

THE ART AND SCIENCE  
OF  
BLISSFUL LIVING  
(IN RADIANCE OF "AKRAM VIGNAN")

**: COMPILER & EXPOSITOR :**

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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 VIGNĀN—the Unique Science for easy, effortless spiritual ascent and sustaining happiness - comes into being. 'Dā dā Bhagwān', 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 performances.

Experience of **Dr. J. P. Amin**, as of many others, finds an effective exposition in this presentation : "THE ART AND SCIENCE OF BLISSFUL LIVING." Simple, well-knit, replete with examples, it may serve as a Ready Recknor for the problems - personal, domestic, social, economic, theological etc. and provide a fillip to fathom the deep-scattered gems from the spiritual ocean of Vitarāṅ Vignān.

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 'Dā dā Bhagwān' on the aspiring readers of this book."

With Blessings—  
Kamudadahari—  
Jai Sācchidanand

## *The Title is my Foreword...*

*Man mostly dwells in the 3-dimensional world, deep below which is the 4th Dimension—imperceptible & colourless, prompting and propelling force which is for ever in 'KNOWER-SEER' function. The square tiles, having myriad and apparent hues, are existential, external shades of human activities of mind-speech-body. But mostly, ignorant of the 4th side or dimension, man gets shadowed. 'DADA' leads us to our 4th Dimension to convert the effective 'shadow' into 'Scintillating Causative Inner Glow' — Unfolding of Our Real Self.*

*Only through the Grace of the Enlightened – Gnani – can we discern this 4th Dimension – Our Real Self. He gives the Master-key for 'The Art & Science of Blissful Living.'*

– G. A. Shah

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## HOLY SPRINKLE OF `SELF' DIVINE ATTRIBUTES

(Swa-Guna Gangotri)

Essential understanding of all the Relative Religions may be obtained, but the final Essence of the direct Experience dawns only from complete understanding in “**Totality**”, which is the Essence, and that Essence is Absolute “**Science**” which is the Ultimate “**Principle**”.

Today the world has been blessed and benefited in receiving “AKRAM-VIGNĀN” which is the direct result of ‘TIRTHANKAR BHAGWĀN’S’ ‘DESHNĀ’ (Divine Speech) in simple words enabling the reader to understand and grasp.

**Be it from the Sea or a River,  
Or from a Well or a Rivulet.  
In original form it is water,  
Even be it in form of a tear.**

**Boil it with fire, or let the Sun heat it.**

**But in infinite attribute, water remains cool and clear.**

**Transformed in different levels,  
At times its appearance may seem.**

**“HOLY SPRINKLE” by nature, Simultaneously,  
Remains in effect, the only Eternal Beam.**

**Turning and focussing on Self, Divine Soul, is  
The Absolute Power, the Speech of a “HOLY SEER”**

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"PARAMPUJYADĀ DĀ BHAGWĀN" has bestowed his choicest blessings on Dr. J. P. Amin Saheb to present and dispense from all possible incidents of holy books and scriptures in today's illuminative and simple language, by which the world will be blessed to receive in depth the basic understanding of “AKRAM-VIGNĀN”, which should be well received in the forth coming era.

We heartily pray to all the prevailing Dev-Devis (Gods and Goddesses) that with this specific and precious gift of “**The Art and Science of Blissful Living**”, millions of privileged people seeking Self-Realisation will receive the right directions towards achieving permanent happiness and eternal peace, and the entire world should receive the ultimate experience of `Well-Being`.

Call it water or by any name,  
should quench the thirst in flowing.  
Allow not your mind to pursue the words.  
Gather the Essence of path,  
By becoming “Seer and Knower.”  
Though, in appearance, seeming to be objective,  
at times, I have never become the `object` itself.  
I am the Immiscible One.  
I am the “Science” itself.  
Absolute Knowledge is “God” itself.

**Kavi Raj Navanit Sanghavi**  
Mumbai. T. No. (022) 24012328

## PREFACE

In spite of all the luxuries and material comforts 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. **“THE ART AND SCIENCE OF BLISSFUL LIVING”** shows us how to deal with the various situations confronting us on a day to day basis without losing our *inner tranquility*.

**“THE ART AND SCIENCE OF BLISSFUL LIVING” offers solutions to the spiritual as well as worldly problems leaving no areas uncovered for human beings.** It lifts human beings into the realm of ‘spiritual science.’ It also deals with the minute science of “Prakruti” i. e. “Relative Self” — Mind, Speech and Body, as well as, the Absolute Knowledge of “Real Self” (“Pure Soul”).

Hence this book is expressive of both ‘the Art and the Science of Blissful Living’ and throws light on the present life and its varied forms of “Vyavahār Vignān.”

Ignorance of the ‘Real Self’ (‘Pure-Soul’) is the root cause of ‘Bondage.’ This entails various types of sufferings as well as worldly problems. Whereas the knowledge of ‘Real Self’ leads to ‘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 Ātma Gnāni Purush”, – an Enlightened Being, who for ever dwells in a state of bodiless existence.

An humble effort has been made to compile the extract and essence of “Vyavahār Dharma” and “Ātma Dharma” related to ‘The science of Blissful Living’ as propounded by the “Ātma Gnāni 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 Vyavahār Vignān (The art and science of Blissful Living). The exact ‘Vyavahār’ (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 it would ultimately lead one to the path of Liberation - ‘Real and Permanent Happiness’ (*Moksha*).

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 the past and the future and live entirely in the present (i.e in present times).

The Vitarā g Vignān was first naturally revealed through Sampujya Shri “Dādā Bhagwān” in accordance with the needs of present times. This work is now being continued by *Pravartmān Gnāni Purush* Param Pujya Shri “Kanu Dādā” a living self-realised soul; in accordance with the guiding directions of Dādāji; initiating an aspirant for self-realisation, through his Divine grace.

This book contains the master keys to the Bliss - constant, blessed by the Ātma Gnāni Purush. Not only the master keys open the golden doors of the Bliss - Eternal but also guard the seeker from all the blues of Sansār – the taboos outside and the bondages within.

The problem faced by the human being and the master keys to unlock the puzzles are enumerated here with a view to dispel all ‘Incorrect Beliefs’ based on ‘ignorance and illusive imaginations.’ Once the traditional, dogmatic or pragmatic ‘Beliefs’ are shakened off, the Raj Path to Liberation that showers the ‘Inner Tranquility’ is wide open for all.

**The book encompasses :**

- \* **Right and Real Address of ‘God’ (ĀTMĀ).**
- \* **Form of ‘God’ as well as the Function of ‘God.’**
- \* **The world — What we project.**
- \* **Our Deeds – We owe.**
- \* **The world as we think and Imagine.**
- \* **The way to get the deeds charged and discharged.**
- \* **The science of Cause and Effects syndrome : Theory of Karma.**
- \* **Governance of Causations.**
- \* **Correct understanding of Doership/Sufferings and the science of Deeds**
- \* **Formation of Destiny and its governance**
- \* **Prārabdha and Purushārth (Destiny and Efforts)**
- \* **Constitution of Mind and its complex functioning.**

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- \* **The Root of Opinion**
- \* **Ways to get Rid of Opinions**
- \* **Who is the Father of Mind and Mother of Mind ?**
- \* **Creation of the world and its Creator**
- \* **The Art of Adjustment**
- \* **The method to attain Peace of Mind and Permanent Bliss.**
- \* **Blossoming garden - Family**
- \* **Obliging Nature and accumulation of Punya.**
- \* **Principal properties of Pure Being and worldly relative and transient happenings.**
- \* **Hoensty - A way to Happiness.**
- \* **Science of Speech**
- \* **Incessant Worshipful Divine Love.**
- \* **The understanding of Relativity.**
- \* **Who is our Boss ?**
- \* **The difference between ‘Religion’ and ‘Science’**
- \* **The method to avoid pain and pleasure cycle while experiencing Natural Happening and Bliss.**
- \* **The scientific method of removing ‘Faults / Mistakes.’**
- \* **Atma Yoga and Nirvikalp Samadhi.**
- \* **Purush and Prakruti**
- \* **Samyam and Renunciation.**
- \* **Inner Penance - invisible pillar of ‘Liberation.’**
- \* **Bilateral functioning of mind and speech.**
- \* **The importance of ‘Universal Prayers’ leading to ‘Self Realisation’ etc...**

Above all, this book is an ardent prayer unto the glory of the glorious, that allows all the human beings to be permanently glorified under the shelter of the *Moksha*.

This publication illustrates a simple and easy method by which one can progress towards Permanent Happiness and Bliss (Liberation) easily and effortlessly.

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

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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 ``Ā tma Gnāni" and
- (3) "Oh for the Gnāni" - Cherishing this longing till he meets the Ā tma Gnāni.

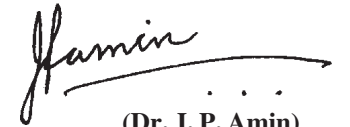
It is my sincere prayer to "Him" to guide the aspirants of Liberation, to understand the exact meaning of "knowledge" that "Dādāshri" passed on to all of us.

I am deeply grateful to Sampujya "Shri Kanu Dādā", a living self-realised Soul (Ā tma-Gnāni Purush) with whose blessings this presentation has seen the light of the day for the aspirants who seek freedom from day to day problems such as 'Disputes, controversies, Prejudices, Hatred, Distrust, Frustrations, Conflicts, Miseries, Worries, Discontentments Intemperance, Anger, Pride, Greed, Attachment, Aversion etc. and ultimately wish to attain 'Liberation' and 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 Blissful Living' as revealed by 'Dādā Bhagwān' in perfect totality to the dictates of present times 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 attempt 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 equivalent meaningful 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 —



(Dr. J. P. Amin)

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“Jai Sachchidanand”

## 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 LL B. : 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 Head of the Department of Indian Culture, and later the Principal of Shri R.P. Arts and K. B. Commerce College, Khambhāt (Cambay). In 1965, he visited U.S.A as part of an exchange programme 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 Khambhāt College.

He has written many books on a number of subjects, including the Lives of Saints, Inspiraton 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 Tirthdhām, Khambhāt’, received accolades from Acharya Raj Yashsuriji Mahārāja Sāheb and the renowned Pandit Chhabildās Sanghavi, Principal of Bhattibai Syādvāḍ Sanskrit Prākṛut Pāthshālā, Khambhāt. 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 Vignāni intimate — Gnani-Purush Param Pujya Dādā Bhagwān in 1974.

Since then, he has written a number of books expounding on the **inner science** as unveiled by Dādā Bhagwān, such as **“I am the Pure Soul,”** (Hoon Shudhdhātma Chhun); **“Vitarāg Vignān”**, (With context to present time); **“Sva Deshi Ni Pardesh Yātrā”**, **“Neervishesa Pad Man Sansthit Akram Vignāni Dādā Shree”**; **“Agnān Thi Keval Gnān Bhani”** (Ādhyātma Vignān - Vitarāg Vignān : Absolute Science of Real Self and Relative Self.); **“Vyavāhāme Vibhooshit Vitārāg Vignān”**; **“Mana Thi Mukta-Jivan-Mukt”**; **“ĀTMĀ -Anant GunaDhām”** **“The Absolute Science of the Perpetual Real and Relative Universe”** (Vitarāg Vignān); **“Easy Effortless Ascent to The Science of Absolutism”** (From Labyrinth to Liberation) 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. Amin saheb** as a "...Distinguished person who has transformed the salty water of Khambhāt (Cambay) into the sweet waterfall of humane living."

**Radheshyam Sharma**

(Hon. Editor : Akram Vignān)

25, Bhulābhāi Pārḱ, Ahmedābād-22

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## FOREWORD

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**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 “THE ART AND SCIENCE OF BLISSFULL LIVING” - 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 **Shri Dr. J. P. Amin** who has engrossed himself, for at least 30 years, in the positive and practical attainment of the cosmic vision of Dādā Bhagwān and his ‘Akram Vignān’ after travelling, studying, meeting saints and sages, the Enlightened souls; - by discovering, digesting and self experiencing. His quest for ultimate spiritual attainment ended, when 'DĀ DĀ SHRI' bestowed all of His grace upon him in 1974 at Khambhat, by giving him Divine “Gnān.” His constant dedicated communion with Gnāni Purush Param Pujya Shri Kanu Dādāji, who today is the matchless manifestation of Dādā Bhagwān and Dādā Bhagwān’s Akram Vignān, 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 Vignān.’ Through Dādā Bhagwān'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 'GNĀN' or Resolving Glow in the aspirant. He has been the efficacious exponent of this new spiritual science of Dādā Bhagwān.

Dādā Bhagwān bestowed to Dr. J. P. Amin with exceptional Blessing that he should unfold the Basics of Akram Vignān in the present environment in normal, simple and illustrative language. He would be ‘Instrumental’ in writing new scriptures (‘Shastras’) which would unveil the minutest secrets of ‘Akram Vignān.’

“THE ART AND SCIENCE OF BLISSFUL LIVING” 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.

THE ART AND SCIENCE OF BLISSFUL LIVING dispels all incorrect and wrong beliefs based on ignorance and all illusive imaginations. This is the path where the grace of Gnāni - Fully Enlightened Soul becomes self-operative (*Swayam Kriyā kā ri*) in the aspiring souls. Once poised in pure self by the Gnāni, 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 Gnāni carves an indelible line of demarcation between the eternal – the Real and the ephemeral – The Relative.

The Gnāni endows a compelling experience of our “Real Self” and our enlightened intellect (*Pragnā-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 Gnāni, there are Gnāni’s guidelines, which if followed will prepare a person to meet a Gnāni 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.”; “Avoid Clashes and Conflicts”; “Mutual Settlement is ‘Dharma’”; “Be happy by trading Honestly”; “Never Seek Revenge.”; ‘Separate I and My with Gnāni’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 sportingly admit all of your own new or past mistakes.

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 Dādā Bhagwān bless us and help us to understand and follow His Akram Vignān in its truest sense, method and implementation.

**G. A. Shah**  
Sakal Sanghpati  
Jai Sachchidānand Sangh

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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.*

*Dā dā Bhagwān's Akram Vignān - 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 Gnāni - 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 of mankind.*

G. A. SHAH

# THE ART AND SCIENCE OF BLISSFUL LIVING

Although in the present days there is an advent of innumerable materialistic comforts, there is discontentment, clashes, conflicts and unhappiness everywhere as a direct result of wants, cravings, needs, desires, demands etc., which crop up in geometric progression to the fulfilment of some of them. This is a never-ending process resulting in the loss of peace of mind and contentment. This has eroded our human values to a large extent.

Spiritual path can provide a proper solution to the seemingly unending problems.

In popular parlance whatever we might have heard, read, thought or studied, known or believed is considered to be “knowledge”, as per the view-points or the opinions prevalent in the society. But according to an ‘Ātmagnāni’ or an Enlightened-Being, how can this be called (ultimate) “knowledge”, when it cannot solve our day-to-day problems such as conflicts, quarrels, disputes, prejudices, worries, miseries, unhappiness, chaos, anarchy, frustration, hatred, rifts, distrust, discontentments, unpleasantness, intemperance, dissensions, controversies etc. ? When one has not overcome anger, pride, deceit, greed (Kashāyas), attachment, aversion, ego, stoppage of charging new deeds (karmas-causations) and one is not free from the cycle of birth and death, then how can one claim that he has indeed attained “ultimate knowledge?!!”

**Ignorance of Pure-Self is the root cause for all the unhappiness, and knowledge of one’s “True Self” leads to permanent happiness and bliss.**

Every living being hankers after happiness, long lasting happiness, and eternal happiness. This keeps him seeking and struggling. But alas ! It’s all in vain. On the contrary, he finds himself more and more entrapped. And lo ! happiness lies within, and in the Real Self.

**Every human being wants happiness but does not try to find the way that will lead him to happiness.** Although no one wants unhappiness, he or she fails to do away with the causes that lead him / her to sufferings.

There are two types of happiness.

**\* Worldly or Relative (Temporary) Happiness and**

**\* Eternal or Real (Permanent) Happiness of Pure-Self.**

**To acquire worldly or Relative happiness, one ought to cultivate an obliging nature and to make others happy, since permanent happiness is the property of “Pure-Self.”**

It is not mere possession of items of comfort and luxury alone that can make one happy. There is no happiness of inward nature in mere possession of materialistic or sensual comforts.

**If one desires happiness, he ought to give it to others and in doing so, he shall receive it manifold. From the moment a person thinks of giving happiness to others, he becomes its beneficiary himself.**

It is an innate law of nature that when one experiences happiness and peace within his mind, body and speech, he is able to give it to others. Such good deeds multiply and as per the popular proverb “As you sow, so shall you reap”, one gets them back at appropriate time.

**All the same, this is a temporary (Relative) happiness. Real or Eternal happiness only comes through the realization of one’s True-Self i.e. after one knows the complete answer as to “who**

am I, and who am I not.”

**Thus, to rise from relative religion and progress towards realization of Self, should be one’s foremost goal of human Life.**

The complexities of today's life require an immediate attention to proper and correct solutions of 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.

*Dādā Bhagwān* emphasized the need for basic understanding of how this world functions in order to cease the ever -expanding spiral of bondage and suffering.

*Dādā* 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.** By hurting others, one is in fact hurting oneself.

*Dādā* 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. They fundamentally cover the principles of THE ART AND SCIENCE OF BLISSFUL LIVING. They are as follows :-

<p><b>1. GOD IS IN EVERY CREATURE WHETHER VISIBLE OR INVISIBLE, BUT NOT IN MAN-MADE CREATIONS :</b></p>
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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 every living being.

So, one ought to pray **“Let not my mind, speech and body**

**hurt even to the slightest extent any living being.” This is called true non-violence or ‘*Bhaav Ahimsā*.’**

**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 ?

**‘GOD’ 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 packings, whereas the ignorant looks at the outward forms only.

For example normally 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... ?

**One ought to perceive and respect the formless ‘God’ concealed in the packing, to attain Permanent Bliss and Happiness.**

### 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 human creations 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 fruits (effects) in this life as per Scientific Circumstantial Evidence (*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 *Gnātā-Drashtā-Parmānandī* (Seer-Knower-blissful). Amidst all effective processes of the mind-

speech-body, the Pure-Self is totally 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.*

## 2. THE WORLD IS YOUR OWN PROJECTION :

Our behaviour of today is the effect of our opinions formed (and feelings nursed) during past deeds (previous births). Thus the world is our own projection.

Going down the steps of a well, if one shouts “You are 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, “you are a king,” and one will hear the echo ‘you are 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 (of past births). Therefore, one is wholly and solely responsible for one’s own present 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 pure soul,’ their echoes have become our present world.

We believe that our present actions towards others are our own creations, little realising that they are reactions of the opinions given in past life (in the very presence of Perpetual Soul). Nature provides these reactions back in this life, through various mediums & persons acting as “**Instruments**” and thereby providing opportunities of releasing us from those Karmas (opinions given in past life.)

Our present world, therefore, has been created by nobody else but by us, by giving opinions. Neither ‘God’ (‘shudhdhātma’) 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 fate or God for our failures. It can be seen that no person can interfere in another person’s life, and this is the ‘*Sanātan Sidhdhānt*’- Eternal 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 thus Liberation can be achieved.

**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 misconducts.**

**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 seeds of 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 them back.

*‘As you sow, so shall you reap’*, is the cardinal principle of nature.

## 3. YOU ARE WHOLLY AND SOLELY RESPONSIBLE FOR YOUR DEEDS :

You are wholly and solely responsible for what you get in present life. It is the result of your previous ‘causes.’ What you see, feel, hear or receive now, is the echo of your own past doings. Hence, you get what you have given previously !

We are wholly and solely responsible for ourselves. A particular seed rears into 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 ingrained inside our mind, then our reactions concerning actions of others will stop automatically. We will begin to see our own faults instead of those of others, and this can be washed away with Pratikraman. (by heartfelt acceptance of faults or mistakes whilst repenting for them, along with asking for forgiveness for the same, and then resolving not to repeat them.)

**It is only when we understand that it is our own mistake and not of anyone else, then genuine ‘Pratikraman’ will begin. As a result of this, there will be purity in our life and the whole world will appear to be 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 Gnān - Absolute Knowledge) automatically.

With this simple principle in mind, there will not be any complaint against anybody. 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 sometimes to be doing injustice, but Nature is always correct and just.

The fault lies in you alone. **Come out first from your ‘Wrong Belief.’** Then observe the world as it is. The world is faultless. With this simple understanding, you will be ‘Liberated.’

#### **4. AS YOU IMAGINE THE WORLD, SO WILL IT BE :**

Two kinds of vibrations arise in ‘Antahkaran’ – 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.

One sees his own reflection (or reactions) in a 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.”** It is said that **as you imagine the world, so it will be for you.**

#### **5. WORLD CAN BE COMPARED TO A POOL :**

The world can be compared to a pool. If you do not throw a stone in still water, no ripples in it will arise, and it will not affect you. But you throw pebbles, big a small, in and pool of water and when there are ripples, you complain about them. Similarly all living beings raise dust towards the sun and cry that they cannot see.

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 pool that harms us but its reaction due to our throwing stones in it that harms us.**

#### **6. CAUSES AND EFFECTS : KARMA SIDHDHĀNT :**

**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” (Pragnā)**.

#### **[A] MIND, SPEECH, BODY ARE EFFECTIVE**

**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.**

**The Enlightened - Beings or sages have said that all living-beings (*sansārik*) are governed by their individual causations (cause & 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 as the cause, which might have been committed earlier either knowingly or otherwise.**

**In popular parlance, this is called ‘destiny’ or ‘*Prārabdha*’.**

#### **[B] FORMATION OF CAUSES WHILE UNDERGOING EFFECTS**

“All living-beings have to undergo or face the effects of causes committed in previous births 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-beings carry a sentience (*Bhaav*) of doership, ego, possession, anger, pride, attachment, greed, opinions, beliefs, prejudices, likes, dislikes etc. while facing effects in the 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’ and ‘Effects and Causes’ is carried on endlessly, resulting in birth and death cycles from time immemorial.

#### **[C] WHAT HAPPENS ON THE PERFORMANCE OF THE CAUSES ?**

The Enlightened - Beings have revealed that when the causes are committed by a human being, the material molecules (*Pudgal Varganā*) present in the body get rooted or anchored to the ‘Beingness’ (*Ātma-Pradesh*). These charged material molecules get stored as *unspent energies* or ‘*Dravya-Karma*’. At the time of bondage of material molecules (*Pudgal*) with ‘Beingness’ (*Ātma-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**’ (*Anubhāg-Bandh*) and ‘**the quantum of beingness getting bonded**’ (*Pradesh-Bandha*).

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

#### **7. 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 the form of *Bhāv-Karma* (intrinsic) is committed by a human-being under consciousness of “Doership and / or Possessiveness” and no corrective measures are undertaken immediately upon the occurrence, material molecules in the charged form get rooted or anchored and later on stored in the**

**form of Dravya-Karma.**

The store of unspent energy or the *Kārman* body travels with 'Ātman' (soul) 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. **"Vyavasthita-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".

**[A] 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 *"Ātma Gnāni"* 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 *"Pragnā"*, 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 can be avoided.

**8. ALL CIRCUMSTANCES ARE NOTHING BUT PASSING EVENTS OF OUR LIFE :**

The circumstances are in accordance with the Laws of Nature. Overcome the circumstances with equanimity and understanding, treating them as transient.

If one is too much attached to any event or an individual, he will feel hurt when it passes away or in the event of its 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.

Therefore experience the world as it is - good or bad and refrain from indulgence by your Opinions and Prejudices.

**The world is like going to 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.**

**9. ADJUST EVERYWHERE :**

In this present *Dushamkāl* or *kaliyug*, when ideas differ, as minds differ and people have no sense of their own well-being, the greatest cause of their misery is misadjustment with one another.

Even in a home, where a small family of only three persons lives, there prevails such a discord that by evening, they have innumerable differences, which end up in quarrels resulting into sorrow and restlessness.

Thus, they bind a number of new *karmas* everyday.

**So Whatever be the situation or circumstances, if you adjust, you will avoid clashes. This is the surest 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 these disturbed times.**

**"Adjust" is the watch word of 'Dharma'.**

**One who is adjustable everywhere is a happy man !**

So, adjust everywhere at all times, with everybody, at any cost, under all circumstances. This is the only way for a man to be happy and to escape safely from all accounts of life, without binding any knots of entanglement.

Therefore do adjust even with one who is all set for mal-adjustment. In a day to day life, one ought to seek adjustment amidst the forces of mal-adjustments.

### **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.

Everyone can adjust himself / herself to a tolerant and gentle person; **but to adjust with a crooked, hard and stern person is really an achievement.**

**The greatest skill in day to-day life (*Vyavahār*) in the world, is to learn the art of adjusting everywhere in the present circumstances and with people of heterogeneous tendencies.**

**This one dexterity not only helps one to conquer the whole of *Vyavahār*' but also makes him supremely happy. And once you determine and decide to follow and adjust to *Dādā Bhagawān*'s compassionate advice, you shall adjust.**

"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 *Dādā* Bhagwān.

### **[A] THEN CIRCUMSTANCES WILL BE FAVOURABLE**

Circumstances go on changing. They will not adjust to you. **You will have to adjust yourself to them.** Circumstances have no

feelings but we have. It is in our hands to make the circumstances favourable to us. And adverse circumstances can be made favourable indeed. While climbing a staircase you gasp for breath. But then why do you still continue climbing ? Because you are sure that you'll go up to the top.

**Act according to whatever circumstances that you encounter in life. If you adapt yourself to them, they will become favourable to you.**

### **[B] TO ADJUST WITHOUT REACTIONS WITHIN IS THE REAL, INWARD TAPA**

**To adjust yourself to the 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*.**

<p><b>10. LIVING IN PERFECT HARMONY THROUGH THE ART OF ADJUSTMENT AND UNDERSTANDING BETWEEN FAMILY MEMBERS :</b></p>
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**All wordly relations with near and dear ones are in accordance with past links.** Fulfill commitments to the best of your abilities, and set yourself free.

This body is also a relative relationship. It can never be yours. Then how can your wife and children be ever yours ? All these relations are temporary adjustments and you are permanent.

**Make honest efforts to solve the claims of your relatives on you with equanimity and understanding. The first and foremost thing to learn is, 'How to adjust at home ?'** If both husband and wife are keen on adjusting, there will be an early solution, otherwise both will have sleepless nights.

**Who is an ideal husband ?**

**He is one, who maintains a happy and harmonious home life.**

**Who is an ideal wife ?**

**She is one, who cares for a harmonious and happy life.**

**A successful or an excellent situation is one where each one gets the feeling of hearty love for each other, and that too, a long lasting one. Love means dedication, devotion, and respect for each other.**

### **11. FAMILY - A GARDEN BLOSSOMING WITH VARIETIES OF FLOWERS :**

**The world is like a marvellous garden where different types of flowers having distinct colours, fragrances and shapes bloom in it.**

A garden has all varieties of flowers : rose, sunflower, jasmine etc. and trees like sandal, lemon, neem, mango and so on. Each plant and tree has its own flowers and fruits.

None is exactly like the other. Even then they never grudge or resent each other 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 exactly like us, and try to mend them as per our own imagination and design.**

**If viewed with a proper vision, a family is an association of four or five members, where each one is considered to be complementary to the other one.**

**Whatever 'Files' (Circumstances) that follow from your past links, in the form of relationship with family members, they should be disposed off with equanimity and understanding. Take care now of your "Pure Self" by alert awareness to avoid new 'causation'.**

### **12. 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, brothers, sisters, parents - all should be at peace, **even you yourself should be at peace.** Only then, your life has some meaning.

*Dādāji* 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 a 'Glass'. If you hit a glass, it will break. Likewise, if you are not adapt and careful in dealing with children, their minds will crack from within.

You are free to tell anything to a child till the age of five years. Even between 5 and 16, you can try to persuade. 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. *Dādāji* says that "I develop friendship with all children very easily."

**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 the children, they would see and feel love in it.

One should know that living with disturbed minds, disputes or tension is not a good way of living a life. **Love is a better means to improve anybody and everybody in this world.**

### 13. 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.

**Similarly, the superlative nectar emanating from the Omni'scient, 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 Omni'scient is showered on one and all, which uplifts mankind.**

**In lesser form, the harmony between the members of the family, not only brings peace and tranquillity among themselves, but it influences the neighbours, friends and surroundings as well.**

Children and young ones are the living examples of innocence. Are the elders not responsible for destroying the innocence of children while bringing them up ? Minds of children are like glass and need to be handled with utmost care, lest they break.

When they grow up, they are to be treated as friends. **With such a harmony in the family, happiness dawns and peaceful co-existence among the family and society prevails.**

### 14. CONTENTMENT WITHIN – AVAILABILITIES AS DESTINED :

**An Enlightened-Being enjoys the blissful Nature of the “Pure-Being” by abidance, even when he is devoid of sensual pleasures from wordly 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. Never Brood 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.

### 15. ENJOY WHAT YOU HAVE :

Today, by regretting over what one does not have, one is unable to enjoy what one actually has.

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.

### 16. OBLIGE EVERYONE :

It is the glory of a religion which 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 obstacles or hindrances.

**Make others happy and you accumulate the meritorious deeds (PUNYA).**

### 17. 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 *mahāvratas*.

### 18. WHAT TYPE OF SPEECH SHOULD BE ?

Inspite of the ‘record’ being played (Giving Discourse) all day long, the “*Gnāni Purush*” is silent; because His speech pertains to the ‘Pure Self’ and nothing else. So it is called silence.

One who observes such type of silence is really speaking a ‘*Muni*’, but the person (so called *muni*) who observes external (physical) silence but remains agitated within cannot be called a *muni* in true sense. Therefore a Vitarāg Purush is *Mahāmuni*; perfectly calm. This is called *parmārtha maun*-silence of the Pure-Self !

Keep silence, where it is difficult to keep silence.

When your servant accidently breaks your precious 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 i.e. 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 a speech. The inner activity should cease.

The speech possessing the three attributes, namely doing good, moderation and sweetness, is a true speech and all other speech is falsehood. This law applies to speech in *Vyavhār* (day to day life).

To speak lie, to cheat, to lure, to threaten, to abuse, to instigate, to flatter, to intimidate etc., are all misuses of speech; because of which speech becomes less effective. Speech becomes more effective if one speaks only the truth without any attachments.

**One should decide to speak only the truth. If the individual makes a mistake, he should do ‘*pratikramana*’. Misuse of speech similarly requires ‘*Pratikramana*’.**

**If you desire bitterness then speak bitterly. If not, even if someone hurts you, don’t speak bitterly. If someone uses abusive language, even then call him for dinner and forgive him. If you try to take a revenge then the cycle continues. No response/ripples should be given. One should only watch the circumstances.**

### 19. BE HAPPY BY TRADING HONESTLY :

“Stop using tricks. Trade honestly” says the *Ātma Gnāni 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 *Bhagwān* said ? “If you are destined 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 ?”

Our business should be such that even if a child happens to come to our shop, his parents should have no fear of their child being cheated.

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

**If we want the liberation, we must act according to the words of the *Gnāni*, and if we don’t want the liberation, then we may follow the ways of the world.**

## 20. DISHONESTY IS THE BIGGEST 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, to their boss, to their spouse, to their children, to their parents, to their jobs, to their friends etc are committing the biggest foolishness of their life.**

## 21. THE SUFFERER IS AT FAULT :

**One who suffers is essentially and fully responsible for the cause of suffering.** This is an unalterable Law of Nature. **Do not blame or punish the 'Instruments' used by Nature for the deliverance of justice. Recognize without a doubt that Nature is very well balanced, 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 heartedly, do not crave for the 'revenge' but resolve not to repeat the 'fault'.**

**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.**

## 22. DO NOT BLAME OTHERS, AVOID DISPUTES :

**We are not suffering on account of somebody else. Suffering is due to our own previous unsettled account.**

The person whom we may consider to be the cause of our suffering, acts only as an **'Instrument of Nature'** for the deliverance of justice.

If our accounts are not pending, no one can make us suffer. So we should adjustably settle old accounts. So that while doing so we 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 out of it... you don't understand etc." 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.**

## 23. COMMON SENSE MEANS SENSE APPLICABLE THEORETICALLY AS WELL AS PRACTICALLY EVERYWHERE :

In the present era, common sense seems to be the 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 the house or even outside. A judge may solve different cases in a court of Law but at home, puzzle with his wife might remain 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.

#### 24. NEVER SEEK REVENGE :

**All the 'Events' happenings in the world are the fruits of revengeful seeds sown in earlier life.** 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 seeds of revenge, are sown and with the passage of time, trees, full of 'Attachments and / or Aversions' will blossom.

This is how revengeful attitude is the root cause of mundane worldly living. So always avoid conflicts. Withdraw from them tactfully.

**If you indulge in conflicts, you will miss your aim.**

#### 25. AVOID CLASHES AND CONFLICTS :

**Lots 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 and 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 'Dāda Bhagwān' keeps the steps of one's spiritual ascent clear of all hitches and hurdles, and makes the worldly life highly rewarding and pleasant.

#### 26. WHATEVER HAPPENS IS JUST :

**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 account 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. By not understanding this justice of Nature, and by reactions people keep on multiplying their 'Karmas'.**

The person whose pocket is picked, should file a complaint with the police and try to recover the money. But generally 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 'Gnāni 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 mentally 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.

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 life etc.

Several thousand faults remain to be washed away even when we are just an hour away from Liberation. As soon as Lord Mahāvīra saw his last fault, he attained *Keval Gnān*.

**A wise person prays to obtain things that are everlasting, such as Liberation and eternal happiness. We should pray to a Gnāni to guide us through this life, to realise our true ‘Self’, and to experience the real path of Liberation.**

The *Gnāni* will show us the path of happiness by living in a household in this *Kali* Age because of His *Vitarāg* State (i. e. totally free from all attractions-aversions).

#### 27. NATURE IS NEVER UNJUST :

**There is no injustice in Nature.**

**Do not seek justice anywhere else. What has happened is just and proper. Accept it gracefully.**

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 sometimes appear to be doing injustice, but Nature is always just, fair, and correct.

**The happenings in this world are strictly according to the Natural Law (Scientific circumstantial Evidence).**

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 and to the best of your abilities, leave the rest to the Nature.**

What has actually happened is as per the Law of Nature. **Accept it gracefully.**

#### 28. OUR DEEDS BOOMERANG ON US :

One alone is responsible for the troubles one 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 boss above us. Had there been somebody above us, no one would have attained liberation. There exists none else, blocking our way except ourselves. Our “blunders and mistakes” themselves are our boss, which rule us.

**Obstacles are nothing but echoes generated by one’s own actions (of past life). One is solely responsible for them. Bear them gracefully without blaming others !!! All obstacles will disappear naturally, the moment you realize, that you are solely responsible for your sufferings.**

#### 29. IF AN ACTION IS COMMITTED UNDER CONSCIOUSNESS OF DOERSHIP, ITS REACTION COMES 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 nothing but what was committed by him in 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 (i.e. because of your connection with that person in past birth), and on settlement of mutual pending unsettled accounts, they depart. Without unsettled past accounts, nothing happens.

**All projections are the actions (Causes) and all consequent resulting echoes or returning events are reactions (effects).**

**Understand that you will hear the ‘Echo’ at the appropriate time exactly of the same magnitude, as that of the ‘sound’ made**

by you earlier. **Kindly do not blame the ‘Echo’ (i.e. others), which has resulted from the ‘sound’ you made earlier.**

### 30. DON'T ENTER INTO LITIGATION : 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. That which happens is simply the expression of the proper justice by Nature. *Dā dāji* ascribes it as ‘**Vyavasthit Shakti**’ for all that has happened. Therefore, who are we to discern Justice or Injustice in the natural happenings ?

So Don't refer laws. Please settle. Don't seek for legalities, please settle.

### 31. MUTUAL SETTLEMENT IS ‘DHARMA’ :

Mutual Settlement with equanimity and understanding is one of the practical aspects of ‘*Dharma*’ (True Religion). All the happenings are of our own creations. Be it a slap on the face, showering of flowers, throwing stones or offering pearls to us - they are all our own creations. All these happenings point to the actions committed by us in past births.

### 32. RELATIVITY :

The world has the appearance not of the ‘Real’ but that of the Relative justice. The teachings of the Enlightened Beings say, “Seek not justice, otherwise your pure intellect will get illusioned or delusioned. 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 wound them in the past. You will never get what you have not given in the past.

### 33. ANY ‘EFFECT’ IS NOT BEYOND ITS ACCOUNTABILITY :

You have to face all the consequences if you believe that you are the ‘Doer.’ One who is devoid of ego, will not suffer the results of ‘Doership.’ It happens as per the Natural law.

If one takes “the worldly life” as “Relative”, he may be in the know-how of the law of Nature. In the absence of ‘Relative’, the pudgal (Non-self cosmo-flux) won't peep in.

**Any type of effect is not beyond accountability but must be the result of the past cause.**

**Effect is the Eventualisation (Fruit) of ‘causes’; and the sum total of ‘effects’ is ‘life amidst the Relatives’ : *Vyavahār*.**

### 34. IMMEDIATE INTROSPECTION ON THE HAPPENING-ELIMINATES CAUSATIONS :

**Knowingly or Unknowingly, if you have hurt someone's feelings, accept your mistakes !!! Remember the God you believe in and ask for his forgiveness right away !!! And finally, resolve not to repeat such a mistake. ‘Immediate introspection’ (‘*Pratikraman*’) reduces the intensity of ‘causations’ to ‘Aspirants’. It will not allow new ‘causes’ to accumulate for ‘Mahātmās’.**

### 35. RELIEVED FROM ONE PAST DEED (KARMA) :

**We are wholly and solely responsible for what we get in worldly life.** Since it is the result of our previous ‘*Karmas*’ (causes), accept the situations with ‘Equanimity and Understanding’.

**In the world of causes and effects, you have an independent right of avoiding or furthering causes.**

If some one harms us, insults us or picks our pocket - this is all subject to our past deeds (*Uday - karma*). No one is at fault except we ourselves. The alleged one is only an instrument (*Nimitta*) and one should be thankful to the instrument by saying “Thank you, You have relieved me from one *Karma*.” This is *Dharma Dhyān*.

**You cannot avoid the effects of the causes made by you earlier. “As you sow, So shall 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.

### 36. OUR OWN IMPENDING RESULTANT DEED (UDAY KARMA)

When someone insults us or abuses us, whose fault 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 us or insults is held responsible for such an act by the sufferer. The sufferer bears ill-feelings towards the person who insulted or gave abuses and even considers taking a revenge. One who bears bitterness plays the role of the ‘Doer and Doership’ which is nothing but I-sense of Ego-centric approach.

How is the above situation explained in the theory 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 us or abusing us today is just an ‘Instrument’ (*Nimitta*), of Nature, 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 can see the person who had insulted us or given us abuses as an innocent person, and as an ‘Instrument’ (*Nimitta*) of Nature, we would square up the account with that 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 own self, 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 us is just a ‘Nimitta’ and therefore ‘Innocent’ is a correct one.’ This vision, can help us to achieve Liberation.**

### 37. WHO IS OUR BOSS.... ? :

“*Gnāni Purush*” - says : In reality, you are already free, here and now. **Nobody rules you except your ‘Blunder’ and “Mistakes”.**

**Our Blunder (‘*Bhrānti*’-*Misconception*) and Mistakes (Faults) 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 only one’s Blunders and Mistakes 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 more and more heavier and we regress. As a result we get *Adhogati* - slip into lower harsher suffering forms. Anyone who frees himself from all faults can become God, that is, he attains God like virtues and supreme divinity can open within him.

### [A] WHAT ARE OUR FAULTS ?

**Faults are innumerable, including those which take place most subtly at the mental level. From the early morning to the late**

night, we harbour bad thoughts, use foul language, form undue opinions about others, express harmful *kashāyas* (anger, pride, deceit, greed, attachment, aversion etc.) etc. these are some of the innumerable faults, committed by us. These are our bosses.

### [B] WHAT IS OUR BLUNDER ?

The First Basic wrong belief that, “I am Dr. J. P. Amin”, is the ‘Blunder’. So long as we are not aware of our true “Self”, we will not be able to find our Blunder and our real faults.

### 38. THE FATHER AND THE MOTHER OF MIND :

Only an *Ātma Gnāni* or a Realized Being can dive deep into the inner working of the charged mind. Gnāni Purush DĀDĀ BHAGWĀN has authentically announced that

**OPINION IS THE FATHER OF MIND,  
AND 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 illumined and illuminating Self,” then, the mind dissolves itself and enlightenment dawns, bliss manifests itself, and then permanent happiness can be experienced.**

### 39. 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 individual. 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 the external things or other people.

All the visible and compulsory happenings which are beyond our control are the fruits of past deeds as effects (*Uday Karma*) and under the jurisdiction of some external force over which we have no control (*Para-sattā*). Thus, we should exercise ‘awareness’ in 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.**

### 40. THE ORIGIN OF THE CHARGED MIND :

As the subtle material knots burst in the mind, the thought to steal arises inside it, and while stealing, a ‘new opinion’ (as “how cleverly I did my job without being caught”) is formed due to the ignorance of “Pure Self” and New ‘*Karma*’ gets charged.

Opinions like this-that nobody can be happy without stealing or taking a bribe these days, will nourish and feed the inner knots of stealing or taking a bribe, and a new “charged-causal mind” of similar nature is formed.

This results in a continuous, automatic chain of thoughts to be a *die-hard* thief or to be a seasoned corrupt man in the next birth.

### 41. 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 to others and if we repent **sincerely and heartily**, then the inner knots to steal, take a bribe, etc., are not nourished and new opinions of doing the above acts are not formed.

Under the momentum of past tenacious deeds (*Karmīs*) perhaps

we may not completely succeed to stop stealing or taking a bribe in the present birth, but the **important thing is that the inner opinion has changed due to the real and right understanding regarding the science of formation of ‘Opinion’ and heartily repentance.**

Consequently, in the next birth, these new thoughts of neither to steal nor to take a bribe will arise and in spite of all temptations and favourable conditions to steal, or to take a bribe, we will not be able to do so, and we will be honest, trustworthy, and free from above vices.

#### 42. THE EFFECT OF OPINION :

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

**In the present kalikāl, the bondage earned due to action of opinion by mind and speech is more intense than that earned by actions of the body. Bindings are the vibrations, not of the body, but of the speech and of the mind. To criticise someone is like exchanging a hundred Rupees note for a ten Rupees note. This is a big loss which people do not realise.**

#### 43. DO NOT GIVE OPINIONS :

The ‘opinion’ affects the nervous system as well as plants a new seed of *Karma*.

There is nothing wrong in eating mangoes. If a mango is sour, put it aside. You need not 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 ‘this mango is sweet.’ Then naturally, a new mind will not be formed.

The enlightened beings (*Gnānis*) have neither a positive nor a

negative (good or bad) opinion about anything 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’ (*Gneya*), and the Pure Soul is its “Knower.”**

#### 44. THE ROOT OF OPINION :

At the root of the 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 from him will be, “This tea is not so good.” This opinion does not end with this remark, as his mind has mentally registered the bad taste of the tea. If the person who had prepared the tea is related to him, then he would scold him for preparing it so and continue murmuring for quite sometime. Expressing opinions like this sets ‘Chain-Reaction’ in motion. So it is better if you are less linked with things. But stating opinions creates more links. It is highly recommended not to keep a mental register of these notes; as this type of activity entails great responsibility.

#### 45. IT IS OUR IGNORANCE THAT BREEDS OPINION :

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.”

#### 46. GIVING AN OPINION CAN BE VERY DANGEROUS

Giving an opinion without being asked can be a very dangerous thing. What right does one have to give an opinion without being asked ?

‘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. Since one does not have the real vision, no word should be uttered.

#### 47. DON'T SUPPRESS THE MIND BUT TAKE IT IN REVERSE :

Mind is neither to be cuddled nor to be suppressed. then, What, should we do ? **Don't suppress; take it in reverse.**

If we have a bad opinion, for someone, we should either say, “He is, after all, a good man” or at least, “He is all right”. This is the way to persuade our mind, which itself is mechanical. It can be tamed by *gnān*, and by nothing else.

Likes and dislikes are the result of our previous opinions. **Change them and label them as “All Good.” By this way the mind can be tamed.**

- \* **The world is constantly changing. It is therefore a big mistake to opine based on past information / experience.**

- \* **In this world, no person is an independent ‘Doer’ of anything. Everything happens automatically and mechanically as previously charged.**
- \* **Keep only one aim; “To know yourself” (self-realization).**
- \* **Know that whatever happens at a given time is correct, just and in order.**

#### 48. WAYS TO GET RID OF OPINION :

It is said by Enlightened Beings that **people are seen doing something or the other exactly as destined over which they have no control or capacity to change.** On this basis, all people are good on the whole, 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’ a ‘wrong event’ correctly, you will uproot the base of ‘Wrong Belief.’ The wrong belief will then lose its support.

By understanding the following, examples with correct vision, opinions can be stopped :

- \* Basically, believe that, after all, all people are good in spite of their seemingly adverse actions.
- \* A person may appear to be a thief or a dishonest person. Understand that basically he/she is a good person, **because his/her present deeds are the effect of his/her 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 a bent tree is seen, 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 by ceasing giving opinions we can remain 'innocent', and only when we have no opinions about anybody, or anything, we can see the whole world as 'innocent' and attain *Keval Gnān* (Absolute Knowledge—Bliss).
- \* Our opinion affects none but ourselves. Opinions create attachment or 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 by us, the effect of our opinions persists, resulting into bondage.

The opinion that 'I am Dr. J. P. Amin', is the root cause of all opinions. Only on fracturing of this basic wrong belief – opinion (blunder) by the Divine Grace of an *Ātma Gnāni 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 giving opinions totally, the formation of the new causal mind will not take place, and consequently the cycle of death and rebirth will come to an end.**

#### 49. REAL MEDITATION :

##### [A] MEDITATION (*DHYĀNA*) – A DIFFERENT ENTITY :

Whatever people understand as 'Meditation' and try while meditating 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, '*Dhyāna*' is altogether a different entity. We, as a rule, are constantly occupied in meditation of one kind or the other. **A constant observation of our mind-speech-body is the essence of all the scriptures. At any given moment every individual may be in one of the following four '*Dhyānas*.'**

**Four kinds of *Dhyānas* are :**

1. *Ārta Dhyāna* - Repressive Vision
2. *Raudra Dhyāna* - Oppressive Vision
3. *Dharma Dhyāna* - Relative Vision
4. *Shukla Dhyāna* - Real Vision

##### [B] 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 knowing '*Dhyeya*' (the motive of meditation), how can you meditate ?

Secondly '*Dhyāna*' is a state which links "*Dhyātā*" ("Pure Self") to '*Dhyeya*'. Suppose you have to go to a railway station, to catch a train. Then without any extra mental effort, railway station will be in your *dhyāna*, till you reach there. Similarly for initiating one to 'Real Meditation', first of all, one should fix his inner '*Dhyeya*' (spiritual goal) to realise his 'Real-pure self'.

##### [C] WHEN IS MEDITATION POSSIBLE ?

... Then, when does 'the Real Self' become the 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 as a meditator and fixing up the goal, meditation would become quite effortless and self-operative.**

##### [D] THE GOAL TO BE FIXED

**TO CHANNEL OUR THOUGHTS INTO DHARMA DHYĀNA AND SHUKLA DHYĀNA**

An average person in daily life while performing his action is either in *Raudra Dhyāna* or in *Ārta Dhyāna*. Today mostly people

observe the external action (outward behaviour) but not the inner intention - *Bhāva* - indicating the 'state of mind', when an action is performed. The present state of mind ('*Dhyāna*' - 'Meditation' - '*Bhaav*'-Intuitive power) during an action is the *Karmabeej* for 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 "Dhāarma Dhyāna and Shukla Dhyāna" from *Ārta Dhyāna* and *Raudra Dhyāna* is true meditation.**

For example when we eat, we eat the food which is good for us and refuse the food which is not good for our own health. **In the same way, meditation is channelizing our thoughts and consciousness towards beneficial *Dhyānas* (i.e. meditation) from the non-beneficial *dhyānas*, which would otherwise result into other forms of life in our next birth.**

#### 50. DHARMA DHYĀNA :

- \* What is *Dharma Dhyāna* ?
  - \* Is it merely going to the temples, performing rituals, and doing penance....?
  - \* How do you recognise a person who is in *Dharma Dhyāna* ?
- A person who is all the time conscious of making others happy is in '*Dharma Dhyāna*' in true sense.

One who is constantly engaged in serving others like this is called to be in 'RELATIVE VISION' (*Dharma Dhyāna*). And active alertness of one's Pure Self is *Shukla Dhyāna*-THE REAL VISION.

'*Dharma Dhyāna*' is that wherein one is in '*Sāmayik*' (that is a journey towards peace and tranquillity), and either minimizes or does not do *Ārta Dhyāna*, and *Raudra Dhyāna*.

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 Dhyāna*, there are no clashes or conflicts.**

'*Dharma Dhyāna*' - Wherein one avoids occurrence of '*Aarta*' or '*Raudra-dhyāna*' using proper knowledge, even if circumstances tend to that.

In-'*Dharma-Dhyāna*', anxieties, worries, inner clashes or conflicts and anger or violent reactions are all quietened. And **one remains calm, steady, restrained and composed under different diverse situations.**

#### 51. KEYS TO DHARMA DHYĀNA :

The effect of this *Kaliyug* is such, that even if we do not desire *Ārta Dhyāna* and *Raudra Dhyāna*, they occur and we can not find a way to stop them. We can practice '*Dharma Dhyāna*' easily, if We understand the real meaning of all the *Dhyānas*.

*Ārta Dhyāna* and *Raudra Dhyāna* occur because of misunderstanding their meaning, and ignorance of their result. But as right understanding sets in, *Ārta Dhyāna* and *Raudra Dhyāna* will stop, automatically.

'Effects' - Natural Happenings cannot be changed. They are subject to '*Uday Karma*', but "*Dhyāna*" can be changed and consequently, the intensity of the suffering. To remain in *Dharma Dhyāna*, we have to exert consciously (to do '*Purushārtha*' ) so as not to let *Ārta Dhyāna* and *Raudra Dhyāna* occur.

Someone has insulted us. Immediately reactions start. But when we contemplate on the words of the '*Gnāni Purush*;' "**It is your own account which is being repaid, and he is but an instrument;**" then immediately the inner state of our world changes and we can remain restrained. This is '*Dharma dhyāna*.'

**If we have incurred some loss, the teaching, "Whatever has happened is just and correct" comes to our rescue. Immediately we get balanced.**

*'Dharma Dhyāna'* (RELATIVE REAL VISION) overcomes *Aarta Dhyāna* and *Raudra Dhyāna* (Self Repressive as well as Oppressive Vision). *Aarta Dhyāna* and *Raudra Dhyāna* entail the entanglements of the worldly life, whereas *Dharma Dhyāna* curtails them. And *Shukla Dhyāna* leads to the Path of Liberation.

The result of *Dharma Dhyāna* is *'Devgati.'*

If *Dharma Dhyāna* and *Ārta Dhyāna* coexist, it results in birth in human form.

If *Ārta Dhyāna* and *Raudra Dhyāna* prevail, with Pratikraman of *Arta Dhyāna*, it results in an animal form birth; and if both *Ārta Dhyāna* and *Raudra Dhyāna* coexist with *Raudra Dhyāna* more prevalent, it results in birth in a hellish form.

#### 52. 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 the 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 events 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."**

#### 53. 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 what is helpful as well as what is harmful and incorrect in the worldly life, whereas the knowledge of "Self", acquired and visualised through a 'Gnāni' takes one to the path of Liberation.**

**That you are - you know.**

**What you are - you do not know.**

**Find out what you are.**

**What you are - you do now know.**

**"Who am I ?" is the ultimate question of 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, about the knowledge of "I am."**

#### 54. MISERY IS DUE TO THE DISTORTED UNDERSTANDING OR WRONG BELIEF :

**Each and every misery in this 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, *Dādāji* says, **"Just observe dispassionately what is happening."**

He who is already refined through self realization, can reform others.

One who himself needs improvement cannot reform others. A

birth in the 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 trying labouriously and yet uselessly to improve them.

**55. BY MORALITY AND SINCERITY, EVERYTHING IS PRESERVED :**

On the twin bases of Sincerity and 'Morality' the human race will become fit for attaining Liberation. Everything would 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 those which come naturally and/or with normal efforts.**

**To long for things which are someone else's right is immorality.**

**Even thoughts of unlawful wealth or illicit sex (sensual pleasures) are most dangerous.** In the society every married male or female is attached specifically to a known specific spouse. To have even a lusty look at anyone else, is immoral.

**What is sincerity ? ....**

**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.

**56. GOOD WISHES FOR WELFARE OF OTHERS (PUNYA) ACT AS A FRIEND, AND ILLWILL FOR 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 a foe (sin), indulge in the principle of 'Eat-Drink-and Be Merry' at any cost, loiter where you like and chase only-fun and frolic ?!

**Or should you want the company of a friend (Punya) ?**

**Then, 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 obstacles or hindrances.**

**All that you wish shall be 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).**

**57. 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, it 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 going to get will be in accordance with the Laws of Nature.**

Your mode will bear its fruits in future.

**The intention of a person while utilizing his wealth for the welfare of others is the seed sown, which will bear appropriate fruits, in due course of time, as per the Laws of Nature.**

### 58. HOW IS WEALTH EARNED OR LOST ?

**For worldly transactions and / or business, if there is no intention of cheating or stealing by an individual, he is invariably rewarded with wealth.**

Those who are ‘Generous Hearted’ and ‘Divine Minded’ earn wealth.

One who does good even to the person who fooled and cheated him earlier and now is in trouble is considered to be ‘Divine Minded.’

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 uses his intelligence otherwise 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 the misuse of intelligence, some people cheat others, not realizing that they will eventually be the losers.

### 59. CHARITABLE PERFORMANCES : (PUNYA) :

There are two types of benevolent charitable actions.

#### (A) COMMENDABLE CHARITABLE ACTION (HOLISTIC HOLINESS) (PUNYĀNU-BANDHI PUNYA).

The one type 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 [SADDISTIC HOLINESS] (PAAPĀNUBANDHI 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 him self-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, whereas 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 Possessiveness.)

### 60. MAY THE WHOLE WORLD GET PEACE AND COMFORT :

*Dādāji* says, I have only one intent : “May the whole world get peace and happiness. As its by - product, I get all the worldly physical things of requisite quantity and of the highest quality.”

Present day worldly riches and belongings, sometimes appear to pour in abundance, which may bring with them misery, unhappiness,

anxiety, ill-health, loss of peace of mind, tension etc. The recipient in such a situation, prefers either less of it or utilizes it for the good of others, if he values happiness more than worldly belongings.

*Dādāji*'s research says "Neither in over-whelming abundance, nor in dire scarcity, may Laxmi (wealth) stay."

#### 61. 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' and 'cravings' make you insecure, impatient, intolerant, restless etc. and memory of the past makes you unhappy. You need not set it right. It will set itself right as soon as you give up all concern about the past as well as the future and live entirely in the present.

#### 62. SEEK DELIGHT EVEN IN DISCOMFORT :

There always exists comfort even in an uncomfortable and disagreeable situation. Cultivate a habit of seeking comfort even in the most adverse situations considering them as a part unfolded in life.

#### 63. NATURE SUPPLIES :

One is a Guest of Nature.

Before we are born, all arrangements are made for our safe arrival in this world; hospital, nurse, doctor, diapers etc. Even for the poorest child, nature has arranged for her food-milk in its mother's breast. But teeth are not provided as the child cannot digest the heavy food if eaten. They are provided at the correct time in stages, as and when needed.

This is because we are the Royal Guests of Nature. Nature will provide all that we need normally if we learn how to live and behave as guests. But we forget this fact and clumsily take charge of things (disturbing Nature) and mess up things.

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 the Nature.

#### 64. RIGHT VISION :

To know the "Pure Soul", one needs the right vision, and nothing else is required to be done. When one's 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 rigid rituals are called abstinence entwined with ego. No Liberation is ever achieved under ego of indulgence and abstinence.

#### 65. ULTIMATE GOAL OF LIFE :

**"I am a pure-being like the supreme"** is the one and the only aim or the goal worth having. The rest is transient and does not belong to me.

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 is, the continual search of : "Who am I ?" Those who are active in this search and who inspire and motivate others to learn the process of this search, 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 one ought 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 the bondages for ever, and that too to be attained and experienced in this very life.

**66. 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 Gnāni.**
- (iii) **“Oh, for the Gnāni !” - cherishing this longing till he meets the Gnāni.**

Till the communion with the Gnāni, this fervent wish should be a part and parcel of his existence. It should be ingrained in his blood and being.

The communion with a Gnāni is itself an initiation to the Goal. Then his teachings is the religion and his dictates, 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.

**67. FOUR CARDINAL PREREQUISITES FOR LIBERATION :**

Sanctified Wisdom (knowledge), Sacred Vision (Perception), Intrinsic Conduct and Ascetic Austerities (Inner Penance) are the four cardinal prerequisites 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 penitential exercises in overcoming circumstances with equanimity and understanding, without causations.

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 *Vitarāgs* (the Absolutes), are the Formless, not the Formal.

He who aspires for liberation must accept the authority of the Absolutes (*Vitarāgs*).

**68. OUTWARD CONDUCT OF HUMAN BEINGS : -  
VYAVAHĀR**

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 likes/dislikes. 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 to be otherwise.

The Enlightened-Beings have advised the devotees not to judge the human beings merely from their outward conduct, but to respect their view points 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, it is advisable to be resolved immediately, without delay, with equanimity and understanding.

#### **69. 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 it is the highest form of love among human beings. It is in lesser form from other family members.

It is said that worshipful divine 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 a 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 uplifts them.

Those persons 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 its 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 for every body.

Do not expect any gain or profit out of Love. Love always 'gives'. Love never expects or demands anything in return. Love is unconditional one-way traffic.

**The Enlightened Being is the embodiment of love itself because he is in perfect harmony with one and all.**

#### **70. FOLLOW THE LIBERATED :**

The Liberated means a person, who, though has a body like any other human being, 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 'His instructions' to the aspirants is the only inward activity of the Seeker.**

Such teachings are not based on any scriptures, but flow naturally as a grace from the "Enlightened-Being", and his instructions are intended for the upliftment of the followers.

**In the present times, this may be an unfailing path of liberation or freedom from the bondage.**

Hence the Enlightened Beings have declared, “Follow the Liberated.” and then, when a follower is on the right, unflinching path, he shall attain liberation for sure.

### GETTING STARTED:

#### UNIVERSAL PRAYERS TOWARDS SELF-REALIZATION

#### : VIDHIS :

Having known the unique Science of The Art of Blissful Living, leading to Liberation, one would certainly like to know how to progress further, what should be performed as daily ‘vidhis’ (recitals) ?

Mentioned below is the detailed account of daily ‘Vidhis’ (Prayers) which Dādāshri used to preach to every aspirant to follow.

It is the extract of all scriptures. Many who do it regularly as per the *Gnāni’s* Dictates/commands, experience its wonderful spiritual rewards. To follow the *Gnāni’s* sayings or commands is the only way to achieve liberation easily.

There is a fundamental unity of purpose among all people world over as they constantly ask the same basic questions such as **What is the purpose of human life? How does one reach one’s spiritual goal ? What are the obstacles in the path? And what , if any, is the real solution?...**

The answers of the above questions and many similar to them are dawned by these ‘Vidhis’ (‘Prayers’) initiated in the following pages by *Dādā Bhagwān*.

In *Akram Vignān*, the heartfelt desire of one to attain ‘Self-Realization’ is at the root of the solution to these age-old questions. Performing a simple analysis, *Dādā* Summarized that in present times 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 by strenuous efforts.

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 the lives of others in earlier births.

In return, we have to strive hard to overcome our own hurdles. Knowingly or unknowingly, we have done *Virā dhanā* (saying bad things, cursing, etc.) of such Spiritual people and thus we have to suffer.

In his ‘Divine Vision’, *Dādā* 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’, *Dādā* 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 ‘Real and Right Understanding’ and to make them a part of ‘Daily life heartily.’ 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, *Dādā Bhagwān* revealed Nine Principles for happy and blissful living. These nine principles,

also referred to as “The Nine Priceless GEMS” and “Prayer unto Pure Soul (*Dādā Bhagwan* )” are universal prayers for an aspirant leading to permanent happiness:

\* *Dādā Bhagawān Tri-Mantra*

\* The Nine Priceless Gems : Divine Code of Conduct (Nav Kalamo)

\* Prayer to the Pure Soul (*Shudhdhātmā Pratyē Prārthanā*)

\* Morning - Prayer (*Prātah Vidhi*)

\* Daily Prayer (*Namaskār Vidhi*)

\* *Dādā Bhagawān Nā Aseem Jai Jai kaar Ho !* (“*Kirtan Bhakti*” of our own Self)

\* *Pratikramana Vidhi* (whole-Hearted Repentance for Transgressions - Process of Divine Apology)

\* *Relative Reflections to attain self-realisation*

*The Original Vidhis are given in black, Italics letters. They have been spiritually charged, haloed and sanctified by Dādā Bhagwān and they have been vibrant and extremely effective on account of the regular recitals of countless inquisitive souls.*

*So please do say them as they are, even by taking the help of some Aptaputra or Mahātmā or by attending satsang.*

*The ‘Vidhis’ (Prayers) are rendered into English and where necessary, explanatory notes have been given so that the prayers are said with proper understanding.*

## Dādā Bhagwān Tri-Mantra

[trinity of Invocation]



[1]

*Namo Arihantānam*

*Namo Sidhdhānam*

*Namo Aayariyānam*

*Namo Uvajjhāyānam*

*Namo Loe savva sāhunām*

*Eso panch nammukkāro*

*Savva Pāvappanāsano*

*Mangalānām cha Savvesim*

*Padhamam havai mangalam*

[2]

*Aum Namō Bhagwate Vāsudevāy*

[3]

*Aum Namah Shivāya*



*Amu Sahal*  
7-11-87

JAI SACHCHIDĀNAND

[Say 5 Times in the morning and at night]

[Explanatory notes on next pages]

## ENGLISH PARAPHRASE OF TRI-MANTRA

[1] *Namo Arihantānam : My Namaskār to the Arihants*

*Namo Sidhdhānam : My Namaskār to the Sidhdhās*

*Namo Aayariyānam : My Namaskār to the Achāryās*

*Namo Uvajjhāyānam : My Namaskār to the Upādhyāys*

*Namo Loe savva sāhunam : My Namaskār to all Sādhus*

*Eso panch nammukkaro savva pāvappanāsano : These five bowings destroy all sins.*

*Mangalānām cha Savvesim Padhamam havai mangalam : Of all that is auspicious, this one is the highest.*

[2] *Aum Namō Bhagwate Vāsudevāy : My Namaskār to Shri Vāsudev*

[3] *Aum Namah Shivāya : My Namaskār to Shiva Form.*

\* *Namaskār = Bow down in humble prayerful plea, for blessings, worshppings, worshipful obeisance.*

## EXPLANATION OF DĀDĀ BHAGWĀN TRI-MANTRA

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 in 'Tri-mantra' and it is beyond all sects and unanimously beneficial to one and all.

**These Prayers help to overcome the obstacles of worldly life and to progress towards Liberation.**

[1] *Namo Ari-Han-Tā-Nam:*

'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 has destroyed.) One has also to know who is Arihant at the moment.

'Arihants' are living Masters but in the present times in our world, (Bharat Kshetra), there is no 'Arihant' since the time Mahā vir Swāmi attained Liberation. However, in other spheres (Mahā videh Kshetra) there are twenty Arihants alive and one of them is Shri Simandhar Swāmi, who can be approached through an "Ātma Gnāni Purush"- (the Self Realized Soul).

So while saying "Namo Arihantānam", Shri Simandhar Swāmi 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 of the first and the foremost importance and benevolence for us.

**Namo Sidh-Dhā-Nam:**

‘I bow to the sidhdhās.’ I bow to all the Liberated Souls, who have attained the final state of Absolutism called Nirvāna. Like Shri Rāma and Mahāvīr Swāmi, 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 Those who have attained the Sidhdha State.

**Namo Aa-Ya-Ri-Yā-Nam :**

‘I bow to the Āchāryās.’ I bow to all the Self-Realized, the Principāls (Aachārya) 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 Aachārya.

**Namo Uva-JJha -Yā-Nam :**

‘I bow to the Upādhyāyas.’ I bow to all the Self Realized, the Eminent Teachers, (Upādhyāyas) who are themselves progressing towards the path of Liberation. These teachers who have attained Self-Realization and are progressing towards perfection and also encourage others to follow the path for Liberation. In the absence of Self-Realization or right belief, one is not a real Upādhyāya.

**Namo Lo-e Sa- Vva-Sā hu-Nām :**

‘I bow to all the Self-Realized’, the Saints (Sādhus) who are initiated by the Enlightened Soul the -Gnāni Purush. These people are Self-Realized and do penance to attain the ultimate stage of Pure-Self.

**Eso - Pancha - Nammukkā ro - Savva - Pāvappanāsano**

‘These five bowings destroy all sins.’

**Manga-Lā-Nām Cha Sav-Ve- Sim, Padha-Mam-Ha-Vai Manga- Lam:**

‘Of all that is auspicious, this one is the highest.’

**[2] Aum Numo Bhag-wa-te Vā-Su-Dev-Āya :**

‘I bow to the ones who have acquired divine Nārāyan (God) forms amongst all human beings.’ As Supreme worship idol, Lord Krishna acquired Divine Recognition amongst Vaasudevās.

Vaasudevās are those who acquire Divine God forms amongst human beings - from Nar to Nārāyana.

"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 Sidhdhās, ‘Aaa’ of *Aachārya*, ‘U’ of *Upādhyāya*, ‘M’ of *Muni* or *Sādhu*. So Aum is an abbreviated form of *Navkar Mahāmantra*.

Vaasudeva or Shri Krishna was a self-realised soul and again is one of the Tirthankars in the next cycle of twenty four.

**[3] Aum Nam-ah Shivā -Ya :**

‘I bow to all the Self- Realized compassionate ones, who are instrumental for the Liberation of mankind.’

“Shiva” is the One who is Self-Realised; has accomplished his own welfare and now aims at the welfare of others.

**Jai- Sat- Chit- Ānand :**

**Jai** : prevail forever,

**Sat**: the immortal Soul; Infinite Existence

**Chit**: absolute consciousness; Pure knowledge.

**Ānand** : Bliss.

**THE CONTEXT AND RELEVANCE OF TRIMANTRA :**

**(I SALUTE WITH ABSOLUTE CONSCIOUSNESS THE IMMORTAL SOUL IN YOU WHICH HAS INFINITE BLISS)**

\* The Recitation of these *Dādā Bhagwān* Tri-Mantras, five times in 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 : Starting from the self-realized ones to those who have attained Final 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 solely a Jain Mantra nor a Vaishnav Mantra.)

\* **Ādinaṭh Rishabhdeva** in his time had asked to recite all the Trimantras together, even though temples may be different for the convenience.

With the passage of time, things got changed. Out of ignorance, People segregated all the Mantras, Rituals and everything.

This resulted in so many disputes and differences. So, everyone is suffering due to it. **Now, by the recitation of three ‘Mantras’ all together makes one ‘Impartial’.** Moreover all the ‘Gods and Goddesses’ who are the ‘protectors of these three Religions’ are pleased and bestow help. So one can get help from all of them.

(Note:- Two unique places of pilgrimage have come into existence at Navaḡam, Surat-394185 and another at Kelanpur, Vadodarā (Baroda) - 390 004, India. There, the temples of Shri Simandhar Swāmi (Namo Arihantaṅam), Vaasudeva Krishna (Aum Namo Bhagwate Vaasudevāya) and Shiv (Aum Namah Shivaaya) are all side by side. Mainly, in them are enshrined Divinities, living even today.

(*Dādā*ji used to say; “It is a sign of the welfare of India.”)

**Tirthankar of Present Time –  
Bhagwān Shri Simandhar Swāmi**

To whom should one bow his head in the first place ?

It is to Tirthankar Bhagwān Shri Simandhar Swāmi. Tirthankar means the one on account of whom ‘Tirths’ (places of pilgrimage) are created.

Arihants are those who have won their inner enemies and are physically 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. Hundred of thousands of people (souls) attain liberation through their “*Darshan*”.

Now, at present there is no Tirthankar or Arihant present over here (in Bharat Kshetra). So, to whom one should pray ? There are in all twenty Tirthankars-four in each of the five Mahāvideha Kshetras. Out of these twenty, Shri Simandhar Swāmi 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 fervently.

Mahāvideha Kshetra is somewhere at a distance of 19,39,50,000 kilometers north of Bharat Kshetra (our world). ‘Shri Simandhar Swāmi’ was born in the period 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.

## Nav Kalamo

1. *Hey Dādā Bhagwān ! Mane koi pan dehdhāri jeevātmā no kinchit mātra pan aham na dubhāya, na dubhāvāya, ke dubhāvavā pratyē na anumodāy evi param shakti aapo.  
Mane koi dehdhāri jeevātmā no kinchit mātra pan aham na dubhāya evi syādvād vaani, syādvād vartan ane syādvād manan karvā ni param shakti aapo.*
2. *Hey Dādā Bhagwān ! Mane koi pan dharma nu kinchit mātra pan pramaan na dubhāya, na dubhāvāya, ke dubhāvavā pratyē na anumodāy evi param shakti aapo.  
Mane koi pan dharma nu, kinchit matra pan pramaan na dubhāvāya evi syādvād vaani, syādvād vartan ane syādvād manan karvāni param shakti aapo.*
3. *Hey Dādā Bhagwān ! Mane koi pan dehdhāri updeshak, saadhū, saadhvi, aacharya no avarnavāda, aparādha, avinay na karvā ni param shakti aapo.*
4. *Hey Dādā Bhagwān ! Mane koi pan dehdhari jeevātmā pratyē kinchit mātra pan abhaav, tiraskār kyaareya pan na karāya, na karaavāya ke kartā pratyē na anumodāy evi param shakti aapo.*
5. *Hey Dādā Bhagwān ! Mane koi pan dehdhāri jeevātmā sāthe kyāreya pan kathor bhāshā, tanteeli bhāshā nā bolāya, nā bolāvāya, ke bolvā pratyē na anumodāy evi param shakti aapo. Koi kathor bhāshā. tanteeli bhāsha bole to mane mruduruju bhāshā bolvā ni shakti aapo.*

6. *Hey Dādā Bhagwān ! Mane koi pan dehdhāri jeevātmā pratyē stri, purush agar napunsak - game te lingadhāri hoi to tenā sambandhi kinchit mātra pan vishaya vikaar sambandhi dosho, ichchāo, cheshiāo ke vichaar sambandhi dosho na karāya, na karāvāya ke kartā pratyē na anumodāy evi param shakti aapo.  
Mane nirantar nirvikaar rahevaa ni param shakti aapo.*
7. *Hey Dādā Bhagwān ! Mane koi pan ras ma lubdhapanu na karāy evi shakti aapo. Samrasi khorāk levāy evi param shakti aapo.*
8. *Hey Dādā Bhagwān ! Mane koi pan dehdhāri jeevaatmā no pratyaksha agar paroksha, jivant agar mrutyu pāmelano-koi no kinchit mātra pan avarnavād, aparaadha, avinaya na karay, na karāvāy ke kartā pratyē na anumodāy evi param shakti aapo.*
9. *Hey Dādā Bhagwān ! Mane jagat kalyān karvānu nimitta banvāni param shakti aapo, shakti aapo, shakti aapo.*

**NINE PRICELESS GEMS : THE ESSENCE OF ALL  
SCRIPTURES ( DIVINE CODE OF CONDUCT)**

(1) O *Dādā* Bhagwān ! 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.

May you bless me with such an infinite inner strength in the philosophy of relative pluralism (*syādvād*) in speech, conduct and thinking as would restrain me from hurting, causing some one to hurt or supporting someone hurting, even slightly the ego of any living being.

May you bless me with such an inner strength in the philosophy of relative pluralism (*syādvād*) in speech, conduct and thinking so as not to hurt even slightly the ego of any living being.

[A] [Syadvād 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 '*syādvād*' one can succeed in not hurting anyone's ego or view-point].

(2) O *Dādā* Bhagwān, 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.

May you bless me with such an infinite inner strength in the philosophy of relative pluralism (*syādvād*) in speech, conduct and

thinking as would restrain me from hurting, causing some one to hurt or supporting some one hurting, even slightly the authenticity of any religion.

[B] As per vitarāg Science, there are fourteen hundred thousand 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 exactly similar.

(3) O *Dādā* Bhagwān ! May you bless me with such an infinite inner strength as would restrain me from the false defamatory utterance, mis-deed, misconduct to any living preacher, monk, nun or a religious head.

(4) O *Dādā* Bhagwān ! 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.

(C) 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."

(5) O *Dādā* Bhagwān, may you bless me with such an infinite strength as would restrain me from speaking, causing someone to speak or supporting someone speaking harsh, 'sticky' language to anyone.

May you bless me with an infinite 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.

(6) O *Dādā* Bhagwan ! may you bless me with such an infinite inner strength as would restrain me from committing the carnal deeds, desires or gestures, causing some one commit them or supporting some one committing them to any living being, be such a one of any gender-masculine, feminine or neuter.

May you bless me with an infinite inner strength to be free of sensual or passionate attitudes or perversions for ever.

(E) [Note : - Sensual pleasures have been considered to be the best by the world. But really speaking, the happiness of the “**Pure Soul**” is Real vis-a-vis 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 a strength.

(7) O *Dādā* Bhagwān ! May you bless me with an infinite inner strength of controlling my temptation of regaling in any relish or flavour of food.

May you bless me with an infinite inner strength of taking well-balanced, wholesome food.

(F) It is said that all the six tastes (*Rasās*) are necessary to maintain health, in balance, i.e. excess of one or absence of the other taste (*Rasās*) may affect harmony. So it is advisable to take all the six tastes (*Rasās*) in proper proportions.)

(8) O *Dādā* Bhagwan ! May you bless me with such an infinite inner strength as would restrain me from false defamatory utterance, misdeed or misconduct, causing some one to do so or supporting some one doing so, to any creature, directly or indirectly, living or dead.

(G) Doing any such thing towards anyone is going to affect the self first.

(9) O *Dādā* Bhagwān ! May you bless me with such an infinite inner strength for being instrumental in real welfare of the world.

(H) (“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 ‘*vitārā gās*’ 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 Dādā. 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, the epitome of all the scriptures is Contained.*

*Dādāji doesn't insist to behave accordingly, neither does he bother whether the behaviour is changed like that, or not. He simply says, “ask for it, pray for it.” Only by praying, you will gradually go on gathering inner strength. Your opinion also gets changed. This has been the greatest and unique spiritual science unfolded so far.*

### Prātah Vidhi In Gujarati

- \* *Shri Simandhar Swāmi ne Namaskār. (5)*
- \* *Vātsalyamurty Dādā Bhagwān ne Namaskār. (5)*
- \* *Prāpta Mana, Vachan Kāyā thi aa jagat nā koi pan Jeev ne kinchit mātra dookh na ho, na ho, na ho. (5)*
- \* *Keval shudhdhātmanubhav seevāya aa jagat ni koi pan vinaashee cheej mane joitee nathi. (5)*
- \* *Pragat Gnāni Purush “Dādā Bhagwān” ni Paanch Aagnā maaj rahevaani Param shakti prāpta ho, prāpta ho, prāpta ho. (5)*

- \* *To be recited by self Realised Mahātmās who have attained knowledge of self by the divine grace of ‘Gnāni Purush.’*
- \* *Pragat Gnāni Purush Dādā Bhagwān nu Vitrāg vignānnun yathārthatā e karine Sampurn, Sarvāngpāne Keval Gnān, Kevaldarshan ne Keval chaaritra man Parinaman ho parinaman ho Parinaman ho (5)*

### MORNING-PRAYER (PRĀTAH VIDHI)

- \* I bow with utmost devotion to Shri Simandhar Swāmi. (5)
- \* I bow with total devotion and adoration to Vātsalyamurty (Pure Love Incarnate) Dādā Bhagwān. (5)
- \* With my mind, body and speech I intend and wish that I do not hurt, harm, agonize and afflict pain to the slightest extent, to any living-Being of the world. (5)
- \* Except for the experience of the pure Soul. I don't want any perishable (temporary) thing of this world. (5)
- \* I may be blessed with immense inner potentiality for abidence in the *five aagnās* (Dictates - Commandments) imparted by the *Gnāni Purush* (Enlightened Being) “Dādā Bhagwān.”  
(To be recited by self Realised Mahātmās)

### With aspiration of dwelling in pure-self

- \* Let the Sacred - Teachings and Divinity as revealed by the Enlightened-Being Shri Dādā Bhagawān, become the true reality in my experiencing the Omni - Vision, Omni - Wisdom and all other characteristics of Pure-Being. (*Ātman*) (5)

JAI SACHCHIDĀNAND !

### SCIENCE AND EXPLANATION OF PRĀTAH VIDHI :

- \* ”Bhaav” - inner hearty desire (wish) or intention is the main thing, so in the morning one should do principal “bhaavas” 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 *ālochanā*, *pratikramana*, *pratyakhyān* on realising it. i.e.

To sincerely accept the mistakes and faults committed, to declare them before the Sat-Guru, to seek forgiveness whole-heartedly for the mistakes which have been committed and to resolve not to commit similar mistakes again (*Ālochanā-Pratikraman-Pratyakhyān*).

There, our opinion (Intention) is not to give pain. Hence, our responsibility is reduced. This fresh opinion is charged while designing our new life whereas our present 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 the 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 *shudhdhātmānubhav* (experience of the Pure Soul). After a person experiences the 'Pure Soul', all other pleasures prove to be fainter in comparison. Moreover when you wish for the 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 *Gnāni Purush* and his 'Dictates.' Only the One who has experienced that stage can make us experience the same. And if the *Gnāni*'s 'Dictates' are followed sincerely, one is sure to reach the goal.

## Shudhdhātmā Pratyē Prārthanā In Gujarati

*Hey Antaryaami Parmātmā !*

*Aap darek jiva Mātra mān birājamaan chho.*

*Temaj maarāmān pan beerajelā chho.*

*Aapnun swaroop tej mārun swaroop chhe.*

*Mārun swaroop "Shudhdhātmā" chhe.*

*Hey Shudhdhātmā Bhagwān ! Hun aapne abheda bhaave atyant bhaktipoorvak namaskār karun chhun.*

*Agnānatāe Karine me je je dosho\* \* \* karyā chhe*

*Te sarva doshone aapni samaksha jaaher karun chhun.*

*Teno hrudayapoorvak khub pastaavo karun chhun. Ane aapni paase kshamā prārthun chhun.*

*Hey Prabhu ! Mane kshamā karo, kshamā karo, kshamā karo !*

*Ane fari evā dosho naa Karun evi aap mane shakti aapo.*

*Hey Shudhdhātmā Bhagwān ! Aap evi krupā karo ke amne bhedbhaav chhuti jaay ane abheda swaroop praapt thāy.*

*Ame tamārā mān abheda swaroope tanmayākaar rahiye.*

\* \* \* Mention mentally mistakes and or all transgressions etc.

## PRAYER UNTO PURE SOUL (SHUDHDHĀTMĀ)

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 Rāma, Lord Krishna, Lord Mahaveera, and Lord Jesus and in today's time by DĀDĀ BHAGWĀN. These Divine people became instrumental in spreading the message of peace, love, and Universal brotherhood to the people of the world. DĀDĀ gave this prayer to everyone desirous of becoming one like Him or like the Divine Form one believes in.

O 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 Ātmā)

O Shudhdhatma Bhagwān ! With utmost devotion and oneness with you, do I most devoutly bow unto you.

I confess before You all the misdeeds\* I have committed out of gross ignorance. I sincerely repent and beg in all humility pardon for them.

O God ! do please pardon me and empower me with such a strength as would henceforth Save me from falling into the trap of same errors again.

O Pure Self ! Let such be Your Grace Benign that we no more remain distinct from You and attain one-ness with You ! May we remain merged with You, totally and truly !

\* Recall all the past mistakes that you have committed.

**JAI SACHCHIDĀNAND**

## NAMASKĀR VIDHI - DAILY PRAYER IN GUJARATI

1. Pratyaksha "Dādā Bhagwān" ni saakshi e vartmaane mahāvideh kshetra mān vichartā Tirthankar Bhagwān Shri Simandhar Swāmi ne atyant bhaktipoorvak namaskār karun chhun. [40]
2. Pratyaksha "Dādā Bhagwān" ni Saakshi e vartmaane mahāvideh kshetra tathā anya kshetromān vichartā "Om Parameshthi Bhagwantone" atyant bhaktipoorvak namaskār karun chhun. [5]
3. Pratyaksha "Dādā Bhagwān" ni saakshi e vartmaane mahāvideh kshetra tathā anya kshetromān vichartā "Panch Parmeshthi Bhagwanto ne "atyant bhatipoorvak namaskār karun chhun. [5]
4. Pratyaksha "Dādā Bhagwān" ni saakshsi e vartmaane mahāvideh kshetra tathā anya kshetromān viharmaan "Tirthankar Sahebo ne" atyant bhaktipoorvak namaskār karun chhun. [5]
5. Vitarā ga shaashan dev devio ne atyant bhaktipoorvak namaskār karun chhun. [5]
6. Nishpakshpāti shaashan dev devio ne atyant bhaktipoorvak namaskār karun chhun. [5]
7. Chovis Tirthankar Bhagwanto ne atyant bhaktipoorvak namaskār karun chhun. [5]
8. Shri Krishna Bhagwān ne atyant bhaktipoorvak namaskār karun chuun. [5]

9. *Bharat kshetre haal vichartā Sarvagna Shri Dādā Bhagwān ne atyant bhaktipoorvak namaskār karun chhun.* [5]
10. *Dādā Bhagwān nā sarve Gnāni Mahātmāo ne atyant bhaktipoorvak namaskār kārun chhun.* [5]
11. *Dādā Bhagwān nā bhaavi Tirthankar sahebo ne atyant bhaktipoorvak namaskār karun chhun.* [5]
12. *Aakhā brahmāndnā jivamātra nā “real swaroop” ne atyant bhaktipoorvak namaskar karun chhun.* [5]
13. *Real swaroop e bhagwat swaroop chhe jethi aakhā jagat ne bhagwat swaroope darshan karun chhun.* [5]
14. *Real swaroop e shudhdhaatmā swaroop chhe jethi aakha jagat ne shudhdhaatmā swaroope dharshan karun chhun.* [5]
15. *Real swaroop e tatvaswaroop chhe jethi aakhā jagat ne tatvagnāne kari ne darshan karun chhun.* [5]

### NAMASKAR VIDHI IN ENGLISH

1. With ‘Dādā Bhagwān’ as the witness, I bow most heartily and with utmost devotion to Tirthankar Bhagwān Shri “Simandhar Swāmi”, who at present resides in ‘Mahāvideh Kshetra.’ (for imparting the ultimate.) [40]
2. With ‘Dādā Bhagwān’, as the witness, I bow most heartily and with utmost devotion to “Om Parmeshthi Bhagwants” who at present move about in Mahāvideh Kshetra and other Kshetrās. [5] [“Om Parameshthi Bhagwant” means those who are in the process of attaining the stages of Arihant, Sidhdha, Achārya, Upādhyāya and Sādhu.]
3. With ‘Dādā Bhagwan’ as the witness I bow most heartily and with utmost devotion to “Panch Parmeshthi Bhagwants” who at present move about in Mahāvideh Kshetra and other Kshetrās. [5]

[Panch Parmeshthi Bhagwant means Arihant, Sidhdha, Achārya, Upādhyāya and Sādhu. These five collectively are known as Panch Parmeshthi.]

4. With ‘Dādā Bhagwān’ as the witness, I bow most heartily and with utmost devotion to the “Tirthankar Sāhebs” who at present move about in Mahāvideh Kshetra and other Kshetrās. (For imparting The ultimate.)

[As said earlier, there are in all twenty Tirthankars at present in the universe. (Four in each of the five Mahāvideh Kshetrās.)]

5. Most heartily do I bow with reverence to Vitarāga Shaasan Gods and Goddesses. (Who look after the divine establishment of the “Tirthankar Sahebs.”) [5]
6. Most heartily do I bow with reverence to Impartial shaasan Gods and Goddesses. [who look after the divine establishment of the “Tirthankar sahebs.”] [5]
7. Most heartily do I bow with devotion to all twenty-four Tirthankar Bhagwants. [Principal Omniscients] [5]
8. Most heartily do I bow with devotion to Shri Krishna Bhagwān. [5]
9. With firm conviction, Most heartily and fully affirmed do I bow with total Devotion to *Sarvagna* Shri Dada Bhagwān, who at present subtly moves about in *Bharat Kshetra*. [5]
10. Most heartily do I bow with devotion to the ‘would-be’ *Tirthankar Sahebs* of *Dādā Bhagwān*. [5]
11. Most heartily do I bow with devotion to all the *Gnāni Mahātmās* (Self-Realized devotees) of *Dādā Bhagwān*. [5]
12. Most heartily do I bow with devotion to the **“Real Formless-Forms”** (“REAL SELF”) in all the living beings of this universe. [5]
13. **“Formless Real Form”** (“REAL SELF”) is the Godly form and so I Visualize God in all the living - beings of the universe. [5]
14. **“Formless Real Form”** (“REAL SELF”) is the **“Pure Self”** and so I visualize the **“Pure Self”** in all the living - beings of the universe. [5]
15. **“Formless Real Form”** (“REAL SELF”) is the Eternally pure Element and so I Visualize the entire world through *Tatvagnān* or the vision of Eternal, Elemental Pure Form. (as the mixture of all eternal elements.) [5]

**DĀDĀ BHAGWĀN NĀ ASEEM JAI JAIKĀAR HO !**  
**INFINITE GLORY TO DĀDĀ BHAGWĀN !**



*This is the “Kirtan Bhakti” (“Sacred-hymn”) or the Devotional song” of “Pure self Being”(our own inner pure self). There is a great science behind it.*

*When one recites (sings) this “Sacred-Hymn” wholeheartedly and attentively for a minimum period of eight minutes onwards and extending to forty-eight minutes, one starts experiencing the Sweet nectar of Inward happiness.*

*It has the capacity to heal the old wounds of insults, assaults, worries, grief, despair, agony, bitterness, sorrows etc. of the worldly life.*

*By such “Kirtan Bhakti” of “Self”, the clouds covering the characteristics of “Pure-Self” get dispersed and the properties of “Pure-Being” get uncovered. In other words, it destroys your sins.*

*It is the easiest thing anyone can do. And by doing so, you rise upto the divine stage of “Dādā Bhagwān”.*

### Pratikaraman Vidhi in Gujarati

*Pratyaksh Dādā Bhagwān-ni saakshi ye Dehdhā ri\*  
na mana-vachan-kāyā nā yog, bhaavkarma, dravyakarma,  
nokarmathi bhinna evā hey shudhdhātma bhagwān,*

*aaj din sudhi je je\*\* dosho thyā chhe teni kshamā  
māngoona chhun aalochanā, pratikraman, pratyākhyān  
karun chhun.*

*Mane kshamā karo, kshamā karo, kshamā karo. Ne  
faree evā dosh kyāreya pan nahi karun, evo dradh  
nischay karun chhun.*

*He dādā Bhagwān ! Mane evo koi pan dosh na  
karvani param shakti aapo, shakti aapo, shakti aapo.*

*\* Name of the person against whom mistakes /  
transgressions have been Comitted knowingly or otherwise.*

*\* Spell out all mistakes, blunders and / or all  
transgressions.*

### Pratikraman Vidhi

#### (Whole - hearted Repentance for Transgressions)

With Dādā Bhagwān (perpetual pure soul within one self) as my witness,

O Pure-Being ! latently residing in the physical body of \* ..... but distinctly separate from his mind, physical body, speech as well as intrinsic and extrinsic causal body, bhaavkarma, dravyakarma and no-karma,

I confess all my mistakes \*\* done towards you till today (aalochana)

I whole-heartedly repent and apologize for these mistakes (pratikraman).

I firmly resolve not to repeat the same mistakes ever again in future (Pratyākhyān).

O Dādā Bhagwān (residing within) Bless me with enough strength so that I am able to abide by in my determination / resolution of not committing similar mistakes again

\* Name of the person against whom mistakes / transgressions have been committed knowingly or otherwise.

\*\* Spell out mistakes, blunders and / or all transgressions.

Alochana : Confessing mistakes/faults as they are, either before the Guru or before God within.

Pratikraman : **Process of Divine APOLOGY.**

Daily functions like eating, sitting, talking, dealing normally are considered as kramana where no one is hurt, no emotions or kashaay bhaavas are involved. But, wherever kashaay, bhaavas are involved or someone is hurt; for example we told something bitter to someone, we got angry, we believed someone to be guilty or made opinions for someone..... all these are Atikramans or out of kraman. For such Atikramans one should do immediate pratikramans (shoot on sight.)

Pratyākhyān = Resolution of not committing such mistakes again.

### WHO IS DĀDĀ BHAGWĀN

\* A unique entity, who was recently stationed in the physical body known as Shri A. M. Patel.

Shri A. M. Patel is 'Gnāni Purush' (who is a realised absolute "Pure Soul") as he can reply all questions without taking help of any book or scriptures.

\*A Formless - Form devoid of ego, attachments, aversions etc., but whose natural characteristics have been mostly uncovered, thus attaining Divinity.

Realisation of "Pure Soul" - (The light within which has manifested) is devoid of Ego ! and all wordly attachments transforming into a state of "Non-ownership" of mind, speech and Body.

\* In whose divine presence thousands of devotees have realized their true "Self" after they had surrendered their ego, self-identity, wrong beliefs etc. at the feet of Dāda Bhagawān.

\* A symbolic but unique name allotted to the Nameless - Divine entity by the devotees in adoration to Dāda Bhagawān, for the purpose of their worship of Pure- Being.

\* Devotees as a matter of adoration to the 'Realised Soul', for purpose of worship named him "Dāda Bhagawān."

"Dāda Bhagwān" is the One who is enlightened fully inside. He is the supreme in all fourteen spheres of the Universe.

He can be experienced through *Gnāna*, *Darshan*, *Chāritra* and *Tapa*.

**Gnāna** - Total Self-realization; Absolutism

**Darshan** - Complete Oneness with the Pureself. Perfect, penetrating, transparent perception.

**Charitra** - Conduct inescapably and irreproachably reflecting the Self-realization.

**Tapa** - Penance, Imperceptible and incessant and 'THAT' which ensues as an experience of these characteristics is 'DĀDĀ BHAGWĀN.'

The physical body of Shri A. M. Patel is like a bubble which could burst any day and lose its existence in the endless expanse of eternity. But none or nothing can cause Dāda Bhagwān to lose His Eternal Existence and Essence.

For Dāda Bhagwān is too subtle and invisible to be destroyed. How can fire which is gross and visible burn that which is too subtle, and invisible to mortal instruments ?

And this Dada Bhagwan dwells within you, too, in the form of *Gnāna*, *Darshan*, *Charitra* and *Tapa* ! And 'THAT', you yourself are ! 'THAT' truly is your 'Self-identity' !

### Relative Reflections to attain Self-realisation

\* Most heartily do I bow with total devotion to the Enlightened - Being Shri Dāda Bhagawān.

\* Most heartily do I bow to the Self-Realized devotees of Shri Dāda Bhagwān.

\* Most heartily do I bow with reverence to all the impartial Gods and Goddesses.

\* O Enlightened - Being Shri Dāda Bhagawān and the Self-Realized devotees ! May you liberate this world, which is now undergoing sufferings, adversity, hardship, misery and hell upon the earth ! May I also become an instrument in relieving the living - beings of their sufferings ! O Lord ! with your blessings may this prayer become a reality !

\* O Dāda Bhagwān ! Here below are some of the Aphorisms expounded and revealed in your teachings out of your sanctified Wisdom and Sacred Vision.

\* **The “Pure-Being” eternally remains aloof, unallayed and detached amidst all the attachments, aversions, and feelings, which arise in the mind, body and speech of human - beings due to the ignorance of “True-Self.”**

(Pure-self just remains aloof).

(At all times, continuously something goes on in the mind, body, and the 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 the effective processes of the mind, speech, and the body of a Human - being, The ‘Pure-self’ (Ātman) embodied there in always remains just unaffected. (3)**

■ **Pure-self knows (and sees) habits and propensities (nature) of mind, body, speech and it also knows its own nature, as it illuminates Self and non-self both. (3)**

■ **The Eater consumes the food-Stuff and the “Non-Eater”, Pure-self (Ātman) just observes and knows it.**

■ **Gross circumstances, subtle circumstances and circumstances of speech are extrinsic or alien and are interdependent. “Pure-self” is just the knower and the observer (seer) of these natural circumstances.**

■ **Of 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 of a wordly - being are nothing but the “scientific circumstantial evidences,” exactly in accordance with the laws of Nature (“Vyavasthit”) and as such there is no independent creator of the same and it is all “Vyavasthit.”**

■ **The special attributes, characteristics of properties of the ‘Relative - Self’ (Pratishthit Ātmā) are non-existent in the “Pure-Self” (Shudhdhā tman) and likewise the special properties of the “Pure-Self” are inexistent in the “Relative-Self”. Both are altogether distinct and separate.**

■ **The transient attributes, feelings or sentiences are of “Relative - Self” and as such do not belong to “Pure-Self”, which is eternal (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 realising 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-realised souls and in devotional deference to Gnāni Purush Dāda Bhagwān, 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 ‘thorough obedience’ to the dictates of the Gnāni.**

There is no way except the personal presence of the “Gnāni Purush”; therefore I solemnly determine to be in quest of the “Gnāni”, on gaining that I resolve to follow his dictates. May my aspiration come true.

“JAY SACHCHIDĀNAND”

## GLOSSARY

<i>aaropit Bhaav</i>	= Impository (wrong) belief or imposition or Accusable feelings.
<i>aart dhyān</i>	= State of mind which is repressive or Self-tormenting; painful only to one's ownself; Melancholic Agitation; Mental Agony
<i>Aagnā</i>	= guiding directions, Commandments
<i>Aagnā chakra</i>	= third eye vortex (at the centre of two eyebrows about 3" inside)
<i>adeetha tapa</i>	= real inward awareness not to identify with ego and its entanglements
<i>ādhi</i>	= mental suffering, agony
<i>adhogati</i>	= regression towards lower form of life-Animal, Plant and Hellish forms
<i>Agnān</i>	= ignorance of the pure self (wrong beliefs transitory state of illusion),
<i>ahankār</i>	= egoism or consciousness of 'Doership' in the natural happenings or circumstances.
<i>ahimsā</i>	= non-violence as inner feeling; not hurting any living being through mind, speech, body
<i>ajiva</i>	= non-Self, having transient nature or lifeless non-living thing
<i>akram</i>	= out of kram or routine steps, that is step-less or direct path to Liberation; Nonsequential
<i>akram mārg</i>	= 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 off one's left over karmas
<i>akram vignān</i>	= stepless science - direct science in total exactness; Direct and Personalized revelation of absolute truth by the Enlightened - Being.
<i>akram vignāni</i>	= The Scientist of the present Age Science of Pure Soul and relative universe
<i>ālochanā</i>	= to admit one's mistake; heartfelt confession of (one's) guilt before the Sat-Guru or God or one's "Real Self."
<i>anāhat chakra</i>	= 16 Petalled lotus petal link in the heart
<i>anātmā</i>	= non-soul or body-relative body Self
<i>antah karan</i>	= knowledge of inner parts of the body; inner Self - mind, intellect, Chitt, and egoism, functioning jointly in a parliamentary way
<i>Antaryāmi</i>	= The Divine god i. e. one who resides within (Pure-Self)
<i>Anādi Kshetra</i>	= Land where there is no culture, religion, humanity; where savagery is rampant.

<i>Anuvrat</i>	= Vows or pledges of a house holder
<i>anekānta</i>	= accommodative of all points of view
<i>apad</i>	= One's belief that he is the body; within perishable bodywise state
<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 kashā yas resulting in behaviour that is out of normal flow
<i>ātmā</i>	= real Pure Self
<i>ātmā bhaav</i>	= pure soul belief
<i>ātmā darshan</i>	= Self realization
<i>ātmā dharma</i>	= religion of the Pure Self
<i>ātmā gnān</i>	= knowledge of the Pure Soul
<i>ātmā gnāni</i>	= one who has seen, known and experienced the Pure Soul
<i>avasthā</i>	= Phase which changes continuously
<i>avadhi gnān</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>bāhya karan</i>	= knowledge of external parts of body
<i>bandha</i>	= bondage-activity that binds the Self by Karma.
<i>Bhaava</i>	= Inner desire or intention, inbuilt promptor – it is the charging point.
<i>bhaav ahimsā</i>	= feeling of non-violence towards all living creatures
<i>bhaav bhāvanā</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>	= subtly charged causal mind
<i>bhāgya</i>	= fortune-effect, discharge of the past Karmas
<i>bhagwān</i>	= Divine, Adjective showing godly attributes.
<i>Bhagwān 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 religious path
<i>bhed vignāni</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>bhrānti</i>	= illusion, living as the body-self name bearer wrong belief; illusion to regard the relative as the real
<i>bhaav Dayā</i>	= Concern and compassion for the Real self

<i>bhed Gyān</i>	= Knowledge that helps to differentiate the Real from the unreal or Relative
<i>bhakta</i>	= Devotee and his worship in Bhakti (Devotion)
<i>Bhagwān Mahāvir</i>	= The twenty fourth Tirthankar of the Jains.
<i>Brahmacharya</i>	= a life of celibacy or chastity in mind and body, devoted for attainment of pureself and Liberation.
<i>Brahmānd</i>	= Universe
<i>budhdhi</i>	= intellect: rationalizing faculty.
<i>chaitanya shakti</i>	= power of Chitt state, that is Pure Soul Realized right belief
<i>charitra</i>	= conduct - Inner.
<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>Dā dā Bhagwān</i>	= "Enlightened Soul State" within "Mr. A. M. Patel" (Mr. A. M. Patel-Recent Ātma Gnāni)
<i>darshan</i>	= right belief, understanding vision
<i>deha</i>	= body
<i>dehā dhyāns</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 existential state of gods.
<i>dharmā</i>	= religion-inherent property – nature of an object; self-identity
<i>dharmā dhyān</i>	= state of mind to minimize ārtā and raudra dhyāns
<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 scenes
<i>dravya</i>	= substance - circumstances
<i>dravya ahimsā</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 kāl</i> (Kali Age)	= eternal time cycle era of suffering, fighting, unrest, chaos and cruel harshness
<i>dwesh</i>	= hatred or malice, disdain, abhorrence
<i>dwāpar age</i>	= see the term "Yug"
<i>ekānt</i>	= one sided point of view
<i>galan</i>	= discharge - emptying

<i>gati</i>	= Migration of the human body after demise into different Suffering states of existence or life forms. 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.
<i>Gautam Swāmi</i>	= The first and foremost disciple–Ganadhar of Mahāvir Bhagvān. Fully adept and accomplished in scriptures, Auspicious and in perfect self-Realisation.
<i>ghee</i>	= butter oil
<i>gnān</i>	= knowledge, self realisation
<i>gnān gamya</i>	= understandable with knowledge
<i>Gnāni Purush</i>	= an enlightened person who has the complete knowledge and experience of the Pure Soul as well as all bodily or material world manifestations
<i>gnāitā</i>	= the Knower (i.e. the Pure Self)
<i>gneya</i>	= the object to be known (i.e. non-Self material manifestation)
<i>guru</i>	= The spiritual guide
<i>himsā</i>	= violence
<i>Jainism</i>	= A faith that preaches the path of self-Realisation and liberation through the conquest of the foes to the pure self.
<i>Jai Sachchidānand</i> <i>Sangh</i>	= It is not an Institution but it is Divine and Divine following of Self Realized followers for Self Kalyān, Kalyān for one and all and for Universal peace and harmony. It is not a sect or system of following but a Real unit based unity following irrespective of caste, creed, race or religion.
<i>Japa</i>	= chanting with beads, Repetition of some invocation or god's name.
<i>Jiva</i>	= Individual soul
<i>Jai</i>	= be prevailing
<i>Jai Sachchidanand</i>	= Be prevailing, the absolute consciousness, the immortal soul of infinite bliss, within. This divine greeting of Self Realized Mahātmās, among themselves is indicative of Bhāgvat Vyavahār (i.e. divine following in relative life). This Bhāgvat Vyavahār results in the stabilization and opening of the Sachchidānand state within the Mahātmā making the Mahātmā aware of total humility and is not merely a verbal recitation.
<i>Kaivalya</i>	= State of absolute knowledge - omniscience
<i>Kāl</i>	= time
<i>Kali Age</i>	= The present period of the era which is full of stress, clashes

	and quarrels, the last of the four ages of eternal time cycle.
<i>karma</i>	= deeds or actions (physical or mental)
<i>karma ni varaganā</i>	= subtle elemental body building blocks in molecular state responsible for formulation in subtle causal forms - charging karmas
<i>kartā</i>	= doer
<i>kartā -pad</i>	= doership
<i>kashā yas</i>	= Self binding mental tendencies of the soul i. e. anger, pride, attachment and greed are Kashayās
<i>kevali Bhagwān</i>	= One in state of Omniscience
<i>keval gnān</i>	= perfect eternal Self knowledge-omniscience, Realisation of omni-science or Absolutism.
<i>Karman</i>	= behavioural normal life flow
<i>kramic mārg</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>laghuttam</i>	= The lowest, the humblest
<i>laksh</i>	= focus or vigil
<i>Laxmi</i>	= Goddess of wealth
<i>Laukik dharma</i>	= Traditional or Relative Religion
<i>Lokottar Dharma</i>	= Alaukik dharma, 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>mahātmā</i>	= one who has been initiated by an Ātma Gnāni 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 Mahātmā, a moving being in the natural whole moving system, remains without being a mover in it, as a unit natural moving existent state.
<i>mahāvideh kshetra</i>	= As per the science out of the Absolute Omniscience Vision of the Vitarāgas there are fifteen human and animal worlds in the universe like our world. There are five Bharat, five Airavat and five Mahāvideh Kshetra worlds, in infinite cosmogony, one domain or Real.
<i>mahāvratas</i>	= great vows (of a renouncer) or austere pledges
<i>mamī</i>	= attachment

<i>mantra</i>	= sacred invocation, transcendental chant
<i>māyā</i>	= fascination for transitory objects out of ignorance or illusion.
<i>mishra chetan</i>	= blend of consciousness, of Pure Self power and non-Self.
<i>mithyā darshan</i>	= wrong belief
<i>mithyā tva</i>	= temporary, perishable belief of living state
<i>moha</i>	= casual Infatuation out of ignorance and illusion
<i>moksha</i>	= liberation, independent state
<i>mun paryāy gnān</i>	= telepathy
<i>naimitik kartā</i>	= circumstantial or instrumental doer
<i>narka gati</i>	= see the term 'gati'
<i>navkā r mantra</i>	= obeisance to panch parmesthi
<i>naya</i>	= view-point
<i>naya vāda</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>nirvān</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>nishpakshapāti</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, Ācharya, Upādhyaya, Sādhu. Obeisance to them removes worldly odds and obstacles and leads to Liberation.
<i>parmā nand</i>	= permanent bliss
<i>Parmā nandi</i>	= Permanently blissful
<i>parmā tamā</i>	= liberated supreme soul state; permanenet Bliss
<i>para sattā</i>	= that on which one has no control
<i>Parā kram</i>	= Real exploit, in tune with the pure self
<i>Parā parinām</i>	= Eventualisation of the Non-Self elements.
<i>Pragnā</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>Prārabdh</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>pratyākhyān</i>	= to resolve firmly not to repeat the mistakes
<i>Pramān</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>punyā nu bandhi</i>	= use of past discharge meritorious deeds to charge for future
<i>punya</i>	meritorious deeds
<i>puran</i>	= charge-filling
<i>purnatva</i>	= completeness
<i>purusha</i>	= Self-realized soul
<i>purushā rth</i>	= real effort for Liberation after Self realization
<i>rā g-dwesh</i>	= attachment and abhorrence or aversion
<i>raudra</i>	= painful to others; oppressive, rage, blames others, tyrannical
<i>Sachchidā nand</i>	= sat+chit+anand; Pure Self or Soul; sat = eternal; chit = gnān + 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>sacharā char</i>	= that which is both mutable and immutable.
<i>sajiva</i>	= live egoism as doer-ship
<i>samkit</i>	= right perception - vision.
<i>samyak darshan</i>	= right belief-equanimous vision viewpoint; the right perception
<i>samyam</i>	= state of understanding with normality
<i>sā mayik</i>	= dwelling on one's short comings, mistakes and weaknesses with the pure soul vision viewing for 48 minutes.
<i>samatā</i>	= Equipose, Equanimity
<i>Samā dhi</i>	= One-ness with pure-self
<i>saniā tan</i>	= eternal
<i>sansār</i>	= world, worldly life, Mundane 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 worshipping Divinations.
<i>satya</i>	= relative world-view truth
<i>sat yug</i>	= first of the four eras (ages), characterized by virtue, wisdom, happiness and morality. See Yug
<i>shookshma</i>	= subtle, non-physical
<i>shudhdh ā tmā</i>	= Pure Self
<i>Shukla Dhyā n</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>Syā dvā d</i>	= Philosophy of Relative pluralism

<i>Shri</i>	= Prefix to show `Blessed' or `Beautific'
<i>tankotkirna</i>	= Immiscible, Absence of the property of mingling 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>tiryā ncha gati</i>	= Existential state of Birds and beasts
<i>treitā yug (age)</i>	= See the term ``Yug."
<i>tyā gi</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>upā dhi</i>	= affliction from external world-adventitious misery
<i>upayoga</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 Dā dā said as it subjects one to liability or bondage
<i>vitārā ga</i>	= one who is totally free from all attachments (raga) and aversions (dwesha). Ultimate stage of spiritual evolution (stage of completion)
<i>vitārā g vignā n</i>	= Science propounded by vitrā gās. 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>vyā dhi</i>	= physical ailment, disease
<i>Vyavhār</i>	= relative view point, relative worldly dealings in day-to-day life
<i>vyavasthit (shakti)</i>	= Scientific Circumstantial Evidences. It is the unique spiritual research of Dā dā Bhagwā n. `Vyavasthit shakti' (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 1. Sat yug-the period of pure 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 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*

Aatma purān (G)  
Adjust Everywhere (G, H, E)  
Adhyātma vaibhav (G)  
Avoid Clashes (G, H, E)  
All Āptavanis of Dādā Baghawān (G)  
Āptasutra (G)  
Ahinsā (G)  
Ātmasidhdhi (G)  
Ātmaavalokan (G)  
Anubhav Prakāsh  
Ātmānushāsan (G)  
Āptamimansā (G)  
A History of Indian Philosophy, (E)  
Ānand Kāvya Mahodadhi (G)  
Ashtapāhūd  
Avidya and the Cognate Concepts in  
Vedic, Budhdhist and Jain Darsanas.  
(E)  
An Introduction to Indian Philosophy (E)  
Āpta Vāni (H)  
Ātma-Anātmā Vivek (G)  
Aekadasha Upanishadas (G)  
Adveetsidhdhi (G)  
Adhyātma Saar (G)  
Advaita Sidhdhi (G)  
Aparokshānubhuti (G)  
Ātma Sidhdhi Shāstra (G)  
Ātma Rāmāyan (G)  
Adhyātmopnishad (G)

Āpta vāni Part 1 to 9 (G)  
Apta vani Part 1 (E, H)  
Amārun J Ahin (G)  
Aarti (G)  
Athadāman Talo (G)  
Akram Aishwarya (G)  
Anubhav Prakāsh (G)  
Bhomiya Vinānā Dungarā (G)  
Bhāvnā Bodh (G)  
Bhāv-Sarvagna Gankārikā (G)  
Bhramsidhdhānt mālā (G)  
Bombay Gezatters (E)  
Brahmcharya (G)  
Bhaktāmar stotra (G)  
Budhdhacharit (H)  
Bharatiya Darshan (Kaashi) (H)  
Chidvilās (G,H)  
Chovis Tirthankaronun Mahāpurān (G)  
Chit Shakti Vilās (H)  
Divinations (E)  
Dādānun Tatva Darshan (G)  
Dharma Tatva Sangrah (G)  
DravyaSwabhav and paryāy Swabhāv (G)  
Dragdrashya vivek (G)  
Dādānun Ātma Nivedan (G)  
Dādāi Aatma manjari (G)  
Dādāshri Bhagwān Kahe (G)  
Dravya Swabhāv (G)  
Dravya Gun Paryāy No Saar (G)  
Dwait a Dwait Sidhdhānt (G)

Ekādasha Upanishadas (G)  
Encyclopedia of Religion and ethics (E)  
Glimpses of Dādā (E)  
Gnān Darpan (G)  
Gnānathi Gnanunun Bhedavignān (G)  
Gnāni Purush Dādā Bhagwān (G)  
Gnānsār Gnānānav (G)  
Hun Shudhdhātmā chhun (G)  
Hun Kon chhun (G)  
Huaa so Nyāya (H)  
Ishāvāsya Upanishad (G)  
Jivan Dharma (G)  
Jivan Sādhnā (G)  
Jain sidhdhānt Praveshikā (G)  
Jain Tatva Darshan (G)  
Jivanmukta Aanandalahari (G)  
Journals of vishveshvarānand  
Vedic Research Institute (E)  
Jain Tatva Parichay (G, H)  
Krupā ludevshri Kahe (Sahaj Sookh) (G)  
Kabir Granthāvali (Pratham) (G)  
Karnānuyog parichaya (G)  
Kaulmārg Rahasya (G)  
Laghu Tatvas fot (G)  
Mahā Nirvān Purān (G)  
Manusmruti (G)  
Mahā Vākya Ratnāvali (G)  
Moksha mārg khullo chhej (G)  
Moksha mārga (g)  
Mokshamālā (G)  
Mokshamārga Prakāshak (G)  
Moksha shāstra (G)  
Mukti sookh part 1 to 11 (G)  
Mukti sookh sanchayan (G)  
Muktinā Mārga (G)  
Muktipath vipashyanā (G)

Navtatva Dipikā (G)  
Nimitta - Upādān (G)  
Nātukākāni nondhapothi (G)  
Niti Aniti (G)  
Navnityam (G)  
Nath sarpraday (Ilahabad) (H)  
Obeiscance (E)  
Ohm kāvyānushāshan (G)  
Purushārtha Dharma (G)  
Premani Paribhāshā (G)  
Panchāstikaya sangrah (G)  
Proceedings and transactions of the All  
India oriental conference (E)  
Prabandha chintamani (Tony C. H.)  
Prabodha Sudhākar and Tatvabodha  
(G)  
Pakshapātraheet Anubhav Prakash (G)  
Panchādashi (G)  
Positive Drusti (G)  
Pantajala Yogsutra (G)  
Padāngi (G)  
Pragat Anubhav Gnānsutro  
Shreni 1 to 14 (G)  
Premni Paribhāshā (G)  
Purushārtha Dharma (G)  
Pantānjali Mahābhāshya (G)  
Pancha dhyāee (H)  
Paramātma Prakāsh (G)  
Parmārth Deep (G)  
Pravachan Saar (G)  
Pratimā Vignān (g)  
Purān Sahitya (G)  
Puran vivechan (G)  
Rugveda Samahitā  
Ratha karan (G)

Sarva Darshan samuchchaya (H)	The Science of Liberation (E)
Sarva Darshan sangraha (G)	Tirthankar of Today - Shri Simandhar Swāmi (E)
Sarvathā sidhdha (G)	The absolute science of perpetual, real, and relative universe. (E)
Samayasāra (G)	The Karma Philosophy virchand R. Gāndhi (E)
Sanātan Sookh (G, H, E)	Tatvārthasār (G)
Sahaj Sookh (G)	Tatvārthasūtra (G)
Sat-sā dhan Panchamruta (G)	Tatva Gnān Trangini (G)
Samā dhi Shatak (G)	Takarāv Talie (H)
Saundarya Lahari (H)	Uttarādhyāna sootra (G)
Shiv Purān (G)	Bruhadvrutti (G)
Shiva mahā purān (G)	Upanishad Navnit (G)
Shrimad Bhāgwāt (G)	Updesh sahastrī (G)
Shāstra Swādhyāya (G)	Vedānt Mārgadarshikā (G)
Shri Kalpasutra (H)	Vedānt Sidhdhānt Muktvāvalī (G)
Shrimad Vachanāmrut (G)	Vitrāg Vignān (G)
Sheeldarshak (G)	Vitrāg Drusti (G)
Shukla Dhyān (G)	Vichārsāgar (G)
So says Dādā Bhagwān (E)	Vichār Suryodaya (G)
Swaroop Vignān (G)	Vivek chudāmani (G)
Sattarangini (G)	Vrutti Prabhākar (G)
Swa-Par Prakāshak (G)	Vāni Vignān (G)
Swa-Sanjivani Vignān (G)	Visharas -Veesh (G)
Swa-sangiva shruti (G)	Vastupāl Stuti (G)
Sarvārpan (Sahaj Sookh Shreni 6) (G)	Vignān Aur Adhyātma (H)
Sannidhi (G)	Who am I ? (E)
Sudhdha Vyavahār Charan Vidhi (G)	Words windos to pureself (E)
Sadhanā Prayog Aur Parinām (H)	YogaVashishtha Mahārāmāyan
Sidhdha sidhdhānt Sangrah (G)	Yoga-Drashti Samuchchaya
Sanskrit Sahityakā Itihās (Varanasi) (H)	Yoga Sampradāyavish Kruti
Sudhākar Chandrikā (H)	Note :
Shukrut Kirti killolīni (H)	G = GUJARATI BOOKS
Shaiv Dharma Udgam Aur Vikās (H)	H = HINDI BOOKS
Shaivamat (H)	E = ENGLISH BOOKS
Shaiv Sidhdhānt (E)	
Science Discovers Internal Wisdom (E)	
Tatvānusandhān (G)	