

As Expounded by Dada Bhagwan

The Current Living Tirthankara

# Shree Simandhar Swami



वर्तमान तीर्थंकर

श्रीसीमंधर स्वामी



**As Expounded by Dada Bhagwan**

**The Current Living Tirthankara  
Shree Simandhar Swami**

**Originally Compiled in Gujarati by:  
Dr. Niruben Amin**



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**Dada Bhagwan Vignan Foundation**  
1, Varun Apartment, 37, Shrimali Society,  
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Gujarat, India.  
**Tel. : +91 79 35002100, +91 9328661166-77**

© **Dada Bhagwan Foundation**  
5, Mamta Park Society, B/h. Navgujarat College,  
Usmanpura, Ahmedabad - 380014, Gujarat, India.  
Email: info@dadabhagwan.org Tel.: +91 9328661166-77  
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**'I do not know anything'!**

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## **Trimantra**

### **The Three Mantras That Destroy All Obstacles in Life**

#### **Namo Vitaraagaya**

I bow to the Ones who are absolutely free from all attachment  
and abhorrence

#### **Namo Arihantanam**

I bow to the living Ones who have annihilated all internal  
enemies of anger, pride, deceit and greed

#### **Namo Siddhanam**

I bow to the Ones who have attained the state of total and final  
liberation

#### **Namo Aayariyanam**

I bow to the Self-realized masters who impart the Knowledge of  
the Self to others

#### **Namo Uvazzayanam**

I bow to the Ones who have received the Knowledge of the Self  
and are helping others attain the same

#### **Namo Loye Savva Sahunam**

I bow to the Ones, wherever they may be, who have received the  
Knowledge of the Self

#### **Eso Pancha Namukkaro**

These five salutations

#### **Savva Pavappanasano**

Destroy all demerit karma

#### **Mangalanam Cha Savvesim**

Of all that is auspicious

#### **Padhamam Havai Mangalam**

॥1॥

This is the highest

#### **Om Namu Bhagavate Vasudevaya**

॥2॥

I bow to the Ones who have attained the absolute Self in human form

#### **Om Namah Shivaya**

॥3॥

I bow to all human beings who have become instruments for the  
salvation of the world

#### **Jai Sat Chit Anand**

Awareness of the Eternal is Bliss

## Who Is Dada Bhagwan?

In June 1958, around 6 o'clock one evening, amidst the hustle and bustle of the Surat railway station while seated on a bench, 'Dada Bhagwan' manifested completely within the sacred bodily form of Ambalal Muljibhai Patel. Nature revealed a remarkable phenomenon of spirituality! In the span of an hour, the vision of the universe was unveiled to him! Complete clarity for all spiritual questions such as, 'Who are we? Who is God? Who runs the world? What is karma? What is liberation?' etc. was attained.

What He attained that evening, He imparted to others through his original Scientific experiment (*Gnan Vidhi*) in just two hours! This has been referred to as the *Akram* path. *Kram* means to climb up sequentially, step-by-step while *Akram* means step-less, a shortcut, the elevator path!

He, himself, would explain to others who Dada Bhagwan is by saying, "The one visible before you is not Dada Bhagwan. I am the *Gnani Purush* and the One who has manifested within is Dada Bhagwan who is the Lord of the fourteen worlds. He is also within you, and within everyone else too. He resides unmanifest within you, whereas here [within A. M. Patel], He has manifested completely! I, myself, am not God (*Bhagwan*); I also bow down to the Dada Bhagwan who has manifest within me."



## The Current Link to Attain Self-Realization

After attaining the Knowledge of the Self in 1958, absolutely revered Dada Bhagwan (Dadashri) traveled nationally and internationally to impart spiritual discourse and Self-realization to spiritual seekers.

During his lifetime itself, Dadashri had given the spiritual power to Pujya Dr. Niruben Amin (Niruma) to bestow Self-realization to others. In the same way, after Dadashri left his mortal body, Pujya Niruma conducted spiritual discourses (*satsang*) and imparted Self-realization to spiritual seekers, as an instrumental doer. Dadashri had also given Pujya Deepakbhai Desai the spiritual power to conduct *satsang*. At present, with the blessings of Pujya Niruma, Pujya Deepakbhai travels nationally and internationally to impart Self-realization as an instrumental doer.

After Self-realization, thousands of spiritual seekers prevail in a state free from bondage and dwell in the experience of the Self, whilst carrying out all their worldly responsibilities.



## Note About This Translation

The *Gnani Purush*, Ambalal M. Patel, also commonly known as ‘Dadashri’ or ‘Dada’, gave spiritual discourses that were in the form of answers to questions asked by spiritual aspirants. These discourses were recorded and compiled into books by Pujya Dr. Niruben Amin in the Gujarati language.

Dadashri had said that it would be impossible to translate His *satsangs* and the Knowledge about the Science of Self-realization word for word into other languages, because some of the meaning would be lost in the process. Therefore, in order to understand precisely the *Akram* Science of Self-realization, He stressed the importance of learning Gujarati.

However, Dadashri did grant His blessings to translate His words into other languages so that spiritual seekers could benefit to a certain degree and later progress through their own efforts. This book is not a literal translation, but great care has been taken to preserve the essence of His original message.

Spiritual discourses have been and continue to be translated from Gujarati. For certain Gujarati words, several translated words or even sentences are needed to convey the meaning, hence many Gujarati words have been retained within the translated text for better understanding. Where the Gujarati word is used for the first time, it is italicized, followed by a translation explaining its meaning in parenthesis. Subsequently, only the Gujarati word is used in the text that follows. This serves a two-fold benefit; firstly, ease of translation and reading, and secondly, make the reader more familiar with the Gujarati words, which is critical for a deeper understanding of this spiritual Science. The content in square brackets provides further clarity regarding the matter, which is not present in the original Gujarati content.

This is a humble attempt to present to the world, the essence of His Knowledge. While reading this translation, if there is any contradiction or discrepancy, then it is the mistake of the translators and the understanding of the matter should be clarified with the living *Gnani* to avoid misinterpretation.



## Special Note to the Reader

The Self is the Soul (*Atma*) within all living beings.

The term pure Soul is used by the *Gnani Purush* for the awakened Self, after the *Gnan Vidhi*. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the *Gnani Purush*.

Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter, or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or *Pragnya*. This is an important distinction for the correct understanding of the difference between the awakened Self and the worldly-interacting self.

Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is either provided at the back of this book or available on our website at:

<http://www.dadabhagwan.org/books-media/glossary/>





## **Editorial**

Who doesn't have a desire to be liberated? But it is very difficult to find the path of liberation. Without a leader of this path, who can show us the way?

The Gnanis and tirthankaras of the past have liberated many people. Today, through Gnani Purush Dadashri, a new path is now open to us; this path is the path of Akram Vignan. Which is easier to do - to rise to the top one step at a time or to by-pass all the steps altogether? Is it easier to climb the stairs or to ride in an elevator? In this day and age, people only find the elevator path suitable.

The scriptures claim that in this day and age, it is not possible for one to acquire the ultimate liberation directly from this world of ours. However, a path via Mahavideha kshetra has always been open for a very long time. One will have to go to Mahavideha kshetra and after doing darshan of the living tirthankara, Shri Simandhar Swami there, final moksha is attained. Dadashri places all aspirants of liberation on this path, by making them Self-realized first and thereafter they all become established on this path to Mahavideh with full inner conviction.

On this planet and in this era, there is no living Tirthankar, but at present, in Mahavideh Kshetra there lives Tirthankar Shri Simandhar Swami. Simandhar Swami is able to grant final liberation to seekers from the planet earth. The Gnanis have revived this path and are sending the seekers to the same path.

Recognizing the living Tirthankar, awakening one's devotion for Him, and establishing a connection with Him through His worship day and night and finally attaining his live direct darshan and acquiring Keval Gnan (absolute

enlightenment), verily is the only step of the narrow path of liberation. This is what the Gnanis say.

As one's devotion to Simandhar Swami increases so will the connection with Him continue to grow and this connection will become binding for one's next life. Eventually this bond becomes so tight that one reaches the direct final place at the feet of the Lord and gets liberated for ever.

In order to reach Simandhar Swami, first you will have to become free from all worldly bondages due to unsettled past life accounts in this world. This is possible by acquiring the knowledge of the Self via Akram Vignan. Then by abiding within the five cardinal Agnas of the Gnani Purush one gets born at Mahavideh kshetra. This is further enhanced by continuous worship of the vitarag Lord Shri Simandhar Swami. This worship binds a connection with Him for the next life there.

It is a natural law that your next birth is dictated by your internal state. Currently the earth is subject to the fifth era of the time cycle called Kaliyug and its influence over all human beings is characterized by generalized moral and spiritual degradation, loss of humanity and apathy. By acquiring the knowledge of the Self through Akram Vignan and following Dadashri's Five Aagnas, a person's entire inner being becomes spiritually elevated. He becomes worthy of being born in the Satyug, the fourth era of the time cycle, where it's golden age characterized by wisdom and honorable human attributes. It may be fifth era of the time cycle reigning on the outside here, but from within Dada's mahatma pervades characteristics suitable for the fourth era of the time cycle. These internal changes automatically pull him to an environment suitable to his level of development at the time of death. And since he has already established a

connection with the Lord Shri Simandhar Swami, through His worship, he is undoubtedly pulled very close to the Lord. Such are the laws of nature.

Dadashri always used to say that when Simandhar Swami's images take residence in every home, and when these images will be worshipped with deep reverence, when his aratis are sung in every home, when his temples are constructed all over, then there will be heaven on earth.

Just the slightest discussion about the Lord awakens worship for Him in people's hearts. You should pay obeisance day and night to the Lord with Dadabagwan as your witness. Everyday you should do Simandhar Swami's arati and pay obeisance to him forty times.

Gnani Purush Dadashri in his infinite grace has made a link for all spiritual aspirants with the Lord through the following obeisance:

‘With Dada Bhagwan as my direct witness, I hereby give my highest obeisance to the tirthankara Lord Shri Simandhar Swami, who currently moves about in Mahavideh kshetra’.

The words above are not the actual connection but while reciting these words, the aspirant experiences the live obeisance to the Lord. That is the connection.

‘With Dada Bhagwan as my direct witness...’ these specific words are used because in this manner one establishes a direct connection with the Lord Shri Simandhar Swami, via the name of Dada Bhagwan who has a direct and constant contact with the Lord. He becomes the medium through whom our obeisance reaches the Lord. The benefit you derive through this obeisance is the same as standing in front of the Lord and doing obeisance to Him. For example if we want to send a message to America from

here, since we cannot take it there ourselves personally, we hand over the responsibility to the post office and after mailing the letter we become absolutely free from all doubts and responsibility. We know that the message is going to get there. The responsibility then falls upon the post office and they are able to fulfill that responsibility. In the same token, Dadashri takes on the responsibility of taking our obeisance and delivering them directly to the Lord.

Keep Dada Bhagwan as your witness and then perform your obeisance in the Namaskaar Vidhi, printed at the end of this book. The benefits these obeisance render to those who have acquired the real vision (self-realization), is something else! You should visualize each and every word as you recite the obeisance. By doing this, your chit remains pure. Complete purity of the chit means to visualize your self, paying each obeisance directly to the deity of the Lord. With each obeisance you should see your self, prostrated in front of the Lord. When you understand the difference between the Lord's visual form of his deity and his inner formless Self of absolute knowledge, then know that you are very near the Lord. Many mahatmas acquire such an experience by merely listening to Dadashri talk about his connection with the Lord.

It is my sincere hope that those who have not had the direct meeting with a Living Atma Gnani will establish an indirect connection with the Lord through the medium of this book. Those who truly yearn liberation will without doubt, establish a connection with the Lord sooner or later. If by reading this booklet you experience an intense attraction towards the Lord, know that your time has come to claim your place near the feet of the Lord for your ultimate liberation.

Always maintain the desire to be with the Lord

through his arati, obeisance and prayers. Dadashri used to say that he himself was going to be with the Lord and we should get ready to do the same. Without this goal, it is difficult to achieve liberation in one or two more lives. If for some grave misfortune you should find yourself reborn on the earth, the influence of the fifth era of time cycle over the earth will have deteriorated and intensified and at such a time leaving aside any talks for liberation, even the likelihood of another human birth will be an improbability. So be forewarned and make preparations for your next birth and ultimate liberation by holding on to the path shown by the Gnanis. The waters of a flowing river cannot be brought back. The flow of the time passing by cannot be brought back either. The one who foregoes this opportunity is not likely to be fortunate again. Therefore, start singing from today onwards...

‘Simandhar Swami Na Aseem Jai Jaikar Ho!’

Who is Simandhar Swami? Where is He? What is He like? What is His importance? What is His spiritual state? Dadashri has given us a lot of information and in details about Shree Simandhar Swami. This information is being disclosed in this book, which will prove to be extremely useful to the seeker of liberation.

**- Dr. Niruben Amin**

# **The Current Living Tirthankara Shree Simandhar Swami**

## **Liberation Through The Worship Of The Current Tirthankara**

**Questioner:** Who is Simandhar Swami? Would you please grace us by giving this understanding?

**Dadashri:** Simandhar Swami is a tirthankara Lord. Just like Lord Rushabdev and Lord Mahavir who were here. Lord Simandhar is like them. He is currently in another location called Mahavideh Kshetra.

There are three types of tirthankaras: tirthankaras of the past, tirthankaras of the present and tirthankaras of the future. The Tirthankaras of the past are gone. Worship of these tirthankaras binds merit karma. In addition to this, adherence to the instructions of the one whose reign prevails will give rise to worldly religion, dharma. This is beneficial in guiding people towards moksha.

However, it is entirely a different matter when you invoke the current living Tirthankara. The one who is currently present has the supreme value. It is like money in the form of cash; cash is more useful. Money that is

yet to come is called future income. And that, which is gone, is gone. So what we need is cash. That is why I am introducing you to the One who is presently living. “This is the cash bank of Divine Solution!” You need to have cash on hand, not in form of credit. People still continue to pay obeisance to the twenty-four Tirthankaras of the past, do they not?

The Enlightened Ones have said that the twenty-four Tirthankaras are Tirthankaras of the past. They had become Tirthankaras in the past and are no longer here. Therefore one should look for a living Tirthankara. One makes progress in the worldly life by worshipping the Tirthankaras of the past, but one does not gain any benefit towards liberation. Liberation is only attained through the ones who are living and present.

### **Who Do we Bow to in ‘Namo Arihantanam’?**

With what understanding do people of today recite the Navkar Mantra? When I ask them who are the arihants, they tell me that all the past twenty-four tirthankaras are arihant. So then I ask them, ‘if the twenty-four tirthankaras are the arihants, then who are the siddhas?’ These tirthankaras were arihants at one time, but have now become siddhas. So who is the arihant now? When people say, “Namo Arihantanam”, who do they believe is the arihant?

The twenty-four tirthankaras were indeed arihants when they were living but they have now attained nirvana (the ultimate liberation of an enlightened being), they have attained the final moksha and have now become siddha and consequently they fall in the category of siddhanum. People still continue to think of them as arihants. They do not know that these tirthankaras have become siddhas. This is how everything has been moving along in the wrong

direction, and that is why the Navkar Mantra does not give any rewards. I tell them that Simandhar Swami is the arihant today. Only those who are currently present and living can be called arihants.

Upon their departure, the last of the twenty-four tirthankaras, Lord Mahavir had said that since the cycle of twenty-four tirthankaras was ending on Earth, there would be no more tirthankaras on this planet for this time cycle. Lord Mahavir, asked people to worship the living tirthankaras in Mahavideh Kshetra! In Mahavideh Kshetra there are living tirthankaras. But people have forgotten this and have continued to worship the tirthankaras of the past. Lord Mahavir had told us everything.

Lord Mahavir had revealed everything! He knew that there would be no more arihants on Earth, so whom would the people worship? He therefore made public the knowledge about the presence of Lord Simandhar Swami and nineteen other tirthankaras in Mahavideh kshetra. Once this information was divulged, it opened up this path of liberation. Acharya Kundakunda also revived this message a few centuries ago.

The title of arihant is given to the One who exists in a living form. The one who is siddha is without a body and has attained nirvana or final liberation or moksha. These siddhas cannot be called arihants after this.

### **When Does The Navkar Mantra Give Results?**

That is why the instructions ‘to bow to the arihant’ have come forth. People ask me who and where the arihant is. I tell them to ‘bow down to Simandhar Swami. He is present in this universe. Today he is arihant. Therefore bow and send your obeisance to Him’. We can reap rewards if we worship the arihants. Do it thus: ‘I am bowing down to



the arihant, whoever and wherever he may be in this entire universe'. This will yield wonderful results.

**Questioner:** Are there not twenty tirthankaras moving about at the present time?

**Dadashri:** Yes. Only if you understand that the twenty who are currently present are the arihants, then your recital of the Navkar Mantra will bring results. That is why it is necessary to bow down to Simandhar Swami. There are many people who do not know about the existence of these twenty tirthankaras. Many have the opinion: 'What do we have to do with them?' and believe that the twenty-four tirthankaras of the past are the only arihants. Because of such mistakes there is so much confusion and harm in the spiritual world. One can only benefit if a tirthankara is present today.

Your recital of Navkar Mantra can only be considered exact and correct if, while reciting it, Simandhar Swami comes to your mind and the obeisance is done to Him.

People ask me why I make them say Simandhar Swami's name and not the other twenty-four tirthankaras. I tell them we pay obeisance to the past twenty-four tirthankaras also but I do it the exact and the correct way. We give more importance to Simandhar Swami, because he is the current tirthankara. Only He receives the obeisance of 'Namo Arihantanam'.

### **He Is, Currently Present, and Directly Accessible**

**Questioner:** Is Simandhar Swami in manifest form, live and visible to all?

**Dadashri:** Yes. He is currently present, directly accessible, has a physical body and at present lives and moves about as a tirthankara at Mahavideh Kshetra.

**Questioner:** If Simandhar Swami is in Mahavideh Kshetra, then how can he be considered live and present for us?

**Dadashri:** If Simandhar Swami were in Calcutta, even then He would be live and present, although you may not have seen him. This is the same for Mahavideh Kshetra.

## **Difference Between Direct and Indirect Worship**

**Questioner:** Is there a difference in benefits between worshipping Simandhar Swami and Lord Mahavir?

**Dadashri:** Lord Mahavir would not listen to your prayers. Nevertheless it is good to pray to Lord Mahavir if one does not pray to Simandhar Swami. But who would listen to any prayers for Lord Mahavir? He has nothing to do with us anymore. He is now a siddha, totally liberated and without a body. It is we who continue to make images of Him and insist on keeping these images. He cannot be called a tirthankara now, just as you cannot call a past president a president. He can only be called a siddha. It is only Simandhar Swami who will benefit you.

**Questioner:** So we get rewards for saying “Namo Arihantanam” only, and not from saying “Namo Siddhanam?”

**Dadashri:** No other rewards. It is up to you to decide your destination. For example if you are traveling to London, then London remains in your awareness as your final destination, you do not have to be reminded of it. Similarly going towards moksha and the siddha state, final liberation will remain in your awareness. It is the arihant that is the most beneficial to you of all for your liberation. So now focus everything exclusively towards Simandhar Swami. As such there are nineteen other tirthankaras but Simandhar Swami is very important to this world and especially for India and so we should dedicate our life to Him.

## Vision To See God

**Questioner:** What is the routine activity of Simandhar Swami in Mahavideh Kshetra?

**Dadashri:** What activity? He is the Lord. People do His darshan (to look upon or see with reverence, to experience what He is experiencing spiritually) there. When He speaks, His speech is without any attachment and therefore liberates the listener. This speech is called deshna.

**Questioner:** What else does Simandhar Swami do in Mahavideh Kshetra?

**Dadashri:** He does not have to ‘do’ anything. His actions are dependant upon the unfolding of his karmas. His ego is completely gone and He remains in Gnan (absolute awareness) all day long, as did Lord Mahavir. He has a lot of followers and devotees around him.

## Moksha Through Mere Darshan

**Questioner:** Please describe the darshan of Simandhar Swami.

**Dadashri:** Simandhar Swami, at the moment, is one hundred and fifty thousand years old. He too, is like Lord Rishabhdev. Lord Rishabhdev is considered Lord of the whole universe. Shree Simandhar Swami too is the Lord of the whole universe. He is not here on our planet but He is in another location in this universe, where human beings cannot go with their physical bodies. For Gnanis have the ability to send their energy to Him, ask questions and return with answers. One cannot go there with their physical body, but it is possible to be born there.

Here in Bharat Kshetra, our world, tirthankaras have ceased to be born since the last twenty-five hundred years.

At Mahavideh Kshetra, a birth of tirthankaras is a continuous ongoing event. Tirthankara means the final, “full moon” (absolute, total, complete knowledge). Simandhar Swami is residing there now.

**Questioner:** Is He the all-knowing God?

**Dadashri:** He can see us. He can see the whole world but we cannot see Him.

Simandhar Swami is at another location in the universe. All this is beyond your intellect (buddhi) and is incomprehensible. This fact is exact and clear in my Gnan, my absolute vision and knowledge. Mere darshan of The Lord will bring forth salvation for people of this world.

**Questioner:** What does His body look like? Is it like ours?

**Dadashri:** It is just like ours, like that of a human being.

**Questioner:** What is the size of His body?

**Dadashri:** His body is very large and He is very tall. He is quite different. His life span is very long.

### **Where Is Mahavideh Kshetra? What Is It like?**

**Questioner:** Where is Mahavideh kshetra where Simandhar Swami currently resides?

**Dadashri:** It is completely separate from this galaxy. It is in the northeast direction. All the kshetras are separate. It is not possible to go there.

**Questioner:** Is Mahavideh kshetra considered separate from our Bharat Kshetra?

**Dadashri:** Yes, completely separate. Tirthankaras

continue to be born in Mahavideh Kshetra, whereas here, in our Bharat kshetra, tirthankaras are born only during a certain period of the time cycle. During certain time periods, there are no tirthankaras here. But at the moment, Simandhar Swami is present for us. He is going to live for a very long time.

## **The Geography Of Mahavideh Kshetra**

**Questioner:** Can you give us more details about Mahavideh Kshetra? Is it true what is written in our scriptures about Mount Meru being so many jojans (a measurement of distance equal to eight miles) high?

**Dadashri:** It is true. It is exact. It is all measured and calculated, even the life span. Yes, everything is according to calculations.

In the universe there is this middle world of ours. There are a total of fifteen such worlds. The middle world is round. People are not able to understand anything more about this. The atmosphere between the different worlds is such that it is not possible for one to go from one world to another. There are fifteen worlds where human beings can take birth and live. Ours is one of them. Besides the Earth, there are fourteen other locations where there are human beings just like us. Presently on the Earth it is the time cycle of Kaliyug, whereas Satyug is prevalent in other worlds. In Kaliyug there is no unity in thoughts, speech and acts. In Satyug there is unity in thoughts, speech and acts.

Simandhar Swami is now one hundred and fifty thousand years old and will live for another one hundred and twenty-five thousand years. . He was born long before Lord Rama. Lord Ram was a Gnani and although he was born here on the Earth, He was able to see Simandhar

Swami. Simandhar Swami is responsible for the salvation of the world.

## **Lord Simandhar: The Savior Of The World**

**Questioner:** Are there any tirthankaras living in other locations besides Mahavideh kshetra ?

**Dadashri:** There are fifteen worlds: five Bharat, five Airavat, and five Mahavideh. At the present time there are no tirthankaras in any of the five Bharat worlds or the five Airavat worlds. The other five Mahavideh Kshetras, however, have the time cycle of the fourth segment called Satyug. Tirthankaras are present there. The fourth segment of the time cycle constantly prevails in Mahavideh Kshetra. Here for us, the time cycle keeps rotating from the first to the sixth.

**Questioner:** When do we have tirthankaras here?

**Dadashri:** Tirthankaras will be present here on earth during the third and the fourth segment of the time cycle.

**Questioner:** And they will be born here in India and not anywhere else, right?

**Dadashri:** Only on this land! Only on this very land can we have tirthankaras.

**Questioner:** Is there some special significance to this land?

**Dadashri:** This land is considered very elevated spiritually.

**Questioner:** Why is only Simandhar Swami worshipped and not the other nineteen tirthankaras who are also living and present?

**Dadashri:** The others too may be worshipped but

only Simandhar Swami has an account with Hindustan. It is his bhaav, deep inner intent. Of the twenty current living tirthankaras, Simandhar Swami has to be particularly revered because He is the closest to our Bharat Kshetra and He has an obligation towards it because of a subtle bond due to interactions of past karmic deeds. Even tirthankaras have karmic accounts. Simandhar Swami is living and present today.

So whom can you call an arihant? Simandhar Swami and the other nineteen tirthankaras are the arihants, but it is not necessary to maintain a connection with all of them. If you keep relations with one, the rest will automatically be included. So do darshan of Simandhar Swami. Bow down with reverence and say, “Dear Arihant Bhagwan! You only are the true arihant here today!”

## **Unity of the Mind-Body-Speech Exists Over There!**

People in Mahavideh Kshetra are just like the humans on Earth, with similar physical bodies and emotions.

**Questioner:** Dada, isn't the life span long there?

**Dadashri:** Yes, they have a very long life span; otherwise they are just like us. Their day-to-day conduct is just like ours used to be during the fourth time cycle. People of this fifth time cycle have learnt to steal from others and gossip amongst their relatives. Such interactions are not to be found there.

**Questioner:** Is life interaction there similar to ours here?

**Dadashri:** Yes, people bind karmas there too. They also have the awareness of, ‘I am the ‘doer’. They also have ego, anger, pride, attachment and greed. There is a presence of tirthankaras there right now because of the

fourth time cycle, otherwise everything there is just like it is here.

The only difference between the fourth and fifth time cycles is that in the former, there is unity of the mind, speech and body, whereas in the fifth time cycle, this unity is broken. People in the fifth time cycle do not say what they think and they do not do what they say, while in the fourth time cycle, people say and do exactly what is on their mind. If a person living in the fourth time cycle says he feels like burning down the whole village, you can be assured that he will do so. Today, there is no substance in what people say or think.

### **From Which World Can One Go There?**

**Questioner:** Under what conditions can one go there, if one wants to?

**Dadashri:** One has to become like those who live there. If he acquires the qualities of the people living in the fourth time cycle, if he loses the negative characteristics, which prevail during the fifth time cycle, he can go there. For example, if someone were to insult you and you have no bad feelings or thoughts towards that person whatsoever, and then you will go there.

**Questioner:** Ordinarily one cannot attain moksha, final liberation, directly from here. One has to go to Mahavideh kshetra and then attain moksha from there. Why so?

**Dadashri:** That is just the way these worlds are. If a person's characteristics and traits become suitable for the fourth time cycle and even though he may not have received Self-realization, he will be pulled there. Likewise if the people over there become like those of the fifth time cycle, they will be pulled here. Such is the



nature of these worlds. No one has to be taken there or brought here. The nature of these worlds will transport one to the tirthankaras. This is why we give importance to Simandhar Swami. Therefore, those who constantly revere Lord Simandhar, worship Him, do His live darshan there, be near Him, sit at His feet, will all be liberated completely.

Those who receive this Gnan will have one or two more lives only. They have to go to Simandhar Swami and do His darshan. That is all that remains for them. His very darshan gives moksha. This darshan is higher than the darshan of Dada. Once this darshan is done, moksha occurs.

**Questioner:** Do people who do Simandhar Swami's darshan attain moksha?

**Dadashri:** Merely doing His darshan or seeing Him will not lead to liberation. One has to receive His grace. One's heart should become pure. As one's heart becomes pure, His blessings are bestowed. People go to listen to Him and what they hear sounds wonderful to their ears but they do not make any progress. This is because they still have a desire to enjoy trivial worldly things. It is like having a platter full of delicious food but because the pickle is missing, a person does not eat. People forget their moksha in their pursuit of insignificant things.

### **After Gnan One Gets Born At Mahavideh**

Those who have acquired the awareness of their pure Self (Self-Realization) here will no longer be able to remain in Bharat kshetra. It is a principle that those who have the awareness of the Soul will go to Mahavideh kshetra. They will not be able to remain in this current time cycle of destruction. Having the awareness of the

pure Soul, they will spend one or two more lives at Mahavideh kshetra, there they will do darshan of the tirthankara and then attain moksha. That is how easy this path of Akram Vignan is.

## **Dada Bhgawan Connects You To Lord Simandhar**

You need a medium through which you can make a connection with Simandhar Swami. That medium is ‘Dada Bhagwan’. Say for example, if Lord Mahavir were in Delhi at this time, He could easily be reached. Similarly Simandhar Swami can also be reached although here it may take thirty seconds longer.

He is present now but he is not in our world, He is in another world. I have a connection with Him and the whole world should benefit from this. I am just a mere go-between (nimit-instrument). I make you do His darshan through ‘Dada Bhagwan’, and it reaches Him. That is why you still have one more birth so that you can go to Simandhar Swami.

I have such good relationship with Simandhar Swami that if you do His darshan as I instruct you, it will reach Him all the way.

## **Special Key For Darshan Through Dada Bhagwan**

**Questioner:** When we worship Simandhar Swami, how does our worship reach there since He is in Mahavideh kshetra and we are here?

**Dadashri:** Would it not reach Him if He were in Calcutta?

**Questioner:** It will reach there, but isn’t this too far?

**Dadashri:** This is just like Calcutta. You cannot

visualize it. It is the same as Calcutta! Whether He is in Calcutta or Baroda or Mahavideh Kshetra, you cannot see Him with your eyes, can you?

**Questioner:** So does whatever worship we do in his name or feelings we have for him, reach Him?

**Dadashri:** It reaches Him instantly. There is direct worship and indirect worship. In indirect worship he is far away and in direct worship he is present in front of you and is visible or can be discerned through the senses.

**Questioner:** But how much benefit is there in indirect worship? What is the difference between benefits derived from direct and indirect worship?

**Dadashri:** Indirect can be three miles or thousands of miles away but it is one and the same. The distance is not important.

**Questioner:** But He is the current living Tirthankara and therefore direct, is He not?

**Dadashri:** Actually nothing can be achieved without direct worship. Right now I am introducing you to Him and making you recite His prayers everyday. It is there that you will have to go! The day you do His darshan will be the day of your liberation! That is the final darshan!

**Questioner:** In Mahavideh kshetra?

**Dadashri:** Yes. I am concerned about your spiritual progress. I am a meddlesome Gnani. I make those who take my Gnan such that there is only one more life left for them. I am not able to liberate them completely from here. Therefore, I make you recite His name! I make you recite daily the obeisance to Simandhar Swami, the Pancha

Parmeshtis, (the enlightened ones at present anywhere in the universe) and the nineteen other Tirthankaras, for only one reason. And that is because that is your final destination for liberation. That is your aim and final worship from hereon. This is not here in this world. This is why through ‘Dada Bhagwan’ I introduce you to Simandhar Swami.

Imagine that this is Mahavideh kshetra and Simandhar Swami is in Calcutta. We are all here in Baroda. How many times would you go there to do His darshan?

**Questioner:** Once or at the most, twice.

**Dadashri:** Yes, at the most twice. So even by being in Mahavideh Kshetra one would benefit just this much. But I have such a key that would give you the same benefits every day. You have to use it daily. Simandhar Swami will take note that never before have there been such devotees who do darshan everyday, and that too, from a foreign world! You do not need any form of transportation to go to Him, whereas people over there need transportation to do His darshan.

### **Without A Medium There Is No Connection**

**Questioner:** Is it a fact when I say: “With the direct Dada Bhagwan as my witness, I offer my infinite obeisance to the current living tirthankara Shri Simandhar Swami, who at present is moving about at Mahavideh kshetra,” he is able to receive and see that I am sending this obeisance?

**Dadashri:** He sees in a general and total perspective, not specifically. These tirthankaras do not see specifics. It reaches Him because it is said through the medium of ‘Dada Bhagwan’. It is not possible without a medium.

## **‘A. M. Patel’, ‘Gnani Purush’ And ‘Dada Bhagwan’ Are Separate**

As mentioned in the books, the person you see in front of you is ‘A. M. Patel’. I am a Gnani Purush and the One who is manifest within me is ‘Dada Bhagwan’. He is the Lord of the fourteen worlds. No one has ever heard of such a manifestation before. I have never said that I am God. That would be madness. People may say so, but not I. I will say it as it is. I am a Gnani Purush and my spiritual level is at 356 degrees. I lack the four degrees in attaining keval Gnan (perfect, absolute knowledge, 360 degrees). But Dada Bhagwan within, is a different matter altogether. For worldly interactions and dealings I am ‘A.M. Patel.’

Most people would not understand this subtle distinction, which is why I have to say that, ‘Dada Bhagwan’ is manifest within me. Ask Him for whatever you want and get your work done. Very rarely does the Lord of the fourteen worlds manifest. I see it myself, that is why I am telling you to get your work done!

## **That Darshan Reaches Instantly!**

When people get up in the morning, there is not much of a crowd around, right? And by the evening it gets extremely crowded because every body is moving around. The time between 4:30 to 6:30 in the morning is the most auspicious time for prayers. When you remember or invoke a tirthankara, the Gnani Purush, or the Gods and Goddess who protect the path of liberation, during this time, your prayers will be among the first to be accepted. This is because later on it gets very crowded! It starts to get crowded from 7 o’clock onwards. Then at 12 noon it is extremely crowded. So the first person

that goes there would be able to do his darshan right away. As soon as he says, “With Dada Bhagwan as my witness, I offer my obeisance to Lord Simandhar” it will reach Simandhar Swami because there is no crowd at the time. So the time between 4:30 am and 6:30 am is the most auspicious. Those who are young should not let this opportunity go.

**Questioner:** You have instructed us to do namaskar of Simandhar Swami, forty times in the morning. At that time it is morning here but there it may be evening. So what about the time difference there?

**Dadashri:** We do not have to be concerned with that. The reason for doing it in the morning is that it is done as a priority before one gets involved in the hustle and bustle of the day-to-day work. If one does not have any work, one can do it later in the day.

### **Special Inner Connection Between Dadashri & Lord Simandhar**

**Questioner:** Simandhar Swami is there. You go there everyday to do His darshan, how is that possible? Can you explain that please?

**Dadashri:** I go there but I cannot go there everyday for darshan. From my left shoulder springs forth a light form and this goes where Simandhar Swami is and returns with solutions to all the questions. Whenever any clarification is needed, the light goes there and returns with the answers. Otherwise Mahavideh Kshetra is not such that I can physically go back and forth!

I have a direct connection with Simandhar Swami. I ask all the questions to Him and they are all answered. To date hundreds of thousands of questions have been asked

and the answers have been given to the world by me. I do not answer them independently. I cannot answer all the questions. Is it easy to answer questions? A person cannot answer even a single question without creating a controversy. Here the answers are very precise. That is why we worship Simandhar Swami!

### **Kaliyug: No Tirthankaras, Nor Can One Sew Causes For That**

**Questioner:** Of the thousands of your mahatmas who have taken Gnan from you here, how many of them will become tirthankaras?

**Dadashri:** Tirthankaras from these...I do not know. Not tirthankaras, but they all will become Kevalis and attain total enlightenment. With this full enlightenment they will attain final liberation, moksha.

**Questioner:** But why would they not become tirthankaras?

**Dadashri:** The Tirthankara status is no ordinary status. It is a very tough status to attain. Cause for that status has to be established in the fourth or the third era of the time cycle when tirthankaras are actually and physically present in our world. This status of tirthankara can never be created as a cause in the fifth era of the time cycle. There is no advantage in becoming a tirthankara for you all mahatmas. For us all there is the direct path to liberation. Tirthankaras too have to attain moksha!

**Questioner:** How many years does it take to cause this status to come to fruition? How can a current status be changed to that of a tirthankara?

**Dadashri:** If the time cycle is conducive and a

tirthankara is present, one can create and cause a tirthankara status.

**Questioner:** But Dada after this cycle of Kaliyug, Satyug is definitely coming, so again the time will be good, will it not?

**Dadashri:** No, but it can only be done if there is a tirthankara present. Most of these mahatmas here will have already attained final liberation before another tirthankara comes along here in this world.

**Questioner:** Very often I wonder why I cannot become a tirthankara so that I can be liberated directly. Then, later I learnt from you that one could only become a tirthankara if one has already established a status of tirthankara. So how can we establish that status now?

**Dadashri:** You can do so if you still want to have many lives that total a hundred thousand years. Then I can do it for you but you will have to go back to the seventh hell many times over. One has to go to hell many times before one can attain a tirthankara status.

**Questioner:** But what is wrong in going to hell in order to acquire such a worthy status?

**Dadashri:** Leave this alone! Let go of your foolishness and wise up! You will understand all this when you have to experience the heavy penance! The penance is so severe there, that people can die from just hearing about it! A person can just stop breathing from its' intensity! So do not even talk about it otherwise it will become a firm determination of yours, which will use up all your merit karmas.

## **Do Not Consider Simandhar Swami Indirect**

There are many temples with idols of Simandhar



Swami but they should be like the one in the temple of Mehsana (Northern Gujarat, Western India) so that the world would benefit.

**Questioner:** How would this benefit the world?

**Dadashri:** Simandhar Swami is the current living tirthankara. The benefit comes from worship of His idol that is in front of you. For example if Lord Mahavir was around at present and was moving about in this world, and was not in front of you, even by worshipping his idol, would we not receive the same benefit?

**Questioner:** Yes.

**Dadashri:** Likewise, there is a tremendous benefit for us from the presence of a current tirthankara because the vibrations of His absolute pure Self and atoms of his physical body would be floating around in the atmosphere. The benefit is tremendous.

**Questioner:** Is there a difference between worshipping Simandhar Swami in my home and worshipping Him in a temple?

**Dadashri:** There is a difference.

**Questioner:** Is it because pratishtha (ceremony attributing life-force in an idol, ideally done by a Gnani Purush) has been done?

**Dadashri:** The idol has been made alive; life force has been instilled through a specific ceremony. And there is also the protection from the celestial deities. So there is a certain atmosphere and the effect is greater there. There is a difference in contemplating Dada in your mind as opposed to being here with me, is there not?

**Questioner:** But Dada, you are living.

**Dadashri:** There is equal life in that idol too! Just as this body of mine is living so is the idol of Lord Simamdhari. Those who are not awakened and not Self-realized consider only this body as living. To the Gnani, the other too, the idol is equally alive. This is because all that is visible and with form, whether it is in the idol or the physical body, all is form. There is nothing that is perceived through the five senses that is beyond form. There is therefore no external difference between the two. It is the senses that perceive this.

**Questioner:** But they believe that this living body has the form as well as the formless and in the idol there is not formless, right?

**Dadashri:** There is no presence of the formless in an idol, but pratishtha of the formless has been done in it. The Gnani brings the idol to life. It all depends upon the strength of the instillation of life force.

But for the present manifest form, the living tirthankara Shri Simandhar Swami, it is a completely different matter altogether! In the absence of a manifest form, you never know what types of negative things may happen.

**Questioner:** And for many an era, there is no manifest living tirthankara.

**Dadashri:** And if there is no manifest form, then at least we have the twenty-four tirthankaras of the past.

### **Only The Current Living Tirthankara Can Help**

**Questioner:** Dada, what is the need for building all these temples and other such structures when the real goal is to attain the Soul?

**Dadashri:** The temples are very necessary. They

should be built. But there is no point in building a temple of those who have departed. In the case of Simandhar Swami however, it is a different matter. He is present and people can benefit by worshiping the One who is present. He is the living Lord and salvation is achieved by doing His darshan. People can only be blessed if we build temples with his living idol. You need a medium to reach people, which is why this inner message received by me from Him is of critical importance. This will bring results. Even those who have not taken Gnan will benefit by doing darshan of Simandhar Swami. That is why we have to build all this; otherwise I would not get involved in it and nor would I involve all of you. I am telling you this because he is the living tirthankara. There is no point in talking about the tirthankaras of the past. We have enough of other temples. They too are needed because the worship of idols takes place there and it is worship of none other than the tirthankaras of the past. We are not negating their importance.

### **That Is My Wish**

I want to reduce the level of conflicts due to differences of opinion in this world. Especially in religious matters. A person can only understand what I say when his prejudiced opinions leave. There is so much prejudice today that people have segregated their temples according to their religion and also have divided the mantras. They may keep their temples because of their beliefs. The mind however, will have to be at peace, which is why I have combined the mantras and put them together. I will perform such a powerful pratishtha that these differences will slowly be forgotten. This is my wish; I do not have any other wish!

Hindus should not remain in this condition. The Jains

should not continue to have this state of mind of separation. The temple of Simandhar Swami is not simply a temple of an idol; it is a temple of the formless One as well.

### **Arati of Simandhar Swami**

These mahatmas of Dada do the arati (ritual of devotional singing using tiny oil filled lamps, or using burning incense sticks which are waved in front of the idol being worshipped) of this Divine Lord Simandhar Swami currently present in this universe, through the medium of Dada Bhagwan. I also do His arati. I send this arati to Him, our Lord who has been living for the last one hundred and fifty thousand years.

During His arati all the Devas, celestial beings are present. The arati of the Gnani Purush reaches all the way to Simandhar Swami. The celestial gods and goddesses say that they will grace their presence wherever there is a gathering of Self-realized beings. In whichever temple, whenever you sing this arati, the Lord will have to be present there.

### **Exclusive Worship For Lord Simandhar**

For moksha, first you will need enough merit karma to enable you to go to Mahavideh kshetra. Everything that you do here for Simandhar Swami will be taken into account. You should go ahead and do any charitable work or give contributions that you have decided to do for Lord Simandhar. That is more than enough. Beyond that you need not do anything more. The deep inner intent is the key. What you do for Simandhar Swami will bind the highest merit karma. This is because it is meant for liberation of all mankind.

As far as charitable work is concerned, if you

build hospitals for the poor or any other such deeds, it will earn you merit karma but it will keep you in the worldly life.

You have to destroy the losses you have incurred from infinite past lives in just one lifetime. To do this you have to follow me relentlessly, but you do not have the capacity to do so. I make this connection with Him for you, because ultimately we all have to go there and do His darshan. Direct moksha is not possible from here. You still have one more life. This Lord will liberate this whole world.

### **There Is No Suffering For Those Who Say His Name**

**Questioner:** Dada, are you building Simandhar Swami's temple so that people may progress spiritually?

**Dadashri:** Changes will begin within a person as soon as he or she takes the name of Simandhar Swami.

**Questioner:** Is it not true that liberation is not attainable without a Sadguru (highest spiritual master, usually the one who liberates)?

**Dadashri:** Sadguru is the vehicle for moksha but until one finds Him, at least through this temple, people's suffering will be alleviated. Changes will take place in the nature of their new karma and they will not have to endure suffering. The temple is being built to alleviate the suffering of these poor people. People are trapped in constant misery. At least this way they will bind merit karma by visiting the temple and doing Swami's darshan.

### **Method Of True Darshan**

I will teach you how to do real darshan of the Lord when you go to the temple.

**Questioner:** Yes Dada, teach us and starting tomorrow we will do the darshan the way you show us.

**Dadashri:** Go to the temple of the Lord and say, “Dear Vitarag Lord, You reside within me, but because I have not yet become acquainted with You, I am doing Your darshan here. The Gnani Purush, Dada Bhagwan has taught me this method and I am doing Your darshan according to his instructions. Please bestow Your grace upon me so that I may realize my true Self.” Do your darshan in this way wherever you go, whichever temple you visit. From the relative perspective, all the Gods have been given different names, but in reality they are all one.

### **Worship Of Just This One, Is Enough**

It is enough to please just one tirthankara. We only need one home to go to. Why should we enter many homes? If we reach one Lord, it is equivalent to reaching them all. Those who roam around trying to reach all the Gods get left behind. It is good for us that we have only Simandhar Swami. Through Him all others will be reached.

So focus all your attention on Simandhar Swami and meditate, “Dear Lord, give me Your protection forever.”

### **Liberation Via An Image Worship From Here**

**Questioner:** But Dada, does Simandhar Swami sense that you are doing His work?

**Dadashri:** It is not like that. If you pray to Simandhar Swami, you reap benefits. If you do the same with the Siddha Bhagwan those who have already attained moksha, you do not get anything. Simandhar Swami has a physical body. You can go there in just one more lifetime and you can actually touch Him.

**Questioner:** Wow Dada! Will we get that chance?

**Dadashri:** You will have all the opportunities, why not? You are in deep praise of His name and you pay obeisance to Him. We have to go there, and that is why we say to the Lord, “Lord, although You are there and we cannot see You, but through the worship of your image idol we are doing your darshan”. Here in India people have enormous idols of the tirthankaras who have departed. Even if you sit there all day, you will not achieve anything. What is the use of worshipping the deity of those who can no longer help you? It is better to worship the deity of a living tirthankara. This is the arihant Lord. He will help you.

**Questioner:** When we were all chanting, ‘ Dada Bhagwan Na Aseem jai Jaikar Ho’, you too were chanting something. Whose name were you chanting?

**Dadashri:** I too was chanting the same. I too bow down to Dada Bhagwan. Dada Bhagwan is at 360 degrees and I am at 356 degrees. I lack four degrees and that is why I too chant His name also so that others will do the same. They too are lacking.

**Questioner:** What is the relationship between ‘Dada Bhagwan’ whose name you make us chant and Simandhar Swami?

**Dadashri:** Ah ha! They are the same but the reason I am telling everyone about Simandhar Swami is because I still have a physical body and I too have to go there. Without the darshan of Simandhar Swami one cannot attain liberation. There is one more life to go. Liberation can only be achieved by the darshan of the one who is liberated. Actually, even I am liberated, but he is completely liberated. Unlike me, He does not go around meddling and telling

people, “Come to me and I will give you Gnan”. He does not meddle in any way.

### **Can One Recite ‘Simandhar Swami Na Aseem Jai Jai Kar Ho?’**

**Questioner:** When we say, ‘ I bow down to Simandhar Swami with the real view-point ,’ is this enough or does one have to pay the obeisance from the relative perspective also?

**Dadashri:** Only with the real viewpoint. His body may be big or small. We have nothing to do with the body, the relative viewpoint.

**Questioner:** So the way I say it is: ‘I bow down to Simandhar Swami with the real view-point’, is that ok?

**Dadashri:** Yes that is fine. Relative means through the body.

In the Namaskaar Vidhi, (the prescribed orderly obeisance given by Dadashri)l, all the worship is done via the relative viewpoint. The only exception is this one obeisance to ‘Dada Bhagwan’. This is to be done via the real viewpoint.

**Questioner:** Obeisance to Dada Bhagwan is by the real viewpoint.

**Dadashri:** Yes, that is correct. In actual fact here is where you must do your obeisance with the real viewpoint. Everywhere else you are doing so with the relative viewpoint.

There is no problem if you use the real viewpoint when doing darshan and obeisance of Simandhar Swami. It is a good thing.



**Questioner:** Just like we sing, ‘ Dada Bhagwan Na Aseem Jai Jaikar Ho’, can we sing ‘Simandhar Swami Na Aseem Jai Jaikar ho’?

**Dadashri:** You can say it joyfully! But you will not experience the same bliss as you feel from within when saying Dada Bhagwan Na Aseem Jai Jaikar Ho, because this Dada Bhagwan is direct and present in front of you. Lord Simandhar, although present, is not in front of you. You are not able to see Him. Nevertheless you can say it. You can say anything for Simandhar Swami because He is our Supreme Lord and will remain so. As long as we have not achieved liberation, He will remain our Lord. I am simply telling everyone that if they do this, they will be blessed forever.

**Questioner:** Everything you have pointed out is exact.

**Dadashri:** Yes, this is all pointing you in one direction. What can you do if no one has ever pointed you in the right direction? They may have talked about everything but they have not given specific instructions.

**Questioner:** I asked this because one day I said it in this manner, ‘With the real viewpoint’, and someone told me that I could not say it that way.

**Dadashri:** No. There is no problem in you saying it that way. There is no demerit karma in it and you do not need to do pratikraman for it. But if you say it the way the Gnani Purush has instructed you, then it makes a big difference. Even if you simply utter the name of Simandhar Swami, you will benefit.

## **Purity: The Essence Of Salvation Of The World**

What is my worldly goal? I buy my own clothes. Even Niruben buys her own clothes. We do not take a

dime from anyone and we are ready for the salvation of the world. Currently there are approximately fifty thousand Self-realized mahatmas with me, out of which about two hundred have taken a vow of life long celibacy. All of them will become ready for the salvation of the world.

### **For Entry Into Mahavideh: Follow Five Agnas**

After Gnan, your life is in the process of being prepared for Mahavideh kshetra! I do not have to do anything. This is a natural law.

**Questioner:** How can we go to Mahavideh kshetra? Is it through merit karma?

**Dadashri:** When you follow my Agnas (Instructions from The Gnani after Gnan) you are binding merit karma that will take you to Mahavideh Kshetra. By following the Agnas, you are in dharmadhyam (meditation devoid of anger pride, greed or deceit), and that will give rewards. As long as you remain within my Agna, you are binding that much merit karma, the fruits of which, you will enjoy in the presence of the tirthankara.

**Questioner:** Will Simandhar Swami agree to keep us near Him despite our impure and unbecoming conduct?

**Dadashri:** At that time, your conduct will no longer be like this. By abiding by my Agnas in this life, you will receive benefits in your next life. These benefits will be realized in Mahavideh kshetra. Your present conduct, however inappropriate it may be, is something you have brought with you from your past life. You did not consult me when you created those causes.

**Questioner:** Dada, is it guaranteed that by remembering Simandhar Swami, one will go to Him?

**Dadashri:** It is definite that you are going there. But by constantly remembering Him, nothing new or inappropriate will creep in. If you have ‘Dada Bhagwan’, or tirthankara on your mind, then the world will not delude you. Here in my surroundings there is no place for illusion.

## **Responsibility Has Been Taken For All Mahatmas**

I have a relationship with Simandhar Swami. I have taken the responsibility of moksha for all the mahatmas who abide by my Agnas.

After receiving Gnan in this lifetime, one goes to Simandhar Swami and there he attains moksha. Some may even take two or more lives, but never more than four, provided they abide by my Agnas. In fact after Gnan, one experiences moksha right here in this world. I make the following statement for your assurance: After this Gnan if you have even a single worry, then you may file a lawsuit against me. This is the science of the Vitarag. It is the collective science of all the twenty-four tirthankaras.

## **Only Simandhar Swami Is Our Superior**

**Questioner:** You are our guardian and protector but who is above you? You have to conduct yourself according to the rules, with whomever you interact, right?

**Dadashri:** Very much so and within the rules. And this Simandhar Swami is my boss; He is the only one! I do not ask anything from Him. I cannot ask. But you can ask and take anything from me.

## **The Miracle Of That Final Darshan**

**Questioner:** We will just show them Dada’s ‘visa’!

**Dadashri:** Everything will happen the moment you

show your ‘visa’. From the very moment you set eyes on the Lord Simamndhar, there will be no end to the bliss you will experience. The world will become oblivious to you. It will be the ultimate end when everything in the world loses its appeal for you. You will become totally immersed in the bliss of the Self and become completely independent.

### **Enlightened Vision Is The Visa To Moksha**

**Questioner:** You have said that one will acquire keval Gnan, absolute knowledge, by doing darshan of a tirthankara.

**Dadashri:** Lots of people have done darshan of a tirthankara. We all have done so, but at the time, we were not ready. We did not have the right vision. We had deluded vision. What can even a tirthankara do for those with such a vision? The grace of the tirthankara falls upon those with enlightened vision.

**Questioner:** So it is only when one is ready with the enlightened vision that the darshan of a tirthankara will lead him to moksha?

**Dadashri:** That is why you have to be ready and get this ‘visa’. Thereafter, wherever you go, you will meet one tirthankara or another and your work will be done.

### **Worship Only Lord Simandhar**

It would be wonderful when every household in Hindustan has a picture of Simandhar Swami. Then everything would be accomplished, because He is present and living. It is not important to have my picture, but there should at least be a picture of Simandhar Swami. Even if people do His darshan without knowing who He is, they will still benefit.

There are beautiful pictures of Simandhar Swami out there and if his pictures were to reach everywhere, then all

the work would be accomplished. It will reach the homes of the Vaishnavs and the Jains. It will bring instant benefits because He is currently living!

The purpose of these temples is to acquaint people with Shri Simandhar Swami. This world will have a different aura altogether when Simandhar Swami is worshipped in each and every household and when His temples are built everywhere.

### **In The Company Of The Embodiment Of Moksha**

I am visible here to you but I remain constantly in front of Simandhar Swami and I make you do His darshan. He is the Dada of Dada! Ultimately we all need Him.

If you remain close to Simandhar Swami, even if you sit by his idol, it will help. I too sit there, even though I am in moksha. Otherwise why else would I need Him? It is because He is still above me. Moksha is attained only through His darshan. When we do His darshan, whose darshan are we doing? It is the darshan of the One who is the embodiment of moksha; the One who has a physical body but whose essence is moksha.

**Jai Sat Chit Anand**

**(Awareness of the Eternal is Bliss )**

# **Prayer to the Current Tirthankar**

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## **Shri Simandhar Swami**

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Oh Lord, You are free from all attachments and passions. Your eternal existence in pure Knowledge and Vision leads to bliss. You are natural, eternal bliss. You are full of infinite Knowledge and infinite Vision, You are the illuminator of the three worlds. With the live presence of Dada Bhagwan as my witness, I hereby offer to You, Lord Simandhar Swami, my obeisance filled with infinite devotion, and accept Your most exclusive protection. Oh Lord! Upon granting me a place at Your divine feet, grace me by ending the horrendous wanderings of infinite lives. Please grace me, grace me, grace me!

Oh universally revered, manifest form of the absolute Self! Your Real form is my Real form, but because of ignorance, I do not understand my form as the absolute Self. Grant me the energy, grant me the energy, grant me the energy, so that I continuously behold my Real form as the Self within Your Real form!

Oh bestower of absolute liberation, the Lord of all Lords! From the very beginning of this drama of worldly life, all the way until the last fraction of this moment, infinite mistakes have been committed by me towards the mind, speech, and body of living beings, knowingly or unknowingly. Grant me the energy to see each one of these mistakes and to do pratikraman. For all these mistakes, I ask for Your forgiveness. I am confessing them, repenting for all of them, and making the firm resolution to never make these mistakes again. Oh Lord! Forgive me, forgive me, forgive me, and I am making the firm resolve to never make these mistakes again. For this purpose, grant me the awareness, grant me the absolute energy, grant me the energy, grant me the energy!

Each holy footprint of Yours establishes a place of

pilgrimage, oh Tirthankar Lord Shri Simandhar Swami! May I not have any criticism or opposition of any kind towards any living being of this world. And may complete devotion be established in my heart towards all Self-realized beings of this world. I offer my highest obeisance to all Gnanis of the past, present and future, in all locations. Oh Lord, please shower me with such grace that I encounter, here in this world, a living representative of Yours such as a Gnani Purush or a Self-realized person; and after attaining Self-realization from Him, may I become deserving of His grace and become worthy of reaching Your divine feet.

Oh celestial beings who protect the spiritual reign of Lord Simandhar Swami! Oh Panchaguli Yakshini Devi, Oh Chandrayan Yaksha Dev, Oh Padmavati Devi! Please grace us with Your exclusive protection to ensure that no obstacles arise in our path towards reaching the divine feet of Lord Simandhar Swami. Grant us the absolute energy to remain in the form of absolute Knowledge!



**Aarti of Shri Simandhar Swami**  
**An Offering to Express the Highest Devotion to**  
**Simandhar Swami**

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**Jai Simandhar Swami, Prabhu Tirthankar vartmaan,  
Mahavideh kshetre vicharata (2), Bharat  
roonanubandh.**

**...Jai Simandhar Swami**

Glory to Simandhar Swami, the current living  
*Tirthankar*...

Moving about in *Mahavideh Kshetra* (2), with karmic  
connection to this world (*Bharat Kshetra*).

...Jai Simandhar Swami

**Dada Bhagwan saakshiye, pahonchaadu  
namaskaar...Swami pahonchaadu namaskaar**

**Pratyaksh fal paamu hu (2), maadhyam Gnan  
avatar.**

**...Jai Simandhar Swami**

With Dada Bhagwan as my witness, I am sending  
my highest salutations...Swami, I am sending my highest  
salutations,

I receive the direct benefit (2) through the medium of  
Dadashri, the embodiment of Knowledge.

...Jai Simandhar Swami

**Paheli aarti Swami ni, Om Parmeshthi paame...  
Swami Om Parmeshthi paame**

**Udaseen vrutti vahe (2), kaaran moksha seve.**

**...Jai Simandhar Swami**

With the first *aarti* of Swami, the state of *Om Parmeshthi*  
is attained...Swami, the state of *Om Parmeshthi* is attained,

The tendencies of disinterest towards worldly life  
emerge, (2) and that nurtures the first step of liberation.

...Jai Simandhar Swami

**Beeji aarti Swami ni, Panch Parmeshthi paame...  
Swami Panch Parmeshthi paame**



**Paramhansa pad paami (2), gnan-agnan lane.**

**...Jai Simandhar Swami**

With the second *aarti* of Swami, the state of *Panch Parmeshthi* is attained...Swami, the state of *Panch Parmeshthi* is attained,

Upon attaining the state of the *Paramhansa*, (2) Knowledge and ignorance of the Self are separated.

**...Jai Simandhar Swami**

**Treeji aarti Swami ni, Ganadhar pad paame...Swami  
Ganadhar pad paame**

**Nirashrit bandhan chhoote (2), aashrit gnani  
thaye.**

**...Jai Simandhar Swami**

With the third *aarti* of Swami, the state as the principal disciple of the *Tirthankar* is attained...Swami, the state as a *Ganadhar* is attained,

The bondage due to insecurity breaks, (2) upon coming under the shelter of the *Gnani*.

**...Jai Simandhar Swami**

**Chauthi aarti Swami ni, Tirthankar bhaavi...Swami  
Tirthankar bhaavi**

**Swami satta Dada kane (2), Bharat kalyan kare.**

**...Jai Simandhar Swami**

With the fourth *aarti* of Swami, the state as a future *Tirthankar* is attained...Swami, the state as a future *Tirthankar* is attained,

Dada wields the authority of Simandhar Swami, (2) for the mission of salvation of this world (*Bharat Kshetra*).

**...Jai Simandhar Swami**

**Panchami aarti Swami ni, keval moksha lahe...  
Swami keval moksha lahe**

**Param jyoti bhagwant hu (2), ayogi Siddhapade.**

**...Jai Simandhar Swami**

With the fifth *aarti* of Swami, final liberation is attained...Swami, final liberation is attained,

As the liberated Lord, who is in the form of absolute

Knowledge and Vision, (2) Upon attaining the fourteenth and final spiritual stage, I will depart towards *Siddha Kshetra*.

...Jai Simandhar Swami

**Ek samaya Swami khole je, maathu dhaali  
namashe, Swami maathu dhaali namashe**

**Ananya sharanu swikaari (2), mukti padne vare.**

**...Jai Simandhar Swami**

Whosoever bows his head down in the safe haven of Swami, even for the smallest unit of time...Swami, whosoever bows his head down,

By accepting Your exclusive shelter (2) the state of final liberation is attained.

...Jai Simandhar Swami



## **Pratah Vidhi**

- ❖ I bow down to Shri Simandhar Swami. (5)
- ❖ I bow down to Dada Bhagwan who is the embodiment of pure love. (5)
- ❖ May no living being in this world be hurt, even to the slightest extent, through this mind, speech or body. (5)
- ❖ With the exception of the exclusive experience of the pure Soul, I have no desire for any temporary thing of this world. (5)
- ❖ May I attain the absolute energy to remain continuously only in the Agnas of the manifest Gnani Purush, 'Dada Bhagwan'. (5)
- ❖ May the absolute Knowledge, absolute Vision, and absolute Conduct of the Science of Absolutism of Gnani Purush 'Dada Bhagwan' manifest in exactness, completely and totally. (5)



# Pratikraman Vidhi

## Three-Step Process of Reversal from a Mistake

Note: ‘You’ are the pure Soul, and *pratikraman* has to be done by ‘Chandubhai’ (file number one) who committed the errors. Here, You will ask file number one to do *pratikraman*. This is a three-part process:

1. **Alochana:** Heart-felt inner confession of one’s mistakes.
2. **Pratikraman:** Process of apology coupled with remorse for any wrongdoing.
3. **Pratyakhyan:** Sincere pledge to never repeat the mistakes.

With Dada Bhagwan as a witness, oh pure Soul of [*insert the name of the person you have hurt*], who is separate from the activity of the mind, speech, body, charge karma, subtle discharge karma, and gross discharge karma, with You as a witness, I am asking for forgiveness for whichever faults I have done\*, up to this day. I atone for them with all my heart. Forgive me, forgive me, forgive me, and I am making the firm resolve to never repeat such faults again. Grant me the absolute energy for this.

\* Recall internally the faults in which you have hurt the other person through anger-pride-deceit-greed, sexuality, and so on.



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

1. Adjust Everywhere
2. Anger
3. Aptavani - 1
4. Aptavani - 2
5. Aptavani - 4
6. Aptavani - 5
7. Aptavani - 6
8. Aptavani - 8
9. Aptavani - 9
10. Autobiography of Gnani Purush A.M.Patel
11. Avoid Clashes
12. Brahmacharya: Celibacy Attained With Understanding
13. Death: Before, During and After...
14. Flawless Vision
15. Generation Gap
16. Harmony in Marriage
17. Life Without Conflict
18. Money
19. Noble Use of Money
20. Non-Violence
21. Pratikraman: The Master Key That Resolves All Conflicts (Abridged & Big Volume)
22. Pure Love
23. Right Understanding to Help Others
24. Science of Karma
25. Science of Speech
26. The Current Living Tirthankara Shree Simandhar Swami
27. Simple and Effective Science for Self-Realization
28. The Essence of All Religion
29. The Fault Is of the Sufferer
30. The Guru and the Disciple
31. The Hidden Meaning of Truth and Untruth
32. The Practice of Humanity
33. Trimantra
34. Whatever Has Happened Is Justice
35. Who Am I?
36. Worries

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## **Contacts**

### **Dada Bhagwan Foundation**

#### **India :**

**Adalaj** : **Trimandir**, Simandhar City, Ahmedabad-Kalol Highway,  
(Main Center) Adalaj, Dist.: Gandhinagar - 382421, Gujarat, India.  
**Tel :** + 91 79 35002100, +91 9328661166-77  
**Email :** info@dadabhagwan.org

**Bangalore** : +91 95909 79099

**Delhi** : +91 98100 98564

**Kolkata** : +91 98300 93230

**Mumbai** : +91 93235 28901

#### **Other Countries :**

**Argentina** : **Tel:** +54 9 11 58431163  
**Email:** info@dadabhagwan.ar

**Australia** : **Tel:** +61 402179706  
**Email:** sydney@au.dadabhagwan.org

**Brazil** : **Tel:** +55 11999828971  
**Email:** info@br.dadabhagwan.org

**Germany** : **Tel:** +49 700 DADASHRI (32327474)  
**Email:** info@dadabhagwan.de

**Kenya** : **Tel:** +254 79592 DADA (3232)  
**Email:** info@ke.dadabhagwan.org

**New Zealand** : **Tel:** +64 21 0376434  
**Email:** info@nz.dadabhagwan.org

**Singapore** : **Tel:** + 65 91457800  
**Email:** info@sg.dadabhagwan.org

**Spain** : **Tel:** +34 922302706  
**Email:** info@dadabhagwan.es

**UAE** : **Tel:** +971 557316937  
**Email:** dubai@ae.dadabhagwan.org

**UK** : **Tel :** +44 330-111-DADA(3232)  
**Email :** info@uk.dadabhagwan.org

**USA-Canada** : **Tel :** +1 877-505-DADA (3232)  
**Email :** info@us.dadabhagwan.org

**Website : [www.dadabhagwan.org](http://www.dadabhagwan.org)**



## Simandhar Swami

When Simandhar Swami's images take residence in every home, and when these images will be worshipped with deep reverence, when his aratis are sung in every home, when his temples are constructed all over, then there will be heaven on earth.

Gnani Purush Dadashri in his infinite grace has made a link for all spiritual aspirants with the Lord through the following obeisance:

'With Dada Bhagwan as my direct witness, I hereby give my highest obeisance to the tirthankara Lord Shri Samdhar Swami, who currently moves about in Mahavideh kshetra'.

- Dadashri



May the original lamp light a series of lamps

[dadabagwan.org](http://dadabagwan.org)

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