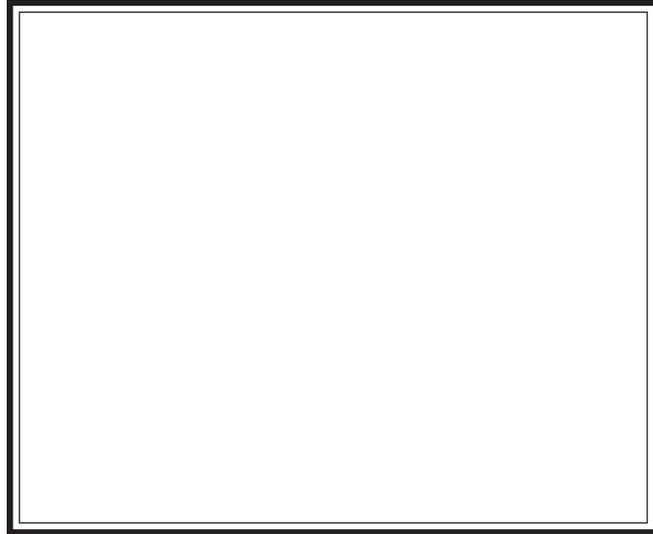


मुक्ति-विज्ञान
Science of Liberation

Compiler & Expositor
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JAI SACHCHIDANAND SANGHA

©

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PUBLISHER'S NOTE

(From the first edition - by Late Sakal Sanghpati : Khetsi Narsi Shah)

Divine speech of 'Akram Vignani Dada Bhagwan', having potential of solving all the problems of mankind and giving 'real' permanent peace to one and all have been compiled from time to time in different publications. Most of these are in Gujarati, Dadashri's original language.

This booklet includes essence of Dadashri's Saying for both 'Vyavahar' (routine worldly dealings) and 'Pure Self' or liberation. It also includes the essential prayers and ceremonies. If you are enkindled by this exposition, you are welcome to the unique Cosmo-Vision of Dadaji, available in a number of books published so far and to attend Satsang-Swadhya yoga programmes.

May the whole world get the benefit of this science and attain 'real peace' and may we all be blessed to be instrumental in spreading Dadashri's message to the whole world.

**One... Two... Three... Khetsi Narsi Shah
Dada, make us all free.**

Yes, it's that easy, simple, sweet and straightforward - this Dada's Science of Liberation, sure to free from cares and snares, sure to soar above all trying tests.

Doubtlessly, a unique path is perceived and presented by Dada Bhagwan to the teeming millions who have little scope, time & energy for the strenuous modes of the spiritual ascent in this age - most taxing physically, mentally and morally.

Making 'Home, Sweet Home', in the real sense and leading to seek one's real Home of Eternal Bliss-Liberation, this booklet by Dr. Shailesh Mehta will definitely prove profoundly effective and elevating one to the Essence of Right Living, with the Radiance of the Real, as it deals briefly but chiefly with the fundamental facets of Dada Bhagwan's Akram Vignan.

Mighty glad I am presenting the second edition and I do hope it will inspire you to further explore and experience the priceless beauty, utility and glory of this Dada's Science of Liberation.

- G. A. Shah

FOREWORD

Vitaraga Vignan - Spiritual Science :

Why 'a must' for every one?

The progress in various external or relative sciences have gifted the world with many material pleasures and comforts. Despite having all kinds of material facilities, one always finds oneself wanting in real happiness or bliss. Hence our earnest enquiry is : how can one achieve it ?

It is only the 'Inner Science' - science of inner self or spiritual science that can lay open the doors to real peace or happiness. Shri Krishna, Shri Mahavir Swami, "Dada Bhagwan" were amongst such a few as had realised 'self' and mastered this 'Science of Absolutism.' They had attained the supreme state of perfect bliss and they also show us the same path, leading to 'Liberation' - the ultimate goal of all of us.

Few of us may even say, "Aren't we happy without knowing all this and staying in our present state, whatever it be ?" Well, one may feel he is alright, now. But think of the puzzles and problems, conflicts and clashes, botherations and bondages one encounters in one's day-to-day life and to be more precise in almost all the circumstances.

Someone insults us and we are affected or offended. We have some loss and there is the effect. While dealing with different minds (natures/personalities), problems of difference of opinions, disadjustments, confrontations and clashes spring up. Put this all aside, even our own body may give us pains at times. Every human being is subject to three kinds of suffering : 'Aadhi', 'Vyadhi' and 'Upadhi'. ('Aadhi' is mental tension or conflicts, 'Vyadhi' is physical pains or ailments and 'Upadhi' is suffering on account of someone else.)

And after all what are we for here ? What is the aim of life ? How is the world governed ? Who has created it ? How do favourable or unfavourable circumstances gather around us or grip us ? Only on the solution of all these puzzles, can one attain 'real' peace and 'real' happiness. Unsolved puzzles or problems breed tension.

There was a man in simple dress, A.M.Patel by name, hailing from Bhadrans (Dist : Kheda, Gujarat, India). He was earnestly in search of the real truths of life and the universe. Living all his life only for the welfare of others, he was enlightened in July, 1958, on the platform of the railway

station of Surat. Dawn of Self-realization ushered and all the mysteries and secrets of the universe were unveiled. From 1962 to 1988 he imparted his knowledge of the Self-realisation to thousands of aspirants all over the world.

Not only 'Self-realisation' or details of liberation., but also the problems, popping up in day-to-day happenings like those related to husband-wife or to parents-children are talked about and solutions offered. Thousands of people by knowing this science have been experiencing 'real' peace and happiness even amidst most testing circumstances.

As a matter of fact, this 'science' or his sayings cannot be translated into or presented verbatim in English as some meaning or intrinsic essence is likely to be lost in doing so. Yet for those who aspire to know the rudiments of this wonderful science, this booklet is presented hoping that it will open the windows to the pursuit of eternal happiness.

A short prayer, 'O Dada Bhagwan, may you so bless me that I can understand this science as it is' before reading it may go a long way in fulfilling the purpose.

Here is an humble effort to present the essence of Dada's sayings in very simple English. This wonderful science cannot be presented as it is, in words, that to in other language. Whatever has been accomplished is only through Dadashri's grace and whatever shortcomings the reader may find are due to inadequacies on the part of the expositor, which are sincerely regretted.

Jai Sachchidanand.

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Dada Bhagwan - A Glimpse of His Life

Ambalal Muljibhai Patel was born on 8th November, 1908 in Tarsali, a small village near Vadodara, Gujarat, India. As this child grew up, he proved different from other children.

Though he was known for his pranks and mischief, he had qualities of a superhuman ever since childhood.

At the age of thirteen he served one saint who had come to his village. The saint blessed him saying, "May God gift you with liberation." Immediately this young child exclaimed, "I don't want that liberation, if God is to give it to me." 'Given by him' means 'he is my boss and he can take it back when he desires so'. Liberation itself means "a state where there is no boss, no underhand."

In a school, while teaching a sum of L.C.M., a teacher asked, 'Find out the smallest number which is indivisible further and present in all the given figures-as a common factor.' Ambalal -just a school child then immediately responded saying, "Sir, I have

found God from this. God is present in all creatures and is indivisible."

He used to say, "Instead of wasting so many years in school for learning one language namely English, had I utilized this time of mine in

realising God, I would certainly have succeeded .”

His mother, Zaverba, too was by character, of different metal. She used to teach little Ambalal, “ Bear it, my child, if someone beats you, but don’t beat back in reply. If you are injured, I am there to dress you and take care of you, but there may be none to take care of the other child you injure.”

He had from the beginning obliging nature. He was always ready to help others and solve others’ difficulties at all times. He had hardly thought and lived for himself.

In business he used to say, “We may starve but we will not be dishonest by using less cement or steel in the construction. In a building, cement and steel are like blood and bones in our body.”

He was married to Hiraba at his young age of 15. Hiraba lost her one eye in young age. After sometime relatives started asking him if he was interested in remarriage. He replied, “ I have promised to care for her in presence of sacred fire and I would keep that promise till my last breath. I would care for her even if she loses both her eyes.”

As a husband also he proved himself singular by not having a single dispute with Hiraba throughout his life.

Having no other desire except seeking the ultimate truth, he was blessed with Self-realisation (Enlightenment) in July, 1958.

Since 1962, he had started imparting knowledge of self-realisation to aspirants. His sayings not only include talks about soul and liberation but also throw light on all the corners of day-to-day life. Husband-wife relation, parent-child problems, opinions, prejudices, almost all topics under the sun have been talked about and discussed in detail. And that too in a very simple, straightforward, lucid, touching language.

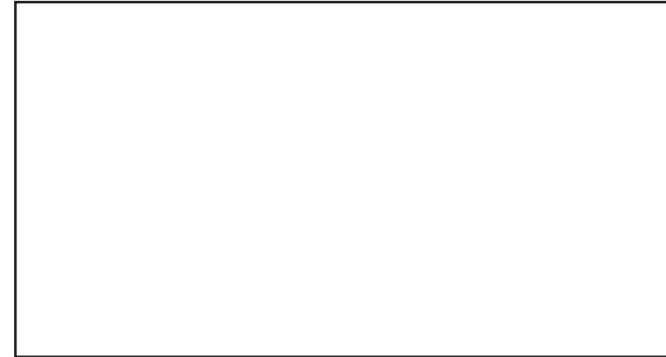
His entire life was lived with a singular aim, “May the whole world attain such peace and happiness as I have obtained.”

*** Dada Bhagwan left us for good on 2nd January, 1988. He is no more**

amidst us physically but his unique divine knowledge is here to show us the path to liberation for hundreds of years to come.

*** Today Param Pujya Shri Kanubhai Saheb, 'Pure Love Personafied,' moves all over India and abroad, performing the Gnan Vidhi - initiating the aspirants for Liberation. He is the Spiritual Beacon-light & Torch-bearer of 'AKRAM Vignan' and Jai Sachchidanand Sangh**

Who is “Dada Bhagwan” ?



Who do you think “Dada Bhagwan” is ? Is he the one you see in cap, coat, dhoti and shoes ? No, he is A.M.Patel, from Bhadran (a village of Kheda district, Gujarat, India.) He is a contractor by business. He can be called “Gnani Purush” as he can reply all questions without taking help of any book or scripture. But Dada Bhagwan is different.

“ Dada Bhagwan” is the One that is enlightened fully inside. He is the supreme in all fourteen spheres of the Universe. He can be experienced through Gnana, Darshan, Charitra and Tapa.

The same Dada Bhagwan is within all of us. Only the difference is, here the soul (Dada Bhagwan) is fully unveiled, while within you, it is to be unveiled.

When all of your sins get destroyed, you yourself will be Dada Bhagwan.

Dadaji used to say, “I also pray to Dada Bhagwan for attaining my remaining four degrees.”

Science of Liberation

☐ FOREWORD

☐ Dada Bhagwan -

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Art of Living

To live life free of clashes is the real religion; I don't say that

everyone should aim at liberation but one should know the art of living - i.e. How to deal with husband or wife ? How to deal with children or parents? How to deal with colleagues or partners ? There is no college teaching all this.

Everything is available yet people don't know how to enjoy life. Right there on dining table things would start, "You did this and that" and the reply is, "You are unnecessarily making a big thing of it..... you don't understand....." So there are allegations and counter-allegations even at home, leading to great mental unrest. In previous times, no one would allege family member as he would first think that doing so will hurt him or her. Whereas in present times everyone tries to catch hold of the other member. Really speaking, there should be no disputes, no loud voice in the family. Disputes and clashes in mind suggest serious ignorance. They prove the absence of the art of dealing with each other.

Aspirant : But isn't it normal and natural to have disputes in every family ?

Dadashri : No, not at all, for a wise and alert person even a single dispute wouldn't allow him to sleep at night. It is all your own responsibility.

In this time common sense seems to be at low level. Common sense means 'everywhere applicable theoretically as well as practically.' One having proper common sense can resolve any conflict, any puzzle in no time, without any friction whereas here conflicts remain pending and minds break away (separate from each other).

A person rich in common sense will not let any dispute, any quarrel take place in house or even outside. A judge solves different cases in a court but here at home puzzle with his wife remains just pending.

So one has to be alert and attentive towards each and every difficult aspect of life, be it money, wife, children, their moral upbringing, health, etc. and not only in one aspect of earning.

Adjust Everywhere

At present despite having all material pleasures and luxuries, one of the biggest unhappiness is about disadjustments with each other. Even if there are only three family members, there may be thirty three disputes by the end of the day. Here Dadaji gives a unique vision.

Dadashri : The only way to be happy is to master the art of adjusting everywhere. One who knows how to 'Adjust Everywhere' under different circumstances with different personalities

would have no problem at all. You should try and develop the inner strength of adjustment especially with those whom you can't get along easily.

It is our weakness that we cannot adjust to someone. With simple and straightforward persons every one can get adjusted. But it is real art when one can adjust with even harsh or crooked personalities. You should adjust even to one who disadjusts to you.

Once a chartered accountant came to me. I asked him what his earning was. He replied, " Four thousand Rupees". I then naturally told him that he must be saving substantially. But he said, " Half of it goes to my wife." I said, " Why, is it household expenditure ?" Then he explained, "No, my own expense is different." I was puzzled. I asked as to how it had been so. So he further clarified, " Dadaji, my wife and children stay separate from me."

Now I had to tell him, "This is surprising. You are a chartered accountant who can solve problems of others and can't you solve problem at your own home ? What do you think, this relation with your wife, is it real or relative ?"

He said, " With my wife, it is 'real' only." I then explained, 'Look if it is 'real', then husband should also die when the wife dies and vice versa. But nobody does that. So try to understand in short. This is not 'real', it is 'relative'. All these relatives are temporary adjustments and real is permanent. So what should you do in this 'relative relation'? If you don't need her you may tear apart if she does it so, but if you need her then you go on stitching it where she keeps tearing. You be cool when she is hot- tempered and likewise you pass life.

He said, " I thought it is 'real' and I was trying to improve her."

But so long as you have not improved yourself how can you improve others ?

So 'Adjust Everywhere' and get your work done.

If husband and wife both are keen on adjusting, there will be an early solution. If one starts pulling a string, the other one should gradually leave it loose. If both start pulling, what will happen ? Both will have sleepless nights. So it is better to adjust even by leaving out. In business dealings or partnership, how careful you are ! This is also a partnership where one should take utmost care.

The first and foremost thing to learn is, 'How to adjust at home.'

Husband : Wife

Who is an ideal husband?

One who maintains happy harmonious home life.

Who is an ideal wife ?

One who cares for harmonious happy family life.

One who disrupts happy family life has lost the very basic properties of husband or wife. If you throw a pot or a mug, you can buy a new one. Here it is not a pot or a mug but blind in rage, one loses the sense of good and bad.(What is worth doing and what is not)

Successful or profitable situation is one where each one gets feeling of hearty love for each other, and that too, lasting long. Love means dedication and devotion.

Whereas most often it is a ‘ give and take’ business (like that of a merchant and a customer).As long as one can deliver goods, one is loving, no sooner one fails in that, all love vanishes. It is mere selfishness.

Not a single dispute in life

Dadashri : I never had any dispute with Hiraba. I would never indulge into her department and she would never interfere in mine. She would not pinch me at what time I am getting up, where I am going, what business I am doing. Likewise I also don’t keep on seeing what she does in kitchen, how much grocery she uses and so on and occasionally if she asks to take bath early, I would immediately do it, realising there may be some reason.

Sometimes if tea has no sugar or less of it or curry has no salt, I would not tell her in a way which might hurt her but I would adjust. Later when she eats, she is to realise. So why to tell and hurt her ? And every day it doesn’t happen so. Today it so happened owing to scientific circumstantial evidences. Like this I avoided conflict.

Once I had an occasion, prone to pop up a difference of opinion, but settled agreeably. There was a marriage on her side. She asked me, what should be given as a gift ? I replied, “ Give that silver vessel which is lying with us and we may not purchase new.” This was disliked by her. She was furious : ‘Whenever some one marries on your side you give a lot, and it is only when it comes to my side, you do like this.’

I immediately realised that today I have failed as words like yours and mine came out. So I turned diagonally opposite, “I mean we give this silver vessel plus five hundred and one rupees as a cash gift.”

Now she says, “You are being too liberal. This is too much.”

So even by turning around I avoided dispute.

In the whole life we have used word ‘ours’, and never the words ‘yours’ and ‘mine’.

When Hiraba and I both were still young, it so happened that Hiraba lost her one eye. After a while people started sending messages if I was interested in remarriage. I simply replied, at the time of marriage, I have promised to take care of her and I would keep that promise even if she loses both her eyes.

Independent Departments

Husband should not interfere with wife’s department and wife should not interfere with husband’s. Both should remain confined to their own departments.

Wife has to look after house, cook and care for children. If she needs and asks our help, we must. But unnecessarily we may not bother her asking from where she procures groceries, what is the price, is it costly or cheap. We may not even enforce her to prepare this menu and that.

It is o.k. once in a while if you have immense desire, you may suggest. But don’t shout at flimsy things for example, saying salt is less and taste is not good. It is all senseless.

See, in this railway or telephone or any department lots of things go on and are to be co-ordinated. So also in wife’s work or husband’s work lots of things play role. There may be some defect or short-coming occasionally. But it is not to be pointed out. If you point out her mistake, she will point at yours. So a wise man always remains in limits.

On the contrary one should try to see what problems other partner may have and help him or her.

Husband should care for wife lest her mind should get hurt. Wife should care for husband so that he is not hurt.

There are no books or scriptures teaching you how to lead this basic aspect of life. You yourself have to learn that.

One doesn’t know how to adjust at home and tries to learn scriptures of “Atmagnan” !

A Family : A Garden

One gentleman came to me, saying, ‘Dadaji, my wife is like this and that. My children are not behaving properly.’ Then I asked, ‘What does she say?’ He replied, ‘Oh, she also complains for me.’ Children also complain, ‘Daddy is like this and that.’ So what is the truth?

Then I explained, ‘Look you need to change your vision.’ In previous times, a family used to be like a field. Have you seen a field? In a field the entire crop is alike i.e. one type of plantation. Mangoes, then all mangoes - pineapple, then all pineapples - roses, then all roses. But in present time, it is like a garden. Which do you prefer - a garden or a field?

A garden has all varieties: rose, neem, mango and so on. Now you know that each plant has its own flowers and fruits and none is exactly alike the other. Even the plants never quarrel amongst themselves with the words like ‘You are not like me.’ They never grudge for their dissimilarity.

So if you see everyone in a family having a different personality, with different capabilities and shortcomings, you explore everyone’s capabilities and make use of them and don’t look at the shortcomings. You should not complain about anyone’s inefficiency or shortcomings. But find out what are his/her potentialities. No personality is useless. Each one has some positive aspect. So you should know how to find out that and make use of it. Puzzle starts only when we expect everyone to be like us and try to mend them as per our design.

If viewed with proper vision, a family is an association of four or five members where each one is complimentary to the other ones.

Family Organization

Are you proficient in family organization? One should know that living with disturbed minds, disputes or tension with each other is not a way of life. Find out why there is dispute with wife or with children? There should be fragrance in a family.

Fragrance means what? Everyone is happy with you, there are no clashes.

Does any time any disturbance take place?

Aspirant : Almost daily.

Dadashri : Husband-wife, children - all should be at peace, even you

yourself should be at peace. Then only it has some meaning. Love should be such that even if you scold, they feel love in that. Whereas, here if you scold them for a while, matter goes to divorce.

Even parenthood should be certified. ‘Certified’ means knowing how to deal with children, how to look after their upbringing, moral and all-sided healthy, harmonious development.

Glass With Care

Aspirant : Dada, my children do not listen to me. So I fire them like anything.

Dadashri : Have you ever seen the words written on a parcel, ‘Glass-handle with care.’ What happens if you throw that parcel? Likewise behave in a family. Minds of children are like glasses. If you hit at metal, at the most there will be a dent, which can be lifted up. But glass breaks. So if you are not adept and careful in your dealing, minds of children crack down within.

And the way to improve anyone in the world is by means of love. Love means not one which the world believes. What the world believes as love is nothing but merely allurements. In allurements there are ups and downs and it is temporary till beauty and other things remain. Love has no ups and downs and is a pure entity free of expectations. With love everything becomes alright.

You are free to tell anything to a child till the age of five years. Even between 5 and 16, you can. But after the age of 18 his / her egoism grows, then you should not scold him/her. They will learn by experience. Then he/she is to be treated as friend. I would develop friendship with all children.

Actually children seek love, but as they fail to get it, they get diverted. With me there are many youngsters, all are attached with pure love of Dadaji.

As a matter of fact, parents don’t have powerful characters. If the character of parents is that good, it will on its own have impact on children without saying. Atmosphere in a house should be such as will influence children. Beware, you have lots of responsibilities towards children. You are having more responsibilities than those of even the Prime Minister.

Avoid Clashes

In the year 1951, a person came to me and said, “Please teach me something.” He was serving at my site. I knew the kind of personality he was. He used to quarrel with everyone. Even in railway he would not buy a ticket and fight with the ticket checker. So I asked, “What could be taught to you? But you do one thing. You start avoiding conflicts or clashes right from now.” He was sincere. He started doing so. Within six months, his colleagues wondered as to what had happened to this man all of a sudden. They instigated him on various occasions, but he would avoid clashes anyhow.

A lot of spiritual energy is lost in clashes. So decide to avoid clashes. Only by deciding, God inside us will show us the way how to resolve different situations without having clashes. And by avoiding clashes there will be no further loss of spiritual energy and the loss which has already occurred will be replenished gradually.

The whole world is resting on the basement of “Revenge.” Once there are conflicts or clashes, they result into revenge and even the smallest creature will keep a note of it. Once it has suffered it will take revenge and will not let you free yourself. So avoid clashes.

To avoid clashes doesn't mean to endure. To endure is like pressing a spring. A pressed spring will always rebound with double force. So don't learn to endure, but learn to solve. This science helps you to resolve everything.

As a matter of fact, we are not suffering on account of anyone else. It is due to our own account and the other person is but an instrument. If our accounts are not pending, no one can make us suffer. So we should settle old accounts and not open new ones. Whatever happens is nothing but the result of our past deeds (Karmas). By scientific analysis of everything nothing remains to be endured. -

If someone sticks to this single sentence - “Avoid Clashes” he can achieve liberation directly. He may not even need a spiritual guide or teacher.

Disposal of Files With ‘Sambhaav’

In Dadashri's science, all relatives i.e. father, mother, children, brother, sister, friends, servant, colleague or any one with whom we have to deal, are regarded as Files. File number one which is the closest to us is our own mind, body, speech. Dadashri says, “Dispose all files with sambhaav.” Sambhaav means balance - neither attachment (affection) nor detachment (hatred).

Dadashri used to explain this with following example. Mr. Suleman has supplied us three bags of sugar. Now he comes and says, “You owe me 180 Rupees.” We ask our accountant. He says “It is more by 60 Rupees per bag.” Here a person with ignorance would say, “It is in excess which is not just. You reduce it, otherwise you will not get anything.” Mr. Suleman would reply, “Sir, I had to procure it by giving extra cost and with difficulty. So I can't reduce it.” Ultimately that person may throw money with rage saying, “I will see you, Suleman”. Mr. Suleman would collect money saying in his mind, “I will also see you.” Thus money is given in full and revenge is created.

Here with Dada's vision we will decide to dispose this file of Suleman with sambhaav. So we should make him sit, offer tea and ask if something can be done for this extra cost. We should settle the issue by persuading him to settle at no extra cost or in part or full payment as the circumstances permit.

At the end of talk, you ask that fellow, “Are you happy? Is it alright? I hope you are not hurt.” And if he replies, “It is alright, sir”, the file is disposed.

Dadashri says, by merely deciding to dispose files with ‘sambhaav’ your innerself starts getting organised that way and these reflects on other person's mind. Most of the time you will be successful. Some times, even if you feel you couldn't succeed, you have not to bother as ultimately it is your opinion and intention which counts. And in some cases it takes time. Of course, you can do ‘Aalochana,’ ‘Pratikramana’, ‘Pratyakhyaana’ for the files you are not able to solve with ‘sambhaav.’

Don't See Laws, Please Settle

If you stick to laws and if the other person doesn't give in, then you will also have to go to court. You would not be freed.

We have no time to make others behave as per the laws or what we perceive as correct. You may try once or twice. But at the end it is wise to settle.

I don't become adamant about anything. To adjust everywhere is the main thing. If you want to progress and get yourself free, “Please settle”.

Purpose of Life

Dadashri : What is the purpose of our life ? What purpose must be there for living ?

Aspirant : Life is for living. We are born; therefore we have to live.

Dadashri : Yes, we are born, so we have to live. And all living beings do live ! Even dogs, cats and horses also live ! But for what is life to be lived ?

Aspirant : To earn, to run house, to do good deeds.

Dadashri : So life should be lived to acquire wealth, name, fame or prestige. Aren't we competing to look better in the society ?

Every creature in the world is in search of happiness and no one likes unhappiness. We humans believe happiness would come from wealth, prestige, sex, etc., so we are behind all these things, isn't it so ?

Aspirant : I think it is to live life well.

Dadashri : But how can you define "a good life ?" What would you say a successful or worth-while life ? And who is to say that it is so ?

Let me give you an analogy. Suppose there is a twenty five horsepower engine. We put fuel in it. Then, we let it run . It runs aimlessly and continuously. Then wouldn't people question us, 'Why are you letting this engine run idly without any purpose ?'

Aspirant : Yes, we must take some work from the engine.

Dadashri : Similarly, this human engine of life has to be given a direction, a path or a goal. Then our life has a definite purpose.

Aspirant : Isn't it that most of us don't know how to decide proper goal ?

Dadashri : That is correct. A person born in India, should have following aims :

First, to find out : "Who am I ?" - i.e. Realisation of Self.

Till it is achieved, oblige every one by your mind, body, speech. In other words : Use mind, body, speech for others.

There are two kinds of happiness, one relative, the other real.

As long as you like relative happiness, make others happy. Go on obliging. If someone gets hurt by you, you are sure to be hurt first. If someone is made happy by you, you are sure to be happy first.

Having things of luxuries in abundance alone may not make you happy. It is happiness given to others that makes you happy.

And real or permanent happiness starts coming, only after you realise your 'Self' i.e. after you know the answer to "Who am I ?"

Human life is to get eternal freedom from all bondages.

Who am I ?

Dadashri : What is your name ?

Aspirant : Chandulal.

Dadashri : And who are you ?

Aspirant : Why, I am Chandulal.

Dadashri : Is your name Chandulal or 'yourself' Chandulal ? Are the two one and the same ? How can the owner and the thing owned (my name) be one and the same ?

You might have seen some board on a shop, say 'Shiv Shakti Traders.' Now the owner is different. Would you call the owner like, 'O Shiv Shakti Traders, come here ?' The name of the shop, the merchandise in it and the owner all are different. Similarly when you say, "My name is Chandulal and I am Chandulal", it is contradictory, isn't it?

When you say, "This is my watch", the watch and its owner (you) are separate. Similarly you say my eyes, my ears, my mind, my intellect, my wife, my children..... so whatever is placed under 'my', apparently the things and the owner have to be separate. Now you put aside all the things where 'my' is attached, then what will remain ?

Aspirant : Only 'I'.

Dadashri : Again, can you tell me whether all these things including body to which 'my' is attached - are they temporary or permanent ?

Aspirant : Temporary. Because ultimately body is also perishable.

Dadashri : And 'I'?(Your 'Self'?)

Aspirant : should be permanent.

Dadashri : One who knows that all other things are temporary has to be permanent. Then only one can know the temporary or transient state of others. So far, have you ever thought of realising 'Self' or 'I' ?

Dadashri : You have brought everything after realisation viz: watch, fridge, television, even your wife. But you have so far not realised yourself, have you ?

Aspirant : This has never stuck to me before.

Dadashri : This is the "biggest mistake" or "blunder". To impose "I" where it is really not is known as egoism. To believe, "I am Chandulal" is itself egoism. It is the first wrong belief. I am father of someone, husband of someone else, I am professional, I am so many years old, how many wrong beliefs are you having ?

Aspirant : So many of that sort.

Dadashri : "I" is permanent. But you are attaching or multiplying the permanent (I) with all temporary things (Mine). Then how can you be happy ?

'I' is all joy. 'My' is all misery.

'I' with 'MY' is Jivatma. 'I' without 'My' is "Parmatma".

Aspirant : But then how to live in the world ? How to perform our day-to-day functions ?

Dadashri : You have to say, "I am Chandulal. All these things are mine. I have done this.... so on and so forth". But you have to say all this by relative view - point: that is to say dramatically. In a drama say someone exactly plays the role of a king. But within himself he knows very well that I am Mr. Chandulal only. Likewise you have to perform all the roles in the life and that too with sincerity and accuracy but you must know within as to who you really are.

The world is the puzzle itself. There are two view-points to solve this puzzle: One relative view-point, the other real view-point. After realisation of 'Self' (I), all puzzles start getting dissolved.

Aspirant : I will try to keep it in mind that I am "Pure Soul".

Dadashri : That doesn't suffice. When someone says 'Chandulal had done wrong,' will it affect you ?

Aspirant : Yes.

Dadashri : Then you are Chandulal only and not the "Pure Soul". If you are 'Pure Soul', you will not be affected.

Hence you need to see 'Tirthankar or Gnanipurush' who can exactly lay down the line of demarcation between "non-Self" and 'Self' or between "relative" and "real". Till then you keep on praying for it.

Creator of the World

Dadashri : Who must have created the world?

Aspirant :

Dadashri : You may reply as per your imagination or understanding. We are not here to declare anyone as 'Pass or Fail.'

Aspirant : God might have created it.

Dadashri : Why ? Which of the sons, do you think, of God would have remained bachelor that he was required to do all this ? What is his address ? Is he married or unmarried ? Where is his office ?

Aspirant : God is almighty. He is having supreme power.

Dadashri : If God has created all this, then who has created God ? Further, if he has created the world, there should be some date of the beginning. And anything that has a beginning must necessarily have an end too.

Aspirant :

Dadashri : If God has made all this then we should employ C.B.I. to catch hold of him and ask why he has made such a world like this where most of the people are unhappy, poor or suffering like anything.

Do you think liberation is possible ?

Aspirant : Yes.

Dadashri : Now if God has created all this then he is our boss and in that case there is nothing like liberation. Liberation and someone as a boss, the two are contradictory. Liberation means a state where there is 'no boss, no underhand' i.e. complete freedom.

Hence 'God is creator' is correct from Hindu view-point, from Muslim view-point, from Christian view-point but not by fact. By fact God has not created the world at all. The world is the puzzle itself. It has no beginning, no end. It is self-operative only through "Scientific circumstantial evidences". You may know it in detail later on.

Regulatory Power of the World

Dadashri : How is the whole world being governed perfectly ?

Aspirant : Some superpower ? Some energy ?

Dadashri : What kind of energy ? Is this energy working as per someone's wish or just like that ?

Aspirant :

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

Who makes water- H_2O ? It is natural adjustment. Two molecules of Hydrogen and one molecule of Oxygen combine and if all the necessary circumstances are present there (viz. wind, moisture, etc.) then it happens on its own. It does not need any makers, does it?

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

If some scientist says, "I am a maker or I can make water (H_2O)" then ask him, "If you are given only one molecule of 'H', can you do so ?" Then he says, "No, I can't make". Then how come he is a maker? He is also nothing but one of the evidences only.

One renowned engineer once came to me. He was of the belief that he was indispensable to his factory. But for him the factory would not function well. I asked him, "After taking your dinner, when you retire to bed, have you ever thought how much bile is required? How much intestinal juices are to be added? Even when you are asleep natural power does the function with utmost perfection. In this body machineries worth hundreds of your factories are functioning without even your knowledge. So why entertain egoism?"

Egoism of Doership breeds Worries

As a matter of fact you are a guest of Nature. Before the birth of a baby, milk and other needs of his/hers are kept ready. Likewise you have brought everything with you and Nature will supply as per your accounts.

Real Address of God

Dadashri : Where do you think God must be staying? What is his real address ?

Aspirant : Everywhere.

Dadashri : By everywhere do you mean even in this table, chair, stones, walls, etc.?

Aspirant : May be 'yes'.

Dadashri : No. Let me tell you the correct address of God. God is in every creature—whether visible or invisible but not in creation. The table or the chair is a creation. There are many creatures even between you and me. God is within each one of them.

Function of God

Dadashri : What work must God be doing ?

Aspirant : Giving intuitions ?

Dadashri : A thief also says that by God's prompting, he is doing that.

Aspirant :

Dadashri : If God is giving intuition for doing good or bad deeds, he is responsible or a culprit. Then he has to go to jail and not you.

Aspirant :

Dadashri : God just gives light and he is just the knower and seer of everything. He is full of eternal bliss. God gives light to everyone for whatever one wants to do, be it good or bad. He gives light as well to a thief as to the police. You are whole and sole responsible for yourself. One who sows will have to reap the fruits. There is no interference of God in between.

Who is Doer ?

- Dadashri : Can you name a few things you have done independently ?
- Aspirant : I am doing everything I want to do. I am earning, doing business, running my house
- Dadashri : Really are you doing everything or is it happening ? Some one else is doing it and
- Aspirant : Why, I am doing it. Only if I wish I will go and do it.
- Dadashri : Well, everyone does business and wants to make profit. Doesn't it happen sometimes that there is a loss instead ?
- Aspirant : Yes, quite often.
- Dadashri : Then what do you say ?
- Aspirant : It is due to circumstances. Well, I tried my best.
- Dadashri : Then is it 'the circumstances' that make profit and loss or you yourself do so ? Whenever there is profit everyone would say 'I have earned'. But in times of loss, everyone would say, 'It is due to circumstances. My stars are not favourable..... This is contradictory. If you are the doer, nothing should go against your will.
- Aspirant :
- Dadashri : You have come here. Now think that you wanted to come here or go somewhere. All of a sudden you are down with one hundred three degree Fahrenheit fever. Can you go then ?
- Aspirant : No.
- Dadashri : Then is it body which is going or are you going ? Similarly you started and the car got out of order or there was an accident or some guests came home and you could not go
- Aspirant : Yes, everything has to be favourable.
- Dadashri : So it is only when so many scientific circumstantial evidences are linked in proper sequence that one work gets accomplished. For the want of even a single circumstantial evidence, it may not materialise. It is only ignorance and wrong egoism when one says, 'I have done this or that.' When things go wrong no one will utter, 'I have done it'.
- Aspirant : Then are we not doing anything ? Can't we do anything ? Who is the doer then ? What is our role ?

Dadashri : In whatever is happening, it is the 'Scientific circumstantial evidences', as I call it which is doing everything. As per the ripening of your old 'Karma' (Udaykarma), this energy makes you do the things. And you or we all are but an instrument in that. You or we are not independent doers.

No one in the world can independently do anything from birth to death. It is simply happening

What is within your Realm ?

- Dadashri : Now can you realise how many things are within your own independent power ?
- Aspirant : At least I can think, eat, sleep.....
- Dadashri : Does it happen sometime that you want to sleep but your mind doesn't allow it as plenty of thoughts go on sprouting ? Sometimes you want to prevent mind doing bad thoughts and you can't. Likewise you want to eat but may not be able to do so due to sickness.
- Aspirant : Yes.
- Dadashri : I clearly say, 'All people in the world are TOPS.' Have you seen a top which spins when flung from a string ? Nobody has independent power even to go to a toilet. Whenever constipation occurs he may have to seek the help of a doctor or medicines.
- You can claim that you have power only when you have not to depend on anything and everything is within your control only.
- Aspirant : Nothing appears like that.
- Dadashri : Yes. Whatever you feel or perceive with five senses, is in the other's realm. In other words wherever circumstances are required, it is 'Parsatta' or the other's realm. Even mind, speech and physique are in the other's realm.
- Aspirant : Then nothing is in my hand ? What am I supposed to do then ?
- Dadashri : There is. You have your own independent power but you don't know it.

So long as you are Chandulal, you have independent power known as 'Bhaav-satta'. And once you realise your 'Pure-self' it has all powers of its own which are different and are the characteristics of pure-self.

Fate or Free-will ?

Dadashri : It has been a puzzle since long for everyone to visualise whether all these are driven by fate or by free-will (conscious human efforts) ?

One fellow gets up early in the morning, goes to shop, works hard, another one takes it easy, gets up at 7 a.m., goes to shop late. People say the first one is a man of effort, the other one, a man of luck. But who earns more ? Is it certain ?

In reality fate and free-will both are lame or incomplete supports. Correct and complete is 'Scientific circumstantial evidences'. What is it ?

Whatever is happening by scientific circumstantial evidences is 'Vyavasthit' i.e. just and correct. 'Vyavasthit' is all explanatory and resolving in all situations.

A mug of glass starts falling from your hand. You try to save it till the end. Only after it breaks you may say it is 'Vyavasthit' or correct. Because who made it break ? It was not your wish. But if 'Vyavasthit' does not do that, how will the glass factories run ? 'Vyavasthit' wants to care for all. If the mug doesn't break, we are the ones who may not purchase for generations together.

Before any event occurs it is not correct to say that whatever is going to happen will happen or it is destined. If things are destined then why the people don't drive a car with eyes closed. But you should drive the car with eyes open with all the alertness and then if by chance, accident occurs, it is 'Vyavasthit'. To say it before the event takes place is a misuse of it.

Whatever events take place from birth to death are all compulsory, they are not voluntary. They are a part of fate and depend on integration or accumulation of circumstances. Prakriti makes one work as per 'udaykarmas.' There is no freewill effort in that but the efforts 'prakriti' does are a part of the evidences. And only when all scientific circumstantial evidences get integrated, there is the result.

If the things are governed by freewill efforts then a labourer should be earning maximum and no one should have a loss. It is the owner who earns with lots of efforts.

So it is "Vyavasthit" or Scientific Circumstantial Evidences where all gross or subtle evidences assemble that bring about the final outcome.

Charge : Discharge

You have finished your day, wife has long back cleaned kitchen and you all have slept for a while. Now somebody rings the door bell. You are awakened, get up, see through the key - hole that some of your friends have come from a long distance. You open the door and welcome them warmly. On asking, you realise that they had started early but because of the car problem they reached late. You ask for preparation of fresh dinner. Wife prepares everything again and you finish by twelve thirty midnight.

Now in action, you welcome them, offer dinner with a smiling face but within your heart it might occur, "Oh, what is this nonsense at this odd time?" Your wife may feel, "Oh, what a trouble all again at midnight !"

On the contrary there may be someone with scarce or meagre resources. He can offer fewer things but within his heart he may have 'bhaav': Oh how nice if I have had better things so that I can offer them better !

A group of people is moving out to collect donations for social welfare activities. One person offers five thousand rupees. The group, knowing he can give more, presses him and ultimately he gives eleven thousand. Some other fellow can give only five hundred rupees. Someone like us later goes and says, 'You did a good job by giving 11,000 rupees.' And the person may pronounce, 'I didn't want to give that much. It was due to the pressure that I had to give. It is not that worth.' The other may say, 'I could give only 500 but if I had more, I would have certainly given more or I will give more, if I get more.'

A person earns by doing dishonesty and accepts bribes. Now he happens to meet Gnani and his inner opinion or belief changes. He feels within that he should live honestly. So he continuously does bhaav of being honest and dishonesty pinches him. But bound by his "Prakriti" (personality trait) again when it comes to doing he can't restrain himself from dishonesty. Another fellow has honest prakriti and even if offered, cannot accept bribe. But his wife and friends now and then tell him that there is nothing wrong in it as everybody does it and earns enough only by that route. So within him he develops bhaav: "I should take bribe. I will accept it". But again, when offered his prakriti does not let him take it.

So whatever actions are performed by mind, body, speech in this birth are the results or effects of 'bhaavs' done previously. Our previous 'bhaavs' have built up our prakriti which is acting right now. And while

these effects are brought out or borne and prakriti is getting used up, new causes are continually being laid inside in the form of 'bhaavs' or intentions which may be positive or negative – this builds within a very subtle blue print of new prakriti. And it is here that if one is alert, one can rectify or modify these 'bhaavs' and that rests only in one's own realm.

“Free-Will Effort”

It is in this context that whatever is happening by accumulation of circumstances is all parsatta (a part of luck or prarabdha) and inner hearty desires (bhaavs) that are incessantly being generated within are forming your free-will effort or “Svasatta” as you can change them if you so desire.

A New Vision

All preachers, saints, religions say, “You speak truth, you be honest, you don't inflict pain to any one and so on.” I ask you whether you will be able to do so ?

Aspirant : I wish I can do all that. But many a times I fail to act accordingly.

Dadashri : Even if you desire sincerely ?

Aspirant : Even if I try sincerely it happens that I may not be able to follow it perfectly well.

Dadashri : Then what must be the reason, what is the way out ?

In the “Geeta” when Shri Krishna explained Duryodhana what he ought to do and what he ought not to, he (Duryodhana) exclaimed, “Janami Dharmam na cha me pravrutti, Janami Adharmam na cha me Nivruti. (I know what is dharma or right behaviour but I cannot do it, I know Adharm or wrong conduct but cannot leave it.) Shri Krishna remained silent.

Dadashri : So the whole new science is being unfolded at this time. I say you did not wish yet something went wrong by you, don't bother but you just do ' Aalochana- Pratikramana- Pratyakhyan' for that.

You had a quarrel with Mr.Chandulal. You abused him and even slapped him. Now one person may say, “Oh, he was worth it. You should have given even more punishment.” In that case negative code is

reinforced. But you now have correct vision of Dadaji, which says: Do Aalochana-pratikramana-pratyakhyan. So immediately you will repent and regret within : ‘Oh, I should not have done so.’ And you say, ‘In the very presence of Dada Bhagwan, I bow to the pure self, separate and free from mind, body, speech, bhaavkarma, dravyakarma, nokarma of Mr. Chandulal and his name, I confess and apologise for my misconduct with Mr. Chandulal. I determine henceforth I would not do such a mistake. Please give me inner strength not to do such things again.’”

Aalochana is to confess or declare a mistake as it is (was), Pratikramana is to revert or to apologise and pratyakhyan is to determine not to repeat such a mistake again. Understood in proper perspective, this is the foundation of the whole 'Vitaraga Science' and principal 'purushartha' one can do and which one should do. Mistakes might occur, doing Aalochana- pratikramana- pratyakhyan is your purushartha.

Appropriate Prayers

Getting up in the morning, determine first “Let my mind, body, speech not inflict even slightest pain to any creature in the world.” Let my mind, body, speech give happiness and oblige everyone to whom I happen to see.

(Detailed Prayers are enlisted from Page No. 40 of this booklet.)

Aspirant : After praying like this, it might still happen that some pain will be inflicted to someone.

Dadashri : Your duty is to determine. Once you determine in the morning, God takes note of your opinion or intention. So your opinion has been not to give pain. And yet if some pain is inflicted, you do Aalochana-pratikramana-pratyakhyan.

Ultimate is to seek “Who am I ?”

As long as one is content with relative or worldly happiness one may decide to use mind, body, speech in obliging others. But one who wants to get rid of all puzzles and bondages and wants to achieve eternal bliss and liberation should know, “Who am I ?”.

The only desire worth having is to see “Tirthankar” or “Gnanipurusha” (self- enlightened soul) who can make us realise our 'Self.' Tirthankar or “Gnanipurusha” can lay down the exact line of demarcation between 'Self and non-Self' or between 'real and relative'.

When one is in search of Self-realisation or Pure-self it is the main

product and relative things or necessities which are by-products are supplied free of cost by Nature. So why leave aside main product and why run after by-products ?

The World is your own Projection

Give it whatever you would like to receive in return. In a deep well, if you shout, “You are a thief” what will be the echo ? And if you say, “ You are a king, then ?” The well reverberates our own sound - ‘You are a thief’ or ‘You are a king’. Likewise the whole world is our own projection, our own echoes.

Aspirant : It appears (happens) that even though I do good to all, I am being harassed.

Dadashri : No one in the world has any independent power to hinder you or harass you to the slightest extent. If any creature can hitch or obstruct any other creature the whole fundamental principle of the world’s regulation may go wrong.

If someone has cheated people and accumulated money by dishonest ways, who will give him penalty ? God doesn’t come. When his time is due some robber or thief does this job.

All these are our own accounts and others are but instruments.

What had been lent, has come back

In social ceremonies like marriage, we send invitation and give gifts which are different for different people depending on relations. People maintain a record or diary of these ‘give and take’. When there is a similar occasion of some other fellow, he reciprocates proportionately looking to his diary and notes. We may not receive any invitation or gift from one to whom we have not invited or given gift. This is known as “Vyavahar.” And we are not dissatisfied or don’t complain as we know our “Vyavahar” or account is such as this.

Similar is the case in your whole life or in all different dealings you encounter. There may be events wherein you may have to receive insults, bitter words, some damage or non-co-operation from others. And there may be events wherein you may get rewards, sweet words, co-operation,

help or positive response. We may complain about unfavourable situations and find someone guilty. But whatever comes is nothing but the return of whatever we had given or lent in previous births. And now if we don’t like, we should not give it back, otherwise we will have to receive it again.

One who suffers is at fault

A bus-driver loses control and the bus hits a person standing on the footpath. Everyone of us will say the person who suffered is innocent and the driver is at fault. But the natural law is a bit different. Only the natural law which is very exact is: one who suffered at whatever time and space is at fault to that extent. By what laws did the bus come and strike that fellow ? What governing forces made the driver lose control ? There are thousands of scientific circumstantial evidences behind each event. And only if that person’s time to pay up the penalty for some past deed is ripe, he is caught. The driver may be caught for his mistake later on by Nature.

Suppose someone’s pocket gets picked. People would try to comfort or console the one whose pocket has been picked. “ Innocent man has to suffer unnecessarily.” Now as per the natural law no innocent person has ever to suffer or nothing is unnecessary.

Why was that fellow not caught so long ? Why today only ? Why out of hundreds of people it was his turn today ? What are the rules or scientific circumstantial evidences governing it ? It is the repayment of some mistakes in past wherein Nature has used the thief as an instrument. And right now the thief is enjoying in a hotel. Whenever his repayment will be due he will be caught.

In a family some event has occurred. You see the faces of all members. Only those who have effects are at fault.

After knowing this natural law or natural justice, no other law or justice is to be sought.

If you perceive and follow this single sentence, “One who suffers is at fault” thoroughly, you are sure to achieve liberation forthwith.

‘Whatever Happens’ is ‘Justice’

In the worldly language we might have to encounter injustice. But in real language whatever happens (happened) is just and correct.

Nature’s computer functions with the utmost accuracy of atoms and molecules. Result or effect is given by the association of different scientific circumstantial evidences which may perfectly balance our pending

accounts.

Out of two children, one cares for the parents and helps them, another one just doesn't care or bothers them. Both the situations are just and correct, as parents have different accounts for settlement with them.

Nature never goes out of justice even for a moment. Our courts may do injustice. But whatever Nature does is always just and correct. Whatever happens is in accordance with the Real Justice.

Knowing Inner Self

Aspirant : My mind keeps on wandering whenever I pray.

Dadashri : First of all you must know what is mind? Whether it can wander at all?

Inner self has four components: mind, chitta (reflective consciousness), intellect and egoism. Every human action results from the co-ordination or interaction of these four factors. Let us take an example to understand it. You are in Santacruz, Mumbai and your mind suggested going to Dadar, your 'chitta' will immediately reach Dadar and you will have a picture of Dadar before moving to Dadar. Then mind may suggest how to reach Dadar-by bus, train or taxi. 'Chitta' will reach and show pictures of bus, train or taxi. Ultimately your intellect decides to go by taxi and Egoism will approve and sign it. Then only it will be followed by action. So it is the parliamentary system inside and on attaining majority of mind and intellect or 'chitta' and intellect or all three, Egoism will approve it.

Mind is completely physical. It is made up of small and large complexes or knots. On getting adequate circumstantial collocation the mental complexes sprout as thoughts. A bigger complex raises more thoughts in us and a smaller one less. Never in my life have I entertained a thought of taking wine and this shows that there are no complexes about wine in me.

It is the trait of mind to display thoughts continually, and you can't just stop it. There may be good thoughts or bad ones. All these thoughts are nothing but the emptying or expelling of the same material as you yourself had filled up in your past life by doing 'bhaavs.' In this birth while it is getting exposed or exhausted you can't just stop.

What you ought to do is to identify what types of knots you have brought.

If two friends are passing by a non-vegetarian shop one may not have a single thought and get attracted, while the other may start getting many thoughts just at the sight of it and even if an effort is made to

prevent him from going there, he would somehow reach there and have it. The first one had no knot of eating non-veg diet, the other one had a huge knot of it.

To try to control mind is unscientific. Allow it to get exhausted on its own. Really speaking to control means to know and see the thoughts coming from time to time just as scenes are being watched on a movie-screen. Mind is like a film, which is separate from you and is just to be seen.

Aspirant : Mind disturbs me, I would be happy if you can stop it.

Dadaji : You will have to sign on a stamp paper with two witnesses..... If I stop or take out your mind, you will be absent-minded. Hence mind is needed. It is like a boat to sail through 'samsar'(world) and achieve liberation.

Knowing well how mind functions, you can take its help. When it shows pamphlets or thoughts helping you reach your goal, you sign them or do accordingly. When it displays thoughts against your goal or non-beneficial thoughts, you just see them and allow them to pass by as the scenes are passing away on a screen in the theatre.

Aspirant : I never knew that mind is something like this. But then what is wandering, not allowing me to concentrate ?

Dadashri : It is 'chitta.' 'Chitta' is a part of 'Chaitanya'(soul). It visualises and takes photographs of all things. While you are sitting here, it can show you a picture of your house, or a theatre or even other country. It doesn't need any ticket for its journey.

'Chitta' often goes to places where it has experienced happiness or fear. Thus there are multiple objects where it is roaming.

But whatever happiness 'chitta' has experienced so far as in marriages, dinner or dance clubs, in sex or money, is all temporary and illusory. As there is no real happiness in all these things, 'chitta' doesn't come to rest and keeps on wandering.

So long as 'chitta' doesn't experience or taste real happiness within one's own pure self, it won't come back to one's own house (Self) and would keep on wandering. Only when it realises real happiness in 'Pure Self' or in 'satsang' or things related to satsang, it starts stabilising.

If you take tea after eating sweets, it will taste less sweet. Likewise, on experiencing real happiness, all relative or worldly pleasures appear

paler or less attractive to 'chitta.'

All the religions aim at purification of 'chitta'. The purest 'chitta' itself is 'pure soul'.

The third element is intellect. Intellect is indirect light through the medium of egoism. It shows profit and loss. It can show you benefits of the relative world, but it cannot show you 'Atma' or the benefit of 'pure self'. For that you ought to have 'pragna' or 'samyak buddhi': intellect which is made right or 'Self'-oriented by Gnani purusha or by knowing 'self' and 'non-self'. I don't have any intellect. Perhaps this surprises you, doesn't it?

But after having direct light of 'Pure Self', indirect light of intellect does not remain.

The fourth element is 'egoism'. Egoism is the president of the parliament. As such in itself it is a blind entity. It would just sign where majority of the three i.e. mind, chitta, intellect, exists. But without egoism no work would be initiated. Egoism may be Positive or Negative. Positive egoism is one which gives happiness to all. Negative egoism is one which hurts the others.

“ Circumstances and Pure Self ”

In the whole world there are only two things: One is 'circumstances' and the other is 'soul'.

As long as you are getting attached to or entangled (indulged) in circumstances, you will be in bondages, but when you remain just knower and seer of circumstances, you start becoming God (Pure Self).

Circumstances are ever changing. The whole world is going on integration and disintegration of circumstances. Who is the doer or regulator? No one, but the 'scientific circumstantial evidences'.

There is a rainbow in the sky. No one needs to do anything for it. There are several circumstantial evidences coming together and the rainbow is formed. No one can be egoistic. Neither the sun nor clouds can claim that it is due to them. Again when these evidences disperse, there will be no rainbow.

So circumstances by their very nature will disperse or dissociate. From the moment there is association or assembling, dissociation or dispersal starts. And these are governed by "Vyavasthit Shakti".

We make divisions of these circumstances, like favourable and unfavourable, likeable and unlikeable, wanted and unwanted.

But for every one, all the circumstances are painful, if one attaches oneself to them out of ignorance. The one which you like gives happiness

as long as it remains, but its dispersal brings unhappiness or gloom. That which is not liked gives unhappiness on arrival. At the end all circumstances are to go away, whether favourable or unfavourable.

The biggest circumstantial evidence is that of body. One should ask for only such circumstances as are necessary for the realisation of pure Self and achieving liberation.

Otherwise one should decide to dispose of all circumstances with 'Sambhaav' (balanced state of inner self) and remain knower and seer of all of them.

'Sambhaav' means neither getting attached to circumstances which you love nor trying to get rid of the one you hate. Dispose both with equilibrium. Be in 'sambhaav' in all dualities, like profit and loss, gaiety and grief.

A whole new easy science for liberation is unveiled here. All scriptures are included in a single sentence of the Gnani purush. Even if you follow the single word of the Gnani purush, it will lead you to liberation.

Dhyana (Meditation)

Aspirant : While trying to do meditation, I can't concentrate well.

Dadashri : What is your aim for meditation ? Do you know what really Dhyana is ?

First of all you must know well about your aim of meditation i.e. Dhyeya. For example you want to meditate on God but do you really know what is God ? What is soul or pure-self ? Then without realising Dhyeya (the motive of meditation) how can you meditate ?

Secondly Dhyana is a state which links Dhyata (Self) to Dhyeya. Suppose you have to go to a railway station. Then without any effort railway station will be in your Dhyana, till you reach there.

Whatever people understand and try is nothing but efforts at concentration.

As a matter of fact, Dhyana is a different entity. At any given moment every individual may be in one of the following four Dhyanas. (1) Aarta- dhyana (2) Raudra- dhyana (3) Dharma- dhyana (4) Shukla - Dhyana.

'Aarta-dhyana' :- Wherein one gets pain within oneself. Here one doesn't inflict pain to others, but suffers himself.

At home precious glasswares fell down, and were broken. Immediately

Wealth - Laxmiji

The world seems to be in the race course of amassing more and more wealth. But only one horse comes first in the race course. The others suffer from breathlessness and fatigue. I never participated in this race course.

After all what is the goal of life ? Is money, the main product ? One with no money is also unhappy and one with lots of it also seems to be unhappy. Who is happy , then ?

Including money, all the relative things are by-products, which would be obtained free of cost if one is after the main product. So should we spend the whole life for by-product or for main product ? To realise the “pure self” and to get rid of all the bondages should be the main product.

As a matter of fact, how does one acquire wealth ? Is it by hard work ? Then a labourer should earn maximum. If it is by intellect, then secretaries of the businessmen or industrialists should earn maximum. Really it is the balance of your ‘credit’ or ‘meritorious deeds’ and debit or sins, that brings you the final account.

One doesn't strive hard for perspiring. One doesn't work hard to get a sleep. These are natural. Likewise efforts to earn should be normal and natural. Toiling hard for more, would not yield beyond what one is to get otherwise.

One has to do efforts, sincere and normal. After all, how much profit or loss is going to result is not in your hand-in your realm.

Whether you earn by moral and honest means or your engage into immoral and foul means, the amount of money/wealth shall not change. It would be only as per the accounts brought with you. But in case of moral and honest means, it would give you peace and comfort. Whereas in the case of immoral or foul means, it would cause unrest and agonies. It is a big responsibility to play tricks to earn or to engage into adulteration. So we say : Dishonesty is the best foolishness.

Money spent for the welfare of the others, would be the seeds for the next birth. Money used for the personal joys and comforts or for our relatives would go to the gutter.

Your objective in any work counts; if you have decided to serve and help people, you would get money alongwith. If you have decided to accumulate even by robbing the people, it would come accordingly. Whatever be your mode-fair or foul, the amount that you are to get is pre-fixed. And your mode will bear its future fruits.

‘Aarta-dhyana’ is started at that loss. Sometime our pocket is picked up and we get sleepless nights. There is anxiety or worry about the future, which is also ‘Aarta-dhyana’, e.g. parents get worried about their marriageable children, as to whether they will get suitable match or not ?

One may desire and try to get rid of the guests whom one dislikes at the earliest and try to keep longer the guest whom one likes : both are ‘Aarta-dhyana’.

‘Raudra-dhyana’:- Wherein pain is inflicted to others or others get clashes due to us.

If we insult or scold servant or under-hand, naturally he will get pain. Even our wife or children may be disturbed by our rude or enraged treatment.

Even if it has not been displayed by speech or action, yet mental reactions of rage are counted as ‘Raudra-dhyana’.

At present special cases of ‘Raudra-dhyana’ also occur wherein there is a play of tricks to take undue advantage of others.

A cloth merchant or any merchant may deceive a customer by giving less of quantity or poor quality or there may be adulteration.

Both ‘Aarta’ and ‘Raudra-dhyana’ are causes of bondages of human beings.

‘Dharma Dhyana’:- Wherein one avoids occurrence of ‘Aarta’ or ‘Raudra-dhyana’ using proper knowledge, even if circumstances tend to do that.

In ‘Dharma-dhyana’, anxieties, worries, inner clashes or conflicts and anger or violent reactions are all quietened. And one can remain calm, steady, restrained and composed under different diverse situations.

Someone insulted us. Immediate reactions start. But we use the words of Gnani purush, “It is my own account which is being repaid, and he is but an instrument.” Then immediately inner state of ours would change and we can remain restrained. This is ‘Dharma-dhyana’.

We incurred some loss and the sentence, “whatever has happened is just and correct” comes to rescue. Immediately we are balanced.

‘Shukla Dhyana’ begins after one realises pure self by the grace of Gnani purush or Tirthankar. It is the direct cause of Liberation.

The Essence of forty-five ‘Agams’ is to keep a watch on which Dhayana is prevailing from moment to moment and try to rectify it as and when needed. By use of correct vision and aalochana, pratikraman, pratyakhyaana one can easily accomplish this highest goal.

I have only one intent : “ May the whole world get peace and comfort” and as by-products, I get all the things of the highest quality.

Today, wealth pours in owing to past good, meritorious deeds but prompts to sinful pursuits. It leads to agony and anxiety. We, therefore, would prefer less of it, so that the household may not be gripped by gloom and tension. Our research says, “Neither in over-whelming abundance, nor in dire scarcity, may Laxmi stay.”

Morality & Sincerity

On the twin basement of sincerity and morality stays the world. Everything will collapse on their getting corroded.

If only two things ‘Morality’ and ‘Sincerity’ are preserved, everything is preserved.

What is morality ?

Morality means to use or enjoy only those things which are of one's own right and which come naturally. Morality resorts to natural or normal efforts.

Even to think for the things, which are of some one else's right, is immorality.

Even thoughts for unlawful Laxmi(wealth) or unlawful sex(sensual pleasures) are the biggest dangers. Any married male or female belongs to some one else ethically. You may marry four if you are not content, but they should be lawful. You must not have even a lusty look at anyone else.

Sincerity is dealing with others, as one would deal with oneself. One who remains sincere to one hundred people would have no shortage of money.

At present, morality and sincerity have dipped too low. Hardly do we come across the person perfect in morality and sincerity.

VIDHIS

Having known the unique Science leading to Liberation, you may certainly like to know how to progress further, what to do as daily ‘vidhis’ (recitals) ?

Here below is the detailed account of daily Vidhis which Dadashri used to give to every aspirant for following. It is the extract of all scriptures. Many who do it regularly as per Gnani's command, experience its wonderful spiritual rewards. To follow Gnani's sayings or command is the only way to achieve liberation easily.

The Original Vidhis are given in black, italic letters. They have been spiritually charged, haloed and sanctified by Dada Bhagwan and they have been vibrant and extremely effective on account of the regular recitals of countless inquisitive souls. So do please say them as they are, even by taking the help of some Aptaputra or Mahatma or attending Satsang.

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

Dada Bhagwan Tri-Mantra

[Trinity of Invocation]

- I** *Namo Arihantanam*
Namo Sidhdhanam
Namo Aayariyanam
Namo Uvajjhayanam
Namo Loe savva sahunam
Eso panch nammukkaro
Savva Pavappanasano
Mangalanam cha savvesim
Padhamam havai Mangalam
- II** *Aum Namō Bhagwate Vasudevay*
- III** *Aum Namah Shivaya*

Jai Sachchidanand.

[Say 5 Times in the morning and at night]

[Explanatory notes on page Nos. 42, 43, 44]

Namo Arihantanam

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 to kill.)

One has also to know who is Arihant at the moment. At present, on this sphere of ours (Bharat Kshetra) there has been no Arihant since Mahavir Swami attained liberation. In Mahavideh Kshetra (sphere) there are twenty Arihants out of which we can approach Shri Simandhar Swami. So while saying Namō Arihantanam, Shri Simandhar Swami should be kept in mind.

Again Arihants are physically existing in the universe, so one can see them. And only after seeing them one can attain the final stage of liberation. Thus, they are the first and foremost useful or important to us.

Namo Sidhdhanam

I bow to the Sidhdhas. Sidhdhas are the liberated souls like Shri Rama or Mahavir Swami. That is our ultimate goal and hence, I bow to those who have attained the Sidhdha state.

Namo Aayariyanam

I bow to the Acharyas. Acharyas are principal teachers, who have attained self-realisation and who teach others how to progress on the way to self-realisation and liberation. They are great preceptors of the pathway to liberation. In absence of self-realisation or right belief, one is not a real Acharya.

Namo Uvajjhayanam

I bow to the Upadhyayas. Upadhyayas are those who have attained self-realisation and yet they themselves are progressing towards completion and also encourage others to follow the path. In absence of self-realisation or right belief, one is not a real Upadhyaya.

Namo Loe Savva Sabunam

I bow to all Sadhus. A Sadhu is a self-realised soul and does penance to attain the ultimate stage of pure-self.

Eso Pancha Nammukkaro Savva Pavappanasano

These five bowings destroy all sins.

Mamgalanam cha Savvesim Padhamam Havai Mangalam

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

Aum Namu Bhagwate Vaasudevaya

“Aum” is the collection of the first letters of five words: A, Aa, Aaa, U, M, makes “Aum”. ‘A’ of Arihant, next ‘Aa’ of Adehi (without body) means Sidhdhas, ‘Aaa’ of Aacharya, ‘U’ of Upadhyaya, ‘M’ of Muni or Sadhu. So Aum is an abbreviated form of Navkar Mahamantra.

Vaasudeva or Shri Krishna was a self-realised soul and again is one of the Tirthankars in the next cycle of twenty four. Vaasudeva are those who become Gods from human beings - from Nar to Narayana.

Aum Namah Shivaaya

“Shiv” is the One who is self-realised, has accomplished his own welfare and now aims at the welfare of others.

*The Recitation of these Dada Bhagwan Tri-Mantras five times morning and evening, not only helps in progressing towards liberation but also helps to overcome obstacles of the worldly life.

*In these, there are bowings to all the best persons of the Universe; from the beginning of self- realisation to those who have attained liberation. So there is nothing of particular sect, creed or religion. It is beyond all sects and unanimously beneficial to one and all.(It is neither Jain Mantra nor Vaishnav Mantra.)

*Adinath Rishabhdeva in his time had asked to recite all of Trimantras together, even though temples may be different for convenience. With the passage of time, out of ignorance and vested interests things got changed. People segregated all Mantras and everything. This resulted in so many disputes and differences. So, everyone is suffering due to it. Now, by reciting all these together it becomes impartial and pleases Gods and Goddesses of all religions. So one can get help from all of them. After all, where is God ? In partiality or impartiality ?

(Note:- A unique place of pilgrimage has come into existence at Surat, India wherein the temples of Shri Simmandhar Swami (Namo Arihantanam), Vaasudeva Krishna (Aum Namu Bhagwate Vaasudevaya) and Shiv (Aum Namah Shivaaya) all are together. Mainly, in them are enshrined Divinities, living even today. Dadaji used to say; “It is a sign of the welfare of India and the whole world that, such temples as free people from all differences and disputes have come into existence.”)

Tirthankar of Today-

Bhagwan Shri Simandhar Swami

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

It is Tirthankar Bhagwan Shri Simandhar Swami. Tirthankar means the one on account of whom ‘ Tirths’ (pilgrimages) are created. Arihants are those who have won their inner enemies and are present in the universe (one can see them bodily.) They are so pious and perfect that wherever they move, later on, the places of pilgrimage come into existence at the site of their footsteps. Lacs and lacs of people (souls) attain liberation through their “Darshan.”

Now, at present there is no Tirthankar or Arihant present over here (in Bharat Kshetra). So, whom to pray ? There are in all twenty Tirthankars-four in each of five Mahavideha Kshetras. Out of these twenty, Shri Simandhar Swami is scientifically nearest to our sphere and we can take his benefit (if we rise to that stage). Therefore, we should pray to him first and most fervently.

Mahavideha Kshetra is somewhere at a distance of 19,39,50,000 kilometers north of Bharat Kshetra (our world). Shri Simandhar Swami was born in the time between 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 eighth and ninth Tirthankar in the next cycle over here. His total life span is around three lac years.

Pratah Vidhi

- * *Shri Simandhar Swami ne Namaskar.* (5)
- * *Vatsalyamurty Dada Bhagwan ne Namaskar.* (5)
- * *Prapta Mana, Vachan, Kaya thi aa jagat na koi pan Jeev ne kinchit matra dookh na ho, na ho, na ho.* (5)
- * *Keval shuddhatmanubhav seevaya aa jagat ni koi pan vinaashee cheej mane joitee nathi.* (5)
- * *Pragat Gnani Purush “ Dada Bhagwan” ni Paanch Aagna maaj rahevaani Param shakti prapta ho, prapta ho, prapta ho.*

Morning Prayer

- * I bow to Shri Simandhar Swami. (5)
- * I bow to Vatsalyamurty (Pure Love Incarnate) Dada Bhagwan.(5)
- * Let my mind, body, speech not hurt any creature in the world even to the slightest extent. (5)
- * Except for the experience of the pure soul, I don't want any perishable (temporary) thing of this world. (5)
- * May I acquire immense inner strength to live in accordance with the five aagnas (dictates) of the Gnani Purush (Enlightened soul) “Dada Bhagwan”.

Science and Explanation of Pratah Vidhi:-

- * “Bhaav” - inner hearty desire (wish) or intention is the main thing, so in the morning one should do principal “bhaavs” or prayers.
- * When we do bhaav of not hurting any creature by mind, body, speech, our opinion is changed. By doing this prayer, our innerself starts getting organised and composed like that only and yet if some pain is inflicted by us, we can do aalochana, pratikramana, pratyakhyan on realising it. There our opinion is not to give pain hence, our responsibility is reduced. This fresh opinion is charged on designing for our new life whereas our behaviour or discharge depends upon the previous birth's charging.
- * We all have experienced all sorts of pleasures and luxuries of even Indra-Mahendra. But, we are still away from ultimate eternal Bliss. Whatsoever 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 shuddhatmanubhav (experience of pure soul.) After one experiences pure soul, all other happiness proves fainter in comparison. Moreover when you wish for 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 Gnani Purusha and his dictates. Only the One who has experienced that stage can make us experience the same. And if Gnani's sayings are followed sincerely, one is sure to reach the goal.

Namaskar Vidhi

1. Pratyaksha “Dada Bhagwan “ ni saakshi a vartmaane mahavideh kshetra ma vicharta Tirthankar Bhagwan Shri Simandhar Swami ne atyant bhaktipoorvak namaskar karu chhu. [40]
2. Pratyaksha “Dada Bhagwan” ni saakshi a vartmaane mahavideh kshetra tatha anya kshetroma vicharta “Om Parmeshthi Bhagwantone” atyant bhaktipoorvak namaskar karu chhu. [5]
3. Pratyaksha “Dada Bhagwan” ni saakshi a vartmaane mahavideh kshetra tatha anya kshetroma vicharta “Panch Parmeshthi Bhagwanto ne “ atyant bhaktipoorvak namaskar karu chhu. [15]
4. Pratyaksha “Dada Bhagwan “ ni saakshi a vartmaane mahavideh kshetra tatha anya kshetroma viharmaan “Tirthankar Sahebo ne” atyant bhaktipoorvak namaskar karu chhu. [5]
5. Vitraga shaashan dev devio ne atyant bhaktipoorvak namaskar karu chhu. [5]
6. Nishpakshpati shaashan dev devio ne atyant bhaktipoorvak namaskar karu chhu. [5]
7. Chovis Tirthankar Bhagwanto ne atyant bhaktipoorvak namaskar karu chhu. [5]
8. Shri Krishna Bhagwan ne atyant bhaktipoorvak namaskar karu chhu. [5]
9. Bharat kshetre haal vicharta Sarvagna Shri Dada Bhagwan ne atyant bhaktipoorvak namaskar karu chhu. [5]
10. Dada Bhagwan na sarve Gnani Mahatmao ne atyant bhaktipoorvak namaskar karu chhu. [5]
11. Dada Bhagwan na bhaavi Tirthankar sahebo ne atyant bhaktipoorvak namaskar karu chhu. [5]
12. Aakha brahmandna jivamatra na “real swaroop” ne atyant bhaktipoorvak namaskar karu chhu. [5]
13. Real swaroop a bhagwat swaroop chhe jethi aakha jagat ne bhagwat swarooke darshan karu chhu. [5]
14. Real swaroop a shudhdhaatma swaroop chhe jethi aakha jagat ne shudhdhaatma swarooke darshan karu chhu. [5]
15. Real swaroop a tatvaswaroop chhe jethi aakha jagat ne tatvagnane kari ne darshan karu chhu. [5]

Namaskar Vidhi

1. Through Dada Bhagwan most, heartily do I bow to Tirthankar Bhagwan Shri Simandhar Swami, who at present moves about in Mahavideh Kshetra.
2. Through Dada Bhagwan, most heartily do I bow to Om Parmeshthi Bhagwans who at present move about in Mahavideh Kshetra and other Kshetras. [5]
‘Om Parmeshthi Bhagwan means those who are in the process of attaining the stage as of Arihant, Sidhdha, Acharya, Upadhyaya and Sadhu.
3. Through Dada Bhagwan, most heartily do I bow to Panch Parmeshthi Bhagwans who at present move about in Mahavideh Kshetra and other Kshetras. [5]
Panch Parmeshthi Bhagwan means Arihant, Sidhdha, Acharya, Upadhyaya and Sadhu. These five collectively are known as Panch Parmeshthi.
4. Through Dada Bhagwan, most heartily do I bow to Tirthankar Sahebs who at present move about in Mahavideh Kshetra and other Kshetras.
As said earlier, there are in all twenty Tirthankars at present in the universe. (Four in each of the five Mahavideh Kshetras.)
5. Most heartily do I bow to Vitraaga Shaashan Gods and Goddesses.
6. Most heartily do I bow to impartial (Nishpakshapati) Shaashan Gods and Goddesses.
7. Most heartily do I bow to twenty four Tirthankar Bhagwans.
8. Most heartily do I bow to Shri Krishna Bhagwan. [5]
9. Most heartily and fully affirmed do I bow to Sarvagna Shri Dada Bhagwan, who at present subtly moves about in Bharat Kshetra. [5]
10. Most heartily do I bow to all Gnani Mahatmas of Dada Bhagwan.
11. Most heartily do I bow to the ‘would- be’ Tirthankar Sahebs of Dada Bhagwan. [5]
12. Most heartily do I bow to the “REAL SELF” in all living beings of this universe. [5]
13. The “REAL SELF” is God and so I see God in all living beings. [5]
14. The “REAL SELF” is the “Pure Self” and so I see the “Pure Self” in all living beings. [5]
15. The “REAL SELF” is Pure Eternal Element and so I see the entire world through Tatvagnan or the vision of Eternal, Elemental Pure Form. [5]

Shuddhama Praty Prarthana

Hey Antaryaami Parmatma !

Aap darek jivmatra ma birajmaan chho.

Temaj maarama pan beerajela chho.

Aapnu swaroop tej maru swaroop chhe.

Maru swaroop “Shudhdhatma” chhe.

Hey Shudhdhatma Bhagwan! Hu aapne abheda bhaave

atyant bhaktipoorvak namaskar karu chhu.

Agnantae karine me je je dosho..... karya chhe*

Te sarva doshone aapni samaksha jaaher karu chhu.

*Teno hrudayapoorvak khub pastaavo karu chhu.Ane aapni paase
kshama praarthu chhu.*

Hey Prabhu! Mane kshama karo, kshama karo, kshama karo!

Ane fari eva dosho naa karu evi aap mane shakti aapo.

*Hey Shudhdhatma Bhagwan! Aap evi krupa karo ke
amne bhedbhaav chhuti jaay ane abheda swaroop praapt thay.*

Ame tamara ma abheda swaroope tanmayakaar rahiye.

Prayer Unto Pureself

Oh Pure Soul within me!

You reside within all living beings just as you reside in me.

My real form is the same as yours. My real form is
“Shudhdhatma”.(Pure Atma)

Oh Shudhdhatma Bhagwan! With utmost devotion and oneness, I
offer my salutations to you.

I confess unto you, all mistakes..... *that I have committed in my
ignorant state. I sincerely repent for these mistakes and ask for your
pardon. Oh God, do please forgive me, and give me the strength not to
repeat the same mistakes.

Oh Shudhdhatma Bhagwan! Please bless us all with such grace that
this separation of mine from you disappears and I attain oneness with
you. May I remain one with you all the times.

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

Nav Kalamo

1. *Hey Dada Bhagwan ! Mane koi pan dehdhari jeevatma no kinchit matra pan aham na dubhaya, na dubhavaya, ke dubhavava pratyee na anumoday evi param shakti aapo.*
Mane koi dehdhari jeevatma no kinchit matra pan aham na dubhaya evi syadvad vaani, syadvad vartan ane syadvad manan karva ni param shakti aapo.
2. *Hey Dada Bhagwan! Mane koi pan dharma nu kinchit matra pan pramaan na dubhaya, na dubhavaya, ke dubhavava pratyee na anumoday evi param shakti aapo.*
Mane koi pan dharma nu, kinchit matra pan pramaan na dubhavaya evi syadvad vaani, syadvad vartan ane syadvad manan karvani param shakti aapo.
3. *Hey Dada Bhagwan ! Mane koi pan dehdhari updeshak, saadhu, saadhvi, aacharya no avarnavada, aparadha, avinay na karva ni param shakti aapo.*
4. *Hey Dada Bhagwan ! Mane koi pan dehdhari jeevatma pratyee kinchit matra pan abhaav, tiraskar kyaareya pan na karaya, na karaavaya ke karta pratyee na anumoday evi param shakti aapo.*
5. *Hey Dada Bhagwan! Mane koi pan dehdhari jeevatma sathe kyareya pan kathor bhasha, tanteeli bhasha na bolaya, na bolavaya, ke bolva pratyee na anumoday evi param shakti aapo. Koi kathor bhasha. tanteeli bhasha bole to mane mrudu-ruju bhasha bolva ni shakti aapo.*
6. *Hey Dada Bhagwan ! Mane koi pan dehdhari jeevatma pratyee-stri, purush agar napunsak - game te lingadhari hoi to tena sambandhi kinchit matra pan vishaya vikaar sambandhi dosho, ichchao, cheshtao ke vichaar sambandhi dosho na karaya, na karavaya ke karta pratyee na anumoday evi param shakti aapo.*
Mane nirantar nirvikaar rahevaa ni param shakti aapo.
7. *Hey Dada Bhagwan! Mane koi pan ras ma lubdhapanu na karay evi shakti aapo. Samrasi khorak levay evi param shakti aapo.*
8. *Hey Dada Bhagwan ! Mane koi pan dehdhari jeevatma no pratyaksha agar paroksha, jivant agar mrutyu pamelano-koi no kinchit matra pan avarnavad, aparaadha, avinaya na karay, na karavay ke karta pratyee na anumoday evi param shakti aapo.*
9. *Hey Dada Bhagwan! Mane jagat kalyan karvanu nimitta banvani param shakti aapo, shakti aapo, shakti aapo.*

Nine Priceless Gems : The Essence of All Scriptures

(I) O Dada Bhagwan ! May you bless me with such an infinite inner strength 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 (syadvad) in speech, conduct and thinking as would restrain me from hurting even slightly, the ego of any living being.

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

[Syadvad means a vision, an all embracing approach that would take into account all different view-points (about any particular subject or fact) and does not hurt anybody's view-point - either religious or personal. It enables one to know by what angle it is correct and to what extent it is correct. And it also enables one to know the ultimate correctness. Every one is correct by his/her own view-point and understanding, and there is some truth in each of the view-points. Only through 'syadvad' one can succeed in not hurting any one's ego or view-point.]

(II) O Dada Bhagwan, give me the infinite inner strength so as not to hurt, nor cause someone to hurt, nor support anyone hurting even to the slightest extent, the foundation or view-point of any religion.

Bless me with such an infinite inner strength in the philosophy of relative pluralism (syadvad) in speech, conduct and thinking as would restrain me from hurting any of religious view-points.

[B] As per vitrag science, there are fourteen lac layers of development of human beings. All have different developments. Like from K.G. to College and University degree there are standards in spiritual development too. And according to the standard the person will get along with a particular religion or preacher. So all religions are correct but not the same.

(III) Dada Bhagwan, may you bless me with such an infinite inner strength as would restrain me from uttering untrue adverse things, from offending or showing disregard (disrespect) to any living preacher, monk, nun or a religious head.

(IV) O Dada Bhagwan, may you bless me with such an infinite inner strength as would not make me dislike or hate any living being to the slightest extent, nor cause anyone nor support anyone doing so.

When we hate or dislike anyone we see the packing and don't see

the material (pureself) inside. Moreover it reflects back on our own pure self.

(V) O Dada Bhagwan, may you bless me with such an infinite strength as would restrain me from speaking, causing someone to speak or supporting someone speaking harsh, hurtful language or language of rivalry to anyone.

Give me inner strength to speak soft, sober language even if someone is speaking harsh, hurtful, egoistic or biting language.

(D) In present times most of the bondages are due to language or speech only. Speech is such that it hurts others. One should have a continuous 'bhaav' as to how speech can be improved, how it can become sweet, sober and soothing, making others happy.

(VI) Dada Bhagwan, may you bless me with such an infinite inner strength as would restrain me having faults, desires, gestures or thoughts of sensuality or passion towards any gender-male, female or neuter.

Give me the supreme strength to be free of sensual or passionate attitudes or perversions for ever.

[Note:- Sensual pleasures have been considered to be the best in the world. But really speaking, the happiness of pure soul surpasses all the sensual pleasures. Desire for sensual pleasures is one of the principal causes of bondage to humans.

Yet the vitrag 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 utmost necessary to daily pray for such a strength.

(VII) O Dada Bhagwan, may you bless me with such an infinite inner strength to control my excessive temptation towards any relish or taste of food. Give me the strength to take food having balance of all tastes.

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

(VIII) O Dada Bhagwan, may you bless me with such an infinite inner strength as would restrain me from uttering untrue adverse things, from offending or showing disregard towards any being-living or dead.

(H) (Doing any such thing towards anyone is going to affect the self

first.]

(IX) O Dada Bhagwan, may you bless me with such an infinite inner strength for being instrumental in real welfare of the world.

(I) (Real welfare means real, permanent happiness and solution to all the internal puzzles. It can come through "right vision" and realisation of self. In other words the science and path shown by 'vitaragas' can give that. And your own welfare is automatically included in your wishing for the welfare of the world.

This much you have to ask for from Dada. This is not a matter to be read daily; (this may not slip into a daily routine of recital), but it has to be borne within. This has to be prayed or wished with attentive alertness everyday in day-to-day living. In this code of conduct is the epitome of all the scriptures.

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

Dada Bhagwan Na Aseem Jai Jaiakaar Ho !
Infinite Glory to Dada Bhagwan !

*This is the kirtan bhakti of Pure Self (our own self).
There is a great science behind it.*

*When one sings it for a minimum of eight minutes
onwards and optimum of forty-eight minutes, one starts
feeling taste of nectarlike happiness within. It heals old
wounds of insults, assaults and sorrows of the worldly
life.*

*By doing it, layers around pure soul get destroyed.
And as more and more layers are destroyed, Pure Soul
gets more and more unveiled. In other words, it destroys
your sins.*

*It is the easiest way every one can do. And by doing
so, you rise upto the stage of Dada Bhagwan.*

Relative Reflections to attain Self-realisation

Most devoutly do I bow to the Enlightened Soul, Dada Bhagwan.

Most devoutly do I bow to all those self-realised souls who have
been enlightened by Dada Bhagwan.

Most devoutly do I bow to all impartial Gods and Goddesses.

O Enlightened Soul Dada Bhagwan and self-realised souls ! May you
liberate this world that is all afire and ablaze today. I earnestly wish to
be instrumental in that cause. I pray to you with pure spirit and full
harmony of mind, body, speech. May this prayer of mine be fruitful.

O Dada Bhagwan, here below are the Aphorisms, perceived by you
in your Immaculate Vision of absolute pure knowledge and verbalised by
your God-self.

❑ *Amidst all tainting or entangling repercussions or feelings which
arise in mind, body, speech, "pure-self" just remains non-tainted or
non-entangled. (3)*

(Pure-self just remains aloof.)

(At all times, continuously something goes on in mind, body, speech.
Out of ignorance one feels it is occurring to me and affecting me. But
really speaking 'pure-self' is not at all affected or tainted by all these. In
all the actions of mind,body,speech, breeding attachment, pure self ever
remains aloof and non-attached.)

❑ *Amidst all effective processes of mind, body, speech, 'Pure-self' is
just unaffected. (3)*

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

❑ *The Eater eats and the non-eater, Pure-self just knows it.*

- ❑ *Gross circumstances, subtle circumstances and circumstances of speech are extraneous and dependent. Pure-self is just the knower and the seer of them.*
- ❑ *Of grossest to subtlest relative phases, Pure-self is just knower and seer; it is immicible and bliss itself.*
- ❑ *All the phases of mind, body, speech are only scientific circumstantial evidences, there is no creator of it and it is all “Vyavashthit.”*
- ❑ *Not a single quality of non-self or mechanical self (mechanical conciousness) exists in Pure-self and not a single quality of Pure-self exists in mechanical self (relative self or non-self). Both are altogether different and separate.*
- ❑ *Fickle (ever-changing) attributes or feelings are of mechanical conciousness (non-self) and do not belong to Pure-self which is constant.*

O God ! Bless me with the infinite inner strength so as to resolve inner conflicts and clashes. Now I have no other aspiration, except 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 Gnani Purush Dada Bhagwan, 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 Gnani.**

There is no way except the personal presence of the Gnani Purush, wherefore I solemnly determine to be in quest of the Gnani and on gaining

that I resolve to follow his dictates. May my aspiration come true.

Pratikramana Vidhi

*

*Pratyaksh Dada Bhagwan-ni saakshi ye Dehdhari na mana-vachan-kaaya na yog, bhaavkarma, dravyakarma, nokarma-thi bhinna eva he shudhdhatma bhagwan, aaj din sudhi je je ** dosho thaya chhe teni kshma mangoo chhu, aalochana, pratikraman, pratyakhyan karu chhu. Mane kshama karo, kshama karo, kshama karo. Ne faree eva dosh kyareya pan nahi karu, evo dradh nischay karu chhu. He Dada Bhagwan ! Mane evo koi pan dosh na karvani param shakti aapo, shakti aapo, shakti aapo.*

With Dada Bhagwan* as my witness,

O Pure self of, which is totally separate from his mind, body, speech and bhaavkarma, dravyakarma and no-karma,

I confess my mistakes done till today (aalochana)

I apologize for these mistakes (pratikramana).

I resolve not to repeat them (pratyakhyan).

Dearest Dada Bhagwan ! Grant me the strength to act in accordance with this firm resolution.

Pratikraman : Process of Divine APOLOGY.

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

Pratikraman : Reversion (Apology). Daily functions like eating, sitting, talking, dealing normally are considered as kramana where no one is hurt, no emotions or kashaay bhaavs are involved. But, wherever kashaay, bhaavs are involved or someone is hurt; for example we told something bitter to someone, we got angry, we felt someone 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.)

Pratyakhyan = Resolution of not committing such mistakes again.

* *Name of the person hurt by you.*

**** Recall the mistakes you committed with this person.**

Apta-Sutra

* There are two types of knowledge (gnana). (i) One that shows what is correct and what is incorrect, what is helpful and what is harmful in the worldly life (samsar). (ii) The other that leads to the path of liberation.

* If knowledge leading to the path of liberation is attained, the relative (worldly) knowledge will come on its own (be obtained on its own) as one gets divine vision. These physical eyes may not visualise the things as they are but through divine vision, real religion is perceived in its proper perspective.

* Utmost humility leads to liberation. And in relative life also you will be very happy by that. What is utmost humility then? 'No one is hurt by us' is our utmost humility.

* If this life is lived for obliging others, you would lose nothing and encounter no obstacle or hindrance. All your wishes will be fulfilled.

* Making others happy earns you punya (meritorious deed) and making others unhappy earns you sin.

* To live life free of clashes is the real religion.

* Really the world is not to be conquered but the home is to be won.

* The speech (word) is such a thing that if it is taken care of, all the Mahavratas are included in that.

* The traffic on the road has its code, if you dash, you die. There is a risk in clashing, so also these relative religions say not to hurt any one. If you want happiness make others happy.

* All relative religions are correct but not the same. Each one is correct in its own standard. Through relative religions material or mundane

happiness is gained, whereas through 'the real' liberation is attained.

* The religion that seeks; 'Who am I?' and 'Who is the doer?' is the final path.

* What is Dharma or religion?

One which gives result is Dharma. That is the real religion through which anger, pride, allurements and greed go on reducing and disappear finally.

* Some one harms us, insults us or picks our pocket - this is all subject to our own udaykarma. No one is at fault there. The alleged one is only an instrument (nimitta) and we should be thankful to the instrument: "You have relieved me from my one karma. This is the dharmadhyana."

* One who sees (realises) one's own faults becomes God.

(One who can see and get rid of his own single fault, will become God.)

* So long as the world appears to be at fault, you have to wander. Only when the world appears innocent, you will be liberated.

* Follow the liberated and you shall be free. Follow the bound and you shall be in the bondage.

* To know the 'Pure self' you need to have the right vision, nothing else to do. When your vision is free from mistakes, you will be liberated.

Glossary

Aart Dhyam : Dhyam which is repressive or self-tormenting;painful to one's ownself

Akram: Out of kram or routine

Akram marg : A stepless path (i.e. going by way of lift) comes into existence as a diversion.Here the aspirant realises 'self' or experiences 'pure soul' first and then disposes of his left-out karmas. 'Dada Bhagwan was instrumental in opening out Akram marg at present.

Akram Vignani : The Scientist of the Science of Absolutism(Akram science)

Antaskaran: Inner self (inner organ.) comprising of four elements: mind, intellect, chitta (reflective consciousness) and egoism

Antaryami : The one who resides within(Pure Self)

Avastha : Phases which change continuously

Bhaav : Inner hearty desire or intention. Really'Bhaav' is so subtle that it cannot be explained well. In presence of 'pure self' bhaav arises. It is the charging point. Only Tirthankars or Gnani Purusha can see bhaavs.

Bhagwan Rishabhdev : The First Tirthankar in the present cycle of twenty four. He was the first one to start religion, teach various arts and organise society.

Charge : Laying down of new causes, formation of new designs or causal body. 'Bhaav' mana(mind) is responsible for charging.

Chaitanya : Pure Self is one of the six eternal elements in the universe. It has two special properties: One to know, to feel and another that of happiness (bliss).Both are possessed by it only and by no other element.

Dharma : Religion-inherent property of an object

Discharge : Disposal of past deeds, effect of old causes. At appropriate time each karma gets disposed of after giving out its effect or fruits.

Gnani Purusha : The Self-realised soul who has accomplished his own welfare and can make others realise the 'self'; the Observatory of the world.

Karma : Deeds principally either in the form of causes or effects. There are three basic types of karmas. Bhaavkarma, dravyakarma and nokarma. Bhaavkarma or causes are subtle and within, dravyakarma or effect is the result of the past bhaavs. Nokarma are deeds of daily routine life.

Kashay : Binders or blinders of the soul - real happiness i.e. Anger, pride, allurements (attachement) and greed are 'Kashays'. Ultimate eternal happiness and liberation is achieved after getting rid of all these kashays. In other words kashays

are responsible for bondage to the pure self . Essence of vitaraga vignan is to control and then to eradicate kashay.

Kramik Marg : Normally the path to liberation is kramik or step by step.

Mahavideh Kshetra : As per the science of vitaragas there are fifteen spheres or planes in the universe like our sphere (Bharat Kshetra). There are five Bharat, five Airavat and five Mahavideh Kshetras.

Mantra : Sacred invocation, transcendental chant

Prakriti : Inherent personality or personality trait. Every human being has his own peculiar prakriti which is built up as per his previous birth's opinions,beliefs and intentions. Prakriti of any individual makes him behave in a particular way.

Pudgal : Puran + galan means pudgal. Puran: to get filled up, galan: to get emptied.Out of six eternal elements pudgal is one element. It has features like-form, taste, smell, etc. It continually gets transformed from one form to another form.

Raudra : Painful to others; oppressive, rage

Sachchidanand : Sat + chit + anand; pure self or soul. Sat= eternal. Six elementes are eternal : Chaitanya (soul), Pudgal, Time, Space, Dharmastikaya(one which helps objects to move), Adharmastikaya (one which helps objects to stay). Chitta: gnan + darshan . Aanand: eternal happiness or bliss. Pure self or soul possesses these properties.

Samsar : The worldly life:The word 'samsar' comes from samsaran marg wherein all creatures keep on rolling.

Shaashan dev-devis : Gods and Goddesses who protect the rule or domain of each religion.

Shudhdhatma : Pure self. By its elemental form or nature,soul was pure, is pure and will ever remain pure. It can never become impure.

Udaykarma : Karma that is ripe to give its result or fruits.

Vyavasthit (shakti) : Scientific circumstantial evidences. It is the unique research through many births of Dada Bhagwan as to who (which force) is regulating the whole world and giving us results of karmas .

Vyavahar : Relative dealings in day-to-day life.

Vitaraga : One who is totally free from attachments (raga) and aversions (dwesha).Ultimate stage of spiritual evolution.(stage of completion.)

Vitraga Vignan : Science propounded by vitragas. This science highlights rules and facts related to inner self, soul, liberation, regulation of universe and many such things. The ultimate science of 'permanent' happiness and liberation.



**Some vibrating sentences in
Dada Bhagwan's own words**

The world is the puzzle itself. There are two view-points to solve this puzzle. One 'Relative' view-point and the other 'Real' view-point.



Separate 'I' and 'My' with Gnani's separator.



All these relatives are temporary adjustment and 'you' are permanent.



Ignorance is the mother of Ego.

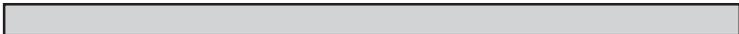


Opinion is the father of the mind
and

Language is the mother of the mind.



This is the "Cash Bank" of Divine solution.



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