceiver), then there would be no internal agitation.

In this situation every organ functions in its own innate nature. In order to avoid internal agitation, we have to scrutinise and find out what qualities of the Antah Karan give rise to problems (does not remain in its *Dharma*) and what is required to solve them.

Antah Karan and Bāhya karan of present life are entirely in the discharge form.

ACTION WITH THE COOPERATION OF ALL FOUR ORGANS :

Each of the four organs has its own function, which is distinct from each other, even though every action is performed with the cooperation of all four.

People say “My mind wanders,” but it is not true by fact. That which wanders is the *Chitta*, since only the *Chitta* can go out of the body. It takes actual photographs of places, things, people, etc., that can be seen.

The 'intellect' advises and takes decision; the 'ego' endorses it. Because of various options shown by the *Chitta*, a bargaining campaign begins among the mind, intellect, and *Chitta*. And after the intellect makes a decision, the ego endorses the decision in conjunction with either the mind, or the *Chitta*.

To attain Salvation (Moksha, which equals permanent happiness), it is essential to know the science of the Intellect, *Chitta*, (Reflective Consciousness), as well as the "Ego", in addition to the science of the Mind. (The detailed narration regarding The Science of the mind is in ch. 3 to 6.).

CHAPTER : 8

NOVEL APPROACH TO INTELLECT

The second limb of the inner instrument (*Antah Karan*) is the Intellect (*Buddhi*).

THE LIGHT OF INTELLECT AND THE LIGHT OF WISDOM (GNANA).

Intellect is indirect light, coming through the medium of ego, in the state of Ignorance of the Pure Soul. Whereas wisdom (*Gnana*) is the direct light of the pure soul, That which shows Reality as it is, is wisdom. Intellect is reflected light. It's not direct light; whereas wisdom (*Gnana*) is light itself, self-illuminated and it has unlimited energy of illuminating the whole universe. The Sun is self illuminated but the moon is illuminated by the Sun. For example, like the sunlight filtering through a hole and then reflected on a mirror, thereby illuminating the room which is indirect light.

The knowledge of all the subjects of the world can be contained in intellect; which is done with Ego while wisdom is without Ego.

If there's ego in the knowledge of all the subjects of the world, it is included in intellect. Perfect wisdom is like the Sun, while intellect is like an earthen lamp before the Sun.

DEPENDENCE ON INTELLECT

For right behaviour in this worldly life, dependence on intellect is required and hence one should not neglect it. But however, to know the nature of one's own pure self, one does not require the assistance of intellect. For one who wants to be liberated, one does not need to listen to intellect at all. Intellect guides the worldly people while the Law of Nature (*Vyavasthit Shakti*) guides the Self-Realised Soul.

WHAT IS INTELLECT ?

What is intellect ? It is the view point of the past life.

For example you're passing on the highway and see a certain scene-view at the end of a **First** mile. And you endorsed it - it would be well if I had the same'.. and thus the First - mile - viewpoint is determined. When you proceed further and reach the second mile, you have a different view. The whole view is transformed. Then intellect endorses in the light of this view that I must have this.

But the previous view is not forgotten by him. So it comes frequently before him. If you don't consider the previous viewpoints, then there's no hitch but you can't help considering them. That view point obstructs you. We call this as knowledge - perception of the past, because intellect has signed and put a seal on it. Therefore difference of opinion go on multiplying within. i.e. One's present intellect is the viewpoint of his/her past life and his/her present viewpoint will be the intellect of his/her next birth and thus it goes on and on.

A thief steals because of his view point. Of the past life signed by intellect and therefore he robs in this life. But if he happens to meet in the company of good people, his view point may change and he may decide that robbery is bad.

He robs in this birth owing to his past life's viewpoint, but his present view point is being transformed, consequently he will get an intellect not to rob in the next birth.

Intellect searches outwardly where there is illimitable wild growth and in this effort, it is bound to fail. If it turns inward instead, it would benefit all. Intellect misguides and any form of happiness endorsed by it results into misery. The Intellect superimposes happiness in an attractive object. If it takes a dip in the nature of the pure self, it may help the aspirant immensely.

REASONS FOR DIFFERENCES OF OPINION !

DIFFERENCES ARE DUE TO DIFFERENT VIEW POINTS.

Where there is dividing intellect, there is bound to be a difference of opinion.

Each person has his/her own viewpoint, therefore, he/she sees the same object differently from others. As long as there is ignorance, he/she will support his/her view points but after he/she comes in the centre due to the grace of the Gnani, ignorance is removed and all view points are clearly seen and directly observed.

The Intellect will show the mistakes of others readily while a Gnani will not find mistakes in others. Intellect can make a person above normal and can make him below normal also. There must be normality in everything in this world. To bring normality in life and to have less differences with others, we must restrict the use of Intellect in our daily routine and increase it towards the path to Liberation.

HOW IS THE INTELLECT TO BE USED ?

INTELLECT IS TO BE USED FOR OTHER'S WELFARE

Intellect is necessary till we get Absolute Knowledge and is to be used in a very limited way. It is to be used, for example, in removing our hand when it is pressed under a heavy weight and to make sure that it does not happen again. **It is not to be used to amass wealth or to deceive anyone.**

Wealth comes to us due to past Punya (meritorious *Karmas*). It does not come by using Intellect. In the present life, we will get whatever stock we had accumulated from the past life and brought it with us. The accumulated stock contains two parts 1. Evil fruits (*paap*) and 2. Meritorious fruits (*punya*). **Therefore, present life's Intellect is only our view point (opinion) of the past life. It is the indicator of our past life's intentional Intellect approach.**

BASIC INTENTION FOR SELF REALISATION

The Intellect is to be mostly used for *Atma Dharam*.(religion of The Pure Soul) Use whatever stock we have brought from the past but change our intentional focus to use the Intellect for the Self Realization in this life. Intellect governs the work of the people of the world while the work of the *Atma Gnani Purush* is governed by

the Scientific Circumstantial Evidence Power.

BE HAPPY BY TRADING HONESTLY :

“Stop using tricks. Trade honestly” says the *Atma Gnani Purush* for one’s greatest good. Tell your customers frankly, that only 15% margin has been kept. If you want to buy, well buy it.” What has Bhagwan said ? “If you are to get thousand rupees you will surely get that amount whether you steal, use tricks or trade honestly. You won’t get a penny more or a penny less. Then, why to take undue responsibility using tricks and thieving ?

So if one has decided to trade honestly or to do an honest trade, he will get it accordingly and his trade will flourish.

If we want liberation, one must act according to the word of the *Gnani*, and if we don’t want liberation, then we may follow the world. Our business should be such that even if a child happened to come to our shop, his parents would have no fear of their child being cheated.

KINDS OF INTELLECT

There are **two** kinds of Intellect :

1. Enlightened understanding ;

Right Intellect (*Samyak Buddhi*). The right Intellect is the one which provides direction and decisions which will lead us towards Liberation.

2. WRONG (Malignant) understanding-

Outward Intellect (*Viparit Buddhi*). This Intellect provides direction to stay in the worldly affairs of birth after birth. It does not free one from the cycle of rebirth. Thus, it will not allow us to attain Liberation. Its function is to show profit and loss in the worldly material life and does not allow us to think about Liberation.

ACTIVITY OF INTELLECT AND ACTIVITY OF ABSOLUTE KNOWLEDGE

The activity of the Intellect is to know whatever is impure, evil,

or good. The activity of the Absolute knowledge is to see and know only the Pure. The Intellect makes one feel the known as the Knower. I am Dr. J. P. Amin' is the known (object) which is mistaken as the Knower. The Ego is always mixed with the Intellect and it believes the known to be the knower. If the activity of intellect is mistaken for the activity of absolute knowledge, how can we experience Liberation ?

The Intellect may perceive the closeness of the Known and the Knower but it is beyond its reach to perceive the Knower as the knower. Intellect being indirect light can illuminate other objects but cannot be self - illumine. In contrast, Pure Soul Direct light is Self Illumine as well as Illuminating all other objects including Intellect as an object as a Knower-Known and Seer-Seen relationship.

The Intellect derives only transient happiness from material things. Drawn by the attraction of things (objects which are endless), intellect superimposes happiness on them.

Absolute Knowledge draws real permanent happiness from the Pure Soul, and therefore, shows bliss and shows the path to Liberation.

ABUDHA STATE

There must be normality in everything in the world. Unless you become 'Abudha', the free from intellect and transcend it, normality will never prevail.

An Atma Gnani *Purush* is sans intellect (Abudha), and has attained intellectless, egoless state here on this bank and the state of omniscience come to garland on the opposite bank. **He who becomes Abudha can become omniscient.**

CHAPTER : 9

NATURAL SCIENCE OF CHITTA

IMPURE CHITTA AND PURE CHITTA

The third limb of the inner instrument (Antah Karan) is **Chitta** (external relative body-Self belief, subtlest material conscious energy flow state). Its function is to wander and take photographs of things. That which wanders outside is impure Chitta. **Pure Chitta is the *shudhdhatma*, or Pure Self or Pure Soul Self**, Real belief conscious state.

Chitta = knowledge (Gnan) + perception
(Darshan-that is vision)

Impure Chitta = impure knowledge + impure perception
(Darshan-that is vision) = **Pratishthita Atma** (relative or charged Self belief state)

Pure Chitta = pure knowledge + pure perception
(Darshan - that is vision) = **Shudhdhatma**
(Real Pure Self or Soul belief state)

Chitta is a state (Phase or *Avasthā*). It is a mode or modification of knowledge or perception. Before the intellect makes a decision, confusion prevails in the mind and in the *Chitta*, because *Chitta* can show more than one picture. Once the decision has been made, *Chitta*, mind, and intellect become quiet. If the intellect is asked to sit aside, the mind or the *Chitta* do not get disturbed at all.

CHITTA IS IN SEARCH OF ITS HOME

From time immemorial, the *Chitta* has been in search of its home (*Shudhdhatma*-Bliss, Permanent happiness). It has been wandering and watching the colourful spectacle of life's innumerable different objects. The perception and knowledge of various objects is accumulated whenever, wherever, and whatever *Chitta* Vrutti

perceives and is retained as a memory within. *Chitta* recalls this memory when the mind shows the pamphlet.

Whatever object the *Chitta* Vrutti perceives, if it becomes glued to the *Chitta* Vrutti, its atoms attract other atoms, which become polarized and form impressions and knots. These impressions in the mind project various pamphlets and pictures just like a T. V. or a computer display screen at the appropriate, exact moment in time, based on the scientific circumstances, enabling the intellect to make a selection and a decision.

IMPURE CHITTAVRUTTIS

Impure Chitta Vruttis have been wandering since the beginning, and wherever the chitta vruttis wander, the body will have to wander too. Wherever the chitta rests and concentrates, the other parts of the inner Body-instrument (i.e. mind, intellect etc.) remain quiet. And it seems to be happy.

But how long can it remain in the same state ? Now, when the *chitta* wanders to some other place, it finds happiness in some other object and the former object makes him miserable because he, who goes in search of happiness outside, ends in misery instead. Then the chitta starts its escapades again. So it's clear that as **long as the Chitta vrutti does not remain steady in one's own 'Abode'**, there's no end to its wanderings.

ANANT CHITTA –INNUMERABLE CHITTA

When the knot bursts, a pamphlet is seen. The mind displays a pamphlet, whereas the Chitta shows the picture. That instrument, which shows the exact photograph of any place or person while you are sitting at one place, is *Chitta*.

In these times (Kali Age), man's Chitta or Chaitanya Shakti, is lost and scattered everywhere. Wherever we cast our eyes, our Chitta gets attached; it becomes attached to an endless array of objects. As a result, we are totally miserable from within. Everything that attracts Chitta and makes us forget about our Pure Soul is called 'subject' by the Vitarag.

The whole world is stuck in the limitless (*Ananta*) *Chitta*. The Mahatmas who possess the knowledge of the Pure Soul have come into Anek (Countable) *Chitta* while the Atma Gnani has Eke (one) *Chitta*.

In the state of ignorance, the 'impure *Chitta*' wanders through endless external objects of enjoyment. Once it becomes pure through its right belief and right knowledge, it is withdrawn from the endless objects and becomes fixed in the body. Now, instead of limitless wandering outside, it flows inside the body, since the Self-Realized Soul abides in one, i.e., *Chitta*, as it is Sachchidanand Swarupa in the human form. Pure *Chitta* (pure belief + pure *Gnan*) is transformed into infinite bliss.

ABSENCE OF CHITTA - A GREAT RISK

Today, most of the people eat in the absence of his/her *Chitta*. Almost all our activities are performed mechanically in the absence of our *Chitta*. A person might be eating, but one's *Chitta* can wander in one's factories and market material. According to a *Gnani*, if one eats in the absence of one's *Chitta*, one will suffer from high blood pressure, heart attack, etc. Food is to be eaten in the presence of *Chitta* if one does not want to suffer from blood pressure, heart attack, etc.

INNER BODY ORGAN - INNER PARLIAMENT

The inner body organ (*Antah Karan*) is functionally divided, with executive duties in a parliamentary way, into the mind, intellect, *Chitta* and ego. The mind displays the pamphlet, the *Chitta* shows the picture simultaneously, and the intellect agrees either with the mind-displayed pamphlet or the picture shown by the *Chitta*, and like the Prime Minister, gives its decision. Then finally, like the President, the ego endorses the decision, which is then put into action.

CHITTA AND LIBERATION

In the path of Liberation nothing has to be done by the mind. Only *Chitta* has to be purified of its impurities. Then the puzzle of the world will be solved. Some people try to conquer the mind

but if they want to be on the path of Liberation, they need to know the complete fact. **After the *Chitta* has been purified, the only thing remaining is to ‘see and know’ the films of the mind without getting involved in it.**

No distress in the *Chitta* is the essence of all *Dharmas*.

Attainment of this state will be the end of the rebirth cycle.

When *Chitta* wanders outside one’s boundary (away from the Pure Self), then it sows the seeds for the next birth. *Chitta* takes the photographs and whatever dull, bright, clear or non clear pictures, are taken we will have to see them in the future. So take clear pictures of the right things and do not waste your film.

VIGNAN (SCIENCE) TRANSFORMS THE INNER WORKING

It is generally observed that man’s physical vitality, effect of one’s word, and mental power slowly deteriorate with age. Moreover, traditional religious rites performed today and scriptural readings, as well as dull, lifeless, materialistic rituals, fail to effectively overcome *Kashayas*, or attachment-aversion. **One strong reason for this *Kali-Age*, is that for the most part, one’s outward behaviour and one’s inner feelings don’t always remain in tune with each other.** A person can be meditating, singing devotional songs, or worshipping God, but not with one’s heart and soul. **It is difficult to find harmony of the mind, speech, and body due to the effect of *Kali-Age*, inspite of the fact that we get the occasion to perform religious rites and ceremonies.** Inner conflicts automatically stop with the help of the inner right-faith (belief) and understanding of this Science of Absolutism; moverover Dharma Dhyana is automatically achieved on account of the inner alertness of this science.

CHAPTER : 10
EGO
DOERSHIP/SUFFERING
AND
THE SCIENCE OF DEEDS (KARMA).

What is ego and how can we get rid of it ?

The fourth and the last part of the inner instrument (*Antah karan*) is ego, which is blind by nature. The intellect is the indirect light that comes through the medium of ego. Once the intellect makes a decision, the ego agrees with it and the action is performed. In exceptional cases, the ego may not agree with the intellect, and hence the action will not be performed.

If someone makes you drink a bitter draught and you drink it with a smile and give the other person a blessing, your ego will be washed away and you will become free and that will have a good effect on the other person also.

The *Gnani* says that the first basic false belief that ‘I am Dr. J. P. Amin’, is the greatest form of egoism. The whole world exists on this foundation. To think that, “I am the body (ego Self),” is egoism. Consciousness of self - identity is Ego. The pride of doership is nothing but attachment. But to believe that, “I am the pure-Self,” is not egoism.

The world exists because of egoism and also because of this, the soul comes into the bondage of any of the following four forms: 1) human form, 2) animal/plant form, 3) angel form, 4) hellish form. Actually speaking, “I” the soul is neither born nor does it die. But it’s the egoism, i.e., the body, believing it is the soul that dies, and it is the egoism, in a different form, that is born.

Thus, the world environment is not the cause of misery and bondage, but the false beliefs ‘Ego’ and “True self” cannot co-exist. A man with ego will never get liberated.

Had the world been capable of giving sorrow, then it would have given misery even to a *Gnani*. But because all the false, ignorant beliefs of the *Gnani* have been eradicated, and because He Sees and Knows the world as it is, He enjoys (experiences) perfect Bliss (*Atma Anand*) in all the worldly circumstances of life.

FALSE BELIEF IS BONDAGE

The one who lives with the absolute belief that “I am so and so, and I am the doer,” has a relative imposed wrong belief. The *Gnani* calls this belief, **egoism. The world is not binding, rather, the egoism of doership is the cause of bondage. You will be free from bondage, the moment you release your grip of ‘Doership’.**

FEELING OF SUPERIMPOSITION - EGOISM

To superimpose on to oneself what one is not, is egoism. The *Gnani Purush* can only remove the imposed false belief by His Divine Grace.

Removing the false belief that one has superimposed on oneself, “I am what I am not,” the *Gnani* dethrones the wrong belief ‘I’ (ego) and establishes the right belief of the real “I” (pure-self). Hence, the belief established on the Self that “I am not the doer,” and now who the real doer is, is understood and experienced by the grace of the *Gnani Purush*. Then, only the inactive physical ego of the inner Body organ (*Antah Karan*) remains, and the other remaining worldly activities are carried out automatically.

You have to face all the consequences if you believe you are the “Doer” : one who is devoid of ‘Ego’ will never suffer the result of Doership. It happens as per the Natural Law.

FORMS OF EGOISM :

1. SAJIVA (CHARGE) EGOSIM

AND

2. NIRJIVA (DISCHARGE)

Egoism mainly exists in the following two forms.

1) Egoism in the form of Doership and suffering (Sajiva - egoism or Active Charge Egoism) and 2. Nirjiva or Passive Discharge Egoism

1. SAJIVA EGOISM

It becomes the root cause of new bondage of *Karma*. It is called living (active) egoism, which is based on ignorance.

Everything just happens on its own. Yet, what do we say ? We always say that “I did it, I earned the money, I ate,” etc. So now when we do something and are not successful, then we don’t blame ourselves, but find excuses to blame others. **Everything happens naturally, whether good or bad, and if we believe and say that “I have done it,” that egoism.**

If we are not aware of the real doer, then we will automatically, impose upon ourselves as doing it. For example, after dinner, we go to sleep and when we wake up in the morning, we find that our stomach is light, with a feeling that we were involved in digestion, blood, and waste preparation. We put the labels of eating, digesting, making blood, and making waste as things that “I have done.”

Since we don’t see the real doer. We impose the actions being done by ourself, which is not correct. It is because of egoism that we do this, we do not realize that the doer is someone else, based on Scientific Circumstantial Evidence Power (Vyavasthit Shakti) which is believed by the world as the Supreme God State Doership.

CONSCIOUSNESS OF ‘DOERSHIP’ AND ‘POSSESSIONS’ - THE ROOT CAUSES OF BONDAGE :

Assumption of ‘Doer-ship’ is the cause of bondage. “I do” - this illusory assumption - places the person in ‘Doer-ship.’

‘Someone’ else does and one makes believe “It is I who do it.” This is Imposition over the “Pure Self”.

The *Karma* [Deed] gets bound by the false belief - by the illusory assumption of ‘I-do’. For, in fact, it is ‘someone else’, doing it.

“I am J. P. Amin” is in itself *Karma*. !

IF YOU ARE SELF-REALISED, KARMA WON'T BIND YOU

If you are Self-realised, *Karma* [deed] won't bind you. And if you are ignorant of the Pure Self, you will continually be captive of all your *Karmas* [deeds].

IT IS EGO, ASSERTING ITSELF IN THE PRESENCE OF THE SELF THAT RESULTS IN KARMAS

It is Ego, asserting itself in the presence of the Self that result in *Karma*. By relative view-point the Self is the doer of *Karma*. By real view-point, the Pure Self remains a vigilant spectator of all the actions and deeds : Knower-Perceiver alone.

IT IS EGO THAT MAKES ONE BOUND BY KARMA

It is Ego that makes one bound by *Karma*, whereas nature [Cosmic Order] discharges and dissolves that *Karma* [Deed], at the right 'time'.

While the deed is being executed [discharged], Egoism entertains it, thus again binding [charging] the *karma* ! The 'Pure Self' is free of this cycle of *karma*.

Only through the mentally imposed tendency on the pure self does Ego arise and get the *Karma* charged.

What is needed is the awareness : "I am not the doer."

"I" is the Pure Self - Alert and active awareness of this itself disconnects doer-ship !

HE HAS ALMOST ATTAINED LIBERATION !

(i) Uttering 'I did' is just the relative, 'I' being only a circumstantial evidence.

(ii) That which prompts one to perform a deed is Uday *Karma*-Happening on the Maturity of the Past Deeds.

Should one leave these two sentences in their true self all one's life, he has almost attained liberation !

2. NIRJIVA EGOISM OR PASSIVE DISCHARGE EGOISM

NIRJIVA EGOISM AND THE REMAINING DISCHARGE VYAVAHAR

The Ego performs the remaining wordly duties after the perpetual Pure Soul Self is realized by the Divine Grace of the Enlightened Soul (*Atma Gnani Purush*). It is called inactive (lifeless) egoism, which does not become the cause of bondage. It is supported by the knowledge of the Self, but extreme caution is required here, so as not to get involved in it.

TYPES OF EGO

The moment we say “I am” to the relative thing, it is ego. Pride, arrogance, envy, respect, and disrespect are types of ego for illustration purposes. Some people call themselves ego-less. The intoxication of calling oneself ego-less is more powerfully deluding than that of the grossly egoistic person.

Any action that is done as per our wishes, we believe it to be willingly done and any action that is done against our wishes, we say we did it compulsorily. Both are in fact compulsory. All these actions cannot be stopped and all are compulsory. To have done an action, willingly or compulsorily, is just an imagination since we do know that all these are compulsory.

In compulsory action, the doership is totally gone. When we believe the action to be willingly done, it is egoism. The feeling of contradiction is ego. Paap and *Punya karmas* are formed due to the belief that worldly actions are done willingly. If we believe them to be compulsory, then ego does not come into play and no *karmas* are formed.

Without Self-realization ego can never die.

CHAPTER : 11

BASIC PRINCIPLES OF CAUSATIONS

: KARMA SIDDHĀNT :

The Enlightened - Beings or sages have said that all **living-beings (*Sansarik*) are governed by their individual causations (causes & effects) and they invariably have to face the effects at the appropriate time, for adequate duration and requisite quantity, in the same manner and of the same intensity, the causes, which might have been committed either knowingly or otherwise.** In popular parlance, this is called **destiny or Prarabdha.**

- (1) **How are causes committed by mankind ?**
- (2) **What happens when causes take place ?**
- (3) **Which kind of causes influence or affect particular aspect of the human - being. ?**
- (4) **How formation of causes and deliverance of effects are governed or regulated ?**
- (5) **Is it possible to avoid causations ?**
- (6) **Is it possible to avoid the effects of causes ?**

An attempt is made in brief to answer some of these queries in this write-up.

I. FORMATION OF CAUSES WHILE UNDERGOING EFFECTS

“All living-beings have to undergo or face the effect of causes committed in previous birth in human-race” say the Enlightened - Beings. **These effects are in the form of Natural happenings and / or circumstances. Due to ignorance of the “Self”, human-being carry a sentience (Bhaav) of doership, ego, possessions, anger-pride-attachment-greed, opinions, beliefs, prejudices, likes/dislike etc. while facing effects in form of natural happenings and / or circumstances. Unless the myth of doership and attachment /**

aversion is shattered by abidance in the “Self” alone and keeping aloof - awareness in conducting worldly activities, the process of **causes and effects or effect and causes** is carried on endlessly, resulting into birth and death cycles from time immemorial.

II. WHAT HAPPENS ON PERFORMANCE OF CAUSES ?

The Enlightened - Beings have revealed that when causes are committed by a human being, the material molecules (*Pudgal Vargana*) present in the body get rooted or anchored to the beingness (Atma-Pradesh). These charged material molecules get stored as unspent energies or Dravya-Karma. At the time of bondage of material molecules (*Pudgal*) with beingness (Atma-Pradesh), various aspects of life get decided as per the law of Nature such as : **Nature of causes (Karma-Prakruti), The time and duration of bondage (Sthiti-Bandh), high moderate or low intensity of bondage (Anubh g-Bandh) and the quantum of beingness getting bonded (Pradesh-Bandha).**

The *Karma-Prakruti* and *Pradesh-Bandha* are account of yog in the form of mind-speech-body. The intensity and duration (Time) are on account of Kashays (Anger-pride - attachment - greed)

In the subsequent write-up, glimpses of these four aspects of causations are presented.

III. NATURE OF CAUSES (*KARMA-PRAKĀR*)

The Enlightened-Beings have said that there are infinite and eternal natural properties or characteristics of *Atman* and these get covered or sheathed (Aavarana) by the causes. Furthermore, there are innumerable types of causes committed by a human beings, but for the sake of brevity, simplicity and understanding, these have been broadly categorised in **eight** principal segments by the Enlightened - Beings. These are :

(1) The causes which cover or sheathe to the **sanctified wisdom** nature of Atman is called “*Gyanāvarniya*”

(2) Those causes which cover the **sacred vision** nature of Atman

is called “*Darshanāvaniya*”

(3) Those causes which cover or sheathe the **happiness** and **blissful** nature of *Atman* is called “*Mohaniya*”.

(4) The causes which cover or sheathe the **potentiality** or **strength** nature of *Atman* is called “*Antarāya*”.

(5) “*Nāma Karma Prakruti*”

The causes which decide principal race (Dev, Manushya, Tiryancha and Narka *gati*), Form of physical bodies, breathing (Inhaling / exhaling - *prān* and *Apān*) etc.

(6) The cause which decides birth in the upper caste (Uchcha Gotra) or lower caste (*Nicha-Gotra*) is called “*Gotra Karma*.”

(7) The causes which decide the life-span of living beings in any of the four major races (*char-gati*) is called “*Āyushya Karma*”

(8) “*Vedaniya Karma*”

The causes which decide in varying intensities (*Anubhāg*) the pleasures, comforts, satisfaction, tranquillity, delight, peace, pains, discomfort, sufferance, endurance, unpleasantness, ordeal, sorrow, grief, misery, despair, worries, dismay, anxiety, concern, nightmare, dissatisfaction, botheration etc. from all the seven above mentioned Karma-Prakruti is classified in two principal categories “*Shātā-Vedaniya*” and “*Ashātā-Vedaniya*”

IV *STHITI BANDHA*

The time, when the discharge of material molecules (Pudgal) will take place and the duration of their bondage with beingness (Atma-Pradesh), is decided at the time of causations. This is called “*Sthitibandha*”

V. “*ANUBHĀG-BANDHA*”

With what intensity (high-moderate-low) the causations have been committed is called “*Anubhāg-Bandha*”. The effects of such causes take place in their natural course with the same intensity as that of the cause.

VI “PRADESH-BANDHA”

What is the quantity of “Pudgal-Varganā” that gets rooted or anchored to the beingness (**Ātma-Pradesh**) is decided at the time of causations as per the law of Nature. The stationary material molecules of many kinds, available in the body get bonded to **Atma-Pradesh**. Each Pudgal - Varganā is made of innumerable atoms (Parmanu)

VII GOVERNANCE OF CAUSATIONS

The Enlightened - Beings have revealed the accuracy and preciseness of the Natural system or order in formation and deliverance of cause and effect syndrome. The causations which are of intrinsic or inward nature take place only in the human race on account of the fully developed mind it possesses. In other words, mankind is a sentient being, whereas in all other races, the living-beings have to undergo only the effects of causes committed during previous births in human-race.

The entire process of causations (Causes and effects) is governed and regulated by the laws of Nature (doctrine of Karma). **Once the cause in form of Bhav-Karma (intrinsic) is committed by a human-being under consciousness of doership and / or possessions and no corrective measures are undertaken immediately upon occurrence, material molecule in charge form get rooted or anchored and later on stored in form of Dravya-Karma.** The store of unspent energy or the *Kāрман* body travels with Atman to the next place of birth of the living-being without any obstructions.

The effects (of the causes) from the store-house get continuously discharged at the appropriate time, in requisite quantity in a predetermined manner, exactly with the same intensity as that of the causes that might have been committed. This is governed by the Universal Natural Power called. “Vyavashittita-Shakti”. The effects are in the form of Natural happenings and / or circumstances. In popular parlance it is said that, “**As you sow, so shall you reap**” or “**people get what they truly deserve.**”

VIII. “KĀRMAN”-BODY

At the end of the life span in any of the race to the subsequent or same race (after death & before birth) the living-being travels with “*Kārman*” and “*Tejas*” bodies together with Atman unobstructed, without any barrier whatsoever. Although the “*Kārman*” body is made up of material molecules (charged), it is the subtlest part of the body.

IX. IS IT POSSIBLE TO AVOID CAUSATION ?

The Enlightened - Beings have said that causations can be avoided only if the seeker is in complete know-how of his “**Pure-Being**” through the medium of a Sat-Guru; or an “Atma Gnani” whose abidance is in the “**Pure-Self**” alone. Thus “**Self-Realisation**” is a prerequisite for avoidance of causes. At the same time, while encountering natural happenings and/or circumstances (as destined), the Seeker has to exercise aloof-alertness or awareness in overcoming circumstances with equanimity and understanding. With abidance in the “**Self**” and advent of “Pragna”, the Seeker continuously discerns as to what belongs to his eternal “Pure - Self” and what belongs to his relative and transient non-self. By this new method, new causes are avoided.

X. IS IT POSSIBLE TO AVOID EFFECTS ?

The Enlightened - Beings have revealed that it is nearly impossible to avoid the effects of causes committed in the previous human-race. However, equipoise and equanimity could be attained, while encountering the effects as destined. The excitability, commotion and turmoil could be lessened to a large extent, while undergoing the effects, if the seeker is in the abidance of “Self” alone.

CHAPTER : 12

“THE WORLD IS THE PUZZLE ITSELF”

The world is the puzzle itself. God has not puzzled this world at all since this world is always in its fundamental Principle of science. God is simply a Seer, a Knower, and Parmanandi (total bliss).

HOW DO WE SOLVE THIS PUZZLE ?

The puzzle can be solved by understanding and adhering to the two viewpoints - the **Relative viewpoint** and the **Real viewpoint**. For appreciation of a fact or a thing it is necessary to examine the same from several viewpoints which are generally classified as into “Real” and ‘Relative’ view points. The ‘Relative’ view point indicates towards ‘changefulness’ and “Real” view point indicates towards non-’Changefulness’. **The relative viewpoint is temporary, while the real viewpoint is permanent.**

Once the Real viewpoint is known, then the puzzle can be solved, since the permanent cannot be destroyed, and permanent is “I,” which is the Soul (the Pure Soul). Once we realize that we are pure beings by Real viewpoint, then the facts about who is the creator of the world, who is God, and the theory of *Karmas* can be easily understood.

SOUL AND NON-SOUL ADHERE BY ILLUSION

“*Atma*” (Eternal Being Perpetual Pure Soul - *Purush*) and ‘Pratishthit - *Atma*’ - ‘*Anatma*’ (non-soul or Prakruti-mind-speech-body) are really separate. They are not one as it is commonly believed but appear to have got stuck together by *Bhranti* (illusion) due to its closeness.

‘*Atma*’ and ‘*Anatma*’ are in a form of mixture and exist with their own innate qualities and it is possible to separate them. Suppose

metals like copper, brass, and silver got mixed up with gold, then can not a scientist separate them ? In the same way, an experienced person who knows the qualities of the soul and non-soul can separate these two.

Bhranti (illusion) arises when we believe we are the Real 'Doer' and when we say "I have done it." The adhesive of this illusion is so strong that the soul and non-soul get bonded very firmly. This bond is dissolved when we meet an *Atma Gnani Purush* who is a Self Realized State and by His grace dissolves the bond. After the bond dissolves, then the soul and non-soul remain in their respective nature.

The Pure Soul ceases to be the doer since now it is in its Dharma and the non-soul is understood to be the doer (the name bearer - Dr. J. P. Amin) through Vyavasthit Shakti (Scientific Circumstantial Evidence Power) in accordance with our accountability of the past *Karmas*. Now, liberated living will be by balanced world efforts with two view points and other guiding directions given by the *Gnani Purush*.

Now wherever we cast our glance, we will see God in every creature by Real View-point and all balance relative life will be lived out by relative view-point free of all worries and tensions.

NATURE OF DHARMA (RELIGION)

A thing is in *Dharma* when it is in its Pure natural state, e.g. when can gold be called gold ? Gold is called gold when it exhibits the property of gold and maintains its gold-ness. Brass, when it is gold-plated and polished can look like gold but when it is tested by an expert, it will be proven that it is not original gold since it does not exhibit the property (true nature - *Dharma*) of gold.

Similarly, when non-Self (physical Prakruti that is mind, speech, body) and the Pure Soul Self is identified as "I", it is not pure since it is a combination and not in its innate nature. This combination is not *Dharma* since they are identified together even though they

are separate from each other and cannot exhibit its true nature. Only when the Pure Soul is separately identified by itself as the Pure Soul then it is the pure substance, which can exhibit its true nature, true quality and can be in its *Dharma*.

One which gives result is *Dharma*. That is the Real religion through which anger, pride, deceit, and greed go on reducing and disappear finally. The religion that seeks ‘Who am I and who is the doer’ is the final path.

THE CHARGING OF *KARMAS*

Karmas are subjected to a doer (Karta). How do we become a doer ? We become a doer when we dwell in imposed beliefs (Aaropit *Bhaav*). Therefore, doership is eliminated when we return to our original Real Self, i.e., we become a Seer and Knower. **Once we become a “Seer and Knower”, then *Karmas* will cease, since the ‘Doership’ is eliminated.**

CHAPTER : 13

DESTINY AND EARNEST EFFORTS

PRARĀBDHA AND PURUSHĀRTHA

In common parlance, if the worldly happenings or the circumstances are as per our desires, motives, wishes, designs, wants, requirements, ambitions, cravings, liking, longings, endeavors etc., they are proudly presented as the result of our own independent efforts or *Purushartha*.

If these happen to be otherwise, we generally have a tendency to attribute the same to either destiny (*Prarabdha*) or pass on the blame to others for the unfavorable circumstances. Sometimes people attribute the blame to their unfavorable stars or luck for the adverse happenings. In short, the import of destiny and effort is generally misunderstood or misinterpreted in the society and people carry erroneous views about the same. **What their exactly is Destiny? How Destiny is formed? What exactly is *Purushartha*?** These are, in brief, as under:

DESTINY (*Prārabdha*)

An Atma Gnani or an Enlightened-Being or Sages have revealed the exact import of **what is destiny (*Prārabdha*)**.

“People are wholly and solely responsible for what they get in the form of happenings or circumstances, as these are the results of their own causation (conducting activities under consciousness of ‘Doership’ and ‘Possessions’). One who suffers is alone responsible for the cause of suffering. There is no injustice in Nature. What has happened is just and proper. Nothing comes to you unless the same is destined for you. Accept it gracefully without blaming others. Things unwind in the same manner as might have been wound in the past.

Any type of effect is not beyond its accountability, but must be the result of a past cause. The worldly happenings or the

circumstances as encountered by an individual are in accordance with the causations committed, knowingly or unknowingly, either due to ignorance or due to attachments/aversions.

The Universal law of Nature could be understood only by those who believe in Re-birth (cycles of birth and death).

Whatever sensual experiences we get through the five external organs (*Panchendriyas*) and mind (*Dravyaman*) are in accordance with the destiny or the *Prarabdha*, inherited by an individual on account of the causes committed in previous birth with consciousness of doership and/or possessions. The mind (*Dravyaman*), speech & bodily activities extrinsically seen by us are in fact natural happenings or the effects of causations.

PURUSHARTHA (Earnest Human Efforts)

It is said by an 'Atma Gnani' that "The *Purushartha* is totally intrinsic or an inward sentience (*Bhaav*) of an individual, while facing natural happenings as destined."

While encountering various circumstances or experiencing the effects of causes committed earlier (density), the individual carries an inward sentience or consciousness of doership and/or possessions, on account of which new causes are formed and the process is called causations.

Thus various activities performed by an individual in the form of efforts, routine work, actions, movements, trade, industry, enthusiasm, vigour, dynamism, aggressiveness, enterprise, intentions, determination, hard work, family and/or social duties or responsibilities etc. are considered by the society or in common parlance as an Effort or *Purushartha*.

This in fact is the result or effect or *Prarabdha* in the considered opinion of the Enlightened-Being. While conducting such activities there invariably exists consciousness (intrinsic) of doership and/or possessions which is the root cause of destiny or in other words this could be called an illusory or relative *Purushartha*.

Thus by such relative *Purushartha*, seeds of causations (*Karmas*) are sown mainly due to ignorance of the True Self and/or to due to ignorance of the import of *Prarabdha* and *Purushartha*. The inward sentience of doership (*Karta-Bhav*) and all that flows out of it such as possessions, opinions, likes, dislikes, prejudices, attachments, aversions, anger, pride, greed, etc. are the principal reasons for causations (*Karmas*) on account of which subsequent destiny is formed, and results of which follow in its own course of time as per the universal Law of Nature.

MEANING OF WORD 'PURUSHARTHA'

The word "*Purushartha*" consists of "*Purush*" plus "*Artha*". The true meaning of "*Purush*" is *Atman* and that of "*Artha*" is the aim or the goal. In short "*Atmartha*" or abidance in the Pure Self is the real meaning of "*Purushartha*" which is generally misunderstood in society or in common parlance.

TYPE OF PURUSHĀRTHA

There are two types of "*Purushartha*"

- 1) **Relative or illusory *Purushārtha* And**
- 2) **Real or True *Purushārtha*.**

RELATIVE OR ILLUSORY PURUSHĀRTHA

In the society and in common parlance all efforts, activities, enterprises, initiative, determination, earnestness, concentration, industriousness etc. conducted by people for acquiring wealth, property, riches, affluence, luxury, resources, capital, prosperity and all worldly possessions are considered as *Purushartha*. But this is of an illusory nature and transient or Relative *Purushartha* in the considered opinion of the Enlightened -Being.

The other type of Relative *Purushartha* is performed generally by the religious minded persons towards the aim of spiritualism by vigorous efforts, rituals, ceremonies, worship, penance, renunciations etc. in following certain predetermined path as might have been prescribed by a religious faith or service to humanity. However, **such efforts are**

inherently conducted under consciousness of doership by an individual, which may result into meritorious deeds (*Punya*).

As a byproduct or the result of such endeavours persons may inherit physical comforts , worldly riches , favourable circumstances , virtuous living and company of like- minded individuals. Alas ! **these are also a type of causations, results of which are to follow in accordance with the Laws of Nature. Thus this type of Purushartha is considered as Relative by the Enlightened.-Beings**, although this is commendable as compared to the earlier one exclusively conducted for worldly possessions. **What than is the Real Purushartha ?**

REAL PURUSHĀRTHA

The Enlightened Being or sages have revealed the following steps leading to “**Real Purushartha**”

“The Real Purushartha begins only when the Aspirant or the Seeker is deeply rooted in the inward cravings for freedom from the bondage of birth and death cycles. When such an Aspirant is in the constant company of an Enlightened-Being or a Sat-Guru (whose abidance is in Pure-Self alone) his anger, pride, greed, attachments, opinions, prejudices etc. starts diluting. The aspirant begins to experience inward peace and harmony with Nature.

The seeker is eventually initiated in the sacred teachings by the Sat-Guru as to “Who am I and What am I not” together with the principal natural properties of the Pure-Self and the causes which had prevented him from unravelling his True-Self. The seeker, follows the commandments and disciplines, imparted by the Sat-Guru, with the utmost sincerity, while facing worldly happenings or circumstances as destined for him.

The causations by the aspirant gradually cease and he is on the path of Self-Realization, by abidance in the Self. The seeker experiences the latent glories of his Pure-Self (*Shudhdhatma*). The enlightened being or sages say that such a seeker is on the path of Real-*Purushartha*. What could then be the brief definition of Real-*Purushartha* ?

“The Real-*Purushartha* is in total and absolute sincerity of the seeker in conducting penitential exercises (in their natural course) towards the singular aim of Liberation by moral abidance in the sacred teachings and instructions of the Sat-Guru or an Enlightened-Being.”

Such a seeker assiduously discerns from the worldly happenings as to what belongs to his eternally Pure-Self and what belongs to his transient non-self or the relative-Self. The seeker resolves the circumstances with equanimity and understanding because of which further causations cease.

Eventually, the seeker becomes “Knower and Observer” (*GnataDrashta* -which are the principal natural properties of Pure-Self) of all worldly happenings without attributing a sense of ‘Doership or Possessions’, but considering the circumstances as the passing caravan of events as destined.

In due course of time with the above *Purushartha* of the Seeker, he has a first hand experience of the divine splendours and latent glories of the Pure-Self, thus discovering the unmanifested reality of infinite nature of the Pure-Being.

PRARĀBDHA AND PURUSHĀRTH

PUNYA AND PAAP

(GOOD AND BAD DEEDS ACCUMULATIONS)

The fact is that if our *Punya* (results of past good deeds) is in force, then everything will happen according to our own wishes, and if the *Paap* (results of past bad deeds or sins) is in force, then everything will go wrong and against our wishes. In reality, both ***Punya and Paap are prarabdha, are fruits.***

SCIENTIFIC UNDERSTANDING OF REAL *PURUSHARTHA*

For real *Purusharth* (efforts) effort, no extraneous circumstances or evidences are essential.

‘You’ are a detached spectator of “What “J. P. Amin is doing”. This is the Real Effort.

One's attitude or approach in "what is happening or going on" is the Relative Effort.

Relative Effort has in it one's attitude or approach and Real Effort has in it one's Pure Self : the Knower-Perceiver and Divine Ecstasy.

Only on the attainment of the Real Self does the Real Effort start.

TRUE *PURUSHAR*TH CAN BE DONE ONLY BY A SELF REALISED BEING (*PURUSH*)

REAL *PURUSHAR*THA BEGINS

Relative *Purushar*tha means planting new seeds of *Karma* while going through *Prarabdha* without understanding the differences between the two. Real *Purushar*tha begins only after we become *Purush* (Pure Soul) by the Divine Grace of an *Atma Gnani Purush*, i.e. after we realize our self to be the Pure Soul and lead a normal life according to the *Aagna* (guiding directions) of the *Atma Gnani Purush*, Here the 'Prakruti' - (mind-speech-body, 'Relative Self') and "*Purush*" (Perpetual Pure Soul-Real Self) are separated, and thus the real *Purushar*tha begins. Until the Real *Purushar*tha begins, in the relative *Purushar*tha, the *Prakruti* is in unison with the soul, so the seeds of *Karmas* continue.

WEALTH IS THE BY-PRODUCT OF REAL *PURUSHAR*THA

WEALTH-LAXMIJI

The world seems to be in the race of amassing more and more wealth. After all what is the goal of life ? Is money the main objective ? One with lots of money is not permanently happy nor one with less money. Who is happy ?

Including money, all the relative things are by-products, which would be obtained free of cost if one is after the main product, i.e. Real *Purushar*tha. Therefore, should we spend the whole life for by-products or the main product ? The objective should be to realize the Pure Self and to get rid of all bondages. Wealth is the balance of our previous life's credit (or meritorious deeds) and

debits (or sins), that brings us the final amount, requiring normal efforts for its acquisition, for the basic needs of the seeker of inner peace and harmony.

Money spent for the welfare of others would be the seeds of Punya for the next birth.

SWAPURUSHARTHA

What is *swapurushartha* ?

It is when you do not have any kind of raga (attachment) or dwesh (abhorrence) in mind, speech, or action, no matter what harm is done to you by others, even in a life or death situation. This is *swapurushartha* it is your own *purushartha*.

Today, *prarabdha* is called *purushartha* by the world. Very few are enlightened and know the difference.

TRUE PURUSH RTHA IS INTRINSIC

Any kind of circumstantial situation (favourable or unfavourable) is *prarabdha*. To have *samta* (balanced composure) in a given situation is *purushartha*. *Purushartha* is never visible.

If someone curses you and instead of cursing him back, you take the position that the other man is cursing you because of your own *Uday karma*, this is *purushartha*.

CHAPTER : 14

BHAAV SATT (INTUITIVE POWER).

“BHAAV” AS COMMONLY KNOWN

In popular parlance, “*Bhaav*” means internal craving, desire, urge, want, etc. of human beings. In practice, it so happens that when a particular want is fulfilled, several other desires breed. It is therefore said that there is no end to wants. Enlightened Beings have said that immediate insight by mind with or without reasoning is possible only in the human race which is nearly absent in other creatures/living beings.

DESTINY - RESULT OF “BHAAV” (IMMEDIATE INSIGHT)

Enlightened Beings have revealed from their own experiences that people get what they truly deserve, or you are born with your own and distinct destiny, and that things happen at the appropriate time, as it must, in accordance with the universal law of Nature.

Things unwind in the same manner as might have been wound in the past birth or the effects follow the same pattern as that of causes committed knowingly or unknowingly (in past birth). In short, **the world of people is the same, as they might have conceived in the past (birth).**

CONCEPTIONS FOR EVENTS TO FOLLOW

The conception of future happenings takes place in the life of individuals due to “*Bhaav*” or internal cravings, desires etc. Such conceptions take place mainly due to the ignorance of the ‘Self’, wrong beliefs & likes/dislikes.

People carry a wrong belief that they have independent and absolute command over destiny, happenings or circumstances. In other words, people are conscious that they are ‘Doer’ or a particular thing belongs to them (Possession).

This creates cause and effect cycle. However, the Enlightened Beings have revealed, that **human beings have an independent right of either avoiding or furthering causes principally in the conceptual state only, but not the resultant, effects, (undergoing presently) of causes committed earlier (in past birth).**

NOVEL METHOD OF AVOIDING CAUSES

As said earlier, human beings have an independent right of avoiding causes at the conceptual stage inspite of the fact that they might be undergoing the effects, of past deeds. This is only possible in case of an exceptional human being who has mastered inward awareness of the “Self” or he exercises alert aloofness while facing the happenings in their Natural course.

This *Bhaav Sattā*” can also be harnessed to a fruitful aim on the same principle of removing thorns from the body with the help of thorns. The Gnanis have laid down certain methods of Liberation from the Natural principle “As you sow, so you reap”

It is a cardinal principle that **things invariably result exactly according to their Natural properties. If an individual is fortunate enough in the know-how of the properties of “Pure-Being” through the medium of an *Atma Gnani* - a self realised being, and if this insight is constantly kept in view while undergoing the effects of past deeds, he can avoid causes.**

For this to happen, the Gnani might have laid down certain instructions (*Āgnā*) and/or austerity measures which the seeker has to strictly follow with due diligence, devotion, sincerity and total humility. Apart from this, the seeker has to admire and cultivate love for such emancipated beings like Tirthankars and Siddhas.

Thus with the help of proper Intuitive power, it is possible to realise whole truth and eventual liberation thereafter.

ESSENCE OF BHAAV SATTĀ

Bhaav Sattā is applicable only to the “Human Form” though it is present in all living forms. It is only in the Human Form

where *Bhaav Sattā*, “Body Ownership” existence, results into “Opinions” and owned actions of the present life activities, which are fruits of past life’s “Doings” (Karmas).

Bhaav Sattā is the subtlest part of the material living lives, (not materially but) in spiritual sense, encompassing the basic right to live at ‘Belief’ level in an extreme subtle state, with spontaneity.

The “Pure Soul” as the ultimate subtlest state, beyond matter, is the very base and presence, wherein, *Bhaav Sattā* in its subtlest material Belief existent material form, is beyond the reach of human approach of material science or spiritual seeker’s inner spiritual search for the experience of the soul.

The knowledge of the absolute form, and the matter in living and non-living form, is subject to only the domain of the Absolute who is a “Live Vitarag” i.e. a Live State Pure Soul in the Absolute State and the *Atma Gnani* – Self Realized State separated from all mind-speech-body aspects.

This absolute science gets unfolded in its totality, and universality, through the medium of the divine speech aspect of such Enlightened states, as a result of the queries put forth to them in, search of the depths of the Universal Science.

That is not to say or understand that Tthe state of the *Gnani* or the Absolute is to be of exclusiveness as of their exclusive ownership but it is a state that is theirs and which can be for anyone to achieve. **Such a state is the Supreme GodHood State Experience.**

This is not the exclusive right of anyone, but the basic right of anyone who can attain that state by the understanding of this Vitarag Vignan, which makes one free from bondage of all ignorant states of human life, and living and opening out the “Right Belief” which is the Perpetual Pure Soul state within, as an Experience i.e. without egoism and ownership of the body aspect, and yet alive in its universal naturality in daily life. This is for those who so desire and come in contact with a *Gnani-Purush* for the Real benefit and experience of freedom.

Karmas (Deeds) in the form of *Bhaav* were generated in the previous birth, and in the present life, we experience the results from them, so there is no escape. While experiencing these results (action), as a “Doer”, we plant seeds once again in the form of *Bhaav* (opinion) for the future life.

Our basic Belief-wise right (as a doer) is in planning constantly through opinion (*Bhaav Satt*) which we are not aware of. This Belief-wise basic right is not real and of choice either, since it is dependent upon circumstances. Therefore, **we are only a “Naimitik karta” (circumstantial or “Instrumental Doer”) as the other and other Power dependent.**

CHAPTER : 15

VYAVASTHIT SHAKTI - UNIVERSAL COSMIC POWER REGALATORY POWER OF THE WORLD

Some rules are found to apply to and control human-life. All your activities - eating, drinking, sleeping, digesting, blood circulation, breathing all these are governed by Vyavasthit-the well organized power called Scientific Circumstantial Evidence. Moved by Prakruti man acts and he feels that he acts. What is called conscious human effort or *Purushartha* is only an illusion. If the internal sense organ works according to well organized power so will the external world go on working, guided by the same power. You need not wrongly feel that you guide either the internal or the external world.

This whole world ((Universe) is governed and regulated by 'Vyavasthit Shakti' i.e. Scientific Circumstantial Evidences. The Sun, the Moon, the stars-everything is kept in perfect order by this well organized natural power. So many factories emit a lot of carbon dioxide all the time. 'Vyavasthit Shakti' again clears it and keeps everything in order. Otherwise we all would have been suffocated.

Who makes water H₂O ? It is natural adjustment. Two molecules of Hydrogen and one molecule of Oxygen combine and if all the necessary circumstances are present there (viz., wind, moisture, etc.) then it happens on its own. It does not need any makers, does it ?

See, the Sun is there high up in the sky and the sea is here. None of them intends but by association of the two, vapour forms, goes up and gradually clouds get formed. Now it does not rain till all circumstantial evidences do not accumulate such as, evidence of rainy season, evidences of wind, moisture, etc. Then who makes it rain ?

If some scientist says, “I am a maker or I can make water (H₂O)” then ask him. “If you are given only one molecule of ‘H’, can you do so ?” Then he says, “No, I can’t make it”. Then how come he is a maker ? **He is also nothing but one of the evidences only.**

THE GOVERNING POWER

When one makes a profit, one prides oneself for having earned the money. When one suffers a loss, one blames it on bad luck. If making a profit were in one’s power, no one would ever incur any loss and would be able to do exactly and totally as one wished. One only realizes that events are not in our control when one finds that things do not go according to one’s “plans.”

Who regulates the sun, the moon, and the stars ? What wakes a person up in the morning ?

Nature tells us to continue our work in a normal manner as guided by the inner consciousness and circumstances. Innumerable circumstances will cause a profit or a loss, happiness, sadness, etc. These circumstances are brought together by Nature, also known as ‘**Scientific Circumstantial Evidence Power or Vyavasthit Shakti**’, which are reactions of one’s past actions. Whether one makes a profit or a loss, whether a person wakes up at 3:30 AM or at 6:00 AM, the decision occurs due to his/her connection to Nature. Therefore, the event that happens is correct for one’s own, whether one likes it or not.

People sometimes speculate after an event has taken place that if they had done this or that or done this way or that way, then the results would have been different to pacify their ego and intellect. They may not accept the justice delivered by Nature. Nature’s fruits are the result of innumerable, seen or unseen, gross or minute, deep or hidden, past reasons or circumstances. **This law of Nature, or Vyavasthit Shakti, works to perfection in each and every situation for one and all universally.**

DOER - VYAVASTHITA SHAKTI - HOLY OMNI WILL (SCIENTIFIC CIRCUMSTANTIAL EVIDENCE)

An incorrect notion concerning doership seems to prevail in the world. Dada Bhagvan's unique approach to the idea of doership kindles a new trend of thought for the thinkers and philosophers. He has revealed that ***“Scientific Circumstantial Evidence Power” governs the world and that is “Vyavasthita Shakti”***.

The operation (doership) of the `Vyavasthita Shakti' is visible where there is a special effect as mixture of the soul and the matter along with passive other eternal elements. `Vyavasthita Shakti' does not operate on the six eternal elements. Dadashri says, **“When you comprehensively understand `Vyavasthita Shakti', then “*Keval Gnan*” (Absolute Knowledge) will naturally manifest itself.**

The whole universe is based on Scientific Circumstantial Evidence, and a single atom cannot be changed without the appropriate circumstances. Even the food one is going to eat and all other physical relative live activities are perfectly timed just happenings. There is a very deep meaning behind all this.

Whatever happens in his/her life, it just happens. By sheer ignorance of his/her real identity, he/she, by wrongly believed ownership action as a doer, ignorantly tries to become the doer in all such just happenings.

Each and every circumstance is of a parting nature. When the time comes, (setting of the Punya or Paap), it will automatically depart. One does not have to do anything for it to part. Hence, every circumstance is dispositioned by its very nature.

What is destined as per the universal Law, it shall so happen. Nobody can escape from the natural happenings.

UNIVERSAL RULE

There is a Universal Rule : the Experimenter and the Experiment are distinct and totally separate. For example, as a cook (the experimenter in the laboratory of life) in the kitchen

making Kadhi (a delicious Indian recipe), he is distinct and separate from the cooking (i.e. the Kadhi, the experiment). What would happen if the cook puts his hand in the hot kadhi during the experiment of cooking ? In the same way, “Mr. So and So” and you, the “Pure Soul” are distinct and separate. Hence, now onwards, your life process will go on as per the inner understanding of “Vya-vas-Thit Shak-ti” in all your life’s activities.

Living with this inner understanding, all your Karmas will wither away like the automatic falling of ripened tree leaves while continuing to live in all the life phases of relational aspects, both internally and externally.

As a result of this, you will go on experiencing the operational power of “Vya-vas-thit Shak-ti” in relation to “Mr. So and So” and the world outside. And you, as Pure Soul will watch “Mr. So and So” and experience your distinctly independent blissful state. However, utmost care should be taken that this never comes up in your speech, because this is only for the inner understanding for one who is blessed with SELF-RALIZATION.

Every activity one experiences within or outside is “Relative”. The activity part belongs to a ‘Relative power’ which, we call Scientific Circumstantial Evidence. It is related to the relative aspect, which is perpetual in nature, but relatively operating in a discharge way continuously from times immemorial till times infinite, till one gets freedom from that ownership of activity by the separation of the vision.

Till then one is roaming about in activities along the cycle of birth and death until one has realized one’s real self which, is self-realization. This cycle goes on due to ignorance.

SCIENTIFIC CIRCUMSTANTIAL EVIDENCE - RELATIVE POWER (ENERGY) :

All activities are being controlled by Scientific, Circumstantial Evidence i. e. the relative power which is not one’s own power.

It is the borrowed power which is continuously borrowed and continuously discharged.

This relative power (Scientific Circumstantial Evidence) operates all universal activities and the whole world is operated by that power. Operation of the world, as we see, is through that power. The power of doing activities (that happens) in one's body is one's own power but everybody says due to ignorance, "I do. I am the 'Doer' of actions, little realising that it just happen."

This power is a relative power. It is there because of certain charges into the cosmos i. e. Scientific Circumstantial Evidence. It is like a vast computer, which is not physical, but in a subtle form. No human being can make this kind of a computer since this the universal cosmic power. Unless there is such a 'Power', nothing can operate in relative aspect of all relative activities.

All activity of thinking or intellectual or physical body is due to that power. And this activity is just like a puppet which becomes live when it is operated by an operator.

All living bodies are puppets operated by that power. This does not mean that it has got independence of operating us. No, it is a dependent aspect. What is it dependent on ? It is dependent on a certain original resource from which all this charged power comes and thereafter the discharging power operates everything. There has to be a source of that power which is original, infinite and inexhaustible. It is not so ? Otherwise how can it continue to operate for such an infinite time ?

CHARGING POWER & DISCHARGING POWER

That source is the "Real Pure Self" (Shoo-ddhaat-maa) and by nature has its own original tremendous power. There is nothing that can come out of it or can go in it. **In its presence, relative aspect is running the activities and thinking as the 'Doer'.**

When one does the activity, thinking it is done by him and assumes 'ownership', the reaction (inside the subtle plane) after

activity is completed and it will get transformed into physical molecules as a charge into the human body in the presence of shoo-ddhaat-maa and get charged. This charged (relative) power then goes into the computer as Scientific Circumstantial Evidence, and at the appropriate time becomes discharged (relative) through the computer as Scientific Circumstantial Evidence as an activity.

This is a continuous process, which makes one go through the cycle of Life and Death. **In this way continuous borrowed power is generated and continuous discharge goes on.**

All relative activity is by the Scientific Circumstantial Evidence which, is the relative operating force. **Relative operating force is the borrowed power from “Real Shoo-ddhaat-maa”, which gets charged on to the physical molecules as a borrowed power just as a charger borrows power from a source. It is the borrowed power which cannot be permanent in nature and operates perpetually for universal aspect.**

It has neither the beginning nor the end which, is just like a circle. The whole universe rendering is going on and on and on with thorough process and intellect power which does the charging and becomes the temporary power which is operated by the Scientific Circumstantial Evidence. The whole life is operated that way. We cannot own any of the body activity as our own since from Real viewpoint, “*we are shoo-ddhaat-maa*”. Our original real activity is of the pure soul whose function is to know and to see.

Whatever charged power is there in the Scientific Circumstantial Evidence is what happens (discharge) within the body through the ‘thought’, intellect, and ego aspects. After this happening, whatever happens immediately (reaction - new charge through the thought, intellect, and ego aspects) after this discharge (through action) is what gets charged again in the Scientific Circumstantial Evidence.

What is Ego ? Ego is the basic aspect. Unless it is there, any of the function of the body will not happen. Where is the ‘Ego’ in the body ? It is at the back of the spine at the naval point level.

VYAVASTHIT MEANS...

‘Vyavasthit’ (Computerised Cosmic Schedule) means Scientific Circumstantial Evidences.

When there is ‘Dehadhyas’ (Imposition of the Physical over the Pure self), one thinks, let us say “I want to marry” that idea strikes him. Losing the Self in such a mental phase means ‘Being circumstantialized’ (*Avasthit*)

CIRCUMSTANCE IS THE PRE-DESTINED DATA

Circumstance (*Avasthit*) is the Pre-destined Data and the Cosmic Compute (*Vyavasthit*) transforms the Data into ‘Practical Program.’

In the *Avasthit* (Pre-destined data) one wishes to wed a woman. But the *Vyavasthit* (Cosmic Computer) will include not only the woman but all in-laws and aunties and the rest also. It is we who cause the ‘Charge’-here we are just ‘evidences’ (instruments). But Cosmic Computerised Schedule (*Vyavasthit*) brings about ‘Discharge.’

‘Discharge’ is in the control of Cosmic Computer : *Vyavasthit Shakti* (Power).

MIND, SPEECH AND ACTION ARE BEING ‘DISCHARGED.’

The three batteries of mind, speech and action are being ‘discharged.’ So long as there is no self-realization, there is reciprocal re-charging of the new batteries. Thus goes on the cycle of ‘charge-discharge-recharge...

Agreeable ‘discharge’ breeds attachment (*Raga*). Not-agreeable ‘discharge’ breeds abhorrence or disdain (*dwesh*). Attachment, abhorrence and ignorance are the factors that get the world going.

NATURAL LAW

The happenings in this world are strictly according to The Natural Law (scientific circumstantial evidences). With this understanding, all your illusions will disappear.

TWO VIEW POINTS

Observe the world simultaneously with two view points - **one, the “Relative” and other, The “Real”.** All happenings are as per **Scientific Circumstantial Evidences.**

CHAPTER : 16

SPIRITUAL SCIENCE OF LIBERATION

HARMONY OF MIND, SPEECH AND BODY

‘Atma Gnani’ or Sages have revealed that step-by-step (gradual) progress in spirituality may be possible to attain only if there is perfect harmony of the mind, speech and body of the aspirant in his inward motives, while conducting penitential exercises, austerities, worship, devotion, meditation, abstinence, renunciation etc.

With total sincerity and dedication as might have been prescribed by a religious faith under the guidance and loving care of a Sat-Guru. In the absence of the above prerequisites, is it ever possible to achieve the above eventuality or success?

INFLUENCE OF PRESENT ERA

In the present era or epoch, (*kaliyug*) it is the experience of most seekers that whatever the motives and perceptions are in the mind, the same are not reflected correctly in speech, and the bodily activities are entirely different. Even if there is some rhythm or symmetry in the speech and body, the mind and inner consciousness (*Chitta vruti*) wanders from place to place, and it is a marathon task to control the same.

The more an effort is made to control the inner consciousness and mind, the same become more and more uncontrollable. Thus conducting various ascetic exercises under such a state of disorder or discord amongst the trio (mind-speech-body) will not result into appropriate success as willed. The aspirant eventually encounters failures and frustrations due to disharmony. Is it ever possible to achieve any progress in spirituality under such a state?

With the above situation in the present times, what could be the remedy to achieve tangible progress in spirituality ?

SIMPLE AND PRACTICAL WAY

The following write-up may provide a simple and practical approach to the above complexity.

(I) Essential Prerequisites for the aspirants of spirituality (Upadan)

1) The aspirant must first of all feel the bondage of worldly happenings or circumstances (Sansar) as destined for him.

2) An incessant inward urge in the Aspirant for freedom from the bondage of birth and death cycles.

3) Total sincerity in making vigorous efforts (*Tivra-Bhav*) and search for a Self-Realized Sat-Guru or an Enlightened-Being.

4) An unceasing urge, desire, aspiration, longing, ambition or motive of the Aspirant for meeting a Self-Realized Sat-Guru. Simultaneously conducting prayer and worship of the God, in whom the aspirant might have faith, for the fulfilment of the above desire.

5) An unailing faith and patience in the aspirant towards the gospel of the Sages that “People get what they truly deserve as willed”

6) Sooner or later as a result of the above mentioned efforts on the part of the aspirant, he is bound to be blessed with a communion of a Sat-Guru.

7) When the aspirant is in the constant company of the Sat-Guru, he has first -hand experience of changes in himself such as peace, tranquillity, dilution in anger-pride-aversion-prejudices-opinions etc. Thus the aspirant gains confidence and trust that such a Sat-Guru (whose abidance is in Self alone), could become an effective instrument in relieving him from bondage of birth and death cycles.

II. SACRED AND MORAL BINDING BETWEEN THE ASPIRANT & SAT-GURU

1) The aspirant develops total faith with reverence in the Sat-Guru by the marked changes experienced in himself. He prays to the Sat-Guru with total humility for imparting the divinity, through his sacred teachings.

2) The aspirant declares with all sincerity that “he knows nothing” and that he wants to surrender to Amta Gnani, an Enlightened Being or the Sat-Guru his ego, attachments, greed, likes/dislikes, and all that he was claiming as part of doership and possessions earlier.

3) The aspirant requests the gnani or the Sat-Guru to initiate him in his discipline. He solemnly affirms that he will follow with all sincerity his commandments so that his teachings become the Reality and eventually he is free from the bondage of birth and death cycles.

III. SACRED TEACHINGS FROM ATMA GNANI OR THE SAT-GURU

The Sat-Guru imparts Sacred-Teachings, and reveals his divinity to the Aspirant after he surrenders his ego, attachments, self-identity, etc..., The Teachings generally cover the following aspects.

- 1) A revelation as to “Who am I and what am I not?”
- 2) Principal natural and eternal properties or characteristics of the Pure-Being (embodied in the aspirant).
- 3) Natural and eternal properties of Pure-Being in contrast to the characteristics of the mind-speech-body (Difference between the properties of *Purush* and *Prakruti*).
- 4) The principal causes, which had prevented the uncovering of the natural properties of Pure-Being. The causes could be: Ignorance of the Self, affinity/aversions, anger-pride-deceit-greed, prejudices, preconceived ideas or views, inattentiveness, egoism of doership and possessions, etc. (*Agyan*, *Kashaya*, *Yoga*, *Avirti*, *Pramad*).
- 5) The natural process of causations (due to egoism - doership-possessions), and effects thereof in the form of happenings and/or circumstances. (Theory of *Karmas* or the Law of Causes & Effects).
- 6) The constitution of the universe and how it functions.
- 7) The penitential exercises for prevention of causations. Austerities and self-discipline in facing worldly happenings with equanimity and understanding for avoidance of new causations. How to bring about an end to the cycles of birth & death.

8) To get oneself rooted or anchored in the singular objective that “His true nature is that of Pure-Being like the Supreme Lord with all his divinity and latent glories”

IV. SANCTIFIED COMMANDMENTS (AGNA) FROM SAT-GURU OR ENLIGHTENED BEING

For the sacred teachings to be realized or to become a Reality, the Sat-Guru might impart certain commandments to the aspirant. It becomes the responsibility on the part of the aspirant to consider the sacred teachings and sanctified commandments as moral binding between the Guru and the disciple. The teachings may become reality, if there is total dedication, devotion, reverence and sincerity on the part of the aspirant towards his Sat-Guru, through whom he has been graced with his divinity.

The aspirant whole-heartedly accepts all the teachings from the Sat-Guru, as the Absolute-Truth, without any reservations whatsoever. The Aspirant’s ultimate aim or objective could be as to how the teachings become a Reality in the form of his first-hand experience, and binding between the Guru and the disciple. The aspirant’s effect of causations committed earlier, knowingly or otherwise, without blaming others for the same. In other words, to consider the effects encountered by an individual from time to time as an appropriate and inevitable result of his own causations (as per the Laws of Nature-*Vyavasthit*)

3) To resolve with equanimity and understanding (*Sama-Bhav*) all the happenings and/or circumstances.

element latently present in the individual (against whom a mistake has been committed) and to firmly resolve not to commit a similar mistake again (*Alochana- Pratikraman- Pratyakhan*).

4) To continuously discern from all natural happenings and circumstances as to what truly belongs to his eternally “Pure-Self”, and what belongs to his transient “Non-Self”. In other words separate the observed from the observer and abandon false identifications.

5) To respect, honour, revere, worship and admire all the past, present or future Enlightened-Beings, and to aspire for the divinity as

realized by them.

6) Abidance in the “Self” alone.

7) With the advent of non-sensual Vision (*Pragna*), as a grace from Sat-Guru, the consciousness of doership and possession gradually ends while encountering natural happenings.

V. SCRIPTURAL PATH FOR LIBERATION

The scriptures of a religious faith are generally prepared from the teachings of the Enlightened-Beings. However it is said by them that the spoken and written words or language have their own limitations of expressing a fact as realized or experienced, particularly that part which is beyond words or inexpressible. Thus scriptures are generally indicative and the latent import of the same could be revealed only through a Self-Realized-Being.

However, in the absence of a Sat-Guru, the aspirants deduce their own understanding of the scriptures, from the level of their mind, intellect, and consciousness, which could be either incomplete or coloured by their own view-points, prejudices, likes / dislikes, etc. These would generally result in discord, disharmony, difference of opinions, etc., and the original import of the scriptures is likely to be lost. Sometimes this may result in divergent view-points or stand-points diametrically opposite to the correct import of the scriptures. In the present era (*kaliyug*), various sects and sub-sects crop-up from the same religious faith or the scriptures, in view of the prevalent circumstances.

Under the circumstances, the aspirants have to make vigorous efforts in understanding the scriptures or religious faith in its true sense. The aspirants try to gather information or understanding from other faiths or scriptures as well. In all probability the aspirant thus loses the correct path, leading to failures or frustrations and eventually follows the masses.

What could then be a practical approach under such circumstances for the seekers ? The Sages have enlightened on this matter also.

1) To crave and aspire for the actual teachings from the Enlightened-Being.

2) Till the above materializes, to depend upon the actual text of scriptures alone, without going into different commentaries thereon by various authorities.

3) As a result of the above exercises and the sincerity on the part of the aspirant, he is likely to be sooner or later blessed and graced with a communion of an Enlightened-Being.

4) Having reached at the feet of the Enlightened-Being, the aspirant has to forget the acquired information from the scriptures and keep his slate clean & follow the teachings and commandments from the Sat-Guru for progress in spirituality.

5) The as path above calls for rigorous and concentrated efforts on the part of the aspirant and the chances of success may be remote.

IV. CONCLUSIONS

The path of ultimate Liberation could become simple and effortless by getting anchored into some of the following gospels.

- **You are : “Pure Being-Awarness-Bliss”(Sat-Chit-Anand).To realize that, is the end of all seeking.**

· **There is nothing in this world that you cannot know, when you know yourself through the medium of an Enlightened-Being.**

· **Eternal happiness is the property of your “Pure-Being” and is not vulnerable because it does not depend on circumstances.**

· **Your own ``will” was the backbone of your destiny. “Karma” shapes the circumstances; the attitudes are your own.**

· When you meet gnani or a worthy man (Sat-Guru) you will love and trust him and follow his advice. This is the role of Realized people-to set an example of perfection for others to admire, love and follow.

· To know what you are is the result of deep investigation. For this you must find a right teacher and create conditions needed for discovery. Either you live with somebody who knows the truth and submit yourself entirely to his guiding and moulding influence, or you seek guidance from within. It is the earnestness, which is a decisive factor.

- What is conceived by the mind must be false, for it is bound to be relative and limited. The Real is inconceivable.

- Absolutes can be reached by absolute devotion only. Don't be half-hearted. Absolute contains everything experienceable. That which makes the experience possible is the Absolute.

- Give up all working for a future, concentrate totally on the present. Be concerned only with your response to every moment of life as it happens.

- Gnani or Sat Guru's grace is constant and universal. The Guru knows the ultimate and relentlessly propels the disciple towards it. While there is grace on Guru's side, there must be total dedication to the task on the part of the disciple.

- The world recreates itself out of itself. It is your ego that makes you think that there must be a doer.

- You cannot know the knower, for you are the knower. The knower of the known is not knowable.

- Spiritual maturity lies in the readiness to let go everything. But the real giving up is in realizing that there is nothing to give up, for nothing is your own.

- The innermost light, shining peacefully and timelessly in the heart (*Pragna*) is the real Guru. All others merely show the way.

- Everything happens by itself. Blame or praise are apportioned later after a sense of doership appears. Doership is a myth born from the illusion of "me" and "mine".

- Begin with the admission that you do not know anything and start from there. To know that you do not know is the true knowledge of a humble heart.

- Attachment is born along with the sense of "me" and "mine". For reality to be, the myth of "me" and "mine" must go. Then your normal natural state reappears, in which you are neither the body nor the mind.

- Creation-Reflection-Rejection is the eternal process. All things are governed by it. (*Utpat-Dhruva-Vyaya*)

- '*Karma*' is only a store of unspent energies, of unfulfilled desires and fears. The store is being constantly emptied in it's natural course and getting replenished by new desires and fears. Understand the root cause of desires and fears and your '*Karma*' will dissolve.

- Every event has innumerable causes and produces numberless effects.

- That which has a beginning must have an end.

- **Words of a Self-Realized Being never miss their purpose. They wait for right conditions. The word of a 'Guru' is a seed that cannot perish.**

- What are the signs of progress in spirituality ? Freedom from all anxiety, a sense of ease and joy, deep peace within and abundant energy without.

- The true 'Guru' will not chain his disciple to a prescribed set of ideas. He will show the disciple patiently the need to be free from all ideas and set patterns of behaviour, to be vigilant and earnest, to understand and learn.

CHAPTER : 17

LIBERATION - FRUIT OF DIVINE GRACE

How can a ‘moving being’ in the “naturally moving whole system” become “the mover” in it but “to be” one naturally ?

Separate the observed (transient) from the observer (Eternal) and abandon false identifications.

By the grace of the living *Gnani Purush*, the belief that “**I am the Prepetual Pure Soul,**” is established and acquired and simultaneously along with the egoism of ‘Doership’, the subtle charged ‘ego’ gets relinquished and renounced.

What remains is the non-alive physically Active Discharge Ego (Nirgiv Ego) with the help of which all the discharge activities are performed automatically. And as there is no “Egoism of Doership”, (Sajiv Ego), all the activities carried out by the mind, speech, and body cannot sow the seed of new *Karma* bondage in causal charge form. **The new *Karma* bondage is not the result of actions, but is due to the false belief of ‘Doership’, with which the actions are being performed as of ‘Ownership’.**

DISCHARGE VYAVAHAR REMAINS

The egoism due to the false belief of Doership is called ‘Charge-Egoism’ (causes) (Sajiv Ego) or the root cause, and what remains after the establishment of the right belief that “I am the Pure Soul,” is all ‘Discharge Egoism’ (effects) (Nirjiv Ego).

STOPPING KARMA BONDAGE

Bondage is by the way of influx of materially Power charged material molecules of body building blocks in elemental basic molecular formulations. When our new *Karma* bondage (charging) has stopped, all of our egoism that is disentangled in day-to-day actions in the world, is called discharge egoism. All the remaining

discharge Vyavahar has to be carried out within the Aagna (guiding directions) of the *Gnani Purush* with alertness and equanimity.

GNANI'S AAGNA (GUIDING DIRECTIONS) SOLVE THE PROBLEMS

The *Gnani Purush* has explained, "Do not renounce your worldly life; otherwise it will confront you. And if you accept it, it will cling to you." So follow the Aagna (guiding directions) of the *Gnani Purush*, and the problem will be solved.

BELIEF CAUSES HAPPINESS OR MISERY

Since times immemorial, man has been living on false beliefs such as 'I am J. P. Amin, I am a Ph. D., I am a doctor, professor, father, husband, handsome, ugly, rich, poor, educated, illiterate'. These various false beliefs cause (misery) pain or pleasure in individuals.

GNANI CAN CHANGE THE WRONG BELIEF

Because of these wrong beliefs, the worldly projections in life become the cause of bondage, but people are totally ignorant of it. In this Kali Age, some people have tried to learn to renounce things such as position, fame, money etc., but have not been able to reach deep inside to find the root-cause of the wrong belief. Only a Self-Realized Soul (*Gnani*) can explain and remove this root cause of the wrong belief of the bondage (worldly life) *Karma*, which is the root cause knot of Agnan (ignorance).

In this Kali Age, Self Realization and removal of this root cause of ignorance about one's own Real Self is achieved through the Grace of a Self Realized *Gnani* and is not achievable by other means.

Anyone who acknowledges and rectifies one's own mistakes is Bhagvan (God).

'I am Dr. J. P. Amin,' is the 'First Basic Wrong Belief' that has been called a "Blunder" by the *Gnani*, and that has continued for endless lives and is the root cause of endless birth and death cycles.

It is the root cause of the labyrinth called worldly life (Sansar).

The jiva possesses the power to attain God-hood (Shiva), if the 'Blunder' is removed. Very rarely does anyone go to the root cause, except an Enlightened Soul who achieves God-hood after removal of this blunder and by leading a very normal day-to-day life with other people. Although, He leads the life of a householder, He is free from the bondage of materials, place, time, and feelings.

This is the greatest wonder that has been revealed to the world that happened naturally through the Dada Bhagvan manifest state in the present Kali age and presently through the living *Gnani Purush*.

BELIEF CAUSES BONDAGE

It is the wrong belief that 'I am Dr. J. P. Amin', that is the cause of bondage. Only a Self-Realized Soul who is not a doer but a mere instrument is capable of fracturing the basic false belief by His divine experience and grace and making others experience their Real Soul Self. His words dispel illusions, bestow a clear understanding of Self, and provide permanent Divine Vision. Pragna Shakti within arises and there is a total separation of the Pure Soul and the matter body (Pudgal).

After the separation, if the person acts according to the Aagna (guiding directions) of the *Gnani* and remains as a "Knower-Seer", separate inside and sincerely endeavors to remain in his/her own Pure Self within, then the discharge of the *Karmas* begins, and eventually knowledge of the Absolute opens up and Liberation is attained.

THE EFFECT OF WORDS

If someone is crossing a road hurriedly, and is given a sad message, such as "Your only son has died," the person will collapse due to sheer shock of the news. The effect of the words can lead to such a state. In contrast, if a greedy person on his deathbed is informed that he is the recipient of a million dollar lottery, his spirits will soar and he will immediately feel vitalized without any medication.

If the words of a layman have this much effect, how much more powerful would the effect of the divine speech of a living *Gnani* be? His divine words wash away the sins of time immemorial as well as the accumulated *Karmas* and permanently establish the right belief that **“I am the Pure Soul”**.

GLORY TO VITARAGTA

Vitarag Vignan has talked about the Liberation of the ego's wrong belief and not of the Pure Soul because the Perpetual Pure Soul is, and, always has been, free and is Gnan Swarup (Absolute Knowledge). Once with the *Gnani's* grace, the right belief that **“I am the Pure Soul”**, has been fixed (planted) within, then it is not egoism.

LIBERATION THROUGH PARAM VINAY (TOTAL HUMILITY)

Not to be aware of our own ‘Self’ is ignorance. All that one has known about the world, except about the Self, is ignorance. Therefore, if we experience the feeling of perfect humility and “I know nothing,” in the presence of a savior - Sadguru or a Realized Soul - His ultimate grace is guaranteed in everyday life, and we realize that we, who were bound previously by ignorance, are now released by the knowledge received from the living Realized Soul.

To understand and cultivate the state of total Humility within with a genuine desire towards search for a *Gnani* for acquiring Self-Realized State and Divine Vision is the unique example of total humility (*Param Vinay*) of Parth (*Arjun*) before Lord *Krishna*.

REAL KNOWLEDGE (WISDOM)

Because of their false belief, worldly people call ignorance as knowledge; whereas a *Gnani*, since He knows the true reality, calls the worldly physical wrong beliefs as ‘Ignorance’. What the world refers to as knowledge, the *Gnani* calls it ignorance, as one is not aware of one's own Real Self. Therefore, overcoming of weaknesses like anger, pride, lust, and greed is knowledge (*Gnan*).

THE SELF IS EVER FREE

By the very nature, the Perpetual Pure Soul is in a state of Liberation. How can it then have any bondage ? Even though there is the popular belief that “I am bound by *Karmas*,” then what binds the Perpetual Pure Soul whose very nature is immiscible ? The *Gnani Purush* goes to the length of saying that the Pure Self remains completely unbound, even in the presence of all charging states of feeling (*Bhaav*).

RIGHT BELIEF LEADS TO LIBERATION

What is the nature of this bondage ? How is one bound ?

Everyone experiences bondage. The *Gnani Purush* says that one who experiences this bondage can experience freedom too. We become free from the wrong beliefs by setting up the right belief.

Our ignorance is our bondage. Rites and religious rituals cannot release us. To think that we will be freed if we perform this or that ritual is only a wrong belief.

The *Gnani* has rightly observed that the worldly life (birth and death) is the result of “Doership” of actions, and exact understanding culminates into salvation. All external rituals only serve to inflate our ego. Only the ego-less attain salvation.

Anyone who realizes that we are in bondage, can experience freedom. When we realize that Liberation is our very innate ‘Nature’, by the grace of Self-Realized Soul (*Gnani Purush*) and act according to the *Gnani*’s Aagna (guiding direction), then we understand and experience true Liberation.

The following illustration is useful in the right understanding of this miraculous principle of spiritual knowledge.

A PROBLEM AND ITS UNIQUE SOLUTION

Ages ago, donkeys were used as a means of transportation by merchants. A merchant, while transporting his goods, had to stop at a lonely spot because it was late in the evening. He tied his donkeys

with ropes, nailing the other end of the rope into the ground. Being short of one rope for the last donkey, the merchant became panicky. If the merchant could not tie the donkey, it might run away. This problem worried him.

Looking around, he saw a small temple. He went towards it, and on meeting the priest (*Mahatma*) asked for a piece of rope. The priest replied that he had no rope, but could give him a solution to his problem. The priest advised, “My good man, your donkey is a creature of habit. Act as if you are tying the donkey, and the donkey will believe that he has been tied and will not run away.”

Doubting the wisdom of the priest, the merchant thought, what has the priest got to lose ? Nothing, but I stand to lose my donkey. However, having no other choice, the merchant acted on the priest’s advice. In the morning, wonder of wonders, to the merchant’s utter disbelief, the donkey was still sitting in his place.

Eager to resume his journey, the merchant untied the donkeys and gathered them. However, the merchant had one problem in that the last donkey would not budge. The merchant ran to the priest to explain the strange behaviour of the donkey. The priest again advised him that since the merchant had made the donkey believe that it was tied up, he should perform the act of untying, and the needful would be done.

Heeding this advice, the merchant acted accordingly, and the donkey, believing that he was freed, ran on his own and joined the group. Though doubting the wisdom of the priest, but ultimately acting on his advice, the merchant’s worldly problem was solved.

Except for a *Gnani*, no other person is aware how the whole world has come into bondage due to wrong beliefs. Just as the merchant’s problem got solved by following the priest’s advices, so by following the *Gnani*’s Aagna (guiding directions) to the letter, without the slightest doubt, we can attain Liberation - the experience of freedom.

Moksha means the experience of Liberation, freedom from all opinions, bonds, miseries, and initiation into permanent peace and bliss that can be experienced on this earth and in this life itself. The final Liberation comes later, as a result of initiation. Unless there is a beginning (cause), there can be no result (effect).

What is the end of the cycle of rebirths ? How could this Liberation be experienced with austerities and penance when Liberation is the innate nature of the Pure Soul, even though we are ignorant of it and feel bound ? How can we experience this freedom ? It can only happen when a Self-Realized Soul awakens our soul with His infinite power and light of eternal wisdom.

One who is liberated and experiences perfect freedom can make others experience this freedom by His Divine Grace. Sadhana alone cannot achieve it in this Kali Age. A Realized Soul's grace is inevitably required.

GNANI MAKES US RENOUNCE RENUNCIATION

'I' is ego, and 'my' is attachment. 'Dr. J. P. Amin' is not the home of the Real "I". "I" as Real is the *Purush* and Knower of the body called Dr. J. P. Amin. Out of illusion, we identify with our body Relative Self as our identity and become the possessor of body property, which is the other and other dependent and become the enjoyer of that body.

The whole world is entrapped in this phenomenon and subsequently suffers from the triple forces of Aadhi, Vyadhi, and Upadhi (anxiety, physical suffering, and external troubles). To be freed of these sufferings, when we egoistically practice renunciation (tyag), it only inflates the ego manifold and fails to achieve the desired result of Liberation.

Only a Gnani's divine power can make us realize our own true Self (right belief), which subsequently fractures the wrong belief that 'I am Dr. J. P. Amin' Automatically, the "I" and "My" are obliterated by the Gnani, and the person is relieved from the

above triple forces by realization of Right Belief i.e. ‘Self Realization’.

CAN EGO DISSOLVE BY ITSELF ?

“**Ego**” itself is the feeling of “**Doership**”. How can it dissolve itself ? It increases while we try to remove it. The feeling of non-doership cannot be created by us as a doer by our own effort. However hard we may try to persuade ourself that we are not the doer of all actions, it is Prakruti (nature) that does all this, we would still be in the doership because we are egoistic. However, with the *Gnani*’s grace, the Gnata-Drashta (Knower-Seer) state manifests and the feeling of ‘Doership’ disappears automatically.

The science of the soul liberates us from ignorance, not from material objects. Whereas the relative religions today are engaged in renouncing the material objects because they believe that house, family, man, woman, and children are Sansar. The science of the Vitaragas refers to all these as relative dealings (*Vyavahar*) in the world.

CHAPTER : 18

VYAVAHAR (RELATIVITY) AND NISCHAY (REALITY) (RELATIVE VIEW POINT AND REAL VIEW POINT).

`Nishchay' is the setting of the right belief that **“I am the Pure Soul (Shuddhatma)”**, the remaining dissipating discharge (effect) of Mind, Speech and Body is there after called *`Vyavhar'* (Relativily) in true sense.

CIRCUMSTANCES ARE NOT SUBJECT TO THE SELF

Relative living is dependent on the 'Non - Self', and is the conglomeration of circumstances. Circumstances are not subject to the 'Self'.

REALITY IS SUBJECT TO THE SELF

Reality is subject to the Self. Relative living is subject to the Non-Self; and the outcome of any happening depends on even the dependent.

GOOD LIVING

Living in the relative with the consciouness of the “Pure Self” is the first-hand experience of liberation, here and now. Good living in absence of the Self-realisation leads gradually to liberation.

IN `PURE' LIVING, THERE STANDS NOTHING TO DO

In `Pure' living [practicality], there stands nothing to do. It gets done - 'automatically.'

It is `Discharge'. In `Pure' living `Ego' is not essential. But in `good' living, Ego comes in and makes its say.

WHAT IS VYAVAHAR ?

As is the bondage, so is the release; as it is intertwined, it will untwine naturally. The laws of nature are in perpetual motion in

squaring up of accounts (actions done before bring reactions at appropriate times).

Everyone receives fruits according to what seeds have been sown in the past, depending on his/her relationship with person, place, substance, feeling and time process.

This being justice itself, has been termed Vyavasthita Shakti by the Gnani Purush.

In the state of Ignorance, due to the feeling of 'Doership', one will egoistically interfere with attachment and aversion in his/her discharge Vyavahar and create a new Sansar.

A Gnani Purush, in all situations, by balancing the two viewpoints, (By relative viewpoint 'I am Dr. J. P. Amin' and by real viewpoint 'I am Shudhdhatma') **squares up the accounts and attains salvation.** This is the incomparable gift of Vitarag Vignan.

`Liberation' is through Practical knowledge of Vitarag Science. Knowledge of Science makes one experience detachment from the mind, as well as experience of Liberation.

ILLUSION IS NOT REMOVED BY A SINGLE VIEW POINT

Illusion can't be removed by accepting only a single viewpoint. If we take only the viewpoint that the soul is Non-Doer, (I am not the Doer) then the Pudgal (matter) will be an independent and complete doer, which factually it is not. If the Pudgal were an independent and complete doer, then it could act in the absence of the Pure Soul. *Therefore, the soul is active from the relative viewpoint, and the Pudgal is the doer from the real viewpoint because the activity is revealed through the Pudgal.*

TWO VIEWPOINTS

The world is the puzzle itself. There are two viewpoints to solve this puzzle. One is the Relative viewpoint and the other is Real View Point. By relative viewpoint, 'I am Dr. J. P. Amin', and by real viewpoint "I am shudhdhatma." Relative viewpoint is Temporary and real viewpoint is permanent.

Now if one looks at the world from these two viewpoints, all the puzzles will be solved. (One with these two viewpoints together, a Self Realized one with acquired divine vision, can live a liberated life).

Those who accept only one viewpoint (from the laymen to the pundits), cannot solve the puzzle of life but, on the contrary they get dissolved in it.

The three batteries of mind - speech - body that were charged in the very presence of the Pure Soul in the previous life naturally get discharged in this birth. All these are effective, but the Pure Soul is immiscible and unalloyed.

If we adopt the single viewpoint that "I am the Pure Soul", and believe that all that happens does not happen to me, then the question arises, "Then to whom does it happen ?" Who is subject to these effects ? And because we don't know the second viewpoint, the puzzle remains unsolved. The **'language of Nischay'** (real viewpoint) is used in Vyavahar (relative viewpoint) and therefore the puzzle is not solved.

If we want to solve the puzzle, we must understand that Vyavahar is Vyavahar, and Nischay is Nischay, and not mix the two. But what do we generally do ? To stop these effects, we generally adopt powerful Hutyogi techniques, rigid assertions, insinceries, etc., using our ego and thinking "I am the doer." Consequently, we are ignorant of original nature of the Pure Soul (Knower-Seer). **Out of this unconscious state, with the imposed feeling of 'Doership', and being involved in the natural process of discharge, and by giving opinions or reactions, the three new batteries of mind-speech-body get charged again for the next body. Thus, the new bondage of karma is formed.**

WHO IS THE DOER ?

"Who is the real doer in this world ? Because we do not clearly understand this, and due to ignorance concerning who the doer is of all these activities, we think that 'I am the doer'. It is "I" who manages

everything. Who else could be doing all these things but me ? I eat, drink, move about, do business. etc., thus **'I' lead 'my' life with the false belief that 'I' am the (independent) Doer.**

Worldly people incorrectly impose "Doership" on the "I", which in reality, is an indication of the Pure Soul existence. Because of this incorrect imposition, they enter into a new bondage of Karma.

When Punya (good luck) is favouring a person and the person is successful, his/her incorrect belief that "I did it", unknowingly gets a boost and his/her ego becomes inflated. When misfortune befalls a person and things don't go according to plan, he/she feels helpless and begins to wonder whether he/she is an independent doer and what control one has over any situation !

FALSE IMPOSITION - BONDAGE

If we were really an independent doer of our actions, we would be able to do whatever we liked. We would never allow a loss to take place, we would not allow our breathing to stop, thereby living forever, and we would be happy all the time and not allow any bad things to happen. But in reality, things don't work this way.

By not being aware that we are the Pure Soul and a non-doer of any of the relative activities, when misfortune befalls, we put the blame, by means of **opinions**, either on ourself or on others (the agent - **Nimitta**), and consequently create the bondage of Karma.

When we suffer within, it is called Arta Dhyana. When we inflict blame on others, it is called Raudra Dhyana, Both these sufferings are caused by the false belief the "I am the Doer." The resulting sufferings due to these Dhyanas are borne out through animal/plant or hellish births.

WHO IS THE REAL DOER ?

When we realize our true Self by the grace of a Gnani Purush and when the real and relative viewpoints are established by His grace, then **"who one really is", and "who is the real doer in the**

world", is properly understood. If we carry out the Aagna i.e. Dictates (guidance direction) of the Gnani Purush, **this puzzle gets solved, and in addition, we experience great bliss.** Anyone who has rightly understood these two viewpoints can remain in his/her true, intrinsic nature because he/she has been blessed with the right vision.

All relative (Gneya) as well as relative temporary view point aspects of all relative Gneya (objects) are Known relative Gneya aspects; and they bear Knower-Known relationship with the Knower which is Real and Permanent, Changeless, Immiscible, Unalloyed and is eternally Self active as a Knower-Seer of all Known-Seen (Gneya - Drashya) relative temporary aspects. This is the exact and Real path of liberation which is Seer-Seen and Knower-Known relativewise by two viewpoints - Relative and Real.

The Pure Soul is a ‘Non-Doer’ from the real viewpoint, and a Doer from the relative viewpoint.

The Pure Soul is totally detached and unalloyed. There is nothing in the Intrinsic Attributes of the Pure Soul that can independently make the Pudgal active. If it could independently activate the Pudgal, then it would be the responsibility of the Pure Soul, which is against its own intrinsic nature. So “Pure Soul” is a ‘Non-Doer’ from the real viewpoint.

But because, in the very presence of the Pure Soul, the Pudgal performs actions, with the wrong belief of Doership, Karmas are charged. That is why the Pure Soul is considered a doer from the relative viewpoint.

THE PUDGAL IS THE DOER FROM THE REAL VIEWPOINT, AND A NON-DOER FROM THE RELATIVE VIEWPOINT.

Since the actions are performed in the Pudgal, it is a doer from the real viewpoint.

While Karmas are getting discharged, in the very presence of the “Pure Soul”, the entire discharge portion is in the juris-

diction of Vyavasthita Shakti. That is why, from the relative viewpoint, the Pudgal is a non-doer.

SUN, SEA, AND VAPOUR

Both the soul and the Pudgal always remain in their own intrinsic nature. In the very presence of the Sun, seawater changes into vapour. Here the Sun does nothing independently. If the Sun could produce vapour, then even when its rays fell on the earth and wood, vapour would be produced, If it were in the nature of the seawater to produce vapour, then, even at night, vapour would be produced. However, this does not happen.

So it means that in the presence of the Sun, vapour is produced from the seawater. Hence, the Sun is believed to be the producer of vapour from the relative viewpoint. Seawater is heated by the rays of the Sun, and vapour is produced. Therefore, the sea is the producer from the real viewpoint, it would be able to produce vapour even at night, in the absence of the Sun. So, from the relative viewpoint, the sea is the non-producer, and from the real viewpoint, it is the producer of vapour.

THE VIBHAAV STATE IS DUE TO CLOSENESS

In this way, because of the proximity of the Soul and the Pudgal, a Vibhaavic state (charged Pratishtta state) is produced. An illusory vision is created, and the Pratishthit ego arises. This world in nothing but the vision of the Pratishthit state ego. The illusion that is created because of the proximity continues the vicious cycle of new Karmic bondages. When the Bhed Vignani (who can draw a line of demarcation between the Self and the non-Self) destroys the karmas of endless births, the soul and the Pudgal regain their original, intrinsic qualities, and the interim Vibhaav state (state of ignorance) comes to an end.

CHAPTER : 19

DOCTRINE OF INNUMERABLE PROBABILITIES IN REALITY

- *Anekantvad* -

ANEKANTVAD-UNIVERSAL CONTRIBUTION

Among many teachings of Vitarag Bhagavants and Lord Mahavira is the "Anekantvad" or the theory of innumerable probabilities in Reality. This doctrine is the unique contribution for understanding, to some extent, the complex nature of the Eternal Elements (*Astikāya*), which have some of the natural properties appearing dissimilar, when viewed outwardly.

PANCHĀSTIKĀYA AND KAAL

There are five such eternal Elements called "Panchastikaya" and "Kaal" is an ancillary or subsidiary element, as an offspring of these five elements. These elements have infinite inherent properties or characteristics, which are inseparable from the elements. These properties are permanent, although they may remain concealed depending upon the level of ignorance of human beings.

There is a continuous appearance and disappearance (*Utpata & Vyaya*) in predetermined cycles, of the situations or stations (*Paryaya*), as an offspring from the permanent properties of the element, which is, called "kaal", as an auxiliary element. The eternal elements together with their natural properties could be known only up to certain extent, through intellect / wisdom, but in Reality they can only be experienced.

SEVERAL LIMITATIONS IN EXPRESSIONS

When these elements and/or their natural properties are expressed in words (of any language), there are several limitations, some of which could be as under:

1) A cosmic element (9Dravya or Astikaya)0 having infinite properties of eternal nature cannot be truly described in words.

2) Even if the above is expressed in words, they cannot be described in totality at one time, whereas all the properties exist at all times. The properties could be described, to certain extent, one after another and that too, not at the same time.

3) When the properties are expressed in words, the same could be described part by part with a specific view-point (Naya - contextual).

4) Words or language could be changeful, whereas the eternal elements and/or their properties are changeless. In other words properties of element are infinite while language is finite.

SYADVĀD : METHOD OF EXPRESSING

Taking into consideration the above limitations of words or the language, Lord Mahavira has expounded the doctrine of "Anekantvad", and the method of expressing is called "Syadvad" or theory of Relativity.

ANEKĀNTVĀD THEORY

This theory has several unique qualities by which conflicts or difference of opinions could be avoided or resolved and peace or harmony could be attained. With the prevalence of congenial surroundings, by adoption of the above doctrine, human beings can harness their energies for upliftment. Some of the salient points of this "Anekantvad theory are as under:

1) To accord due respect and appreciation to each and every viewpoint or an opinion, considering it as one of the probability of expressing a particular aspect of the matter (out of the entire), and thus avoiding assertions. In other words to respect the beliefs of the persons having specific view-points, so that their feelings are not hurt.

2) Each view-point is expressed with a specific condition on which it is based or founded. (Relative or Sapeksha). The cosmic element together with all its properties could be more or less

understood, from part to whole, when the same is visualized from all probable and possible angles or view-points.

3) When a thing or an object is viewed from all probable viewpoints, in an impartial manner, it may be possible to reach near about the whole truth.

4) For general study and understanding of the cosmic elements and / or their properties, the view-points or the probabilities are broadly sub-divided in two principal segments as under:

5) a) **Quint-essential view-points** (Nishchaya drusthi)

The view-points leading to the purest or most perfect kind.

b) **Multi-formity in worldly view-points** (Vyavahar-drusthi)

Respect for all divergent view-points in relative matter.

NISHPAKSHAPATA

When things are visualized from the above two segments simultaneously in an objective manner, Seeker is closer to the fact or actuality, and prejudices on account of diverse view-points or opinions could be avoided. In other words there are no assertions for a specific view-point or an opinion. As a result of the above visualization, openness and respect for all probabilities could be attained.

Keeping the above doctrine as Focal point, partisan attitude is avoided (*Nishpakshapata*) and equipoise could be attained. Some thinkers and philosophers consider this as a doctrine of "Non-Absolutism" or theory of "Relativity" (*Sapekashavad*).

CHAPTER : 20

SOBER ABSTINENCE (SAMYAM)

AND

RENUNCIATION (TYĀG)

SAMYAM AND VIRTI

SAMYAM - RESTRAINED ABSTINENCE IN KASHĀY

An enlightened Being says that a free-willed restrained abstinence in Kashay (Anger-Pride-Attachment-Greed), and Yog (mind-speech-bodily activities) could be considered as Samyam, for the Aspirant of Liberation. In other words all endeavours by the seeker are to attain Samyam (Sober Abstinence), while performing worldly activities, duties, and facing natural happenings as destined for him. Depending upon the earnestness of the Seeker and low, moderate and high intensity of the restraint of abstinence in kashay, steadfastness in the poise of "Self" gets established appropriately.

HIGHEST FORM OF SAMYAM

The highest form of Samyam is ingrained in Enlightened-Beings, who might have outward looking bodily appearance, but whose perpetual inward abidance is in "Pure-self" alone. In short an Enlightened-Being though embodied in outward form like any human-being, experiences inwardly complete separation from bodily existence.

PHYSICAL RENUNCIATION IS SUBJECT TO UDAY KARMA

In the present days society and popular parlance, people who have apparently renounced possessions, family, properties and worldly belongings (Sanyasis), and who have been formally initiated in the discipline of asceticism are generally considered to have adopted a

path of Samyam. It may be obvious that a channeled path (Niyam) in the discipline of asceticism may become necessary for controlling mind, speech and bodily activities of the renouncer in the initial stages.

Though such an outward renunciation may be **praise-worthy, but part of it could be attributed to the destiny (Uday-Karma) of the renouncer and as such need not be treated as endeavours for Samyam, in the considered opinion of Enlightened-Beings. It may, however, so happen that he has indeed relinquished worldly possessions, which may sow seeds of latent ego, and self-identity.**

So only the Samyam of Kashayas can lead oneself to Liberation. Samyam is not subject to Uday Karma. But material (physical) Renunciation is subject to Uday Karmas. While Samyam depends on Purushārtha.

RENUCIATION OF "I" AND "MY" SYNDROME

What then could be the true import or definition of renunciation? The enlightened-Beings or Sages say that the **renunciation of ego or self-identity and consciousness of possessions ("I and "My" syndrome) with total humility at the feet of "Atma Gnani" or Sat-Guru could be termed as true form of Renunciation.**

TRUE FORM OF SAMYAM

The seeker is then graced with the divinity of "Atma Gnani" or the Sat-Guru in the form of sacred Teachings and Dictates (Commandments). When the teachings become reality in the form of first-hand experience of the seeker by his diligent abidance in the commandments, he gets rooted to Samyam. As a result of such Samyam, on the part of seeker, **his mind-speech-bodily activities become natural and effortless, since his abidance is in "Pure-Self" alone. This could be termed as the true form and import of Samyam, where self-identity gets dissolved.**

EMANCIPATION FROM BIRTH AND DEATH CYCLES

Thus the seeker intrinsically patronizes following dual functions :

(1) For mind-speech and bodily activities, he adores Samyam (Sober Abstinence).

(2) For Liberation he abides by the commandments, for the sacred Teachings to become reality.

With the above endeavours on the part of the seeker, **he is bound to be graced, sooner or later, with the desired objectives of emancipation from birth and death cycles.**

GNANI IS DEVOID OF RENUNCIATION OR NON-RENUNCIATION

The Question of Renunciation or Non-Renunciation does not arise for "Atma Gnani" (The omniscient), for he is never in *parparinati* (a state of indulgence in transient matter), **but is ever in *Swaparinati* (an exclusive state of the Pure-Self)**

SAMYAM PARINAM

The Seeker is in the true know-how of "Who am I and Who am I not", through an Enlightened Atma Gnani or Sat guru. The seeker is then sincerely following the instruction of "Sat-Guru". So that he experiences himself the free nature of pure being, while overcoming all the scientific circumstantial evidences, the seeker constantly separates as to what actually belongs to his natural self vis-a-vis what does not belong to him in any of the happenings.

The Seeker thus refrains from indulgence in worldly matters and abandons "I and My" syndrome. With such awareness the Seeker is devoid of furthering "Causes" and the effects get eliminated by itself with equanimity and understanding. Such a seeker is considered to have acquired "Samyam Parinama."

CHAPTER : 21

PENITENTIAL AND PURIFICATORY ENDEAVOURS

: TAPA :

Ore, containing traces of metallic gold is quarried from gold-mines. This ore is then processed through serialized production lines such as screening, grinding, washing, heating etc. finally resulting in the precious yellow metal. Unwanted or superfluous portion of the ore (impurities in gross form), which constitute more than 95%, is removed in all other purification processes, and finer impurities are removed during intense heating at the gold refinery.

In the same manner as that of the Ore (containing gold), living-beings have innumerable impurities (Dravya-Karmas) collected by them during umpteen number of birth & death cycles in human race.

These impurities or Dravya-Karmas are responsible in covering or veiling the inherent and natural properties or characteristics of the Atman (Pure-Self).

The Enlightened Beings or Sages have discerned and identified principal causes for the disease (*Bhav-Rog*) and have prescribed remedies (*Sat-Sadhan*) for human-beings desirous of freedom from the bondage of birth & death cycles. One of the remedies among them is called Tapa or Purificatory exercise, which is similar to the application of intense heat in refining gold. Gross form of impurities get removed before the living-being is blessed with a birth in human race.

An attempt is made to provide brief glimpses of penitential and purificatory endeavours (Tapa) for human-beings in the following write up.

The Temperance required to restrain and control mind, speech, senses and body for diluting desires, impulses, wants, possessions, lust, emotions etc.. is called penitential exercise or Tapa, which are of two kinds :

(1) **Outward Extrinsic Exercises (Bāhya-Tapa), conduct of which are visible.**

(2) **Inward or Intrinsic Endeavours (Ābhayantar-Tapa), conduct of which are intimately personal and implicit.**

A narration in brief of the above two aspects of Tapa is as under :

II OUTWARD OR EXTRINSIC EXERCISES

The intention and aim of outward exercises or 'Bāhya-Tapa' is to ignite or incite inward endeavours. These are of six kinds as under :

(1) ANASHAN

Refrain from intake of food articles for a limited period (upavāsa), and to meditate on spirituality to study religious scriptures.

(2) RESTRICTED NOURISHMENT (UNODARI)

To consume restricted quantity of food, just necessary for sustenance, preferably once or maximum twice, so as not to become (slumber) sleepy or sluggish. The mental and physical alertness, achieved during such an exercise, is to be utilized for spiritual upliftment.

(3) DILUTED ASPIRATIONS (REDUCED VRUTTI)

To control aspirations, possessiveness. Cravings, desires, wants and dilute them. Simultaneously to incite longings for knowing the "Pure Self."

(4) AVOIDANCE OF HEAVY/RICH NOURISHMENT (RASPARI TYĀGA)

To avoid intake of heavy and rich food articles such as butter, cheese, milk products, ghee, liquor, heavy meals and to take eat simple and less spicy food. In other words restrain from taking tasty food and have wholesome meals.

(5) SOLITUDE & SIMPLICITY (SANLLINTA)

To practise staying in a lonely place unpaired, fellowless and alone within restricted area. To utilize solitude for spiritual upliftment

and or study of religious scriptures.

(6) BODY CONDITIONING FOR EXTREMITY (*KAYAKLESH*)

To practise yogic and other physical exercise. Simultaneously to condition body for extreme climate such as heat, cold, dry-humid-moist-soggy weather etc. With a healthy body it is possible for the Yearner to devote more time towards spiritual upliftment.

III. INWARD OR INTRINSIC ENDEAVOURS (*ABHAYANTAR-TAPA*)

Intrinsic conduct and endeavours by human-beings with the aim of attainment of spirituality is of six kinds as under :

(1) REPENTANCE (*PRAYAH-CHITTA*)

To accept mistakes and faults committed, to declare the same before the Sat-Guru, to seek forgiveness whole-heartedly from the mistake has been committed and to resolve not to commit similar mistakes again (*Alochana-Pratikraman-Pratyakhyam*). To know one's own mistakes immediately upon occurrence, impartiality or neutrality will become a pre-requisite (while examining conduct), for which realization of the "Self" is a necessity, in the considered opinion of Enlightened-Beings.

(2) ADMIRATION, REVERENCE & RESPECT (*VINAYA*)

Enlightened-Beings have revealed that the eternal live element (*Atman*) embodied in all living - beings has the same properties or characteristics as that of the Supreme-Being (*God*.) If this aspect of Teaching is whole-heartedly accepted by the Aspirant as an Absolute Truth, then he respects with reverence the immanent *God* in all living-beings without giving undue importance to their outward forms. This is called *Param-Vinay* or admiration.

The other type of Vinay or respect is to Gyan, Darshan and Charitra, Which are the principal and eternal properties of the Atman. The diluted form of *Vinay* is to give respect to virtuous persons, elders, Sages & Saints.

(3) SELF-WILLED SERVICE TO OTHERS (VAIYA-VRUT)

To be helpful and to serve those entities, who are engaged in the spiritual upliftment of human-being or to colleagues and / or co-religionists. To render services by mind, speech and body to the needy, downtrodden as well as suffering and unhappy. Beings, could also be termed as Vaiya-Vrut endeavours, provided there is no sentience in the Aspirant that he is doing good to others.

(4) ABIDANCE IN ``SELF'' (SWADHYAYA)

The true import of swadhyaya could be to dwell in the ``Pure-Self'' alone, while knowing and observing impartially all the activities being performed by mind, speech and body without a sense of doership and / or attachment & aversion.

The swadhyaya could also mean discerning from natural happenings and circumstances as to what belongs to eternally ``Pure-Self'' and to that of transient ``Non-Self."

To seek clarifications, from the Enlightened-Beings, for any difficulties the Aspirant might face pertaining to his conduct in resolving circumstances with equanimity and understanding so as to avoid causations. The clarifications could also be related to the true import of the Teaching, so that the same may become reality in the form of experience.

(5) RENUNCIATION OF AFFINITY IN POSSESSIONS (VYUTSARG)

The highest form of renuciation is in surrendering ego, self-identity, possessiveness, onwership of mind-speech-body, and sense of doership at the feet of Sat-Guru or an Enlightened-Being. Such a renouncer exercises alert-aloofness in performing worldly activities or duties as destined for him. In other words the renouncer is devoid of any sentience that he is the owner of mind-speech-body or worldly possessons, in spite of the fact that he might be a nominal owner either in law or in the view-point of the society.

(6) MENTAL EXERCISES & MEDITATION (*DHYAN*)

Atma Gnani has said that **Dhyan is the result, product or effect of Dhyeya or Aim and Dhyata (Knower/Observer). `Atmadhyan' (Abidance in Pure Self) has been considered as the highest form of Dhyan (Shukla-Dhyan), where there is incessant anchorage in the Seeker that "He is a Pure-Being like the Supreme-Lord."**

Meditation or Dhyan has four aspects **Arta-Raudra-Dharma-Shukla Dhyan, of which the first two (Arta-Raudra) are to be avoided by Seekers and the last two (Dharma-Shukla) are commendable.** Brief glimpses of the same are as under and (detailed) description is given in Chapter-25 (Atma-Yoga, Nirvikalpa Samadhi and Real meditation)

(I) MENTAL TURMOIL & AGITATION (*ARTA-DHYAN*)

Mental agony, unwanted happenings, separation from desired objects, worries of diseases of mind & body, longings for objects & comforts not available, are some of the reasons for mental commotion or agitation called *Arta-Dhyan*.

(II) VEHEMENT AND HARDENED ATTITUDES (*RAUDRA-DHYAN*)

Rude, aggressive, vehement and inhuman attitudes are formed in some human-beings due to sentience of violence, untruth, stealing, protecting possessions etc, which are called *Raudra-Dhyan*.

For people aspiring spirituality, the above two mental exercises (*Arta-Raudra Dhyan*) are to be avoided.

(III) SPIRITUAL MEDITATION (*DHARMA-DHYAN*)

- To meditate as to what are the commandments of Enlightened-Beings and how to abide by the same.
- To find out one's own faults & mistakes and how to avoid the same.
- What are the causes for natural happenings and circumstances, which a human-being has to face and how to avoid the same

during the happenings.

- How the world functions and how the same is governed by Nature.

These are few examples of meditation, which in common parlance is called *Dharma-dhyan*.

The highest form Dharma-Dhyan or spiritual Meditation is in total dedication & sincerity of the Seeker in abidance of the commandments, he might have received from the Sat-Guru or the Enlightened-Being.

(IV) ABIDANCE IN “SELF” (SHUKLA-DHYAN)

The highest form of meditation or Shukla-Dhyan is in abidance of “Self” alone, where non-impulsive state of beingness is attained. However, this is the final and ultimate stage of meditation, before which, the Seeker (Progressively) has to pass through three stages as under :

- Meditation on the Teachings of an Enlightened - Being regarding eternal properties and functioning of Atman, where duality between the inwardness of the Seeker (Antar-Atman) and the Supreme-Being still exists.

- Meditation on the teachings as above, but where unity between Antar-Atman and Supreme-Being starts developing progressively.

- Meditation, where the Seeker takes help from the subtlest part of the body and rhythmic breathing. In this state dependence on Teachings disappears, since the same becomes part of a Reality or Beingness.

IV LATENT IMPORT OF PURIFICATORY ENDEAVOURS (ADITH-TAPA)

Aspirants, who have communion with an Enlightened-Being, and are blessed with sacred Teachings and commandments, following endeavours of intrinsic nature, will become their inward conduct, which could be termed as Adith-Tapa, or Inner Penance.

(1) Abidance in the commandments of the Teachings to become reality in the form of experience.

(2) To resolve circumstances with equanimity & understanding so that causations are avoided. (*Nirjara* without *Karma-bandh*).

Effects on account of causes committed earlier, due to ignorance, get resolved forever.

(3) A firm anchorage of the Seeker in the gospel that “He is the eternal “Pure-Being”, devoid of birth & death cycles.”

The above mentioned penitential & Purificatory endeavours could be termed as the true & latent import of **Adith-Tapa**, or **Inner Penance which is the invisible pillar of Liberation**.

CHAPTER : 22

INNER PENANCE (ADITH TAPA) INVISIBLE PILLAR OF LIBERATION

There are **two** types of Penance (TAPA) :

1. VISIBLE PENANCE (BAHYA TAPA)

AND

2. INVISIBLE-INNER PENANCE (ADITH-TAPA)

Not that uttering the mantra or practising penance is incorrect. Everything in its relative sense, is correct upto its **potential** range. Practice, if you so feel, penance to the extent your endurance permits.

Better not practice penance, if doing so gives rise to *Kashay* (Self-binding anger, pride, attachment, greed). **The loss in Kashay is much more than the pain in Penance.** With a view to mellowing and mitigating the Kashay God has avouched austerities of penance. The Visible Penance leads to a re-birth in the higher state of living and **The (Invisible) Inner Penance leads to Liberation.**

Visible Penance is subject to *Uday Karma* (Maturity of Past Deeds). Invisible Penance is the Real Effort (Purushartha).

PILLARS OF LIBERATION (INVISIBLE)

Gnan (Knowledge), Darshan (vision or Perception), Charita (pure character or conduct), and Tapa (austerity or penance) are the four pillars of liberation. In today's world people have interpreted these teachings according to their own intellectual understanding and have lost the real meaning of these pillars for Liberation as revealed by the *Vitaragas*. According to the *Vitaragas*, "I am the Pure Soul," is Darshan through Self Realization. To remain poised in the state of Knower-seer through all Uday Karmas is Charitra (Pure conduct).

When one is terribly disturbed inside on account of outside happenings, then to see and to know such happenings as they are,

is called invisible internal *Tapa* which is the basic necessity for Liberation. Not to enter into the Foreign Department happenings within Apad (Pudgal) but to remain in the Home - Department (Svapad-Pure soul) as “Knower-seer”, is the real Tapa, according to the Vitaragas. That Tapa which does not allow the “I” (Pure Soul) to get involved with “Mine” feeling (Pudgal) is the real Tapa and this Tapa is to be practiced by an aspirant for Liberation.

ALL FOUR ARE FORMLESS, AS VOUCHERED BY THE ABSOLUTES.

Knowledge, Perception, Conduct and Penance are without any visible form - The Formless. People look for the Forms. They look for what is visible through physical eye alone. **Knowledge, Perception, Conduct and Penance, as vouched by the Vitaragas (the Absolutes), are the Formless.** He who aspires for liberation must accept the authority of the Absolutes (Vitaragas).

**WHATEVER HAPPENS UNEXPECTEDLY IS TAPA
(SUFFERING INSIDE)**

Tapas are incidents which happen unexpectedly. People do not have to perform Tapa beyond their capacity with egoism. **But all the unexpected Tapas that come our way on account of Uday Karma have to be cleared up with equanimity. This is called the real Tapa.**

The present age is called Kali Age in the scriptures. With all the material comforts and pleasure, we still feel that there is something lacking in our life. In such an age of sorrow and agony where equanimity is maintained with great pain, how advisable is it for a sensible person to perform Tapa beyond his/her capacity, not with the intention of attaining Liberation, but merely to show off to the world ?

Tapa should be only performed with the objective of attaining Liberation. Without right understanding in this Dushamkal *(Kali Age), determination and internal emotional awareness are adversely affected, ego is inflated, and subtle kashayas, instead of getting weaker, become stronger, and so there is great internal loss. There-

fore, the best course is to bear with equanimity those Tapas that come unexpectedly due to Uday Karma and settle only within all the old accounts. This is the Real (invisible) penance.

PENANCE AT ONE'S DOOR STEP

In Dwapar age and Treta age, the atmosphere at home with basic unity of mind-speech-body, was so congenial, that people had to go away from their homes to hermitages, forests, and caves in search of penance. But now the time has changed. In today's time, the atmosphere at home and within the body is very disturbed, causing all these tapas to come to one's door step, and therefore there is no need to go to the jungle to perform external penance. The son does not listen to the father, the daughter runs away from home, the mother-in law harasses the daughter-in-law, or vice-versa, and there is little communication among the family members, etc.

TO ADJUST WITHOUT REACTIONS WITHIN IS THE REAL, INWARD TAPA

To adjust yourself to these various unpleasant and adverse circumstances, to bear them with equanimity, believing them to be the result of your karmas of previous births, and constantly cherishing the feeling at heart of not hurting anyone with mind-speech-body, is the Real, inward Tapa.

N.O.C. FROM WITHIN AND OUTSIDE

Sooner or later, one has to procure a "no-objection certificate" from the people one encounters, and **settle all old accounts from within, without which there is no salvation. This Tapa is considered the fourth pillar of Liberation.**

On account of this real penance, Atma Darshan purity leads to Atma Gnan (Knowledge of the Pure Soul) and this results into Atma Charitra. Thus, Gnan, Darshan, Charitra and Tapa always go together and are spontaneous as one is the end result, though they are explained separately for the understanding due to their united purpose.

EASILY AVAILABLE PENANCE TODAY AT HOME

In kali-yuga, you need not go out in search of penance-renunciation. Even within the four walls, unfavourable forces do come. Face them up with equanimity unperturbed.

ALLOTTED PENANCE, HERE AND NOW

Allotted penance, here and now (*"Prapta"*) is: When it comes, Do not inflict the slightest injury or misery on anyone, and do not upset your mind about it.

FACE THE PENANCE

Face the penance, that is allotted to you by nature, 'here and now.' Do not seek penance that is not allotted to you, 'here and now.'

ALLOTTED PENANCE, BEING PRACTISED

Allotted penance, being practised, without letting anyone know is the Real Penance. If you not seek solace or consolation from other during the practice of allotted penance, then that would be the Real Penance. If on the other hand, you seek solace or consolation from another person, that person will take away his commission from our penance.

SHOOT AT SIGHT PRATIKRAMAN–INNER PENANCE :

In The shoot at sight (Instant) Pratikraman is the Inner (Adith) Pennance (TAPA). "Instant Pratikraman" - one offers an apology and appearement to The "Pure Self" (Soul) of the aggrieved person.

GNANI'S DICTATES, THE PENANCE

In the Path to Liberation, there is no need of Relative-Visible penance. Only if one happens to come in contact with the Gnani (the Omni-Scient), his district would be the religion and his direction (dictates), the penance. That alone is Right Knowledge, Perception, Conduct and Penance, the direct outcome of which is Liberation.

REAL PENANCE

Real Penance would not let the Real Self and the Non-self inter-mingle.

THIS PENANCE, THAT YOU PRACTICE, IS UDAY KARMA

This penance that you practice is Uday Karma (Maturity of Past Deed) : and you presume, "I practise penance." All this is relative'. No one is capable of doing anything independently in 'the Relative'.

To put it, in a nut-shell : You do penance, chant, count beads, renounce or alter the attire-etc., Irrespective of what you do, it must be borne in mind that it is the Cosmic Order (Prakruti-Nature) that, governs all your actions. Until you realize your 'Pure Self.' You are nothing but a spinning top in the hands of Nature.

ACTIVE ALERTNESS OF 'YOUR' OWN 'PURE SELF'

There is no law, forbidding your attainment of liberation. The only thing required is the realization and active alertness of 'your' own 'pure Self'.

Some have inborn the impulse (prompting: nature) of renunciation; some, of penance; some, of sensuality. Whatever it be, in order to attain liberation your inborn nature has only to be nullified through detached pursuit.

THIS IS BUT NATURAL

The path of Liberation of the Vitaragas is natural and is not the result of labour and Relative penance. To **"see and know" the inner turmoil effects is real penance** (Tapa or Purushartha), according to the Vitaragas.

The purpose of penance in Kramic Marg (step-by-step following) is for the Prakruti to start becoming normal through it. The scriptures show us to bear with equanimity the penance that comes naturally to us. Here, the Prakruti does the external penance, so is there any Purushartha performed ? Purushartha, in internal Tapa, begins only after we have become "Purush".

In all other cases, it is Prakruti that forces one to perform penance and, due to the ego, we feel that we are doing this penance. If we remain constantly conscious and alert that we are not doing anything,

then there's no possibility of the ego getting in the penance, otherwise the reaction to external penance is egoism.

GNANI'S GRACE IS ULTIMATE

So long as we have not met a living Self-Realized Soul, external penance is very helpful and earns us Punya. Therefore, we must Pursue it until Self Realization is acquired. However, when by good fortune, we meet an Enlightened Soul, we can then switch over to real invisible, natural penance. An Enlightened Soul says that Adeetha Tapa which is real, inward penance, awareness that known does not become Knower, and which is without ego is inevitable for Liberation.

CHAPTER : 23

AUSTERELYD CONDUCT

: FIVE MAHAVRATAS :

VRAT

A free willed austerity in outward & inward conduct of an Aspirant, with dedication & sincerity, towards a singular aim for liberation or emancipation, could be termed as Vrat in its true import. Such a practitioner, seeker, Yearner or Vrati voluntarily takes a sacred vow, before a Sat-Guru, for the diligent performance of the austerity or Vrat in total sincerity and follows the commandments, which he might have received from his Guru.

The Aspirant or the Seeker extrinsically & intrinsically conducts the austerities from the bottom of his heart. The austerities are interwoven within the Seeker to such an extent, that the same become part of his being and he is devoid of hypocrisy, mistrust, sensual indulgence and scepticism. The austerities become the natural way of the life of the Yearner so much so that he does not carry a sentience of conducting the “Vrat.”

In the present day society and popular parlance, austerities are generally practised outwardly as involuntary rituals. Under the circumstances the intended purpose of austerities, to ignite alertness-allofness, is generally lost.

I TYPES OF AUSTERITIES (VRAT)

There are **three** types of austerities (Vrat) as under :

1. **Mahavrat (full form) & Anuvrat (diluted form)**
2. **Sanctified virtues (Guna-Vrat)**
3. **Ascetic exercises (Shiksha-Vrat)**

Glimpses of the above austerities (Vrat) are presented in the following write-up.

II FIVE MAHAVRATS AND ANUVRATS

The entire or full form of five Mahavratas are generally meant for sages or saints, who have renounced their homes and/or worldly possessions (Anagari) in search of eternal truth.

The diluted form of the above five austerities are termed as Anuvrat, which are generally meant for common devotes, who might still have their homes, worldly possessions, families, social obligations etc.(Agari).

(1) *NON-VIOLENCE (AHINSA)*

In popular parlance non-violence (Ahinsa) may mean not to injure and/or kill any sentient living-being, but to protect them and conduct activities to relieve their pain or miseries.

There are two aspects of Ahinsa :

(1) *Dravya-ahinsa*

(2) *Bhav-ahinsa*.

Dravya-ahinsa is visible in outward form. Those who have desired or willed in their previous births can practise dravya-ahinsa. While this aspect of Ahinsa is commendable, it may so happen that the follower may carry a conviction or inward sentence that he is indeed doing good to other living beings.

In such a case, the conduct may result into meritorious deeds (Punya) for which the follower might have to undergo effects in due course of time.

The other aspect of non-violence is “Bhav-Ahinsa”, which is predominantly inward conduct not to injure or kill or hurt any living being through mind-speech & body. Normally such a Follower practises a vegetarian way of life and he is always conscious and careful of not hurting the feelings of other living-beings.

What is the true import of non-violence ? **A Seeker of “Pure-**

Self” generally respects with reverence the eternal being (Atman) embodied in all forms of life, without giving undue importance to their outward forms.

A Seeker conducts his activities or faces worldly happenings in such a way that his mind-speech-bodily existence does not hurt inwardly or outwardly any living-being. Such a Seeker is devoid of any sense of doership and /or possessions in his intrinsic and extrinsic conduct. Non-violence in this form is commendable and is indeed an act of bravery, which could be termed as true non-violence.

(2) TRUTH (SATYA–VRAT)

In society and popular parlance, what one considers right, as distinct from wrong, is termed as truth. However, opinions may vary as to what is right or wrong, since the same depends upon individual view-point / stand-point, which may not represent a fact at all times.

Even when what is right or correct is spoken, the same is advisable to be short, sweet, unambiguous, untainted with likes or dislikes and free from ego, as not to be harmful to others or hurt their feelings. Such a conduct in common parlance could be considered nearer to truth.

In reality, the absolute Truth could be heard from the words of a fully Enlightened Being only, who has welfare of all living-beings at heart and who is devoid of ego and self-identity. Such truthful words emanate from the Omniscient, who indeed has conquered all sensual feelings, ego, attachment, illusion etc. and who has abidance in “PureSelf” alone.

(3) NON–STEALING (ASTEYA–VRAT)

It is said by the Sages that people get what they truly deserve as per their destiny, in accordance with the universal Law of Nature. A sentience (Bhaav) to steal from others, springs from desires, wants, cravings, to possess and acquire by unfair means without adequate effort.

The intention not to steal or not to acquire possessions, which are not deservedly due, is a “Vow” of Asteya or Non-Stealing. A true “Vow” of Asteya taken in the presence of a Guru has to be with total sincerity and humility, not to have possessions, which are not rightfully due or not to snatch from others their belongings by unfair means.

The follower or Asteya Vratī conducts himself, as per the vow with diligence and sincerity through his mind-speech and bodily existence. Such a Vratī constantly inquires inwardly, while conducting his worldly activities, so that he does not become a recipient of possessions not truly deserved by him.

(4) DISPOSSESSION OF WORLDLY BELONGINGS

(APARIGRAH–VRAT)

In popular parlance “Parigrah” may mean material possessions, wealth, property, family and all other belongings. “Aparigraha” may mean in common parlance, the renunciation of all worldly belongings and adoption of a path of austerities as per the discipline of the Sages. The practitioner of such an “Aparigrah-Vrat” may still carry an inward conviction, that he has indeed renounced worldly belongings, which might result in causations.

The true import of “Aprigraha” may mean an abidance in the “Pure Self” alone and remain unaffected or untouched by worldly belongings, including ownership of mind, speech and bodily existence.

The Seeker, who has freely willed to take “Aparigrah-vow”, is not affected despite having formal worldly possessions or without it, because he has abidance in the exalted state of “Self” alone, where sentience of neither ego nor possession exists.

(5) CELIBACY (BRAHMACHARYA–VRAT)

In popular parlance the practice of taking a vow of celibacy is not to be in intimate contact or live with the opposite sex, & avoid sensual pleasures.

Part of the conduct in this “Vow” may be directly related to the

destiny of an individual (Uday-Karma) and as such may not be the result of spiritual endeavours or efforts.

The true import of celibacy could mean total abidance in the poise-steadiness, stability of the “Supreme Self”, after the devotee has mastered “Sacred Vision” (Samyak-Darshan) under the loving care of Atma Gnani or the Guru. Such a follower of celibacy or Seeker has realised the true import of “who am I and what am I not ?” The conduct of such a Seeker is mainly centred towards an ultimate aim of liberation by dwelling in the “Pure-Being” and overcoming all the natural happenings with equanimity and understanding.

III SANCTIFIED VIRTUES (GUNA- VRAT)

The three sanctified virtues or Guna-Vrat are generally meant for Aspirants or Vratis, who may be having their homes, families, belongings etc. (Agari or Gruhashthi), but imposing certain restrictions.

(1) To conduct worldly activities within limited direction or orientation (either east/west and/ or north/south) depending upon the aspirant’s capacity of partial renunciation.

(2) To fix the area and Poundary limits within the orientation (as per para 1 above) from time to time and conduct worldly activities therein.

(3) To carry on worldly activities only for bare necessities and refrain from acquisitions beyond the needful requirements

IV ASCETIC ACTIVITIES (SHIKSHA-VRAT)

The four types of ascetic activities (Shiksha-Vrat) are generally meant for devotees (Sansarik) for experiencing within a limited period, the distinct nature of the “Pure-Self” in comparison with the transient nature of mind-speech-bodily existence.

(1) SAMAYIK

An exercise for experiencing separation between the “Self” and the bodily existence for a minimum period of 48 minutes is called “Samayik” or abidance in the “Self” for a limited period. The seeker of true nature of self considers his mind-speech-body-

intellect etc. as only a neighbour of one's self during the "Samayik" discipline, and thus practices separation by stages. For the success of such an exercise, there may be certain set procedures, which the Seeker has to follow diligently.

(2) Same as above but for a whole day, every fortnight and/or on auspicious occasions. During such a separation, the Seeker concentrates on spiritual matters only, leaving worldly activities.

(3) Refrain from usage of materials and/or possessions, which are more disadvantageous to living-beings and utilize only the least harmful materials for sustenance.

(4) The worldly possessions, which might have been rightfully acquired (beyond the basic necessities), to be distributed to needy-beings or render other type of help in form of services for the welfare of living-beings. To refrain from causes which ignite or inflame Kashay such as anger-pride-attachment-greed. The causes which inflame kashay are called Nokashay.

CELIBACY IN GNANI'S LANGUAGE

An individual, sadhu, sadhavi, or sanyasi who may be observing physical celibacy on account of their Uday Karma, are considered to be Brahmacharis by the people. But according to a Gnani, this is not enough.

A man may be unmarried, but if he nurses a feeling that there is pleasure in a female's body and vice versa, then he or she is not celibate in the real sense of the term, according to a Gnani. The opinion that there is no pleasure either in the male or female body, that true joy is only derived from the "Pure Soul", and that pleasure does not lie in the enjoyment of sex is called real "Celibacy."

"Real celibandcy" does not mean renunciation of man or woman only, but constant abidance in the Pure Soul.

CHAPTER : 24

THE SCIENCE OF SPEECH

In this Kaliage, speech can be very harsh and hurt immensely. So there is an adage, **‘one who conquers speech, conquers the world.’**

WHAT IS SPEECH ? A RECORD

Our speech is only a record. It is physical and gross. It is already prerecorded in the form of a tape. Under the circumstances when a tape starts playing, the man says “I spoke” because of ignorance. What is recorded can be heard again. You cannot hear from it any words which are not already tape recorded. For example, the mother-in-law and daughter-in-law go on quarrelling, tu-tu-mein-mein from dawn to dusk. If the mother-in-law and daughter-in-law are asked to repeat the same abuses could they do it again ? No. Why ? The record spoke. If a tape record speaks, “J. P. has no sense; J. P. has no sense,” would J.P. then tell the tape - recorder that it has no sense.

You had firmly made up your mind not to oppose your daughter in-law or son, yet you could not help speaking. Words get pontaneously uttered, what is it ? It’s the record.

If your speech were under your control, then you would utter according to your desire. But does it ever happen ? How could it happen ?

Dadaji says : “I have no power of speech. I am the Knower-Seer of how the record plays. Speech is totally material. But the speech coming out through me has a touch of conscious manifested (chetanpragat) *Parmatma* and therefore it is spiritual (living). The speech of *Vitaragas* is absolutely free from attachment, *syadvada*, the doctrine of relative judgement. How will you recognize a *Vitaraga* ? By his simple speech..

The Speech of Vitaragas is not like a mechanical record because it is dynamic and self originated and it effectively leads one to the realization of one's Pure Self. It is self controlled, original and unique.

WHAT TYPE OF SPEECH SHOULD BE ?

Inspite of the record being played all day long, the Gnani Purush is silent; because His speech pertains to Pure Self and nothing else. So it is called silence. One who observes silence is a *muni*, but the *muni* who observes external (physical) silence and remains agitated within cannot be called a muni. Therefore a Vitarag Purush is *Mahamuni*; perfectly calm. This is called parmartha maun-silence of the Pure-Self !

Keep silence where it is difficult to keep silence. When the servant breaks down the crockery, keep mum. If there is a quarrel with your neighbour, keep mum. Then it is called a "*Tapa*"

The worldly obstacles are due to word-speech. By keeping silence, the internal power increases and clashes with others can be avoided.

To convey something by writing or by some sign or code during silence (Maun) is also speech. The inner activity should cease.

The speech possessing the three attributes of doing good, moderation and sweetness is true speech and all other speech is falsehood. This law applies to speech in *Vyavhar* (day to day life).

To lie, to cheat these are all misuses of speech; because of which speech becomes less effective. Speech becomes more effective if one speaks the truth only without any attachment.

One should decide to speak only but truth. If the individual makes a mistake, he should do `pratikramana'. i.e. misuse of speech requires `Pratikramana.' If you desire bitterness then speak bitterly. If not, even if someone hurts you, you don't speak bitterly. If someone uses abusive language, even then call him for dinner and forgive him. If you try to take revenge then the cycle continues. No response/ripples should be given. One only should watch the circumstances.

VITARAG VANI

“*Vitarag Vani*” is that which is replete with feelings of complete spiritual well-being of others. The speech of the *Gnani* is non-prejudicial and non-partial, so no pain is inflicted on any living being by him. **It accepts all points of view because He is in the centre. He is the speaker and listener too.**

The conduct of the *Gnani* wins you over and his modesty (humility) is on the highest rung; for he believes himself to be ‘the lowest and the lightest’ (Laghutam)

CHANGE THE CODE OF SPEECH :

One should earnestly wish that at any time his speech should not be harsh and hurt any body. After self - realization, one should solicit from *Dada Bhagvan* “May you bless me with such an infinite inner strength as would restrain me from speaking, causing someone to speak or supporting someone speaking harsh, hurtful language to anyone.” “May you bless me with infinite inner strength to speak kind, gentle soft & sweet language to all, despite their bitter, biting, and scathing words. (language).

This must be borne within and practised sincerely with attentive alertness in day to day life as this would definitely change the code of speech.

LANGUAGE AND BELIEF

Language is perfect all over the world but belief is not perfect. Belief and Language are totally different. Belief is a very subtle part and language is a very gross part. Therefore, the gross part of language cannot convey the subtle belief part though it is there.

Everybody believes in good luck and bad luck. Yet they say that judgement is given by God.

Good luck and bad luck are a part of language and therefore our belief is that nothing is in our hands since we talk about good luck and bad luck. We also speak about destiny which relates to good luck and bad luck. This is the common language used by the majority of

people. This indicates past causes i. e. causes which are from the past as carried forward in the present in the form of language.

Some people believe that they can make their own destiny. If that is so, then why is it that the same people sometimes use good luck and bad luck when they have control of their own destiny This is the imperfection of the belief and perfection of language.

People say something but their belief is different. This is the contradiction that people need to realize and if happiness is to be obtained, people need to change their belief to match with the language. People do not know what is in their hands and what is not in their hands what they can do or cannot. If they know what is in their hands and what they can do then life will become wonderful.

What is in the hands of people is nothing but the belief part of life only which has to be on a central base. This central base becomes the basic foundation on which life would flow. Only the belief part is in one's hand and beyond belief there is nothing more.

The subtle part of the belief part becomes the faith, which becomes the critical path of life. This is common to everyone. Everyone has to find his/her belief on some foundation, on which base one lives out his/her life.

If the belief is in God. All mighty, then this belief has to be the base for everything that happens in life. The efforts are in one's hand and in that part of the effort compartment of life, whatever one believes is in one's hands to do then the efforts will be based on belief foundation of God. Then, in that case one's choice and one's own power to build destiny is only limited to the efforts part, only so long as efforts are there.

After the efforts are over it is not in your hands. Then, the result part comes which is not in one's hands. Here the founding belief comes in play. If the belief is SOUND in almighty God, then one needs to accept the result as it is as God's gift. It is as simple as that.

Destiny is not in one's hands. Destiny needs to be understood since destiny of present life is not the result of the present life at all

as the language perfectly conveys and one needs to live according to that language. Life is subjected to dual force; good and bad, right and wrong, sweet and bitter, joy and sorrow etc.

This language perfectly conveys that destiny is not of present life. However, destiny is in one's hands is correct from the view point of the founding belief which is lived or linked with God. All mighty, as the belief that builds up destiny for the next life which is the Judgement part.

God has one language for all humanity. Do we know that language or do we understand it ? How many languages should God have ? Can we think of it when one believes in God ? God and Religion are different. God is God in any language and there is no difference since His language is the same. Can we understand this statement ? Why do we believe in God ? What is our belief ? Is God something other than what is in human form ? Is God a super person ? What is the energy with which the world goes on ? Is this higher power God ? What is life and what is it for ? It is important to think about life if we understand the value of life.

God has only one language. It is to love all humanity. Love is same for all humanity. How can one differentiate love ? This is the only language of God. God is same to all since love is the same. Why do we bother about Religions since humanity is religion. If this is accepted, then there is no problem of religions. This acceptance will not come in the way of any faith's belief.

Follow the laws of God which is the singular language which is to love all. Gods were all human beings who followed the law of God to become God. In the same way, people can have connections with God by following his law. This **will become the direct connection with God for people.** God is with us all the time and many times people say "God be with you." This is the perfection of language and imperfection of belief. Therefore, right belief has to be developed.

Are you breathing by yourself or is your breathing has been

borrowed ? Is breathing important for living ? What is important for living ? Is it for money or solving the puzzle of the world ? Is experience of living the same for everyone ? Is essence of the experiences the same ? The essence of experiences is the same for all even though experiences are different.

All these questions are simple questions but since we are living in a complicated world, they appear complicated. The world as such is not complicated but human beings living in the world have made it complicated. This is the present atmosphere in the world.

Everyone wants to solve this and that problem and that is how the world is a puzzle since everyone is a puzzle and we are in it. One who solves this puzzle gets the degree of Almighty God state. This comes from the University of Almighty God. One does not have to learn Philosophy to solve this puzzle. He may be educated or may not be educated, you anyone can solve this puzzle. **Once this puzzle is solved, language and Belief will become the same.**

CHAPTER : 25

ATMA YOGA, NIRVIKALPA SAMADHI AND REAL MEDITATION

YOGA

‘Yoga’ means ‘to join’. It is a word derived from the verbroot : ‘Yuj’, ‘Yoga’ (lit. Joining through Meditation) of the known alone is possible. There can be ‘Yoga’ of body, of speech, and even of mind. Such a Yoga enhances the physical or material energy but it doesn’t lead to Liberation. **Through Atma-Yoga alone is Liberation.**

FOR TYPES OF YOGA

There are four types of ‘Yoga’

(i) **Deh yoga** : Concentration on the nerve-centers in the body.

(ii) **Vani Yoga** : Uttering non-stop some mantra (invocation) or God’s name ‘for a period.’

(iii) **Mano yoga** : Contemplation or meditating.

(iv) **Atma yoga** : Realization of the Pure Self. This Atma Yoga alone leads to Liberation.

IGNORANCE OF THE PURE SELF

With Ignorance of the Pure Self, how can one possibly perform Atma yoga ? At the most, there occurs concentration on some mechanical or material focus.

THE “ATMAN” (PURE SOUL OR ETERANAL BEING)

In popular parlance, the “Atman” is an immaterial (innate) part of the living being and all living beings possess it. Further, “Atman” is considered as lively, ebullient, spirited, alert, sentient, vigorous, fervent, animated, aware, vivacious, etc.

The enlightened being or Sages have described “Atman” as unalloyed and pure-being, having countless natural properties such

as happiness, wisdom, knowledge, vision, power, eternal, formless, spaceless, effortless, changeless, timeless-knower, not knowable, seer, observer and paramount or superlative source of liveliness in all living beings.

The enlightened being or The sages further state that, “Atman” is beyond conception and/or perception through mind or intellect and as such can only be experienced. The “Atman” has unique identity for each one of them. The natural properties of “Atman” cannot be destroyed but mostly remain concealed due to the ignorance of the self and or due to causations of karmas prevalent in Human Beings.

All living beings are aware of their own existence, but they may not have the knowledge of exactly what and who they are. To know who they are, they need to investigate first as to what they are not, And to know what they are not, they need to watch themselves carefully rejecting all that does not necessarily go with the basic fact or with the Real truth.

All knowledge is to know about who “I am” With the help and grace of an Enlightened-Being the seeker is able to fulfill his/her desire to find the “Self”, provided he/she wants nothing that is temporary. If such a seeker is able to understand his/her “being”, which is outside the body of birth and death all his/her problems can be solved in due course of time. For this he/she needs to follow for the rest of the life diligently, sincerely, life guiding instructions of the Enlightened-Being.

Such a seeker or yearner will eventually be blessed with permanent happiness and bliss, distinct from the miseries of birth and death cycles. Is it not worthwhile for human beings to crave for such an aim, to be desirous of experiencing their own eternal happiness and bliss ?

ATMA (GNANA) YOGA, A FULL-STOP

Knowing anything other than one’s own real self is all ignorance. And anything, known after the realization of the self-identity is the real knowledge. Atma Yoga, i.e., attunement with the Real Self, itself

is the realization of one's own real identity. **Gnan Yoga (Being in the Self-realization)** is a full-stop, the omega of the Spiritual Attainment. **Tri-Yoga (Meditation practices of the three: mind, speech, body)** is a coma, the alpha of the Spiritual pilgrimage, **Union with supreme self (Pure Being)** is Atma yoga.

NIRVIKALPA SAMADHI

In Samadhi, there must be awareness of the physical consciousness. All the five physical senses must be fully awake, aware and alert in Samadhi. That alone is the Real Samadhi.

That leads to absence of "I" - Centric and My - Centric Propersity.

What is the feeling when losing the physical awareness or consciousness in Samadhi ?

It is like one who gets engrossed in some inner recess of the mind. Similarly, the man having this type of Samadhi sinks deep enough in some recess of the mind and regales therein only.

What then is Real Samadhi ?

... It is the Total Alertness within as well as without. It is the alertness every-where. Even in activities like moving, standing, sitting, eating, even drinking water, the Real Samadhi does not fade at all. In all the ailments or afflictions, there remains uninterrupted, incessant alertness of Samadhi. This, verily, is the Samadhi-the Samadhi of the "Pure Self". (*Nirvikalpa Samadhi*).

Where, speech, conduct and decorum are amiable and agreeable, there is liberation.

REAL MEDITATION

AIM OF MEDITATION

First of all you must know well about your aim of meditation i.e. 'Dhyeya.' For example you want to meditate on God but do you really know what is God ? What is soul or pure-self ? Then without realizing Dhyeya (the motive of meditation), how can you meditate ?

Secondly ‘**Dhyana**’ is a state which links ‘**Dhyata**’ (Self) to ‘**Dhyeya**’. Suppose you have to go to a railway station. Then without any effort, railway station will be in your dhyana, till you reach there.

WHEN IS MEDITATION POSSIBLE ?

.... Then, when ‘the Real Self’ becomes meditator ? **Not the meditation, but the motive behind it should be first fixed. ‘Meditation’ is the outcome of the fixation of the motive or goal. On making the Self meditator and fixing up the goal, meditation would become quite effortless and self-operative.**

THE GOAL BE FIXED

Let, First of all, let the goal be fixed in the very presence of the *Gnani*. *What goal* should be fixed ? Where do we wish to go ? *What is the ultimate* target or end ? Do we desire next birth in Nark yoni, Pashu yoni, Manushya yoni or Dev yoni ? (Different forms of beings—namely Hell Form, Animal Form, Man Form, Angel Form). **Or Do we desire deliverance from 84 lac forms of being (yonis) ?**

TO CHANNELL OUR THOUGHTS INTO DHARMA DHYANA AND SHUKLA DHYANA

Today mostly people observe the action and not the state of mind, when an action is performed. The present state of mind (meditation) after an action is the Karma of the next life, while the present actions are the fruits of the past Karmas. **To concentrate our mind on an object is not true meditation, but to channel our thoughts into “Dharma Dhyana and Shukla Dhyana” from Arta Dhyana and Raudra Dhyana is true meditation.**

It is like when we eat, we eat the food which is for our good and separate the food which is not for our own good. **In the same way, meditation is channelizing our thoughts and consciousness towards beneficial Dhyanas (i.e. meditation) from the non-beneficial dhyanas, which would otherwise result in other forms of life.**

MEDITATION (DHYANA) A DIFFERENT ENTITY

Whatever people understand and try is nothing but efforts at concentration. Efforts for concentration of the mind and consciousness (Chitta), are not meditation in true sense. As a matter of fact, Dhyana is a different entity. We, as a rule, are constantly occupied in meditation of one kind or another. **At any given moment every individual may be in one of the following four Dhyanas.**

A constant observation of our mind-speech-body is the essence of all the scriptures.

Four kinds of Dhyans are :

1. **Arta Dhyana - Repressive Vision**
2. **Raudra Dhyana - Oppressive Vision**
3. **Dharma Dhyana - Relative Vision**
4. **Shukla Dhyana - Real Vision**

ARTA DHYANA

Arta Dhyana, is that which is painful only to oneself, e.g., worrying, feeling sorry, etc. **Here one doesn't inflict pain to others, but suffers himself.**

To associate happiness or misery with circumstances is Arta Dhyana. For example, the desire of longer stay of an intimate guest and inner wish for quick departure of an undesirable guest, is Arta Dhyana.

At home precious glasswares fell down, and broke. Immediately 'Aarta-Dhyana' is started at that loss.

There is anxiety or worry about the future, which is also 'Aarta dhyana' e.g. parents get worried about their children of marriageable age, as to whether they will get a suitable match or not ?

If a Guru does not have a good disciple, and if he frets and fumes about it, then it is Arta Dhyana.

Similarly, when employer and employee, in-laws, husband, and wife get agitated, dejected, and frustrated under various circumstances, this is Arta Dhyana.

When our money-purse is picked, we may not be able to sleep the entire night, or a subordinate fired by his senior, can not react nor can be free from turbent turmoil within, this too is Arta Dhyana.

However, no Kashayas are involved in Arta Dhyana and no one other than ourself is involved in this suffering of Arta Dhyana. The result of Arta Dhyana is birth in animal or plant form.

RAUDRA DHYANA

To think of snatching away even the slightest happiness from others for our happiness is Raudra dhyana.

To hurt another or get clashed due to us or inflict pain to others or suffering with our mind and speech is Raudra Dhyana.

If a servant accidently breaks some cups, all the family members present would scold him. The servant would obviously feel that just because he is an employee, he is being scolded. If the same cups were broken by a family member, no one would utter a word. Just the thought that the other person is at fault and is responsible for incurring our loss, etc., is also Raudra Dhyana.

If we insult or scold a servant or under-hand, naturally he will get pain.

Even our wife or children may be disturbed by our rude or enraged treatment. Even if it has not been displayed by speech or action, yet mental reactions of rage are counted as 'Raudra dhyana.'

The four Kashayas which are the forms of Raudra Dhyana are :

- * **Anger**
- * **Pride**
- * **Maya and deceit**
- * **Greed**

We are supposed to enjoy whatever comes rightfully to us. But, in this Kali Age, enjoying what is not rightfully ours has become the practice of the day.

To use someone else's wealth or enjoy sex with someone other than your own spouse are the greatest objectionable factors that can

lead one to hell.

At present special cases of 'Raudra-dhyana' also occur wherein there is a play of tricks to take undue advantage of others, to deceive a customer by giving less of quantity or poor quality or there may be adulteration.

Indulging persistently in coveting others' possessions, we can't hope to be reborn in human form, for our deeds are sheer animal-like and of hellish nature. The result of Raudra Dhyana is Nark Gati (life in hell).

Both 'Aarta' and 'Raudra-dhyana' are causes of bondages of human beings.

DHARMA DHYANA

* **What is Dharma Dhyana ?**

* **Is it merely going to the temples, performing rituals, and doing penance ?**

* **How can you tell if a person is in Dharma Dhyana ?**

That, **through which one makes other happy is Dharma Dhyana-RELATIVE VISION. And active alertness of one's Pure Self is Shukla Dhyana-THE REAL VISION.**

True Dharma Dhyana is that wherein one is in Samayik (that is a journey towards peace and tranquillity), and either minimizes or does not do Arta Dhyana, and Raudra Dhyana.

There are no inner conflicts, no worries, and one's behaviour is such that it would not inflict pain on others. **Such a person is considered to have an obliging nature and be very noble.**

Where there is true Dharma Dhyana, there are no clashes or conflicts.

'Dharma Dhyana' - Wherein one avoids occurrence of 'Aarta' or 'Raudra-dhyana' using proper knowledge, even if circumstances tend to that.

In-'Dharma-Dhyana', anxieties, worries, inner clashes or con-

flicts and anger or violent reactions are all quietened. And **one can remain calm, steady, restrained and composed under different diverse situations.**

KEYS TO DHARMA DHYANA

The effect of this Kali Age is such, that even if we do not desire Arta Dhyana and Raudra Dhyana, they occur and we can not find a way to stop them. We can practice Dharma Dhyana easily, if one understands the real meaning of all the Dhyanas.

Arta Dhyana and Raudra Dhyana occur because of misunderstanding their meaning, and ignorance of their result. But as right understanding sets in, Arta Dhyana and Raudra Dhyana will automatically, stop.

Actions cannot be changed. They are subject to Uday Karma, but Dhyana can be changed and consequently, the intensity of the suffering. To remain in Dharma Dhyana, we have to do Prurushartha so as not to let Arta Dhyana and Raudra Dhyana occur.

Someone has insulted us. Immediately reactions start. But when we use the words of the Ganani Purush. **“It is my own account which is being repaid, and he is but an instrument.”** Then immediately inner state of our world changes and we can remain restrained. This is ‘Dharma dhyana.’

If we have incurred some loss, the sentence, “Whatever has happened is just and correct” comes to the rescue. Immediately we are balanced.

Dharma Dhyana (RELATIVE VISION) overcomes Aarta Dhyana and Raudra Dhyana (Repressive as well as Oppressive Vision). Aarta Dhyana and Raudra Dhyana entail the entanglements of the worldly life, whereas Dharma Dhyana curtails them. And Shukla Dhyana leads to the Path of Liberation.

The result of Dharma Dhyana is Devgati. With Dharma Dhyana, if Arta Dhyana prevails, it results in birth in human form. If Arta Dhyana and Raudra Dhyana prevail, with Pratikraman of Arta Dhyana,

it results in an animal/plant form birth, and if both Arta Dhyana and Raudra Dhyana prevail with Raudra Dhyana more prevalent, it results in birth in a hellish form.

SHUKLA DHYANA

‘Shuka Dhyana’ begins after one realizes the “Pure Self” by the grace of a Gnani Purush or Tirthankar. It is the direct cause of Liberation.

Arta Dhyana and Raudra Dhyana keep a soul chained to the cycles of rebirth, while Dharma Dhyana cuts short the cycle of rebirth and Shukla Dhyana leads to Liberation.

When we meet a Gnani Purush, due to Punyanubandhi Punya (meritorious deeds resulting into meritorious deeds) and the right belief that “I am the Pure Soul,” settles in, Shukla Dhyana is achieved, and as a result, we march towards Liberation. To be conscious that “I am the Pure Soul” is Shukla Dhyana.

THE WORLD IS INNOCENT

In Shukla Dhyana, we begin to see the whole world as innocent, whereas in Dharma Dhyana, when a person appears guilty, we realize that the other person is only an instrument (Nimitta) and crosses our path due to our Uday Karma.

Since the other person is only an “instrument” in exhausting our Karmas, the Other person is really our benefactor. When we accept an insult without reacting, God refers to such an action as “Dharma Dhyana.”

If we remain a “Knower-Seer” and in a blissful state, when someone invites us to lunch and at the last minute if the invitation is cancelled, and yet we remain in a state without any reaction and accept what has happened calmly, this state is “Shukla Dhyana”.

THE STAGE OF ONE ON WHOM THE GRACE HAS BEEN BESTOWED

When the belief of “Doership” and the effect of the Pudgal

become one (I am the Doer), then only Arta and Raudra Dhyanas occur. But when the belief of doership is fractured and the right belief has been set, then we believe that “Vyavasthita Shakti” is the doer. All the effects of the Pudgal now become the objects of perception and, theoretically speaking, we will always remain in Dharma Dhyana and Shukla Dhyana if we stay in the Aagna - Dictates (guiding directions) of the Gnani Purush.

As long as there prevails the belief that “I am the doer,” and that whatever is happening. (e. g. I was abused, I was upset) is happening to oneself, Arta Dhyana and Raudra Dhyana occur. But with a Gnani’s Divine Grace, the Pudgal becomes the object of perception. We realize that whatever effects are felt by the mind-speech-body, is happening to the Body and because of this realization, as well as knowing that “I am Shudhdhatma (Pure Soul)”, the state of Shukla Dhyana prevails.

The Essence of the forty-five ‘Agams’ is to keep a watch on which dhyana is prevailing from moment to moment and try to rectify it as and when needed. By using the correct vision and aalochna, pratikraman, pratyakhyan, one can easily accomplish this highest goal.

CHAPTER : 26

THE SCIENTIFIC METHOD OF REMOVAL OF FAULTS / MISTAKES.

(Ā LOCHANĀ , PRATIKRAMAN AND PRATYĀKHYĀ N)

THE FOUNDATION OF THE SANATAN RIGHT PATH

Religious teachers all over the world preach that we should speak the truth, not steal, etc. But even though people want to practice the same, they cannot do so. Why is that so ? The true answer to this question is substantiated by a Gnani's explanation : If one does something wrong like telling lies, stealing, etc. **it is but an effect of the cause, one had sown in the past and so many similar undrsirable actions may occur.**

To rectify the forthcoming reactions (effects), **one must admit heartily one's mistakes (Alochana), repent, and ask for forgiveness (Pratikraman), and resolve firmly not to repeat the mistake again (Pratyakhyan). In order to achieve this, one must seek inner strength. This is true Purushartha.**

ALOCHANA, PRATIKRAMAN, PRATYAKHYAN

(TO REALIZE, REGRET, RESOLVE AGAINST REPETITIONS OF FAULTS)

In spite of our best intentions not to hurt others, things happen to the contrary on account of the strong forces of Kali Age and our Uday Karma. To deal with such situations, the Vitaragas have given us an extraordinary weapon, i.e., **Alochana, Pratikraman, and Pratyakhyan.**

This weapon is the foundation of the Vitarag Marg. In this Kali Age, true effort (Purushartha) and true Dharma Dhyana is Alochana, Pratikraman, and Pratyakhyan.

ALOCHANA

The gross and subtle faults could be known by a seeker who has overcome the “I & My” Syndrome.

Alochana is an open confession done heartily of the faults committed without hiding anything, in front of a Gnani. If we make such an open confession, our faults disappear. If this confession is made before anyone other than a Gnani Purush, it may be missed. So it is desirable that Alochana should be made before a Gnani Purush.

PRATIKRAMAN

Pratikraman is to revert back from a wrongful activity (Atikraman) and to apologize.

Eating drinking, sleeping, etc. (Kraman) are normal; Bodily-wants, as such are natural. But when one crosses the boundary of normality, and bears ill feelings, ill will, Arta Dhyana & Raudra Dhyana arise out of such actions which are Atikramans. Atikramans need Pratikramans. Otherwise it will be difficult to remove stains. This means that one must sincerely repent for all the sins committed and ask for forgiveness.

SHOOT ON SIGHT - PRATIKRAMAN

If one spills tea on our clothes, do we not wash off the stain immediately ? One does not postpone washing for a week, fortnight, or a month. Similarly, **the moment one realizes one’s mistakes, one should immediately do Pratikraman with alertness.**

The Pratikraman should be performed with all sincerity. While performing such a pratikraman, forgiveness may be sought from the Eternal Being present in the person, against whom Atikraman has been done.

PRATYAKHYAN

Pratyakhyan means to resolve firmly not to repeat the mistake committed. In Lord Mahavir’s time, in the fourth era (ARA), harmony

of mind-speech-body prevailed in human beings. On account of the effect of that time, anyone who resolved to observe one or all the five vows (vratas) could easily practice them. So such a person could easily attain Dharma Dhyana.

It is preferable to perform such a Pratyakhyan in the presence of Atma gnani or Sat-guru and seek inner strength so that mistakes and faults are not repeated.

Alochana, Pratikraman and Pratyakhyan are to be performed one after another in a sequential manner with all sincerity. This is the science of removal of Faults & mistakes.

ONE IS ELEVATED TO MANHOOD AND GODHOOD

Non-performance of Dharma Dhyana is Aarta Dhyana. and Raudra Dhyana and results in one's degradation of one's existential state in the next birth. (Tiryanch Gati, Narka Gati, Adho Gati.) Through Dharma Dhyana, one is elevated to Manhood and Godhood.

“And no living being of the world should be hurt or pained at all by my mind, speech, physique” - thus, confirmedly resolved five times in the morning, should one set out on one's daily routine.

LIFE AND ITS BASIC PURPOSE

In the present times, for most people, it is not very clear that the present life has been acquired due to the past Karmas (Punya). Therefore, what really is the purpose of the present human life ? The real purpose of human life is to realize the knowledge of the “Pure-Self.” So the only aspiration of human life ought to be for Self Realization.

LIBERATION - AIM DURING LIFE

Thus all the vitaragas have unanimously declared that **‘Self - Realization’ should be the initial aim of life** and after overcoming all Faults and mistakes, we can be totally free and liberated from all the past deeds (Karmas).

The purpose of this human life is to remain in search of the

knowledge of the “Pure Self”, and to dispose off all the circumstances encountered with poise and perfect equanimity.

Human life is meant only for Liberation. The greatest austerity (Tapas) in this age is the removal of all the blunders and mistakes committed in innumerable previous lives and to live in the present life with equanimity in all the circumstances encountered.

THIS IS EQUANIMITY (SAMBHAV)

What is the real meaning of Tapa ? To behave and live in perfect equanimity with all, settling all the old scores within and with others, and staying non-attached, even if the account is either bitter or sweet, sorrowful or joyous, of liking or of disliking etc.

PRATIKRAMAN VIDHI

(SINS REGRETTING AND FORGIVENESS-ASKING-EFFORT)

With the Pure Soul within me (Dada Bhagvan - Perpetual Pure Soul within one Self) as a witness

1. Pure Self of * which is totally separate from the mind, body, speech and Bhaav Karma, Dravya Karma, and No Karma,
2. I confess ** Done till today (Alochana)
3. I apologize for these mistakes (Pratikraman)
4. I resolve not to repeat them. (Pratyakhyan)
5. My Pure Soul Dada Bhagvan, grant me the strength to act in accordance with the above firm resolution.

* One's name

** Mistakes

CHAPTER : 27

WHO IS OUR BOSS ?

“Gnani Purush” - says : In reality, you are already free, here and now. **Nobody rules you except your “Blunder” and “Mistakes”.**

Our Blunder and Mistakes are our bosses. They govern us.

When we break a traffic rule, which is a mistake, and when we are stopped by a police man. we experience anxiety and fear. Similarly, if we lie or steal, there is a fear of getting caught, or we may even get caught. But a person who has not committed a mistake has nothing to fear. From the above examples, it is clear that one’s mistakes and blunders only are one’s bosses.

As our faults are seen more and more by us, accepted and repented for heartily by asking for forgiveness and resolving not to repeat them, we feel lighter, purer, and start progressing towards Liberation (Urdhvagati - progress towards higher forms).

On the contrary, as we make more and more mistakes, the burden of our sins becomes heavier and one regresses (Adhogati - slip into lower harsher suffering forms). Anyone who frees himself from all faults can become God, that is, God like virtues and supreme divinity can open out within.

HOW MANY FAULTS DO WE HAVE ?

If we are asked to reveal how many faults we have, out of shame and pretence, we will meekly concede having a few faults only, like having fought with someone at some point in our life.

When several thousand faults remain to be washed away, we are just an hour away from Liberation. As soon as Lord Mahavir saw his last fault, he attained Keval Gnan.

Faults are innumerable, including those which take place most subtly at the mental level. From morning until night, we may

have bad thoughts, use foul language, form opinions about someone, giving rise to Kashayas, etc. So long as we are not aware of our true Self, we will not be able to find our real faults.

But after Self-Realization, when one begins digesting the ultimate truth, one abstains from making mistakes and blunders and starts seeing one's own faults and starts repenting and resolves not to repeat them after asking for forgiveness. Thus, one will start becoming purer and moving closer towards attaining Keval Gnan. As a result, It is said one may have one birth left at best or anywhere within the maximum of fifteen births of higher developed forms of lives.

SEE YOUR OWN FAULTS

The moment we decide to see our own faults constantly, the process of seeing the faults within starts automatically, leading us to experienced God state eventually. One must be totally impartial towards oneself to be able to realize one's faults, and this is just what Lord Mahavir did to conquer his Kashayas.

However, out of ignorant wrong belief opinion state, when we play the role of defendant, lawyer and the judge, all three as one in ourself, we are incapable, of seeing our faults. So what kind of justice can we give to ourselves ? By finding faults in others, one enters the cycle of innumerable rebirths and hence suffering continues.

OUR OWN UDAY KARMA

When someone insults or abuses us, whose faults is it ? Is it our fault or the fault of the person who insulted or abused us ? In normal everyday life, the practice is that the person who abuses or insults is held responsible for such an act by the sufferer, and the sufferer bears ill-feelings towards the person who insulted or gave abuses and even considers taking revenge. One who bears bitterness plays the role of the doer and doership is nothing but I-sense of Ego-centric approach.

How is the above situation explained in the theory or principle of Karma ? **The theory of Karma says that whatever is happening today is the fruit of the seed sown in the previous life.**

Therefore, the fault lies with the one who suffers. The person insulting or abusing today is just an instrument (Nimitta), who is paying us back the fruits of the seeds that we had sown in the past life.

Keeping this theory in mind, if we see the person who had insulted or given abuses as an innocent person, as an instrument (Nimitta) of Nature, we would then square the account with the person without planting new seeds. In fact, one should feel obliged towards the Nimitta for having freed oneself from the Karma. This is so, on an individual basis for one and all, for one's ownself, to be released from one's own inter related Karma bondage accountability.

This understanding that whatever we receive is the fruit of our own past Karma, and the one who insults and abuses is just a Nimitta and therefore innocent in our vision, can help one to achieve Liberation.

MISTAKES MADE BY THE SUFFERER

In today's world, when a person's purse is pickpocketed, the world points to the pickpocket as a criminal, and sympathizes with the person whose wallet is stolen. It is ironic that for years that person has been traveling along with thousands of other travelers and nothing had happened. But it so happened that on one particular day, the pickpocket picked his pocket.

The principle governing this happening says that for having indulged in some illegal things in the past, nature sends a pickpocket to assist in squaring up the past account.

The pickpocket may be enjoying in a restaurant, at present and he will pay for his act when he is caught. The time, place, and the amount of suffering is directly proportional to the extent of one's past misdeeds. Suffering comes our way because of our past misdeeds.

In other words, the one who suffers is at fault. Once this principle is understood properly, we will not blame the "Nimitta". This Mother Nature's principle is perpetually universal for all, thereby, leaving no scope for misuse out of irresponsibility in the

Grand Nature Realm which is “Scientific Circumstantial Evidence Power” operated.

WHATEVER HAPPENS IS JUSTICE

Whatever is happening to one is correct and just. Take the example of two family members. One cares for and helps the parents. The other has no respect and keeps bothering the parents. The parents have different and distinct past accounts with each of the two, and therefore, the present interaction is correct and just.

The court may seem to do injustice, but Nature is never unjust, even for a moment. Not understanding this justice of Nature, people keep on multiplying their Karmas.

The person whose pocket is picked can file a complaint with the police and try to recover the money. He may curse the person who picked his pocket, try to seek sympathy from others, lose his appetite and ability to sleep, etc. but none of this will help to bring back the stolen money.

A wise person or a Gnani Purush will suffer only a single loss, which was in His destiny, by accepting the loss of money as a result of His past misdeeds, and forget about it and square up the account. Another person, lacking this understanding, will seek revenge and will charge new Karmas and thus, suffer two losses at the same time.

DESIRE FROM AN ATMA GNANI PURUSH

People ask for material gains out of sheer habit when praying in front of an idol. They may ask for a car, a job, profits from a business, a spouse, etc. Wishing for material things does not free one from the cycle of birth and rebirth.

A wise person prays to obtain things that are everlasting, such as Liberation and eternal happiness. We should pray to a Gnani to guide us through this life, to realize our true Self, and to experience the real path of Liberation.

The Gnani will show us the path of happiness by living in a household in this Kali Age because of His Vitarag State (i.e. totally free from all attractions-aversions).

CHAPTER : 28

THE ROOT CAUSE OF BONDAGE

MOKSHA–LIBERATION

IGNORANCE-COMMON IN VEDANT AND JAIN PHILOSOPHY

The Vedant says, “If impurity, agitation, and ignorance go, then there is Liberation.” Jain philosophy also says, “If attachment, aversion, and ignorance go, then there is Liberation.” **It means ‘ignorance’ is common to Vedant and Jain philosophies.** How is this Jiva (the wandering Soul) Bound ? It is bound by ignorance. How can it be liberated ? It can be liberated by knowledge of the Pure Soul.

IF IGNORANCE GOES, LIBERATION RESULTS

If ignorance goes, then Liberation is very near since it is due to ignorance that Karmas are charged, and once Liberation occurs, new Karmas cease. Our world is based on the Karmas created in ignorance. Therefore, Moksha (Liberation) is possible by removing ignorance and obtaining Absolute Knowledge through a Gnani.

MOKSHA (LIBERATION)

Moksha is the Pure Self’s nature. Therefore, it is possible by Self-Realization to come into one’s pure nature with right understanding.

EFFORTLESS STATE

If water is allowed to flow in its Swabhav (natural state), it will flow for miles and miles. However, if an obstruction is placed in its way, a difficulty arises in the flow, which is Vibhav (unnatural state). Similarly, the Pure Soul’s Swabhav is Moksha (Normality - Liberation) and Sansar (worldly life - Karmas) is Vibhav (above or below normal).

IT IS EASY TO RETURN TO SWABHAV

(NATURAL STATE - WHICH IS NORMALITY)

Moksha means to come into one's own Swabhav (natural state) and Sansar means to go into Vibhav (unnatural state). To return to one's own nature is easy, and to stay in an unnatural state is difficult. Boiling the water requires efforts, but to cool it no effort is required. The water will cool by itself since it is the inherent nature of water :

MOKSHA IN TWO STAGES

The first stage is to remove ignorance and know oneself. This is done by the grace of an Atma Purush (Gnani Purush) whose state is such that He can remove our ignorance by His Divine Grace and show our true state as being the Pure Soul. By His grace, one can experience, realize, understand that one is separate from the mind-speech-body and one is only the Seer and Knower.

The second stage is to live in the world while fulfilling our duties as a householder within the guiding direction (Aagna) given by the Gnani Purush and exhaust all the past Karmas. Here, one remains unaffected by the worldly, mental and physical miseries, as well as happiness, and feel the unaffected normality (Moksha).

REAL KNOWLEDGE IN THE HEART OF GNANI

“Real Knowledge” is enshrined in the heart of the Gnani. Solution is available not through the learning of scriptures but through the experience of the Omniscient, of the Self Realized Soul (The Absolute Scientist)

INEVITABLY EXPECTED FROM ASPIRANTS

Three things are inevitably expected from the aspirants of liberation :

- (i) A burning desire to realize the Self.
- (ii) An ardent wish to meet the Gnani.
- (iii) “Oh, for the Gnani !” cherishing this longing till he meets the Gnani.

Till the communion with the Gnani, this fervent wish should be a part and parcel of his existence. It should be ingrained in his blood and being. The communion with him is in itself conducive to the Goal. Then his word is the religion and his dictate, the penance. Well, then this alone is the right, real road. The rest is all 'relative religion.'

And these are the three sentences, implying the Real amidst Relatives. This, well borne within, would bring the solution of the puzzle.

FOLLOW THE FOOTSTEPS OF THE GNANI

"That he is on the Path to Liberation"...What is implied by this-being on the Path of Liberation ? Follow the footsteps of a Gnani, the Omni-Science Manifest, the living embodiment of Liberation: this surely places one precisely on the Path to Liberation. Willing to follow him implies: "Sooner or later, I will be just like the Gnani - quite close to liberation" Now that he is on the right, unfailing path, he shall attain liberation for sure.

THE REAL SELF IS THE ABSOLUTE SCIENCE ITSELF

The real Self isn't within the scope of learning or relative knowledge. For, it is the Absolute Science itself. Absorb, therefore, this Real Science. This Science of Absolutism-Vitarag Vignan - is not that difficult. But there is hardly, rarely, any Perceiver and Profferer of the Science of the Stepless Path to Liberation.

Really, does such a Gnani become manifest and bring home to us this Absolute science of the Pure Self (Soul).

GNANI EXTERMINATES THE DOER-SHIP

"I am the doer" - through this consciousness or belief, Karma (Deed) is 'CHARGED' Dispelling the consciousness or belief of 'Doership' would result in the cessation of the 'CHARGE' of Karma (Deed). And the past deeds thenceforth go on getting 'DISCHARGED'. Now that the Gnani makes the Self realized and exterminates the Doership, showing who the doer is, fresh bindings in the world come to a full stop !

RELATIVE SELF AND REAL SELF

The world has in the blending of the Temporal (Mutable) and the Permanent (Immutable). The Self stands in two fold functioning. One, the Illusory or Relative Self i.e. The Mechanical Consciousness which is Temporal (Variable, Mutable).

The other, one's own Real Self which is Pure and Permanent, Immutable and Invariable.

SAVE REALIZING YOUR REAL SELF

The world regards the Mechanical Consciousness or the Relative as the Real Self. This is nothing but illusion (Relativity) : a synonym of 'My'-ness' (Vikalpa). The people in the world make endeavors of concentrating the Mechanical Consciousness, which by its inherent and which, therefore, would never become permanently steadfast. On the other hand, the Real Self, by its intrinsic property, is permanent and pure. Nothing else, therefore, remains for you to do, save realizing your Real-Self.

GNANI PURUSH DADA BHAGVAN OPENS THE HEART AND SAYS

In my Vision of Absolutism, have I perceived the Real Self - Pure, Perfect, Peerless and Permanent, which the Tirthankaras have visualized in their Kevala Gnana-Omni-Science: and I lead you, becoming your Beacon-Light, blessing you with the Self-Same Pure Self.

And verily, this is - the only real and right path to Perennial Samadhi - Your alert one-ness or attunement with the Real Self Pure and Permanent !'

RELATIVE REFLECTIONS TO ATTAIN SELF-REALIZATION

Most devoutly do I bow to the Enlightened Soul, Dada Bhagvan.

Most devoutly do I bow to all those self-realized souls who have been enlightened by Dada Bhagvan.

Most devoutly do I bow to all impartial Gods and Goddesses.

O Enlightened Soul Dada Bhagvan and self realized souls ! May

you liberate this world that is all afire and ablaze today. I earnestly wish to be instrumental in that cause. I pray to you with pure spirit and full harmony of mind, body, speech. May this prayer of mine be fruitful.

O Dada Bhagvan, here below are the Aphorisms, perceived by you in your Immaculate Vision of absolute pure knowledge and verbalized by your God-Self.

- ❑ **Amidst all tainting or entangling repercussions or feelings which arise in mind, body, speech, “Pure-self” just remains non-tainted or non-entangled. (3)**

(Pure self just remains aloof)

(At all times, continuously something goes on in the mind, body, speech. Out of ignorance, one feels it is occurring to me and affecting me. But really speaking, ‘pure-self’ is not at all affected or tainted by all these. In all the actions of mind body, speech, breeding attachment, pure self ever remains aloof and non-attached).

- ❑ *Amidst all effective processes of mind, body, speech, ‘Pure self’ is just unaffected. (3)*
- ❑ *Pure-self knows (and sees) habits and propensities (nature) of mind, body, speech and knows its own nature, as it illuminates Self and non-self both. (3)*
- ❑ *The Eater eats and the non-eater, Pure-Self just knows it.*
- ❑ *Gross circumstances, subtle circumstances and circumstances of speech are extraneous and dependent. Pure-self is just the knower and the seer of them.*
- ❑ *From grossest to subtlest relative phases, Pure-self is just knower and seer : it is immiscible and bliss itself.*
- ❑ *All the phases of mind, body and speech are only scientific circumstantial evidences, there is no creator of it and it is all “Vyavasthit.”*
- ❑ *Not a single quality of non-self or mechanical self (mechanical consciousness) exists in Pure-self and not a single quality of*

Pure-Self exists in mechanical self (relative self or non-self). Both are altogether different and separate.

- *Fickle (ever-changing) attributes of feelings are of mechanical consciousness (non-self) and do not belong to Pure-self which is constant.*

O God ! Bless me with the infinite inner strength so as to resolve inner conflicts and clashes. Now I have no other aspiration, except realizing the right attributes of the Pure Self. I am ardently desirous of liberation only. For that, I sincerely aspire to remain in true humility towards the Self realized souls and in devotional deference to the Gnani Purush and Dada Bhagvan, with the spirit of “I know nothing.”

I have no conviction and perception of pure characteristics as mentioned in the above aphorisms. It will be only when I get firm belief and full faith in them that I will feel (experience) that I have “Samyak-Darshan” or the right belief. For this two things are essential :

- (1) Sincere earnest aspiration of knowing only the ultimate truth (reality).**
- (2) The ultimate truth (reality) is attainable only through ‘through obedience’ to the dictates of the Gnani.**

There is no way except the personal presence of the Gnani Purush, therefore I solemnly determine to be in quest of the Gnani and on gaining that, I resolve to follow his dictates. May my aspiration come true.

CHAPTER : 29

THE DIVINE LIGHT OF GNAN

AND

PERMANENT HAPPINESS

THE DIVINE-LIGHT OF GNAN

Any religion or its preachers, by propagating their contentions are trying to enlighten people. What is the measure of Real *Gnan* ? **Real *Gnan* (of *vitargas*) can impart ultimate bliss to the receiver with permanent happiness and independence from bondage.**

VARIOUS MEDIUMS OF UNHAPPINESS (BONDAGES)

In the present Dark Age (*Kali* Age), people are faced with unhappiness in many ways. At home or outside, they, either through difference of opinion or through arguments, or through clashes or due to opinions, comparison, competition, disagreement etc. *Aadhi*, *Vyadhi*, *Upadhi*, also contribute to discomfort which lead to *Kashayas* (anger, pride, attraction -aversion, and greed). These are ever present in behaviour and result in pain and misery. *Raag-Dvesh* (attachment and aversion) are reactions, and they also become instruments in creating unhappiness. *Arta Dhyan* and *Raudra Dhyan* also prove to be factors adding to the stock of *Karma*. Mind, speech and body are also proven medium of contributing more to such effects. Lastly, sheer **ignorance is the root cause of all types of bondage.**

Only true religion can free us from all kinds of agony (pain and suffering) for it imparts light (Knowledge) and infuses correct understanding of life as it unfolds, its behaviour, and all its happenings.

TWO TYPES OF KNOWLEDGE

There are two categories of knowledge :

- (i) One that shows what is correct and what is incorrect, what is helpful and what is harmful in this world (Sansar)
 - (ii) The other that leads to the Path of freedom from bondage.
- Of the above two categories, the second one is totally intrinsic and can only be experienced i.e. non-sensual.

DHARMA OR REAL RELIGION

What then is *Dharma* or real Religion? The one which leads to the Pure Being could be called Real Religion or *Dharma*. By this, anger, pride, attachment, greed decrease and can finally disappear.

RELATIVE AND REAL ASPECTS

Relative and Real are the two types of religion. The word 'Religion', derived from the Latin 'Re+Ligo', etymologically means "To bind afresh", It implies 'Any system of Faith or Worship, Belief in God, Oath of adherence to some discipline or doctrines, monastic state.'

The religions of the world are thus with reference to something or the other. They, therefore, 'bind you anew' - They could be called, Relative or "Relative Religions" which pertain, to the characteristics of mind, speech and body (with reference to some idea, ideal or idol.) as well as to system of faith and worship.

Dharma, which is generally mistaken to be synonymous with 'Religion', etymologically implies :

(i) That which upholds (the Pure Self).

(ii) That which is the essence or the intrinsic property of a thing (here one's Pure Self.). Thus *Dharma* pertains to the Pure Self and Realisation by experience of its true Natural properties. This is 'The Real' (Religion of the Pure Self).

'Relative Religions generally bind; 'the Real' mostly liberates... 'The Real' Religion is enshrined in the heart of the *Gnani*, and an

ardent yearner with his devotion can reach the doorstep of Real Religion.

GRADUAL PROGRESSION - RISING STEP BY STEP :

Relative itself connotes the sense of yielding worldly rewards and gradually lead step by step towards liberation. It is when one's 'Ego' is purged and purified of Anger, Pride, Attachment, Avarice, Sensual subjects, wordly cravings (Desires) through the perpetual practice of penance and abnegation (continence) that the Golden gate of Liberation gets opened.

TRUE INITIATION TO PATH OF LIBERATION

The seeker surrenders his ego to the Gnani Purush or a self realized enlightened sat-guru. The Gnani Purush reveals to the seeker as to what he is and what he is not ? He also imparts specific dictates (Agnas) to the disciples so that he experiences himself gradually all the properties of the pure-being. The seeker is then on the path of Liberation.

WORLDLY HAPPINESS AND ETERNAL HAPPINESS

Through relative religions, material or mundane happiness is gained, whereas through 'the real', liberation is attained. If you want happiness, make others happy.

PERMANENT HAPPINESS OF ONESELF

'The Real' is the intrinsic property of one's self. So, the Real Religion is 'Pure-Self oriented', free and natural. Therein lies Eternal Divine Ecstasy. The Real Religion becomes operative automatically, the moment the Gnani (The Absolute) blesses one with the vision of the Pure Self. Whereas in relative religions, we have to make with an effort to learn.

Return of the 'self' to, and consequential realization of the pure self in its true self; same property is Dharma - 'The Real' religion. When can gold be called gold ? then only, when its properties are found the self-same - those of gold alone. A thing is worth its name,

only if it reveals the self - same properties - its intrinsic quality. That thing we say, is in its *Dharma* : genuine, original - The Real.

ALLEGED DOERSHIP IN THE NATURAL HAPPINESS :

Believing the alleged self (the Non-Self) as ‘the real, self is ‘Dehadhyas’ i.e. super - imposition of the physique and physical over the pure self. It’s not ‘the Real’ religion.

Acceptance of your ‘self’ as ‘the pure self’ is the right thing. That only is your ‘Real’ Religion of the Pure-Self.

REAL RELIGION, “PURE-SELF” ORIENTED

So Real Religion or *Dharma* is ‘Pure-Self Oriented’. It is self operating, free and natural. Therein lies Eternal Divine Ecstasy. The Real Religion becomes operative, automatically, the moment the *Gnani* (the Absolute) blesses one with the vision of the Pure Self, whereas in relative religions, we have to perform certain specific rituals with some efforts.

TRANSIENT HAPPINESS AND PERMANENT HAPPINESS

All relative religions may be correct but all are not necessarily same. Each one is correct by its own standard or measure. Through relative religions, material or mundane happiness may be gained, whereas through ‘the real’ Religion, Permanent happiness of the Eternal Pure Being could be experienced.

CHAPTER : 30

THE IMPORTANCE OF RELIGION AS A SCIENCE

Almost all religions propagate peace. In practice, there are innumerable collisions in ideologies, rivalries, mistrusts, vilification and different beliefs in different religions. Disagreement, being the element, creates pain and suffering. Minds remain more agitated and agony needs to be mitigated. Under such circumstances, “True Religion” becomes the soothing instrument for those who understand and digest it.

The existing religions are the result of prevailing practices in different castes, their development, their ideologies and behaviour. All religions not only make one realize the importance of God, but also offer remedies to social evils that prevail at the given time. All of them may be correct from their own point of view but they are not the same.

Ultimately, only that religion is said to be nearer to perfection which helps humans to shed pain, suffering and agony, for it has evaluated all kinds of illnesses, and prescribed remedies for them.

Following that path, one becomes free from agony, and experiences inner peace, which ultimately helps him to progress towards the path of freedom and achieve ultimate Liberation. Such ought to be the aspects of a truly balanced religion.

Such a religion enables us to realize our own Pure Self (*Shudhdhatma*), which by nature, is totally free from material wants. After this, we become capable of disengaging ourselves from Kashayas and get eventual Liberation, in course of time.

It seems that various religions do not succeed in achieving the desired results, for somewhere in them, the core essence may be missing. They will become effective only when they capture the essence and come to a **central point whereby such a state**

encompasses all the viewpoints of the individual inspite of his following the religion according to his own belief.

Thus, in this Dark Age (*Kali Age*), the science behind the religion as revealed by the *Vitaragas* and their representative *Atma Gnani* turns out to be the proper instrument to discard the negative and conflicting aspects of this *Kali Age*.

A truly Self-Realized Being (*Gnani*) can easily reach people at the level of their mind's understanding. Ultimate Liberation from agony could be eventually achieved. Scriptures of religions have to be understood in their proper perspective. And that is why the importance of a *Gnani* is accepted as the correct medium of understanding.

As the *Gnani* has digested all the precepts of *Vitaragas* and *The Science of Absolutism (Vitarag Vignan)*, He is able to reveal its essence through His Divine Grace, in a manner that can be easily grasped and followed by the common people. He makes the understanding easy, perceptible, and natural.

He is a living example of what He is preaching, so that anyone who follows Him, will be on the path of freedom and achieve ultimate Liberation.

HUMAN LIFE IS A SCIENCE

Human life is a complex inward Science since we live in a world which is governed by laws and phenomenon of physics, chemistry, biology, metaphysics, quantum physics, etc.

Human science of life could be viewed in two parts :

(1) Outward Science

And

(2) Intrinsic Science.

OUTWARD SCIENCE

Outward Science has **two aspects** such as the “**Decided Compartment**” (**Destiny**) and the causes from which destiny is formed i.e. “**DECISION COMPARTMENT**” (**BHAAV KARMA**).

DECIDED COMPARTMENT OF LIFE (DESTINY)

In the Decided compartment of life (destiny) effects are seen and felt by all living beings in body-pleasure, pain, in family and social relations.

This is generally compulsory, to be lived out by way of physical inner subtle level living as well as external gross way of dual sufferings of joy and sorrow in their numerous manifestations, of one's own individual responsibility. One's individual effects in life are due from within as well as from outside, social set up which embraces all facts of life on the social and the religious aspects. There is nothing one can do whatsoever to alter in this "Decided Compartment Effects", **because this is a total energy discharge (*Dravya Karma*) from the actions committed earlier.**

DECISION COMPARTMENT (*BHAAV KARMA*)

When a human being is undergoing natural happenings as per his destiny he/she invariably commits various causes, according to causation at the subtle mind level in its innumerously intentful activities as owner of all such involved activities, due to ignorance of the self, anger, pride, attachment, greed, likes - dislikes, consciousness of doership, possessiveness etc.

In the "Decided Compartment" of life, as a result of the causes of the past life, the effects are 100%. In the "Decision Compartment" of life, the causes- effect experimental combination fructifies in the life-long on-going experiment of the present life itself.

This fructification is partly at the spoken speech level along with the gross body level activities, while subtle mind level causation activities are carried forward as the subtle causal body along with the subtle electrical body in the next life to be lived out as 100% effects of the decided aspect according to the projected resultant effects of infinite mixture of feeling and its complexities. The causal elemental subtle building blocks of mind-speech-body molecular composition are coded materially. These

energy charged molecules (molecular formations) result into gross bodies according to the accountability and responsibility of the individual projector, along with the correlated relative aspects which are the relations starting from parents downwards of all the interactions with the worldly living and nonliving aspects.

This is how human life is a science in itself, that is, the science which has to be non-partial amongst all worldly viewpoints with respect to individuals family, town, state, country and nation.

The **“Decision Compartment” of life**, though it appears like one’s right of living by total choice, yet is not so at subtle mind-, projected feelingwise living-, along with inner subtle feelings of choice aspects.

The decision part of the life is commonly understood in the world as choice, but is not so in the absolute sense of the science of understanding of human life. In fact, the “Decision Compartment” of life is very, very, very subtle with intent, and purpose for an intellectual pursuit, which is the choice function of ownership.

It happens at such an extreme subtle material molecular level which is subtler than all the subtlest part of the present day material : physical and energy science including those in relation to particle of the subtlest nature and its energy formulation of present day material science. This is, however, commonly understood as of one’s choice effort at intellectual and mind-aspects, as well as body-self-belief- consciousness and ego aspect, which reach the minutest fraction of relative time element, known to material science as well as to the highest spiritual seekers and searchers of the ultimate truth.

Human life is and has been with full awareness of the body-self- -ownership-existence, though transitory, yet is unconsciously representative of the existence of the Real Self “I” existing by body- self-belief of `I’ sense : expression attached with the `My’ sense, possessiveness in the very presence of the Real eternal `I’ within, which is the eternal element, that is latent and is

indestructible, immiscible, changeless, blissful, with infinite knowledge and with infinite vision divine light.

None of the physical activities at the subtle *inner-body-conscious-function level* as well as in the *outer- gross-body-senses-functional level*, can ever happen in the absence of “**Pure Soul**” as eternal element identity within the body. The physical live body at ownership and possessive level expression of ‘I’ Self is thus implicitly expressive of the Real perpetual “I” within, in the unconscious state about the same.

This is not to negate the choice effect living at any level of human life. **This is to reveal the science of human life in its correct sense of understanding as to its value as human life and choice-human efforts, that can inherently make one understand the importance of human life in every moment of the transitory living human life’s-part universally.**

It is in this context of the basic science about the human life and its invaluable aspects, the science of the *Vitaragas* has been revealed through the *Atma Gnani Purush* in a **scientific way of living by heart with basic projections and prayers for energy-power as causation living to be rightly effective mind-speech-body as a result. This leads to inner permanent peace, harmony and towards the process of initiation to Liberation from the casual bondage.**

REAL SCIENCE

Real life with Real scientific understanding-wise living, begins after Realization of the “Self ” : that one is the Perpetual Pure Soul. Here the living is through the Pure Soul, while the Pudgal carries out the day to day activities which are due to our *Uday Karma*. The basic intent here is to have a meaningful and peaceful Human life, lived outwardly and inwardly.

The Real science, either outer science, material science or inner science, is never in any way a negation regarding any view point. **It is the acceptance of all relative viewpoints from whatever or**

whomever or from all systems of following as they are from relative view points. This is distinctly separate from the Real fact that is at the center.

This perpetual, central scientific understanding is experienced in totality by the experience of the center state of the Pure Soul, with respect to all the circle-relative-viewpoints of the individual self as the same central state with everybody's correlated-relative- viewpoints-accountability-aspects in all the forms.

The inner science is the science in the sense of basic principles of Human Life as a science, where the exposition of the science does not require any queries that are the functions of the non thinking state as its principles. **This science, in fact, leads to the seedling of the thinking aspects on a constructive base and develops a constructive base to further develop the principle understanding of the Inner Science.**

Outer material science, however, requires further queries to go into the depths of material life and living. Though this is so for the external science, yet it has definite limitations of reaching the subtle depths of matter, energy, particles, and formulations, in the sense of basic requirements of basic human needs and necessity and at the most at the level of comforts of material life and living and not beyond it.

In the present times, it is glaringly open to the common human understanding worldwide, that the material technological innovation and advancement level is much beyond the comfort aspects of Human life and living, wherein there is a constant lurking fear, insecurity and all negative aspects of Human living in everyone's social life without exception.

It is in this context that this *Vitarag* Science has been unfolded for people with an open mind and a scientific approach, who can easily understand, and benefit from the real inner science as well as the scientific base of human materialistic life at all levels for day to day living.

RELATIVE RELIGION : (Admire good and avoid evil)

Relative religions advocate people to shun evil and embrace good. This is the practice of most of the religions worldwide. The basis and foundation of relative religions following various sects, systems, or end paths might have the basis of Eternal being. The methodology in these religions can also be towards development and progress to get freedom from such dual activities and acquire vision which may be at the center. **Therefore, *Vitarag Vignan* has the universal scientific base and is the crying need of the present times.**

All religions though true from their view points differ on some fundamental facts. The great and divine human upliftment in all these religions may be basically founded on sincerity and morality, which are common in all beliefs.

Times are always changing, and yet the fundamental principles remain unchanged. That is to say, that rigidity in belief resulting in conflicts and clashes cannot be the antithesis of **“Sincerity and morality”, which is common to one and all, irrespective of caste, creed, gender or nationality.** For human beings, sincerity, relates to one’s own belief in a particular religion on the basis of one’s own Self, and to nature, as a cosmic universal power that encompasses all humans and creatures.

These are the basic requirements, irrespective of time or religion, and for all individuals who are sincere to one’s own Self as a fundamental principle. As a result of the second founding principle of morality, as a consequence that enjoins, one’s responsibility to safeguard, in the what it is truly due to them as destined without a will to snatch prosperity or worldly possessions from others.

In the present chaotic and disturbing times in everybody’s day-to-day life, *Dada Bhagvan* has revealed the science regarding the functioning of nature and its laws, which are for ever applicable with profound clarity for understanding by the common man. This is effective since it is in the live form that can divert one seeing through one’s Enlightened Relative State by an example. The science also sees that the basic tenets and founding Principles of

religions percolates through the society on an individual basis as a unit or a community at large.

MERE PHILOSOPHIES ARE NOT ENOUGH

All philosophies express their own points of view, but none can be said to be perfect to meet the needs of the present times. They are just like sign-boards that point to the original destination -the Pure Being. Everybody can learn and imbibe the deep significance of these philosophies from an experienced - Enlightened Being.

A particular philosophy may accept only one point of view ,and hence it becomes one sided. *Vignan* (science) states that all the different points of view of various philosophies be brought together, synthesize them so as to accommodate them in *Anekanta Nayavada* (accommodations of all viewpoints), and then the path of freedom could be understood. When both real and relative viewpoints are accepted as shown by the *Vignan*, the puzzle of the world could be solved.

All *Darshanas* have been written for the Pure Being, but if the same is not known, in its true entity, the study of all the *Darshanas* become a mere intellectual exercise. All controversies about religions and philosophies only expose attachment or aversion.

DHARMA (TRUE RELIGION)

I. LATENT IMPORT OF DHARMA (TRUE RELIGION)

The omniscients (Tirthankars), who have attained total and ultimate Enlightenment (Keval-Gyan), have revealed, the true and latent import of Dharma in their sanctified wisdom. According to them, the innumerable and eternal Properties, Attributes or Characteristics, incessantly anchored in the principal elements (constituting the Universe) are called Dharmas. In other words, Dharma is also called *Swabhāv*, Guna or Shakti. These properties are inseparable from the eternal elements. The elements invariably result only in their respective properties or *Swabhāv* at all times.

In short, this is called the jurisdiction, authority or Satta of the elements. While the properties or the Gunas of the elements remain intact, there are continuous appearances and disappearances (Utpā-t-Vyaya) in the stations or levels (called paryāya or Avastha) in predetermined cycles, which can be experienced.

II. DHARMA IN FORM OF DUTIES AND RESPONSIBILITIES

The other import of Dharma is in the dedicated performance of various types of duties by individuals depending upon the demands of the circumstances and / or situations. However, few individuals do face situations, where they are called upon to simultaneously perform contradictory duties. The individual gets perplexed by the dual roles, he is required to play at the same time. For example, in Hindu mythology, Dasharath was required to play the role of a father and a king with opposite objectives. Likewise, Arjun, the ace warrior had to fight a war against his own elders/kith & kin.

The Enlightened Beings or Sages have suggested solutions to such complex problems generally as under :

(1) The individual has to dissociate himself completely from the conflicting duties, and then impartially apply his wisdom for the choice of the correct type of duty or responsibility he ought to perform under a given situation.

(2) If an individual is not capable of maintaining impartiality in the conflicting duties, he ought to follow the advice of a wise & independent person or Sat-Guru, who is capable of exercising impartiality or neutrality.

III. DHARMA IN FORM OF ABIDANCE IN COMMANDMENTS.

Seekers, who are fortunate enough to have communion with an Enlightened-Being, are generally graced by his divinity in the form of sacred Teachings, after they have surrendered their ego, self-identity and sense of possessions (including mind-speech-body). For the

Teachings to become a reality in the form of first hand experience of a Seeker, the “Gnani Purush” or Sat-Guru might impart certain commandments. Total dedication, devotion, reverence, worship, sincerity, adoration and prayer to Sat-Guru, through whom the seeker has been blessed with divinity, will accelerate the process of abidance in the immanent “Pure-Self”. Thus for the Seeker, Yearner or Aspirant, abidance in the commandments is the singular Dharma, penance or atonement, apart from formal performance of outward worldly activities with alert - aloofness.

SCIENTIFIC VITARAG APPROACH

An Enlightened Being has neither attachment nor aversion towards any worldly religion or philosophy or to persons who study them. *Vitarag Vignan* and Self-Realization can be found where there is no attachment or aversion to any religion or living creature without any opinion whatsoever. Hence, all the principles of *Vitarag Vignan* are at the very center, in the absence of which none of the viewpoints stationed at the circle can exist, and which may be found acceptable to each person, religion, and philosophy .

SCIENCE OF ABSOLUTISM RESPECTS ALL VIEW-POINTS

The Science of Absolutism respects all the contentions of different religions from their respective-relative-viewpoints at the periphery, and at the same time, reveals what reality is at the center. It develops tranquillity without attachment, aversion, differences, and fear. It does not, as a science, establish any sects, system, or path, and hence there is general - acceptance by the masses as a whole. The science to realize the Pure Soul is called the *Vitarag Marg*. The science that leads us to the direct experience of the Pure Being may be a proper answer in the present times.

LIFE AND ITS BASIC AIM

In the present times, for most people, it may not be clear as to how the present life has been acquired and after what struggle and therefore what really should be the purpose of human life? The real purpose of human life should be to realize the knowledge of the Pure Self, and therefore the aspiration of human life ought to be for Self Realization.

LIBERATION-AIM DURING HUMAN FORM

All the *Vitaragas* have unanimously declared that Self-Realization for human beings is the inherent Nature of the being. After overcoming all blunders and mistakes, we can be free and liberated from all the past *Karmas* or bondage. The purpose of this human life could be to remain in search of the knowledge of the Pure Being, and to dispose off all the circumstances encountered with understanding and equanimity. **The greatest austerity (Tapas) in this age is the removal of all the blunders and mistakes committed in innumerable previous lives and to live in perfect harmony with the present circumstances without committing further cause and effect cycle.**

EQUANIMITY (SAMBHAV)

What is the real meaning of penance and austerity ? To behave and live in equanimity and harmony with all, settling all the old accounts within and with others; and carrying on worldly duties without attachment, even if the account is either bitter or sweet, sorrowful or joyous, of liking or disliking, etc.

RESULT OF SCIENCE OF ABSOLUTISM

Due to the divine grace of the *Gnani Purush*, after realizing the true Self, the seeker, in all sincerity, obeys and follows the path, laid down by him in daily life without disturbing any of its aspects in anyway. As the enlightened vision increases, you will find yourself becoming free from greed pertaining to material desires, wants,

attachments, etc. Thus, a *Gnani* Purush, who has no desire has the knowledge manifested in Him, and has attained the divine power to enlighten others towards the path of freedom.

ORIGINAL PREACHINGS OF VITARAGAS

The terminology of the *Science of Absolutism-Vitarag Vignan* may appear unread, unheard or unknown; and its contention may seem different from those prevailing in the world. Even then, it can be directly experienced in real life by the seeker. Reading this Science and its application one may feel that it may not agree to one's belief, yet it has been ordained by the *Vitaragas* and every open-minded person's conscience will readily accept it because it is non-sectarian.

WHAT IS ESSENTIAL FOR UNDERSTANDING

Such a unique and incomparable *Science of Absolutism-(Vitarag Vignan)* is for the attainment and experience of one's own intrinsic, permanent happiness. It is a science to attain a state of calm and poise in all circumstances and to bring about the ultimate spiritual uplifting of the individual.

To understand *the Science of Absolutism-(Vitarag Vignan)* as it is, the grace of the living *Gnani* is very essential. Whoever is not plagued by any desire and aspires only for salvation will meet the *Gnani* at the proper time and with the *Gnani's* grace, he/she will be put on the path of Liberation.

CHAPTER : 31

AKRAM VIGNAN – A HISTORICAL PERSPECTIVE

AKRAM VIGNAN IS A STEPLESS OR DIRECT SCIENCE OF LIBERATION

Akram Vignan is a stepless or direct science of liberation. Here, one directly experiences the “Pure soul”. With that, one also experiences freedom and liberation from the miseries of worldly life and finally after a few births, one attains liberation from the cycles of birth and death. Whereas in the Kramic or Step by Step path, one has to give- up bad things and do good things. One has to give up anger, greed, deceit, etc. Hence one becomes a “Doer” and things have to be done. While in ‘*Akram*’, nothing remains to be done.

If someone's pocket gets picked, then according to Akram, ‘He’ has not picked nor has ‘My’ pocket been picked, **as things just happen**. So the Kramic Path is like a comma. One proceeds in steps. Whereas akram is like a full stop. Formation of new *karmas* cease completely and after the old *karmas* are exhausted, **“one attains liberation from the cycle of birth and death”**.

AN ABSOLUTE SHORT CUT–DIRECT PATH

It is an absolute short cut. It is the direct path!

ULTIMATE AIM

The ultimate aim of this path is to attain permanent happiness, to become independent. Permanent happiness means : It is that **happiness for which we don't have to make any efforts. It oozes naturally and is ever present in all circumstances. One remains unaffected in suffering. That is permanent happiness.**

NO DIFFERENCE IN THE LIGHT

There is no difference in the “Light” but the difference is in the

“Method” ! The “Light” of gnan (knowledge) is one and the same. The light of knowledge of other paths and of this path-the permanent path-is one and the same, but here the method is different! This is a divine method, where by the grace of a Gnani Purush, one becomes independent within one hour. Within one hour, one is put on the path of liberation through “Gnanvidhi”, whereby he can free himself from all worldly worries!

AKRAM VIGNAN-A GREAT WONDER AND DIVINE GIFT : AKRAM MARG :

The *Kramik Marg*, which is the Traditional Path, **can give results only when mind, speech and body function in unison. However this is not the case in the present times. In the context of the present Kali Age (time), a unique Akram Marg has been revealed that naturally opened up as a Step-less Lift Path for direct Self-Realization.**

This *Akram Marg* is different from the oriented *Kramik Marg*, in which the basic instrument of mind-speech - body are not functioning in total harmony. At present, scientific advances can give abundant happiness and comfort, yet today's world is chaotic and highly disturbing. Thus , *Akram Marg* in such present times, naturally got revealed as a great wonder and a divine gift through the Enlightened Manifested Soul of Mr. Ambalal Muljibhai Patel known as *Akram Vignani*. This *Akram Vignan* was revealed by the first Tirthankar, Rushabhdev Bhagvan for the first time to his son King Bharat during the current time cycle.

Shree Ambalal Muljibhai Patel , who had no other desire except to seek the Ultimate Truth, was blessed with Self Realization (Enlightenment) in July 1958. To all those aspirants who met him and were willing to ponder over the eternal question of "**Who am I**"?, he started imparting the knowledge of self realization by a process called "GNAN VIDHI".

His revelation of the Science of Human Living is known as "AKRAM VIGNAN " which included non-stop discourses of

Questions and Answers on ‘Who we really are ?’;- ways to attain Liberation, scientific solutions to the perennial problems of our day to-day life, and so on. His entire life had a singular aim: "May each and every being in the whole universe attain the peace and happiness that I have experienced". The fully enlightened Pure Soul within Shree Ambalal Patel, was called " DADA BHAGAVAN". Shree Ambalal Patel left this physical world on 2nd January 1988. He is within us all, as

Absolute Divine Knowledge And Bliss.... Our True Form.

AKRAM VIGNAN

A HISTORICAL PERSPECTIVE

The “Pure Soul” is The Absolute Consciousness, Absolute Knowledge and Bliss. A Soul desirous of freedom from worldly sufferings and cycles of birth and rebirth seeks purification through the path of Self-Realization.

THE SURE PATH FOR SELF REALIZATION

Akram Vignan is an exception to the rule of nature for Self-Realization. It happens naturally and transcends the normal processes of Self-Realization that is ancient in Indian history. More important, with the absence of *Tirthankars* (the living absolutes) over the past 2,530 years approximately and none to follow for tens of thousand years, *Akram Vignan* provides real and viable alternative means for Self-Realization, when the normal paths have become dormant under the mighty influence of this present age.

It is the absence of *Tirthankars*—the Living Absolutes—that marks the onset of *Kali Age*. The most evident feature of the *Kali Age* is the diminishing presence of the unity of mind-speech-body, which happens to be the most essential ingredient and a fundamental requirement for the spiritual progress in any religion.

A religion as a science is eternal, and must manifest itself as to its real end at all times. In this context, *Akram Vignan* is a Step-Less, Science, that is a Live Body Life Medium of an Enlightened

Soul, which is the Absolute method towards Self-Liberation (Via “Elevator’ / ‘Lift - Path’).

AKRAM VIGNANI-DADA BHAGVAN

THE ENLIGHTENED SOUL MANIFEST ABSOLUTE

A true religion is an ultimate Science whose end result is permanent happiness. However, this Science remains dormant without a true living scientist; The absolute Science of *Akram Vignan* was revealed through the Enlightened Soul, Mr. Ambalal Muljibhai Patel , known as *Dada Bhagvan*. **Dada Bhagvan is the Enlightened Soul within Mr. A. M.. Patel.** In the context of today's times, His **Science of Absolutism is A Live Theory of Absolutism. Today, Dada Bhagvan -a theorem, is ever fresh through the** living Self Realized *Gnani, Param Pujya Shri Kanu Dadaji, the Apta Putras* and *Āgnadharak Mahatmas* who will be there for a long time to come as Nature's Wondrous Gift to Mankind in general and to Bharat in particular for the continuity of The Divine Science of *Akram Vignan*.

THE PATH EVOLVED BY FIRST TIRTHANKAR

SHRI RUSHABHDEV BHAGVAN FOR HIS SON KING BHARAT

Prior to *Dada Bhagvan*, this science was revealed only once by *Lord Rushabhdev* (1st *Tirthankar*, also known as *Adinath Bhagvan*) to his son-King *Bharat*. The need for *Akram Vignan* was unique to King *Bharat*. Even though King *Bharat* was the crown prince of the kingdom, he was still desirous of complete Liberation in that life itself.

While the remaining sons followed the normal renunciation and penance process of *Nirvana (Liberation)*, *Lord Rushabhdev* made the exception for King *Bharat* to follow *Akram Vignan* without having to give up worldly life (giving up the entire kingdom). Simply stated, by virtue of *Akram Vignan* , this science of exception enabled *King Bharat* to remain completely “Detached”, “Disassociated, and Unalloyed” while administering his kingly and worldly responsibilities and yet attain ultimate Liberation.

AKRAM VIGNAN: SELF – ACTIVE SCIENCE

In its true sense, *Akram Vignan* is not a *Dharma*, not a religion. Rather, it is an **inner science**, which shows the direct path to Self-Realization resulting from the *Krupa* (Divine Grace) through the instrument (*Nimitta*) of an *Atma Gnani Purush*. (The one who has experienced, The State of total separation from his Mind, speech and body – “Prakruti”.) *Such* a Self-Realization is called a **science** because once initiated, it is perpetually Self-actine, and will result in complete independence. One's own *Pragna* – the divine realized direct light of the Perpetual Pure Soul continuously guides the aspirant.

THE BASE OF THIS SCIENCE

The basis of this science is a line of demarcation, which can only be drawn by an Absolute *Atma Gnani*. This has become possible especially for today's suffocating atmosphere and deceptive environment, as the nectar of *Akram Vignan* from *Dada Bhagvan* flowed to quench the thirst of the worthy and the genuine spiritual aspirants.

In order to regain pristine harmony in human life, and to revive the forgotten ideals of human unity and universal brotherhood amidst overt differences, it is necessary to emphasize and prove that people are not mere physical entities. Rather, they are spiritual beings, whose goal is to achieve perfect happiness in their lives and their world.

TIRTHANKARS ARE THE ABSOLUTE SCIENTISTS

Tirthankars are the Absolute Scientists, the living gods, who are the most evolved human beings and are instrumental for the liberation of all those who are previously initiated by an Enlightened Soul, the *Gnani Purush*. In the descending half of the time cycle on this earth, also called "*Bharat Kshetra*", we have had 24 Tirthankars, the first being Lord Rushabhdev and the last being Lord Mahavir.

At present, there are 20 Tirthankars in the universe, of which Lord Simandhar Swami is the living Tirthankar residing in "*Mahavideh*

Kshetra" having ties with *Bharat Kshetra*. He will attain Nirvana at the time of Nirvana of the 8th Tirthankar and the birth of the ninth Tirthankar of Bharat Kshetra, in the ascending half of the time cycle. *Dada Bhagvan* had direct connections with Lord Simandhar Swami and it is through his *Akram Vignan* that one can attain liberation in *Kali age* .

THE ABSOLUTE MANIFESTATION :

SURAT GATEWAY TO ULTIMATE EXPERIENCE

For *Mr. Ambalal Muljibhai Patel* , the revelation of the Absolute Truth and Bliss took place while sitting on a bench on the crowded railway platform of *Surat station (Gujarat, India)* in July 1958. In this historic moment, with the Absolute Manifestation of the Perpetual Pure Soul in its Infinite Knowing and Seeing power, the mysteries of the whole Universe lay bare before him, and the "Ego of Doership" was totally gone. He declared that this experience encompassed detailed answers to every human question, query and dilemma.

LIFE—A PUBLIC TRUST

From 1962 onwards, four years after the Surat experience, he devoted the rest of his life to the spiritual uplifting of people everywhere. During the course of time, he travelled all over the world with the goal of removing man's ignorance about his true identity . i.e. the Pure Soul. He wanted to share with them the ineffable joy of Self-Realization and the experience of Real Freedom in this lifetime.

He explained that ignorance about one's own true identity was the root cause of bondage and suffering in the world. His own life became a Public Trust with only one goal: *Jagatkalyan* (the spiritual welfare of Mankind-with no strings attached.)

APTVANIS (WORDS OF THE ENLIGHTENED ONE)

Dada (as he was lovingly called) used to impart his revealed knowledge during his *satsangs* (religious gatherings)in the form

of answers to questions put forth by the people, relating to spiritual inquiries as well as, day-to day problems of life. These people are the living testimony of the depth, accuracy and appeal of *Dada's* answers on all matters.

These answers are unique. However, they totally adhere to the fundamental principles of the omniscience found in the scriptures. These very words have been tape recorded and have been condensed in the form of tapes and printed books known as *Aptvanis* (Words of the Enlightened One). These are regarded as authentic words of this revealed knowledge and Science. *Dada* departed from this world on January 2nd , 1988.

SPIRITUAL BEACON OF LIGHT

However, this path will continue as long as there is a living Self-Realized *Atma Gnani*. *Pujya Kanubhai Saheb* is the present living *Atma Gnani Purush*, affectionately known as *Kanu Dada*, and *Akram Vignan* will continue to live through Him. He is the spiritual beacon of light, torch bearer of *Jai Sachchidanand Sangh*. He has been performing the "*Gnan Vidhi*"- initiating an aspirant for self realization.

Jai Sachchidanand Sangh is an organization started with the auspicious blessings of *Shree Dada Bhagavan*. *Jai Sachchidanand Sangh* is not a religion or a system, but a universal message to humanity based on "Faultless Understanding" in general and scientific solutions to day-to-day problems in particular. *Jai Sachchidanand Sangh* has been functioning as a non profit organization since 1973.

The message of *Jai Sachchidanand Sangh* is to know our "Pure Love". In other words, it is a message of universal love and oneness through the knowledge of basic laws of nature governing one's life. It includes among other things, the understanding of our right belief, acceptance of the cause and effect theory as a part and parcel of the grand natural force and, peaceful co-existence intertwined with Pure Love. The knowledge of "faultless understanding", knowing the attributes of "Doer-ship", and performing our duties on the foundation of "Non-Doer-Ship" is being given through the *Sangh* in all parts of the world.

CHAPTER- 32

AKRAM VIGNAN: THE SCIENCE OF LIBERATION

THE SCIENCE OF LIBERATION

This sansar (wordly life) is due to *agnan* (self-ignorance). Freedom from *agnan* is called *moksha* (liberation). The Bondage is only due to *agnan*. Because of *agnan*, *raag dwesh* (attachment - hatred) take place. Therefore, freedom from *agnan* is called *moksha*. Apart from this, God has not professed any other path to *moksha*.

So the path of liberation recommends one to get rid of self ignorance. When one desires liberation, he will have to realise his own "Real Self". Till then, whatever else he may do, he will not attain liberation. Self-Realisation or the sole experience of the "Pure Soul" is not readily available. Only when a Gnani Purush is around, once in a while, it becomes easy to realise the soul. Otherwise, till such time, one simply wanders through infinite life cycles.

All this is a science. A real *Gnani* is one who unveils the science. He explains the reality of this world scientifically. It is based on *Siddhant* (scientific principles). There are no contradictions in *Sidhdhant*.

In science, there is no *dharma* (righteousness) or *adharma* (non-righteousness). The result of *dharma* is *punya* (good luck or fortune) and that of *adharma* is *paap* (misfortune, sins). Whereas in *vignan* (science) there is neither *paap* nor *punya*.

Everything is scientific and based on scientific principles (of cause and effect). According to the worldly *dharma*, things have to be learnt and done; whereas in science, nothing has to be done. It is self-acting. It works on its own.

In this *Akram-Vignan* (stepless path or direct inner science) one experiences the 'Pure Soul' directly. And the *Atma-Gnan* (Pure Soul-

knowledge or experience) that worldly people profess, is mostly based on scriptures and is theoretical in the present times; whereas here in *Akram Vignan* one experiences it practically by the divine grace of the "*Akram Vignani*."

SCIENCE OF KNOWING "WHO AM I AS WELL AS WHO AM I NOT ?"

Akram Vignan is the Science of knowing "**Who am I**"? as well as '**Who am I not ?**' It is the Science of "Non -Doer-Ship". The need for this understanding is so basic for Self-Realization, that not addressing this fundamental issue is like spinning the wheels to eternity and never getting out of the cycle of worldly affairs. In His Vision, *Dada* knew that the world is strolling down the path of "Doership". Hence, We are our own conceiver. It is through our own ignorance of the "Pure Soul" and the "Egoism of Doership" that we are bound and get into the cycle of birth and death.

In this *Kaliyuga*, under the potent influence of such an Egoism, people have established a rudimentary wrong belief that somehow "Doer-ship" leads to "Self-Realization.

" People have disregarded the fact that the Pure Soul is a "Non-Doer". People have also forgotten the fact that Tirthankars were "Non-Doers". And people conveniently overlook the pragmatic thinking that, in today's time, it is not possible to realize the "Pure Soul" unless the same is known from a Living *Atma Gnani Purush*, who himself is a "Non-Doer". In order to break this barrier, *Dada* said that one must know the answer to the question "Who Am I?"

"I" AND 'MY' ARE DIFFERENT

Dada used simple, common sense logic to address "Who am I?". In layman's terms, *Dada* secured the understanding that ' so and so' for example, is my name; that "so and so" is just a name given to the Body; that "I" and "My" are different (i.e., "I" is separate from "My"); and that "I" is Real and Permanent and "My" is Relative and Temporary. Similarly, this understanding was extended to all

worldly relations to conclude that when "My" goes, then only "I" remains. That "I," free of all bondage, is the Pure Soul". **This science of separating "I" from "My" is a necessary condition of understanding for "Self-Realization", and makes up the foundation of *Akram* to fracture those wrong beliefs of "Doership" once and for all.**

SINCERE DESIRE TO BE "FREE"

Dada has claimed that the only thing worth knowing in this entire universe is the "Pure Soul". He said, "The one who wants to be bound can't be freed and the one who desires to be free can't be bound. Does anyone have the sincere desire to be free?" He explained that, "The sincere desire to be free", means that one never forgets the desire for freedom even for a split second!

INITIATION CEREMONY OF "TRUE IDENTITY".

With the selfless desire to pass on to any aspirant, in its entirety, the total realization that *Dada* attained for himself, he started a unique and extraordinary Initiation Ceremony for the aspirants of "true identity." In order to activate this Science of exception for an ordinary man, he is required to undergo a Self-Realization Initiation Ceremony.

In this ceremony, the aspirant surrenders his mind, body, speech, *Bhav karma, Dravya karma, Noh karma*, name and all its attachments at the feet of the *Gnani* Purush. The deep seated fundamental wrong belief, that " I am DR. J. P. Amin", "I am the Doer", persisting through innumerable births is broken once and for all at his feet.

A line of demarcation is drawn between the "Pure Soul" and the "Body" and a firm conviction (*Pratiti*) that " I am the Pure Soul" without any doubt is established, which is never lost. This uninterrupted right belief results in the awareness of the Pure Soul, as one's true identity.

This then leads to several fundamental changes in one's state

of being, one's approach and understanding of life itself and leads to an actual day to day experience of a unique sense of freedom, which results into final liberation, when one becomes free of *karmas* (*Deeds*).

PRAGNA, THE DIVINE LIGHT

The Science calls for the aspirant to have bestowed his own *Pragna*, the divine light by *Dada* to set the wheels in motion for Self-Realization and salvation. Whether recognized or not, purification of the Ego and its dissociation from one's own composite nature of the assembly of mind, body and speech begins simultaneously. **Pragna is the direct light of the Pure Self and it functions eternally for ultimate liberation.**

As a Science, *Akram* is boundless. For the first time (for an aspirant), a light of "independence" at the end of the tunnel of "bondage" is visualized. A source of infinite knowledge and energy is perceived.

This unique transformation of consciousness in the presence of *Dada* unravels the step-less journey to complete liberation. **This light of *Pragna* provides the awareness to maintain the distinction between "The Real" and "The Relative" at all times.**

It is now possible to see one's own Body separate from the Pure Soul, which he is! **Knowing and Seeing are the prime functional aspects of Absolute consciousness**, the God (which is within), towards which the journey begins immediately. *Dada* guarantees this journey to be much shorter than the traditional arduous and exhaustive paths of self-realization through self-mortification and denial of food, sensual joys, etc.

TWO VIEWPOINTS-RELATIVE AND REAL

Akram Vignan applies the theory of "Relative" and "Real" to crack open the wrong beliefs due to "Ignorance." Riding on the back of Egoism, one believes "I am the Body" what one is not in fact,

and this in turn gives rise to innumerable wrong beliefs that are all temporary and perishable conditions called "Relative" in *Akram*.

These are ever changing situations of the mind, body, or speech and are mere reflections of the world that is you and around you. These situations remain a puzzle until the concept of "Relative" and "Real" are applied. For example, one's opinion of a friend changes just because an unpleasant incident occurs, and changes again due to some other incident ! Or, one would claim "I did it" when a task was successful, but would change to " it's his fault" when it failed. Each one of these are "relative" truths and should only be taken as "temporary".

On the other hand, the "Pure Soul" which is completely separate from the mind, speech, body, etc. is permanent, imperishable. eternal, and the "Absolute Observer Seer" and the "Knower" of all the "Relative." Such an entity is called "Real" in *Akram*.

Dada clarified that " The world is the puzzle itself, and there are two viewpoints to solve this puzzle, One 'Relative' and the other 'Real' . In *Akram*, simultaneous application of these two view points as a rule has become the fundamental yardstick to measure the progress towards Self-realisation.

NAME BEARER- FIRST NEIGHBOUR

In *Akram Vignan*, Dr. J. P. Amin -the Body- becomes the first neighbour, and has to observe Aagna (guiding directions) set by *Dada*, which are given to the recipient of the Knowledge ('Gnan - Vidhi') only. This is to ensure that the new identity and the dissociation of "I" from 'My' gets the nourishment to be firmly established in the beginning. Thus, a Self- Realized (after Gnan-Vidhi) person easily goes through life's most trying periods of difficult human relationships and complex problems of business or family, while he/she is progressing in Self-Realization as a "Knower" and "Seer" or observer of all material Relative-Relation daily activities which are subtle and gross known objects and seen scenes.

ULTIMATE LIBERATION FROM THE CYCLE OF BIRTH AND DEATH

Such a Self-Realized science of knowing one's Real identity and having the Relative phenomenon discharge itself naturally, with ease and with no interference from within, is the sure gateway to the experience of complete independence and ultimate Liberation from the cycle of birth and death .

ONLY SCIENTIFIC CIRCUMSTANTIAL EVIDENCE

Consequently, in this Science, the "Doer-ship" is attributed to **Only Scientific Circumstantial Evidences**. Precise understanding of this law of nature liberates one from all misunderstandings. Commonly, if one "does" good deeds, one accumulates Poonya *karma*, whereas if one "does" bad deeds, one gathers Paap karmas. Both these acts lay "causes" for which "effects" must be realised later. Above notwithstanding, *Dada* explained that the path to liberation is beyond the "Doer- ship" of good or bad deeds. Pure Soul as a " Non-Doer" is universal. In others words the fundamental rule of "Non-Doer-ship" is applicable to all the living creatures.

THE PHENOMENON OF "CAUSES AND EFFECTS" IS VIVIDLY EXPERIENCED.

Akram Vignan is also the Science, when manifested fully, applies equally to every subatomic matter in every form in the entire universe. In its quantum form, it is so exact that it explains the correctness of nature in its entirety. In its elementary form, the phenomenon of causes and effects is vividly experienced in our routine life.

When someone greets you with respect (an effect), it is the reflection of the greetings you had offered in the previous life (the cause). Likewise , when someone insults you (an effect) it is the playback of the insult you had delivered in the previous life (the cause). In each case, the effects occurred only when all the evidences for that happening came together in an appropriate manner and at

an appropriate time by the Scientific Circumstantial Evidences.

In the latter example, the person insulting you was “*one of those evidences*”, and is not the sole independent "Doer" at all. In your eyes he is at fault. But, in the eyes of nature, if you suffer, and there is a reaction from you, it is your fault.

Furthermore, *Akram Vignan* says that, in the true sense, he deserves to be thanked since he is an ‘Instrument’ and is simply delivering what was yours in the previous life as projected causes. Therefore, it suggests that you do only those things to others that you wish they do to you. Give happiness to others if you want happiness in your life.

CAUSE (CHARGE)- EFFECT (DISCHARGE)

The "Causes" relate to the "Charging" of the life cycle and "Effects" relate to its "Discharge." Without the separation of "I" from "My", new causes are planted by projections during the discharge state of human beings. The charging occurs moment by moment and the cycle continues. However, the beauty of *Akram Vignan* is in its naturally active application in life after the Initiation Ceremony. The grace of *Dada Divine* prevails forever (Gnan-Vidhi).

The aspirant realizes his/her "Pure Soul" and for the first time becomes conscious as a "Pure Soul". Once the Pure Soul manifests itself fully, the distinction of all that is Relative is "Nature" and all that is Real is "Pure Soul" is established. Having realized the Science behind the attributes of doership, his/her sense of "doership" is removed and the state of "non-doership" of the Pure Soul is established. The "charging" stops while the "discharging" continues. Bondage of projected *Karmas* of doership vanishes. Purification of discharging mind-speech-body continues automatically. Absolute Knowledge, absolute Pure consciousness, and Bliss ultimately result.

AN ABSOLUTE SHORT CUT - DIRECT PATH

This is an absolute short cut, direct path, Such a simple path to liberation is available once in a million years. Every ten lac years, *akram-vignan* manifests naturally. Right now what is prevalent, is the

kramic or step by step path. Here one proceeds in steps.

One has to give up things. As many things one gives up, those many steps one ascends. Gradually, step by step one gives up the parigrah (possessiveness) of all the materialistic things, then the parigrah of speech and then the parigrah of the mind. In the ‘parigrah’ of the mind, one eliminates anger, pride, deceit, greed, etc. One becomes totally ‘aparigrahi’ (non-possessor). Then his (self) belief becomes totally pure and merges with the “pure soul”. This is tough and extremely time consuming. By this method, one attains liberation after a very long period. And in akram-vignana, a Gnani ravages most of our sins and makes us realise our soul/real self. This is like an ‘elevator’ or ‘lift’. One directly experiences the “Pure Soul” soul (without any effort).

THE FOUNDATION OF AKRAM-VIGNAN

To remain in *laghutam bhav* (egoless humble state) and to have *abhed drishti* (oneness outlook) are the very foundations of *Akram-Vignana*. To experience oneness with each and every living being in the entire universe! All other activities occur automatically. They go on mechanically. The *drishti* (outlook or vision) and mechanical activities-the two are totally separate. *Drishti* is the main thing. The mechanical activities are absolutely separate from it.

THE THREE STATES OF GNANI

In ‘vyavahar’ (social dealings), a “Gnani” is in *laghutam bhaav* (humble state), in “Nischay” (reality) he is in *gurutam bhaav* (exalted state), and by *swabhaav* (innate nature), he is “Abhed” swaroop (unison state). By nature, a “Gnani” has never differed from anybody. He experiences oneness with everybody.

CHAPTER 33

THE SCIENCE OF BLISSFUL LIVING - VYAVAHAR VIGNAN

The complexities of today's life require an immediate attention to proper and correct solutions to day-to-day problems for common people. The presence of ignorance and egoistic life since time immemorial has resulted in innumerable wrong beliefs, which have no answers to the increasingly formidable situations in today's life. *Dada Bhagvan* emphasized the need for basic understanding of how this world functions in order to cease the ever -expanding spiral of bondage and suffering. *Dada* said that whether you want Self-Realization or not, as a human being you must be a part of the solution and not the problem. One must strive to be happy but not at the cost of the happiness of others, or by hurting others, or axioms.

Dada formulated certain simple principles of life in the form of aphorisms or axioms which are very effective in dealing positively in our day-to-day worldly life, which fundamentally cover the principles of THE ABSOLUTE SCIENCE. They are as follows.

1. GOD IS IN EVERY CREATURE WHETHER VISIBLE OR INVISIBLE, BUT NOT IN MAN-MADE CREATION :

Believe it or not, God resides in every living being. When manifested fully, the Pure Soul itself is the supreme being (God), so whom will you hurt ? In other words, do not hurt any living being, as God is embodied within. So, one ought to pray "Let my mind, speech and bodily existence not hurt any living being even to the slightest extent." This is called non-violence or '*Bhaav Ahimsa.*' Living a life with such an understanding, one will definitely live a very blissful life in utmost humility.

WHAT IS THE RIGHT ADDRESS OF GOD ?

He is in every Creature, whether visible or invisible. In all living beings, the mortal body is only an external packing in which dwells the Eternal-Being popularly known as God (Pure Soul).

In short God is wrapped in a variety of packings. The wise, possessing sanctified Wisdom, perceives the formless God concealed in the external packing, whereas an ignorant looks at the outward forms only.

For example you look upon an ant as a worthless tiny life and a donkey as a dull -headed animal. But 'God' or the live eternal element is wrapped in these packings (every creature). The packing may be ugly, rotten, or torn. But what of that ? So one ought to perceive and respect the formless 'God' concealed in the packing, to attain permanent bliss and happiness.

2. THE WORLD IS YOUR OWN PROJECTION AND YOU ARE WHOLLY AND SOLELY RESPONSIBLE FOR IT :

You are wholly and solely responsible for what you get in life. The same is the result of your previous causes. What you see, feel, hear, or receive is the echo of your own doings. Hence, you get what you have given previously !

With this simple principle in mind, there will not be a complaint against Life is in the form of various circumstances and you should be able to accept every happening as fair, correct and just. Human courts may appear doing injustice, but Nature is always correct and just.

Come out first from your wrong belief. Then observe the world as it is. The fault lies in you alone. The world is faultless. With this simple understanding, you will be liberated.

3. ALL CIRCUMSTANCES ARE NOTHING BUT PASSING EVENTS OF OUR LIFE :

The circumstances are in accordance with the law of Nature. Overcome the circumstances with equanimity and understanding, treating them as transient.

If one is too much attached to any event or individual, he will feel hurt in its (till yours life span) his absence. People forget that living here is for a short while only.

The world is like a bird's sanctuary where continuous incoming and outgoing takes place. However, a dramatic display of attachment is necessary for a normal, worldly interaction. Experience the world as it is - Good or bad. Refrain from indulgence in your Opinions and Prejudices.

The world is like a museum. It will not affect an Observer who has neither indulgence nor involvement in it. The only simple way of life is to live as per the dictates of Nature, without involvement.

You will get all that you deserve.

If one is too attached to any event or individual, he will feel hurt when it passes away. People forget that living here is, for a short while only. The world is like a bird's sanctuary where continuous in-coming and out-going takes place. However, a dramatic display of attachment is necessary for a worldly interaction.

The world is like a museum. It will not affect an observer who has neither indulgence nor involvement in it. The only simple way of life is to live as per the dicates of nature without involvement. You will get all that what you desrve.

4. ADJUST EVERYWHERE :

Whatever be the situation or circumstances, if you adjust, you will avoid clashes. This is the sure way to be happy in the present times. If one has got the key of adjusting himself, one has definitely marked his/her first step towards peace and happiness in this disturbed times.

"Adjust" is the watch word of `Dharma.'

One who is adjustable everywhere is a happy man ! Therefore do adjust even with him who is all for mal-adjustment. In day to day life, one ought to seek adjustment amidst the forces of mal-adjustment.

How to adjust oneself is an art. One who grows proficient in

this art of adjustment has turned himself away from the world, and heads towards liberation. This attainment of adjustment is wisdom. One who has learnt to adjust is sure to cross the ocean of life. Whatever is to be endured has got to be endured. But one who knows how to adjust has no problems, and his account gets cleared.

Everybody can adjust himself to a tolerant and gentle person; but to adjust with a crooked, hard and stern person is really an achievement.

"Adjust Everywhere" - this sentence will lift your worldly life to the top. Nobody has ever attained liberation without scaling these heights of excellence in day to day life, says *Dada Bhagwan*.

5. LIVING IN PERFECT HARMONY THROUGH AN ART OF ADJUSTMENT AND UNDERSTANDING BETWEEN FAMILY MEMBERS :

All worldly relations with near and dear ones are in accordance with past links. Fulfil commitments to the best of your abilities, and set yourself free.

Make honest efforts to solve the claims of your relatives with equanimity and understanding. The first and foremost thing to learn is, 'How to adjust at home ?' If husband and wife both are keen on adjusting, there will be an early solution, otherwise both will have sleepless nights. **Who is an Ideal husband ? One who maintains happy harmonious home life. Who is an ideal wife ? One who cares for a harmonious happy life.**

A successful or an excellent situation is one where each one gets feeling of hearty love for each other, and that too, lasting long. Love means dedication, devotion, and respect for each other.

6. FAMILY - A GARDEN BLOSSOMING WITH VARIETIES OF FLOWERS :

The world is like a marvellous garden where different types of flowers bloom in it, having distinct colours, fragrances and shapes.

A garden has all varieties of flowers : rose, neem, mango and

so on. Each plant has its own flowers and fruits. None is exactly like the other. Even then they never grudge for their dissimilarity.

Similarly, in a family, varied personalities with different capabilities and shortcomings are seen. One should explore everyone's capabilities and make fruitful use of them. Do not complain or look at anyone's inefficiency or shortcomings. No person is useless. Each one has some positive aspect. **Conflict starts only when we expect everyone to be like us, and try to mend them as per our design.**

If viewed with a proper vision, a family is an association of four or five members, where each one is considered complementary to the other ones.

Whatever 'Files' (Circumstances) that follow from your past links, in the form of relationship with family members, should be disposed of with equanimity and understanding. Take care now of your "Pure Self" by alert awareness to avoid causation.

7. FRAGRANCE OF ENLIGHTENED BEING : EFFECTS ON FAMILY AND SURROUNDINGS

Fragrance means everyone is happy and there are no clashes. There should be fragrance in a family. Husband, wife, children - all should be at peace, even you yourself should be at peace. Then only, it has some meaning.

Dadaji teaches us how to deal with children, how to look after their moral upbringing and all sided healthy, harmonious development.

Minds of children are like glasses. If you hit at glass, it will break. Likewise, if you are not adept and careful in dealing with children, their minds will crack down within. You are free to tell anything to a child till the age of five years. Even between 5 and 16, you can. But after the age of 18, his/her egoism grows, then you should not scold him/her. Then he/she is to be treated as a friend. *Dadaji* says that "I develop friendship with all children."

Actually children seek love, but as they fail to get it, they go astray. Love means not allurements, which the world believes or

knows. In allurements there are ups and downs and it is temporary till beauty and other things last. Here love means pure entity, free from expectations. Love should be such that even if you scold them, they would feel love in it.

One should know that living with disturbed minds, disputes or tension is not a way of life. **Love is a better means to improve anybody and everybody in this world.**

8. AROMA OF OMNISCIENT - EFFECTS ON MANKIND AND SURROUNDINGS :

The natural fragrance emitted by flowers not only imparts cheerfulness among human beings, but attracts insects and bees to experience their nectar. The superlative nectar emanating from the Omniscent, by his mere magnanimous presence, is a bliss to the living beings of the world, as his aroma spreads everywhere. Blessings from such a person, in the form of teachings to the fortunate ones, is a gift of his divinity. The divine love of the Omniscent is showered on one and all, which uplifts mankind.

In lesser form, harmony between the members of the family, not only brings peace and tranquillity among themselves, but it influences the surroundings as well.

Children and young ones are the living examples of innocence. Are the elders not responsible in destroying the innocence of children while bringing them up ? Minds of children are like glass and are to be handled with utmost care, lest they break. When they grow up, they are to be treated as friends. With such harmony in the family, happiness dawns and peaceful co-existences among the society prevails.

9. ``CONTENTMENT WITHIN AVAILABILITIES AS DESTINED``

An Enlightened-Being enjoys the blissful Nature of the ``Pure-Being`` by abidance, whereas he is devoid of sensual pleasures from worldly belongings. You may use gifts from Nature destined for you,

but do not run after what is not yours. You will get naturally what you truly deserve.

By **regretting for what one does** not have, one is unable to enjoy what he has. The past has gone for ever. The future is in the hands of the Universal Power. You have only the present, here and now.

Therefore, be content in what comes to you naturally with normal efforts i.e. relish what comes to you of its own accord. Brood not over anything that is not allotted to you. What comes in the natural course only, is beneficial.

The events of the world happen as per their Nature. Live your life in perfect harmony with nature. Happiness, misery, meetings, departures etc., are transient. These occur in a set pattern, as per the Law of Nature.

10. ENJOY WHAT YOU HAVE :

What has Lord Krishna said ?

"Enjoy what you have got." Do not worry about what you do not have. Everything is available yet people don't know how to enjoy life.

11. OBLIGE EVERYONE :

It is the glory of a religion that inspires a spirit of benevolence, goodwill, helpfulness, humanity, friendliness, and kind heartedness towards all living beings. To feel much for others and very little for ourselves; to restrain selfishness and exercise benevolent affections, constitutes the perfection of human nature.

Oblige every one with Mind, Speech, and Body. By cultivating an obliging nature to the utmost. One attains limitless energy within. If this life is lived for obliging others, you will lose nothing and encounter no obstacle or hindrance. Make others happy and you accumulate the meritorious deeds. (PUNYA)

12. IF YOU WANT OTHERS TO LISTEN TO YOU

You ought to be modest in your communication or speech, backed by sincerity and conduct (intrinsic and extrinsic). The manner (devoid of prejudices), the place and the time should be considered before anything is spoken. Speak but little, in soft words, factually true and beneficial to others. A constant governance of speech as above is needed if you want others to listen to you. The words when properly used may bring about the results similar to that of the mahavrats.

13. DISHONESTY IS THE BEST FOOLISHNESS :

Whatever is needed to be done, do it honestly and sincerely, without hesitation. Leave the rest to the care of Nature. Honesty is required to take one at the top of morality, sincerity and loyalty. **Those who are dishonest to their superiors, Boss, to their spouse, to their children, to their parents, to their jobs, to their friends are committing the best foolishness of their life.**

14. THE SUFFERER IS AT THE FAULT :

One who suffers is totally responsible for the cause of suffering. This is an unalterable Law of Nature. **Do not blame or punish the instruments used by Nature for deliverance of justice. Recognize without a doubt that Nature is very balanced and just and fair in its dealings with all, in every aspect of life.**

So, you will not be punished if it is not your fault. Conversely, if you are suffering, then it must be your fault on the basis of cause-effect theory despite the circumstantial evidences which may suggest otherwise. **Accept your own fault,** seek for forgiveness with repentance whole hearted, do not crave for revenge but resolve not to repeat the fault again.

So long as the world appears to be at fault, one will have to wander in the life cycles of birth and death. Only when the world appears innocent (faultless), one will be Liberated. And this indeed is the `REAL' vision.

15. DO NOT BLAME OTHERS, AVOID DISPUTES :

We are not suffering on account of somebody else. Suffering is due to our own previous account. The person whom we may consider is the cause of our suffering acts only as an instrument of nature for deliverance of justice. If our accounts are not pending, no one can make us suffer. So we should settle old accounts and while doing so avoid causations. Whatever happens is nothing but the result of our past deeds (*Karmas*).

In today's life-style, right there on the dining table, things would start, "You did this and that" and the reply is, "You are unnecessarily making a big thing of it... you don't understand..." So there are allegations and counter-allegations even at home, leading to uneasiness, dissensions, unpleasantness and controversies. Such a situation indicates the absence of the art of dealing with each other. For a wise and alert person, even a single dispute wouldn't allow him to sleep at night. So don't blame anyone and avoid disputes. Really speaking, there should be no disputes in the family.

16. COMMON SENSE MEANS EVERYWHERE APPLICABLE THEORETICALLY AS WELL AS PRACTICALLY :

In the present era, common sense seems to be most uncommon. One, having proper common sense can resolve any conflict, or puzzle in no time, without any friction. Where conflicts remain pending, and minds crack down, (separate from each other), absence of common sense rules.

A person rich in common sense will not let any dispute, or quarrel to take place in house or even outside. A judge may solve different cases in a court of Law but at home, puzzle with his wife remains pending for long durations.

So one has to be alert and attentive towards each and every aspect of life, be it money, wife, children, their moral upbringing, health etc. apart from earning for one's livelihood.

17. NEVER SEEK REVENGE :

All the in the world happenings are the fruits of revengeful seeds

sown. When there are conflicts or clashes, one seeks vengeance and even the smallest living being will keep a note of it. He who has suffered, may try to take revenge and will not let you go free.

In the present times, the seed of revenge, is sown and with the passage of time, a tree, full of Attachment aversions blossoms. This is how revengeful attitude is the root cause of mundane worldly living. Always avoid conflicts. Withdraw from the same tactfully. If you indulge in conflicts, you will miss your aim.

18. AVOID CLASHES CONFLICTS :

A lot of energy is lost in conflicts and clashes. So decide to avoid clashes. Only by such a decision, the supreme-being embodied in us will show us the way to resolve different situations without disputes & clashes. And by avoiding clashes, there will be no further loss of energy. The loss, which has already occurred, will be replenished gradually.

To avoid clashes, doesn't mean to endure or silently bear the circumstances. Endurance is like a pressed spring, which may rebound with double force. So don't learn to endure, but learn to resolve with patience.

To live life free of conflicts is Dharma or Religion.

Road traffic has its code : If you crash, you die.

Traffic Laws have rules and regulations. If you do not follow them, you may get involved in an accident and get hurt or even die. There is a risk in dashing and clashing. So clash with none. Clashing with people will cause others as well as one's ownself to get hurt. If you want happiness, make others happy and for your peace of mind, avoid conflicts by all possible means.

To respect the view points of others without assertions of one's own view point may lead to unison or unity in diversity. This universal vision of 'Dada Bhagwan' keeps the steps of one's spiritual ascent clear of all hitches and hurdles, and makes the worldly life highly rewarding and pleasant.

19. NATURE IS NEVER UNJUST :

There is no injustice in Nature. Do not search for justice anywhere else. What has happened is just and proper. Accept it willingly. Nobody can interfere even to the slightest extent in the life of others unless there is a link of past deeds.

Human courts of justice may appear doing injustice, but nature is always just, fair, and correct. The happenings in this world are strictly according to the Natural Law Scientific (circumstantial Evidences). Thus, whatever happens, it just happens, as is destined, but the ignorants try to implant a sense of doership and possessions resulting into causations.

After having made all possible efforts upto the last to the best of your abilities, leave the rest to Nature. What has actually happened is as per the Law of Nature. Accept it gracefully.

20. OUR DEEDS BOOMERANG ON US :

One alone is responsible for the trouble he believes to have received from others. They are mere instruments of Nature for deliverance of justice. This is the best way of dwelling in the "Self."

Our past deeds boomerang on us. There is no one above us. Had there been somebody above us, no one would have attained liberation. There exists none else, plugging our way except ourselves. Our blunders and mistakes are themselves above us.

Obstacles are nothing but echoes generated by one's own actions (of past life). One is solely responsible for the same. Bear them gracefully without blaming others. All obstacles will disappear naturally, the moment you realize that one is solely responsible for one's suffering.

21. WHATEVER ACTION WAS COMMITTED UNDER CONSCIOUSNESS OF DOERSHIP, ITS REACTIONS COME BACK :

There is a reaction to each and every action according to the law of nature. Nature is always within its own laws.

Whatever comes one's way is but what was committed in- the past births. Hence from now on, do unto others as you would like others to do to you. The meeting of all individuals takes place on account of past deeds and on settlement, they depart. Without past accounts, nothing happens. All projections are the actions (Causes) and all consequent resulting echoes are reactions (effects).

22. DON'T SEE LAWS : PLEASE SETTLE :

To free yourself from any situation, it is wise to resolve issues without asserting your preconceived views as correct. That whatever happens is Just. *Dadaji* ascribes it as 'Vyavasthit' for all that has happened. Therefore, are we to discern Justice or Injustice in the natural happenings ? So Don't see laws. Please settle.

23. MUTUAL SETTLEMENT IS DHARMA :

Mutual Settlement with equanimity and understanding is Dharma (Real religion). All the happenings are our own creations. Be it a slap on the face or showering of flowers or throwing stones or offering pearls to us - it is all our own creation. All these happenings point to the mistakes committed in the past births.

24. RELATIVITY :

The world has the appearance not of Real but of the Relative justice. God therefore pleads : "Seek not justice, otherwise your pure intellect will get illusioned in delusion. See from the point of relativity. Relativity has to be, as it stands."

The world is our own projection of what we had conceived in the past and hence it is 'Relative'. Discerning justice in the world would entangle us further.

Nothing comes to you unless the same is destined for you. Things unwind in the same manner as you might have unwound them in the past. You will never get what you have not given in the past.

25. ANY 'EFFECT' IS NOT BEYOND ITS ACCOUNTABILITY :

You have to face all the consequences if you believe you are

the doer. One who is devoid of ego, will never suffer the results of doership. It happens as per the natural law.

If one takes 'the worldly life' as 'Relative', he is in the know-how of the law of Nature. In the absence of the relatives, the pudgal (Non-self cosmo-flux) won't peep in ! Relative, all this is : seeking justice therein won't lead to any solution.

Any type of effect is not beyond accountability but must be result of past cause.

Effect is the Eventualisation (Fruit) of 'causes'; and the sum total of 'effects' is life amidst Relatives' : Vyavahar.

26. IMMEDIATE INTROSPECTION ON THE HAPPENING-ELIMINATES CAUSATIONS :

Knowingly or Unknowingly, if you have hurt someone, accept your mistakes, remember the God you believe in and ask for forgiveness right away, and finally, resolve not to repeat such a mistake again.

27. RELIEVED FROM ONE KARMA :

We are wholly and solely responsible for what we get in worldly life. Since it is result of our previous *Karmas* (causes), accept the situation with equanimity and understanding. In the world of causes and effects, you have an independent right of avoiding or furthering causes.

If someone harms us, insults us or picks our pocket - this is all subject to our past deeds (*Uday - karma*). No one is at fault except ourselves. The alleged one is only an instrument (*nimitta*) and one should be thankful to the instrument by saying "You have relieved me from one *Karma*." This is *Dharma Dhyana*.

You cannot avoid the effects of the causes made earlier. "As you sow so you reap." is the universal Law. Understand that you will hear the echo exactly of the same magnitude as that of the sound made by you earlier. Do not blame the echo which has resulted from the sound you made earlier.

28. TRUE-RELIGION -DHARMA :

All religious faiths may be correct from their own viewpoints, but they are not the same. Each religious faith has its own teachings, followings, methodology etc. depending upon the need of the Era. By and large the eventual aim of the religious faiths is the upliftment of mankind in the form of worldly happiness and/or peace of mind.

An Enlightened - Being has revealed that the path of eternal happiness is in abidance of the Pure-Self, and treating the natural happenings with equanimity & understanding. An ardent follower of such teachings has total acceptance of the present moment, and harmony with things as they happen. Such a follower eventually discovers his true nature. The faith that leads to such a state could be termed as the True-Religion.

29. TWO TYPES OF KNOWLEDGE :

There are two types of knowledge : (1) Knowledge as commonly understood and (2) Knowledge of the Self.

Common knowledge shows what is correct and incorrect in the worldly life, whereas the knowledge of Self, through a Gnani takes one to the path of Liberation.

That you are - you know.

What you are - you do now know.

Find out what you are.

“Who am I ?” is the ultimate question to which everybody must find an answer.

To know what you are, you must first investigate and know what you are not. And to know what you are not, you must watch yourself carefully, rejecting all that does not necessarily go with the basic fact. All knowledge about the “I am.”

30. MISERY DUE TO THE DISTORTED UNDERSTANDING OR WRONG BELIEF :

Misery in the world is due to the distorted understanding or wrong belief. If the correct understanding or right belief gets anchored, there exists nothing like misery or malady in the world.

One who wants to pursue worldly life may keep picking up quarrels. Let him have his way. But to one who aspires for Liberation, *Dadaji* says, "Just observe dispassionately what is happening."

He who is refined through self realization, can reform. One who himself needs improvement cannot reform others. A birth in human-race is to shatter the shackles of *Karmas*. (Past deeds).

It is more advisable to wish and pray for the welfare of others than to trying to improve others.

31. IT IS OUR IGNORANCE THAT BREEDS OPINION :

Immediately on the disappearance of the opinions or views shall we be innocent ? It is our ignorance of the pure self, as well as likes and dislikes, that breed opinions.

Bear no prejudice even if a thief steals in front of you. He may turn out to be a respectable gentleman tomorrow !

With the "I and my" syndrome and opinions, seeds of misery are sown.

He who is free from prejudices and has an abidance in the pure self alone is the supreme-being or commonly known as "God."

32. BY MORALITY AND SINCERITY, EVERYTHING IS PRESERVED :

On the twin basement of sincerity and morality the human race will become fit for attaining Liberation. Everything may get corroded in the absence of sincerity and morality.

If only 'Morality' and 'Sincerity' are preserved, everything is preserved. What is Morality ? Morality means usage of only those things which are within one's own right or availabilities, and that which come naturally and/or with normal efforts. To long for things which are of someone else's right is immorality.

Even thoughts of unlawful wealth or illicit sex (sensual pleasures) are most dangerous. In the society any married male or female is attached specifically to known entity. To have even a lusty look at anyone else, is immoral.

Dealing with others as one would deal with one's own-self is 'Sincerity,' One who remains sincere to people with whom he comes in contact would have no shortage of money or friends !

At present standards of morality and sincerity have nose-dived. Hardly do we come across a person with total sincerity and morality.

33. GOOD WISHES FOR WELFARE OF OTHERS (PUNYA) ACT AS A FRIEND, AND ILLWILL TO OTHERS (PAAP) ACTS AS A FOE :

As long as self-realization is not attained, welfare to others (Punya) acts as a friend and illwill (paap) as a foe. Should you seek the company of foe (sin), indulge in the principle of 'Eat-Drink-and Be Merry' at any cost, loiter where you like and find only-fun and frolic ?! Or should you want the company of friend (Punya) ? Take a lesson from the tree i.e. let all that belongs to you be attentively utilized for the good and benefit of others.

Were you to live a life of benevolence, you would lose nothing and encounter no obstacle or hindrance. All that you wish shall get granted. Make others happy and you accumulate the meritorious deeds (Punya). If you want worldly happiness, impart happiness to others. Make others miserable and you store sins. (Paap).

34. INTENTIONS TO USE WEALTH FOR THE WELFARE OF OTHERS WOULD BE THE SEEDS SOWN FOR FUTURE :

It is a natural law that people get only what they truly deserve. If there is an accumulation of wealth beyond the normal needs, the same may breed pride unless it is used for the welfare of society. Even while it is being used for others, the donor has to bear in mind that he is doing so for his own good and not for that of others.

Your intention or objective in any work counts. Whatever be your mode, fair or foul, the result that you are to get will be in accordance with the law of nature. Your mode will bear its future fruits. The intention of a person while utilizing his wealth for the welfare of others is the seeds sown, which will bear appropriate fruit, in due course of time, as per the Law of Nature.

35. HOW IS WEALTH LOST ?

For worldly transactions and / or business, if there is no intentions of cheating or stealing by an individual, he is invariably blessed with wealth. Such noble intentions also get reflected in the conduct of mind, speech and body of an individual. Such a person is termed as a recipient of blessings from the Goddess of wealth (Laxmi-Devi) in popular parlance.

An individual who otherwise uses his intelligence to somehow accumulate wealth by unfair means, eventually ends up in the loss of wealth, health and peace of mind.

By being enlightened, one observes distinctly, which of his actions bring happiness and which actions make him miserable. These so-called intelligent people spoil everything by using tricks.

By misuse of intelligence, some people cheat others, not realizing that they will be the eventual losers.

36. CHARITABLE PERFORMANCES : (PUNYA) :

There are two types of benevolent charitable actions.

(A) COMMENDABLE CHARITABLE ACTION (PUNYANU-BANDHI PUNYA).

The one where the charitable actions are performed (for the welfare and benefit of others) in such a manner, that the donors are blessed with helpful circumstances to follow, which will usher them towards the path of Enlightenment without facing obstacles. Such a beneficial performance (due to intuitive power) is called "Punyanubandhi Punya."

(B) AVOIDABLE CHARITABLE ACTION : (PAAPANUBANDHI PUNYA) :

The other type of charitable performance is such where the donor, no doubt performs actions (which may help others) but the donor may face adverse circumstances, which may make himself-centered and lead to birth and death cycles. Such actions are called "Papanubandhi Punya."

(Note : In popular parlance, the first type of charitable action is praise worthy. However, the performer in both the cases carries a conviction of doership for which appropriate effects follow in due course, where as an Ardent. Seeker of Pure - Self inwardly acts as a dispassionate observer, considering such charitable actions as Natural Happenings without any consciousness of doership or possessions.)

37. MAY THE WHOLE WORLD GET PEACE AND COMFORT :

Dadaji says, I have only one intent : "May the whole world get peace and happiness as its by - product, I get all the things of the requisite and highest quality.

Present day worldly riches and belongings, sometimes appear to pour in abundance, which may bring with it misery. unhappiness, anxiety, ill-health, loss of peace of mind, tension etc. The recipient in such a situation, prefer either less of it or utilize it for the good of others, if he values happiness more than worldly belongings.

Dadaji's research says "Neither in over-whelming abundance, nor in dire scarcity, may Laxmi Stay."

38. LIVE IN THE PRESENT :

By thinking of the past and worrying about the future, one is unable to enjoy the present moment. The past has gone for ever. So live in the present and make the best use of the present time, in the attainment of freedom from bondage. The future will take care of itself. The future is in the hands of the universal power.

Anticipation makes you insecure, memory - unhappy. You need not set it right. It will set itself right as soon as you give up all concern with past and future and live entirely in the present.

39. SEEK DELIGHT EVEN IN DISCOMFORT :

There always exists comfort even in an uncomfortable and disagreeable situation. Cultivate seeking comfort even in adverse situations considering the same as a part unfolded in life.

40. NATURE SUPPLIES :

One is a guest of Nature. One has brought everything with oneself. Nature will provide at the appointed time what is in one's account. Live your life as a guest of Nature. Your necessities will be provided for by Nature.

41. RIGHT VISION :

To know the "Pure Soul" one needs the right vision, and nothing else is to be done. When your vision is free from mistakes, one will be Liberated. There is eternal happiness in the 'Self' but never in externals. Such natural happiness is that of the "True Self" only. Once it is realized that there is endless happiness within, the quest for happiness from externals will cease.

Ego and "True Self" cannot co-exist. A man with ego will never get liberated. Egoless abstinence is real austerity. Mere fasts and rituals are called abstinence with ego. No Liberation is ever achieved under ego of indulgence and abstinence.

“I am pure-being like a supreme” is the one and only aim or the goal worth having. The rest is transient and does not belong to me.

42. ULTIMATE GOAL OF LIFE :

What is the Ultimate Goal of Life ? The Goal should be the discovery of : "Who am I" Not anywhere else should your attention be directed. The right path it is, if there be the continual quest of : "Who am I ?" Or, those who are active in this research and who inspire and motivate others to learn the process of this research, have their minds on the right path.

Countless cycles of birth and death have been lost in the craze of knowing this or that; but "What ought one to know" has not been known or realized. "Know thy `Self' " - proclaim all the scriptures unanimously.

Human life is to get eternal freedom from all bondage for ever to be experienced in the very present life.

43. FOUR CARDINAL REQUISITES FOR LIBERATION :

Sanctified Wisdom (knowledge), Sacred Vision (Perception), Intrinsic Conduct and Ascetic Austerities (Inner Penance) are the four cardinal requisites for liberation.

Sanctified Wisdom (Knowledge) :

“I am an eternal Pure-Being”, distinct from mind, speech & bodily existence.

Sacred Vision (Perception) :

Unflinching conviction in “I am Pure-Self” as revealed by the Enlightened-Being.

Intrinsic Conduct :

The conduct resulting from the abidance in the Pure-Being (as knower & observer).

Ascetic Austerities (Inner Penance) :

Abidance in the sacred instructions (teachings) of “Guru” and/

or potential exercises in overcoming circumstances with equanimity and understanding, without causation.

The above prerequisites are totally inward and hence formless. People only look at the outwardness of the overcomer, visible through physical eyes alone. The above gospels are from the Omniscient and hence mandatory for the aspirants of Liberation.

Knowledge, Perception, Conduct and Penance, as vouched by the *Vitarags* (the Absolutes), are the Formless, not the Formal.

He who aspires for liberation must accept the authority of the Absolutes (*Vitarags*).

44. THREE SENTENCES IMPLYING THE REAL AMIDST RELATIVES :

Three things are inevitably expected from the aspirants of liberation :

- (i) A burning desire to realize the Self.
- (ii) An ardent wish to meet the Gnani.
- (iii) "Oh, for the Gnani !" - cherishing this longing till he meets the Gnani.

Till the communion with the Gnani, this fervent wish should be a part and parcel of his existence. It should be ingrained in his blood and being.

The communion with Gnani is itself an initial to the Goal. Then his teachings is the religion and his dictate, the penance. Well, then this alone is the right, real royal road. The rest is all 'relative religion.'

And these are the three sentences, implying the Real amidst Relatives. These when well-borne within, would bring the solution to the puzzle.

45. OUTWARD CONDUCT OF HUMAN BEINGS : - VYAVAHAR

It is said by the Enlightened-Beings that the world appears and disappears as per the view points of the individuals, which they might

have acquired from their past deeds. It is further stated by them that all the living beings get what they truly deserve (as willed by them earlier), in accordance with the Universal law of Nature. Keeping this fact in view, they have advised the human beings not to question the outward conduct of the living beings with any preconceived notions or like/dislike. Thus all the happenings in this world are as per the specific Law of Nature, although by the existing Laws of society, they may appear otherwise.

The Enlightened-Beings have advised the devotees not to judge the human beings merely from their outward conduct, but to respect their viewpoints and discern the Eternal-being embodied in them with reverence.

Should any inward unrest or heart-burnings happen while observing the outward conduct of human beings, the same is advisable to be resolved immediately, without delay, with equanimity & understanding.

46. WORSHIPFUL DIVINE LOVE :

The attachment and physical intimacy between two human beings of the opposite sex is considered as love in popular parlance. In the present day materialistic world, even lust, romance, flirtation, passion and courting is sometimes considered as Love. The scriptures of eastern philosophy have commended motherly love since the same is a higher form of love among human beings and in lesser form from other family members.

It is said that worshipful love emits from the totally Enlightened-Being as he observes with respect and reverence the Eternal-being embodied in all forms of life. The mere presence of such an Enlightened-Being is blissful grace for the upliftment of all forms of life. For those human beings who are fortunate enough to become the objects of the observance of the Enlightened-Being are graced directly with worshipful divine love. They are considered to be on the road to emancipation.

Such an Enlightened Being is virtually an uncrowned king of the

universe, as he reigns over the hearts of human beings, who are blessed to know through the Guru, the magnanimity of the Supreme-Being. Such devotees receive worshipful Love and blissful grace from the Enlightened-Being, which uplift them. For those who are not fortunate enough in the know-how of such Supreme-Beings, may incite their inward cravings for a True Vision through a Guru and in course of time they are sure to be blessed as willed in accordance with the Universal Law of Nature.

The worshipful divine Love emitted through an Enlightened-Being is not selective but it is for all the living beings of the Universe at large. Let us therefore pray for the showering of such worshipful divine love to mankind for their emancipation !

Give love to one and all - to each person irrespective of his attributes - Love the person not his image - By giving love you make life worth living.

Do not expect any gain or profit out of Love. Love always `gives'. Love never expects or demands. Love is unconditional.

The Enlightened Being is the embodiment of love itself because he is in perfect harmony with one & all.

47. FOLLOW THE LIBERATED :

The liberated means a person, though he has a body like any human being, who has an inward abidance in the ``Self'' alone. He experiences only the magnanimous natural properties of the ``Self'', and is a mere Observer and knower of all the worldly happenings. He is devoid of ego and doership.

The teachings of such an Enlightened-Being and the instructions to the aspirants is the only inward activity of the Seeker. Such teachings are not based on any scripture, but flows naturally as a grace from the Enlightened-Being, and his instructions are intended for the upliftment of the follower. In the present times, this may be the only unfailing path of liberation or freedom from bondage. Hence the Enlightened Beings have declared, ``Follow the liberated.'' and then, when a follower is on the right, unfailing path, he shall attain liberation for sure.

CHAPTER : 34

GETTING STARTED:

UNIVERSAL PRAYERS TOWARDS SELF-REALIZATION

VIDHIS

Having known the unique science of Absolutism, leading to Liberation, **one may certainly like to know how to progress further, what to do as daily `vidhis' (recitals) ?**

Here below is the detailed account of daily Vidhis which Dadashri used to give to every aspirant to follow. It is the extract of all scriptures. **Many who do it regularly as per the Gnani's command, experience its wonderful spiritual rewards. To follow the Gnani's sayings or command is the only way to achieve liberation easily.**

There is a fundamental unity of purpose among all people as they constantly ask the same basic questions such as **What is the purpose of human life? How does one reach one's spiritual goals? What are the obstacles in the path? And what , if any, is the real solution?** In this format, each human defines religion. Consequently, it is the way in which these questions are answered that reflects the uniqueness and diversity of a path.

In *Akram Vignan*, the hearty desire of one to attain Self-Realization is at the root of the solution to these age-old questions. Performing a simple analysis, *Dada* summarized that in today's time we experience two major setbacks in life.

First, we crave for numerous things in life and strive very hard to obtain them. However, the *Kali* Age is not a favorable time .So, either we fail to get them or get them with immense effort. Second, we want to be recognized by and be in the company of noble and famous people. We try hard but eventually fail, because out of ignorance, we have laid obstacles in our own path by laying

obstacles in others lives . In return, we have to strive hard to swallow our own spit. Knowingly or unknowingly, we have done *Viradhana* (saying bad things, cursing, etc.) of such people and thus we have to suffer.

In his Divine Vision, *Dada* saw the functioning of Nature and precisely developed the CAUSE (free will) and EFFECT (fate, luck, and destiny) relationship of all the happenings of Nature. To overcome these setbacks and to prepare oneself towards blissful living and Liberation from such suffering and bondage, *Dada* formulated concise Universal prayers that encompass the fundamental principles of all the religions and essence of all the holy scriptures known to mankind today.

To get started, one is advised to recite these Prayers daily, with deep, inner, heartfelt feelings (*Bhaav*). They are not for practising but for understanding and to make them a part of daily life. These prayers are non-partisan in nature, developed at the sub-microscopic level and are beyond the constraints of opinions and thoughts, let alone the curtains of caste, creed, religion, or nationality.

These prayers reflect the fundamental laws of nature with perfect balance to guide humanity. The understanding of all the laws of nature as applied to day-to-day living are revealed by way of aphorisms.

In addition to imparting the Ultimate Knowledge for Self-Realization to each aspirant, *Dada Bhagvan* revealed Nine Principles for happy and blissful living. These nine principles, also referred to as "The Nine Priceless Diamonds" and "Prayer unto Pure Soul (*Dada Bhagvan*)" are universal prayers for an aspirant leading to permanent happiness:

.Dada Bhagavan Tri-Mantra

.The Nine Priceless Diamonds: Code of Conduct

.Prayer to the Pure Soul

.Morning prayer

.Namaskar vidhi**.Dada Bhagavan Na Aseem Jai Jai kaar Ho!****DADA BHAGAVAN TRI-MANTRA**

(Five times every morning and evening)

These are basically salutations in the form of bowing to all the great Self Realized States who have attained specific progress on the path towards Liberation, including the universal immortal God (The Pure Soul) residing in all the living beings of the universe.

There is nothing of particular sect, creed or religion and it is beyond all sects and unanimously beneficial to one and all. **These Prayers help to overcome the obstacles of worldly life and progress towards Liberation.**

*Numo Ari-Hun-Ta-Num**Numo Sid-Dha-Num**Numo Aa-Ye-Ri-Ya-Num**Numo Oo-Vuz-Za-Ya-Num**Numo LO-Ye Suv-Ve Sa- Hun-Num**Es-So Punch-Na-Muk-Ka-Ro**Suv-Va Pa- Vup-Pun- Na-Sano**Munga-La-Num Cha Suv-Ve-Sim**Pud-Dh-Mum Huv-Vai Mung-Gul- Lum**Aum Numo Bhag- Va-te Va-Su-Dev-Aya**Aum Num-Uh Shiv-Va -Ya***JAI SACHCHIDANAND !****EXPLANATION OF DADA BHAGVAN TRI-MANTRA*****Numo Ari-Hun-Ta-Num:***

I bow to Arihants. Arihants are liberated embodied souls. They have destroyed their inner enemies; namely-anger, pride, allurement (attachment) and greed. ("Ari" means enemy and "Hant" means to kill.)

Arihants are living Masters but in the present times in our world, (Bharat *Kshetra*), there is no 'Arihant'. However, in other spheres (Mahavideh *Kshetras*) there are twenty *Arihants* alive and one of them is Shri Simandhar Swami, who can be approached through the Self Realized Soul. (Self)

So while saying Namō Arihantanam, Shri Simandhar Swami should be kept in mind.

Again *Arihants* are physically existing in the universe, so one can see them. And only after seeing them, one can attain the final stage of liberation. Thus, they are the first and foremost useful or important to us.

Numo Sid-Dha-Num:

I bow to all the Liberated Souls, who have attained the final state of Absolutism called Nirvana. Like Shri Rama and Mahavir Swami, they are out of the vicious cycle of life and death and are in their Infinite Bliss State. Our goal is to be Liberated like them, and therefore, I bow to them.

Num Aa-Ye-Ri-Ya-Num :

I bow to all the Self-Realized, the Principals (Aacharya) who have digested and experienced the virtues set by the Absolute Living Masters. These principal teachers are those who have attained Self-realization and who teach others how to progress on the way to Self-Realization and Liberation. They are great preceptors of the path to liberation. I bow to them. In the absence of Self-Realization or right belief, one is not a real Aacharya.

Num Oo-Vuz-Za-Ya-Num :

I bow to all the Self Realized, the Eminent Teachers, (Upadhyayas) who are themselves progressing towards the path of liberation. These teachers who have attained Self-Realization and are progressing towards perfection encourage others to follow the path for Liberation. In the absence of Self-Realization or right belief, one is not a real Upadhyaya.

Numo Lo-Ye Suv- Ve Sa- Hun-Num :

I bow to all the Self-Realized, the Saints (Sadhus) who are initiated by the Enlightened Soul the -*Gnani* Purush. These people are Self-Realized and do penance to attain the ultimate stage of Pure-Self.

Es-So Punch-Na- Muk-Ka-Ro, Suv-Va Pa- Vup- Pun- Na - Sano:
These five bowings destroy all sins.

Munga-La-Num Cha Suv-Ve- Sim, Pud-Dh-Mum-Huv-Vai Mung-
Gul -Lum:

Of all that is auspicious, this one is the highest.

Aum Numo Bhag-Va-te Va-Su-Dev-Aya :

I bow to the ones who have acquired divine Narayan (God) forms amongst all human beings. As Supreme worship idol, Lord Krishna acquired Divine Recognition amongst Vaasudevas. Vaasudevas are those who acquire Divine God forms amongst human beings - from Nar to Narayana.

"Aum" is the collection of the first letters of five words : A, Aa, Aaa, U.M. makes "Aum". 'A' of Arihant, next 'Aa' of Adehi (without body) means Sidhdhas, 'Aaa' of Aacharya, 'U' of Upadhyaya, 'M' of Muni or Sadhu. So Aum is an abbreviated form of Navkar Mahamantra.

Vaasudeva or Shri Krishna was a self-realised soul and again is one of the Tirthankars in the next cycle of twenty four.

Aum Num-Uh Shiv-Va-Ya :

I bow to all the Self- Realized compassionate ones, who are instrumental for the liberation of mankind.

Shiv is the One who is Self Realised, has accomplished his own welfare and now aims at the welfare of others.

Jai- Sat- Chit- Anand :

Jai : prevail forever, Sat: the immortal Soul,

Chit: absolute consciousness, Anand : bliss.

(I SALUTE WITH ABSOLUTE CONSCIOUSNESS THE IMMORTAL SOUL IN YOU WHICH HAS INFINITE BLISS)

* The Recitation of these *Dada Bhagvan* Tri-Mantras, five times morning and evening, not only helps in progressing towards liberation but also helps to overcome obstacles in worldly life.

* In these, there are bowings to all the highest persons of the Universe : from the beginning of self-realization to those who have attained liberation. So there is nothing of particular sect, creed or religion. It is beyond all sects and unanimously beneficial to one and all. (It is neither a Jain Mantra nor a Vaishnav Mantra.)

* Adinath Rishabhdeva in his time had asked to recite all the Trimantras together, even though temples may be different for convenience. With the passage of time, out of ignorance and vested interests things got changed. People segregated all the Mantras and everything. This resulted in so many disputes and differences. So, everyone is suffering due to it. Now, by reciting all these together it becomes impartial and please the Gods and Goddesses of all religions. So one can get help from all of them.

(Note:- A unique place of pilgrimage has come into existence at Surat, and other at kelanpur, vadodara (Baroda) India wherein the temples of Shri Simandhar Swami (Namo Arihantanam), Vaasudeva Krishna (Aum Namo Bhagwate Vaasudevaya) and Shiv (Aum Namah Shivaaya) all are together. Mainly, in them are enshrined Divinities, living even today. *Dadaji* used to say; "It is a sign of the welfare of India and the whole world that, such temples as free people from all differences and disputes have come into existence.")

**Tirthankar of Today-
Bhagwan Shri Simandhar Swami**

To whom should one bow his head in the first place?

It is to Tirthankar Bhagwan Shri Simandhar Swami. Tirthankar means the one on account of whom 'Tirths' (pilgrimages) are created.

Arihants are those who have won their inner enemies and are present in the universe (one can see them bodily). They are so pious and perfect that wherever they move, later on, places of pilgrimage come into existence at the site of their footsteps. Lacs and lacs of people (souls) attain liberation through their "Darshan".

Now, at present there is no Tirthankar or Arihant present over here (in Bharat Kshetra). So, whom should one pray? There are in all twenty Tirthankars-four in each of the five Mahavideha Kshetras. Out of these twenty, Shri Simandhar Swami is scientifically nearest to our sphere and we can take his benefit (if we rise to that stage). Therefore, we should pray to him first and most feveently.

Mahavideha Kshetra is somewhere at a distance of 19,39,50,000 kilometers north of Bharat Kshetra (our world). Shri Simandhar Swami was born in the time between the seventeenth and eighteenth Tirthankar of the last cycle over here and will stay there for another 1.25 lac years, that is upto the time between the eighth and ninth Tirthankar in the next cycle over here. His total life span is around three lac years.

NINE PRICELESS GEMS : THE ESSENCE OF ALL SCRIPTURES (CODE OF CONDUCT)

(I) O *Dada* Bhagwan ! May you bless me with such an infinite inner strength as would restrain me from hurting, causing someone to hurt or supporting someone hurting even slightly the ego of any living being.

[A] May you bless me with such an inner strength in the philosophy of relative pluralism (syadvad) in speech, conduct and thinking so as not to hurt even slightly the ego of any living being.

[Syadvad means a vision, an all embracing approach that would take into account all different view-points (about any particular subject or fact) and does not hurt anybody's view-point - either religious or personal. It enables one to know by what angle it is correct and to what extent it is correct. And it also enables one to know the ultimate correctness. Everyone is correct by his/her own

view-point and understanding, and there is some truth in each of the view-points. Only through `syadvad' one can succeed in not hurting anyone's ego or view-point].

(II) O *Dada* Bhagwan, give me the infinite inner strength so as not to hurt, nor cause someone to hurt, nor support anyone hurting even to the slightest extent the foundation or view-point of any religion.

Bless me with such an infinite inner strength in the philosophy of relative pluralism (syadvad) in speech, conduct and thinking as would restrain me from hurting any of religions view-points.

[B] As per vitarag Science, there are fourteen lac layers of development of human being. All have different developments. Like from K.G. to College and University degree, there are standards in spiritual development too. And according to the standard, the person will get along with a particular religion or preacher. So all religions are correct but not the same.

(III) *Dada* Bhagwan, may you bless me with such an infinite inner strength as would restrain me from uttering untrue adverse things, from offending or showing disregard (disrespect) to any living preacher, monk, nun or a religious head.

(IV) O *Dada* Bhagwan, may you bless me with such an infinite inner strength as would not make me dislike or hate any living being to the slightest extent, nor cause anyone nor support anyone doing so.

When we hate or dislike anyone we see the packing and don't see the material (Pure Self) inside. Moreover it reflects back on our own pure-self.

(V) O *Dada* Bhagwan, may you bless me with such an infinite strength as would restrain me from speaking, causing someone to speak or supporting someone speaking harsh, hurtful language or language of rivalry to anyone.

Give me the inner strength to speak soft, sober language even if someone is speaking harsh, hurtful, egoistic or biting language.

(D) In present times, most of the bondages are due to language or speech only. Speech is such that it hurts others. One should have a continuous `bhaav' as to how speech can be improved, how it can become sweet, sober and soothing, making others happy.

(VI) *Dada* Bhagwan, may you bless me with such an infinite inner strength as would restrain me having faults, desires, gestures or thoughts of sensuality or passion towards any gender-male, female or neuter.

Give me the supreme strength to be free of sensual or passionate attitudes or perversions forever.

[**Note** : - Sensual pleasures have been considered to be the best in the world. But really speaking, the happiness of the pure soul surpasses all sensual pleasures. Desire for sensual pleasures is one of the principal causes of bondage to humans.

Yet the vitarags do not object when it is in normality : with your lawful wife or husband. Any thought, act or even passionate stare towards anyone else is a serious fault. To keep ourselves pure, it is absolutely necessary to pray daily for such strength.

(VII) O *Dada* Bhagwan, may you bless me with such an infinite inner strength to control my excessive temptation towards any relish or taste of food. Give me the strength to take food having a balance of all tastes.

(G) It is said that all the six tastes are necessary to maintain health. Imbalance, i.e. excess of one or absence of the other may affect harmony. So it is advisable to take all the six tastes in proper proportions.)

(VIII) O *Dada* Bhagwan, may you bless me with such an infinite inner strength as would restrain me from uttering untrue adverse things, from offending or showing disregard towards any being-living or dead.

(H) (Doing any such thing towards anyone is going to affect the self first.)

(IX) O *Dada* Bhagwan, may you bless me with such an infinite inner strength for being instrumental in the real welfare of the world.

(I) (Real welfare means real, permanent happiness and solution to all the internal puzzles. It can come through "right vision" and realization of the self. In other words, the science and path shown by 'vitaragas' can give that. And your own welfare is automatically included in your wishing for the welfare of the world.

This much you have to ask for from *Dada*. This is not a matter to be read daily; (this may not slip into a daily routine of recital), but it has to be borne within. This has to be prayed or wished with attentive alertness in day-to-day living. In this code of conduct is the epitome of all the scriptures.

Dadaji doesn't ask to behave accordingly, neither does he bother whether the behaviour is changed like that. He simply says, ask for it, pray for it. Only by praying you will gradually go on gathering inner strength. Your opinion also changes. This has been the greatest spiritual science unfolded so far.

PRAYER UNTO PURE SOUL (SHUDHDHATMA)

The Pure Soul is the Universal God residing in every living being. When manifested fully (which is possible only in the human form), the individual naturally becomes a Universal Guide for the whole humanity. This was accomplished by Lord Rama, Lord Krishna, Lord Mahaveera, and Lord Jesus and in today's time by *DADA BHAGWAN*. These Divine people became instrumental in spreading the message of peace, love, and Universal brotherhood to the people of the world. *DADA* gave this prayer to everyone desirous of becoming one like Him or like the Divine Form one believes in.

Oh Pure Soul within me !

You reside within all living beings just as you reside in me.

My real form is the same as yours. My real form is "Shudhdhatma"
(Pure Atma)

Oh Shudhdhatma Bhagwan ! With utmost 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 God, do please forgive me, and give me the strength not to repeat the same mistakes.

Oh Shudhdhatma Bhagwan ! Please bless us all with such grace that this separation of mine from you disappears and I attain oneness with you. May I remain one with you all the time.

* Recall the past mistakes that you have committed.)

JAI SACHCHIDANAND !

MORNING-PRAYER (PRATAH VIDHI)

- * I bow to Shri Simandhar Swami. (5)
- * I bow to Vatsalyamurty (Pure Love Incarnate) *Dada* Bhagwan. (5)
- * Let my mind, body, speech not hurt any creature in the world even to the slightest extent. (5)
- * Except for the experience of the pure Soul. I don't want any perishable (temporary) thing of this world. (5)
- * May I acquire immense inner strength to live in accordance with the five aagnas (dictates) of the *Gnani* Purush (Enlightened soul) ``*Dada* Bhagwan."

JAI SACHCHIDANAND !

SCIENCE AND EXPLANATION OF PRATAH VIDHI :

- * "*Bhaav*" - inner hearty desire (wish) or intention is the main thing, so in the morning one should do principle "*bhaavs*" or prayers.
- * When we do *bhaav* of not hurting any creature by mind, body, speech, our opinion is changed. By doing this prayer, our inner self starts getting organised and composed like that only and yet if some pain is inflicted by us, we can do alochana, pratikramana,

pratyakhyan on realising it. There our opinion is not to give pain. Hence, our responsibility is reduced. This fresh opinion is charged on designing for our new life whereas our behaviour or discharge depends upon the previous birth's charging.

- * We all have experienced all sorts of pleasures and luxuries of even Indra-Mahendra. But we are still away from ultimate, eternal Bliss. Whatever relative happiness one may have, by its very nature, it can't give real permanent peace or happiness. So now it is worth asking for shudhdhatmanubhav (experience of the Pure Soul). After one experiences the Pure Soul, all other happiness proves fainter in comparison. Moreover when you wish for experience of the Pure Soul, it is the main product and by-products i.e. necessities and comforts of relative life are obtained free of cost along with it.
- * The only way to achieve the ultimate stage is to follow the *Gnani* Purush and his dictates. Only the One who has experienced that stage can make us experience the same. And if the *Gnani*'s sayings are followed sincerely, one is sure to reach the goal.

NAMASKAR VIDHI

1. Through *Dada* Bhagwan most heartily do I bow to Tirthankar Bhagwan Shri Simandhar Swami, who at present moves about in Mahavideh Kshetra. [40]
2. Through *Dada* Bhagwan, most heartily do I bow to Om Parmeshthi Bhagwans who at present move about in Mahavideh Kshetra and other Kshetras. [5]

Om Parmeshthi Bhagwan means those who are in the process of attaining the stages of Arihant, Sidhdha, Acharya, Upadhyaya and Sadhu.

3. Through *Dada* Bhagwan, most heartily do I bow to Panch Parmeshthi Bhagwans who at present move about in Mahavideh Kshetra and other Kshetras. [5]

Panch Parmeshthi Bhagwan means Arihant, Sidhdha, Aacharya, Upadhyaya and Sadhu. These five collectively are known as Panch Parmeshthi.

4. Through *Dada* Bhagwan most heartily do I bow to the Tirthankar Sahebs who at present move about in Mahavideh Kshetra and other Kshetras.

As said earlier, there are in all twenty Tirthankars at present in the universe. (Four in each of the five Mahavideh Kshetras.)

5. Most heartily do I bow to Vitaraga Shaasan Gods and Goddesses.
6. Most heartily do I bow to Gods and Goddesses.
7. Most heartily do I bow to the twenty-four Tirthankar Bhagwans.
8. Most heartily do I bow to Shri Krishna Bhagwan. [5]
9. Most heartily and fully affirmed do I bow to Sarvagna Shri Daada Bhagwan, who at present subtly moves about in Bharat Kshetra. [5]
10. Most heartily do I bow to all the *Gnani* Mahatamas of *Dada* Bhagwan.
11. Most heartily do I bow to the `would-be' Tirthankar Sahebs of *Dada* Bhagwan. [5]
12. Most heartily do I bow to the "REAL SELF" in all the living beings of this universe. [5]
13. The "REAL SELF" is God and so I See God in all living beings. [5]
14. The "REAL SELF" is the "Pure Self" and so I see the "Pure Self" in all living beings. [5]
15. The "REAL SELF" is the Pure Eternal Element and so I see the entire world through Tatvagnan or the vision of Eternal, Elemental Pure Form. [5]

**DADA BHAGWAN NA ASEEM JAI JAIIKAAR HO !
INFINITE GLORY TO DADA BHAGWAN !**

This is the kirtan bhakti of Pure Self (our own self), There is a great science behind it.

When one sings it for a minimum of eight minutes onwards and an optimum of forty-eight minutes, one starts feeling the taste of nectar like happiness within. It heals the old wounds of insults, assaults and sorrows of worldly life.

By doing it, layers around Pure Soul get destroyed. And as more and more layers are destroyed, the Pure Soul gets more and more unveiled. In other words, it destroys your sins.

It is the easiest thing anyone can do. And by doing so, you rise upto the stage of Dada Bhagwan.

GLOSSARY

- aaropit Bhaav* = Impository belief or imposition
- aart dhyan* = State of mind which is repressive or Self-tormenting; painful to one's ownself
- Aagna* = guiding directions
- Aagnachakra* = third eye vortex (about 3" inside and between two eyebrows centre)
- adeetha tapa* = real inward awareness not to identify with ego and its entanglement
- adhi* = mental suffering, agony
- adhogati* = regression towards lower form of life-Animal, Plant and Hellish forms
- Agnan* = ignorance of the pure self (wrong beliefs transitory state of illusion),
- ahankar* = egoism
- ahimsa* = non-violence as inner feeling; not hurting any living being through mind, speech, body
- ajiva* = non-Self, non-living
- akram* = out of kram or routine steps, that is step-less or direct path to Liberation
- akram marg* = A stepless path (i. e. taking a lift) comes into existence as a natural diversion in times like the present Kali Age. Here the aspirant realizes 'Self' or experiences 'pure soul' first and then disposes of one's left over karmas
- akram vignan* = stepless science - direct science in total exactness
- akram vignani* = The Scientist of the present Age Science of Pure Soul and relative universe
- alocchana* = to admit one's mistake; heartfelt confession of (one's) guilt before the Guru or God.
- anahat chakra* = lotus petal link in the heart
- anatma* = non-soul or body-relative body Self
- antah karan* = knowledge of inner parts of the body
- antaskaran* = inner Self - mind, intellect, Chitt, egoism functioning jointly in a parliamentary way
- Antaryami* = The one who resides within (pure-self)
- Anadi Kshetra* = Land where there is no culture, religion, humanity; where savagery is rampant.
- Anuvrat* = Vows or pledges of a house holder
- anekanta* = accommodative of all points of view
- apad* = within perishable bodywise state one's belief that he is the body

<i>aparigraha</i>	= disowning-non attachment of possessions
<i>Arihant</i>	= One who has triumphed over foes to the Pure Self, viz. anger, ego, attachment greed; the Absolute, traversing and leading the masses to Liberation.
<i>asteya</i>	= non stealing
<i>astitva</i>	= feeling denoting that one exists (I-ness)-Existential feeling
<i>atikraman</i>	= mistakes done due to kashayas resulting in behaviour that is out of normal flow
<i>atma</i>	= real Pure Self
<i>atma bhaav</i>	= pure soul belief
<i>atma darshan</i>	= Self realization
<i>atma dharma</i>	= religion of the Pure Self
<i>atma gnan</i>	= knowledge of the Pure Soul
<i>atma gnani</i>	= one who has been, known and experienced the Pure Soul
<i>avastha</i>	= Phase which change continuously
<i>avadhi gnan</i>	= clairvoyant knowledge
<i>Avasthit</i>	= Circumstantialised, Identification of the self with the phase of life.
<i>Aum</i>	= The sacred syllable, representing the cosmic. Creative Sound, sustaining the `universal one-ness.
<i>bahya karan</i>	= knowledge of external parts of body
<i>bandha</i>	= bondage-activity that binds the Self by Karma.
<i>bhaav ahimsa</i>	= feeling of numerating all living creatures
<i>bhaav bhavana</i>	= belief, desire, inner feeling, thinking
<i>bhaav karma</i>	= deed through the impact of one's belief or state of thinking
<i>bhaav mind</i>	= subtle charge causal mind
<i>bhagya</i>	= fortune-effect, discharge of the past Karmas
<i>bhagvan</i>	= Divine, Adjective showing godly attributes.
<i>Bhagvan Rishabhdev</i>	= The First Tirthankar Absolute or absolute scientist in the present time cycle of such Twenty Four. He was the first one to teach various arts of Human Living, organize society and starting the religions path
<i>bhed vignani</i>	= an Atma gnani purush who can draw a line of demarcation between Self and non-Self; makes one realize one's true Self
<i>bhranti</i>	= illusion, living as the body-self name bearer wrong belief
<i>bhranti</i>	= illusion, Regarding the relative as the real
<i>bhaav karma</i>	= Deed through the impact of one's belief.
<i>bhaav Daya</i>	= Concern and compassion for the Real self
<i>bhed Gyan</i>	= Knowledge that helps differentiate the Real from the unreal or Relative
<i>bhakta</i>	= Devotee and his worship in Bhakti (Divotion)
<i>Bhagvan Mahavir</i>	= The twenty fourth Tirthankar of the Jains.
<i>Brahmacharya</i>	= a life of celibacy or chastity in mind and body, devoted to be attainment of pureself and Liberation.
<i>Brahmandi</i>	= Universal

<i>buddhi</i>	= intellect: rationalizing faculty.
<i>chitanya shakti</i>	= power of Chitt state that is Pure Soul Realized right belief
<i>charitra</i>	= conduct
<i>charge</i>	= creation of new causes (karmas), formation of new causal body (cause). Mental process, binding the pure self. Bhaav Mun (mind) is responsible for charging
<i>chetan</i>	= The Pure Self; pure; unalloyed consciousness
<i>Chitta</i>	= the inner faculty organ by which one can visualize things (reflective consciousness)
<i>Chitta vrutti</i>	= action of inner Chitt wandering state by impure vision energy flow
<i>Dada Bhagvan</i>	= ``Enlightened Soul State" within "Mr. A. M. Patel" (Mr. A. M. Patel-Recent Atma Gnani)
<i>darshan</i>	= right belief, understanding vision
<i>deha</i>	= body
<i>deha dyas</i>	= superimposition of the physique and the physical ownership belief over the pure soul (self)
<i>deva gati</i>	= see `gati'
<i>dev-yoni</i>	= birth in the exismental state of gods.
<i>dharmā</i>	= religion-inherent property nature of an object
<i>dharmā dhyān</i>	= state of mind to minimize arta and raudra dhyans
<i>dhyāna</i>	= state of mind (concentration on an object), contemplation, meditation, constant vision.
<i>discharge</i>	= disposal of past deeds (effect) of old causes
<i>drashti</i>	= vision
<i>drashya</i>	= vision viewable worldly scenes, materialistic
<i>dravya</i>	= substance - circumstances
<i>dravya ahimsa</i>	= activity of saving lives of animals
<i>dravya mind</i>	= discharge mind that is physical and inner subtle body organ
<i>avavya karma</i>	= Deed through the force of inborn instinct or idiosyncrasy
<i>dusham kal</i> (Kali Age)	= eternal time cycle era of suffering, fighting, unrest, chaos and cruel harshness
<i>dwesh</i>	= hatred or malice, disdain, abhorrence
<i>dwapar age</i>	= see the term ``Yug"
<i>ekant</i>	= one sided point of view
<i>galan</i>	= discharge - emptying
<i>gati</i>	= Migration of the human body after demise into different state of existence or life form 1. Deva gati-that of celestial beings 2. Narka gati-that of hellish denizens 3. Manushya gati-that of human beings and 4. Tiryanch gati-that of non-human beings e.g. birds, animals, insects, plants etc.

- Gautam Swami* = The first and foremost disciple Ganadhar of mahavir Bhagvan. Fully adept and accomplished in scriptures, Auspicious and in perfect self-Realisation.
- ghee* = butter oil
- gnan* = knowledge, self realisation
- gnan gamya* = knowledge readable and understandable
- Gnani Purush* = an enlightened person who has the complete knowledge and experience of the Pure Soul as well as all body material manifestations
- gnata* = the Knower (i.e. the Pure Self)
- gneya* = the object to be known (i.e. non-Self material manifestation)
- guru* = The spiritual guide
- himsa* = violence
- Jainism* = A faith that preaches the path of self-Realisation and liberation through the conquest of the foes to the pure self.
- Jai Sachchidanand Sangh* = It is not an Institution but it is Divine and Divine following of Self Realized followers for Self Kalyan, Kalyan for one and all and for Universal peace and harmony. It is not a sect or system following but a Real unit based unity following irrespective of caste, creed, race or religion.
- Jappa* = chanting with beads, Repetition of some invocation or god's name.
- Jiva* = Individual soul
- Jai* = be prevailing
- Jai Sachchidanand* = Be prevailing, the absolute consciousness, the immortal soul of infinite bliss, within. This divine greeting of Self Realized Mahatmas, among themselves is indicative of Bhagvat Vyavhar (i.e. divine following in relative life). This Bhagvat Vyavhar results in the stabilization and opening of the Sachchidanand state within the Mahatma making the mahatma aware of total humility and is not merely a verbal recitation.
- Kaivalya* = State of absolute knowledge - omniscience
- Kal* = time
- Kali Age* = The present period of the era which is full of stress, clashes and quarrels, the last of the four ages described in the 'Hindu' mythology
- karma* = deeds or actions (physical or mental)
- karma ni varagana* = subtle elemental body building blocks in molecular state responsible for formulation in subtle causal forms - charging karmas
- karta* = doer

<i>karta-pad</i>	= doership
<i>kashayas</i>	= Self binding mental tendencies of the soul i. e. anger, pride, attachment and greed are Kashyas
<i>kevali Bhagvan</i>	= One in state of Omniscience
<i>kevel gnan</i>	= perfect eternal Self knowledge-omniscience, Realisation of omni-science or Absolutism.
<i>Karman</i>	= behavioural normal life flow
<i>kramic marg</i>	= step by step path-normal path of Liberation
<i>Krishna</i>	= Incarnation, preacher of the 'Gita'; symbolically, cosmic Consciousness of the pure self.
<i>kshetra</i>	= world geography that is relative universal expanse
<i>Kudarat</i>	= Nature, Cosmic order
<i>laghutam</i>	= The lowest, the humblest
<i>laksh</i>	= focus or vigil
<i>Laxmi</i>	= Goddess of wealth
<i>Laukik dharmā</i>	= Traditional or Relative Religion
<i>Lokottar Dharma</i>	= Alaukik drama, exceptional, exquisite and extra-ordinary path to the Real; Non traditional or Non-customary Religion.
<i>maan</i>	= sense of Self-esteem; conceit or pride.
<i>mahatma</i>	= one who has been initiated by an Atma Gnani Purush into Self Realized State. A divine self realized state individually indicative of total humility from within towards one and all irrespective of caste, creed, religion or nationality. this state is a highly emancipated, manifested and supremely divine state indicative of alive liberated existence of freedom from total wrong beliefs and immovable firm set up of the Real Self i.e. perpetual. That is how, a Mahatma, a moving being in the natural whole moving system, remains without being a mover in it, as a unit natural moving existent state.
<i>mahavideh kshetra</i>	= As per the science out of the Absolute Omniscience Vision of the Vitaragas there are fifteen human and animal worlds in the universe like our world. There are five Bharat, five Airavat and five Mahavideh Kshetra worlds, in infinite cosmogony, one domain or Real.
<i>mahavratas</i>	= great vows (of a renouncer) or auster pledges
<i>mamta</i>	= attachment
<i>mantra</i>	= sacred invocation, transcendental chant
<i>maya</i>	= fascination for transitory objects out of ignorance or illusion.
<i>mishra chetan</i>	= blend of consciousness, of Pure Self and non-Self.
<i>mithya darshan</i>	= wrong belief
<i>mithyatva</i>	= temporary, perishable belief living state

<i>moha</i>	=	Infatuation casual out of ignorance and illusion
<i>moksha</i>	=	liberation, independent state
<i>mun paryay gnan</i>	=	telepathy
<i>naimitik karta</i>	=	circumstantial or instrumental doer
<i>narka gati</i>	=	see the term `gati'
<i>navkarm mantra</i>	=	obeissance to panch parmesthi
<i>naya</i>	=	view-point
<i>naya vada</i>	=	accommodation of all view points
<i>nimitta</i>	=	Being the instrument or agent for or relative cause of
<i>nirvikalp</i>	=	Natural state of freedom from `I' ness and `my' ness
<i>nirvan</i>	=	realization; change of state from mortal being to an eternal state of total Liberation of Infinite Bliss State
<i>nirjiva</i>	=	Redemption or Nullification of one's past Deeds.
<i>nischaya</i>	=	`the Real' pure alertness (firm decision) on the path of Liberation
<i>nishpakshapati</i>	=	Non-partial and Non-prejudicial
<i>nischetan</i>	=	mechanical or Non-self conscioness
<i>niyami</i>	=	One bound by rules and restraints
<i>no-karma</i>	=	`Discharge' Deeds of daily, routine life.
<i>paap</i>	=	results of past bad deeds, sin, Maleficent Deed.
<i>panch parmesthi</i>	=	Five Supreme Souls in or almost in perfect self-realisation; viz., Arihant, siddha, Acharya, Upadhyaya, Sadhu. Obeissance to them removes worldly odds and obstacles and leads to Liberation.
<i>parmanandi</i>	=	permanent bliss
<i>parmatama</i>	=	liberated supreme soul state
<i>para satta</i>	=	that on which one has no control
<i>Parakram</i>	=	Real exploit, in tune with the pure self
<i>Para parinam</i>	=	Eventualisation of the Non-Self elements.
<i>Pragna</i>	=	enlightened, pure, direct divine light of the pure soul
<i>Prakruti</i>	=	inherent nature, one's physical and mental being (mind-speech-body)
<i>Prarabd</i>	=	destiny (fruits of the past Karma)
<i>Pratikraman</i>	=	apology coupled with the remorse of any wrong doing to propitiate the embittered soul
<i>pratyakhyan</i>	=	to resolve firmly not to repeat the mistakes
<i>Praman</i>	=	Authenticity
<i>pudgal</i>	=	puran + galan means pudgal. Puran is filling that is charge and galan is emptying that is discharge.
<i>punya</i>	=	results of past good, meritorious deed
<i>punya nu bandhi</i>	=	use of past discharge meritorious deeds to charge for future meritorious deeds
<i>punya</i>		

<i>puran</i>	= charge-filling
<i>purvatva</i>	= completeness
<i>purusha</i>	= Self-realized soul
<i>puruharth</i>	= real effort for Liberation after Self realization
<i>rag-dwesh</i>	= attachment and abhorrence or aversion
<i>raudra</i>	= painful to others; oppressive, rage, blames others, tyrannical
<i>Sachchidanand</i>	= sat+chit+anand; Pure Self or Soul; sat = eternal; chit = gnan + darshan; anand = eternal happiness or bliss. (i salute with absolute consciousness the immortal soul in YOU which has infinite bliss); Bliss of Alert pure self
<i>sacharachar</i>	= that which is both matable and immutable.
<i>sajiva</i>	= live egoism as doer-ship
<i>samkit</i>	= right perception vision.
<i>samyak darshan</i>	= right belief equanimal vision viewpoint; the right perception
<i>samyam</i>	= state of understanding with normality
<i>samayik</i>	= dwelling on one's short comings, mistakes and weaknesses with the pure soul vision viewing for 48 minutes.
<i>sanata</i>	= Equipose, Eunaninity
<i>Samadhi</i>	= One-ness with pure-self
<i>sanatan</i>	= eternal
<i>sansar</i>	= world, worldly life, Mundnre affairs
<i>Saraswati Devi</i>	= Goddess of speech, knowledge and Learning
<i>sat</i>	= universal Eternal Real Truth
<i>satsang</i>	= congregation of self realized, self oriented, Real Self attuned individuals coming together for self centered divine meeting
<i>satya</i>	= relative world-view truth
<i>sat yug</i>	= first of the four era (ages), characterized by virtue, wisdom, happiness and morality. See Yug
<i>shookshma</i>	= subtle, non-physical
<i>shudhd atma</i>	= Pure Self
<i>Shukla Dhyan</i>	= state of supreme divinity which is exactly aware of as one being the pure soul.
<i>siddha bhagavants</i>	= non-body souls who have attained complete Liberation in Infinite Eternal Bliss State.
<i>siddha kshetras</i>	= world of non-body souls who have been Liberated
<i>sthool</i>	= physical, material
<i>sva pad</i>	= as one's pure soul wise state
<i>swabhaav</i>	= aware of one's own Pure Self nature of permanence-(natural state)
<i>swaroop</i>	= Pure Self one's identity
<i>Syadvad</i>	= Philoshophy of Relative pluralism
<i>Shri</i>	= Prefix to show `Blessed' or `Beatific'
<i>tank of keema</i>	= Immiseible, Absence of the property of mirgling up and

	= losing identity as water and oil in a mixture
<i>tapa</i>	= penance
<i>Tirthankars</i>	= living absolute. The Omni science manifest Tirthankar means the one, due to whose supreme Divine presence, Tirthas (centers of pilgrimages) are established
<i>tiryancha gati</i>	= Existential state of Birds and beasts
<i>treta yug (age)</i>	= The tern ``Yug."
<i>tyagi</i>	= The Renouncer of the worldly life.
<i>uday karma</i>	= Karma that is ripe to give its results or fruits (discharge-effect) at right time
<i>upadhi</i>	= affliction from external world-adventitious misery
<i>upyoga</i>	= active utilisation
<i>urdhva gati</i>	= progression towards Liberation
<i>Vastutva</i>	= for one to be knowledgeable of one's permanent identity state
<i>ved</i>	= Experimental Inter action of Impulse
<i>vibhaav</i>	= a distinct and different property; transformation on a different state
<i>vishay</i>	= object of sense-pleasure; `subject' as Dada said as it subjects one to liability or bondage
<i>uitaraga</i>	= one who is totally free from all attachments (raga) and aversions (dwesha). Ultimate stage of spiritual evolution (stage of completion)
<i>uitarag vignan</i>	= Science propounded by vitragas. This science highlights rules and facts related to inner Self, soul, Liberation, regulation power of universe and many such things. The ultimate science of `permanent' happiness and Liberation.
<i>vritti</i>	= Tendency, propensity
<i>vyadhi</i>	= physical ailment, disease
<i>Vyavhar</i>	= relative view point, relative worldly dealings in day-to-day life
<i>vyavasthit (shakti)</i>	= Scientific Circumstantial Evidences. It is the unique research through millions of births of Dada Bhagvan as to who (which power) is regulating the whole world and accumulating and giving us the results of karmas
<i>Yoga</i>	= activity of mind, body, speech; a spiritual practice to attain union with Pure Self
<i>Yug (age)</i>	= There are four cyclic periods that go on in the world with time. They are <ol style="list-style-type: none"> 1. Sat yug-the period of happiness and virtues 2. Treta yug-period largely of happiness 3. Dwapar yug-period where there is balanced living 4. Kali yug-period in which there are clashes, quarrels and extreme puzzles. Present time period now is Kali yug.

*With a deep sense of gratitude,
I would like to mention the books that have helped me or
inspired me during my spiritual pilgrimage.*

J. P. Amin

Obeiscance	Samaysā ra
words window's to Pureself	Shrimad Vachanamrut
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Who am I ?	Attamasiddhi
Glimpses of Dada	Tatva-Gnan Tarangini
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Sanatan Sookh	Uttarā dhayansū tra Bruhavrutti
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Avoid Clashes	Dharma Tatva Sangrah
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real and Relative Universe	Samadhi Shatak
Divinations	Ā tmaavalokan
So says Dada Bhagawan	Sarvathasiddha
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Aptasū tra	Tatvrathasar
Mokshamā rga	Anubhav Prakash
Shukla Dhyan	Ghnana Darpan
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Vitaraga Drustiya	Shastra Swā dhaya
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Tatvaboddha
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 Updesha Sahashri
 Saundarya Lahari
 Dragadrashyavivek
 Yogavashishta Mahā Ramā yan
 Shrimad Bhagavad
 Aekadasha Upanishadas.
 Upanishad Navanit
 Mahā vā kya Ratnā vali
 Manusmrti
 Shivamahā purā n
 Pakshapataraheet Anubhavprakash
 Vedā nt siddhant Mukā vali
 Patanjala Yogasūtra
 Atma Ramā yan
 Bhramsiddhantmā lā
 Vedā nt Mā rgadarshikā
 Vicharsuryodaya
 Vicharsagar
 Panchadashi
 Vrā uti Prabhā kar
 Tatvanusandhā n
 Adveetsidhdhi
 Aatma purā n
 Ishavasya Upanishad
 SurvaDarshan Sangrah
 Sarva Darshan Samuchaya
 Mahā Nirvā na Purā n

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