

'AKRAM VIGNAN'
THE DIRECT PATH
TO SELF REALISATION

: CHAPTER : – 1

AKRAM VIGNĀN – A HISTORICAL PERSPECTIVE
AKRAM VIGNĀN IS A STEPLESS OR DIRECT SCIENCE
OF LIBERATION

“Akram Vignan” is a Direct Path to ‘SELF REALISATION’; Akram Vignan is the stepless or direct science of Liberation. Here, one directly experiences the “Pure soul”. With that, one also experiences freedom and liberation from the miseries of the worldly life and finally after a few births, one attains ‘Liberation’ from the cycles of the birth and death. Whereas in the ‘Kramic’ or Step by Step path, one has to give- up doing bad things and go on doing good things. One has to give up anger, greed, deceit, etc. Hence one becomes a “Doer” and things have to be done. While in ‘Akram’, nothing remains to be done.

If someone's pocket gets picked, then according to Akram Vignan, the pickpocket has not picked it nor has ‘My’ pocket been picked. The incidence has Just happened. So the ‘Kramic Path’ is like a ‘comma.’ in which One proceeds in steps. Whereas The ‘Akram Path’ is like a ‘Full stop.’ Formation of ‘new *karmas*’ cease completely and after the ‘old *karmas*’ are exhausted, **“one attains**

liberation from the cycles of birth and death”.

AN ABSOLUTE SHORT CUT—DIRECT PATH.

‘Akram Marg’ is an absolute short cut for ‘Liberation’ !!! It is the direct path! for Self Realisation !!!

: ULTIMATE AIM :

The ultimate aim of this path is to attain ‘Permanent Happiness;’ to become independent.

Permanent happiness means : It is that **happiness for which one does not have to make any efforts. It oozes naturally and is ever present under all circumstances. One remains unaffected even while ‘suffering.’ That is permanent happiness.**

: NO DIFFERENCE IN THE LIGHT :

There is no difference in the “*Light of Gnān-Knowledge (‘Gnan Prak sh’)*” but the difference is in the “Method”. The “Light” of Gn n (knowledge) is one and the same. The light of the knowledge ‘Kramic Path’ (other paths) — Permanent path -and this ‘*Akram Path*’ is one and the same, but here the method is different!! This is a divine method, where by the grace of a “*Gn ni Purush*”, one becomes independent within one hour. Within one hour, one is put on the path of liberation through “*Gn nvidhi*”, whereby he can free himself from all worldly worries.

AKRAM VIGNĀN-A GREAT WONDER AND DIVINE GIFT

: AKRAM MĀRG :

The *Kramik Mārg*, is the Traditional Path, which **can give results, only when ‘mind, speech and body function in unison.’ However this is not possible in the present times. In the context of the present *Kali Age* (time), a unique “*Akram Marg*” has been revealed that naturally opens up as a ‘Step-less’ Lift Path—(‘Elevator Course’) for direct “Self-Realization.”**

This ‘*Akram Marg*’ is different from the oriented *Kramik Marg*,

in which the basic instruments viz. mind-speech - body are not functioning in total harmony. In present times, scientific advances provide abundant happiness and comfort to human beings, yet today's world is chaotic and highly disturbing. Thus , *Akram Marg* in such present times, naturally got revealed as a great wonder and a divine gift through the Enlightened Manifested Soul of Mr. Ambalal Muljibhai Patel known as '*Akram Vign ni.*' This '*Akram Vign n*' was revealed by the first Tirthankar, Rushabhdev Bhagv n for the first time to his son King Bharat earlier in the current time cycle.

Shree Amb l l Muljibhai Patel , who had no other desire except to seek the 'Ultimate Truth', was blessed with Self Realization (Enlightenment) in July 1958. To all those aspirants who met him and were willing to ponder over the eternal question of "**Who am I**"?, he started imparting the knowledge of self *realization* by a process called "*GN N VIDHI*".

His revelation of the Science of Blissful Human Living is known as "AKRAM VIGNAN" which included non-stop discourses of Questions and Answers on 'Who we really are ?';- ways to attain 'Liberation', scientific solutions to the perennial problems of our day to-day life, and so on.

His entire life had a singular aim: "May each and every being in the whole universe attain peace and happiness that I have experienced". The fully enlightened Pure Soul within Shree Ambalal Patel, was called " DĀDĀ BHAGAWĀN". Shree Ambalal Patel left this physical world on 2nd January 1988. He is within us all, as

Absolute Divine Knowledge And Bliss.... Our True Form.

AKRAM VIGNĀN

A HISTORICAL PERSPECTIVE

The "Pure Soul" is The Absolute Consciousness, Absolute Knowledge and Bliss. A Soul desirous of freedom from worldly sufferings and cycles of birth and rebirth, seeks purification through

the path of 'Self-Realization.'

: THE SURE PATH FOR SELF REALIZATION :

Akram Vignān is an exception to the rule of nature for Self-Realization. It happens naturally and transcends the normal processes Which are perscribed in Indian philosophy for Self-Realization. More important, with the absence of *Tirthankars* (the living absolutes) over the past 2,530 years approximately and none to follow for tens of thousands of years, *Akram Vign n* provides real and viable alternative means for Self-Realization, when the normal paths have become dormant under the mighty influence of this present *Kaliage*.

It is the absence of *Tirthankars*—the Living Absolutes—that marks the onset of *Kali Age*. **The most evident feature of the 'Kali Age' is the diminishing presence of the 'unity of mind-speech-body', which happens to be the most essential ingredient and the fundamental requirement for the spiritual progress in any religion.**

A religion, as a science is eternal, and must manifest itself as to its real end at all times. In this context, *Akram Vign n* is a Step-Less Science, that is a Live Body Life Medium of an Enlightened Soul, which is the Absolute method towards Self-Liberation (Via "Elevator" / 'Lift - Path').

: AKRAM VIGNANI-D DĀ BHAGVĀN :

THE ENLIGHTENED SOUL MANIFEST ABSOLWTE :

A true religion is an ultimate Science which should have an end result of 'permanent happiness.' However, this Science remains dormant without the help from a true living scientist. The absolute Science of *Akram Vignan* was revealed through the Enlightened Soul, Mr. Ambalal Muljibhai Patel , known as *Dād Bhagw n. D d Bhagw n* is the Enlightened Soul within Mr. A. M.. Patel. In the context of today's times, His **Science of Absolutism is A Live Theory of Absolutism. Today, D d Bhagw n -a theorem, is ever fresh through the living Self Realized Gn ni, Param Pujya Shri**

Kanu D d ji, the Apta Putr s and gnādh rak Mah tm s who will be there for a long time to come as Nature's Wonderous Gift to Mankind in general and to Bharat (India) in particular for the continuity of The Divine Science of Akram Vign n.

THE PATH EVOLVED BY THE FIRST TIRTHANKAR

SHRI RUSHABHDEV BHAGW N FOR HIS SON KING BHARAT

Prior to *Dād Bhagv n*, this science was revealed only once by *Lord Rushabhdev* (1st *Tirthankar*, also known as *Adin th Bhagw n*) to his eldest son-King *Bharat*. The need for *Akr m Vign n* was unique to King Bharat. Even though King Bharat was the crown prince of the kingdom, he was still desirous of complete Liberation in that life itself.

While the remaining sons of *Shri Rushabhdev Bhagw n* followed the normal renunciation and penance path of *Nirv na (Liberation)*, *Lord Rushabhdev* made the exception for King *Bharat* to follow *Akr m Vign n* without having to give up worldly life (giving up the the entire kingdom). Simply stated, by virtue of *Akr m Vign n*, this science of exception enabled *King Bharat* to remain completely “Detached”, “Disassociated, and Unalloyed” while administering his kingly and worldly responsibilities and yet attain the ultimate ‘Liberation.’

: AKRAM VIGN N: SELF – ACTIVE SCIENCE :

In its true sense, *Akr m Vignān* is not a *Dharma*, (a religion) rather, it is an **inner science**, **which** shows the direct path to ‘Self-Realization’ resulting from the *Krup* (Divine Grace) through the ‘instrument’ (*Nimitta*) of an “*Atma Gn ni Purush.*” (The one who has experienced, The State of total separation from his Mind, Speech and Body i.e. “*Prakruti*”.) *Such* a Self-Realization is called a **science** because once initiated, it is perpetually Self-acting, and will result in complete ‘Freedom.’ One's own ‘*Pragn*’ – the divine realized direct light of the Perpetual Pure Soul – continuously guides the aspirant.

ABSOLUTE SELF-ACTING SCIENCE

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

- (1) The ‘universe’ is composed of five independent and eternal elements viz. (1) *Atman (Jiva-Chetan-Pure-Self)*, (2) *material molecules (Pudgal having filling and emptying properties)*, (3) *motion (Dharmastik y - the element helping motion of other elements)*, (4) *Inertia (Adharmastik y - the element helping steadiness of other elements)*, and (5) *space (Akash - accommodating element giving room to other elements)*.

There is also an auxiliary or ancillary element called **time (Kaal)** expressing the effects or products (formless part) of the natural properties of the elements. In common parlance **time** is expressed in terms of seconds - minutes - hours - days - months - years - Era etc. (gross part of *Kaal*).

- (2) The above five elements (*Panchastik y*) are independent of each other and are eternal.

Each element has innumerable natural properties; some of which are common to all elements and rest are distinct or specific for each of the element. Each element can be identified by its distinct natural properties.

- (3) The elements and their natural properties are inseparable or in other words elements together with their properties are eternal.
- (4) The elements may cohere or mix with each other, depart from each other, give room or space to each other, **but have incessant abidance in their natural properties.**
- (5) All elements invariably result into their natural properties only.

- (6) There is a special and specific affinity between **Atman** and **Pudgal** elements within their independent and eternal existence and without leaving or diluting their natural properties.
- (7) The principal natural properties of an element have their harmonious co-existence within an element and each of such property neither crosses its boundary nor transforms to other properties of the same element.
- (8) Whereas the principal natural properties of each of the element remain intact or are eternal, there are continuous changes, in predetermined cycles, in the situations, planes, levels or the stations (*Avastha* or *Paryaya*) in the form of appearance and disappearance. (*Utpatti* and *Vyaya*).
- (9) The governance of the above eternal elements or the constituents of the universe is exclusively done by Nature as per its Natural Law at all times and as such cannot be interfered with or changed. Likewise, the effect, the result, the product with or the output of each of the property of the element is governed by the Natural Law and it takes place automatically without any external effort. **Therefore this Absolute Science is called Self-acting science.**

The above facts as revealed by the **Omniscient** are non-sensual, cannot be perceived or received by the mind or the intellect, cannot be described fully in words but can only be experienced. For example the “**Atman**” element has a property of ‘**knowership**’ and ‘**Observance**’ (without involvement) in its purest form but this can only be experienced by a human-being who has his total abidance in the “**Self**” alone (although he has an outward bodily form). Such **an abidance in the “Self” alone brings about the Liberation, ‘Happiness’ and ‘Bliss’ of permanent nature.**

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

THE BASE OF THIS SCIENCE

The base of this science is a line of demarcation, which can only be drawn by an Absolute *Atma Gnani*. This has become possible especially for Present days’ suffocating atmosphere and deceptive environment, as the nectar of *Akram Vignan* from *Devi Bhagwati* flowed to quench the thirst of the worthy and the genuine spiritual aspirants.

In order to regain pristine harmony in human life, and to revive the forgotten ideals of human unity and universal brotherhood amidst overt differences, it is necessary to emphasize and prove that people are not mere physical entities, but, they are spiritual beings also, with a goal to achieve perfect Happiness in their lives and their own personal world.

: TIRTHANKARS ARE THE ABSOLUTE SCIENTISTS :

Tirthankars are the Absolute Scientists, the living Gods, who are the most evolved human beings and are instrumental for the Liberation of all those who are previously initiated by an Enlightened Soul, the “*Gnani Purush*.” In the descending half of the time cycle on this earth, also called “*Bharat Kshetra*”, we have had 24 Tirthankars, the first being Lord Rushabhdev and the last being Lord Mahavir.

At present, there are 20 Tirthankars in the universe, of which Lord Simandhar Swami is the living Tirthankar residing in “*Mahavideh Kshetra*” having ties with our *Bharat Kshetra*. He will attain *Nirvana* at the time of the *Nirvana* of the 8th Tirthankar and the birth of the ninth Tirthankar of *Bharat Kshetra*, in the ascending half of the time cycle. *Devi Bhagwati* had direct connections with Lord Simandhar Swami and it is through his *Akram Vignan* that one can attain liberation in present *Kali age*.

THE ABSOLUTE MANIFESTATION :

: SURAT STATION GATEWAY TO ULTIMATE EXPERIENCE :

For *Mr. Ambalal Muljibhai Patel*, the revelation of the Absolute Truth and Bliss took place while sitting on a bench on the crowded

railway platform of *Surat station (Gujarat, India)* in July 1958. At that historic moment, with the Absolute Manifestation of the Perpetual Pure Soul in its Infinite Knowing and Seeing power, the mysteries of the whole Universe lay bare before him, and the “Ego of Doership” was totally gone. He declared that this experience encompassed detailed answers to every human question, query and dilemma.

: LIFE—A PUBLIC TRUST :

From 1962 onwards, four years after the Surat Station experience, he devoted the rest of his life for the spiritual uplifting of the people everywhere. During the course of time, he travelled all over the world with the goal of removing man's ignorance about his true identity . i.e. the Pure Soul. He wanted to share with aspirants the ineffable joy of ‘Self-Realization’ and the experience of ‘Real Freedom’ in his lifetime.

He explained that ‘Ignorance’ about one's own true identity was the root cause of the bondage and the suffering in the world. His own life became a Public Trust with only one goal: *Jagatkalyān* (the spiritual welfare of Mankind-with no strings attached.)

PTVĀNIS (WORDS OF THE ENLIGHTENED ONE)

Dād (as he was lovingly called) used to impart knowledge revealed to him – during his *satsangs* (religious gatherings)in the form of answers to the questions relating to spiritual inquiries as well as, day-to day problems of life. put forth by the people, These discourses are the living testimony of the depth, accuracy and appeal of *Dād*'s answers on all matters.

These answers are unique. However, they adhere totally to the fundamental principles of the omniscience found in the scriptures. These very words have been tape recorded and have been condensed in the form of tapes and printed books known as *ptvānis* (Words of the Enlightened One). These are regarded as the authentic words of revealed knowledge and Science. *Dād* departed from this world on January 2nd , 1988.

: SPIRITUAL BEACON OF LIGHT :

However, this path will continue as long as there is a living Self-Realized *Atma Gnāni*. *Pujya Kanubhāsi* is the present living *Atma Gnāni Purush*, affectionately known as *Kanu Dād* , and *Akram Vignan* will continue to live through Him. He is the spiritual beacon of light, torch bearer of *Jai Sachchidanand Sangh*. He has been performing the "*Gnān Vidhi*"- initiating an aspirant for self realization.

Jai Sachchidanand Sangh is an organization started with the auspicious blessings of *Shree Dād Bhagawan*. *Jai Sachchidanand Sangh* is not a religion or a system, but a non profit organisation spreading the universal message to humanity based on the "Faultless Understanding" in general and scientific solutions to the day-to-day problems in particular. *Jai Sachchidanand Sangh* has been functioning as a non profit organization since 1973.

The message of *Jai Sachchidanand Sangh* is to know our "Pure Love". In other words, it is a message of universal love and oneness through the knowledge of basic laws of nature governing one's life. It includes among other things, the understanding of our right belief, acceptance of the cause and effect theory as a part and parcel of the grand natural force and, peaceful co-existence intertwined with Pure Love. The knowledge of " faultless understanding", knowing the attributes of "Doer-ship", and performing our duties on the foundation of "Non-Doer-Ship" is being given through the *Sangh* in all the parts of the world.

SCIENCE OF ABSOLUTISM (VITARĀG VIGNĀN) THE ULTIMATE KEY OF LIBERATION

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

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

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

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

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

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

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

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

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

PRINCIPAL NATURAL PROPERTIES OF PURE-BEING

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

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

CHAPTER : – 2

AKRAM VIGNAN: THE SCIENCE OF LIBERATION THE SCIENCE OF LIBERATION

This 'samsār' (wordly life) is due to 'Agn n' (self-ignorance). Freedom from *agn n* is called 'Moksha' (liberation). The Bondage is only due to *agn n*. Because of *agn n*, *raag dwesh* (attachment - hatred) take place. Therefore, freedom from *agn n* is called *moksha*.

So the path of liberation recommends one to get rid of the self ignorance. **When one desires liberation, he will have to realise his own "Real Self"**. Till then, whatever else he may do, he will not attain liberation. Self-Realisation or the sole experience of the "Pure Soul" is not readily and so easily available. Only when a *Gn ni Purush* is around, once in a while, it becomes easy to realise the soul. Otherwise, till such time, one simply wanders through infinite life cycles.

All this is a science. A real *Gn ni* is one who unveils the science. He explains the reality of this world scientifically. It is based on *Siddh nt* (scientific principles). There are no contradictions in *Siddh nt*.

In this science, there is no *dharm* (righteousness) or *adharm* (non-righteousness). The result of *dharm* is *punya* (good luck or fortune) and that of *adharm* is *paap* (misfortune, sins). Whereas in *vign n* (science) there is neither *paap* nor *punya*.

Everything is scientific and is based on scientific principles (of cause and effect). According to the worldly *dharm*, things have to be learnt and done; whereas in this science, nothing has to be done. It is self-acting. It works on its own.

In this *Akram-Vign n* (stepless path or direct inner science) one

experiences the 'Pure Soul' directly. And the *Atma-Gn n* (Pure Soul-knowledge or experience) that the worldly people profess, is mostly based on the scriptures and is theoretical in the present times; **whereas here in *Akram Vign n* one experiences it practically by the divine grace of the "Akram Vign ni."**

'SCIENCE OF KNOWING' – "WHO AM I AS WELL AS WHO AM I NOT ?"

Akram Vign n is the Science of knowing "**Who am I?**" as well as "**Who am I not ?**" It is the Science of "Non -Doer-Ship". The need for this understanding is so basic for Self-Realization, that not addressing this fundamental issue is like spinning the wheels to eternity and never getting out of the cycle of the worldly affairs. In His Vision, *D d* knew that the world is strolling down the path of "Doership". Hence, We are our own conceivers. It is through our own ignorance of the "Pure Soul" and the "Egoism of Doership" that we are bound and got into the cycle of birth and death.

In this *Kaliyuga*, under the potent influence of such an Egoism, people have established a rudimentary wrong belief that "Doer-ship" somehow leads to "Self-Realization."

" People have disregarded the fact that the Pure Soul is a "Non-Doer". People have also forgotten the fact that Tirthankars were "Non-Doers". And people conveniently overlook the pragmatic thinking that, in today's time, it is not possible to realize the "Pure Soul" unless the same is known from a Living *Atma Gn ni Purush*, who himself is a "Non-Doer". In order to break this barrier, *D d* said that one must know the answer to the question "Who Am I?"

: "I" AND 'MY' ARE DIFFERENT :

D d used simple, common sense logic to address "Who am I?". In layman's terms, *D d* secured the understanding that 'so and so' for example, is my name; that "so and so" is just a name given to the Body; that "I" and "My" are different (i.e., "I" is separate from "My"); and that "I" is Real and Permanent and "My" is Relative and Temporary. Similarly, this understanding was extended to all the

worldly relations to conclude that when "My" goes, then only "I" remains. That "I", free from all the bondages, is the Pure Soul". **This science of separating "I" from "My" is a necessary condition of understanding for "Self-Realization", and makes up the foundation of Akram Vignan to fracture those wrong beliefs of the "Doership" once and for all.**

: SINCERE DESIRE TO BE "FREE" :

D d has claimed that the only thing worth knowing in this entire universe is the "Pure Soul". He said, one who wants to be can't be "shackled freed and the one who desires to be free can't be Shackled. Does anyone have the sincere desire to be free?" He explained that, "The sincere desire to be free", means that one never forgets the desire for the freedom even for the split of a second!

: INITIATION CEREMONY OF "TRUE IDENTITY" :

With the selfless desire to pass on to any aspirant, in its entirety, the total realization that *D d* attained for himself, he started a unique and extraordinary **Initiation Ceremony** for the aspirants of "true identity." In order to activate this Science of exception for an ordinary man, he is required to undergo a **Self-Realization Initiation Ceremony**.

In this ceremony, the aspirant surrenders his mind, body, speech, *Bhava karma, Dravya karma, Noh karma*, name and all its attachments at the feet of the *Gnani Purush*. The deep seated fundamental wrong belief, that "I am DR. J. P. Amin", "I am the Doer", persisting through innumerable births is broken once and for all at his feet.

A line of demarcation is drawn between the "Pure Soul" and the "Body" and a firm conviction (*Pratiti*) that "I am the Pure Soul" without any doubt is established, which is never lost. there after. This uninterrupted right belief results in the awareness of the Pure Soul, as one's true identity.

This then leads to several fundamental changes in one's state of being, one's approach and understanding of life itself and leads to an actual day to day experience of a unique sense of freedom, which results into final liberation, when one becomes free of *karmas (Deeds)*.

PRAGN , THE DIVINE LIGHT

The Science calls for the aspirant to have bestowed his own *Pragnā*, the divine light by *D d* to set the wheels in motion for Self-Realization and salvation. Whether recognized or not, purification of the Ego and its dissociation from one's own composite nature of the assembly of mind, body and speech begins simultaneously. **The Pragn is the direct light of the Pure Self and it functions eternally for the ultimate liberation.**

As a Science, *Akram Vignan* is boundless. For the first time (for an aspirant), a light of "independence" at the end of the tunnel of "bondage" is visualized. A source of infinite knowledge and energy is perceived.

This unique transformation of the consciousness in the presence of *D d* unravels the step-less journey to complete liberation. **This light of Pragn provides the awareness to maintain the distinction between "The Real" and "The Relative" at all the times.**

It is now possible to see one's own Body separate from the Pure Soul, which he is. **Knowing and Seeing are the prime functional aspects of the Absolute consciousness**, the God (which is within), towards whom the journey begins immediately. *D d* guarantees this journey to be much shorter than the traditional arduous and exhaustive paths of self-realization through self-mortification and denial of food, sensual joys, etc.

: TWO VIEWPOINTS-'RELATIVE' AND "REAL" :

The world is the puzzle itself. There are two viewpoints to

solve this puzzle. One is the Relative viewpoint and the other is the Real View Point. By the relative viewpoint, 'I am Dr. J. P. Amin', and by the real viewpoint "I am Shudhdhatma." The Relative viewpoint is Temporary and the real viewpoint is Permanent.

Now if one looks at the world from these two viewpoints, all the puzzles will be solved. (As Self Realised person, having acquired divine vision, considers these two view points together and consequently lives a liberated life.)

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

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

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

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

: WHO IS THE DOER ? :

"Who is the real doer in this world ? Because we do not clearly understand this, and due to the ignorance concerning who the doer is of all these activities, we think that 'I am the doer'. It is 'I' who manages everything. Who else could be doing all these thing but me ? I eat, I drink, I move about, I do business. etc., thus 'I' lead 'my' life with the false belief that 'I' am the (independent) "Doer."

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

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



: FALSE IMPOSITION – BONDAGE :

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

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

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

: WHO IS THE REAL DOER ? :

When we realize our true Self by the grace of a *Gn ni Purush* and when the real and the relative viewpoints are established by His grace, then **"who really one is", and "who is the real doer in the world", is properly understood.** If we carry out the *Aagn* i.e. Dictates (guidance direction) of the *Gn ni Purush*, **this puzzle gets solved, and in addition, we experience great bliss.** Anyone who has rightly understood these two viewpoints can remain in his/her true, intrinsic nature because he/she has been blessed with the right vision.

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

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

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

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

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

Since the actions are performed in the ‘Pudgal’, it is a ‘Doer’ from the real viewpoint.

While Karmas are getting discharged, in the very presence of the “Pure Soul”, the entire discharge portion is in the jurisdiction of the Vyavasthit Shakti. That is why, from the relative viewpoint, the Pudgal is a non-doer.

: SUN, SEA, AND VAPOUR :

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

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

: THE VIBHAAV STATE IS DUE TO CLOSENESS :

In this way, because of the proximity of the Soul and the Pudgal, a Vibhaavic state (charged Pratishtit state) is produced. An illusory vision is created, and the Pratishtit ego arises. This world is nothing but the vision of the Pratishtit state ego. The illusion that is created because of the proximity, continues the vicious cycle of new Karmic bondages. When the *Bhed Vign ni* (who can

draw a line of demarcation between the Self and the non-Self) destroys the karmas of endless births, the soul and the Pudgal regain their original, intrinsic qualities, and the interim Vibhaav state (state of ignorance) comes to an end.

: CHAPTER : – 3

VYAVASTHIT SHAKTI - UNIVERSAL COSMIC POWER

REGULATORY POWER OF THE WORLD :

Some rules are found to apply to and control the human-life. All your activities - eating, drinking, sleeping, breathing, digesting, blood circulation, etc. are governed by Vyavasthit-the well organized power called Scientific Circumstantial Evidence. Moved by *Prakruti*, the man acts and he feels that he acts. What is called the conscious human effort or *Purush rth* is only an illusion. As the internal sense organs work according to the well organized power so does the external world, guided by the same power. You need not wrongly believe that you guide the internal or the external world.

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

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

See, the Sun is there high up in the sky and the sea is here on earth. Neither of them intends but by the association of the two, the vapour forms, goes up and gradually the clouds get formed. Now it does not rain till all circumstantial evidences such as, evidence of the rainy season, the evidences of wind, the moisture, etc.accumulate Then who makes it to rain ?

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

: THE GOVERNING POWER :

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

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

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

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

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

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

The operation (doership) of the ‘Vyavasthit Shakti’ is visible where there is a special effect as a mixture of the soul and the matter along with other passive eternal elements. ‘Vyavasthit Shakti’ does not operate on the six eternal elements. D d shri says, **“When you comprehensively understand ‘Vyavasthit Shakti’, then “Keval Gn n” (Absolute Knowledge) will naturally manifest itself.**

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

Whatever happens in one’s life, it just happens. By sheer ignorance of one’s real identity, one has wrongly believed the ownership of action as a doer. One ignorantly tries to become the doer of things in all such just happenings.

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

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

: UNIVERSAL RULE :

There is a Universal Rule : the Experimenter and the Experiment are distinct and totally separate. For example, a cook (the experimenter in the laboratory of life) is making Kadhi in the kitchen (a delicious Indian recipe). He is distinct and separate from

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

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

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

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

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

: SCIENTIFIC CIRCUMSTANTIAL EVIDENCE - RELATIVE POWER (ENERGY) :

All the activities of a person are being controlled by the Scientific, Circumstantial Evidence i. e. the relative power which is not one’s own power. It is the borrowed power which is continuously borrowed and continuously discharged.

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

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

All the activities of thinking or intellectual or physical body are due to that power. And this activity is just like a puppet which appears alive when it is operated by the artist.

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

: CHARGING POWER & DISCHARGING POWER :

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

When one does the activity, thinking it is done by him and assumes ‘ownership’, the reaction (inside the subtle plane) after the activity is completed and it will get transformed into physical molecules as a charge into the human body in the presence of shoo-dhdhaat-maa and get charged. This charged (relative) power

then goes into the computer as the Scientific Circumstantial Evidence, and at the appropriate time becomes discharged (relative) through the computer as Scientific Circumstantial Evidence as an activity.

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

All relative activity is by the Scientific Circumstantial Evidence which, is the relative operating force.

Relative operating force is the borrowed power from “Real Shoo-dhdhaat-maa”, which gets charged on to the physical molecules as a battery borrowed power just as a battery charger borrows power from an electric power source. It is the borrowed power which cannot be permanent in nature and operate perpetually for universal aspect.

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

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

What is the Ego ? The Ego is the basic aspect. Unless it is there, none of the functions of the body will happen. Where is the ‘Ego’ in the body ? It is at the back of the spine at the naval point level.

VYAVASTHIT MEANS...

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

When there is ‘Deh dhy s’ (Imposition of the Physical over the Pure self), one gets ideas like, let us say “I want to marry”. Losing the Self in such a mental phase means ‘Being circumstantialized’ (*Avasthit*)

CIRCUMSTANCE IS THE PRE-DESTINED DATA

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

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

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

MIND, SPEECH AND ACTION ARE BEING “DISCHARGED.”

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

Agreeable ‘discharge’ breeds attachment (R g). Dis-agreeable ‘discharge’ breeds abhorrence or disdain (d wesh). The Attachment, abhorrence and ignorance are the factors that get the world going.

: NATURAL LAW :

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

: TWO VIEW POINTS :

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

: ULTIMATE LIBERATION FROM THE CYCLE OF BIRTH AND DEATH :

Such a Self-Realized science of knowing one's Real identity and having the Relative phenomenon discharge itself naturally, with ease and with no interference from within, is the sure gateway to the experience of the complete independence and the ultimate Liberation from the cycle of birth and death .

: ONLY SCIENTIFIC CIRCUMSTANTIAL EVIDENCE :

Consequently, in this Science, the "Doer-ship" is attributed to **Only the Scientific Circumstantial Evidence**. Precise understanding of this law of nature liberates one from all the misunderstandings. Commonly, if one "does" good deeds, one accumulates *Punya karma*, whereas if one "does" bad deeds, one gathers *Paap karmas*. Both these acts lay "causes" for which the "effects" must be realised later. Above notwithstanding, *D d* explained that the path to liberation is beyond the "Doer- ship" of the good or the bad deeds. Pure Soul as a " Non-Doer" is universal. In other words the fundamental rule of "Non-Doer-ship" is applicable to all the living creatures.

THE PHENOMENON OF "CAUSES AND EFFECTS" IS VIVIDLY EXPERIENCED.

Akram Vignan when manifested fully is the Science, which applies equally to every subatomic matter in every form in the entire universe. In its quantum form, it is so exact that it explains the correctness of the nature in its entirety. In its elementary form, the phenomenon of the causes and the effects is vividly experienced in our daily life.

When someone greets you with respect (an effect), it is the reflection of the greetings you had offered him in the previous life (the cause). Likewise , when someone insults you (an effect) it is the payback of the insult you had delivered in the previous life (the cause). In each case, the effects occurred only when all the evidences for that happening were brought together in an appropriate manner and at an appropriate time by the Scientific Circumstantial Evidences.

In the later example, the person insulting you was “*one of those evidences*”, and he is not the sole independent "Doer" at all. In your eyes he is at fault. But, in the eyes of the nature, if you suffer, it is your fault.

Furthermore, *Akram Vignan* says that, in the true sense, he who insults you deserves to be thanked since he is an ‘Instrument’ and is simply delivering what was yours in the previous life as projected causes. Therefore, it suggests that you do only those things to others that you wish they do to you. in return. Give happiness to others if you want happiness to be recieved back in your life.

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: CAUSE (CHARGE) – EFFECT (DISCHARGE) :

The "Causes" relate to the "Charging" of the life cycle and "Effects" relate to its "Discharge." Without the separation of "I" from "My", new causes are planted by projections during the discharge state of the human beings. The charging occurs moment by moment and the cycle continues. However, the beauty of *Akram Vignan* is in its naturally active application in life after the Initiation Ceremony. The grace of *D d* Divine prevails forever (Gn n-Vidhi).

The aspirant realizes his/her " Pure Soul" and for the first time becomes conscious as a "Pure Soul". Once the Pure Soul manifests itself fully, the distinction of all that is Relative is "Nature" and all that is Real is "Pure Soul" is established. Having realized the Science behind the attributes of doership, his/her sense of "doership" is removed and the state of "non-doership" of the Pure Soul is established. The "charging" stops while the "discharging" continues. Bondage of projected *Karmas* of doership vanishes. Purification of discharging mind-speech-body continues automatically. Absolute

Knowledge, absolute Pure consciousness, and Bliss ultimately results.

: AN ABSOLUTE SHORT CUT - DIRECT PATH :

This is an absolute short cut, direct path. Such a simple path to liberation is available once in a million years. After every ten lac years, *akram-vign n* manifests naturally.

Right now what is prevalent, is the kramic or step by step path, in which one proceeds in steps. One has to give up things. As many things one gives up, those many steps one ascends. Gradually, step by step one gives up the *parigrah* (possessiveness) of all the materialistic things, then the *parigrah* of speech and then the *parigrah* of the mind. In the '*parigrah*' of the mind, one eliminates anger, pride, deceit, greed, etc. One becomes totally '*aparigrahi*' (non-possessor). Then his (self) belief becomes totally pure and merges with the "pure soul". This is tough and extremely time consuming. By this method, one attains liberation after a very long period. And in *Akram-vign n*, a *Gn ni* ravages most of our sins and makes us realise our soul/real self. This is like ascending through an 'elevator' or 'lift'. One directly experiences the "Pure Soul" (without any effort).

: THE FOUNDATION OF AKRAM-VIGN N :

To remain in the *laghutam bhāv* (egoless humble state) and to have the *abhed drushti* (oneness outlook) are the very foundations of *Akram-Vign n*. To experience oneness with each and every living being in the entire universe! All other activities occur automatically. They go on mechanically. The *drashti* (outlook or vision) and mechanical activities-are totally separate. *Drashti* is the main thing. The mechanical activities are absolutely separate from it.

: THE THREE STATES OF A GNANI :

In '*vyavah r*' (social dealings), a "*Gn ni*" is in the *laghutam bhaav* (humble state), in "Nischay" (reality) he is in the *gurutam bhaav* (exalted state), and by *swabhaav* (innate nature), he is "Abhed" swaroop (unison state). By nature, a "*Gn ni*" has never differed from anybody. He experiences oneness with everybody.

: CHAPTER : – 4

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 only few 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 these 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 '*tmagnāni*' 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 the Pure-Self is the root cause for all the

unhappiness, and knowledge of one's "True Self" leads to the 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 the Pure-Self.**

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

It is not the mere possession of items of comfort and luxury alone that can make one happy.

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 an appropriate time.

All the same, this is a temporary (Relative) happiness. Real or Eternal happiness comes through the realization of one's True-Self only i.e. after one knows the complete answer as to "who am I, and who am I not."

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

The complexities of present day life require an immediate attention to proper and correct solutions of day-to-day problems. The presence of ignorance and egoistic life since time immemorial has resulted in accumulation of innumerable wrong beliefs, which have no answers to the increasingly formidable situations in daily life.

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

Dādā said that whether you want, Self-Realization or not, as a human being you must be a part of the solution and not of 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 cover fundamentally the principles of THE ART AND SCIENCE OF BLISSFUL LIVING.

They are very briefly mentioned in the following few pages. For their details please read the book "THE ART AND SCIENCE OF BLISSFUL LIVING" (In Radiance of "AKRAM Vignana") published in July, 2003. Compiled by Dr. J. P. Amin.

GOD IS IN EVERY CREATURE WHETHER VISIBLE OR INVISIBLE, BUT NOT IN MAN-MADE CREATIONS :

The Correct Address of the God is that the God is in Every Creature, whether visible or invisible, but not in human creations i.e. not in Man made Things.

This impliest that, 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*.’

By Living a life with such an understanding, one will definitely live a very Blissful Life with the utmost Humility.

: THE WORLD IS YOUR OWN PROJECTION :

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.

: WE ARE WHOLLY AND SOLELY RESPONSIBLE :

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.

: CAUSES AND EFFECTS : KARMA SIDHDHĀNT :

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 in 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 ‘*Pr rabdha*’.

: ADJUST EVERYWHERE :

So Whatever be the situation or circumstances, if we adjust,

you will avoid clashes. This is the surest way to be happy in the present times.

How to adjust is an art.

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.

To adjust ourself to the various unpleasant and adverse circumstances, to bear them with equanimity, believing them to be the result of our karmas of previous births, and constantly cherishing the feeling at heart of not hurting anyone with mind-speech-body, is the Real, inward *Tapa*.

: LIVING IN PERFECT HARMONY THROUGH THE ART OF ADJUSTMENT AND UNDERSTANDING BETWEEN FAMILY MEMBERS :

All the wordly relations with the near and dear ones are in accordance with the past links. Fulfill commitments to the best of your abilities, and set yourself free.

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 ?’

: FAMILY - A GARDEN BLOSSOMING WITH VARIETIES OF FLOWERS :

No person of the family 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 to be considered complementary to the other one.

Whatever ‘Files’ (Circumstances) that follow from your past links, in the form of relationship with the family members, they

should be disposed off with equanimity and understanding. Take care now of the “Pure Self” by alert awareness to avoid new ‘causation’.

: CONTENTMENT WITHIN–AVAILABILITIES AS DESTINED :

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; one has only the present, here and now.

The events of the world happen as per the laws of Nature.

Live your life in perfect harmony with the nature. Happiness, misery, meetings, departures etc., are transient. They occur in a set pattern, as per the Law of Nature.

: OBLIGE EVERYONE :

Oblige every one with the Mind, Speech, and Body. By cultivating an obliging nature to the utmost, one attains limitless energy within.

: LIVE IN THE PRESENT :

Live in the present, and make the best use of the present time.

‘Anticipation’ and ‘cravings’ make you insecure, impatient, intolerant, restless etc. and the 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 the concern about the past as well as the future and live entirely in the present.

: 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.

: IF YOU WANT OTHERS TO LISTEN TO YOU :

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 *mah vratas*.

: WHAT TYPE OF SPEECH SHOULD BE ?

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).

: 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.

: 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.

Accept your own fault, seek for forgiveness with repentance whole heartedly, do not crave for the ‘revenge’ but resolve not to repeat the ‘fault’.

: DO NOT BLAME OTHERS, AVOID DISPUTES :

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

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

: AVOID CLASHES AND CONFLICTS :

To respect the view points of others, without assertions of your own view point may lead to unison or unity in diversity. This universal vision of 'D dā Bhagwān' keeps the steps of your spiritual ascent clear of all hitches and hurdles, and makes the worldly life highly rewarding and pleasant.

: NATURE IS NEVER UNJUST :

There is no injustice in the Nature.

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

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.

: 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.

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.

: 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 in day to day life is Just. Whatever happens is simply the expression of the proper justice by the Nature. *Dādāji* ascribes it as '**Vyavasthit Shakti**' for all that has happened.

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

: 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' for the 'Aspirants'. It will not allow new 'causes' to accumulate for the 'Mahātm s'.

: DO NOT GIVE OPINIONS :

The 'opinion' affects the nervous system as well as plants a new seed of *Karma*. **The bondage earned due to the action of opinion by the 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 mind.**

WAYS TO GET RID OF OPINIONS.....

People are seen doing something or the other exactly as destined over which they have no control or capacity to change.

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

- * **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 a bondage.**

In this way, changing of our 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 the death and rebirth will come to an end.

: TWO TYPES OF KNOWLEDGE :

There are two types of knowledge :

- (1) **The Knowledge as commonly understood and**
- (2) **The 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 the “Self”, acquired and visualised through a ‘*Gn ni*’ takes one to the path of Liberation.

: 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.

: BY MORALITY AND SINCERITY, EVERYTHING IS PRESERVED :

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.

What is sincerity ?

Dealing with others as one would deal with one’s own-self is ‘Sincerity.’

NATURE SUPPLIES :

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 the things (disturbing the Nature) and mess up the whole thing.

: RIGHT VISION :

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

Ego and “True Self” cannot co-exist. A man with ego will never get liberated. Egoless abstinence is the real austerity. Mere fasts and rigid rituals are called abstinence entwined with ego. No Liberation is ever achieved under the ego of indulgence and abstinence.

: ULTIMATE GOAL OF LIFE :

Human life is to get the eternal freedom from all the bondages for ever, and that too to be attained and experienced in this very life.

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 *Gn ni*.**
- (iii) **“Oh, for the *Gn ni* !” - cherishing this longing till meets the *Gn ni*.**

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.

: OUTWARD CONDUCT OF HUMAN BEINGS : -VYAVAH R :

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.

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. All the happenings in this world are as per the specific Law of Nature.

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 get it resolved immediately, without delay, with equanimity and right understanding.

: WORSHIPFUL DIVINE LOVE :

Give love to one and all - to each person irrespective of his attributes. Love the person and 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.

: FOLLOW THE LIBERATED :

In the present times, this may be an unailing 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, unailing path, he also shall attain liberation for sure.

: CHAPTER : – 5

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) ?**

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

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 *D d Bhagw n*.

In *Akram Vign n*, 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, *D d* 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 *Vir dhan* (saying bad things, cursing, etc.) of such Spiritual people and thus we have to suffer.

In his ‘Divine Vision’, *D d* 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’, *D d* 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, *D d Bhagw n* revealed Nine Principles for happy and blissful living. These nine principles,

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

* *D d Bhagaw n Tri-Mantra*

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

* Prayer to the Pure Soul (*Shudhdh tm Praty Pr rthan*)

* Morning - Prayer (*Pr tah Vidhi*)

* Daily Prayer (*Namask r Vidhi*)

* *D d Bhagaw n N Aseem Jai Jai kaar Ho !* (“Kirtan Bhakti” of our own Real 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 D d Bhagw n 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, if necessary by taking the help of some Aptaputra or Mah tm or by attending satsang.

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

D d Bhagw n Tri-Mantra

[trinity of Invocation]



[1]

Namo Arihant nam

Namo Sidhdh nam

Namo Aayariy nam

Namo Uvajjh y nam

Namo Loe savva s hun m

Eso panch nammukk ro

Savva P vappan sano

Mangal n m cha Savvesim

Padhamam havai mangalam

Aum Namō Bhagwate V sudev y

[2]

Aum Namah Shiv y

[3]



JAI SACHCHID NAND



[Say 5 Times in the morning and at night]

[Explanatory notes on next pages]

ENGLISH PARAPHRASE OF TRI-MANTRA

[1] *Namo Arihantā nam : My Namask r to the Arihants*

Namo Sidhdh nam : My Namask r to the Sidhdh s

Namo Aayariy nam : My Namask r to the Aach ry s

Namo Uvajjh y nam : My Namask r to the Up dhy ys

Namo Loe savva s hunam : My Namask r to all S dhus

Eso panch nammukkarō savva p vappan sano : These five bowings destroy all sins.

Mangal n m cha Savvesim Padhamam havai mangalam : Of all that is auspicious, this one is the highest.

[2] *Aum Namō Bhagwate V sudev y : My Namask r to Shri V sudev*

[3] *Aum Namah Shiv ya : My Namask r to Shiva Form.*

** Namask r = Bow down in humble prayerful plea, for blessings, worshipings, worshipful obeisance.*

JAI SACHCHID NAND

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] Namō Ari-Han-Ta-Nam:

‘I bow to Arihants.’ Arihants are liberated embodied souls. They have destroyed their inner enemies; namely-anger, pride, allurements (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 Mahāvir Swāmi attained Liberation. However, in other spheres (Mahāvideh *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 “Namō Arihant nam”, 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.

Namō 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 Mahāvir 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.

Namō 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 are principal teachers 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.

Namō Uva-JJhā-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 on the path for Liberation. In the absence of Self-Realization or right belief, one is not a real Upādhyāya.

Namō Lo-e Sa- Vva-Sāhu-N m :

‘I bow to all the Self-Realized’, the Saints (S dhus) 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 - Nammukk ro - Savva - P vappan sano

‘These five bowings destroy all sins.’

**Manga-L -N m 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 V -Su-Dev- ya :

‘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 *Navkāra Mahāmantra*.

Vaasudeva or Shri Krishna was a self-realised soul and will be 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- nand :

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 *Dād Bhagw n* Tri-Mantr s, 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.)

* **Ādināth 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, Vadodara (Baroda) - 390 004, India*. There, the temples of *Shri Simandhar Swāmi (Namō Arihantānam)*, *Vaasudeva Krishna (Aum Namō Bhagwate Vaasudevāya)* and *Shiv (Aum Namah Shivaaya)* are all side by side. Mainly, in them are enshrined Divinities, living even today.

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



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



It is to Tirthankar Bhagwan 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 Mahāvīdeha 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.

Mahāvīdeha 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.



1. *Hey Dād Bhagw n ! Mane koi pan dehdh ri jeev tm no kinchit m tra pan aham na dubh ya, na dubh v ya, ke dubh vav pratye na anumod y evi param shakti aapo. Mane koi dehdh ri jeev tm no kinchit m tra pan aham na dubh ya evi sy dv d vaani, sy dv d vartan ane sy dv d manan karv ni param shakti aapo.*
2. *Hey D d Bhagw n ! Mane koi pan dharma nu kinchit m tra pan pramaan na dubh ya, na dubh v ya, ke dubh vav pratye na anumod y evi param shakti aapo. Mane koi pan dharma nu, kinchit matra pan pramaan na dubh v ya evi sy dv d vaani, sy dv d vartan ane sy dv d manan karv ni param shakti aapo.*
3. *Hey D d Bhagw n ! Mane koi pan dehdh ri updeshak, saadhu, saadhvi, aacharya no avarnav da, apar dha, avinay na karv ni param shakti aapo.*
4. *Hey D d Bhagw n ! Mane koi pan dehdhari jeev tm pratye kinchit m tra pan abhaav, tirask r kyaareya pan na kar ya, na karaav ya ke kart pratye na anumod y evi param shakti aapo.*
5. *Hey D d Bhagw n ! Mane koi pan dehdh ri jeev tm s the ky reya pan kathor bh sh , tanteeli bh sh n bol ya, n bol v ya, ke bolv pratye na anumod y evi param shakti aapo. Koi kathor bh sh . tanteeli bh sha bole to mane mruduruju bh sh bolv ni shakti aapo.*

6. *Hey D d Bhagw n ! Mane koi pan dehdh ri jeev tm praty stri, purush agar napunsak - game te lingadh ri hoi to ten sambandhi kinchit m tra pan vishaya vikaar sambandhi dosho, ichch o, chesht o ke vichaar sambandhi dosho na kar ya, na kar v ya ke kart praty na anumod y evi param shakti aapo.*
Mane nirantar nirvikaar rahevaa ni param shakti aapo.
7. *Hey D d Bhagw n ! Mane koi pan ras ma lubdhapanu na kar y evi shakti aapo. Samrasi khor k lev y evi param shakti aapo.*
8. *Hey D d Bhagw n ! Mane koi pan dehdh ri jeevaatm no pratyaksha agar paroksha, jivant agar mrutyu p melano-koi no kinchit m tra pan avarnav d, aparaadha, avinaya na karay, na kar v y ke kart praty na anumod y evi param shakti aapo.*
9. *Hey D d Bhagw n ! Mane jagat kaly n karv nu nimitta banv ni param shakti aapo, shakti aapo, shakti aapo.*



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

(1) O D d Bhagw n ! 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 (*syādv d*) 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] [*Syādvād* 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 D d Bhagw n, 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 vitarāḡ 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 Dād* Bhagw n ! 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 Dād* Bhagw n ! 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 Dād* Bhagw n, may you bless me with such an infinite strength as would restrain me from speaking, causing someone to speak or supporting someone speaking harsh, revangefull or '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 Dād* Bhagw n ! 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 Dād* Bhagw n ! 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 (*Ras s*) are necessary to maintain health, in balance, i.e. excess of one or absence of the other taste (*Ras s*) may affect harmony. So it is advisable to take all the six tastes (*Ras s*) in proper proportions.)

(8) O D d 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 D d Bhagw n ! 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 ‘vitar g s’ 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 D d . 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.

D d ji 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.



Pr tah Vidhi In Gujarati



- * *Shri Simandhar Swāmi ne Namask r. (5)*
- * *V tsalyamurty D d Bhagw n ne Namask r. (5)*
- * *Pr pta Mana, Vachan K y thi aa jagat n koi pan Jeev ne kinchit m tra dookh na ho, na ho, na ho. (5)*
- * *Keval shudhdh tm nubhav seev ya aa jagat ni koi pan vinaashee cheej mane joitee nathi. (5)*
- * *Pragat Gn ni Purush “D d Bhagw n” ni Paanch Aagn maaj rahevaani Param shakti prāpta ho, pr pta ho, pr pta ho. (5)*

¶

- * *To be recited by self Realised Mah tm s who have attained knowledge of self by the divine grace of ‘Gn ni Purush.’*
- * *Pragat Gn ni Purush D d Bhagw n nu Vitr g vign nnun yath rthat e karine Sampurn, Sarv ngp ne Keval Gn n, 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) Dād Bhagw n. (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 *Gn ni Purush* (Enlightened Being) “Dād Bhagw n.”
(To be recited by self Realised Mah tmās)

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 *ālochan*, *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 *shudhdhātmanubhav* (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 *Gn ni*'s 'Dictates' are followed sincerely, one is sure to reach the goal.

Shudhdh tm Praty Pr rthan In Gujarati

Hey Antaryaami Parm tm !

Aap darek jiva M tra m n bir jamaan chho.

Temaj maar m n pan beerajel chho.

Aapnun swaroop tej m run swaroop chhe.

M run swaroop “Shudhdh tm ” chhe.

*Hey Shudhdh tm Bhagw n ! Hun aapne abheda bhaave
atyant bhaktipoorvak namask r karun chhun.*

Agn nat e Karine me je je dosho * * kary chhe*

Te sarva doshone aapni samaksha jaaher karun chhun.

*Teno hrudayapoorvak khub pastaavo karun chhun. Ane
aapni paase ksham pr rthun chhun.*

Hey Prabhu ! Mane ksham karo, ksham karo, ksham karo !

Ane fari ev dosho naa Karun evi aap mane shakti aapo.

*Hey Shudhdh tm Bhagw n ! Aap evi krup karo ke
amne bhedbhaav chhuti jaay ane abheda swaroop praapt th y.*

Ame tam r m n abheda swaroope tanmay kaar rahiye.

* * * Mention mentally mistakes and or all trangressions etc.

PRAYER UNTO PURE SOUL(SHUDHDH TM)

The Pure Soul is the Universal God residing in every living being. When manifested fully (which is possible only in the human form), the individual naturally becomes a Universal Guide for the whole humanity. This was accomplished by Lord Rama, Lord Krishna, Lord Mahaveera, and Lord Jesus and in today's time by 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 “Shudhdhātmā” (Pure Ātmā)

O Shudhdhātmā 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”



1. Pratyaksha “D d Bhagw n” ni saakshi e vartmaane mah videh kshetra m n vichart Tirthankar Bhagw n Shri Simandhar Sw mi ne atyant bhaktipoorvak namask r karun chhun. [40]
2. Pratyaksha “D d Bhagw n” ni Saakshi e vartmaane mah videh kshetra tath anya kshetrom n vichart “Om Parameshthi Bhagwantone” atyant bhaktipoorvak namask r karun chhun. [5]
3. Pratyaksha “D d Bhagw n” ni saakshi e vartmaane mah videh kshetra tath anya kshetrom n vichart “Panch Parmeshtih Bhagwanto ne “atyant bhaktipoorvak namask r karun chhun. [5]
4. Pratyaksha “D d Bhagw n” ni saakshsi e vartmaane mah videh kshetra tath anya kshetrom n viharmaan “Tirthankar Sahebo ne” atyant bhaktipoorvak namask r karun chhun. [5]
5. Vitar ga shaashan dev devio ne atyant bhaktipoorvak namask r karun chhun. [5]
6. Nishpakshp ti shaashan dev devio ne atyant bhaktipoorvak namask r karun chhun. [5]
7. Chovis Tirthankar Bhagwanto ne atyant bhaktipoorvak namask r karun chhun. [5]
8. Shri Krishna Bhagw n ne atyant bhaktipoorvak namask r

karun chuun. [5]

9. Bharat kshetre haal vichart Sarvagna Shri D d Bhagw n ne atyant bhaktipoorvak namask r karun chhun. [5]
10. D d Bhagw n n sarve Gn ni Mah tm o ne atyant bhaktipoorvak namask r k run chhun. [5]
11. D d Bhagw n n bhaavi Tirthankar sahebo ne atyant bhaktipoorvak namask r karun chhun. [5]
12. Aakh brahm ndn jivam tra n “real swaroop” ne atyant bhaktipoorvak namaskar karun chhun. [5]
13. Real swaroop e bhagwat swaroop chhe jethi aakh jagat ne bhagwat swaroope darshan karun chhun. [5]
14. Real swaroop e shudhdhaatm swaroop chhe jethi aakha jagat ne shudhdhaatm swaroope dharshan karun chhun. [5]
15. Real swaroop e tatvaswaroop chhe jethi aakh jagat ne tatvagn ne kari ne darshan karun chhun. [5]

α

JAY SACHIDANAND

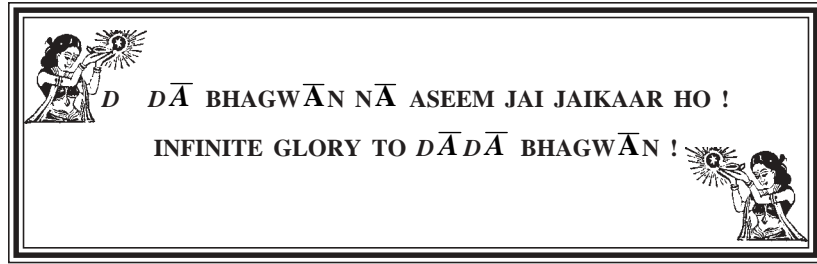
NAMASKAR VIDHI IN ENGLISH

1. With 'D d Bhagw n' as the witness, I bow most heartily and with utmost devotion to Tirthankar Bhagwān Shri "Simandhar Swāmī", who at present resides in 'Mahāvideh Kshetra.' (for imparting the ultimate.) [40]
2. With 'D d Bhagw n', 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 Parmeshthi Bhagwant" means those who are in the process of attaining the stages of Arihant, Sidhdha, Aach rya, Upādhyāya and Sādhu.]
3. With 'Dād Bhagwan' as the witness I bow most heartily and with utmost devotion to "Panch Parmeshthi Bhagwants" who at present move about in Mah videh Kshetra and other Kshetrās. [5]

[Panch Parmeshthi Bhagwant means Arihant, Sidhdha, Aach rya, Upādhyāya and Sādhu. These five collectively are known as Panch Parmeshthi.]
4. With 'Dād Bhagw n' as the witness, I bow most heartily and with utmost devotion to the "Tirthankar S hebs" who at present move about in Mahāvideh Kshetra and other Kshetr s. (For imparting The ultimate.)

[As said earlier, there are in all twenty Tirthankars at present in the universe. (Four in each of the five Mah videh Kshetr s.)]

5. Most heartily do I bow with reverence to Vitar ga 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 Dād Bhagw n. [5]
11. Most heartily do I bow with devotion to all the Gnāni Mah tm s (Self-Realized devotees) of D d Bhagw n. [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 *Tatvagn n* or the vision of Eternal, Elemental Pure Form. (as the mixture of all eternal elements.) [5]



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 “Dād Bhagw n”.



Pratikaraman Vidhi in Gujarati



Pratyaksh D d Bhagw n-ni saakshi ye Dehdh ri
na mana-vachan-k y n yog, bhaavkarma, dravyakarma,
nokarmathi bhinna ev hey shudhdh tm bhagw n,*

*aaj din sudhi je je** dosho thy chhe teni ksham
m ngoon chhun aalochan , pratikraman, praty khy n
karun chhun.*

Ā

*Mane ksham karo, ksham karo, ksham karo. Ne
faree ev dosh ky reya pan nahi karun, evo dradh
nischay karun chhun.*

*He d d Bhagw n ! 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.*

|| “JAY SACHCHID NAND” ||

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.

Alochanā : 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 kramanā 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 worldly 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 Dādā Bhagawān.

* A symbolic but unique name allotted to the Nameless - Divine entity by the devotees in adoration to Dādā 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 "Dādā Bhagawān."

"Dādā 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, Ch ritra* and *Tapa*.

Gn na - 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 ‘D DĀ 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 Dādā Bhagwān to lose His Eternal Existence and Essence.

For Dādā 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 Dādā Bhagawān.

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

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

* O Enlightened - Being Shri Dādā 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 Dādā 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.)

n 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)

n 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)

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

n 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.

n Of grossest to subtlest relative phases, “Pure-self” is just knower and seer; it is immiscible and bliss itself.

n 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.”

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

n 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 Gn ni Purush Dādā 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 ‘Gn ni 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” ||