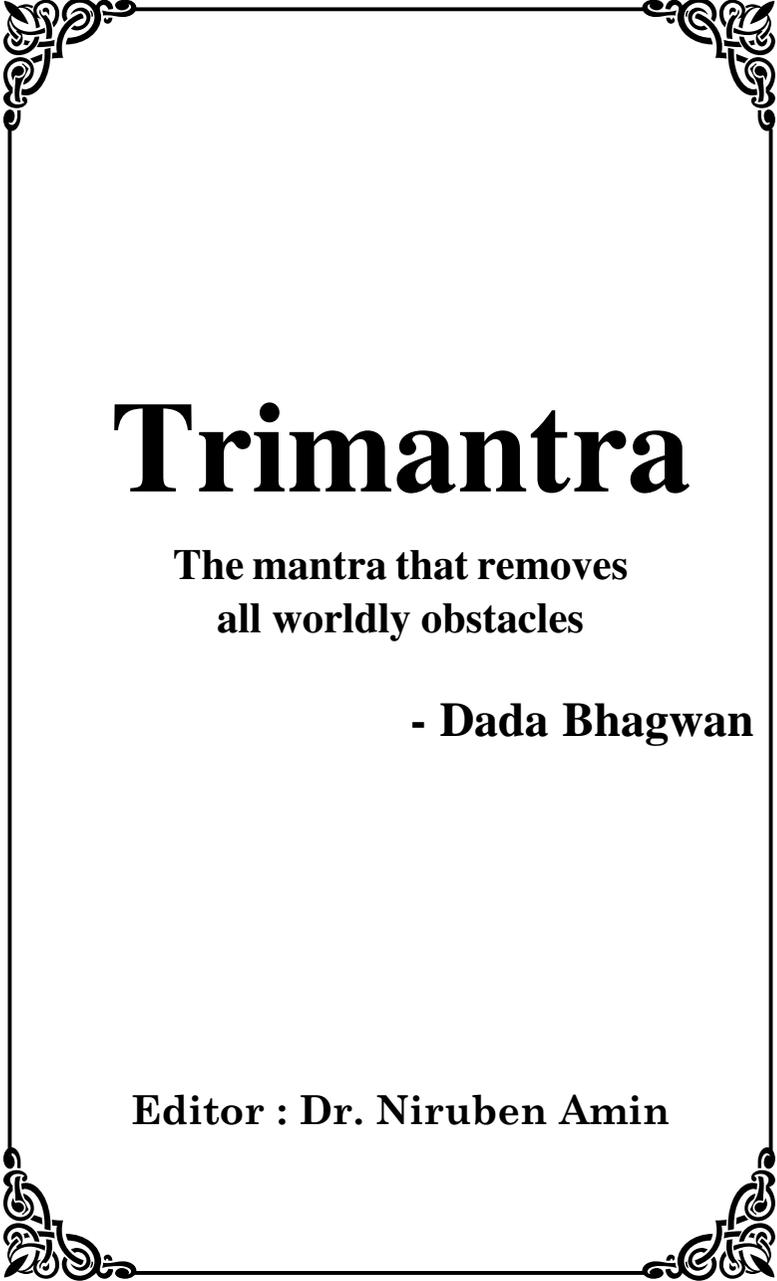


# Tri Mantra

The mantra that removes all worldly obstacles



*-Dada Bhagwan*



# **Trimantra**

**The mantra that removes  
all worldly obstacles**

**- Dada Bhagwan**

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## **Trimantra**

(The Three Mantras)

### **Namo Arihantanam**

I bow to the Lord who has annihilated all the inner enemies of anger, pride, attachment and greed.

### **Namo Siddhanam**

I bow to all the Lord who have attained final liberation.

### **Namo Aayariyanam**

I bow to all the Self-realized masters who unfold the path of liberation.

### **Namo Uvazzayanam**

I bow to the Self-realized teachers of the path of liberation.

### **Namo Loye Savva Saahunam**

I bow to all who have attained the Self and are progressing in this path in the universe.

### **Eso Pancha Namukkaro**

These five salutations.

### **Saava Paavappanasano**

Destroy all the sins.

### **Mangalanam cha Saavesim**

Of all that is auspicious mantras.

### **Padhamam Havai Mangalam**

This is the highest.

### **ॐ Namu Bhagavate Vasudevaya**

I bow to the One who has become the Supreme Lord from a human being.

### **ॐ Namah Shivaaya**

I bow to all auspicious beings of this universe who are the instruments of salvation of the world.

### **Jai Sat Chit Anand**

The Awareness Of The Eternal Is Bliss



## **Note About This Translation**

Gnani Purush Ambalal M. Patel, popularly known as Dadashri or Dada or Dadaji, used to say that it is not possible to exactly translate his satsang on the Science of Self-Realization and the art of worldly interaction, into English. Some of the depth and intent of meaning to be conveyed to the seeker, would be lost. He stressed the importance of learning Gujarati to precisely understand all his teachings.

Dadashri did however grant his blessings to convey his original words to the world through translations in English and other languages. It was his deepest desire and fervor that the suffering human beings of the world attain the living freedom of the wonderful Akram Vignan that expressed within him. He further stated that a day would come when the world would be in awe of the phenomenal powers of this science.

This is an humble attempt to present to the world the essence of the teachings of Dadashri, the Gnani Purush. A lot of care has been taken to preserve the tone and message of his words. This is not a literal translation of his words. Many individuals have worked diligently for this product and we remain deeply thankful to them all.

This is an elementary introduction to the vast new treasure of his teachings. Please note that any errors committed in the translation are entirely those of the translators and for those we request your pardon.

**Jai Sat Chit Anand**

## **Books of Akram Vignan of Dada Bhagwan**

1. **Who Am I ?**
2. **Generation Gap**
3. **The Essence Of All Religion**
4. **Science of Karma**
5. **Anger**
6. **Worries**
7. **Adjust Everywhere**
8. **Avoid Clashes**
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23. **Noble Use of Money**
24. **Life Without Conflict**
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**'Dadavani' Magazine is published Every month**

## **Introduction to The 'Gnani Purush'**

On a June evening in 1958 at around six o'clock, Ambalal Muljibhai Patel, a family man, a contractor by profession, was sitting on a bench on the busy platform number 3 of Surat's train station. Surat is a city in south Gujarat, a western state in India. What happened within the next forty-eight minutes was phenomenal. Spontaneous Self-realization occurred within Ambalal M. Patel. During this event his ego completely melted and from that moment onwards he became completely detached from all Ambalal's thoughts, speech and acts. He became the Lord's living instrument for the salvation of mankind, through the path of knowledge. He called this Lord, Dada Bhagwan. To everyone he met, he would say, "This Lord, Dada Bhagwan is fully manifest within me. He also resides within all living beings. The difference is that within me He is completely expressed and in you, he is yet to manifest."

Who are we? What is God? Who runs this world? What is karma? What is liberation? Etc. All the world's spiritual questions were answered during this event. Thus nature offered absolute vision to the world through the medium of Shree Ambalal Muljibhai Patel.

Ambalal was born in Tarsali, a suburb of the city of Baroda and raised in Bhadran, Gujarat. His wife's name was Hiraba. Although he was a contractor by profession, his life at home and his interaction with everyone around him was exemplary even prior to his Self-realization. After becoming Self-realized and attaining the state of a Gnani, (The Awakened One), his body became a 'public charitable trust.'

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

commerce there must be religion. He also never took money from anyone for his own use. He used the profits from his business to take his devotees for pilgrimages to various parts of India.

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

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

When he explained to others who ‘Dada Bhagwan’ is, he would say:

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

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

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

**~ Dadashri**

Param Pujya Dadashri used to go from town to town and country-to-country to give satsang and impart the knowledge of

the Self as well as knowledge of harmonious worldly interaction to all who came to see him. In his final days in late 1987, he graced Dr. Niruben Amin with the siddhis to continue his Work.

After Param Pujya Dadashri left his mortal body on January 2, 1988, Dr. Niruben continued his Work, traveling within India to cities and villages; and going abroad visiting all continents of the world. She was Dadashri's representative of Akram Vignan, until March 19, 2006, when she left her mortal body entrusting all further care of the Work to Shri Deepakbhai Desai. She was instrumental in expanding the key role of Akram Vignan as the simple and direct path to Self-realization for modern times. Hundreds of thousands of spiritual seekers had taken advantage of this opportunity and are established in the experience of pure Soul while carrying out their worldly duties. They experience freedom, here and now while living their daily life.

Shri Deepakbhai Desai had been given the siddhi to conduct satsang of Akram Vignan by Gnani Purush Dadashri in presence of Pujya Niruben Amin. Between 1988 and 2006, he has given satsang nationally and internationally as directed by Dadashri under the guidance of Dr. Niruben Amin. Now these satsangs and Gnan Vidhis of Akram Vignan continue in full force through the medium of Atmagnani Shri Deepakbhai Desai.

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



## PREFACE

Since time immemorial each religion has had founders like Lord Mahavir, Lord Krishna or Lord Rama. During their time, they pulled people out from differing divisive religious beliefs and restored them to the essence of all religion, the religion of the Self. But the passing and changing of the time cycle and the absence of such master Lords, have led to differences of opinions creating different sects and factions within all religions. As a result, there is loss of peace and happiness.

People quarrel about what is ‘mine’ and ‘yours’ in religion. To keep such quarrels at bay, there is the *Trimantra*. When one understands the fundamental meaning of the *Trimantra*, one would realize that it is not a mantra exclusive for any one religion, or sect or division of a religion. The obeisance in the *Trimantra* is offered to all beings of supreme awareness – starting from those who have attained Self-Realization to those who have attained absolute Knowledge and also those who have attained final liberation, moksha. Through such obeisance, one’s life’s obstacles are removed; one finds peace amidst difficulties and begins to build a goal towards moksha.

Never once throughout his entire life did Lord Krishna say that he was a Vaishnav or that he followed the Vaishnav religion. Lord Mahavir had never uttered that he was a Jain or that Jainism was his religion. Lord Rama had never said that *Sanatan dharma* was his religion. They all talked about liberation through Self-realization. As Lord Krishna has said in the Gita, as the tirthankaras have said in the *Aagams* and as Sage

Vashishtha has said to Lord Rama in the Yoga Vashishtha, man has only to realize the Self. To live in a state of ignorance is to be a mortal (jiva) and to live in a state of liberation is to be Shiv. When a *jiva* attains Self-Realization, that very *jiva* becomes Shiva. Shiva does not refer to any particular person.

The Gnani Purush Dadashri has given us the *Trimantra*. This mantra is completely impartial. He asks us to recite it five times with full awareness every morning and night. Doing this will render all your worldly activities peaceful. If you have a lot of problems, then you should recite it for an hour; you will find that the burden of your difficulties is significantly reduced. This mantra has the power to subdue all difficulties. It can make a mountain appear like a molehill!

Dadashri has illuminated the literal, spiritual and the ultimate essence of the *Trimantra*. And he has explained how this mantra uplifts those who recite it with its thorough understanding. His satsangs on the *Trimantra* has been compiled in this book. In devoting yourself to the *Trimantra*, your worldly obstacles will be removed and you will achieve unity and harmony.

**- Dr. Niruben Amin**

# TRIMANTRA

## The Three Mantras

### The Spiritual Unity of the Three Mantras

**Questioner:** There are three kinds of mantras: One of the Jains, the one of the Vaishnavs and the one of the Shaivites. Why are they now coming together? What is the spiritual mystery in this?

**Dadashri:** God is impartial. He has nothing to do with the Jains, the Vaishnavs or the Shaivites. The Vitarag Lords (Omniscient beings void of all worldly attachment) do not take sides. Those who take sides create divisions by, 'this is yours and this is ours'. Those who say, 'This is ours' are automatically saying, 'This is yours'. Wherever there is 'ours' and 'yours' divisions exist and that leads to attachment (raag) and abhorrence (dwesh). This is not the way of the Vitarags. The path of the Vitarag Lords is without differences and divisions.

### Trimantra: The Complete Fruit

**Questioner:** Is this Trimantra for everyone? And if so, why?

**Dadashri:** It is for everyone. It is for those who want to wash away their bad deeds and sins (paap). It is not for those who do not want to wash their sins.

**Questioner:** What is the purpose behind putting the Navkar mantra, the Vasudev and the Shiva mantra together in this Trimantra?

**Dadashri:** Is there not a difference between eating a whole fruit and eating only a piece of it? This Trimantra is equivalent to eating the whole fruit!

### **No Happiness despite Reciting the Mantra**

Lord Rushabdev (the first tirthankar of the last cycle of twenty-four tirthankaras) had said, ‘It is acceptable to divide your temples, but do not divide the mantra. The mantra will lose its essence if it is divided.’ Our people have not only divided the mantra, they have also divided the agiyaras (the eleventh day of the lunar cycle observed for fasting). We now have one agiyaras for the Vaishnav and one for the Shaivites. This is why the importance of agiyaras and the mantra has diminished. Jains, Vaishnavs and The Shaivites, none can find happiness and it is because these three mantras are not being recited together. That’s why the Trimantra is now being united as the Lord had said.

Lord Rushabhdev is considered the main originator of dharma or religion. He is the one who gave religion to the world. The path of Vedanta was established through him and so was the path of Jainism.

You know how people say, ‘Aadam’ or ‘Adam’? That Adam is really referring to this Aadim (the very first) tirthankar but instead of saying Aadim, they are saying Aadam or Adam. So whatever is out there, it is His path.

### **For the Obstacles in the Worldly Life**

**Questioner:** They were told to divide their temples and derasers (Jain temples) but are not all the celestial Gods and Goddesses in these temples, one?

**Dadashri:** No, they are all different. The celestial Gods and Goddesses that act as protectors and the guardians (shashan devas) are very different. The protecting devas of this sanyasta

mantra (sanyasta means that which breaks bondage and attachment towards the worldly life, here it refers to the Navkar mantra) are different, as are the devas for all the other mantras; they are all different.

**Questioner:** But what is the advantage in reciting all the three mantras together?

**Dadashri:** The existing difficulties of life go away! The incoming difficulties in life are reduced. If you have a problem but have connection with the right people or know the right people, will your problems not be easily solved? For example, if you are in violation of certain minor laws and the policeman is your friend; wouldn't you be able to go free?

**Questioner:** Yes.

**Dadashri:** This Trimantra comprises the mantras of the Jain, of the Vasudev, and the Shiv; they are all put together. If you want protection or help from the celestial devas, you have to say all the three mantras together. There are celestial protectors and guardians for each mantra who can help you. The Trimantra is an instrument to please each mantra's respective celestial protectors.

There are always celestial protectors behind each religion. By reciting this mantra, we please these deities and hence your obstacles are removed.

If you have any difficulties in life, reciting all the three mantras together will soften them. This mantra is the solution to reduce the effects of your past karmas that are unfolding. This mantra gradually leads you towards the spiritual path. The force and the impact of an unfolding karma that was meant to be 'sixteen annas' worth becomes four annas (division of a rupee), i.e. it is reduced significantly. By reciting this mantra, the incoming difficulties become light, and peace prevails.

## **Trimantra Makes You Impartial**

These three mantras have been in existence from time immemorial but through quarrels people have divided them. The Jains kept the Navkar mantra and discarded the rest. The Vaishnavs kept whatever was theirs and got rid of the Navkar mantra. This is how the mantras came to be divided. In their prejudices that divides, people have left nothing untouched. That is why India is in such a state of shambles today! Ignorant people who wanted to prove their point created these divisions. The Gnani on the other hand, would reunite everything and make everyone unbiased. That is why we have written the three mantras together. So when all the mantras are recited together, you will be blessed.

### **Partiality Leads To Divisions & Prevents Salvation**

**Questioner:** What circumstances led to the division of the Trimantra?

**Dadashri:** The propagation of and walling off of one's own bias and belief; 'Ours is the correct way'. A person who claims that his way is correct is saying that others are incorrect. Would God concede to this? To God both are equal. This is why man is not able to achieve his own salvation, nor can he do so for others. On the contrary they walk further away from their salvation. People caught up in religious sects and divisions are hurting themselves as well as others.

Yet, it is not necessary to remove these divisions. They are needed because we need to have religions of all different levels or standards, starting from the kindergarten level all the way to the Ph. D. level. Along with these standards we also need their respective teachers. It does not mean they are incorrect or that there is no need for different standards. It is not appropriate to call the kindergarten level as being wrong if you are in the higher grades. All the standards are correct but not the same.

## Trimantra Benefits All

A Vaishnav would say, ‘This is our Vishnav opinion!’ Some other people would say ‘This is our belief!’ Such people with their viewpoints have confused and muddled things. This Trimantra is an impartial mantra. There is nothing here that belongs strictly to the Jains or the Vaishnavs. It is a mantra for everyone in Hindustan. You will benefit greatly by reciting it because it teaches you to bow down to individuals of the highest order. You benefit by doing the obeisance (namaskar). You benefit even by merely saying the word ‘namaskar’. This is when you realize that this mantra is for your own benefit. If it benefits even you, then how can it be called ‘a mantra for the Jains’? But what do people, infected with the disease of opinions, say? They say such things as, ‘This cannot be ours’. Nonsense! Why can it not be ours? The language is ours. Everything is ours! All such talk is senseless. When I explain the meaning of this mantra, people come to their senses.

### This is The Trimantra

That is why I have you recite it loudly:

1. *Na-mo Ari-hanta-nam*

Na-mo Siddha-nam

Na-mo Aaya-ree-ya-nam

Na-mo Oovazza-ya-nam

Na-mo Lo-ye Savva-saahu-nam

*Aiso panccha na-mukka-ro*

Savvah pavvah pa-nasa-no

Mangala-nam cha savve-sim

Paddha-mam hava-yee manga-lam

2. Om Na-mo Bhaga-vate Vasu-de-vaya

3. *Om Na-mah Shi-vaya*

Jai Sat Chit Anand

Now if I were to explain the meaning of the Navkar (number 1) mantra to you, you will feel, ‘this is our mantra’. Once you understand it’s meaning, you will not let go of it. At the moment all you see is, ‘this is the Shiv mantra’ and ‘this is the Vaishnav mantra’. You need to understand the meaning of the mantra. Let me explain you the meaning of the Navkar mantra, then you will never say so again.

### *Namo Arihantanam*

**Questioner:** Please explain in detail what ‘Namo Arihantanam’ means?

**Dadashri:** ‘Namo Arihantanam’. ‘Ari’ means enemies and ‘hantanam’ means to conquer. So in this obeisance we are bowing down to the Arihant Bhagwan, the one who has conquered all the inner enemies of anger, pride, deceit, greed, attachment and abhorrence. From the moment of total destruction of the inner enemies, to the state called keval gnan, until final liberation, one is an Arihant. Such a one is the absolute manifested living God. He may have become so from any religious order - Hindu, Jain or any other race and he may be found anywhere in the universe. This obeisance says, ‘I bow down to the Arihant Lord wherever He may be.’

**Questioner:** Does an Arihant have a physical form?

**Dadashri:** Yes, he has a physical body. He has a body and also a name. He cannot be called an Arihant if he does not have a body.

**Questioner:** Does the title of Arihant apply to the twenty-four tirthankaras?

**Dadashri:** No. Only a tirthankar who is currently living can be called an arihant. Lord Mahavir has attained moksha. People say, “These are our twenty-four tirthankaras” and then they recite, “Namo Arihantanam, Namo Siddhanam...”, and if

we ask them, ‘are these two the same?’ They say yes. Then if you ask them who is the arihant, they will say that the twenty-four tirthankaras are the arihants. But really the twenty-four tirthakars are all now called siddha because they have already achieved liberation. Are you calling a siddha an arihant? Whom do you call an arihant?

**Questioner:** The twenty-four tirthankaras have become siddha!

**Dadashri:** Then should you not question why they call the one who is siddha an arihant? The level of the siddha is a different level altogether. The twenty-four tirthankaras are no longer arihants; they do not have a physical body! This misunderstanding is precisely why there is so much confusion. Right now Lord Simandhar Swami is the arihant. Do you know why I say that? Are all the twenty-four tirthankaras, arihants or siddhas? Is their status that of siddha or arihant?

**Questioner:** At this moment they are in the Siddha Loka – the location of all liberated souls.

**Dadashri:** Are they siddha? Are you hundred percent sure of this?

**Questioner:** Yes, one hundred percent!

**Dadashri:** Then they fall in the category of siddha. So then who is in the arihant category? Arihant means they have to be currently living. People refer to the twenty-four tirthankaras as arihant, but if you think about it, they have actually acquired the state of siddha. So when we say ‘Namo Siddhanam’ we are paying obeisance to them. But that leaves the category of the arihant vacant. So the mantra of Navkar remains incomplete, and by being incomplete, it does not give result. There has to be a living and present tirthankar. The current living tirthankar is Simandhar Swami; it is through His name that your work for liberation will have to be carried out, only then can the Navkar

mantra be complete. If a collector has been promoted to a Governor, would it not be disrespectful to continue addressing him as a collector?

**Questioner:** Yes it would.

**Dadashri:** In the same token if you believe the twenty-four tirthankaras to be arihants, then you are incurring a big loss. It is very detrimental. It does not harm the vitarag Lords; it has no effect on them, but it is very damaging for you.

### **Reaches Only the Current Living Tirthankar**

Neither Lord Mahavir nor the rest of the twenty-three tirthankaras can help you attain liberation now. They have already become liberated. When we say ‘Namo Arihantanam’, that mantra reaches the arihants, wherever they may in the universe, just like the mail that always reaches its destination. It will not reach Lord Mahavir. Presently people believe that when they say ‘Namo Arihantanam’, it reaches Lord Mahavir. The Twenty-four tirthankaras of the past are now in the fully liberated state as the siddhas. They are in the category of ‘Namo Siddhanam’. Only the currently present tirthankaras are referred to as arihants.

### **This Can Also Be Understood Through the Intellect**

**Questioner:** Today I came to understand that when we say ‘Namo Arihantanam,’ it refers to only Simandhar Swami; he is the arihant Lord.

**Dadashri:** What can be done when things are so jumbled up? As an attorney, what do you think of it all?

**Questioner:** I understand it completely Dada. Not from an attorney’s perspective only but I accept it completely as a staunch practicing Jain. Based on what you explain, a Jain who has a thorough understanding would readily accept that only the presently living can be called an arihant, a tirthankar. That is precisely why the arihants have been placed before the siddha in the mantra.

## **The Value of Presence**

**Questioner:** Do people think that Simandhar Swami is in some foreign place?

**Dadashri:** It is of no great significance where the present tirthankar is; wherever he may be. If you talk about location, then previously they were in the state of Bihar, but of what use was it to the people living in the Charotar Region of Gujarat? In those days there were no means of transportation, so of what use was this to them? Nevertheless, the tirthankaras can be worshipped through their names, wherever they may be, as long as we have the knowledge that they are presently living. In the same way, the distance here between Simandhar Swami and us is very great, but is he not living? He is present at this very moment and so he is considered a current tirthankar.

It does not matter if you have not seen the arihant. For example you did not get to see the arihant in Mahavir's time. You did not see Lord Mahavir. Mahavir Bhagwan was somewhere else and you were here, he would still be an arihant. So if you recognize a real arihant as arihant, it will be to your great advantage. Otherwise all your effort will be in vain. For this very reason, the Navkar mantra that you recite will not give any results.

### **Who Can be Called a Tirthankar?**

Tirthankaras are the ones who have absolute knowledge (Keval Gnan). There are other kevalis, who too have absolute knowledge. But for one to be a tirthankar, one has to have the tirthankar-name-karma come into fruition. The tirthankaras purify the very ground they walk on and these places become places of worship. No one else in the whole world has merit karma of such quality. No one else has such exquisite atoms (parmanus) of mind, body and speech. A tirthankar's speech is syaadvaad (speech that hurts no living being and is acceptable to all) and

inspires absolute bliss in all around.

The state of the arihant is a very elevated state indeed. No one in the universe has such atoms. The highest quality of atoms comes to be situated only in the body of a tirthankar. What a body! What speech! What a manifest form! Everything about such a living being is absolutely unique and exquisite. There is no comparison, so do not compare Him to anyone! No one can be placed on the same level as a tirthankar! That is how great the manifest form of a tirthankar Lord is! All the twenty-four tirthankaras that existed were incomparable!

### **The Body Is The Only Difference**

**Questioner:** Is the form of the arihant Lord the state before moksha?

**Dadashri:** Yes, the arihant is the state before moksha. The level of His knowledge is the same as that of the siddha, but there is some bondage left for him. An analogy would be of two men who are sentenced for sixty years in prison. One is sentenced on the 1<sup>st</sup> of January, and the other on the 3<sup>rd</sup> of January. The first man has been released since his term has been completed. The other man will be released after two days but essentially can he not be regarded as a free man? Such are their levels.

### **Namo Siddhanam**

Who are the other Gods?

**Questioner:** 'Namo Siddhanam'.

**Dadashri:** Those who have become siddha from here, those who no longer have a physical body and will not be acquiring another body again. They are the ones who are eternally in the state of the siddhas. I bow to such siddha Lords.

Having conquered their inner enemies: anger, pride, deceit,

greed, attachment, abhorrence, Lord Rama, Lord Rushabhdev and Lord Mahavir are all now in the Siddha Loka where they are eternally in the state of the siddha. To them I offer my obeisance. Now tell me, is there any problem in doing this?

So of the two states, the arihant and the siddha, which is higher? The siddhas are relieved eternally from their physical bodies and are in the siddha state. They are completely liberated! Of the two, which do you think is the higher state? Just say it spontaneously, you will not find the answer by thinking too much.

**Questioner:** Everyone is equal. When you bow in reverence, everything is equal. How can we say that one is higher than the other?

**Dadashri:** But do you understand why they have put ‘Namo Arihantanam’, before the ‘Namo Siddhanam’?

The reason is that those who have become siddha are totally liberated but they cannot help us in any way. For us the arihants are useful and that is why they have been placed first, before the siddhas.

We have to go where the siddha Lords reside. That is our goal but who is more beneficial to us? The arihant! He has conquered the six inner enemies and is showing us the way to do so. He graces us with His blessings. That is why He is placed first. He is very beneficial to us. So the importance is of the living One.

### **Difference Between Arihant and Siddha**

**Questioner:** How does the siddha Lord help human beings in their salvation?

**Dadashri:** The state of the siddha Lord is our goal. But, they cannot be of any help to us. Only the Gnanis and the tirthankaras who are presently living here, in the universe can be

of help to us. They can show us our mistakes, they can show us the path and they can help us realize our Self.

**Questioner:** Then do the siddha Lord not have a body?

**Dadashri:** The siddha Lords do not have a physical body. They are the absolute divine Self (Paramatma). And these so-called siddha of today are nothing but ordinary men who have attained varying types of special worldly powers, which have no spiritual value. If you provoke them they will get angry and even lash out.

**Questioner:** What is the difference between the arihant and the siddha?

**Dadashri:** The siddha Lord does not have the burden of carrying around a physical body whereas the arihant has to carry this load with him. He too finds it burdensome. He cannot go to the Siddha Loka until his remaining karmas exhaust. He too has to go through the remaining karmas.

### **Namo Aayariyanam**

So far we have discussed two, what's next?

**Questioner:** 'Namō Aayariyanam'.

**Dadashri:** This obeisance is for the acharyas. Acharyas are those who observe the principles laid down by the arihants and who teach others to do the same. To such acharyas, I pay my obeisances. Acharyas are Self-realized and their self-control is spontaneous. Self-control in them means they do not react to the existence of anger, pride, deceit and greed. But these so-called acharyas that we refer to nowadays cannot be considered under this obeisance of 'namo ayariyanam.' If we were to insult them in any way, they too would retaliate and lash back. They have not attained the enlightened world view yet (not Self realized). Theirs is the worldly view only. We are not talking about such acharyas. Self-realization, Atma gnan must be there

before one is called an acharya here.

Therefore here we are not talking about the traditional Jain or Vaishnav acharyas that are around. We are paying obeisance to the acharyas who have no desire for any kind of worldly happiness and who are following the conduct for progressing on the path of liberation of the vitarag Lords. They observe these codes of conduct and teach the same for others. To such a being I bow. Do you have any objection to that? Whoever he may be or of whatever sect he may belong to, as long as he is self realized, to him I bow.

Such acharyas do not exist here in our world today, but they do exist in other worlds. And therefore this obeisance will reach them wherever they are in the universe. This in turn benefits us instantly.

**Questioner:** Do these acharyas of our world possess any powers? When can the status of acharya be attained?

**Dadashri:** The status of acharya remained true for a thousand years after Lord Mahavir's nirvana but after that time it has turned into a worldly acharya status, and there has not been any true acharyas since.

**Questioner:** I am talking about the true acharyas.

**Dadashri:** The true ones have not arisen. The true acharya is a God.

**Questioner:** Then what about Kund Kund Acharya?

**Dadashri:** Kund Kund Acharya was one, but that was six hundred years after Lord Mahavir. What I am saying is that for the last fifteen hundred years, there has not been one. Kund Kund Acharya was completely Self-realized.

**Questioner:** But these acharyas of today are called acharyas based on their exposition of knowledge in scriptures.

**Dadashri:** People may call them acharya but a real acharya is Self realized.

### **The Acharya Is The Reason For Liberation**

How are tirthankaras beneficial to us? Doing their darshan (seeing; to look upon with reverence) gives great benefit and so does listening to them. The time to listen to them is when they give deshna (divine speech); otherwise the benefit is just from their darshan. The darshan of the tirthankar is needed for liberation. Just by the mere darshan of the tirthankar one can become absolutely enlightened. This is only for those who have reached such a level of spirituality.

Such beings are those who have acquired the knowledge of proper conduct from an acharaya and have reached a very high level of spirituality that all that is left for them is just the mere darshan of a tirthankar Lord.

So the final preparation is the role of the acharya. He helps one in the maturation process of the liberation. Even the tirthankar Lord considers the acharya to be the highest state of all.

**Questioner:** But why would the tirthanakar say that?

**Dadashri:** The tirthankar is endowed with 108 gunas (virtues or positive attributes) and acharya has 1008 gunas! Acharya is regarded as embodiment of highest virtues. He is like a lion. When he raises his voice, everything around him trembles. Just as at the mere look and sight of a lion, a fox would throw up the meat it just ate, such is the power of the presence of an acharya. A person would spew out in confession all the sins he has committed in the presence of an acharya. Even the tirthankaras admit that they have acquired their state of a tirthankar through the teachings of the acharya. So the acharya is the embodiment of the highest virtues.

These five obeisance (namaskars) in the Navkar mantra are ranked the highest. Even the tirthankaras praise the acharya.

**Questioner:** Correct, correct, absolutely correct!

**Dadashri:** It is because of the power and the charisma of an acharya that one becomes a tirthankar.

### **Ganadhara: Transcends Mind & Intellect**

**Questioner:** Can the ganadhars (premier disciple) of the tirthankar Lord be considered on the same level as the acharya?

**Dadashri:** Yes, they are considered to be on the same level as the acharya. The acharya is a ganadhar. All ganadhars are acharyas, but all acharyas are not ganadhars. They are called ganadhar because they have transcended all layers of the intellect. An acharya may or may not have transcended the intellect.

I too have transcended all the layers of intellect. The layer of the mind is the moon and the layer of the intellect is the sun. A ganadhar is the one who has gone beyond these layers of the moon and sun and yet remains and abides by the instructions of the tirthankar. I too have gone beyond the layers of the moon and the sun!

### **Qualities Of An Acharya**

Acharyas have complete knowledge of the scriptures and they have absorbed it. The sadhus are in the process of studying the scriptures, but they too have realized the Self, they have acquired the true knowledge (samkit) but are studying further. The upadhyayas are studying themselves and also teaching others the same. The upadhyayas have progressed in their study but maintain utmost humility towards the acharyas. An acharya's presence is so intense that if ever he were to raise his voice, it would render the upadhyayas absolutely meek. That is the aura

of an acharya. Nothing can bother an acharya. If a sadhu were to shout or become very angry, it would not bother the acharya in the least!

An acharya is such a being that if his disciple were to err, the disciple would immediately make a confession to the acharya because he would not be able to bear keeping a secret from his master. Despite having so much power, the acharya is not stern by any means. They never get angry; nevertheless people around them feel a 'heat of sternness' in their power.

The silent power of an Acharya is like the 'burning effect' of intense cold. They do not have any anger. If they did, they could never be regarded as acharya. Anyone with the slightest amount of anger, pride, deceit and greed can never be called an acharya. Acharyas have such a wonderful presence. And when they speak you never feel like leaving their side. They are no ordinary beings!

### **Dadashri: The Meddlesome Vitarag**

My status is that of an acharya. It cannot be called an absolute state of the vitarag. But if you want to refer to my state as 'vitarag', then you can say I am a meddlesome vitarag. A meddlesome person, yet free of attachment. I am meddlesome only because I tell people to come to satsang and that I will do things for them. Such a meddlesome quality is not to be found in an absolute vitarag. A vitarag is not concerned with whether something is beneficial for you or not. His very existence and presence is beneficial. His entire being is of benefit to mankind. His aura is beneficial. The air around Him is beneficial. His speech is beneficial. His darshan is beneficial. But he would not tell you to do this or that. Whereas I tell you, 'I will do satsang with you, so you can be liberated.' Tirthankaras only utter this much in their deshna: "The four paths to life forms (celestial, human, animal & hell) are sources of suffering, so dear human being; you have acquired a birth in the human body form, the

only one, from which liberation is attainable! So get your work for your liberation done.” They say only this much. They say this when they give deshna!

At the moment we do not have any tirthankaras here in our world and the siddha Lords are all in their own location. At the moment I am the representative of the tirthankar Lord. Yes, when they are not here, I have the power in my hands. And I am using that power, without having to consult anyone! Nevertheless I myself worship the tirthankaras. Have you not seen this?

Upadhyayas have acquired on the right thoughts (vichaar) and right speech (oochar). But the acharyas have all three, vichaar, oochar and also aachar (right conduct); all these three qualities are complete within the acharya.

### **Namo Oovazayanam!**

**Questioner:** ‘Namo oovazayanam...’

**Dadashri:** This obeisance refers to the upaadhyayas. Who are the upaadhyayas? They are those beings who are Self realized and are studying the scriptures and teaching the same to others. It is to such upaadhyayas, that we send our obeisance. Upaadhyaya means they have understood everything however their conduct is not yet perfect. They can be of Vaishav, Shiv or any other religion. The sadhus of today (ascetics and renunciates) do not fall in this category; they are not Self-realized. Once Self-Realization occurs, all anger, pride, deceit and greed leave; no such weaknesses would remain. If one were to insult them, they would not exhibit any anger. Would the sadhus of today get angry if insulted? Anger can never be accepted at this level.

**Questioner:** You say that the upaadhyayas have the knowledge, what knowledge are you talking about?

**Dadashri:** Upaadhyaya means they have the knowledge of the Soul; they also have awareness of their obligations, they even have knowledge of right conduct, but despite this, right conduct is not assimilated completely in their behavior. And because the right conduct has not come to perfection, they remain at the level of upadhyaya. Thus they themselves are in the process of learning and they teach others at the same time.

**Questioner:** So in other words they have not acquired perfection in their conduct?

**Dadashri:** Yes, they have not reached the absolute state of conduct. If they acquire that state, they would be considered acharya.

**Questioner:** So does that mean that even the upadhyaya have to be an Atma Gnani (Self realized)?

**Dadashri:** Not Atma Gnani, but they should have the conviction (pratiti) of being the Self. There is the conviction plus more, a higher level.

Which is the next line in the prayer?

### **Namo Loye Savva Sahunam**

**Questioner:** ‘Namo Loye Savva Sahunam...’

**Dadashri:** Loye means loka (different worlds in the cosmos). This obeisance means that I bow to all the sadhus wherever they are in the universe. Who can you call a sadhu? Not the ones dressed in saffron or white attire but those who have known the Self and are proceeding in that direction only. This obeisance is not directed to the sadhus who have desire for a worldly life or any material gain. I bow to such sadhus who have no attachment to their body (dehadhyas).

The practice of yoga (union) is a worldly state. The state of Soul is a different thing altogether. There is a branch of yoga

that focuses on the physical body, different body postures and asanas (positions). This is a union with the physical body (dehadhyas). Then there is yoga of the mind (mano yoga) where one tries to focus on the charkas- energy centers of the body. There is japa yoga - chanting of mantras, that is the yoga of speech. These three yogas are overt, worldly and transient and are distinct from Atma yoga, which is the union with the Self. The result of worldly yogas is material happiness and physical well being. Atma Yoga is considered the highest of all yogas. It leads to liberation and eternal bliss. Savva Sahunam means all those that practice Atma yoga. To such beings I do bow.

So who is a sadhu? The one who has attained the conviction (pratiti) of the Self is a sadhu. This is the first step in the path of liberation. The upaadhyayas have progressed further and the conviction is much stronger. and the acharyas have attained the Atma Gnan. The arihant Lord is the complete, absolute Self. These salutations (namaskars) have been ordained in this manner.

### **The Exact Technique Of Reciting Navkar**

**Questioner:** The five stages (levels) of this namaskar that the Lord has given us, the first four are fine, but with the fifth one instead of saying 'sahunam' why do they say 'loye savva saahunam'?

**Dadashri:** The term savva means all. The obeisance is to all the sadhus of the universe regardless of their religious background.

Why don't you write to them, if you wish to change it? Whatever the Lord has said, he has said for it to be recited exactly and precisely as given. That speech has been uttered through Divine lips. It is not to be translated in Gujarati. Do not change the language! It has come out of Lord Mahavir's mouth and when he speaks the atoms (parmanus) are so precisely

arranged that people are awestruck upon hearing him. Ordinarily when people recite this Navkar, they can barely hear it themselves and consequently the benefits they reap are significantly minimized. They do not hear the benefit! The full benefit is acquired when all the five sense are able to 'hear' the mantra. The eyes would see it, the ears would hear it, and the nose would smell it...

**Questioner:** You have said something extremely important.

**Dadashri:** Yes, when they utter the Navkar mantra, their ears cannot hear it, and all the senses remain deprived and hungry, only the tongue moves around in the mouth, so what kind of benefit will it give? It is only when all the five senses become content; one can say that the Navkar mantra is fruitful. When you say it, your ears should be able to hear, your nose should be able to smell, at that moment, even the skin should be able to feel it through its tactile sense. All this is required and necessary. That is why I ask you to recite it loudly.

### **Sadhu: Worldly Versus True**

The sadhus we refer to are those who do sadhana (striving, self-discipline; rituals etc) to achieve the Soul, not the ones whose sadhana is aimed for attainment of worldly things, for gratification of tastes, for fame and prestige. These sadhana are different and the sadhana for the Soul is different. I bow down to such sadhus. The sadhana for the Soul does not include any sadhana for worldly things. Those who strive for worldly things are not sadhus. Amongst all the sadhus there are in India, perhaps maybe one or so would qualify for this status. No such sadhu exists on this earth, they can be found elsewhere in the universe. It is to them that our namaskar reaches and that is why we get benefits. This universe extends beyond the parameters man has given it; it is very vast. Therefore I bow down to all the sadhus wherever they may be.

**Questioner:** What does loye mean?

**Dadashri:** ‘Namo Loye Savva Sahunam.’ Loye means loka. It means our universe. So we are saying, ‘I bow to all the sadhus that are in this universe’.

**Questioner:** Does one acquire the knowledge of Soul if one performs rituals and self-discipline (atma dasha sadhe) prescribed for the same?

**Dadashri:** Yes.

**Questioner:** So when a person performs sadhana (what it takes to attain) for the Soul, does that mean that he or she can experience the Soul?

**Dadashri:** Atma dasha Sadhe means to move fast towards the experience of the Self. What is the meaning of sadhana?

‘Atam bhavna bhavta jeev lahe keval gyan re’

Striving for the Self, one attains the perfect Self.

But first he should have the inner intent of experiencing the Soul. When I bestow the realization of the Soul upon you, that Gnan verily is Atma dasha, the state of the Self. Once awakened to the Self, such a being will continue to make progress in the domain of the Self. Some even attain the state of upaadhyaya. And some beyond that state, to the state of acharya. It is not possible to go beyond acharya state in this time cycle.

**Questioner:** How can we know whether one is striving for the Self?

**Dadashri:** We can know by looking at his attributes. If any of his attributes are conducive towards further bondage then you will know. A true aspirant is one who does sadhana only for the Soul and nothing else. None of his actions create bondage. Unfortunately, due to the current time cycle, today’s sadhus cannot be like this. They are faced with ongoing

kashayas, inner negativities for true sadhana; anger, pride, deceit and greed. They leave behind their wife and children; they undergo the rituals of penance and renunciation. They earn some spiritual benefits worth say one hundred points (binding merit karma) when they do samayik and pratikraman, but if they have a disagreement with one of the disciples, they get upset and end up losing one hundred and fifty points (binding demerit karma). Therefore these sadhus bind karmas. A real sadhu will never bind karmas; his sadhana is exclusively for the Soul. Only such a sadhu can attain moksha, the siddha state.

And these worldly sadhus get angry at even the slightest provocation! So these are not sadhus but tyagis (those who renounce). They are called sadhus today but you can openly see the anger in them. In fact you can even hear it! What kind of anger is it when you can hear it?

**Questioner:** One that binds for countless lives (anantanubandhi).

**Dadashri:** Yes, the anger that is audible is anatanubandhi.

### **The Real Nature of \‘Om’**

**Questioner:** Is Om (or Aum) the abbreviated version of the Navkar mantra?

**Dadashri:** Yes. If you recite it with understanding, then it is dharma dhyana - meditation that gives worldly benefits.

**Questioner:** Would it suffice if we only say ‘Om’ instead of the Navkar mantra?

**Dadashri:** Yes, but only if it is said with understanding. People who recite the mantra are doing so in vain. There is no meaning behind them reciting the mantra. When the Navkar mantra is said correctly, only then will conflicts in a household diminish. Are there any households here right now where there is no conflict?

**Questioner:** Dada, the conflicts cannot be stopped.

**Dadashri:** They continue? If conflicts do not stop, then you have to realize that you are not reciting the Navkar mantra with the correct understanding.

Recite this Navkar mantra and Om (all the Gods in the Navkar mantra collectively) will be happy. By merely (without understanding) saying Om, Om they will never be happy. So recite the Navkar mantra! This Navkar mantra is Om itself. Om is the abbreviation of the entire mantra. Om encompasses everything. It was created for the benefit of people. But without the correct understanding, people have made a mess of things.

### **The Vibrations Of \Reach Mahatmas**

Who is the embodiment of Om in the eyes of the Lord? It is whomever I give Gnan to. From the moment you start saying, "I am shuddhatma", you become a sadhu. Anyone who does sadhana of the pure Soul is a sadhu. So the Navkar mantra reaches all the mahatmas that I have given Gnan to. When people recite the Navkar mantra, the responsibility falls on your head because you are included in the Navkar mantra. A person who does sadhana for the Self is a sadhu. From the moment you take Gnan, you progress a little at a time through your understanding. Then you are able to make others understand a little at a time, and so you go beyond the level of a sadhu. Once others understand from you, from that moment you start becoming upaadhayaya. The state of acharya is not easily attainable in this time cycle. It is a different matter if someone attains this level after I am gone.

### **The Great Importance Of The Navkar**

‘Aiso panch namukkaro’, - the above five namaskars, salutations

‘Savvah pavvah panasano’, - destroys all sins. Reciting this mantra destroys all sins.

‘Mangalanam cha savve sim’ – of all that is auspicious, ‘Padhamam havayee mangalam’ – this is the highest. This is the most auspicious of all that is auspicious in this universe. This is the first and the foremost. That is what they are trying to say.

Now tell me, should we leave out such a mantra amidst all our religious segregations? Was Lord Rishabhdev neutral or biased?

**Questioner:** Neutral.

**Dadashri:** So then we should sing praise of the Navkar mantra just as God has said to do.

### **Trimantra Lightens Suffering**

**Questioner:** In the Trimantra there is a line ‘Savva pavvah panasano’ meaning ‘this destroys all sins’. So does it destroy sins without any suffering?

**Dadashri:** There will be some suffering. If you spend four days with me, you will still have suffering, but by being in my presence, that suffering is reduced. In the same token, the presence of the Trimantra makes a big difference with regards to any suffering. Things will not affect you too much!

If you imprison a man who does not have Gnan for four days, he will have a lot of suffering. And what happens if a man who has Gnan is sent to prison? The suffering is essentially the same for both, but the suffering does not have any internal impact for the one with Gnan!

**It can only be recited if it is in Vyavasthit!**

**(destined to be)**

**Questioner:** You are saying that the Trimantra removes all obstacles in life. You are also saying that everything is ordained (vyavasthit), so where does this power of the Trimantra come from?

**Dadashri:** Vyavasthit is when, if the obstacles were not meant to be removed, then until that time you would not be able to recite the Trimantra; you should understand vyavasthit in this way.

**Questioner:** Despite reciting the Trimantra if the obstacles are not removed, what can we infer?

**Dadashri:** You would not know how large that obstacle was and how small it became. Only I know that.

### **Navkar Means Namaskar**

**Questioner:** Many people recite the mantra only to the line ‘loyhe savva Sahunam’, and others say, ‘Aiso paanch namukaro,’ and finish the Navkar mantra, is that all right?

**Dadashri:** If they do not recite the last four lines, it is fine. The mantras are only five in all. The remaining four lines are to stress the importance of the mantra.

**Questioner:** Is it called Navkar mantra because of the nine stanzas it has?

**Dadashri:** No, it is not like that. These are not just nine stanzas. The word Namaskar is the same as Navkar. The original word is Namaskar mantra but in the Maghadi language it is called Navkar, so Namaskar is now Navkar. It has nothing to do with the nine stanzas. In all there are only five namaskars.

### **Om Namō Bhagavate Vasudevaya**

**Questioner:** Please explain the next mantra ‘Om namō Bhagavate Vasudevaya’.

**Dadashri:** Vasudev Bhagwan! These are beings that have evolved from being ordinary human beings (nara) into God – Narayan. To such beings I bow. When they become Narayan, they can be called Vasudevas.

**Questioner:** Shree Krishna and Mahavir Swami - who are they?

**Dadashri:** They are Gods. They are Gods with a physical body. Why do we call them God? It is because the Lord has completely manifested within them. That is why we call them God, even when they have a body.

The Lord otherwise called Vasudev, manifested within Sri Krishna. There is no doubt about this, right? Vasudeva is Narayana, the supreme Lord, who manifest in a human being (nara).

Lord Mahavir and Lord Rushabdev were absolute and complete manifestations of the Lord. Lord Krishna is called Lord Vasudev. He has one more life time left.

### **From Human Being To The Lord**

**Questioner:** Can you explain in detail the mantra 'Om Namu Bhagavate Vasudevaya'?

**Dadashri:** Starting from the time of Lord Rushabdev until now, there have been nine vasudev bhagwans. Vasudev means those who have evolved from an ordinary human being into God; that state is called vasudev. There is no penance or renunciation here. Along with every vasudev, there will also be their opponent called a prativasudev (prati - opposite). On the one side a vasudev is born and on the other a prativasudev. They are the Pratinarayan! The two will engage in a battle against each other. Also along with these two, there will be nine baldevas, as brothers or stepbrothers of vasudev. Krishna is vasudev and Balram is baldeva. Lord Ramchandra was not a vasudev, he was a balram. Laxman was vasudev and Ravan was prativasudev. However, Ravan too is praiseworthy; he is extremely praiseworthy. But people in India make his effigies and burn them instead. How can this land be blessed? How can this country be blessed where the wrong kind of knowledge is

spreading? They burn effigies of Ravan, they don't even know what Ravan was!

Who is the vasudev of this current time cycle? Lord Krishna. So therefore this obeisance reaches Lord Krishna. It reaches all the protecting deities of Lord Krishna.

### **The Vasudev State**

What are these vasudevas like? They are so powerful that thousands of people can be moved to fear by mere look in their eyes. What is the indication of the cause (karmic) for becoming a vasudev? It is when a person can die from fear by merely looking into their eyes; such is the power they possess. These qualities are apparent in a vasudev-to-be many lifetimes ahead. When they walk, the earth would shake! Yes, the earth actually makes a noise when they walk, and this happens many lives ahead to them becoming a vasudev. The cause (karmic) of becoming a vasudev is very different. Their very presence causes chaos in the world. Talks of vasudev is a different matter altogether! One can tell a vasudev at the time of his birth. A vasudev to be can be recognized from many lives ahead because of his attributes. A tirthankar to be cannot be identified but vasudevas can. Their characteristics are entirely different altogether. The same goes for the prativasudev!

**Questioner:** So how can we recognize a Tirthankar before his time?

**Dadashri:** Tirthankaras are simple people. Everything about them is straightforward. Nothing wrong comes to them. If it does they strive hard to come back to their straightforward ways. Their lineage is different altogether! But the vasudev and prativasudev have their traits many lifetimes ahead. And for one to become a vasudev means to go from being a human into Godhood! This transition is like the phases of the moon; from the moonless dark nights of the month towards the full moon.

Can you not know there will be a transition towards full moon from the waxing moon? In the same way, one can know that this person is going to be a vasudev.

### **Ravan & Krishna**

These above-mentioned fall in the category of the sixty-three Salaka Purush (best of men). These sixty-three are those who have received the seal of approval that they have the qualities of being God. So if we only pay obeisance to the arihants and not the vasudevas who are future arihants; if we say anything negative about them, what consequences will we have to bear? Some People make comment and criticize, "...this happened to Krishna, that happened to Krishna...". Beware! You cannot say such things. Don't say anything! What you have heard about him is a different matter! Why are you risking such grave consequences? Lord Krishna is going to be a tirthankar in the next cycle of twenty-four tirthankaras ordained for this world. Ravan too is going to be a tirthankar in the next cycle. Why do you take on unnecessary liabilities?

### **Sixty-Three Shalaka Purush**

Shalaka Purush means those that have the best qualities of attaining moksha. Others too will attain moksha, but these are the best and most unique of people. These are renowned beings. They become renowned before their moksha. Included in the category of the sixty-three Shalaka Purush are the twenty-four tirthankaras, twelve chakravaty emperors, the nine vasudevas, along with the nine prativasudevas and also nine balrams. Balram the eldest brother of the vasudev will always be included in this category. This – the sixty-three salakha Purush is a natural adjustment! There is no deviation from this and there is no stopping this. Just as we need two atoms of hydrogen and one of oxygen for water, this is no different. This is a scientific phenomenon. This sixty-three is not my number, if it were, I would have put sixty-four instead of sixty- three, but nature has

made such an exquisite arrangement, and it is also vyavasthit – it is ordained!

### **Read and Recite The Trimantra**

How is the mantra to be recited? For example, when you say ‘Om Namō Bhagavate Vasudevaya’, as you recite these words, you should be able to visualize Lord Krishna. Regardless of the image you have of Lord Krishna, the moment you recite these words the image of Lord Krishna should come to you. What is the use if you recite this mantra but do not see the image of the one you are paying obeisance to?

If you just say the name alone, then the benefits you get will be limited, but along with the name, if you see their image, your benefits will be greater.

**Questioner:** How should we meditate when we say ‘Namō Arihantanam’? Do we have to see a specific color?

**Dadashri:** ‘Namō Arihantanam...’, there is no need to be meditating on a color while saying ‘Namō Arihantanam’, but if you want to, then close your eyes and you should be able to see the letters ‘N-A-M-O A-R-I-H-A-N-T-A-N-A-M... You get tremendous benefits from this. Can you not read these letters as you say ‘Namō Arihantanam’? Try practicing this; you will be able to read the letters.

Then ‘Om Namō Bhagavate Vasudevaya’, even when you say this, you should be able to visualize each letter. You will be able to recite with each letter. If you practice this for two days then by the third day you will be able to see the letters very clearly.

Mantras seen and read (chintan) in this manner is meditation. It is called dhyana. If you read and recite the Trimantra in this manner, then your meditation will improve a lot.

## **Om Namah Shivaya**

**Questioner:** ‘Om Namah Shivaya’

**Dadashri:** In this world, whosoever becomes the embodiment of salvation (kalyan swaroop) is called shiva. Those who are presently living and have no ego are called shiva. As such there is no person named Shiva. Shiva in itself means kalyan swaroop – a savior. This obeisance is directed to those who have reached the state of kalyan swaroop, and are showing others the path; to such beings do I bow.

We bow to all who have attained the state of becoming an embodiment of salvation, whether they are in India or elsewhere!

### **Lord Shankara**

Why do they sing ‘I am Shiv and I am Nilkanth too’? When you drink the poisons this world serves you (when you accept all suffering, mistreatment, abuse etc., that you receive at the hands of others), then you too become shankara or shiv. If anyone abuses you and insults you and you accept it with equanimity (sambhaav), and you bless that person, you become shankar. Equanimity cannot be maintained all the time but when you bless your aggressor, it can be attained. If you try to maintain only equanimity it can backfire so you must also bless your aggressor.

When we go to Mahadev’s (Lord Shankar’s) temple, we say:

‘Despite having the trident (the trident symbolizing the weapon of the mind, speech and body),

I drink the poisons of the world.

I am the very Shankar and the very Nilkanth’

Mahadev Shankara drank all the poisons that were given

to him. Whoever gave him the poison, he drank it all. I too have taken the poison in the same way and have become mahadev. If you want to become mahadev, you too can do the same. You have not lost anything yet. It is not too late to do so. If you can do so for five to ten more years, that is enough. Then you too can become mahadev. But alas before anyone gives you the poison, you make others drink it! You say, “You become mahadev, I don’t want to!”.

### **Sohum, Yes: Shivohum, No.**

**Questioner:** Some people say “Shivohum, Shivohum”, what does that mean?

**Dadashri:** Those who had attained the level of Shiva in the previous time cycle, not in this current time cycle, used to say, “Shivohum”. Their disciples imitated them and so did the disciples of their disciples. But does that mean they too have become a shiva? At home they quarrel with their wives and children and yet go around saying “Shivohum.” Does this kind of behavior not defame Shiva?

**Questioner:** But at least during the time he chants, ‘Shivohum’, he is not quarreling with his wife, right?

**Dadashri:** No. ‘Shivohum’ cannot be said at all. If that were the case, then he would not need anyone for guidance on his spiritual path. Once you’re on the right track then there is no need to worry about anything else. Unless and until you attain the experience of the Self you cannot say, ‘I am Shiva,’. You cannot say, ‘I am pure Soul,’ without the experience of the Soul. You have to have the realization and the experience of what you are claiming to be. Some people chant, ‘Aham Brahmasmi, I am Brahma.’ What is Brahma and what is brahmasmi? What understanding do you have of these words that you are uttering this word? Even the people who taught you this did not understand it themselves. ‘Aham Brahmasmi.’ One

should have the experience of 'that' first. You are pure Soul, but first you need to have the experience of the Soul. You cannot say you are pure Soul without the experience. By simply uttering these phrases that relate to the Self, one bypasses all the stages that precede them which are necessary for orderly spiritual progress and understanding.

**Questioner:** So when he says 'Shivohum', he is saying it in ignorance, is he not? He does not understand it.

**Dadashri:** Yes! He is saying it in ignorance. But in his mind he believes that 'I am Shiva'. So then there is no more progress to be made. At least that much is understood. Others say 'So hum'. What is 'So hum' in Gujarati?

**Questioner:** 'I am that'.

**Dadashri:** One can say 'So hum'-'I am that', but one cannot say 'Shivohum, I am Shiva'. Sohum, 'I am that', means that, 'I am that which is.' The 'that' in this sentence is the Self or the God. One can say, 'You only, You only,' but one cannot say, 'I am', 'I am', only. This is because; 'I' and 'You' are always separate in ignorant state. The separation vanishes in the Self realized person. So there is nothing wrong in saying, 'Sohum', meaning I am that, in which 'I' remains separate from 'that.'

**Questioner:** What does 'Shivohum' mean?

**Dadashri:** To become Shiv means he himself has become the embodiment of salvation for the world; he himself becomes Mahadevji. Such a one does not even need to chant this mantra.

### **Shiva: Shankaras**

**Questioner:** Is there a difference between Shiva and Shankara? Shiva you say is an embodiment of salvation (kalyan kari), so is Shankara in the deva loka, in the celestial world?

**Dadashri:** There is not just one shankara. There are

many shankaras. When a person achieves a state void of attachment or abhorrence (samata), he becomes a shankara (Sam= impartial; kara=doer); he becomes impartial, unreactive, the doer of that which is in balance. Therefore there are many shankaras and they are all at a very high spiritual state, in other higher worlds. The one who propagates equanimity is a shankara.

When you chant the mantra, 'Om Namah Shivaya', you should simultaneously visualise the image of Shiva swaroop, the embodiment of salvation.

### **The Reason For Idols**

When one worships Mahadev, the Lord of the Shaivites, He redirects your 'letter' (worship) to the Soul within you, saying 'This is your correspondence, not mine'. This is called indirect worship (paroksha bhakti). The same applies to when one worships Lord Krishna or anyone else for that matter. Such worship is indirect worship. But what would happen if we did not have idols and images of these Gods? Without idols people would forget the real God as well as the deity that it represents. That is why idols and deities have been placed everywhere. So when people come across a temple of Mahadev, they do darshan of Mahadev. They can only do darshan if they see the image, right? Seeing the idol will jog their memory will it not? That is why idols have been placed everywhere. Ultimately it is all done for the purpose of recognizing the One that resides within.

### **Jai Sat Chit Anand**

The first portion of the Trimantra represents the Jains, then comes the portion for the Vasudevs and the last portion represents Shiva. And 'Sat Chit Anand' includes everyone: the Moslems, the Christians, everyone else. Jai means glory. Sat means eternal. Chit means the complex of vision and knowledge. Anand means bliss. Therefore, Sat Chit Anand means that the pure awareness of the eternal is bliss.

Therefore Sat Chit Anand encompasses the mantra of all people.

When you recite the complete mantra and because it is an impartial mantra, God will be pleased with you. If you remain partial towards one mantra and keep saying ‘Om Namah Shivaya’, it will not please the representatives and protectors of the path of other Gods. By reciting them together, you keep all of them happy.

The path of liberation through reciting the Trimantra is for the one who is beyond any sectarian insistence of his own mantra. It is for the one who sublimates his ego, insistence and opinions and accepts the Trimantra.

There are still many different kinds of people in India. It’s not as if India is done with. It can never come to an end. It is the heritage, the core birthplace of all the Aryas – the original race! And a land where tirthankaras were born! Not only the tirthankaras but the birthplace of all the sixty-three shalaka purush, such is this land!

### **The Thundering Roar Of The Trimantra**

Many people recite the mantra quietly in their mind but at the same time their mind is muddled with so many other things that the mantra gives no benefit. That is why you are told to find a place where you can be alone and then recite the mantra out loudly. It is fine if I do not say it out loud but all of you should. My mind is different altogether.

Whenever you are in an isolated place, you should recite this Trimantra in a loud voice. When you are by a river or a stream, you should say it out loud, loud enough to rattle your brain!

**Questioner:** The explosion that is created by speaking loudly will reach everywhere. So it is understandable why the mantra should be said out loud.

**Dadashri:** There is tremendous benefit in reciting it loudly. Unless it is recited loudly, the mechanical process within a person does not stop. This applies to everyone. For me the machinery (mind, intellect, chit and ego) within is shut off, but for others, unless they speak loudly, the machinery within keeps working. Unless a unity between the mind, speech and body (ekatva) is achieved within, the benefits of the mantra will not be realized. That is why I tell you to speak loudly, because when you speak loudly, your mind and your intellect will come to a halt. If you speak softly then your mind will bother you from within. Does that not happen to you?

**Questioner:** Yes it does.

**Dadashri:** Even the intellect will interfere from within. That is why you are told to speak loudly. And when you are alone by yourself, then say it out loud, loud enough to blow the sky away, because everything within stops when you speak out loud.

### **Atma Gnan Is Not Attained By Any Mantra**

**Questioner:** Can one speed up the process of Self-Realization by reciting a mantra given by a Guru?

**Dadashri:** No. The difficulties in your life will be reduced, but only if you say all these three mantras together.

**Questioner:** Are these mantras not for removing ignorance?

**Dadashri:** No. The Trimantra is for the purpose of removing the obstacles that come your way in life. The Gnan that I give you is for getting rid of ignorance.

### **Obstacles Minimized with Trimantra**

A Gnani Purush will never lead you on a path where your work is futile. He will show you the path of minimum effort.

That is why you have been told to recite the Trimantra five times in the morning and five times at night.

After Gnan you become the pure Soul (shuddhatma), and Chandubhai, your relative self, remains as your neighbor. So when Chandubhai encounters any difficulties in life, you should say, 'Chandubhai, recite the Trimantra at least once. It will lessen your oncoming difficulties.' Chandubhai has to interact in the worldly life and he will encounter obstacles but reciting the Trimantra will reduce the difficulties for him. When the difficulties come, their impact will be reduced. This is why the Trimantra has been placed here.

When you encounter difficulties in your business, you should recite the mantra for half an hour or an hour at a time. You should complete the whole forty eight minutes if possible. Otherwise recite this mantra five times daily. But say all the mantras together and also say Sat Chit Anand along with it. All other mantras of any religion are included in Sat Chit Anand.

The significance of this Trimantra is that it will destroy all your worldly obstacles. If you recite it every morning, all your worldly difficulties will be destroyed. If you need a book to follow, I will give you one. This mantra is written in there. Please take the book from here.

Reciting the mantras simply prevents you from binding sins or deviating to a wrong path. Even past karmas will be minimized. You only need to recite them repeatedly when you encounter obstacles, otherwise say it five times everyday in the morning and at night.

The Trimantra is such that it benefits those who recite it, whether they understand it or not. But those who understand its meaning will reap a greater benefit. Those who recite it without the understanding will gain limited benefits for having just spoken it verbally. A tape record does not benefit when it plays the

mantra, but as long as there is a presence of the soul within, whoever recites it, will definitely benefit!

Words are the cause for the continued existence of this world. If you utter the words of highly elevated beings, you will be blessed, but if you speak the words of the wrong people, you will encounter difficulties. That is why it is important to understand all this.

### **The Exclusive Goal Of Moksha**

You can ask me anything and everything. You do want moksha, do you not? Then you may ask me anything regarding your path towards liberation! When your mind has been satisfied then you will take the path to moksha. Otherwise how will you go to moksh? All the scriptures of the Lord are available but you have to acquire the precise understanding of the scriptures. That understanding can never be attained without an experienced person; the Gnani Purush. On the contrary, without a Gnani, you would go astray.

**Questioner:** With what awareness should we recite the Navkar mantra?

**Dadashri:** Recite the mantra with the awareness of liberation as your goal. There should be no other goal. If you keep this as your goal, then you will receive everything. And if you do it for worldly happiness, then you will get only happiness, but not liberation. The Navkar mantra is useful on the path of moksha. It will not liberate you, but it will certainly help. The Navkar mantra is for worldly interactions (vyavahar), it is not for the Self, it will only lead to the Self ( nischaya).

Why should the Navkar mantra be revered? It is because these five Parameshhtis – the arihant, the siddha, the acharya, the upaadhyaya, the sadhu, in the five salutations, are the instruments of liberation. Keep this your only goal. Be close to these beings all the time, even at the time of your death. Yes, don't die

anywhere else. If you want someone to lean on, lean on them. If you choose any other worldly beings (not Self-realized) there is no telling what will happen! These five encompass the highest of all levels.

### **The Mantra Giver**

**Questioner:** Why is it difficult in current times for one to reap the benefits of the mantras? Is the mantra at fault or is the one reciting the mantra at fault?

**Dadashri:** It is not the mantra that is lacking. But the arrangement of the mantra is wrong. Mantras need to be impartial. Mantras that are not impartial will not give any benefits. Mantras of impartiality should be recited together. The mind is looking for that which is impartial, only then will it be at peace. God is impartial. Mantra will only be beneficial if the person giving the mantra is a shilvaan – one who is absolutely non-violent; of powerful moral and spiritual integrity. Such a one does not hurt anyone with his thoughts, speech and acts. The person giving the mantra cannot be an ordinary person. It should be someone who is worshipped by the world; someone who has won people’s hearts.

### **The Great Misunderstanding Of The Navkar Mantra**

**Questioner:** Does Navkar mantra help in worldly life?

**Dadashri:** It helps without doubt! It is beneficial.

**Questioner:** Does reciting the mantra purify the soul?

**Dadashri:** But it is not the Soul that needs to be purified. The Soul is already pure. By saying the Navkar mantra, you are reciting the names of highly elevated beings, and that will take you higher, but only if you recite it with understanding. You have to understand the Navkar mantra. If a parrot keeps repeating Rama’s name, does that mean he understands Rama? Does a parrot not say, “Rama, Rama”? What is the point if people

recite the Navkar mantra in the same manner? The Navkar mantra has to be understood from a Gnani Purush.

### **What Understanding is Needed to Worship the Navkar Mantra?**

How many people understand what the Navkar mantra is? The mantra itself is so powerful that after saying it just once, it will benefit you for days to come. The fruit of the Navkar mantra can give you protection, but no one recites it with the correct understanding. People recite it over and over without understanding its true meaning. In fact they do not even know how to say the Navkar mantra! They recite it without any gain. Reciting it properly will alleviate all worries. The Navkar mantra is such that it not only rids one of worries but also removes all conflict from a person's home.

The Navkar mantra given by an ordinary person is of no use.

**Questioner:** We will take the mantra from you.

**Dadashri:** If you take things from a shop licensed to sell it, you will get original goods. If you take it from any ordinary shop, you will get counterfeit goods. The same holds for the mantra. Do you like genuine things or counterfeit?

The Navkar mantra should be recited with understanding. If recited with understanding the words will reach them, and they will receive them immediately. If you say it through the medium of Dada Bhagwan, with the awareness of the Self, then it will definitely reach the right place and you will reap the benefits. When you reap so much benefit after just the first year of business with the Lord, imagine what your gains would be after ten years!

The moment you say 'Namo Arihantanam' you should be able to visualize Lord Simandhar Swami. With 'Namo

Siddhanam’ you will not be able to ‘see’ anyone but in your awareness you should have, ‘I am of infinite gnan, I am infinite vision.’ With ‘Namo Aayarianum’, you are to visualize the acharyas; those who have the conduct of the established self and are teaching others to do the same. All this should remain within your awareness.

### **Namaskar Vidhi: Trimantra**

When people recite the Navkar mantra, the benefits they receive are worldly in nature. Wonderful worldly benefits are achieved. When I make people say the Namaskar Vidhi, “Pratayaksh Dada Bhagwan ni Sakshiye, vartamane Mahavideh Kshetra ma vichaarta...” these very namaskars have been taken from the Trimantra. When these namaskars are said, they are very explicit and reach precisely to whomever they are addressed. They bring forth immediate and precise benefits. With the Navkar mantra, the benefits are realized in due time.

Millions of people recite this Navkar mantra. To whom does it reach? The law of nature is that it will reach to whomever it is meant to, but only if it is recited with sincerity.

### **Visualize: Niddidhyasan**

**Questioner:** When saying each line of the Trimantra, who should we visualize? Please explain in detail!

**Dadashri:** Do you have special feelings for anyone with regards to spirituality? Someone who makes your heart leap?

**Questioner:** Yes, you Dada!

**Dadashri:** Then visualize Dada. You should focus on the person that has won your heart.

### **Recite With Awareness**

People have turned the Navkar mantra into a worldly language. Lord Mahavir had said not to turn the mantra into

worldly language. It was to be kept in the original Ardha Magadi language.

But what did people do? They left the pratikraman in the Ardha Maagdi language and they teased the words of the Navkar mantra. In pratikraman there is a ritual of activity (kraman), but this is a mantra! If a person does not understand the true manner of doing pratikraman, then he will continue to curse and do pratikramans.

People have no understanding and yet they recite the mantra with their own stubborn conviction and notion. Even if a mad man recited this mantra, it would still benefit him; however it is better to say it with understanding.

This Navkar mantra dates back from the time of the Lord and it is the true mantra, but only if one understands it! People recite it without understanding the meaning and that is why it does not give the benefits it should. Still this will not let anyone regress. It can only be called Navkar mantra if its removes worries. How can one blame the Navkar mantra if the one reciting it is at fault?

Do we not have the saying, ‘What can the poor rosary do, when the person turning the beads is unworthy?’

Of all the people who recite the mantra, how many recite it with focused awareness (upyoga)? How many do their rosary with attention? Their focus is on the beads instead: ‘This one is going and the next one is coming, this one...’ Things continue in this manner! What is more, they make little bags for their rosary that covers their hand, so they can turn the beads over faster!

The lord has said that you will only reap benefits from your rituals (kriyas), whether it is the rosary or the Navkar mantra, if you do it with awareness. Otherwise it will be like bringing home a fake diamond instead of the real one! Those

who do it mechanically, get a glass stone! Checks to see how many of these people have awareness.

### **Bhaav Puja : Dravya Puja**

The sadhus and acharyas of the Jain faith ask me why they should say the other mantras along with the Navkar mantra. They ask me what is wrong with saying just the Navkar mantra alone. I tell them that the Jains cannot say the Navkar mantra alone. Who can say the Navkar mantra alone? Only the ascetics who have no children, who have renounced their worldly possessions and who are removed from the worldly life can say the Navkar mantra alone.

People say the mantra for two purposes. They are bhaav and dravya pujas. Bhaav puja, the devotion of inner intent only, is for spiritual progress. Dravya puja, is the devotion and offerings in the relative realm for obstacles in the worldly interactions. Those people who do bhaav puja say it to progress further spiritually, while others say it to reduce the obstacles in their worldly life. Those who have difficulties in life need the blessings of all celestial beings. Therefore they need to recite all the mantras in the Trimantra. Those who have no worldly desires and are exclusively seeking spiritual progress may recite only the Navkar mantra.

An idol of the Lord outside is dravya God. The idol of Lord Mahavir is dravya Mahavir; and the idol of the Lord within is bhaav Mahavir. I too bow down to that Lord.

### **Trimantra Wins The Mind**

As long as the mind is there, the mantras are needed. The mind will be there until the very end. As long as this body is there, this mind will be there. Mantra means to contain, appease and transcend the mind. Reciting the Trimantra is an excellent way to calm and please the mind.

Therefore this mantra has been methodically and systematically arranged in such a way that you just have to recite it and reap the benefits.

### **Trimantra Can Be Recited Anywhere**

**Questioner:** Can one recite the Trimantra anytime and anywhere?

**Dadashri:** Of course! You can recite it whenever you want to. You can even recite it in the toilet. But people can misuse this statement and continue to do it in the toilet! It is a different matter when one has not been able to say it because of lack of time and he recites it in the toilet, but people tend to take things the wrong way, which is why restrictions and limitations have been placed. Despite this, I am not setting any restrictions!

### **Who Composed the Navkar Mantra?**

**Questioner:** Who wrote the Navkar mantra? Who composed it?

**Dadashri:** It was there from the beginning. It is not something that has been recently established. It has been there from time immemorial, but it was in a different form. By different form I mean that the language was different. But the meaning has always been the same.

### **The Trimantra Is Truly Impartial**

**Questioner:** In all these three mantras, there must be some leader or monitor, right?

**Dadashri:** There is no monitor. Mantras do not have any monitors. People create these so-called 'monitors'. They promote all kinds of things.

**Questioner:** But when I ask, 'please help me,' and then I ask another, 'please help me,' who of the two will help me?

**Dadashri:** When you maintain neutrality and impartiality, then everyone will be ready to help you. If you become partial then everyone will oppose you, but if you remain impartial you will receive help because there is nobility in you. It is your own narrow-mindedness that makes others narrow-minded. So if a person remains neutral or impartial, all his work will be done. Here we have not had any problems. There are 40,000 people here who recite the Trimantra, but none of them have any problems. Not even a slight problem.

### **The Gnani's Medicine in The Mantra**

**Questioner:** The three mantras are beneficial if said together. It is for the harmony of the religions.

**Dadashri:** A 'medicine' has been placed within the Trimantra and it really works.

Those who have worldly obligations, have children to get married and have other responsibilities and obligations to fulfill in life should say all the mantras together. Why don't you recite all the mantras of impartiality! Why are you being partial?

Does anyone own this Trimantra? It belongs to whoever recites it! It is for those who believe in reincarnation. This is for the people of India! This is not for the people who do not believe in reincarnation.

### **Mantra is Kramic Only!**

Paths of Liberation:

Kramik = step by step

Akram = by lift or elevator

**Questioner:** Is the Navkar mantra a kramik mantra?

**Dadashri:** Yes, it is all kramik

**Questioner:** So why does it have so much significance in the Akram Path?

**Dadashri:** Its significance is from the worldly perspective. You are living in this world; you have to clear everything in the worldly interaction, don't you? Therefore this mantra will prevent worldly difficulties, and if difficulties do arise, they will be minimized.

That is why I am telling you the importance of this Trimantra. There is nothing more that needs to be known, beyond this, is there?

**- Jai Sat Chit Anand**

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# Tri Mantra

**1. Na-mo Ari-hanta-nam**

**Na-mo Siddha-nam**

**Na-mo Aaya-ree-ya-nam**

**Na-mo Oovazza-ya-nam**

**Na-mo Lo-ye Savva-saahu-nam**

**Aiso panccha na-mukka-ro**

**Savvah pavvah pa-nasa-no**

**Mangala-nam cha savve-sim**

**Paddha-mam hava-yee manga-lam**

**2. Om Na-mo Bhaga-vate Vasu-de-vaya**

**3. Om Na-mah Shi-vaya**

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