

Shri Sanatan Jain Dharma
Shrimad Rajchandra Ashram, Pictorial Introduction to Agas Ashram



Exterior view of the gathering hall and the Shwetambar and Digambar Jin Temples

Shrimad Rajchandra, the incarnation of knowledge itself and renowned as the most compassionate Param Krupalu Dev had many true disciples, one of whom was the ever obedient Shri Laghuraj Swami also known as Prabhushriji. It is on his intermediation that in the Vikram Era 1976 this institute was established. Since Agas Ashram has been established, it has been more than 100 years, till date. It is under Prabhushriji's protective refuge that this Ashram has come up hence devotees initially named it as 'Shri Laghuraj Ashram'. However he did not have any desire to establish his name in any form whatsoever and being a selfless and profound devotee of his Guru, a true sage Maharshi Munishri informed of his wish: Name the edifice, the reflection of the pious glory of Shrimadji, as 'Shri Sanatan Jain Dharma, Shrimad Rajchandra Ashram'. Hence in accordance to his wish is this institute in Agas so named. The main purpose of this Ashram is that the followers of Shrimad Rajchandra and those who have trust in his teachings gain the best moral instructions in the most apt manner. Shri Sanatan Jain Dharma, Shrimad Rajchandra Ashram is exclusively for the purpose of seeking and progressing further in the Vitraag Maarg.

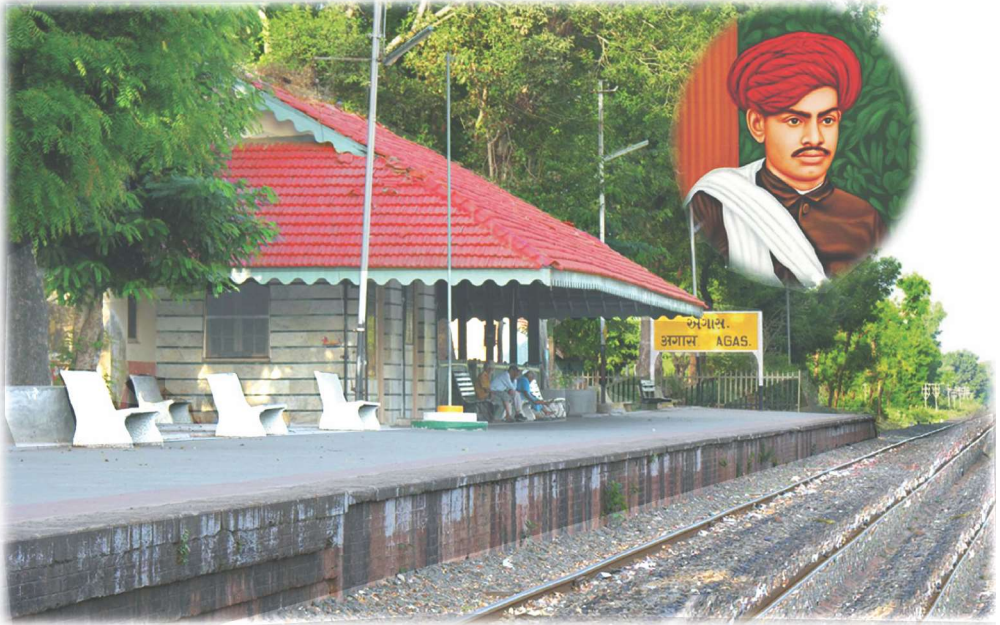
Daily devotional programme held at the Agas Ashram:

Dawn 4.00 to 6.30 a.m. Devotion, introspection, study, hymns	Evening 6.00 to 6.45 p.m. Dev vandan and Aarati, Divo at four places.
Morning 9.00 to 11.45 a.m. Sequential mode of worship and devotion	Night 7.00 to 9.30 p.m. – Devotion, Reading of Texts as per sun-set timings
Afternoon 2.00 to 4.15 p.m. Reading of Texts, devotion	

[Since the last 100 years this daily worship of ten hours has been continually ongoing in this Agaas Ashram]
 {On celebration days as well seasonally there are slight modifications in the above timings}

**It is essential for all brothers and sisters who visit the Ashram to actively
 participate in these modes of devotion practised here.**

In The Vikram Era 1954 Shrimad Rajchandra Arrived at Agas Railway Station



“O Mumukshu (Soul Seeker)! With self-realisation you shall come to know of all these worlds and in turn the reward of knowing all that, is also conscious gain of the Self”

– Shrimad Rajchandra, Vachanmrut p. 482

For few months, Shrimad Rajchandra visited Ralaj, Vadva, Kavitha etc, to free himself of worldly matters. In the Vikram Era 1954 whilst en-route to the town of Kavitha had got down at this railway station of Agas and rested in the waiting room which is present till date. He was accompanied by Shri Ambalalbai. It took about two to two and a half hours to get a carriage for him that would take him to Kavitha. Every year Shrimad Rajchandra resorted to places of solitude such as Idar, Uttarsanda. During that time Shrimadji arrived at this piece of land where the current Ashram has been established and had meditated for some time. Moreover he intimated Shri Ambalalbai the following: 'this is a meritorious land and will soon prosper into a pilgrim site', such is the saying amongst people too.

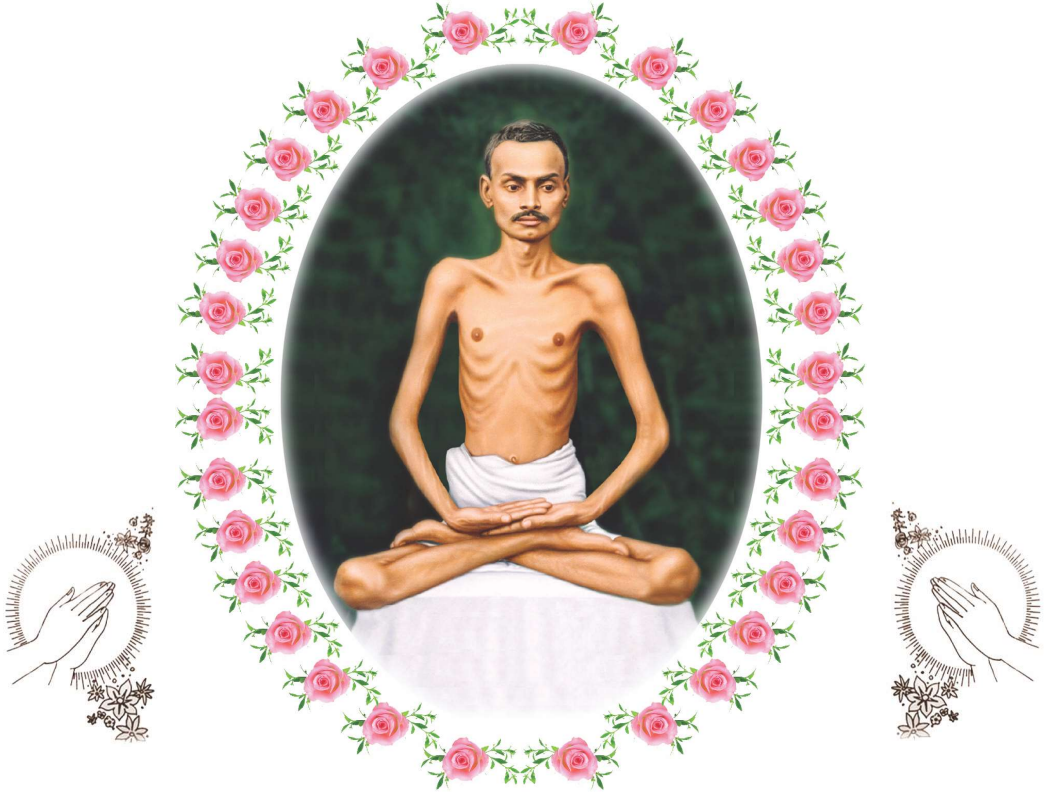
The most compassionate Shrimad Rajchandra's prophecy has now taken a concrete form and is evident as the Ashram here. As regards to the importance of this land H. H. Prabhushriji informs: “It is in this Ashram that the power of the words uttered by Shrimad reigns. He is a great wondrous enlightened soul. The importance of this holy land is unique. Those beings who get to reside here are fortunate. However, it is not clearly visible because unlike wealth or riches it cannot be seen like a hundred thousand or two. Here it is all about the true feelings of the soul (bhav). It is such true feelings that make it possible for a mumukshu to attain the highest state of the soul.” [Updeshaamrut, p.433]

Meeting at Sandesar Village Where the Preamble And Plan of Constructing Agas Ashram Was Established



A brief history of the coming about of Agas Ashram

Knowledge incarnate Shrimad Rajchandra was born on the full moon of the vernacular Kartik month in the Vikram Era 1924. Hence, from the full moon day of Kartik in the Vikram Era 1976 and for the next eight days continuously the Birth celebration 'Atthai' function was organised at the village Sandesar, at a distance of 2 kms from Agas Ashram, in the gracious presence of H. H. Prabhushriji. Thousands of mumukshus (soul seekers) availed the benefit of bhakti (devotion) and satsang (God's true knowledge / religious discourses). The celebration was held at the farm of one seeker Shri Jjikaka of Sandesar. Jjikaka though by birth a Vaishnav Patel yet was keen to understand Dharma. Once in the Vikram Era 1954 Shrimad Rajchandra had arrived at Anand. Jjikaka came to know of it and accompanied by his friend Mundas wrote a number of queries on a piece of paper and went to Anand. Here he found that even without his asking, all his questions were answered by Shrimadji. Hence wholly impressed by that event Jjikaka vehemently requested Shrimadji to place his holy feet in Sandesar village, to which Shrimadji replied: 'Muni will come.' After a span of many years in 1976 V.E. on the Kartik month full moon Munishri Prabhushriji arrived at Sandesar thus fulfilling the prophecy made by Shrimadji years before. During the Bhakti (devotional programme) at Sandesar many mumukshus gathered. Due to Prabhushriji's old age and arthritic pain it disabled him from constantly travelling further, hence they pondered that if an edifice like an Ashram could be erected then all mumukshus can benefit from participation in satsang and bhakti. During that festive Bhakti function Shri Jjikaka was so enthused that he gifted his farm of 12 vinga (8 acres) to build the proposed Ashram. Seeing his generosity other mumukshus too collected funds to help that task come to fruition. As a result merely in a span of half an hour a sum of Rs. 17,402/- was collected and the initiation of the proposed Agas Ashram took a concrete form.



**Param Guru (Supremely enlightened soul) Param Krupalu Dev (Supremely
Compassionate God) Shrimad Rajchandra**

“I barely realise I am incarnate after significant contemplation”

[Shrimad Rajchandra pg.290]

“Foremost I pay my obeisance to Guru Raj,
Who bestowed me with knowledge.

It is this knowledge which enabled me to recognise Lord Mahaveer,
Then the vanity of the body vanished.” [Nityakram pg.38]

“Guru the light, Guru - alive ember, without whom darkness forever, As one
drifts away from Guru's words, perpetuates his own world” [Nityakram pg.28]

“In this birth, I have received your unparalleled refuge, O God!
Pauper me, too fortunate to have landed with gem 'chintamani',
Sadguru Krupalu Dev is the benefactor of such refuge,
I pay my bonafide respect at your feet, thousand times.”

“My overlord whom I have chosen, one and only Param Krupalu Dev is your Guru;
even I am not your Guru but rather he who is my Guru is your Guru.”

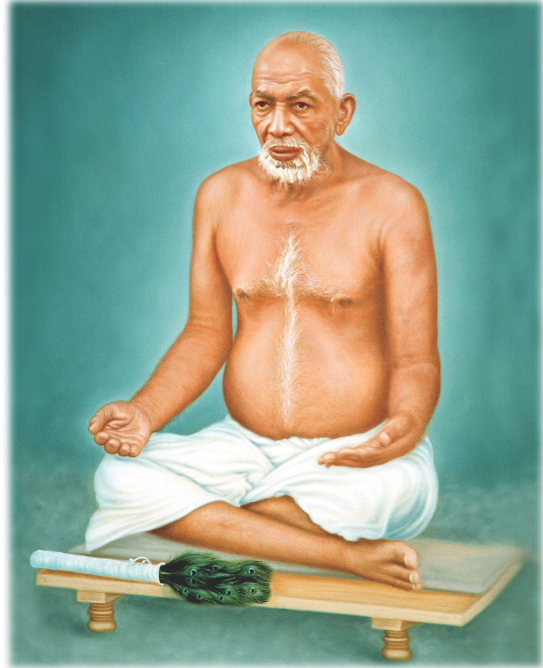
- H. H. Prabhushriji

**Founding Patron of Agas
Ashram,**

**H. H. Shri Laghurajswami
[Prabhushriji]**

**'Let your faith reside in one. If you
keep squandering your faith
mindlessly then you are fated to be
doomed. If your faith affirms in one
enlightened Guru who has attained
divinity as our Param Krupalu,
then all your penances, holy
chanting, holy practice and human
birth is surely successful, a lamp
has been lit, be assured of the
attainment of true faith.'**

– H. H. Prabhushriji [Upadeshamrut, pg. 382]



How much of Ashram should be built ?

After the initial conceptualisation of building the Ashram, mumukshus such as Ranchhodhbhai, Shankarbhat and others were sitting under the Rayan tree when Ranchhodhbhai asked: 'how much of Ashram should be built?' Prabhushriji did not say anything but got up and started dragging his stick from Meghji Thobhan Dharmashala onwards, which left a mark on the ground. He then continued walking till the inner gate.

Digging of the well

When mumukshus gathered again Shri Ranchhodhbhai intimated: 'O Lord during construction, we shall require water. Hence where should we dig for the well?' Then Prabhushriji got up and started walking from the Rayan tree. He led and others followed, the place where he stood was where Shri Ranchhod marked with a pickaxe. It was here that digging of the well began and about forty feet of soil was removed. One day when labourers descended into the well for digging, a strange event occurred. Prabhushriji hurriedly informed a person to instruct the labourers digging the well that they should immediately vacate, hence the labourers came outside. Within moments soil holding the well caved in and much of the dug hole was covered again. Thereafter, digging commenced again but this time the soil was supported with wooden embankment to avoid erosion. In this way eighty-ninety feet was dug up when sweet water was found. Even if the water was to be pumped out with the aid of machines for twenty-four hours of the day it would not run dry, such was the success of the dug well.

Entrance Gate of Shri Sanatan Jain Dharma Shrimad Rajchandra Ashram



Seen inside the entrance gate is the second entry gate of the Ashram“

The sole purpose of the Ashram is to nurture the eternal Jain path of detachment as preached by Param Krupalu Dev.....it is for this sole purpose that all trustees of this Ashram should conduct themselves fearlessly. No inappropriate behaviour should be tolerated at all.

[H. H. Prabhushriji – Updeshamrut P. 488]

“Truth and conduct should be observed.....everyone should be informed that if they come here and engage in anything but the upliftment of the soul, then the person should be expelled.”

[Updeshamrut P.449]

Primary rules that need to be followed for everyone coming to Ashram:-

- [1] Timely participation in scheduled activities of Bhakti.
- [2] Give up the saat vyasan (seven vices): gambling, meat, alcohol, theft, prostitution, hunting and having illicit affairs.
- [3] Give up the saat abhakshya (seven uneatables): vad (banyan) fruit, peepul (sacred fig) fruit, peepda fruit, umarda, fig, honey, and butter.
- [4] Give up kandmul (roots and bulbs): onion, garlic, potato, sweet-potato, carrot, radish, fresh ginger, fresh turmeric.
- [5] Ratri bhojan (eating after sunset) is not allowed in the Ashram.
- [6] Maintaining brahmacharya (celibacy): all brothers and sisters arriving to the Ashram must essentially and strictly maintain celibacy. The foundation of ashram is based on sat (truthfulness) and shil (character). Truthfulness implies the contemplation regarding the self and character entails ensuring celibacy and focusing on the soul.
- [7] Conveniences such as radio, television and air-conditioners are prohibited in the Ashram.

Main Entrance Gate in Front of the Jin Mandir (Temple) and Bhakti Mandap (Devotion Hall)



“Forgiveness is the grand entrance gate to Moksh (liberation)” – Shrimad Rajchandra

One who asks for forgiveness for his flaws from others and in turn also forgives others for their flaws is the one who gains entry into the grand entrance leading to Moksh. “It is only those who are close to Moksh, personify this attribute of forgiveness. The more they forgive, the more saintly they are.” – [Bodhamrut 1, Pg. 202]

“H. H. Prabhushriji would mention that the moment one gets the thought to attain the holy sighting of a realised saint and listen to his sermon and takes a step towards that goal then with each step he gets the fruit or reward of performing a divine sacrifice. Initially instead of the big entrance there was a small gate. It was then that Prabhushriji had mentioned that in future the gate would be such that it would suffice a passage for an elephant.” – [Bodhamrut 1, Pg. 5]

This prophecy of H. H. Prabhushriji owing to his divine knowledge is what we see evidently in the Ashram today. In many ceremonies of the Ashram, three decorated elephants along with their palanquins atop have easily passed through the entrance and will do so in the future. Once H. H. Prabhushriji had mentioned: ‘One who has abundant merit will be able to set foot through these gates and if at all one enters these gates, one would unknowingly gain at least something.’

The moment one enters through this gate one sees the Jin Mandir and the Sabha Mandap alike to divine air vehicle of the angels.

View of The Sabha Mandap (Gathering Hall) and The Chogan (Exterior Court)



Hey good soul, can a Sabha Mandap be built without any pillars?

When the thought arose to build a gathering hall near the Jin Mandir then Prabhushriji asked to Shri Ranchhodhbhai: 'hey good soul, can a Sabha Mandap be built without any pillars?' In response he called a Khoja architect from Khambhat who drew a Sabha Mandap without pillars in the soil under the Rayan tree. Seeing that Prabhushriji uttered: 'Wow, wonderful, this is what we need!' Accordingly this hall has been constructed adjacent to the Jin Mandir.

View of The On-going Bhakti in The Sabha Mandap



“Knowledge becomes purer by the strength of bhakti. Such pure knowledge propels one towards Moksh” – Shrimad Rajchandra – [p. 430]

It is in this Sabha Mandap that H. H. Prabhushriji with his own hands has established a life-size portrait as per Shrimadji's exact body measures in the Vikram Era 1984 on the 5th day of the bright half of the vernacular month Jetha. It is Prabhushriji who had instructed Shri Hirabhai Zaveri to look into the making of this life-size portrait. Shri Hirabhai got it made as per instructions, from Paris, France. When this portrait was being shipped via steamer to India there was a storm in the sea and the steamer became unstable. Shri Hirabhai thought that nothing should happen to my God's portrait and held on to it with both hands tightly, chanting the Mantra 'Sahajatma Swaroop Param Guru' with zeal. After a short while, all the turbulence subsided and there was serenity in the ambience. As shown in the above picture the 'Samvasaran' of God is arranged with an idol of Lord Mahaveer made of five metals.

Every day from morning 9 till noon for about three hours ordained worship rituals are performed. After completion of these devotional rituals, divo and aarti is done and the hymn 'Aho, Aho' is recited, the Pranipaata pledge follows which brings an end to the morning programme. Such wondrous daily bhakti and santsang are not seen anywhere else in the world. Since the Ashram has an inclusive atmosphere about it, seekers from all sects such as Shwetambar, Digambar, Sthaanakvaasi, Vaishnavs and others – sincerely desirous to know the Self, come here and stay for days on end. This is the peculiarity of this ashram - abode of satsang and apex of all pilgrim places.

View of the Rang-mandap of the Jin-Mandir temple of the Ashram



‘The best of knowledge resides where there is devotion to the Lord, To gain God the Guru Himself is one’s God.’ – Shrimad Rajchandra

Bell sounds [Ghantaa-naad] A bell has been hung outside the Derasar (temple) which is rung



five times daily before the beginning of any devotional practice. As a result mumukshus find themselves enthused with piety to attend the religious ritual. This is in contrast to other Pilgrimage sites where such bells ring only to denote readiness to serve meals. In the Ashram, Prabhushriji has extolled especially Satsang and Bhakti. To remind everyone thereof, the bell rings five times every day. This unique divine

method is similar to that in the celestial world wherein the Sughosha bell reverberations remind all deities to go forth for the Panch-kalyaanak of God Himself. Similarly here it reminds mumukshus to go and attend the bhakti-satsang programmes as if announcing: 'Come on, it is time to engage in Bhakti. Shri Maganbhai Laxmidas informs: Due to being instructed by Prabhushriji every day I sound the bell at the exact time and then begin with my devotional practice. One day afternoon due to instructions of somebody else I was late in sounding the bell. but P. Brahmachariji was seated in the hall at the exact time and asked me: Why did you not sound the bell ?' I explained what had happened to him to which he replied:

You should not give in to such orders, you should sound the bell at its exact time.'

'There should be no mistake in identification of a Sadguru.

If there is error in this facet then all else too will be full of mistakes' – P. Shri Brahmacharij

The Primal Deity God Shri Chandraprabh as Established in The Jin Mandir



Shri Sheetalnathji



‘Repeated obeisance to Shri Chandraprabhu Swami, the personification of infinite serenity’

– Shrimad Rajchandra



Shri Suvidhinathji



Shri Adishwar



Shri Sheetalnathji

“Obeisances to Lord Shri Chandraprabh Swami, the personification of infinite serenity” – Shrimad Rajchandra

“May the greatest eternal dharma ordained by the virtuous detached Gods, which is like the form of a chintamaani (divine wish bestowing gem) that grants wishes even without asking, which is supremely beneficent, supremely wondrous, supreme elixir, which is the unquestionable complete eradicator of all afflictions, be victorious, may this dharma be victorious, in the past, present and future.” – Shrimad Rajchandra [Ptraank, p. 843]

‘God who is benevolent to millions of angels, humans, animals and birds,

Limited by inferior means and capacity, how do I praise you?

Victory to the great almighty God Jinendra,

Victory to the great deity Jinendra.’ - H. Brahmachariji

The idol of primal deity, Shri Chandraprabhji in the Shwetambar Mandir of the Ashram has been received from the main peak of Palitana with the help of Shri Jethabhai Narsi Keshavji of Kutch. Similarly, the idols of Shri Aadishwar, Shri Suvidhinath, and the two idols of Shri Shitalnath have been gifted from the Dharamshala (guesthouse) at the foothills of Palitana by Shri Narsi Natha Charity Fund.

The pratishtha (consecration ceremony) of all the afore mentioned idols took place on Jeth Sud 5 of the Vikram Era 1984 in the presence of H. H. Shri Prabhushriji.

View of The Gabhara (Sanctum Sanctorum) of The Shri Digambar Mandir Located Above The Shwetambar Mandir



Shri Chandraprabhu



Shri Neminath



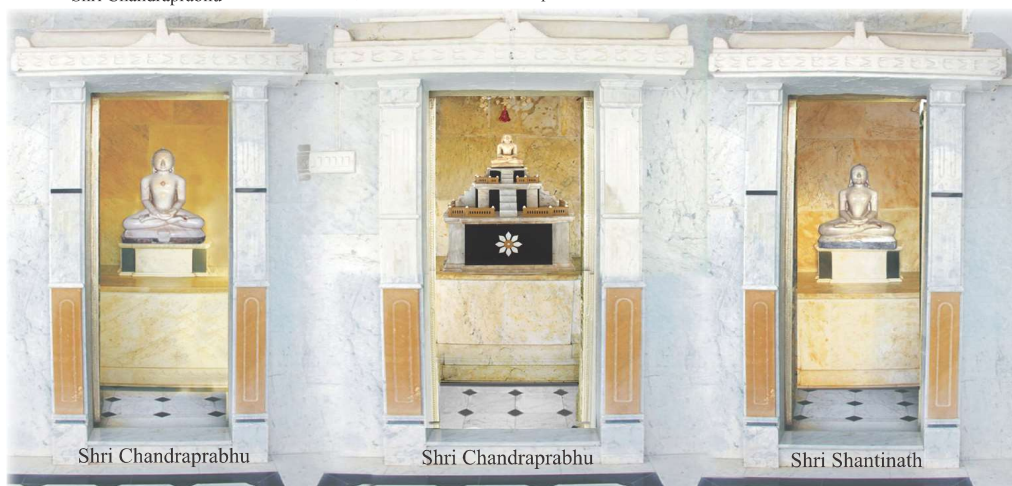
Shri Chandraprabhu



Shri Paarshwanath



Shri Shantinath



Shri Chandraprabhu

Shri Chandraprabhu

Shri Shantinath

Outer view of the Digambar Mandir

When the idols of the primal deity Shri Chandraprabhu as well as the dark hued Shri Parshwanath were brought to Agas Ashram, mumukshus decided: we will remove the idol from the cardboard box tomorrow. However Prabhushriji instructed: 'bring them immediately.' As a result the idols were brought and were placed in the Sabha Mandap and as per instructions the bell was rung at 11 in the night.

Prabhushriji sat in front of the divine idols and lead all in singing of the hymn: 'Dukh Dohag Doore Talya Re' [all sorrows and burning afflictions have disappeared.]. Everyone sang along wherein each line was repeated in devotional zeal at-least five to seven times. Moreover the partishtha (consecration ceremony) of the aforementioned idols took place in V.E. 1984 on Jeth Suda 5.

The other idol of God Shri Chandraprabhu has been sourced from Patna, Bihar and that of Shri Shantinath from Burhanpur. The Pratishtha (consecration ceremony) took place in V.E. 1988 on Maha Sud 10. The idol of bal Brahmachari (celibate since birth) Shri Neminath which is more than 500 hundred years old has been brought from Shri Banediyaji Tirth (pilgrimage site), it was consecrated in V.E 2060 on Aso Vad 1.

Guru Mandir Located in The Basement



**“Foremost I pay my obeisance to Guru Raj,
who bestowed me with knowledge.**

**It is that knowledge which enabled me to recognise God Mahaveer,
Then the vanity of the body vanished.”**

**With the Darshan (holy sightings) of Param Krupalu Dev's idol, one who has
inherited prenatal values attains Samyak-Darshan (true faith).**

During the partishtha of the idol of Param Krupalu Dev on Jeth Sud 5 in the V.E. 1984 H. Prabhushriji was so enthused that he embraced the idol and thereafter retreated and uttered: 'now 'Anjan-shalaka' has happened'. The darshan of this idol will lead anyone who is a prenataally practiced soul with inherited values, to attain Samyak Darshan.

This life-sized marble idol has been made under the supervision of Prabhushriji. Upon arrival of the idol at Agas station, Prabhushriji along with many mumukshus went to receive it in a ceremonious procession accompanied by a band in a zealous manner. On the right side of this idol the Pranav Mantra ॐ (omkar) is enshrined and on its left side is the replica of the sacred feet of Shri Param Krupalu Dev.

Once, Prabhushriji had spent his monsoon months in Pune. Many mumukshus had gone to pay homage and interact with him there. At that time Prabhushriji asked Bhagatji: 'what is going on in the Ashram?' Bhagatji replied: 'digging for the basement is underway and mumukshus are helping to remove the soil with vessels. To this Prabhushriji mentioned:

‘O naive Bhagatji, they are not digging out soil but are digging out gold!!'

View of the Forecourt of Derasar and Sabha Mandap'



**Do you know what kind of a place is this? It is the abode of the Gods!
Whoever comes here should leave all materialism outside, beyond the
entrance gate, here the strength of God's energy reigns.'** – [Updeshamrut P. 269]

This Rayan* tree is here since the beginning of the Ashram itself. Seated beneath it Prabhushriji has given much counsel and inspired many into devotion. Prabhushriji would often mention: 'If we engage in devotional practise beneath this tree, the soul of the tree would be benefitted.'

– [Bodhamrut 1, p. 439]

Further he said: Grand is the soul occupying this Rayan tree, it is sure to gain benefit. The truthful have sat beneath it, it has offered its shade to the pious, hence it will gain merit.

Thus its soul will be able to gain a human form, thus knowingly or unknowingly its soul will store holy impressions, it will be benefitted.' – [Bodhamrut 1 pg. 506]

**'To be able to meet and interact with the truthful in Satsanga itself is a haven of
infinite pious attributes.'** – [Shrimad Rajchandra, p. 696]

**'In absence of Satsanga interactions and engaging in the pious advocated means thereof
there is at no time span any possibility of the gain of the sought fortune'**

– [Shrimad Rajchandra, p. 703]

On the third floor above the main entrance gate facing the Ashram Derasar Temple there is a library with thousands of books and on the fourth floor is an open terrace in which there is an octagonal temple which houses a marble 'Deri' of Shrimad Rajchandra.

**Panch-Dhaatu (5 Precious Metal) Idol of Shrimadji Consecrated in The Deri
Above The Main Entrance**



**“The class of Sadguru embodies all other classes Arihant alike,
Hence at the feet of Sadguru, worship by leaving pride aside.’**

Seen clearly at the top of the main entrance gate, the octagonal temple houses a beautiful artistic marble Deri of Param Krupalu Dev. It has a panch-dhaatu idol of Shrimad Rajchandra in standing meditative stance.

Once, while descending from above Shri Dalpatbhai was conversing with Prabhushriji that he has read in one of the publications of 'Sasta-Saahitya' that there are seventy two steps leading to Moksh. Thereupon Prabhushriji asked him to confirm the steps leading to the Deri.

Upon counting they turned out to be seventy two. – [Notes of Prabhushriji's preachings 3, pg. 6]

In the V.E. 1988 on Maha Sud 10 the ceremonial consecration of this idol of Shrimadji took place at the hands of H. H. Prabhushriji.

Exterior View of The Nutan (new) Sabha Mandap (Bhakti-Mandap)



“One should remain eager for bhakti of God in every way that one can.

I believe it is the best path to Moksh” – [Vachnamrut p. 335]

“By impact of Bhakti pride disappears and one enables one to proceed on the righteous path, other futile thoughts vanish. Such is the greatness of this bhakti marg.” [Vachnamrut. p. 687]

Information regarding the Nutan Sabha Mandap

The original Sabha Mandap near the Derasar is inadequate in size on festive days such as Paryushan, Diwali etc. During such days nearly 2000 mumukshus stay in Ashram for about ten days to engage in aaradhna (worship) and bhakti. Hence this Nutan Sabha Mandap measuring 120 x 80 feet has been constructed using marble at the expense of millions of rupees. The hall is 10,000 square feet in size and including all the four sides, galleries etc, it comes to a total of 17,000 square feet which can easily house 2500 mumukshus who all can sit comfortably together and pursue satsang and swadhyay (introspection).

This grand hall is supported by 108 pillars which being underground are not visible. Made with Burma-teak the doors and frames are exquisitely carved. Even the outside gallery ceilings have an appealing design which adds to the beauty of this Bhakti Mandap. In the basement below this Sabha Mandap, half of its portion is full of books, which are meant for sale, and are kept safely in iron racks.

“Satsang and study of scriptures which reinforces vairagya (detachment from worldly affairs) and upsham (suppression of Kashay - anger, ego, deceit and greed), is supremely beneficent to a soul. It is appropriate to withdraw from other interactions, as much as possible.” – [Vachnamrut.p. 414]

Inner View of The Nutan Sabha Mandap



“Satsang is the root of all happiness” – Shrimad Rajchandra

At the altar of this Sabha Mandap, a 13 foot golden framed grand portrait of Shrimad Rajchandra has been established for the pious sightings and paying homage. It has three unique features. If one stands in front of this portrait and focuses on both toes of his divine feet, and moves either left or right then even his feet appear to turn in that direction. Similarly if one focuses on both eyes of Shrimadji and moves in either direction then it seems as if his gaze is also moving along with the onlooker. The third characteristic is that if one observes carefully at both palms of his hands then one will be able to notice a distinct eye like mark.

All of these are the characteristical traits of a Satpurush.

H.H. Prabhushriji enlightens: “In Vitraag's assembly, the Mohniya Karma (deluding karmas) stay outside.” – [Updeshamrut, P. 93]

Prabhushriji used to say: “keep on listening, remain occupied in satsang; some day it will happen.” – [Bodhamrut 1 p. 313]

“Those who are over-smart, who flaunt their knowledge, yet are devoid of faith and belief will remain behind. And those who are unnoticed simple, naive and uneducated, but with a good grasp of faith will accomplish their goal.” – [Updeshamrut, p. 346]

Memorial Constructed at The Cremation Site of H. H.Prabhushriji



The last words of H. H. Prabhushriji

“On the day of Chaitra Vad 6 V.E 1992, H Prabhushriji enlightens:- Death is a celebration for the soul. Death is one celebration. ... One soul. Nothing else. Celebration of it.

Celebration of death. ... I believe in refuge of Param Krupalu Dev. ... All stay harmoniously. ... I am retiring. I am retiring. No other talk except of the soul. ... Everyone with the vision of Param Krupalu Dev will benefit. It is a huge deal to have true desire. Even the smallest matters. All those who are blessed with his faith will achieve their goals.

Even if there are hundreds of thousands?” (Updeshamrut p 78)

“On the day of Vaishak Sud 8 V.E 1992, after 'Dev-Vandan' as per the daily ritual, Prabhushriji asked his close followers to recite 'Apoorva Avsar'. After this devotional composition by Shrimadji that is filled with sentiments leading upto Moksh, at 8:10 pm at the age of 82 years the pious soul of this epic personality having settled in state of ultimate peace, left the temporal body and ascended towards supreme state. Heartfelt obeisance to the supremely pure feet of the benevolence personified Prabhushriji ! And to the divine eternal path of Moksh illuminated by Him !” (Updeshamrut p78)

The next day a large group of mumukshus gathered. Placing the body of H. H. Prabhushriji in a palanquin, at 12:00 pm in the afternoon the funeral procession started, and after circumambulating the Ashram, the last rites were performed on a sandalwood pyre in this place. This is the memorial built on that place.

H. H. Prabhushriji's Charan Paduka (Symbolic Replica of Feet) in His Memorial



**“Who can rescue us, but for the Almighty, who can rescue us?
Sea of incarnations is unfathomable and boundless;
who can rescue us but for the Almighty, who can rescue us?”**

Having paid homage to the charanpaduka of H. H. Prabhushriji, mumukshus sing the hymn 'Kon Utare Par' while circumambulating around the deri.

In the Vachmanmrut letter 875, Shrimadji has offered his obeisance to H. H. Prabhushriji seeing the greatness of the qualities of his soul:- **“At the divine feet of the supreme compassionate saint, with supreme bhakti and reverence, I pay my obeisance.”**

We all offer our repeated obeisances in the divine feet of such a supremely beneficent, supreme soul.

Below cited are the chosen few words, from the utterance of H. H. Prabhushriji given at around 10 pm, on 14/2/1936, Maha Vad 7 V.E 1992: “Just like how the birth day of Atmasiddhi is Aso Vad 1, the birth date of Param Krupalu Dev is Kartak Sud Poonam; a special day will be decided, when this soul departs from the body.... Later on, that day will be felt auspiciously important. On that day do bhakti of Atmasiddhi, spend the festive day engaged in Dharma (spirituality), and everyone who comes should be offered the celebratory feast. But can there be a feast on a death anniversary? He himself raised the question. And answered himself, do not consider the day as a birth or death anniversary, but a celebratory day of the Soul. Therefore there is no harm in holding the feast. **On that day whoever does bhakti of Atmasiddhi, will get the benefit of a thousand fasts; it engulfs everything, a day of renouncement, chanting, penance, restraint.**” (Bodhamrut 3 p 277)

Accordingly every year in Ashram, on Vaishak Sud 8 and 9, a celebration is held. On Vaishak Sud 8, in the Sabha Mandap from 8:00 pm till 11:00 pm 36 mala (rosary) are chanted to attain Samadhi Maran and from 11:00 pm till 12:00 am at the H. H. Prabhushriji deri mumukshus engage in bhakti. Similarly, on the day of Vaishak Sud 9, from 9:00 am till 12:00 pm mumukshus engage in the bhakti of Atmasiddhi with zeal in the Sabha Mandap.

Deri constructed at the cremation site of H. Brahmachariji



**“Spellbound by the mantra, immersed in chanting, I devote my time thus;
wherever I look, undistracted by the external word, I disregard the rest.
I commit my life for the soul, focused on that goal forever, let me attain the true
transformation, to be Moksh bound.” H. Brahmachariji**

Reciting this verse on this place mumukshu pay obeisance.

H. H. Brahmachariji's last worship

In the V.E. 2070 on Kaartak Sud 7, H. Brahmachariji completed the task of preparing the press copy of H. H. Prabhushriji's Updeshamrut at 4 pm. Then having attended the call of nature, washing his hands and feet, stood in meditation facing the portrait of Param Krupalu Dev in the Raj Mandir. Every day his meditation would last for 5 to 7 minutes but today it lasted for 20 – 25 minutes. Finally at 5:40 in the evening in the same meditative stance, his body swayed left and right two or three times and suddenly collapsed. Mumukshus who were standing behind him checked his pulse to find that he had departed from his physical body. Witnessing this amazing samadhi maran (death while being immersed in one's soul), in the same meditative stance, left everyone in awe. Aho ! What fortitude it must be to bear the great pain of leaving the body in the standing meditative stance! He attained the unprecedented samadhi maran, while standing in front of Param Kruplau Dev, in his refuge, giving up his temporal body. That entire night around him bhakti and chanting of mantras carried on. By nine in the morning a huge crowd of mumukshus had gathered in the Ashram. At 11:00 am, along with the palanquin of Brahmachariji, the funeral procession proceeded. After circumambulation of the Ashram, at 1:00 pm the procession reached the cremation site. Lastly, the erudite trustee of the Ashram, Shri Amrutlal Parikh with tears in his eyes extolled the departed and as a final gesture of respect, with folded hands performed the Panchaang-Namaskar (bow). The sight of that event greatly moved everyone present. Thereafter, Pujyashri's body was placed in the sandalwood pyre and was set alight after the oblation of ghee. This Deri structure is constructed at that Samadhi site.

**Shri Raj Mandir Temple, a wonderful pious serene place to
take up instructions for devotion [Aagyna-Bhakti]**



Residences of H. H. Prabhushriji and H. Brahmachariji are also located here

Prabhushriji stayed in the Ashram from the V. E. 1976 to 1992 and created a unique daily schedule of Bhakti for 10 hours; the same has been continuing in the Ashram since V.E 1976 as stipulated by Him.

On this pious land of the Ashram H. Prabhushriji has spent 14 chomasa (monsoon 4 months). Just like Rajgrihi tirth, this land has been sanctified by the touch of his pious feet. Even today, many experience the serenity of vibrations that were touched by his pure consciousness.

Similarly, H. Brahmachariji has spent eleven years looking after H. Prabhushriji in the Ashram and thereafter, due to his stay for a span of eighteen years, every particle of this region has been sanctified.

“The programme organised by H. H. Prabhushriji for our Ashram is a result of farsighted vision and has been made to precision. The amount of disinterest indicates lack of mumukshuta (virtues of being mumukshu)’ – [Bodhamrut 3, letter 1210]

“Identify the Gyani (enlightened one), and after identification follow his preachings”

– [Shrimad Rajchandra, p.669]

“If one has been given 'Vis Dohara' and 'Kshamapanaa' by the pious saint then it will lead one all the way to kshayik Samkit (everlasting belief), because aagnya, is not to be taken for granted.” – [Prabhushriji, Updeshamrut, p. 369]

“To become worthy of following aagnya, noble conduct is essential. In absence of it, everything becomes futile. Therefore in the first place it is necessary to give up the seven vices. Furthermore the five uncatables as well as honey and butter should be given up.”

– [H. Brahmachariji, Bodhamrut, p. 10]

Shaanti-Sthaan (Hall of Peace), The First Bhakti Mandap of Ashram



In the beginning, this was the first hall for conducting Bhakti and Satsang. After some years when the number of mumukshus increased, a bigger hall was constructed near the Jin Derasar. With time, even this hall seemed insufficient to house everyone, especially during festivals such as Paryushan etc, as a result Nutan Sabha Mandap, five times larger than the previous one has been constructed.

Currently this Shaanti-Sthaan is for those aged aged mumukshus who are unable to climb stairs; they can participate in the scheduled Bhakti and can easily sit and listen through the speakers. Here mumukshu sisters perform the evening Pratikraman (repentance rite) as well as the chaumasi Pratikraman (recurring every 4 months). Here, the portrait of Shrimadji in padmasan (sitting lotus pose) has been established. One day when H. Prabhushriji was giving a sermon in this Shanti Sthaan, he asked the mumukshus: 'Do you want to see Moksh?' Thereafter, he pointed his finger to the portrait of Shrimadji and repeated thrice: 'See, this is Moksh' Our Param Krupalu Dev's soul itself is Moksh personified, you are Moksh personified' [**Tu Chho Moksh Savroop**].

Once Prabhushriji told Brahmachari Mohanbhai to attend Bhakti, and he went to the hall but found that there was nobody present, so he returned to Prabhushriji and informed him: 'Lord ! there is nobody there.' Prabhushriji replied: 'If you want to engage in Bhakti then you yourself are present as well as, the one whom you want to worship, that Param Krupalu Dev is also present; then what difference does it make if anybody else is present or not?'

In another incident Brahmachari Mohanbhai did not attend the Bhakti, so, when Prabhushriji met him he enquired: 'Why did you not attend the Bhakti today?' Mohanbhai replied: 'Lord ! I had gone to the farm to weed.' Prabhushriji said: 'what would the expense be to hire a labourer?' Mohanbhai replied: 'Two aanas.' Then Prabhushriji said: 'what is greater, two aanas or Bhakti worth millions?' To save two aanas, you lost Bhakti worth millions.

Above view of the hall of peace [Shaanti-Sthaan]



Initially when this above portion of the Shaanti Sthaan was constructed, on the right hand side of the portrait in the corner, a cabin made of glass and wood was constructed for H. H. Prabhushriji. Just outside, within a cupboard, portrait of Shrimadji was established for Prabhushriji to do darshan. It is here that Prabhushriji would sit on a wooden seat and give sermons to mumukshu.

It is here that H. Brahmachariji along with mumukshus would perform the Pratikraman after Dev Vandan.

The portrait of Shrimadji present during the time of Prabhushriji worn out, hence a new beautifully carved framed made of Sheesham wood was established in its place, for mumukshus to do darshan.

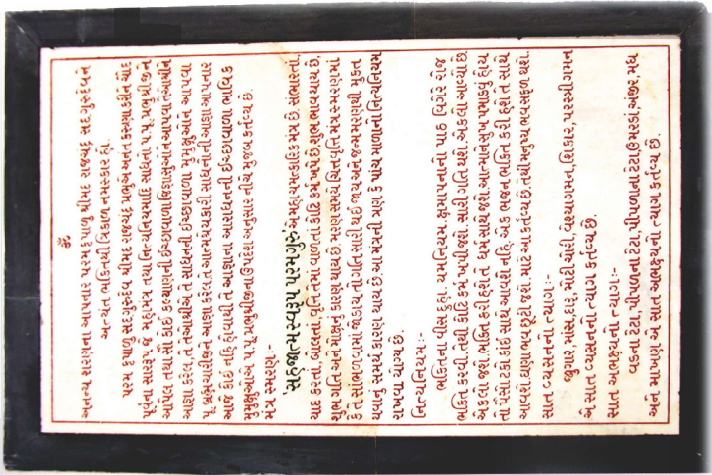
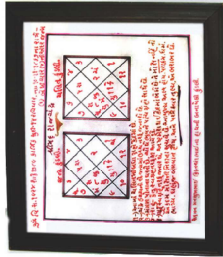
Once when H. Prabhushriji was giving a sermon, one of the attendees present, a principal in a local school, became sceptical about the legitimacy of the spiritual talks delivered by Prabhushriji. That very instant, Prabhushriji, antaryami (mind reader), said: 'When one goes to buy a clay pot worth hardly four aanas, doesn't one tap it ten times at-least to confirm if it is broken or has any cracks? If we go to buy a Dhoti worth five rupees, do we not enquire at four or five shops to confirm that we are not being taken advantage of? If such is the case and now when one is out to seek true religion then why should one not be assured? Hence with all one's might, one should examine, be assured and only if it is felt to be true, should it be accepted.'

Upon hearing the resolution of his undisclosed doubts by Prabhushriji, he gained faith that this is true and thereafter remained a life long devotee of Shrimadji as per the instructions of Prabhushriji.

“Being a Guru carries great risk.” – [Updeshamrut P. 296]

Unique specialty of Agaas Ashram

A place to accept the Smaran-Mantra and Aagnya-Bhakti



The Unprecedented Importance of Aagnya Bhakti



“Even if one instruction of Gyani is followed to the letter, manifold benevolence dawns” – [Shrimad Rajchandra, p. 669]

In this infinite span of time we have taken countless number of monk-hoods, engaged in chanting of Mantras, penance and done all means of religion yet the soul has not been able to stop its wandering in the char gati (4 forms of life - human, animal, celestial and hell life forms). Because such means have been done with swachchhand or under the refuge of a fake Guru; and not in accordance with the injunctions of an enlightened guru.

It is only the enlightened Guru who can enlighten others. **“Only pure knowledge of the soul can liberate one of all strife and afflictions”** – [Vachanamrut, p. 451]

Hence, now the fulfilment of aagnya by enlightened soul, is Dharma itself; is penance itself. Believing this, the Ashram is the best place to receive Aagnya Bhakti propagated by Param Krupalu Dev.

For the benefit of the soul, as per Param Krupalu Dev's aagnya, 'Hey Prabhu', 'Yam Niyam', 'Kshamapana', these three recitations as well as the chanting of 'Sahajatma Savroop ParamGuru' Mantra, can be undertaken here.

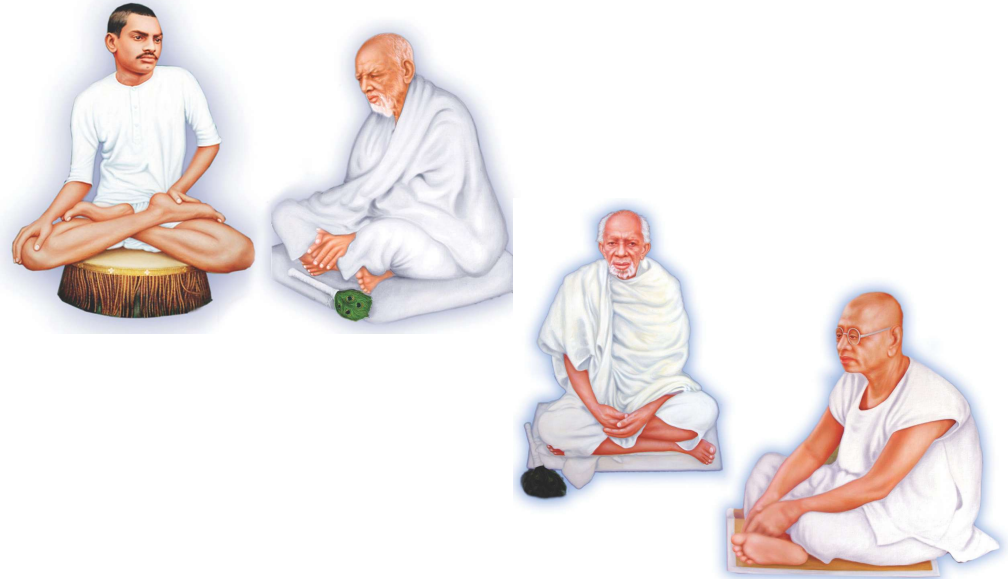
Saat vyasan: gambling, meat, alcohol, theft, prostitution, hunting and having illicit affairs, all of these should be given up, with Param Krupalu Dev's aagnya, in-order for the mind to become pure and for one to become worthy of enlightenment.

Saat abhakshya: vad (banyan) fruit, peepul (sacred fig) fruit, peepda fruit, umarda, fig, honey, and butter should be given up, with Param Krupalu Dev's aagnya.

In V. E. 1954 in Vaso Village, Param Krupalu Dev had given Prabhushriji the aagnya to dispense the spiritual means like smaran mantra (the chanting of Sahajatma Svaroop Param Guru) etc to the ones who are desirous of self upliftment. It is these spiritual means that Prabhushriji inturn gave the aagnya to H. Brahmachariji to dispense to worthy souls. At present, though there is no deserving figure who can dispense this aagnya, can still be undertaken by standing in front of Param Krupalu Dev's Portrait, believing him to be pratyaksh (present in person) and reading the Shilalekh (inscription on marble) and uttering **'as per the guidance of saint (Prabhushriji), I choose to accept the aagnya of Param Krupalu Dev'** [Updeshamrut P. 273]

This is the unique speciality of this Ashram. It is here that Prabhushriji and Brahmachariji have dispensed the afore mentioned Aagnya Bhakti to thousands of mumukhus and led them onto the path of Moksh.

The Entrustment of The Authority to Dispense The Aagnya



In Vaso Param Krupalu Dev had given Prabhushriji the aagnya to dispense the following spiritual means for self upliftment. Shrimadji informed Prabhushriji:

“All those mumukshu brothers and sisters who seek means of spiritual benefit from you, should be suggested the following means:-

1. To dispense the oath to give up the saat vyasan.
2. To give up lilotri (green vegetables).
3. To ask to give up kandmul.
4. To ask to give up abhakshya.
5. To ask to give up ratri bhojan.
6. To ask to take an oath to chant 5 rosaries.
7. To show smaran mantra.
8. Inform to recite and contemplate 'Kshamapna', 'Vis Dohra' every day.
9. To associate with saints and to study scriptures – [Jeevankala, p. 224]

The entrustment of Dharma done by H.H. Prabhushriji to H. Brahmachariji is as below:

“Main entrustment to Brahmachari (H. Brahmachariji). Go to Krupalu Dev. After circumambulation, keeping in mind the seriousness of the purpose, enquire about the aim of the one who has come to take smaran. With Krupalu Dev's aagnya and sharan (refuge) they should accept the command.”

Thereafter Prabhushriji called Brahmachariji privately and informed him again about the entrustment: 'The detachment and distantness of Prabhushriji, were clearly apparent by his facial and eye expressions, and it seemed as if he was not speaking, yet could hear him as described about the divine voice. 'Give the Mantra, Vis Dohra, Yam Niyam, lesson of Kshamapna, inform about the seven vices and the seven uneatables.

I entrust this Dharma to you.'

– [From the notes of Brahmachariji]

[Updeshamrut, p. 77]

The Residence of H. H. Laghurajswamiji (Prabhushriji).



'I do not choose to be a Guru But I usher to The Sadguru'

– [Prabhushriji's Updeshamrut, p. 296]

The above room is the residence of H. H. Prabhushriji. In his presence, many auspicious souls having paid homage, become purer.

At present, upon entering this room, one sees a bed in the corner which H. H. Prabhushriji used for sitting and resting. Seated on it, many a-times having showered divine sermons, he administered Updeshamurt (elixir of preachings) to mumukshus. Right behind this bed there is a glass cupboard, wherein his holy portrait is visible. In this cupboard the nails, teeth, plucked hair, hearing device, hernia truss belt as well as his walking stick have been kept. Moreover, a letter, written with his sacred hands using a red pencil have been kept here in a glass frame.

Furthermore Param Krupalu Dev endowed Prabhushriji with the 'Kaartikiyeaupreksha' and Shri Devkaranji Muni with the scripture 'Gyanarnav' by the hands of his mother and wife respectively. These hand-written formidable scriptures have been kept here for mumukshus to pay homage. In the other corner of the room there is another smaller bed, which was used by H. Brahmachariji to sleep. Besides Brahmachariji, no one else was permitted to stay overnight in the room.

As ordained by Prabhushriji, all the letters addressed to him were answered by Brahmachariji seated by the small bed, between 12:00 am to 1:30am, after Prabhushriji had retired for the day. And Brahmachariji would wake up before 3:00 am to be ready at the service of Prabhushriji before he woke up.

“When the eyes are bereft of sleep always, only then one attains Godhood.”

- [Vachanamrut, p. 489]

The residence of H. Brahmachariji



The daily routine of Brahmachariji akin to a sage

After the V. E. 2006, this permanent residence of H. Brahmachariji which house two frames of Pujoyashriji has become a place to pay homage. The wooden bed placed here was covered with a chatai (mat) on which Pujoyashri would sit. Mumukshus who came for satsang would be seated facing him, Pujoyashriji would preach them. Whoever had the desire to take the holy oaths, he would first explain, and thereafter would lead them to Param Krupalu Dev's portrait in the Raj Mandir, and would facilitate the undertaking of the oaths. The way of sitting and speaking of Pujoyashri was wondrous, a state totally devoid of any pride.

As a symbol of subordination, wherever he would go, clutched under his arm, he would carry a chatai measuring 1.75 x 1.75 feet, which was given by Prabhushriji, and he would only sit on this chatai. Even at night, he would use it to sleep on the bed. He would eat only once a day. Whenever he returned to Ashram from outside, he initially would go to the Raj Mandir and face Param Krupalu Dev's portrait, and stand in the meditate pose uttering Iriyavahi Sutra, and only then would he enter his room.

He never bathed. His routine was akin to monks.

H. Brahmachariji – The Most Obedient and Close Companion of H. H. Prabhushriji



**'It is only the faith of
Param Krupalu Dev that
is blissful; one who has
gained such faith is never
sorrowful. Even if
adversity comes,
one does not believe
it to be sorrowful.
They have gained a
fundamental support.'**

- H. Brahmachariji

[Bodhamrut 3. P. 678]

Once, during his discourse H. Brahmachariji informs:

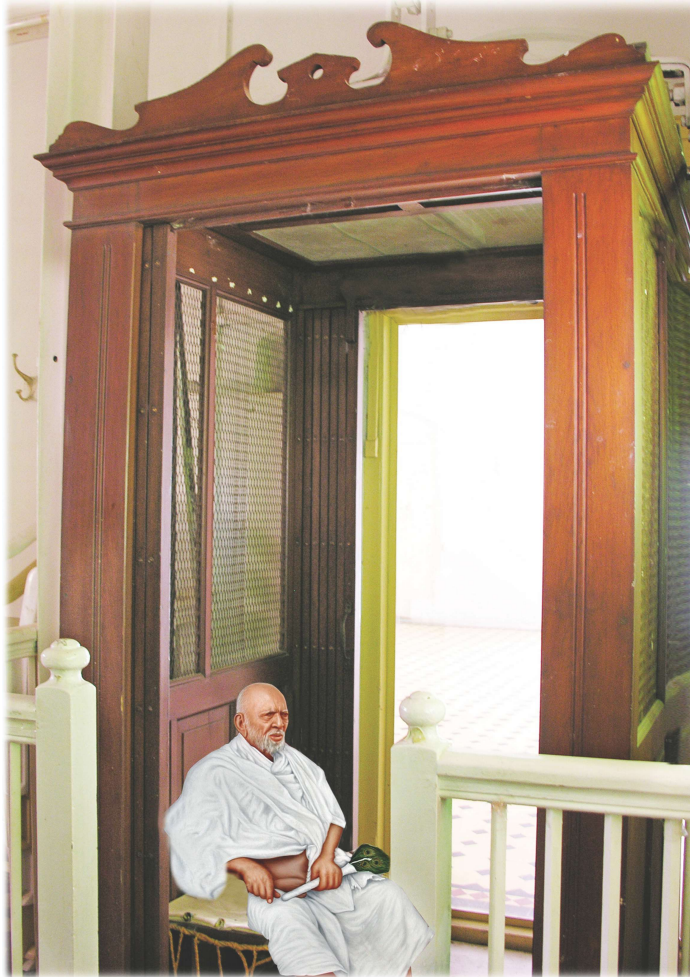
'One should have vatsalya (profound affection) towards those who worship Param Krupalu Dev. The souls who are to ascend, only they will come to Param Krupalu Dev's refuge.'

"Prabhushriji used to say: I am the servant to the servants of those who are in Krupalu Dev's refuge. We should desire to want to serve. Mumukshus are more beneficial than relatives. Vatsalya aspect is paramount. Even if one cannot do anything else yet harbours vatsalya bhav, they can earn the Tirthankar Gotra. If we do not have this virtue, then it needs to be cultivated. If traits leading to Samyaktva (true belief) have not developed within me, then all is washed away." – [Bodhamrut 1 p. 692]

Despite the absence of a worthy successor, since the demise of H. Brahmachariji in V.E 2010, as stipulated by Gyani, even today in Ashram scheduled Bhakti - Satsang continues unhindered.

All those who come to Ashram, must do so for the sole purpose of self upliftment, satsang, bhakti, penance etc. It is prohibited to stay in Ashram for pramad (leisure), vishay (sensual pleasures) and kashay (anger, ego, deceit and greed).

Manual lift specially constructed for H. H. Prabhushriji



Shri Hirabhai Zaveri was an intelligent mumukshu. His only child, his daughter passed away at a young age. Once in Pune, he asked Prabhushriji: 'What is this death? Is there any remedy for death itself?' Prabhushriji replied: 'Yes, I dispense it everyday!' Owing to his preachings, Hirabhai became a believer, and left Paris to stay in Ashram.

On witnessing the difficulty that H. H. Prabhushriji was tolerating while climbing the stairs, Shri Hirabhai thought of constructing a lift. Hirabhai took the permission from Prabhushriji to build it. While conversing with Ramanbhai his friend, who had the capability to build the lift, Ramanbhai said: 'I shall construct the lift, only on the condition that I will not bow to your Guru.' Hirabhai replied: 'I am only concerned with building the lift.'

Thereafter, Ramanbhai came to Ashram. The moment he set foot in Prabhushriji's room, at the very sight of the awe-inspiring saint, he involuntarily folded his hands, and did shashtang dandvat namaskar (obeisance made by prostration), and continued to be a lifelong devotee of Param Krupalu Dev.

Information regarding facilities available at the Agas Ashram

Main Office

It is located opposite the original Sabha-mandap in the Ashram. All administrative work is done here. Receipts for various donations, gifts to Ashram can be collected from here. All offices here work from morning 8.00 am to 12:00 pm and then in the afternoon 2.00 pm to 6.00 pm.



Accommodation Office

Located in the new Dharamshala, it is the first room on the right hand side. All new mumukshus that arrive can find apt accommodation from here. As regards new entries as well as those who are already staying in the Ashram – it is compulsory for everyone to stay in the premise as per the rules applicable here and have to participate in Bhakti.

Book store

Around 125 books that are published from the Ashram in English, Gujarati and Hindi languages are sold from here. Photos and frames of Param Krupalu Dev Shrimad Rajchandra, H. H. Prabhushriji as well as H. Brahmachariji, rosaries, astrological Panchaang (Jain lunar calendar) etc. are available here.



Facility Office

This office is for all electrical, plumbing, carpentry, and enquiry etc.

Dining Hall

Milk, tea etc. is available in the morning. At noon after completion of the Bhakti, mass lunch is served.

In the evening at 5:00 pm there is facility for Chovihar (dinner). Eating after sunset is not permitted in Ashram. Passes for meals can be bought at 10:00 am and at 4:00 pm. Afternoon tea is available at 2:00 pm.



Grocery store

This is located opposite the Dining Hall. For those who want to cook at their own accommodation, ingredients for home cooking and Khakhra etc. are available here.

Aerial view of the Agas Ashram



“If at all, one intends to practice (any of the spiritual means), then where is such a place, where one can stay?”

[Shrimad Rajchandra, Patraank, p. 128]

For us H.H. Prabhushriji has established Ashram and declared it as a holy centre for Samadhi Maran”

[H. Brahmachariji, Patrasudha p. 1001]

Ways to reach the Agas Ashram

By rail: From Anand Railway station, take the train 'Anand-Khambhat DEMU' which runs 8 times daily. The timings are: 5:00 am, 7:15 am, 9:20 am, 11:20 am, 1:30 pm, 3:30 pm, 5:50 pm, 8:15 pm. The train starts from Anand and the third station thereafter is Agas. The Ashram is located opposite the railway station. The train timings to go to Anand from Ashram are: 5:50 am, 8:00 am, 10:20 am, 12:30 pm, 2:30 pm, 4:40 pm, 6-50 pm and 9:10 pm. The train timings are subject to change.

By road: Agas Ashram can be reached via Ahmedabad or Vadodara, via Anand, Vidyanagar, Karamsad, Sandesar. Come to Agas railway station, do not go to Agas village.

By air: Nearest airports - Vadodara, Ahmedabad. Taxis can be hired therefrom.

Ways to contact Agas Ashram

1. **Postal Address:** Shrimad Rajchandra Ashram,
Station Agas, Post Boria via Anand,
(Gujarat) Pincode No.– 388130,

3. **email:** info@agasashram.org

2. **For courier services:**

Shrimad Rajchandra Ashram, Agas
c/o Chashma-ghar, Station Road, Anand,
(Gujarat) Pincode No.– 388001,

4. **For telephone landlines:** 02692 281778, 02692 281800

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[Do not mistreat [ashaatana]* this book in any form whatsoever. Do not keep it on the floor]