

## BLESSINGS

### BY HIS DIVINITY PARAM PUJYA PAPPAJI

I have just cursorily gone through “**Panchyagna**” written by Shri Kakaji who is a pioneer at presenting number of formulas for completing the spiritual Sadhana. He has marvelously put up the eternal principle of **Yugal Upasana** or **Akshar Purushottam** Yoga. By following it, one can transform himself and be the master of **Prakriti** by transcending desire, ego, inherent crude nature, illusion and limited awareness. In **Panchyagna** he has shown five categories of **Yagnas** – offering to our Divine Master with love-intimacy towards the Him. (1) **Jap Yagna**, (2) **Smruti Yagna**, i.e., constant and continuous remembrance of our Lord SwamiNarayan, (3) **Dhyan Yagna** – Natural meditation, (4) **Prarthna Yagna** – Sincere Prayer, and (5) **Prakash Yagna** – choiceless awareness in the form of illuminated **Yoga**. This should be done under the proper guidance of the living Divine Master or **Ekantic Satpurush**. He has also shown the main clue of our Supreme Realisation – recognizing the fellow being and **Satsangis** as also Divine and **Nirgun** or **Brahmaswaroop**. This he said as the essence of **Sambhandhyog**. All Realised Souls have preached the spiritual equality – **Vivekgnan**, so that the third eye will open through **Agnachakra** and the spirit will enter into **Abhedgnan** or Pure **Brahmic Consciousness**. As a result of this an aspirant will enjoy “**Akshar Dham**” here and now and also with fellow **Satsangis**.

I have also written a special small booklet “**Sanjivani Mantra**” on this line. All truth seekers and especially all **Satsangis** of our **Gunatit Samaj** will surely be benefitted by following these lessons given in the booklet – **Panchyagna**. Their lives will also become dynamic and authentic beyond the time, space and causation.

With simplicity and total awareness of this Divine Relationship with the Living Realised Master, Lord SwamiNarayan will reside in your heart and inspire you in all your activities and you will attain the status of **Mahamanav** and the unattainable **Purushottam**.

Let us, therefore, spread this message of love, unity, spiritual equality and friendliness for what H. D. Yogiji Maharaj advocated repeatedly for 40 years on the fundamental basis of **Suhriddbhav** and **Nirdoshbhav**.

I cannot explain you much about other techniques of **Suryabhedan** and **Pranotthan** but in a simple manner Pujya Kakaji wants to emphasise the essence of **Suhriddbhav** and **Nirdoshbuddhi** which has been naturally carried out in our **Gunatit Samaj**. You will be, therefore, very much benefitted by attending any one of our **Gnan Shibirs**.

May H. D. Yogiji Maharaj shower His blessings on all such real aspirants and truth seekers so that Eternal Bliss of **Akshar Dham** will surely be enjoyed here and forever beyond life.

PAPPAJI  
Anoopam Mission,  
Gunatit Jyot,  
Vallabh Vidyanagar,  
Anand-Gujarat

## BLESSINGS

**BY HIS HOLINESS PARAM PUJYA  
HARIPRASAD SWAMIJI**

It is very difficult for the layman to understand spiritual language of Pujya Kakaji, written in English. But the one thing is certain that he has the total vision of our Lord SwamiNarayan. Whatever he has advocated on Pragat Upasana and Akshar Purushottam Yoga and given the masterful technique to all in Kakaji's words "A spiritual Nuclear Weapon"- it is true, real and authentic realization as it has been inspired by Supreme master Yogiji Maharaj. **Panchyagnya** technique should therefore, be performed by all **satsangis** and **saadhaks** in the presence of **Ekantik Satpurush** for mental peace, happiness, liberation and bliss. We should therefore compliment Pujya Kakaji for the greatest boon given to mankind to overcome all sorts of tensions, pains, dualities, and miseries in such a complex, illusory, materialistic age known as **Kaliyug** and establish **Satyug** in your home, in society, in this world and for the life beyond. My blessings will always be there for you and the **Sadhaks** everywhere, who recognize our **Gunatit Samaj** and develop **Sambandhyoga**.

**SADHU HARIPRASAD DAS  
Shri Akshar Purushottam  
Swaminarayan Mandir,  
Haridham  
Sokhada, Vadodara,  
Gujarat**

## FOREWORD

I feel extremely grateful to the Editorial Committee for requesting me to write a Foreword for this masterful book of “**Panch Yagna**”. Though I very firmly feel and believe that I am not fit to write about this book, I humbly accept this opportunity to express my appreciation about the author and his masterful technique for the welfare of the Society.

The author of this book, His Divinity Dadukakaji is one of the spiritual successors of my Gurudev His Divinity Yogiji Maharaj and is not only a truly realized and emancipated soul but also a Real Supreme Master, enjoying permanent communication with Almighty and is working ceaselessly and tirelessly for the upliftment of the **Sadhakas** in particular and buy his association with several socio-religious organization for the humanity in general. This is entirely due to the **Supreme Real Ultimate Experience** and Realisation (**Samadhi**) on **3-2-1952** purely by the infinite love, grace and compassion of his beloved **Gurudev H. D. Yogiji Maharaj** who firmly and positively induced him to have the eternal identification and equivalence with Eternal **Brahman** and at the same time to realize the Sovereign Supremacy and infiniteness of ‘**Paratah-Par**’, i.e., Purushottam Narayan. We say positively with certainty and authenticity and authoritatively that he is really a **Brahma Swaroop** and **Parabrahma** manifests in himself always and by all means and respects as has been mentioned in Vach. P. 27. In spite of this attaining of this highest most deal state of consciousness of Natural Bliss, i.e., **Sahajanand-consciousness** enjoying complete power, peace, and assuming divine qualities he still remains transcended in ever expanding infinite vastness as a result of which the humbleness of the highest class known as **Swamisevakbhav** is naturally and firmly established in his life which is a brilliant example and an ideal symbol for all of us.

The most outstanding characteristic of the process of H. D. Dadukakaji is the authenticity and forthrightness and availability of a variety of formulas for all categories of people searching for salvation and peace of mind. It is unique and fully integrated by its revolutionary principles, yet a true symbol of the spiritualism in its right perspective and total divine vision. He has been putting emphasis on the transcendental oneness with the whole and a prayerful intense aspiration of the heart rather than any sort of effort by the mind. So the spiritual progress is attained automatically in a natural manner by the grace of the Real Master to whom the **Sadhaka** is required to surrender with full understanding and love-intimacy. This type of surrender is creative and dynamic and yet very humble and polite, with the integrated unity in diversity of this life and universe.

His process is revolutionary, setting aside all conventional doctrines and orthodox principles, rituals and yet his process is simple and easy to follow and practice whether laymen or advanced Sadhakas for all categories of people, or those following **Shudh Vedantic** ideal and philosophy. He very authentically extends an open invitation to any truth seeker to practice this **Panchyagna** for seven days under his guidance and realize the outcome by himself. With creative surrender and full Trust in God and the Master, his **Panchyagna** makes you totally immune from fear, and other miseries, calamities, pains and tensions. This this proves to be more powerful than a nuclear weapon and bestows complete security and fearlessness and in spite of uplifting us to this highest state of consciousness he offers us all to work for the humanity as partners and co-sharers in his Divine Play. This reflects the nobility, humility and magnanimity of the Real **Brahma Swaroop** Saint. I have full confidence and faith in the effectivity and fruitfulness of the working of H. D. Dadukakaji because he is a truly Supremely Realised Soul and where

the Master is perfect, success must come from any corner, provided the **Shishya** responds to him in the right manner.

Whatever I am at present is entirely due to the motherly love and passionate affection showered on me by H. D. Dadukakaji. Without his painstaking efforts and invaluable guidance I would not have remained in this saffron robes and my very strongly jealous nature and most adamant and unrelenting nature would not have been changed. I also acknowledge the tremendous help and guidance by H. D. Hariprasad Swamiji during this period.

My initiation in this robe in 1961 at the hands of my Gurudev H. D. Yogiji Maharaj was also due to the blessings of H. D. Dadukakaji. I came in his contact for the first time in 1955 at a function in Sunderabai Hall in Bombay. It was an event of 'Love at first sight' and since then all through these years he has nourished me and protected me and has given me immense strength and necessary vision to understand my Gurudev H. D. Yogiji Maharaj. The Supreme Sun was there but I did not have the technique to concentrate and generate power which H. D. Dadukakaji taught me and helped me to see the reflection of the same Sun dwelling in my heart. He has made me fearless and powerful though I have not reached the Ultimate stage of **Gnan Samadhi** I am confident that I shall be able to attain it under his able and valuable guidance and will become totally free and emancipated Real Ekantik Siddha.

I humbly admit that the new concepts of **Suryabhedan, Panotthan, Abhedgan, Sachetan Sakriya Sakshibhav**, i.e., witnessing spirit endowed with equanimity and creativity, creative surrender, etc. are beyond the scope of my intelligence and understanding. However, from my series of experiences, I firmly believe that it is easy to become his child, or his son with natural love and affection.

I strongly recommend to everyone to adopt this approach and fully rely on him only with total trust and carry out the **Smrutiyagna** properly as shown by him. I can say this because I feel that I have changed tremendously though I have not entered the 'No mind's land'. Nobody except H. D. Yogiji Maharaj and H. D. Dadukakaji – can dare to take full responsibility for the complete transformation of my crude and strange nature. I put emphasis on this point from the successful transformation by H. D. Dadukakaji of another dynamic and brilliant aspirant Shri Mahendra Shah (Mahendrabapu) who was once a very wayward and rustic youth like myself. Today we have been brought together to complete our **Sadhana** and reach to the highest state of **Sahajanand Consciousness**. We have been entrusted to spread the message of Lord SwamiNarayan in Delhi and North India and this Bi-Centenary celebration of Lord SwamiNarayan in New Delhi has given us a rare opportunity to serve **satsangis** according to his wish.

As I have trusted him from the beginning and as he has chosen me for this purpose, I feel completely safe and contented. With this masterful technique of **Panchyagna**, I am sure, I will be led to the state of Ultimate Perfection which he wants me to attain as soon as possible on the principles of **Suhridbhav**. So let us grab this unique opportunity to tread this novel path under his able guidance and be happy and prosperous by all means in this life.

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## INTRODUCTION

Principle of life and their values have changed considerably with the passage of time. Man has been trying hard to satisfy his various external and internal necessities with the aid of limited means at his disposal. With the help of modern science and technology, he has, to a limited extent, acquired mastery over natural forces and by and large has started living materially quite happy and comfortable life.

However, the complexity of the human nature has remained as perplexing in the nuclear age as it was in the primitive age. Man has not been able to find appropriate means to permanently conquer over the instinctive hostile forces and egoistic tendencies. He has been grappling and dragging hither and thither, in the vast and unfathomable ocean of ignorance, false notions, suspicions and darkness. All his efforts prove to be an exercise in futility as he is driven from pillar to post for the achievement of mental peace and bliss which has been eluding him all along his life and resulted in enhancing his inner ego or **Asmita**.

The most difficult mission in a man's life is to know his "ownself, the world and its creator" and to find solutions to this riddle of life, universe and life-beyond and answers to certain perplexing questions such as "Who am I?", "Why am I in this world?", "What is the meaning and goal of life?", "What is this world and who is the creator and conductor of all this cosmos movements?", "Why people behave in a particular manner at particular time?", etc. In spite of many attempts, these questions still remain unanswered or partially answered and so this mission of life remains unfulfilled and the vicious circle continues.

The ceremonies and rituals and other solutions advocated by ancient **Rishis** of the **Vedic** times have also lost their significance because the requisite simplicity, purity and the sanctity of the performer are radically absent today.

People from ancient times have adored and worshipped Eternal Power of **Adyashakti** in her various manifestations. In this context the Sun has been worshipped since oldest times. The remains of ancient Sun temples in India and all over the world give us an ample evidence of the worship is Sun as a symbol of equality, power, energy, heat and light. The glowing Sun symbolizing comprehension and spectrum has been painted as the God riding the golden chariot of Ten Horses or pranas depicting main Ten Shaktis in this technique of Worship.

An easy, simple and clear technique was the basic necessity to enjoy real happiness, truth and liberation when the mantras, initiations, **Japas**, prayers, **yagnas**, **shakti puja** in **Kaliyug** became mechanical and ineffective; these means and methods on the contrary have inflated our ego. It is on the basis of this principle that HDH Dadukaka has introduced his unique spiritual nuclear weapon of "**Panch Yagna**". This principle described as **Suryabhedan** and Creative Surrender, i.e. the piercing of the Sun, has been the backbone of this unique process because it has the potential power of transcending inner ego and the crude nature or Mulprakruti with the help of the Supreme Sun, i.e. Real **Sadguru**, who is the Master of the ten sense as the Emperor of this Universe and life beyond. Whosoever controls the desire, the mind

and ego is the winner of this universe and who prevails over **Chitta** is the winner of **Triloki** i.e. the three worlds with **Trikal Darshan** i.e. observant of past, present and future.

It is unique because of its simplicity and revolutionary principles, which have practically sustained us for years together. It can be easily practiced because there are no complicated methods or rituals. It is open to all classes of people irrespective of their merits or demerits of any kind. It is so practical and radical that it can give concrete results instantaneously and in all types of situations to all categories of people and it absorbs the main principles of all religions. So it uplifts and enlightens all types of people, i.e. (a) A layman, (b) A Real Truth Seeker, (c) An advanced Sadhaka, (d) An advanced but entangled Siddha Purush and (e) even Spiritual Masters also.

So lets us first understand our real being, the inner core of life i.e. natural instincts and emotions, purify then and get their light to uplift them but not by suppression but by full natural expression. Then in such a simple, natural real life you will always and at all times be really happy and contented in all situations. That is real equality and then it will give you enough strength, power, and energy that you really remain dynamic and creative throughout your life and beyond. You can be above fear, limitations and worldly tensions. Now happiness, liberation and self-realization are easily attained by pursuing the **Panchyagnya** under the guidance of the **Perfect Master**. As it happened in the life of other **Sadhakas**, it will also happen to us.

We invite you to try it boldly and be really happy fearless and contented in life.

We thank all our Sadhakas, Saints and friends—specially Mr. Rajubhai Thakkar, Mr Mahendrabhai Shah, Mr. Manibhai, Mr. Koonverjibhai and Mr. B. J. Driver, without whose active cooperation, this book could not have been completed in such a short time.

We trust that everybody will be benefitted by this masterful technique.

**-Editorial Committee**

**Rajubhai Bhatt**

**Bharatbhai Mehta**

**Hemantbhai Merchant**

## UNIQUE AND UNPARALLEL BOONS

“Sambhavaami yuge yuge”

I come into being from age to age

So said Lord Krishna in Gita (Chapter 4, Slokha 8)

The Supreme Divinity manifests on this earth in human form to unfold and introduce the absolutely new creative concept of Avatarhood and Saintlihood. God himself only can give the secret invisible knowledge of His transcendental true nature as the knowledge of parabrahman. It was this original purpose of spreading this knowledge of Brahma Vidya that we saw manifestations of Avatars like Rama, Krishna, Jesus and others. They have purely by love, grace and compassion freely given boons and promises, to human being and to real truth seekers. Then we were required to just accept and understand them. It was our foremost duty and mission to accept and recognize these boons wholeheartedly but our egoistic tendency did not and even still does not allow us to understand this simple creative eternal original God given concept. You are not superman or Godly man to innovate and grant these boons. You come to this world with all your impurities and yet have been given a unique chance to purify and transform your crude nature in to Divine nature and truly realize your real self, in this very life.

To being with, just remain open with pure innocent heart like child and accept these free boons and promises and adore them, cherish and compliment the Supreme Master and see the result, feel the immense vastness and profundity there and right now. When we all are really and absolutely ignorant about the knowledge of the original nature of creative mechanism of God or Supreme Reality and cannot understand His working system and His law, why not fully, clearly admit and try to learn and understand this Brahma Vidya – the commonly approved principle fact and truth of Eternal Brahma from those Experienced Realized Spiritual Perfect master?

A small preliminary technique is required for a kid or boy to learn the subject, to gain its knowledge. Here the Supreme Reality gives the Direct Instructions and Promises, most authentically to his disciples and devotees. His Realized Saints maintain the same procedure for total redemption and salvation, yet our ignorant mind, intelligence and ego sense has so far not fully and totally digested the instructions and advices from the original masters and the main disciples doubted in certain respects about their movements, principles and philosophical practical truths.

It is here that this anomaly will be avoided by trusting the Perfect Master on the basis of the original promises given as gifts to the truth seekers for Supreme Realization, happiness and bliss in this life, Let us then change totally our inner attitude of life and vision to understand him and follow his instructions in a free atmosphere will full capacity to experiment on ourselves only and then totally and unconditionally surrender to him as Arjun and Parikshit did in Gita and Bhagwat. Let us then understand and accept these boons and promises which have been enumerated as follows:

### **Promises given by Shri Krishna:**

Here are the boons and promises given by Lord Krishna to entire humanity in Bhagvad Gita:

- (1) Yo Mam Pashyato Sarvatra Sarva Cha Mayi Pashtati... (Gita 6:30)  
He who sees Me (Self) in all things and sees all things in Me (self) he never becomes separated from Me, not do I become separate from him.
- (2) Ananyashchintayanto... Yogakshemam Vahamyaham (9-22)  
To those men who worship Me alone, thinking of no other, to those ever self-controlled, I secure for them that which is not already possessed (Yoga) by him and preserve for them what they already possess (Kshema). The Best Yoga-Kshema is the Eternal-Play (Contact with the Lord).
- (3) Api Chetsuduracharo Bhajate Mamananyabhavak, Sadhurev Sa Mantavyaha (9-30)  
Even if the most sinful Worships Me with devotion to none else, (it with single pointedness), he too should indeed be regarded as 'righteous' for he has rightly resolved.  
  
The greatest sin is to act forgetting the Lord within. By being in constant tune with Lord, the great sins are washed away and the sinner becomes a Saint.
- (4) Tasmattvamuttishtha yasho Labhasva (11-33)  
Therefore, stand up, and obtain fame. Conquer the enemies and enjoy the flourishing kingdom.
- (5) Sukhduhe Same Krutva Labhalabhau Jayajayau... (2:38)  
Learn to keep yourself in equilibrium during pleasure and pain, gain and loss, victory and defeat; and then engage in battle for the sake of battle, thus you shall not incur sin.
- (6) Narayano Narashchaiva Satvamekam Dwidhakrutam (Mahabharat 5:48:20)  
Thi Krishna is (Incarnation of) Narayan; Falgun (Arjuna) is (Incarnation of) Nara. The Supreme Reality (The God-head) is divided into two, Narayan and Nara
- (7) Sarva Dharman Partyajya Mamekam Sharanam Vraja  
Aham Tvam Sarva Papebhyo Mokshayishyami Ma Shuchaha (18-66)

Abandoning all Dharmas (of the body, mind and intellect) take refuge in Me alone; I will liberate thee from all sins grieve not. Dharma and Krishna are one. Here the direction to abandon the Dharmas is for the sensual objects and their attachments. Here the detachment is so complete

that the sensual objects have no impact on body or mind. Shri Krishna explains the importance and uniqueness of Sat-Chitt-Anand Eternal Dharma.

### **BOONS BY LORD SWAMINARAYANA**

Lord Swaminarayan with His infinite grace love-gift and compassion bestowed freely the following boons on the entire humanity which remains as an ever continuous process in the form of Brahmawarop Saints, or emancipated Jivanmuktas. It can thus be counted as the supreme contribution to humanity in the following manners:

- (1) To all His disciples and the followers He guaranteed the basic needs of life. He gave the specific moral code to the worldly people in form of Shikshapatri, so that human being without any distinction of caste, color, creed, sex or country may be happy by following this moral code which advocated the basic discipline of give injunctions, i.e. Panch Vartmans such as abstinence from adultery, drunkenness and other evil habits.
- (2) That He will deliver and liberate the soul at the last moment on the point of death and give direct 'Darshana' or Vision and take the Jiva to His Eternal Abode Akshardham, which is full of bliss, joy, divine love and every illuminated state of Jivanmuktas and free souls.
- (3) Instead of vigorous disciplines, exercises, penances, tapasyas and other rituals leading to final salvation, He paved the way to final salvation and self-realization on the basis of intense aspiration, surrender, sincere prayer and love towards God and His saints.
- (4) He bestowed full economic freedom, social justice, moral character and spiritual redemption. He permanently immunized the true aspirant from the hostile forces such as fear, sex, insecurity and egoistic tendencies which are inherited in animal life.
- (5) Above all, He gave the "Divya Vighrah living Mantra" of His own Personal Divinity "Swaminarayan" which could redress the humans pains life problems, conflicts and miseries, if chanted and prayed under the instructions of the Living Master and Realized Soul, then one can have entry into Brahmic contentless consciousness easily, without rigorous disciplines, penances or tapasyas.
- (6) The greatest boon given to humanity is the authenticity of the divine existence to remain constant and continuous in the form of personified living Brahma Swarop Realized Souls or Gunatit Saints or Visionary Emancipated Videhi Muktas.

### **BOONS BY MUL AKSHAR MURTI GUNATITANAND SWAMI**

The boons given to humanity by Mulakshar murti Gunatitanand Swamiji are in two aspects:

- (1) As per Vachnamrit of Vartal-19, the manifestation of the Eternal Divinity in personified divine form will remain constant and continuous forever on this earth, particularly in Bharat Varsha. To know, understand, recognize and accept fully, such Gunatit saint coming from the original disciplic succession, i.e. Suddha Guruparampara, is the pre-requisite inevitable condition for a Bhakta or an aspirant. If one could accept, recognize and have love intimacy and spiritual relationship with the Gunatit Brahma Swarop Real Sadguru – all his desires, wants, urges and ambitions will be fulfilled according to his spiritual need and future development.
- (2) This second aspect of specific Anugraha which He has clearly put forward for all who merely come in His contact is the most fundamental inevitable condition or law or Niyama brought out through his 200 young sadhaks like Niranjananand Swami and others is to accept the Realized

Brahmswaroop Saint as Supremely Divine in all his actions and movements in His preachings and commands. One should have a firm conviction that the ways of the Master are not like those of human kind and it is impossible to judge them or to lay down for Him what He shall or shall not do, for He knows better than we know. There should not be an iota of doubt or inquiry whether this is right or wrong, good or bad, proper or improper. The mind has to transcend even deliberately to accept His verdict, His saying, His Agnyas as eternally true for us. Then one becomes automatically at the very moment 'Nirvasnik.' This cannot be attained by all tapasyas, penances, rigorous disciplines, meditation, prayer, ashtang yoga or Sankhya vichara and all such human efforts which have been practiced for the last 5000 years. While here Lord's presence will always be there through a real Sadguru, particularly in our country, but being in human form one has to recognize him, see him and look at him with inward eye then there will be instantaneous revelation, mental peace and even Samadhi as mentioned in Vachnamrits Vartal-10, 11, 14 and 19. The only vigilance to be kept by the Sadhaka is to avoid the slightest Manushyabhava and Mayikbhava in such divinely manifested personal forms – Swaroopas. Whether he is a new comer or old, but this sort of understanding and vision has to be firmly established in the innermost part of his heart. The heart trip must start and not the mental trip. Mental trip has to be entirely stopped. Then only an entry into the Brahmic consciousness and his spiritual relationship with the Master starts. By such Sadbhava towards such Vibhutis a lusty like prostitute of Jetalpur becomes purified, i.e. a Kami becomes Nishkami, a dacoit turns into a pious Saint.

This is the greatest contribution given by Akshar Brahman making the Jiva purified for imbibing the divine power and becoming Brahmarupa, which can never be done by Sadhanas. This is the distinguishing feature of Gunatit Gnyaan, where the whole process of spiritual development has been turned upside down by the entry of this feature of Akshar Brahman. The indomitable faith in Akshar Brahman thus becomes and will always remain a permanent feature. This however, has been a remarkable and radical demarcation from the traditional spiritual techniques and methods. It has totally changed the process by making dynamic revolutions whereby Jiva is uplifted, purified and becomes Brahmsvaroopas. Some religions and Sampradayas advocating traditional methods may not accept this revolutionary phenomenon but it is so empirical, rational, philosophical and eternal that no one can even doubt its validity or nullify it.

This is guaranteed and proved here in Gunatit Samaj and it is also possible here. By just believing our Sadguru Supremely Divine and also believing fellow colleagues as divine, one is able to transcend the three modes of crude nature and shall be above dualities of all kinds. Purification, perfection and transcendence become easy by Ekantic Satpurusha's presence and initiation rather than by all other disciplines and means, such efforts, outwards pujas and moral qualities.

However, these boons were not properly understood and imbibed in their right perspective due to:

- (a) The Jiva (of Aspirant) is not pure i.e. it is Ashudha. Therefore, it fails to understand and then properly accept them whole-heartedly. The true significance of these boons is not properly understood. Even if they are understood, it is only partial.

- (b) On the other hand, those who understand and imbibe these promises and become powerful are not able to digest or absorb the magnanimity and comprehensiveness. So they utilize these powers for some personal motives and in the end inflate their ego.

Therefore, the most dire need of the hour is the presence and guidance of a proper advanced and experienced Ekantik or Bhagvadi, who can, not only explain the significance of these promises but would also teach him to remain humble and noble always. This need was properly fulfilled by H.D.Shastriji Maharaj

### **BOONS BY H.D. SHASTRIJI MAHARAJ**

On the principles of Yugal Upasna, i.e. the Parabrahman and its eternal abode personified in Akshar Brahman – the two eternal divine entities – H.D. Shastriji Maharaj bestowed following boons on mankind:-

- (1) Divine if one could establish permanently friendly relations of a Holy Family based on oneness, love and friendliness amongst the joint members of a family – the principle of Atmabuddhi and pure selfless love towards the master and his intimate devotees, then the transcendental peace of mind, peace of Nirvikalp Samadhi can be obtained immediately and permanently (Vach G. Ch 7 & 11)
- (2) Jiva can overcome all vices, faults and shortcomings and Maya or illusions will not disturb the Sadhakas.
- (3) The aspirant gets tremendous energies and powers and feels the identification and equivalence with the Master as a member, partner or relation of the Holy Family enjoying all powers, rights and status of God's kingdom, gets pure inspiration and revelation for doing all God's works peacefully, unitedly and gracefully in full harmony

### **BOONS BY H.D. YOGIJI MAHARAJ**

By His simple living principle of Suhridbhava, i.e. creative brotherhood – amongst fellow Satsangis and all the truth seekers everywhere from all classes of people with total Divine Vision, He freely bestowed Brahmicstithi or Ekantic Dharma which remains unattainable by Yogis, Sidhapurushas and Gurus. The most difficult feature of subtle Asmita is transcend into total awareness and divine vision by His Anugrahashakti i.e.

His philosophy and principles have been described and advocated in the book "Sunrut" – a letter He wrote to one of his advanced Shishya – the most striking and appealing feature of this letter is its simplicity and humbleness and yet presents in a comprehensive manner, the basic principles for leading a happy and contented life flowing with life's creativity and divinity on the doctrines of Nirdoshbuddhi and Suhridbhava. Spirituality can be transmitted here in seven days like Parikshit or immunity from fear like Prahlad and Mira in Bhav Samadhi.

Here is culmination of the knowledge of Purushottam; given by God himself. Then Gunatitanand Swami, by His boons purified the Jivatma who should be Shuddha and Pavitra to imbibe His knowledge,

to overcome desires and ego-sense not by means or methods but by spiritual relationship with Satpurush and then with the association of a Bhagvadi. Bhagvadi not only understands this knowledge but also the Jivatma and with his association the crude nature of the Jivatma is transformed into Divine Nature and the Brahmasvaroop state of consciousness is attained. This is the true and real sat-chid-anand realization based on three eternal entities of Dham, Dhama and Mukta, i.e. Brahman, Purushottama and his chosen devotee, i.e. Bhagvadi. You can now become master of Prakriti and have the real Brahmisthiti. This is the special form given by H.D.Yogiji Maharaj who made it possible to be attained in seven days. You can have the eternal knowledge of God in just one day. Then you change your nature and finally you become Brahma Swarupa as happened to Parikshit. Therefore, with full trust and confidence, I authentically and humbly present this unique technique. My Master made me an instrument to spread this knowledge of Suhridbhav and Nirdoshbuddhi. Whosoever follows this technique will become:

- (a) Fearless and shall transcend all types of hostile forces, natural calamities, tensions and chaos and three modes of crude nature
- (b) A real Supreme Master who can help others and protect and uplift true aspirants and help them to achieve the highest goal

Whoever wishes can become Brahma Swarupa as Godlike with his technique by strictly observing its principles under the guidance of the Spiritual Master who should be from the original spiritual disciplic succession i.e. Suddha Gunatit Parampara.

## NATURE AND SIGNIFICANCE OF PANCHYAGNA

My dear reader, human life is too precious to be wasted after illusory material concrete or abstract properties. According to ancient religious science, a Jiva gets a human form after 84,00,000 different births. Can you afford to pass it just in an ordinary manner without understanding and achieving the proper goal of your life? Lord Swaminarayan granted liberation from this cycle of 84,00,000 rebirths and deaths and guaranteed that the soul under his shelter shall always get a chance in human form to complete its sojourn towards ultimate final liberation of achieving bodyless divine body consciousness and it was for this noble and benevolent cause that He promised the continuance of the spiritual hierarchy forever in the form of a Gunatit Satpurush. There cannot be a chance better than this. There cannot be more favorable circumstance and a more deserving person than yourself.

### The Missing Link

Religious of the world have gifted us such Avtaras as Rama, Krishna, Jesus, Mohammed, Mahavir, Buddha and many others and they also presented some of the most magnificent personalities of highest saintlihood such as Ramdas, Guru Nanak, Tukaram, Ramkrishna Paramhansa, Gnaneshwar, Namdev and others in the West as well as in the East. Those who were near and dear to them could imbibe the essence of their philosophy totally or partially and accordingly attained peace and liberation to that extent. There were appropriate Masters and circumstances but something was wrong with the disciplines. In certain cases there were most ideal aspirants but the Supreme Master was not there to train them and so they could not attain highest state of spiritual development. In certain cases the disciplines advanced upto a certain extent but then got entangled in temptations or powers, or certain attachments or egoistic tendencies which either prevented them from proceeding further towards goal or made them feel satisfied and fulfilled, mistaking their powers or state of consciousness as final and highest. However, these stages of happiness or peace were illusory and so many a times these advanced aspirants felt and experienced interruptions and retardation in the flow of love and divinity.

A very concrete and solid example to make this point clear can be narrated from Bhagwadgita. Arjuna was the most trusted and obedient friend and disciple of Lord Krishna. He believed and worshipped Him as personification of Godhood on this earth and therefore he sought only the physical presence of Krishna in preference to his very large army in the battle of Mahabharat. However, just before the start of the battle when he realized that he has to fight his own superiors Drona and Bhsima and other friends and relatives, he was very much puzzled and declined to fight because he firmly believed that he was set to commit a grave sin by fighting with his very dear and near ones. Therefore,

he was puzzled and sought the shelter of Krishna and told him, "I am your disciple, please guide me out of this dilemma." But at the same time he firmly and bluntly declined to fight.

At this, Lord Krishna laughed because on one hand Arjuna said that he was his disciple and that Krishna was the only person who could guide him, but on the other hand, he firmly held on to his belief that he was committing a sin. So there was a precondition, confusion from the very beginning. However, Lord Krishna assured him that it was not a sin if he fought purely on His instruction without any personal wish. But still Arjun failed to understand this and held on to his belief till the last Chapter of Gita and surrendered completely only after Krishna ordered him to leave aside all convictions and to seek his shelter only.

We are all like Arjun living in hypocritical illusive duality and chaos and confusion arising out of our limited intelligence and fault vision.

Panchyagna provides the right technique for perfect surrender to the master to overcome dualities of all kinds. This historic revelation is above all the codes of conduct and transcends all physical, mental and moral laws, and it is on this unique characteristic and fundamental principle of complete and total surrender that this unique nuclear weapon has been introduced and advocated.

### **Novel Epochmaking Feature**

Here instantaneous enlightenment is possible by pragat Yugal-Upasana or worship and Sadhana under competent real sadguru. In the same manner the most unique experience of manifestation of Lord Swaminarayan with His eternal abode Akshar Brahma is also reflected as a novel epochmaking feature in the sense that it could uplift the sinner, goondas, vagabonds into the new dynamic life of purity and refinement as it happened in the 19<sup>th</sup> century with Jobanpagi, Manbha and the Prostitute of Jetalpur. Their lives were completely changed into the Divine life. No competency or specific morality was required here. Just obeying the command of the master in one single incident has purified their hearts and destroyed their egoistic tendencies, attitudes and aptitudes. It was really the supramental working of the master through Aksharbrahma. It is the supremacy and sovereignty of His omnipotent, omniscient and omnipresent power of living Divine Entities. Spirituality is transmitted in the shortest possible time by Gurudeva's grace, compassion and gift-love.

The mental consciousness has always remained the main hindrance for self-realization. The thinking process has to be completely changed for imbibing, divine knowledge to attain the highest state of consciousness i.e. pure contentless consciousness.

This has been made easy, swift and sure by the process of Panchyagna which shows the process of respectful adoration with love towards Aksharbrahma or Brahminised Saint and by following their commands under any circumstances with due respects and attitude of love intimacy. There is a unique relationship between sadhak and master which paves the way for transcending the conflicting and confusing state of mind, instincts and ignorant consciousness.

This unique process of Panchyagna thus not only transforms the life of a human being but it also takes an aspirant to the highest state of consciousness i.e. it makes an aspirant a real Ekantic Sidha i.e. Gunatit Swaroop. (Vach Gadhada Pratham 27)

### **Essence of Panchyagna**

To believe divine entities in human form as supremely divine, constantly and continuously is an extremely painful journey. In the modern world owing to the development of Science, people have begun to doubt, to ask questions and to demand some proofs for everything. This attitude is not wrong. Such a sadhak will adhere to discipline all the more strongly if he is convinced of the truth of the disciplines. Therefore, in case of such a sadhaka the Guru gives some proof by way of experiences in order to make him stick to the path he has chosen. After such an experience of divinity or Yogic Shakti, the Shishya or the disciple must totally surrender to the master with complete truest and unshakable faith, respect and adoration. (Gadhada First 62) This is Pratyaksha Nishtha (Direct and Real or Ultimate Spiritual Experience). It is an extremely painful journey as here an aspirant has to identify one's self totally and get absorbed with the Divine Master. In short he has to die out completely, then inner eye can open and all the actions, movements and preaching of the sadguru will be felt and perceived supremely divine. This is the real Gunatitbhav, the basis of purity and calmness of mind.

Sometimes this attitude is disturbed by sex, wealth, power, egosense, ignorant consciousness and inherent basic nature of Avidya. Under the influence of these instincts, a disciple works under fear, duality, conflict and insecurity. Here the unique process of Panchyagna works.

In this technique the master awakens and enlightens the disciple at every step. He protects him from hostile forces and leads him from physical to divine contentless consciousness and Panch-Koshas transcending into choiceless bliss consciousness and guarantees complete transformation and total liberation, irrespective of caste, color, country or creed, to even those without any particular merits and moral qualifications.

### **Significance of Panchyagna**

In a war, a simultaneous and comprehensive attack from all sides, i.e. from land, sea and air helps to overpower and defeat the enemy howsoever strong he may be. Similarly, in this technique of Panchyagna, five yagnas i.e. Japyagna, Smrutiyagna, Dhyanyagna, Prarthanyagna and Prakashyagna in a series help the aspirant to win over inner hostile forces and egoistic tendencies of ignorant mind and crude prakriti totally transforming into the Divine Nature and Consciousness.

It is the double process of generating potential powers of the ten pranas known as the ten shaktis or depicted as ten houses in Vedas and enormous energies are generated from each nerve center or Bindu. This happens naturally through Pranotthan. The energy which is released through this process is much more powerful than other modes of energy produced from coal, diesel, petrol, hydro,

radium etc. This dynamic creative process awakens the inner psychic being or spirit and completes the whole cycle up to Brahmastrand, a point of explosive power at the centre of the head which is sparked off when the aspirant properly concentrates upon it for transcending the sub-consciousness or stored up memories by piercing through the innermost centers-(Bindus) and cycles (Chakras) and thus changes the consciousness into sat-chit-anand (Bliss) consciousness. It easily happens where with Suryabhedan "piercing the sun i.e. the supreme master" – achieving identification, unity with him to imbibe his divine qualities and enables one to enter in to Brahmic consciousness which is possible here only through gift-love, grace, compassion, blessings and unfailing assistance of the Perfect Master.

The Perfect Master is always there to guide and inspire and reveal the Eternal Truth to him in spite of his misgiving and misbehavior because he is just like the sun giving sunshine, heat and endowing the vision of equality to each and everybody without any discrimination even to sinners by his infinite gift-love compassion, "apicet suduracaro..." In spite of all your follies and all your blemishes, I still love you as much as I love my most ardent and ideal disciple." But instead of merely basking in his glory one should try to follow him and solve the riddle of one's life with his free help and guidance which he has so generously made available for everybody. It is open to all and for everybody everywhere. This naturally leads to another equally important principle of believing all fellow sadhakas as divine and not to pinpoint their deficiencies but whole-heartedly accept them as brothers and sisters of one unitive Holy Family and pray for their spiritual upliftment.

As we are working in the society and in the world, there is bound to be opposition. So we do not have to react or retaliate. What we are required to do is to remain open, without criticizing others by giving opinions and without getting disturbed.

We have to remain as much silent and cheerful as possible. Internally we cling to him in full trust that, "O God irrespective of my own thinking, likings, belief or conviction, let thy will be done. I am your innocent child, please guide me." So do not remain moodless or static but be a catalytic agent where we just remain a silent creative observant, really to swing into action only when inspired from within. So there is no personal opinion, jealousy, pride or any sort of Interpretation, evaluation, compassion or contrast but we see only divinity everywhere. How to attain this state? By attaining unity and oneness with Sadguru on one hand and by developing friendliness with such other Bhagwadis on the other; this revelation shall explode to our pleasant surprise and our Asmita shall start melting. The greatest hindrance is the intellectual or emotional attachment known as inherent Manyata and its justification in any manner that comes our way. Here is the process of Panchyagna to transcend it and attain the state of choiceless awareness and then contentless bodiless divine body consciousness.

### **A Call to Share the Ultimate Experience**

Lest I should be misunderstood as making an attempt to proclaim the establish the supremacy of the ideology of Akshar Purushottam Doctrine as advocated by Lord Swaminarayan in his spiritual discourses, I wish to make it clear that this is an humble and sincere effort to expound the ultimate and

real spiritual experience of Supreme Being as revealed to me by the grace of my Gurudev H.D.Yogiji Maharaj.

We have such divinity in the form of versatile divine personality such as H.D.Yogiji Maharaj who before his retirement in 1971 by his mere infinite grace transmitted the divine power to his chosen disciples and prepared his successors who as channels or instruments of the Supreme Divine Reality continue to work for the ultimate redemption of the generation – thus maintaining and continuing the spiritual hierarchy. This is the novel feature in Gunatit Gnyaan of Akshar Purushottam Doctrine. This creative process will ever remain for redemption and spiritual realization which is open for all.

In Gnyaan Samadhi thus Abhivyakti or manifestation becomes total as reflected by Lord Krishna who was the most dynamic divine personality with multi-dimensional working. In such circumstances. Therefore, one should try to accept the free boons and love-gifts bestowed freely by Lord. Where there is divine vision people will grow and develop fully for perfection and creative dynamic, happy and contented life, without pains, conflicts and tensions.

This is an invitation to the Readers to share with us the experience of this pivotal truth in a natural manner in the wake of free love-gifts and boons that Almighty has showered on us all. May you also be followed by colleagues for this Ultimate Experience and share with us as colleagues, friends and partners. This Akshar Purushottam Doctrine is open to all, irrespective of caste, color, sex, creed or conviction whoever has an inner urge for realizing truth with faith, trust and reason. There is no domination, command, force or restriction. So come and share this auspicious ennobling occasion and the happiest moment of our life in the presence of the Real Sadguru.

## FUNDAMENTAL ASSUMPTIONS OF “PANCHYAGNA”

### Source and Basis

Modern researchers in various fields of Science have come to the conclusion that the age of human race is of the order of 5,85,000 years. Human life solely evolved from lower animal form, and mind originated and developed from animal and ape species possessing instinctive and sub-conscious subtle ingredients, such as fear, sex, self-preservation, security and ego sense; but life as it is advanced now, is not governed by instincts and emotions only. The mind-stuff has awakened in two ways and possesses an added function. There is the Vyakta and Avyakta aspect of our mind, the external and internal. Because of this awakening mind refuses to accept anything for which a reasonable explanation cannot be given.

Men have tried various means and measures to equilibrate the mental peace and happiness and to find out the unique system for leading a materially comfortable life. The astonishing and phenomenal development of science and technology helped human beings to have a glimpse of mental peace but could not totally succeed; owing to this, people have begun to doubt, to ask questions and demand some proof for everything. Unfortunately, the spiritual history of the world has recorded countless wars amongst human being, that too in the name of peace and belief.

Most of the religions have originated in true spirit with the message of love, harmony, unity and peace as propagated by the Real Sadgurus, but the main mantras, rituals, means and disciplines have now lost their significance, effectiveness and certainty and the possibility of producing the desired fruits even after one has done Yagnas, or followed the prescribed practices and rituals.

In those days, people had implicit faith and trust in the Real Sadguru and this trust worked out magnificent results and produced immediate fruits. A disciple who went to a Rishi, troubled by some problems, overcame those problems by chanting and glorifying the name of God with indomitable faith and trust in accordance with the Real Sadguru's advice. It was this unshakable faith and trust and also the congenial Satvik atmosphere of those days and natural surrender that helped him with the blessings of the Real Sadguru to achieve his desired results. He was fully satisfied, honest and integrated in his inner being, with love and innocent vision.

The time of yug-dharma has now radically changed. It is extremely difficult to come across a Supremely Realized Sadguru and it is equally difficult to find a real disciple with that kind of unflinching faith and trust in this exciting and disturbing age. Everywhere the working of the unrefined nature of man and his mind is clouded by nescience that interferes with the smooth passage of spiritual life. The

Vedic rituals no longer exist with the same purity, potentiality and authenticity. Consequently, Yagnas and rituals lost inner Chaitanya powers and are proving ineffective.

The sages and Rishis of ancient times have very strongly advocated the performance of Yagnas i.e. systematic devotional offering in a prescribed manner for achieving desired results. There were various types of Yagnas for different types of achievements. The Rajsic Yagnas were performed for achieving material prosperity, worldly powers and sovereign supremacy. The Rajsuya Yagnas and Ashvamegh Yagna were performed by Kings for material prosperity, peace and for establishing supremacy. Tamsic tantric siddhas, who were interested in achieving various types of occult powers. The rituals of these Yagnas were very strange and required sacrifices of animals and innocent pets. The Satvic Yagnas were performed for mental peace, purification and spiritual upliftment and finally for liberation.

Lord Krishna has very strongly advocated the performance of “Japyagna” i.e. the repeated chanting or constant and continuous chanting or constant and continuous chanting of specific Mantras or glorifying God’s name in a systematic rhythmic manner. This aspect has been very strongly advocated and described in various religious scriptures, such as Ramayana, Mahabharat, Puranas, Vedas, Upanishads, etc.

Lord Swaminarayan has also very strongly advocated the performance of Yoga-Yagna and Gnyaan-Yagna in Vachnamrit G.M.8. For convenience, extract of the Vachanamrit is as under (It is based on Divya-Vigrah Living Mahamantra – jointly with NAMI and NAME and remembering Divine Powers, glories and permanent attributes of Eternal Brahman.)

“... Then again continuing the discourse, He said, when Brahma created the universe, He issued a command to all, to perform Yagnas by which Dharma, Artha, Kama and Moksha can be attained and creation also may be multiplied. The Yagnas prescribed in the Vedas were explained by Brahma, with the necessary rituals and ceremonies required to be performed. Those who had renounced the world were directed to perform Satvik Yagnas which are described by Lord Krishna in the Bhagwad Geeta. Those who were attached to mundane activities were directed to perform Rajasic and Tamsic Yajnas. Since we have renounced worldly activities, we should not perform such Rajsic or Tamsic Yagnas which involve the killing of beasts.”

Yoga-Yagna is concerned with ten senses and minds total offerings at the feet of divine master, firstly by withdrawing inwardly and then uniting and merging with the Divinity, who will then enable and illuminate the Jivatma for direct Darshan or Divine Unitive realization of the self with the Supreme Self or Parabrahman.

Gnyaan-Yagna is mainly concerned with inner puja, adoration, offering of afflictions and impurities with deep inner insight called – Antardrashti or Atma-Drashti and as a result of such inward total awareness one has illumination, wisdom and divine vision seeing God’s working in all beings. The Vivek-Gnyaan is firmly achieved here.

“... You should, therefore, continue to dive into this Eternal Divinity and be attached to God by a constant performance of Gnyan-yagna”

One who does not so attach himself to God and makes inner offerings of the afflictions and impurities humbly at the lotus feet of God, is never redeemed. The four Vedas, Sankhya Yoga, and Dharmashastras, the eighteen Puranas, the Mahabharata, the Ramayana, the Narad Panchratna all prescribe the performance of Gnyan-Yagnas without which no redemption is ever possible. “I therefore order you all paramhansas and all house holders to perform Gnyaan Yagnas which will ultimately with you the realization of yourself, the Eternal Brahman. The manifestation of Parabrahman in the pure self of Brahman is the culmination of the sadhana of Gnyaan-Yagna.” It is the union with the divine dwelling in the heart, and with equanimity, full of understanding, total awareness and divine vision.

It is exactly on this principle of inner devotional offering to the Divine, that this supramental masterful technique of “Panch-Yagna” is being put forward. The entire philosophy and the process of spiritual progress of a true aspirant has been radically changed with the invention of this new technique. Satvic Yagna may take one to the stage of Nirvikalp Samadhi or a stage of Shitpragna but it may not transcend one from the consciousness of existential awareness and so far as this most latent inherent tendency of the self-centredness is not being split, perfect communion with Almighty cannot be established and therefore a stage of contentless consciousness or natural bliss cannot be attained.

The doctrine of Yugal Upasna of Akshar Purushottam Yoga which was advocated by Lord Krishna to Arjuna in Gita was unfortunately forgotten or misunderstood. Panchyagna has revived this principle once again in its right perspective. There was surrender of the highest magnitude of finest quality but however, all these japa, tapa, yagnas were done with our ignorant mind and were colored by three modes of inherent crude nature that resulted into an inflation of subtle egoistic tendencies and so the every purpose of these rituals was totally defeated and the vicious circle continued plunging the human being further deep into the whirlpool of complexity and chaos. It is here that the Panchyagna reveals its true colors.

### **Prime Postulates of Panchyagna**

At the outset, it may be worthwhile detailing the fundamental assumptions underlying the Panchyagna.

They are:

- (1) Pragat Yugal Upasana – Acceptance and recognition of supramental manifestation in human form on this earth
- (2) Essence of Sambandhyoga – Developing and establishing a special relationship with Master
- (3) Principle of Divinity – To believe divine entities in human form as Supremely Divine

(1) Pragat Yugal Upasana

Lord Swaminarayan gave the greatest boom to the mankind by guaranteeing the continuity of the spiritual hierarchy as said in Vach V-19 i.e. God manifests in human form to impart the knowledge of his original nature of supramental consciousness, the nature of the self, of the universal self and the original state of transcendental consciousness of Adhyashakti and Satchidanand Brahman. It is possible for everyone to imbibe and absorb the divine attributes of supramental consciousness in this very life and enjoy eternal knowledge of creative energy, power, light and bliss by the infinite grace, blessings and love-gifts of the Supreme Being who also exists here, in our heart and on this earth in and also beyond. For this purpose, there occurred an epoch-making revolutionary event in the form of constant and continuous manifestation of Brahma or Supremely Realized Soul, through whom an aspirant can attain total transformation and transfiguration of his unrefined nature in to divine nature initially as a first step or real beginning by the discipline of identifying one's self with this real sadguru. To know, accept and recognize the divine or intensely aspire for the experience of ultimate truth only in its true total perspective is the highest spiritual attainment in this life.

Spiritual history proves that there were very few persons or disciplines who could fully recognize and understand totally such great Avtaras in human form like Rama, Krishna, Jesus during their life time. This is the first and foremost step towards supreme realization. If this principle of "Pragat Upasana" – acceptance and recognition of supramental manifestation in human form on this earth is not properly understood and followed then whole mechanism of Panchyagna would fail.

It is said that well begun is half done. If our first step is in the right direction then all the subsequent steps will naturally speed up our race towards the final goal in the right direction only.

(2) Essence of SAmbandhyoga

The second most fundamental assumption is the establishing of a unique spiritual relationship with such a Real Sadguru in whom one holds the belief and trust of existence of the Supramental Divinity. This relationship should be founded on the basis of sincere intense aspiration, love-intimacy and childlike innocent surrender towards Real Sadguru. So here, there is no mind or intelligence but it is the heart, the sensitivity and the felling, i.e. Bhavna which is the main ingredient which cements this unique relationship. It pre-supposes the assumption that the aspirant shall never seek a shelter elsewhere. There should not be disloyalty and at the same time he should understand from the bottom of his heart that here is a supremely realized Master, the source and root of original joys, pleasures and all the comforts in this world. SO whatever that he may want, he shall ask from Him and Him only and nobody else. This is known as Ananyabhava – i.e. a relationship which is without a second or a parallel known as Parivrata Dharma. Here, it starts from Vivekgnan i.e. a clear open sense to differentiate between the right and the wrong, truth and untruth and then to stick up to the most appropriate postulate. We

have to become sons and daughters or partners of the Supreme Master so that the legacy of His Secret Transcendental Knowledge may pass on to us in a natural manner. Therefore, one should develop and establish a unique spiritual relationship of Love intimacy and proper understanding with the Real Sadguru, in such a way that the Real Sadguru also fully accepts and takes all responsibility of his spiritual upliftment. If we recognize and understand Him properly, we shall also be perfectly purified, totally awakened and be as powerful as Himself. This is the true and real “Sambandhyog” Vach (G.P.62, V-19)

Then the question arises; how to know that you have proper and right sort of spiritual relationship with the Master and your “Sambandhyog” is real, complete and fully established? Here, Lord Swaminarayan has said in Vachnamrit Vadtal 19 which is clarified as under:

### Main Characteristics

- (a) Desires, wants and unfulfilled worldly pleasures or repressed complexes and ambitions will be fulfilled, satisfied and gratified with an inner awakening and direct clear illumination or light or wisdom in accordance with the spiritual need. In the course of this fulfillment, an inner understanding arises, “why I am asking, demanding and urging for such trifling, temporary, unessential and many times totally unnecessary things, objects and fulfillment of external temporary pleasures and joys.’ That sort of inward observation and witnessing spirit will develop and discrimination is gradually awakened as an illumination with positive inspiration and understanding in a witnessing spirit, rather than commands, force, or domination by the Master or Guru on the disciples. This is natural spiritual development and evolution on a firm basis under free atmosphere, i.e. the fruit and test of the relationship of the disciple with the Perfect Master (V.19) This is the beginning of a new birth in the Holy Family, one can now claim the rights and amenities of the Holy Father and the Divine Mother.
- (b) This relationship will then grow and mature gradually into Abhed-Gnyan with Total Divine Vision and mastery over Prakruti and the other shaktis as per Lord’s promises (P.G.V 62, Loya 12, G.M.14, G.V.1)

### (3) Principle of Divinity

- (a) The third important condition is to believe Him and all His actions as Supremely Divine. This can happen only if the base of the unique relationship i.e. natural love-intimacy and childlike surrender is adhered to. Accept the free gifts and boons given to us and then start living by it. Here is the total change in our new life’s attitude and vision. Now he does not judge or opine or evaluate or interpret by intelligence and reason, but start enjoying and living them and cherishes the actions of Perfect Master as divine and benevolent, then only one shall be able to visualize divinity in him and shall see the Divine Play of the Divine Master and will be able to actively participate in it and enjoy it (Janma Karma Chme Divyam – Gita)
- (b) This naturally leads to another principle of the same type of belief and trust not only in the real sadguru but also in other advanced entities known as Ekantiks and Bhagvadiyas and in fellow sadhaks and naturally accept them as divine brothers and sisters of the

Holy Family. It is this development of inner intimacy – oneness that will further lead to a consciousness of seeing God in all and all in God and finally all as God's swarupas – i.e. Trio into one and one in to Trio entering into the fourth dimension of seeing divinity everywhere (Pavitra Dharma or Pratyaksha Upasana or Nirdoshbhav)

- (c) Even after the Sadhaka has attained the highest goal, there should always be an unflinching faith and trust that whatever has been achieved or attained is purely by the infinite grace and compassion of the divine master and therefore the humbleness and Swamisevakbhav should not be ignored at any cost; otherwise it will lead to an inflation of subtle inherent ego and enhancement of the mental consciousness to such a state of stagnation or inertness that it will require only a shocking or explosive operation whereby the innermost consciousness will be pierced and the subtle traits of the ego will be melted. But this is rather a painful process applied only as a last resort to save the spiritual progress of a Sadhaka from getting ruined or tempered under illusory powers or misleading temptative attainments. Such sort of Asmita has to be transcended into the illuminated nature with full of divine awareness and His sovereign supremacy and powers are rightly recognized and heartily accepted.

The Panchyagna is not opposed to the full development of man in keeping with his inherent law of nature and instincts, sentiments and understanding, but it wants him to pass to a higher consciousness into the divine formless, which is beyond all forms yet personified with their good and evil aspects and qualities and transcending into the infinite yet Personified Living Divinity with total awareness and infinite bliss consciousness.

This is the real sadhana under Guru's guidance with proper initiation, devotion, adoration, meditation and prayer. Trustworthy promises have been authentically and amply given by Shri Krishna and bestowed by Lord Swaminarayan as bold statements in spiritual matters. One can just verify and test them in this life. Just at the taste of pudding lies in eating or effectiveness of a medicine is in curing a disease, in the same manner if these preliminary techniques are not proved beneficiary, they may be totally rejected.

The Panchyagna is based on the Yugal-Upasna of Akshar-Purushottam Doctrine and the new phenomenon of Bhagvadiya is open for all, irrespective of caste, color, creed, country, sex or any merits or demerits or people of any faith or conviction. There is no domination, no command, no force, no restrictions or no criticism of lowering down of others' belief and trust or principle, Sampradaya and philosophy. Therefore let us start with an open mind and loving heart in a true childlike innocent manner and be ready and decisive to purify ourselves for enjoying and realizing the natural bliss of Sahajananda – the Real Gnan-Samadhu or Brahmishiti or Divine Consciousness.

## THE TECHNIQUE OF PANCHYAGNA

The unique process of Panchyagna lays more emphasis on “Swaroop Upsham” than “Swaroop Yoga” which although enables one to forget oneself, still does not take one beyond the inherent mental consciousness known in one form or another as Asmita i.e. the existential awareness or sub-consciousness and mechanical awareness originating from instinctive hostile tendencies and forces. Here in this process of Panchyagna, emphasis has been put on natural Pranayama as Pranotthan i.e. inhalation and exhalation of natural breathe deeply right from the throbbing center and also touching the Nabhi center so that the Sadhak is able to enter into the state of thoughtlessness. The central point of the source and origin of creative thought is totally changed by this process under the direct guidance of the Perfect Master. The Divine dwells in the heart and thus the purity of thought and heart is easily attained by His grace and blessing so that one can easily recognize his natural Godlike Swarup and live life as Brahmswarup Realized Videhi Mukta or Ekantic Swarup.

The fundamental condition is that the true aspirant in a childlike manner has to have an open mind and sincere, intense aspiration with love and affection towards the Maser. Here the process is more concerned with heart and pure love – inner sentiment than the mind or intellect. If it is done mentally or outwardly then I develops ego and ambition which is inflated rather than purified and therefore the very purpose is entirely defeated. As H.D.Gunatitanand Swami has clearly stated that such type of meditation, devotion, japa or prayer will result into enhancing ego and self-centredness instead of illumination and enlightenment within. Here the emphasis is on total change of our attitude towards maser from within and out capacity to accept whole-heartedly and imbibe his teachings in learning this process to attain mastery and perfection of Brahmavidya.

So three things are to be taken into special consideration with full natural attention based on total vision and overflowing enthusiasm, with the acceptance and recognition of natural free gifts of infinite love, grace and compassion. The simple five steps are as follows to be carried out in full trust and guidance of the Perfect Master in a surrendering mood. Receiving and responding will be a simultaneous spiritual process.

- (1) Physical Relaxation: Leave the body, that is, body consciousness, on the basis of recognizing original creative energy or invisible power within. Beginning can be done by 5 Sashtanga DAndvat Pranana or five Surya Namaskaras or such other light exercises and at the end by 5 minutes of savasan. Women Sadhaks can have savasan and such other exercises as may be suggested by Perfect Master. Kneeling downward with loose hands and light powdered-massage can also help or loosen the muscle into a condition of relaxation.

- (2) Second Step – Making Friendship with out Mind: That is started by mental relaxation – to free the mind from whatever sorts of thoughts may come after or during the above process. One just has to witness them – without the slightest inclination of evaluating their merits or otherwise – Just watch them – have only natural curiosity towards them like the observation or gaze of the innocent child without any interpretation or discrimination in a loving manger or simply watch and gaze intensely towards the lovely image of the Ishtadeva or the chosen deity of Perfect Master or Adhyshakti, till you have become one or have love-intimacy with the living Realized Sadguru in a pictorial visualization and creative imagination. One will have then the Unique Spiritual experience of the uniative life within and without. Constant remembrance of the Divnity and the Master will give you spiritual Relaxation for overcoming all pains and tensions.
- (3) So finally one should be able to enter in the inner spiritual integrated nuclear center as witnessing spirit i.e. into the higher state of consciousness which is the most ideal and ripe condition to receive and imbibe the inspiration of the Supreme Master or Revelation from the Invisible Divine Power or Supreme Ultimate Reality. Such clear openness and inward beginning to accept the real light from the SUNj remaining at the lotus feet of the Perfect Master becomes the true Asan for the truth seeker or any aspirant. The real beginning for Purnayoga is with such inner awakening and understanding of the spirit or our true integrated total being.

The first easy technique after the process of body relaxation or Physical consciousness then, is Japayagna. It is for the withdrawal from external life to inward life and inner awakening from the heart. This constant and continuous chanting of the Divya Vighrah Living Mantra of Swaminarayan should be performed at one place with natural Gurumukhi Asan or vision, loudly or silently in a natural rhythmic manner as much as possible without closing or touching lips. This should be done with inner remembrance, the loving and affectionate memory of incidences of God's blessings or special blessings of the Gurudev and Ekantik Saints i.e. those who have successfully attained a particular state of mind wherein they have absolved all their worldly attachments in Central Life-Bindu or Divine power or Spiritual Sun and have been receiving constant inspiration from the Divine or Eternal Controller. This process of Ajapajapa enables one to pierce deeper in one's heart for the Divine vision, because through this creative Mantrayagna and offerings, mind becomes stable and clear, void of all ill feelings and hostile impressions by the infinite grace, love and compassion of the Divine Power, or Perfect Master for the Universal Vision and integral Unity. This should be done for about 15 to 20 minutes generally. Lord Swaminarayan and all Realized saints have specifically advocated this simple process for all sorts of Sadhakas and even laymen also. In Kaliyug – "Nam Kirtanam" or "San-Kirtan" – Devotion (Bhakti) is the highest teaching and adoration of God for inner purification and awakening. This will help to calm down all forces and hostile thoughts, sentiments and feelings and shall help in restoring equilibrium, quietness and tranquility of mind.

Then starts the second phase of the Panchyagna for the initialed Sadhakas i.e. Smrutiyagna. Here, where the mind is perfectly quiet and equality is restored through Mantrayagna, the Sadhaka has to glorify and inwardly remember with love intimacy and full reverence, the outstanding features, Divine Qualities and powers of the Sadguru and generously compliment Him for his infinite grace, gift-love and

compassion (though we may have done little effort only for puja, meditation and prayer) or outstanding incidences of past and present Supreme Masters or H.D. Gunatit Purush i.e. H.D. Shastriji Maharaj and H.D. Yogiji Maharaj and their present spiritual successors. These incidents must be of such nature that may have helped the initiated Sadhaka to get some clarification on some perplexing questions or which have unfolded to him some truth as fine revelation of spiritualism or any such other incidents wherein he has received special grace or blessing of Gurudev. These incidents should be remembered in a serial and in ascending and descending order. The whole process should be repeated with Pranotthan – twice, thrice or for five times as may be convenient or needed or advised by the Perfect Master. As a result of this, the Sadhaka will be able to introspect deeper into the consciousness and shall feel the total tranquility and profoundness of spirit as he will become more and more engrossed with the divine illuminative thoughts and feelings and his spiritual equilibrium will be restored, thus overcoming all sorts of modifications of the Chitta and purifying Antahkaran fully, thus he will grow in to maturity.

Dhyanyagna – the third stage of real meditation known as “Dhyanyagna”, requires the Sadhaka not to concentrate at all with the mind or contemplation with the chitta but solely to rely and fully trust on the Divine Existence or feel the presence of the Supramental Power or Adhyashakti within the Heart and glorify as much as one can, the merits and outstanding characteristics of the tremendous, all pervading greatness of Living Realized Saint as glowing sun’s light, heat, power and spirit of equality towards all and remaining always active unceasingly for the creative life in this universe, i.e. magnanimity and sovereign of the Supreme Ultimate Reality and the true Sadguru or Real Master who enjoys permanent communion with Eternal Brahman – Supramental Reality or God. Here the aspirant contemplates upon the Divine Qualities and sovereign supremacy of the Supreme Ultimate Truth or Reality i.e. the totality of truth, bliss and infinite consciousness.

Lord Swaminarayan has very ably advocated his technique of Yogyagna and Gnan Yagna in His Vach G.M.8. He has advocated the inward introspection as seeing the divine in the heart and not merely outwardly in the form of Real Sadguru. At the same time, the Sadhaka is required to perform Yogyagna i.e. to ignore all other passing thoughts and impressions. Simultaneously, he is required to concentrate on the Divine master who dwells in the heart. He introspects and glorifies His image, divine qualities, actions and his magnanimity. This is known as Gnyaan Yagna.

All his efforts and movements shall be concentrated to further cement and strengthen the platform of Swaroop Dharna and Divine Action only from where he will find himself in the state of illuminated choiceless Awareness i.e. Shitapragna, also known as enlightened soul as mentioned in Gita. But this time, he has been able to drive away all the impurities and now Almighty God, through his Gurudev bestows on him special grace and blessings and uplifts him from the consciousness of ordinary human being to consciousness of Jivan mukta i.e. consciousness of choiceless awareness, where, in spite of doing all actions and activities, he still remains totally unattached. By the grace and compassion of his Gurudev, this Third eye i.e. his inner eye known as Pragnachakshu will be opened and so he will get divine vision. As a result of this, he will be able to witness the divine play and will be able to cherish and enjoy it.

Inwardly the mind develops to a state of spiritual equanimity. He is able to balance the equilibrium of his mind in all favorable and unfavorable conditions, thereby attaining a state of profound wisdom. However, his existential awareness still remains, known as jivabhav – an inner recognition of the Jiva about its existence as an illuminated yet separate identity interrupts the flow of an otherwise calm and cool stream of aspiration and love-intimacy towards his Gurudev. Therefore, inspite of having a glimpse of the natural bliss there is a feeling of some void or hollowness at certain rare and delicate moments or a slight indignation of the spirit towards subtle psychical fulfillment is sparked of at times of upheavals. He is not able to remain in Chaitanyabhav (Vach Sarangpur 4)

Prarthanayagna – Therefore, the aspirant is required to switch over to a mere powerful and concrete process of repenting prayerful aspiration known as “Prarthana Yagna.” The end conduct of this is consciousness higher than that of meditation. Here the sadhak does noting but merely prays intensely from the root of his heart. Firstly he relinquishes all that is in him and present himself as the most ignorant entity in front of the Almighty. He admits invalidity of all his efforts and attempts and accepts his defeat as an individual independent warrior. He admits his helplessness and therefore offers a true and complete surrender. At the same time recognizing the supramental magnanimity and sovereignty of his Gurudev and takes his shelter i.e. remains open and frank is prepared to accept whole-heartedly whatever that happens as a result of his prayer. He does not question or doubt the effectivity or fruitfulness of the happenings but strengthens his firm belief that whatever that happens, whether he understands it or not; is always and forever supremely divine and in his best interest and welfare. Yet as a Jiv he has the liking of his own but here there is no affirmity of perseverance to get things done according to his wishes. He admits to Almighty that inspite of his unfaithful or slightly disloyal character of subtle mind or crookedness of Prakriti, his inner most wish is to be and remain as His innocent child only. Therefore, there is an earnest urge to Almighty to life him comfortably so that he may not feel the pinch of being deprived of something that was his own, although actually Almghy may keep nothing except unique relationship between Himself and the Shishya. This is the essence of prayer i.e. there is inward contemplation and prayerful aspiration and communion.

He watches his thoughts and feeling and also His Gurudev because he firmly believes that it is the wish of his Gurudev that shall finally prevail and therefore he remains very much spiritually relaxed and terired. Whatever he thinks, speaks or acts, there is always a pause, during which he remembers his Gurudev and waits for his inspiration and revelation and if he does no receive it, he just remains in witnessing spirit. There is prayer aspiration and warting for the inspiration and there is admiration of his master’s working – the Divine Play. It is prayerful repentance where there is no crying over the split milk but an earnest urge (...sarva bhavena) and request to protect everybody and invoke the grace and blessings for spiritual upliftment.

Sincere prayer is always with loving affection and in direct communion with the Divine Master. One has therefore to know this real philosophy of the prayer, otherwise our prayer will become mechanical and the very purpose of establishing a direct link – communion with the Divine Master which is the essence of the prayer will be grossly defeated. Therefore prayer should be done by feeling the constant presence of the Divine Power with an intense aspiration, a craving urge coming from the bottom of the heart. Even five minutes of sincere prayer is immediately heard and the result could be

felt as it will lead the sadhaka to better living, happiness, bliss and total liberation. If his prayer is not answered he tries to find out where his ego had played its part, or where the prayer is done with some personal motive. So he amends there and proceeds further to do the right type of prayer. At last he forgets himself and also the action of doing the prayer. He just remains in a prayerful aspiration only. Then Divine Power does everything for him and whatever is needed at that moment – Materially and spiritually.

PrakashYagna – As he goes on practicing this, a Divine Consciousness develops purely by the grace of his Gurudeva. His intense prayer is immediately heard and acknowledged and as a result Gurudeve showers a creative gratitude on him. His mind and Chitta become totally pure, creative, tranquil and cleared off all doubts and dualities, desires, and likings or any sort of egoistic tendencies. As a result of this he starts feeling within his heart a gentle stream of profound love and compassion. Gradually, he is able to develop Divine Qualities and becomes Brahma Swaroop enjoying permanent identification and equivalence with the Supreme Divine or God. Five categories of fundamental Brahmik energy are released and felt like lasser rays of a nuclear weapon. There is tremendous power, peace, happiness and natural bliss, i.e. Sahajanand. Yet there is a humbleness of the highest class as Swami Sevakhav to be attained as the highest ideal of humble servant of God. He finds himself filled with immense joy and gratitude and light in which he can see the actions and also beyond – i.e. the motive. He understands his role, role of his colleagues and so there is a perfect creative equality. For him there is no duality of any kind – duality of physical consciousness as good or bad and duality of physical consciousness of Jivannuktas i.e. right or wrong, truth or untruth. There is pure divinity flowing relentlessly and unceasingly. He enjoys the Eternal Divine Company and becomes the part of the Divine Play, directed by the Divine Master and therefore he is happy and cheerful entering in to sat-chit-anand bliss consciousness or the bodiless Divine Body Consciousness known as Brahmamaytanu in which he remains permanently, undisturbed and unperturbed by hostile forces within and without and feels the divine presence of Eternal Abode Akshar Dham in this very life transcending the three modes of crude nature and also the time, space, illusion and causation.

Now, he is the real Purnayogi working with overflowing love and compassion towards entire humanity according to the Divine play. This is the real Gnan-Samadhi or Sahajanand Consciousness attainable only by assuming Chaitanya Prakriti and inward unitive (Advait) puja by the grace of Gurudev – one basic thing that must be kept in mind is to avoid criticizing the follies of others. On the contrary, his only habit is to pray for the weaker sadhak and try to liberate them from the illusionary nature's vicious circle. He is fearless, certain, authentic and full of enormous energy flowing with exuberant creative force and protecting from natural calamities and internal and external destructive forces. Gurudev showers special blessings on those who undertake this redeeming process with a real Bhagwadi and with the spiritual relationship of most intimate colleagues on the basis of Nirdoshbuddhi and Suhridbhava. It is the use of creative energy purely for the welfare of humanity only that essential and important condition by the Master.

Here the ego is not eliminated but it becomes universal because the sadhak ceases to exist as a personal entity. This is possible by developing friendliness with such other advanced sadhaks. This is the real essence of Panchyagna. Even though this new innovation does not respect all the traditional and

conventional methods, yet it admires their beautiful creative elements which have survived from by-gone ages and which can give you sanskaras but cannot help you for transformation. Yugadharm has inevitably to adjust at every moment with the creative forces in the evolution of the Eternal Dharma which remains permanent. If you do not adjust, then you become unfit as a leader and cannot inspire or impart the eternal knowledge of the Ekantik Dharma. Your technique may become mechanical and at the end all techniques have to be left just as one leaves the ladder after he reaches the top. So after attaining the highest goal you just do not cling to the method of this Panchyagna also but transcend it and yet absorb its essence of love, unity, prayerful aspiration and working as Brahmaswaroop on the principles of creative brotherhood and cooperative co-existence.

May God bless you all for such capacity and Total Divine Vision.

## ULTIMATE ATTAINMENT OF PANCHYAGNA

Lord Sahajanand Swami said that if the aspirant has surrendered to the Real Perfect Master and true inward spiritual relationship (Sambandh Yoga) is established, then, by following this technique, first as a child and then with an open and loving heart, the self or Divine Realization must occur and Brahmaswaroop state must be felt and experienced everywhere.

Panchyagna is the Purnyoga, the Synthesis of all yoga, as Shri Aurobindo said and has been proved to be a great morale booster for a layman as well as for an advanced sadhaka. Here is a path which uplifts a sadhaka out of the whirlpool of his shortcomings without crushing or suppressing his feelings, instincts or beliefs and yet grants happiness, enlightenment, liberation and bliss. This is the real synthesis of Yoga of Adyashakti in action, knowledge, freedom and love and in entering in to the Fifth dimension with Satchidanand Realization. It finally leads to multidimensional aspects of life resulting in ultimate state of seeing God in all, all in God and all as God and yet remaining the humblest of the humble servant of God.

It is such a noble and novel graceful state of the mind that words cannot describe it and therefore it is said infinite, limitless, invisible and yet made visible and realizable in this life by grace, love, compassion and blessings of God and sadguru.

For ordinary sadhaks that attainment is the liberation and salvation in this life. He enjoys comfortable life, liberation and attains Brahmisthiti. He knows his real self and working of supramental divinity and becomes Nar Narayan Swaroop as happened to Arjun. It depends upon the intensity of his faith. Parikshit realized it in seven days and Mira and Prahlad also has the same type of experience. By a unique special relationship with the Divine Master personified in human form, his Pratyaksha Nishta is firmly established and so the laws of time, space, causation and illusion do not hold good for such sadhakas. Simultaneously he enjoys Bhakti, Mukti, Sthiti and attains powers and enjoys bliss as a liberated and emancipated soul like a Videhimukta in God's kingdom as the intimate members of a Holy Family.

However, for the advanced aspirant who does the sadhana to assume divine qualities and God like powers, the attainment is quite different.

- (1) By his unitive equality with the Akshar-brahma he becomes Brahmaswarupa i.e. the eternal Brahman thus reveals Himself in his heart and there is the explosion of the seed – "Jiva Chetna" which transforms itself into brahmic consciousness and so he attains Chaitanya Prakriti. There is constant and continuous unity spiritual oneness, identification and equivalence with God having the supramental vision towards all beings.

- (2) As he becomes Brahmaswarupa, above all types of natural and unnatural dangers and hostile forces, he becomes a real supreme master. He remains immune from fear or protection and wars. Such fearless authenticity generates potential powers amongst others who trust him for mental peace and salvation. As a master he is a champion in his own field, yet he simultaneously recognizes his powers and attainments of his advanced and emancipated fellow ekantik and he has unity with them also because they are also brahmaswarupa enjoying the transcendental unity and equivalence with the one and the only Akshar Brahman. Only the forms are different but the same consciousness works in all and therefore they all recognize and respect each other and work as co-sharers and co-partners on the principle of co-operative co-existence. It is the single soul dwelling in all hearts and the supramental power working in all.
- (3) As he assumes Chaitanya Prakriti he is gifted with divine qualities. He transcends five types of fear and is able to master hostile forces. There is no danger to him. Circumstances become favorable to him everywhere and in all respects. Whatever he does becomes truth and a part of eternity. All his actions and movements are always benevolent and historic. Although in human form, he is above the human ingredients assuming brahmamaya tanu. He is always flowing with infinite divinity and vastness of Sahajanad enjoying tremendous power yet remaining most humble and most simple as an ordinary laymen. He always showers lot of appreciation and respect to others for all actions or deeds even though he know that he is prime promoter and controller of them
- (4) In spite of attaining the achievement of the highest class of gnan Samadhi, yet he remains the most humble servant of God. The Swami sevakhav is naturally woven in his fibers and in spite of doing everything, he remains as if he has done nothing. It is a unique and unimaginable state of everything in nothing and nothing in everything. He becomes a flute of God and also master of the flute. As an instrument he himself becomes divine like Mira and Chaitanya Mahaprabhu singing in God like spirit.
- (5) Abhedgnan and Avirodh Vritti  
Here one is fully illuminated and awakened and has total awareness of supreme divinity and his powers as he assumed chaitanya prakriti. Supreme reality resides in him and in all his parts; he has a comprehensive vision without any duality or feeling of separateness. It is the transcendental oneness with the Supreme divinity as Brahma Swarup and with permanent communion with Parabrahman. This is God like consciousness and in his presence you will feel that he is not and still he is – i.e. he sees trio in one and one in Trio – God is with me and God is in all, all are in God, all as God and still God transcends.

Here experiencer, experienced and experience; knower, known and knowledge are united in to one, the principle of Trios transcended. It means all his actions, feeling etc. just happen in a natural manner i.e. in spite of being existent he remains as if totally non-existent enjoying Transcendental Unity with supramental Entity.

He remains permanently in such a holy and natural bliss of bodyless divine body consciousness.

- (a) One must read the novel gospel of H.D.Yogiji Maharaj. Named as “Sunrut”, this letter form of the teaching of H.D.Yogiji Maharaj is the most outstanding and brilliant example of innocent and natural humbleness and Godliness of real brahmaswarup saint. To imbibe it and to be a part and parcel of the divine play should be the only goal of a real sadguru. It must be real and followed properly. It is such a unique and novel gospel that words cannot describe its magnanimity absorbed in such a noble and simple manner
- (b) Secondly as the divine master, such an advanced Brahma Swarup remains most humble to the most ordinary satsangi or even to one who has the slightest acquaintance with him. He knows powers and unique significant of Lord Swaminarayan and His supramental working also, so by remaining humble and doing service for satsangi, he adores and respects Lord Swaminarayan and His supreme sovereign magnanimity. He has no other sadhana to be performed. He is a puranyogi - a perfect master – yet remain apurna i.e. imperfect towards supramental Lord Swaminarayan and yet enjoys and transmits his tremendous infiniteness and vastness and his working for the benefit and salvation of the entire humanity in this life.

Om Purnamadah Purnamidam Purnat Purnamudachyate

Purnasya Purnamadaya Purnamevavashishyate (Upanishad)

The Whole is beyond, whole is this (creation)

From whole, the whole emanates

Of whole the Whole having being taken

The whole is even left over

His svadharm is ekantics svadharm, i.e. to prepare such ekantics for revival of spirituality.

This will make one superman serving as a humble partner and son of God. It will dawn an era of new light and power – much more powerful than laser rays for awaking the human life through such master and realizing your immense power and potentiality for which science is trying hard.

Man is not weak but is the master of his destiny. However, he works under fear and tension and here I humbly present an authentic technique to change yourself completely and totally to reborn in to

the new divine consciousness and live your life with full understanding, reason and creative faith. It will be in the right direction under the full guidance of perfect Master so that the missing point and hollowness will be fulfilled.

When there is a perfect attainment, then there is no discussion, no language but everything originates from calm silence.

In this Golden Era of our satsang, we invite you all wherever you are with a full trust in God and realized sadguru to try this bold experiment on yourself and with like friends. If your inner being is fully convinced and accepts this path or any other path where by you expect to get total illumination, make a firm vow and complete your venture whole-heartedly. May God bless you sparing some capacity and courage to give up your old habits inherited and created by you and your ignorant self and plunge in to such divine infinite chidakash.

Let us, therefore firmly decide and take the vow on the auspicious occasion of the bicentenary celebration of Lord Swaminarayan to do something concrete in this right direction:

- (1) To develop the sensitivity and awareness of this inner working for realizing supramental truth, happiness and bliss in our life and the joy of bliss of Akshardham.
- (2) Sharing together among fellow being as the inevitable condition for such dynamic spiritual development.
- (3) Life is to be made simple, pure, easy and creative by the swarup understanding and guidance from the masters. Do realize God like consciousness and a loving manner by serving people with first aid discipline and devotion to God.
- (4) A new light and vision with them dawn on the human being fro the entire good of the people in general, endowed with equanimity divine qualities and tremendous energy overcoming fear, death, security, pains, conflicts and violence

This is the simple way of divine life, the perfect spiritual development easily attainable by the masterful, yet noble and practice spiritual technique of panchyagna gracefully offered as a boon to enter and remain permanently in the most ideal state of consciousness, i.e. of natural bliss – Sahajanand Consciousness of his auspicious occasion of Bi-Centenary celebration of Lord Swaminaryan. This is then the ultimate attainment of Panchyagna.

Experience within yourself the eternal message of the ages. Know that all gunas are relative. Realize that:

Truth, in itself, is not God

Knowledge, in itself, is not God

Love, in itself, is not God

Shakti, in itself, is not God

Bliss, in itself, is not God

But God, the Supreme and Almighty reality is total and comprehensive truth, knowledge, love, shakti and bliss.

Suhridbhaav, i.e. Lovingness and Friendliness is Godliness.

Realize and experience the Supreme power through the grace of real sadguru by creative surrender and consecrating all your activities and inner movements at his lotus feet. Those who find this technique difficult, then, the simplest way is to intrinsically believe and obey and serve an advanced Ekantik Bhakta of a real Sadguru. Then the real Sadguru by His obligatory favor, shall uplift him and grant equal status and realization to such sadhaks.

Real Masters are always in search of sincere and genuine disciples and at present such masters are many but true disciples are rare. This is the reason why my Gurudev bestowed and gifted the Kingdom of Heaven (Akshardham), to all sincere truth seekers with any consideration. You just wish for it and it is there; within and without. Then do not forget this momentous mission of power and energy. H.D.Papaji and H.D.Hariprasadji also can lead you to this highest state and it is up to you, according to your nature and development, to avail this opportunity and do this special type of satsang based on creative surrender and full freedom. Take this ultimate decision to live and die in the Kingdom of God only. Leave your vocation and profession at least for minimum seven days. I will welcome you as my relatives with deep gratitude and affectionate love.

So come to our Gnan-Shibir for experimenting on yourself and experiencing the Real Truth by your ownself under the free guidance of the Perfect Master or Brahmawaroop Saint and solve your problems of peace and happiness, of liberation and perfection in this life., Be God Like – a Jesus or a Buddha and attain an Avatara Consciousness i.e. Sahajanand Consciousness.

By the Divine Grace of His Divinity Yogiji Maharaj, as described in the previous Chapter – His Saints and Jivanmuktas have been carrying on the same supramental working for happiness, redemption, salvation and the betterment of mankind at various centers in India and abroad.

A research center has been opened at Baroda and also at Powai in Bombay for giving spiritual training to attain Brahmic Consciousness. The youth movement will be expanded on the basis of co-operative existence and collective brotherhood respecting all faiths and giving our clear out-right directions for solving genuine conflicts and problems for divine life.

Purely by His Divine Grace and Blessings a new visionary Divine Society – Yogi Divine Society has been established with a band of constructive spiritual youth workers and technicians for the unfoldment of their true nature and progressive spiritual evolution of human beings in general. There are four main categories of Sadhakas in this Divine Society covering:

- a) Women Folk in Gunatit Jyot Mahila Kendra at Vallabh Vidya Nagar, in Daksha Mandir at Baroda and in Bombay at Tardev and at Powai
- b) Saints at Shokhada, Sankarda and Delhi, carrying on work with special spiritual techniques like Mantrayoga, Swaropyoga, Swaroop Ashtang and regular devotional services, creating divine atmosphere and allowing introspection to those who have no real belief in God or spiritual Masters; thus, giving a new vision and power to live a life according to the will of God and under God's guidance.
- c) Youths in particular at Bombay, Vidyanagar and Manavadar creating an atmosphere influencing more than ten thousand university students; and

- d) Grahastha-Ekantiks fully dedicated as constructive workers or spiritual technicians (ekantiks) doing God's work only consequently recreating wholesome Society of happy families on the principle of Co-operative co-existence and collective brother-hood (Suhradbhav)

In the new spiritual center at Powai all our spiritual activities will also be entirely in fulfillment of the original divine plan of our Gurudev His Divinity Yogiji Maharaj, who indicated more than once to pay special attention to the all-round development physical, mental, social, economical, psychological and spiritual of Children and Youths in general along with the university students for whom the violence has become the very core of life of their society having lost faith in the Saints, often; hence resulting into moral crisis in their behavior and various aspects of life; thus needing radical changes in the creation of right type of citizens with the Divine Vision and strength of character. The Vice-Chancellors of the three Universities have become staunch devotees have been spreading the messages of Lord Swaminaryana amongst students and have met with remarkable success in restoring discipline and under which the governments of the world have been finding rather difficult to handle. It will be a unified loving attachment like "Vasudhaiva Kutumbakam" = Holy Family of God.

Now, so much has been narrated by me. Last but not the least, I put some questions before you. Do you really want happiness, joy, strength, peace and bliss? Do you really want to understand the problems created by you, the ignorance and deliberately ego-motivated action? Do you really want a permanent peace of mind or you are just in need of peace of temporary tranquilizers?

Come, come and visit any of our centers mentioned above. Experience for yourself and then follow or practice. An international Psycho Spiritual Center with international Guest house is ready to cater to your needs. For the first 3 days of our 7 days Gnan Shibir, there will not be any lodging or boarding charges. Suppose you are not in a position to pay visit to any of such centers, then pray to your Lord or Spiritual Master or Ishta Devta or Guru, whoever he is, but pray to Him from the innermost honest offerings of your heart with an open mind. Then take it for granted that it is His duty to put you in contact with a real Brahma-Swaroop Sadguru who would be your final goal for your further evolution in spiritual life. So, a prayer with the utmost zeal and abhipsa is humbly suggested for the purpose you want to attain and achieve. We are sure that the success will be really yours and yours only.

### Explanation of Chart

This chart explains the development of the primordial seed of Chetan (Spirit), from its most crude and primary stage to the highest stage of transcendence. Human life is endowed with bondages, limitations, all engulfed into the illusion of Maya i.e. the Jiva is entirely governed by ignorance and asmita emanating from mind, chitta, antahkarana and instinctive physical traits of the subconscious.

Unlike the other methods of awakening of Kundalini i.e. dormant power, here the muladhara i.e. the first and the lowest center in the Sushumna, just above the organ of sex through which human life generates itself has been dropped out because in this process of Panchyagna emphasis has been out on intense loving aspiration and not on sex or such other instinctive tendencies. From the chart this point is made more clear.

Here we start from the heart on the basis of intense aspiration and creative surrender, lovingly and willingly offered by the aspirant. Starting is made by accepting the boons and gift-love of the Supreme Master and by aspiring humanly and with love intimacy at His lotus feet. So the first Asana is the lotus feet of Guru. Hence when the Aspirant surrenders at His Lotus feet with full trust and indomitable faith and does the process of Pranotthan under His guidance by awakening of the Mahapran through Pranik japa, the Real Master showers special blessings and takes him to the stage of suryabhedan. Without Suryabhedan the innermost seed cannot be exploded and therefore, the existential awareness (Asmita) cannot be transcended. The spiritual history has ample examples of some well-known and popular powerful sages and siddhas, who inspite of reaching to the sixth stage of Brahmroop or attaining the Nirvikalp Samadhi, could not overcome this last hurdle.

One may attain separation from the physical or subtle body but the traits of the causal body which accompanies the Jiva in its various births cannot be eradicated without the grace of supreme master, meditation and capacity to accept and recognize his eternal law of Suhradbhav and Brahmroop. Therefore there may be thoughtlessness but there is still emptiness. By transmission of power, i.e. shaktipat one can only be taken to the stage of vivekgnan i.e. awakening of the agnachakra, but for complete transformation of the inner most seed of Aham and Jiva has to resort to this process under the guidance of realized master. Anything that is being attempted independently, along with various types of attainments invariably, adds to the inflation of ego. Here he is Shiroop or Brahmroop, he has still to attain the state of Brahmswaroop.

In this process of suryabhedan through Pranotthan the aspirant is able to explode the innermost seed and is able to transcend the enlightened darkness i.e. Mahashunya which is nothing but our clinging to the desire soul, ambition or the subtle existential traits. Here he is a Mahayogi, still he has to

attain a supramental consciousness of a Purnayogi because he is not able to assume the divine qualities in his integral and integrated being.

Therefore to enter in to the last stage, one has to serve humbly the fellow satsangis without any discrimination whatsoever. It is this principle of Suhradbhav with Swamisevakbhav which ultimately explodes the seed of the Sadhaka and uplifts him to the final stage. Here he gets the unitive vision of one in to Trio and trio into one with full powers, joy, happiness and bliss, yet remaining the most humble servant of God, serving the satsangis tirelessly and unceasingly. It is needless to say that the while process must be carried out under the guidance of a supreme Master on the principle of love intimacy and belief in Absolute Divinity. This is the real essence of suryabhedan through pranotthan.

### **INGREDIENTS OF PANCH YAGNA**

- 1) Creative Surrender – Only a valiant and courageous sadhak can do the creative surrender. As reflected in the picture of hen and her chickens creative surrender advocates complete harmony, characterized by sublimation of ego for the betterment and welfare of the members of the holy family. Such a sadhak has oneness, unity, love, intimacy and harmony not only with the master, but also among fellow sadhaks and satsangis. In spite of repulsions this real sambandh yoga advocates an impersonal attachment towards fellow satsangis with an absolute and exclusive transcendental unity with Supreme – Being only. Loving and selfless – Cooperative co-existence is thus firmly established which in Gunatit Gnan the essence of Suhradbhav, the life blood of human life and art and science of Spiritual life in the right direction, towards supreme realization.
- 2) Intense Aspiration – An intense devotional feeling or a craving urge arising from the bottom of heart with full love-intimacy towards the Supreme Master to dedicate the life totally to Him only. It is spontaneous self-surrender which is product of the culmination of ten pranas reflected by physical-pran which stream lines and stabilizes by pranic-jap. The Pranic Jap emanates from the witnessing spirit established by the awakening of the Mahapran... which is not concerned with natural mechanical breathing but there is an earnest urge or feeling of serving only from the heart center so that a witnessing spirit envisaging the glorification and continuous remembering of God and His saints with poignant graceful observance of the inner movements as “So Aham” or “Thou art That” or “I am Brahmroop.”
- 3) Pranotthan – it is one of the key ingredients on which this panch yagna system is founded. This word is the conjunction of the two words (i) Pran i.e. an energetic drive or force that activates the inner organs and principal nadis, Ida, Pingla and Sushumna of the body and (2) Utthan i.e. raising the vital pran itself.

Mahapran is the awakening of the innermost dormant energy generated through constant Pranic Jap which reconciles the movement of pran in four centers i.e. (1) Agnachakra – a point between the two eye brows (2) Kanth i.e. a point from where the voice originates (3) Hriday Kamal i.e. heart with retention capacity in chest (4) Nabhi i.e. navel. Here the give types of pran i.e. Pran, Apan, Saman, Udyan and Vyan generating from navel, heart, chest, neck and forehead are rhythemically regulated and culminate in to the awakening of Mahapran. Pran awakens the

urge for satisfaction of natural needs and mind many a time supports or interrupts functioning of this pranic system by its very strong craving for the fulfillment of desires that go with natural instincts and egoistic tendencies. However mind is being controlled by intelligence, but many times it is overpowered by pranic hostile forces.

An intense aspirant who understands this phenomenon tries to liberate the pran from the influence of mind and by constant vigil on the waves of desires and the flow of passing thoughts which combine together and threaten to throw out the sadhak from his base – a spiritual status. In other words there is a tug-of-war between the inner true spiritual aspiration and the bodily demands of the natural instincts and egoistic tendencies. When the sadhak performs the Pranic jap with the feeling of complete surrender and love-intimacy towards Real Master, then his Master showers a very special grace on him and bestows on him a special favor by which the vivek-gnan i.e. a sense to judge and choose between the right and the wrong is revealed.

This helps him to set aside with the help and the guidance of the Real Master, all the unnecessary superfluous, temporary worldly desires and wants and paves way for the right sort of attitude and aspiration to complete the sadhana with onepointed concentration and unceasing perseverance. This leads to an instantaneous awakening of the Mahapran. Reconciliation of the five types of pran and the force of mind invigorates all the nerves and billions of subtle fibres of the body to make a very speedy dash-Pratigna i.e. firm determination or vow towards ultimate goal. This is a pranottan which begins the count down for this final dash known as suryabhedan. There is no undue haste, at the same time, there is no let-up in the thrust towards ultimate attainment. There is a very passionate and creative, yet powerful self-surrender and at the same time, a cool and sublime witnessing spirit attentively observing and awaiting for the right sort inspiration from the Real Master only. It is the stage of take-off there by a real aspirant races forward to invoke and receive the Adyashakti's Supramental power and infinite energy for transformation and total change of the crude nature and ego into the Divine nature of chaitanyabhav and Satchitanand consciousness.

All the yogis or sages have to resort to this technique of pranotthan to attain the peace of mind, silence and tranquility for immediate results. It must be carried out properly according to the instructions and the guidance of the perfect spiritual master, otherwise it may disturb normal functioning of the various organs and the stability of the sadhak because it generates tremendous energy, power and force for the awakening of Kundalini or the psychic being for merging and attaining identification and equivalence with the supramental existence power and total vision through the third eye or Pragna Chakshu . The Creative life force cycle of Shiv-Shakti, Radha-Krishna or Yugal-Upasnaa of two eternal spiritual entities is this fully completed.

4) Suryabhedan – If pranotthan is systematically done under the guidance of a perfect Master then Central Integral Being or inner most chetna of the aspirant enters into the luminous and

glowing spiritual Sun i.e. the living master or the Real Satpurush. Jivatma then clearly sees the eternal (Akshar-Brahman) Supramental Sun and has the vision of original ultimate ternal Divinity – Purushottam, dwelling in his heart and also in the hearts of all beings. This enables him to have the divine vision, and witnessing spirit fully endowed with spiritual equanimity. The infinite powers of Adyashakti invoked by pranottan leads him now to enter in to the Divine consciousness or Brahmic consciousness which is the original supramental nature of eternal Brahma and Parabrahma. The Jiva becomes one with the master enjoying transcendental unity, identification and equivalence with the Real master and so all his doubts, confusion, chaos and dualities are dispersed and ego is instantaneously dropped out and jiva become param Shiv swaroop as an illuminated totally emancipated soul i.e. The True Ekantic Jivan Mukta in this life. Sadhak's ignorance, asmita and illusion are completely melted away and absorbed and merged up into the divine consciousness or the perfect living Master. The Chaitanya Prakriti now directs all the actinos and movements of the divinized soul. So in suryabhedan there is real natural shaktipat i.e. transmission of energies and powers. It is a product of satpurush's Anugraha i.e. obligatory favour and by his infinite grace, gift, love and compassion, he gracefully bestows on the aspirant or disciple. AS a result of this, one realizes the state of ATmabuddhi and Priti enjoying the eternal peace, happiness, bliss, light and powers in the God's kingdom. His only wish then is to glorify the Supreme Being with total awareness in serving the good of others, he prays and yet he remains the humblest of the humble servant of God. The Kower, the Knowledge and the Known become one and perfectly united with total Divine Vision seeing God in himself, in all and all as God, with the feeling of Nirdoshbhaav i.e. all in each and each in all in a supramental oceanic, eternal sense as one divine movement under Divine plan by the Supreme Divine Master through his Divine partners and Actors. Friendliness and Godliness are thus transmitted freely as Gift Love and compassion for all being in this dynamic creative process and system.