

Dada Bhagwan Parivar's

August 2020

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Oh no!
What shall
I do now?



HELPLINE NO



Trimantra



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Editorial

Friends,

Mantra (a sacred invocation) stabilizes the mind. In every religion, there is a mantra that pays obeisance to the god or deity they believe in. Devotees worship that mantra with great faith and devotion. So you may be wondering, 'what is this new mantra which is known as Trimantra...'

I shall tell you.

Our Hindu religion consists of three major religions: Jainism, Vaishnavism and Shaivism. Param Pujya Dadashri wanted to remove partiality between religions and so he combined the mantras of these three religions to form a single mantra, namely the Trimantra.

Not enough can be said or written about the importance of this Trimantra. You will find out to what extent Dadashri has explained its significance in this issue. At the same time you will also get to understand to whom we are paying obeisance to when we recite this mantra.

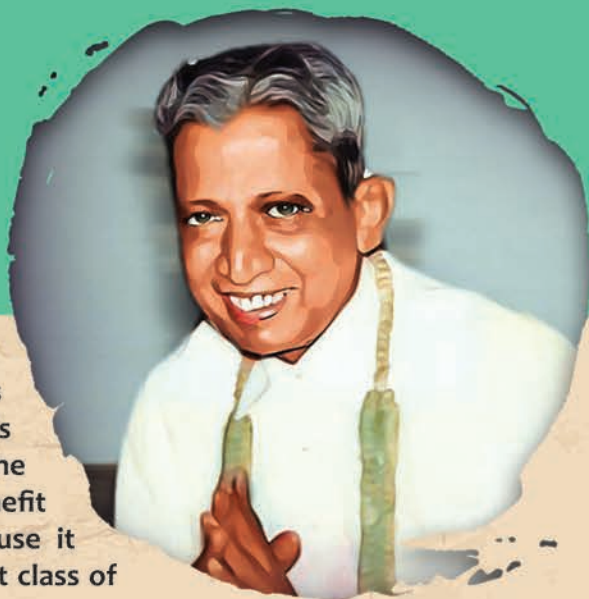
So come friends, let us read this issue and on a daily basis start reciting the Trimantra.

- Dimple Mehta

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Dadaji Says...



Dadashri: There is tremendous power in the Trimantra that I have given! All the deities remain happy and there are no obstructions. This Trimantra is completely impartial. It is for the entire population of India. You will benefit immensely if you recite this Trimantra, because it teaches us how to pay obeisance to the highest class of living beings. We benefit by bowing down to them.


Questioner: What is the benefit of reciting the three mantras together?

Dadashri: Difficulties and obstructions go away. If there are any difficulties in worldly interactions, these will reduce. Like if there is a man carrying a heavy load on his head and he feels tired, what would happen if something unexpected suddenly catches his eye? For all the while that his focus is completely diverted onto another thing, he forgets the burden on his head. The burden is there but he does not feel it. In the same way, by saying this Trimantra, we do not feel the burden of the suffering that we face in this world!

This Trimantra is a combination of the Jain, Vaishnav, and Shiva mantras. If you want the support of all the deities, then you should recite all three mantras together. When you recite it, the

shaasan devo (the celestial beings who protect the spiritual reign of a particular God), will help you. For example, if you happen to know a policeman even a little bit, then would you be released or not? Similarly when you say this mantra the deities are pleased and our obstructions go away.

If you say this Trimantra five times, first thing in the morning, after visualizing my image in your mind's eye, then no suffering will touch you. Gradually you will attain Moksha (liberation). 'We' personally take on that responsibility!



I am very scared of the dark.

Recite the Trimantra out loud. All your fears will disappear.

Namo Arihantanam

'Namo' means obeisance
'Ari' means enemy
'Hantanam' means the conquerors



Here we are paying obeisance to the Arihant (Living Lord). The One who has completely exhausted all the internal enemies such as anger, pride, deceit and greed.

Who can be called the Arihant Lord? The One who is present. At the moment the Arihant Lord is Shree Simandhar Swami. He is the current living Tirthankar (the absolute enlightened Lord who can liberate others). He is not on this planet Earth, but is in another region in the universe, millions of miles away, where human beings reside. This region is called Mahavideh Kshetra. We get eternal blessings if we worship the Lord who is present. So let us get to know the amazing teachings imparted by this Lord.

The Lord's Wonderful Speech

Where are you going?

Just like you, I am also going to listen to the Lord's deshna.



The Arihant Lord's speech is known as *deshna*. It is constantly flowing for people's salvation. The monks, nuns, disciples, kings, celestial beings and people of the general public, they all sit together to hear the Lord's *deshna*. At the same time animals like tigers, rabbits, lions and goats also sit side by side forgetting their hunting instincts, fear and hatred. Each living being understands the speech in his own language. The Lord's speech will never hurt anyone. The most peculiar thing is that there is no feeling of hunger, thirst or tiredness while listening to the Lord's *deshna*.

Namo Siddhanam

Here we pay obeisance to the Siddha Bhagwants (absolutely liberated Lords who have attained final liberation. They do not have any karma, do not charge new karma, and do not have a physical body.)

- ✿ The Ones who have attained victory over their inner enemies.
- ✿ The Ones who have exhausted all their karmas and have attained Moksha (ultimate liberation)
- ✿ The 24 Tirthankar Lords are known as Siddha Bhagwants.



Does one not get bored in Siddha Kshetra



Do you ever get bored of watching cartoons?



No.



So, think about it, the Siddha Bhagwants are able to see the entire universe, so how can they get bored?



The 24 Tirthankars are known as *Siddha Bhagwants*. Once they have left their physical body, they will not get another body. They remain in constant bliss in *Siddha gati* (realm of the absolutely liberated Souls who have attained ultimate liberation).

Darshan of the Lord

Come, let us read a story of the seventh Tirthankar, Lord Suparshvanath, who is currently in *Siddha gati*.

This happened a very long time ago. The palace of the young Tirthankar was on the banks of river the Ganges where he often roamed.

Once when the young Suparshvanath was boating on the river, an amazing event occurred. A large crocodile was tailing the boat at a rapid pace. It was almost leaping through the water in a bid to catch the boat. People who were near

the banks of the river saw what was happening. Everyone was scared that the crocodile would damage the Lord's boat. The Lord had seen the crocodile, but even then he remained fearless and carried on enjoying the ride. It was as if he knew the crocodile's secret!

A few moments later the crocodile was near the boat and it took an enormous dive into the water. Then the next moment it was right in front of the boat! Everyone watched in amazement as the crocodile raised its head and held out both its fore legs. It looked like it was bowing down to the Lord in prayer posture! Seeing the Lord's immensely bright, calm and beautiful disposition it thought, 'What a great fortune I have been granted, to see the Tirthankar Lord in the waters of the Ganges. What a privilege to be able to get *darshan* (devotional viewing) of the Lord!' In this way, the crocodile was engrossed in worship of the Lord with a feeling of great joy.

All the people were impressed by the Lord's influence on the crocodile. In return, the Lord also looked at the crocodile with a sweet gentle gaze. Its joy was unsurpassed. Suddenly, in place of the crocodile, a celestial being appeared. In fact, the celestial being had come in the form of a crocodile to play with the Lord in the water and to worship him. At the same time, along with the crocodile, thousands of other aquatic creatures also gathered around the boat to see the Lord.

All the animals became full of joy as they experienced immense satisfaction upon getting the *darshan* of the Lord. Where animals are able to experience so much joy from *darshan* of the Lord, it would be impossible to put into words the joy and bliss that we as humans would feel!

Having completed his long life-span of thousands of years, Lord Suparshvanath attained moksha and is now residing in the realm of absolutely liberated Souls. When we say '*Namo Siddhanam*' our obeisance reaches all the Siddha Lords residing in the same realm.



Namo Aayariyanam

Here we pay obeisance to the *Aacharya* Lords (Self-realized masters).

- * *Aacharya* Lords are Self realized masters. They can impart knowledge of the Self to others.
- * They observe the principles laid down by the Arihants and teach others to do the same.



Vankchul's Discipline

In the city of Dhipuri, there lived a king called Vimalyash. He had a son, Pushpachul who used to torment the people of the kingdom. He did a lot of crooked things and because of that he was known as Vankchul. Harassed by Vankchul's mischief, the leaders complained to the king. Tired of the daily complaints, the king summoned his son and said, "If you behave well you can stay here otherwise get out of my kingdom!"

Vankchul left the kingdom. His sister, Pushpachula, and his wife also decided to go with him. Vankchul was a prince, an archer and he was also very daring. He joined a gang of robbers and in a short time he became the gang leader. He also managed to establish a small kingdom in a village called Sinhgruha.

Once an *Aacharya* (high ranking Jain monk), whilst moving about, got lost in the jungle. The monsoon season was fast approaching. *Aacharya* monks do not travel during the rainy season and so the *Aacharya* asked Vankchul for permission to stay put in Sinhgruha until the rains season was over.

Vankchul said, "There is no shortage of space here, but our business is of robbing others. If you stay here and change everyone's mind by giving a message of religion to them then my village would collapse. I will let you stay here on one condition that you do not preach one word of religion." The *Aacharya* agreed to this.

When the monsoon was over, Vankchul and the people of the village came to see off the *Aacharya* and his disciples. When they arrived at the village boundary, Vankchul said to the *Aacharya*, "Lord, now that we are parting you can give us whatever advice you want to give."

The *Aacharya* said, "Vankchul, if you agree, I would like you to observe these three simple rules as a memory of our meeting."

"Yes, of course, but you will have to keep in mind my condition. I am not going to give up stealing and I am not going to stop the violence that happens during stealing. Do not say anything about this," Vankchul made it very clear.

The *Aacharya* listened to Vankchul and gave him three rules:
“You should not eat any unfamiliar fruit; if you have to attack someone, first move back five to seven steps and then wield your attack; do not eat crow’s meat.”

Vankchul thought about it for a little while and then said, “Lord, I agree. I will abide by these rules.”

Days passed and one day Vankchul was sitting with his three companions in the thickest part of the forest, with heaps of diamonds, pearls and other jewels. All four were very hungry. His companions went and fetched some fruits from the forest. The fruits were looked attractive and had a nice fragrance too.

Vankchul asked, “What fruit is this?”

Nobody knew the name of the fruit.

Vankchul said, “I do not eat unfamiliar fruit.”

The companions said, “It does not matter if you do not want to eat this fruit, but we will eat it.”

All three ate the fruit. After a little while, all three men looked drowsy and one by one all three of them died. The fruit was poisonous.

Vankchul remembered the *Aacharya*, “What a benevolent man. He saved my life by asking me to observe a rule not to eat unfamiliar fruit’.

Another time, Vankchul got home in the middle of the night. From a distance he could make out a stranger sleeping in his bed. Vankchul’s eyes turned red with rage. He drew his sword from its scabbard and wanted to kill this person with one swipe. Just then he remembered the rule of stepping back five to seven steps given by the *Aacharya*. As he went back seven steps, his sword struck the wall and the person lying on his bed sat up suddenly and asked, “Who is it?”

Seeing his sister Pushpachula, Vankchul with the sword in hand froze. “Sister Pushpachula, why are you wearing men’s clothes?” asked Vankchul.

“Brother, there was a drama being performed in the village today. So I wore your clothes and went to watch it. When I came back, I was exhausted and fell asleep on your bed with sister-in-law. But why are you so angry?” asked Pushpachula.



“Sister, if it were not for the rule given to me by the *Aacharya*, today I would have made a great mistake.” Vankchul in his mind paid homage to the *Aacharya* and repeatedly thanked him from the bottom of his heart for saving him from committing a tragic act.

Many years later, Vankchul was wounded by a weapon. The king of Ujjain happened to be Vankchul’s friend. So he was taken to the king’s palace in Ujjain. The state physicians performed a number of treatments but nothing worked. An elderly physician examined Vankchul’s pulse and he claimed to know how to heal the wound. He said to the king, “Sir, if you give Vankchul crow’s meat to eat then it will definitely help him.”

Vankchul said, “Doctor, please tell me if there is any other medicine. I will not eat crow’s meat. I have made a vow to *Aacharya* Lord to never eat crow’s meat.”

The king said, “Vankchul, your condition is fatal. The doctors have no other remedy for this. There is always a little room for relaxation in the rules. It is not your desire to eat it. This is to be eaten for medical reasons, only to help you heal.”


Hearing this, Vankchul said, “If death comes, I will accept it with a smile. But I will not break my vow. The rules given by the *Aacharya* Lord have changed my entire life. Now, by no means will I bend the rule.”

A friend of Vankchul’s also pleaded with him, “Brother, break the rule now. You can repent for it once you have recovered.” But Vankchul was steadfast.

These were the final moments of Vankchul’s life. He joined his hands together and remembered the *Aacharya* with all his heart and prayed, “Oh Lord, please let me have the shelter of the religion that you have shown me. May I seek shelter in Lord *Arihant*.” Saying this Vankchul’s soul left the body and went to the twelfth heaven. Thus, by adhering to the rules given by the *Aacharya*, despite having committed so many wrongful acts, Vankchul washed away all his sins and attained a high state.

Dadashri says that in the same way that a fox vomits the meat it will have eaten when it hears the roar of a lion, living beings are able to “vomit their sins” and become free of them under the power and influence of the *Aacharya* Lord.

Dadashri is considered *Aacharya* Lord. When we say *Namo Aayariyanam*, we are heartily paying obeisance to Dadashri and by following his principals we want to be free from all suffering.



“If you give him crow’s meat to eat then it will definitely help.”

“Doctor, please tell me if there is any other medicine. I will not eat crow’s meat.”

Namo Uvazzayanam

Here we are bowing down to **Upadhyay** Lords.

- ✿ **Upadhyay** Lords are those who have attained Self – realization.
- ✿ They are still reading the scriptures and they can teach others too.

You are worthless, you have no skills!



Upadhyay Lord is still and has a light and sweet smile on his face.



Namo Loye Savva Sahunam

‘**LOYE**’ means the universe. Here we are bowing down to all the *sadhus* in this universe.

- ✿ Those who have realized the Self and are in the process of studying the scriptures further.

Today I saw a sadhu.



Really?



He had applied ashes to his head and had a stick in his hand. He was wearing saffron robes and was chanting something.



But that is not a true sadhu.



Then?



A true sadhu is the one who has attained Self – realization and is making spiritual effort to progress towards liberation.



From the pictures below find out which sadhu is different from the others.



Eso Panch Namukkarro

Namo Arihantanam



Namo Siddhanam



Namo Aayariyanam



Namo Uvazzayanam



Namo Loye Savva Sahunam

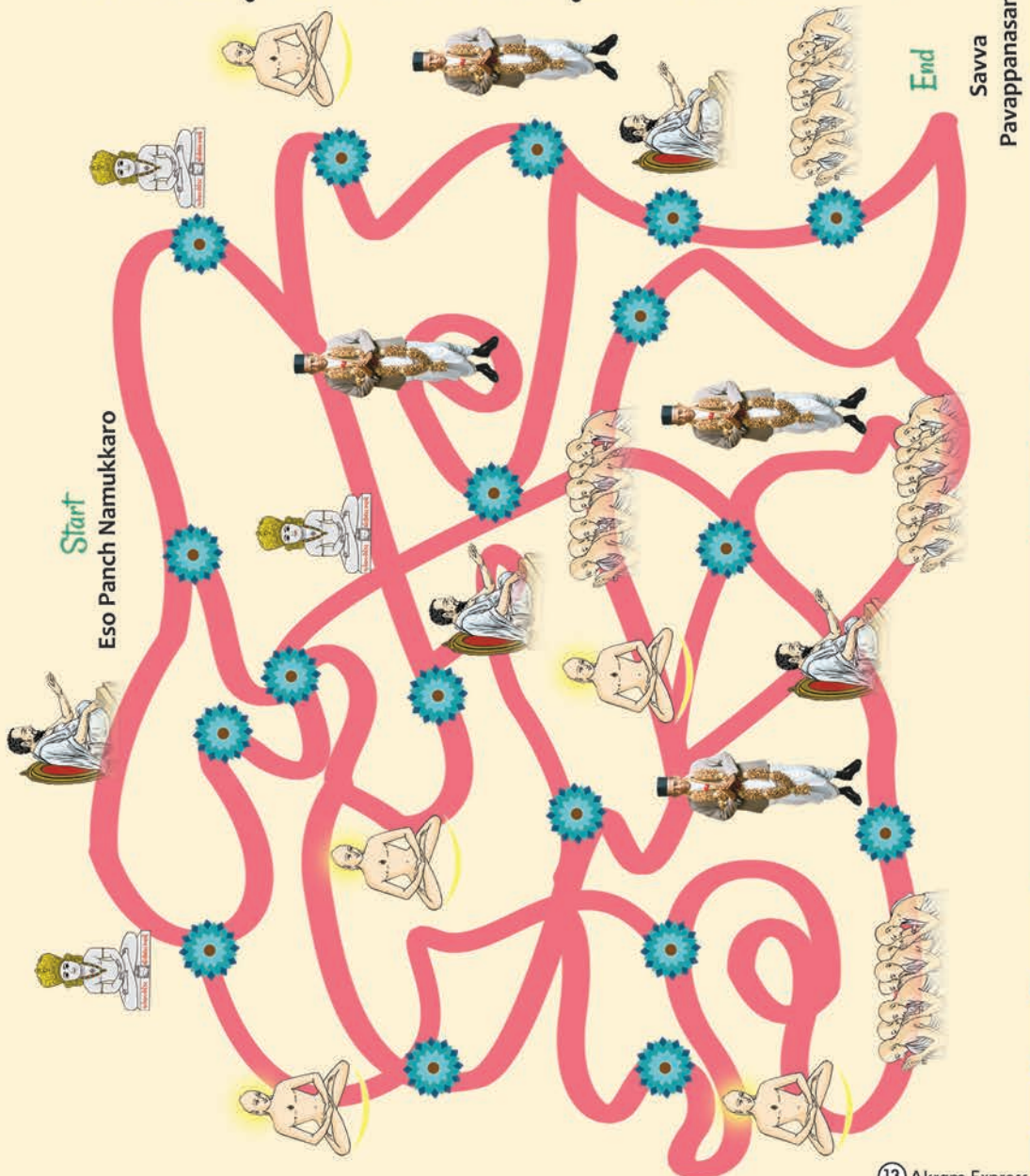


We are bowing down to the above mentioned five Bhagwants.

Savva Pavappanasano

That which destroys all the demerit karma (bad deeds).

Find the shortest way from 'Eso Panch Namukkaro' to 'Savva Pavappanasano' after bowing down to all the five Bhagwants in the maze below.



Mangalanam cha Savvesim

Padhamam Havai Mangalam



So what does 'Mangalanm cha Savvesim' mean?

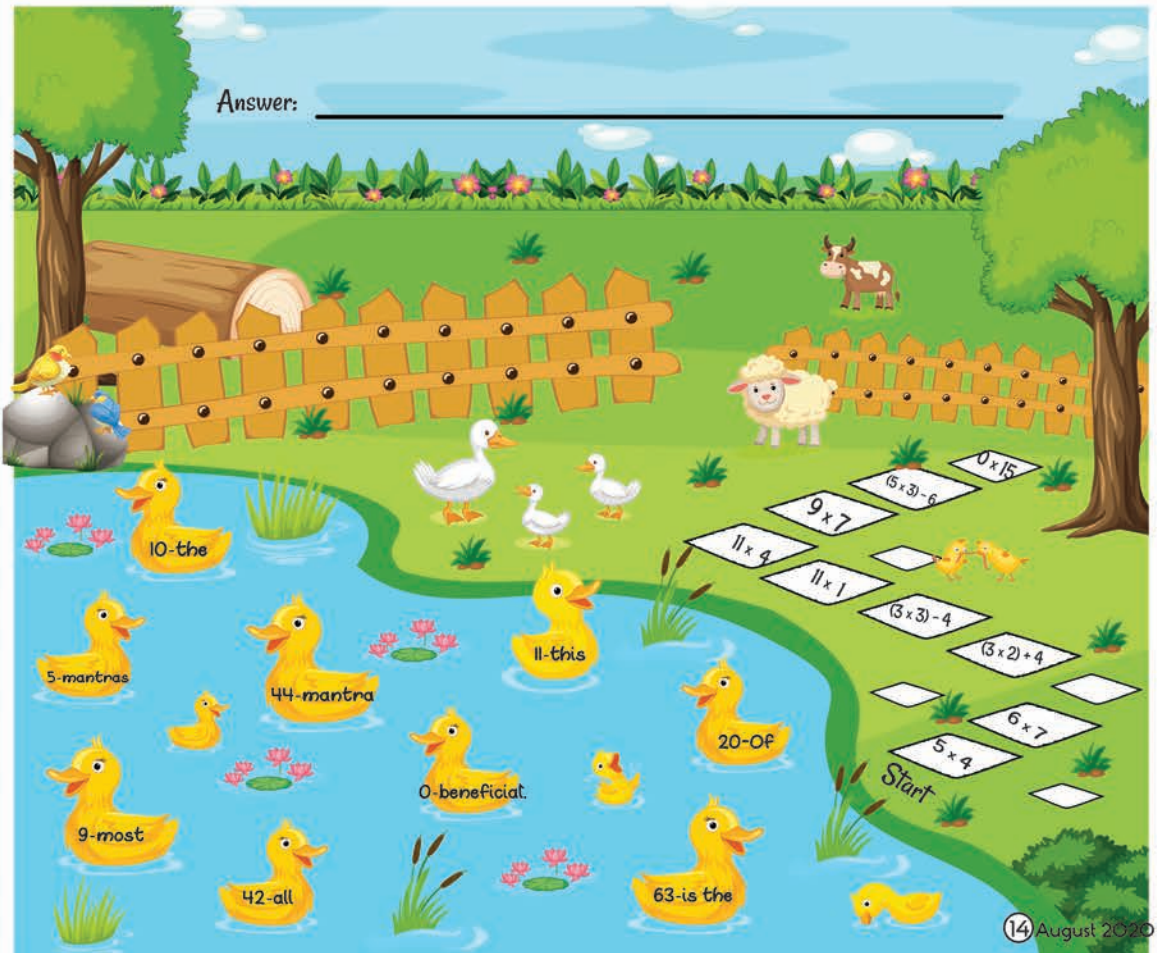
For this and for the meaning of 'Padhaman Havai Mangalam' you will have to solve the secret code.



Being the most beneficial of all the *mantras*, this mantra is recited first.

You have to read my instructions and move on. Solve the math questions given in the temple garden and then match the answers with the writing on the ducks in the lake. (In other words, $5 \times 4 = 20$. So written on the duck will be 20) So take those words and make a sentence and this will give you the meaning of the two mantras.

Answer: _____



Om Namo Bhagavate Vasudevaya

We are bowing down to the Vasudev Bhagwants who have gone from being *nar* (ordinary human beings) to becoming *narayan* (God). What is a Vasudev Lord like?

In this era Lord Krishna is considered to be a Vasudev. So we are paying obeisance to Him. It reaches the deities that protect him. The absolute God has manifested within Lord Krishna and thus he is known as the absolute Self in the form of a physical body.

Lord Krishna never sees anything wrong in people. Once, to test the Lord's virtues, a deity had placed a carcass of a distorted and foul-smelling dog in his path. But without looking at anything else, Lord Krishna praised the dog's pearly white teeth.

Let's look at another example. Once, Lord Krishna with his brother, Balram, had gone to South Mathura to meet the Pandavas. On the way, Lord Krishna became thirsty. Balram went to fetch some water while Lord

Krishna lay down, covering himself with a cloth. From a distance, a hunter named Jarakumar mistook Lord Krishna's feet for a deer and shot a poisonous arrow at the Lord's feet. When Jarakumar approached Lord Krishna he felt utterly remorseful.

Before he left his mortal body, Lord Krishna forgave him and said to Jarakumar, "You must leave before Balram comes, otherwise he will kill you."

Thus, Lord Krishna, even in the last moments of his life, he had compassion for the person who caused him fatal injury.

When we say 'Om
Namo Bhagavate
Vasudevay' we need to
visualize Lord Krishna in
our mind's eye and pay
our heartfelt obeisance
to him.



Om Namah Shivaya

Shiva is an embodiment of salvation. The one who is alive and is showing the path of salvation to others, is called Shiva. So here we are paying obeisance to the Gnani Purush.

Come, let us attempt an interesting sudoku puzzle. We have bought four trishuls (tridents), four Omkaras (the religious symbol for Hinduism), four shivalingas (the universal symbol of creation and source of everything) and four damru (a small two-headed hand held drum) from the Shiva temple.

Arrange all of these items in the squares below so that not a single item appears more than once in a row or in a column. You can either write the name of the item or draw it in the square boxes. So are you ready?



Jai Sat Chit Anand

Jai means to sing praises

Sat means eternal

Chit means Knowledge and Vision

Anand means bliss

Where there is eternal knowledge, there is bliss for sure.

When we say Satchitanand, we bow down to the god residing within the person we are greeting and we are giving praise to their virtues.

This is the Trimantra, first part of which relates to the Jains and the latter parts to the Vaishnavs and the Shiva followers. Satchitanand includes everyone i.e. Muslims, Europeans and everyone else.

Satchitanand encompasses mantras of all people and all belief systems.

Mythological Story

King Shrenik of the city of Rajgruhi had commissioned the construction of a magnificent art gallery. This construction was entrusted to renowned sculptors. The sculptors and masons were busy giving new life to the stones. The majestic door of the gallery was being designed and suddenly an unbelievable event occurred.

The door was worked on during the day, but in the night it would crumble and collapse. No one understood why this was happening. Work had to be started from scratch every morning and each day a more magnificent door was created than the previous day. But the same cycle kept on repeating.

King Shrenik organized a meeting to try and resolve the issue. Famous sculptors of the state, spies, scholars of scriptures and astrologers were all called to this meeting.

“What is the reason for the door collapsing every night?” The king asked at the meeting.

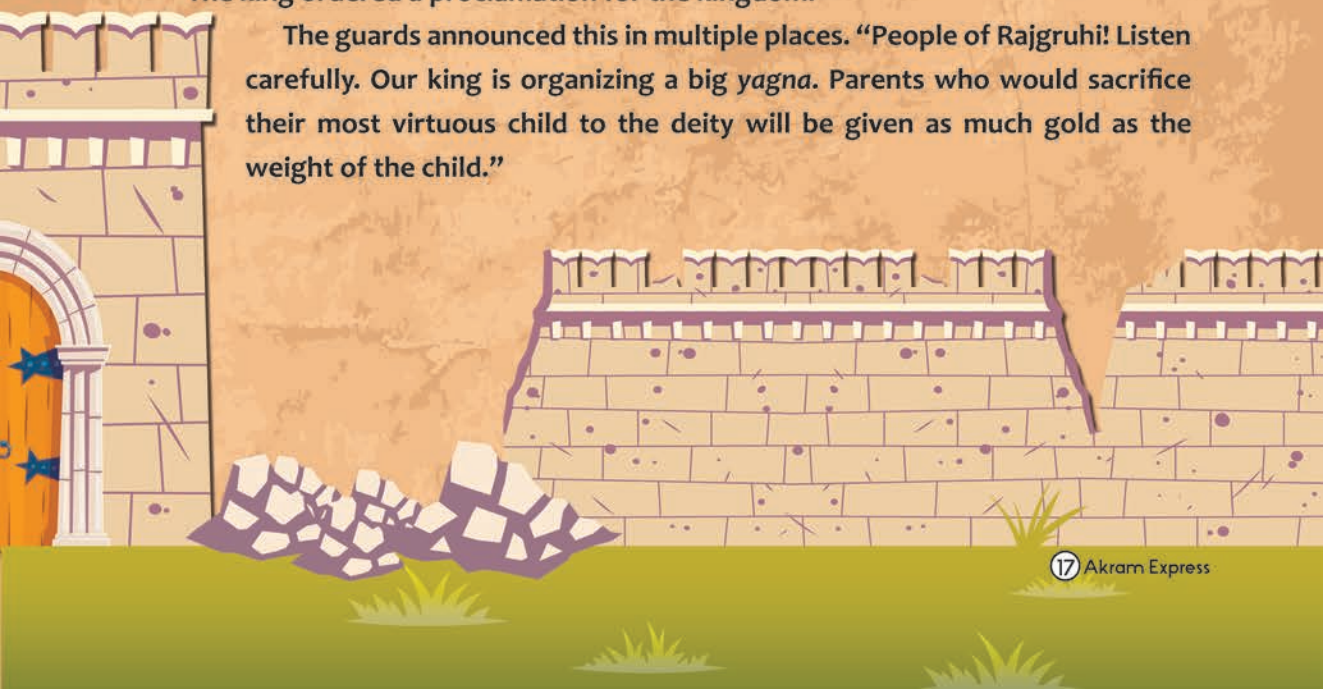
After some discussions between themselves, a priest told the king, “The door collapsing is a bad omen. It means that some deity has been offended. So our king and kingdom are in danger.”

Hearing this, the king became worried, “Then what is the solution?”

“Your highness, a *yagna* (sacrificial ritual) is the best remedy for this. If a virtuous child is offered to the deity, this trouble will be averted,” the priest suggested to the king.

The king ordered a proclamation for the kingdom.

The guards announced this in multiple places. “People of Rajgruhi! Listen carefully. Our king is organizing a big *yagna*. Parents who would sacrifice their most virtuous child to the deity will be given as much gold as the weight of the child.”



Bhadra, a wife of a poor brahmin, heard the announcement. She thought, 'Our life is very miserable due to our being poor. I have six children. What difference would it make if I offered one child to the deity? All our poverty will be gone and the rest of the family will be able to live happily ever after'.

With this in mind, Bhadra decided to hand over her youngest son, Amarkumar to the king.

The guards came to take Amarkumar away. The child was terrified when he found out the reason. He begged his mother, "Mother, please don't sacrifice me like this. I am very scared of death. I will earn a lot when I grow up and serve you."

Bhadra looked away and the guards forcefully took the child to the palace.

Amarkumar begged his family and the people of the kingdom to save him, but no one listened to the child.

Arriving at the palace, Amar's weight in gold coins was given to his mother. Amar was bathed, dressed in a yellow *silk dhoti* (similar to a sarong) and had a garland draped around his neck. He was then made to stand in front of the sacrificial fire. The priest had his eyes closed and was chanting *mantras*.

Little Amar was deeply saddened. He closed his eyes and he saw the image of a great man in his mind. Once before, Amar had met a monk. He had said to Amar, "Amarkumar, the great *mantra*, Navkar mantra is the destroyer of all sorrows. Reciting this *mantra* in times of crisis removes all troubles."

Amar started chanting the Navkar mantra in his mind. "Namo Arihantanam... Namo Siddhanam..."

The guards picked Amar up and placed him on the pyre. The priest lit the fire by chanting *mantras*.



At that point a miracle happened. The same flames that were radiating heat to the onlookers, who were standing far away, were felt cool on Amarkumar's skin. And slowly the fire died out. The priest tried to light the fire again by adding ghee (clarified butter) but his hand froze mid-air. All the scholars were amazed. A divine throne appeared and Amarkumar was seated on it.

"Amazing! This child is a divine being!" exclaimed the priest. King Shrenik and all those who were present gasped in amazement.

King Shrenik fell at Amarkumar's feet and said, "Please forgive me. From today you are the king of this kingdom and I am your servant!"

Amarkumar said, "Oh king, I have tasted the love of this world. No one protected me in times of trouble. Only this great mantra became my selfless protector. I do not want any kingdom."

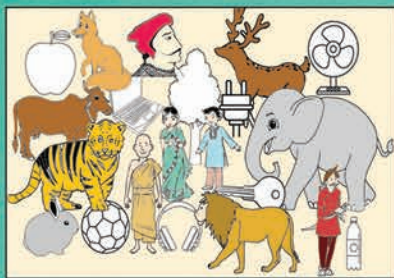
King Shrenik asked Amarkumar about the *mantra*, "Kumar, what mantra did you chant that was able to contain the fire? The glorious work that we create during the day, collapses at night. Please give me a solution for this."

Amarkumar replied, "King, a great man taught me that no mantra in the world is higher than the Navkar mantra. By chanting it, all dangers are avoided. You should faithfully recite this *mantra*."

The king immediately ordered his ministers, "Today, engrave the Navkar mantra in gold letters and place it on the main entrance of the gallery."

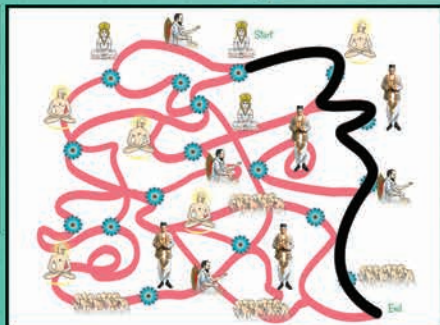
After that, there was no hindrance in the construction of the magnificent art gallery.

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So what does 'Mangalanm cha Savvesim' mean?

Of all the mantras this mantra is the most beneficial.





Trimantra



Namo Vitaraagay
Namo Arihantanam
Namo Siddhanam
Namo Aayariyanam
Namo Uvazzayanam
Namo loye Savva Saahunam
Eso pancha Namukkaro,
Savva Pavappanashano
Mangalanam cha Savvesim,
Padhamam Havai Mangalam
Aum Namō Bhagavate Vasudevaya
Aum Namah Shivaaya
Jai Satchitanand.

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