

॥ Shree Swaminarayan Vijaytetram ॥

**Shree Janmangal Kathasar:
Shree Janmangal - Its Divine Essence**

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Shree Dharmajeevandasji

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Son Gorasia Laljibhai Valji - Wife Premilaben,
Grandson Arjanbhai Lalji - Wife Kantaben,
Kerai Navinbhai Harji - Wife Kasturben,
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PREFACE

In India, our motherland, many religious sects exist. Perhaps from all the sects, there is certainly a religious sect which has waved its flag of fame from country to country. The *Shree Swaminarayan* holy fellowship is the only one, unique group in which has expanded its own prominence around this universe. This holy fellowship has established grand awe-inspiring Temples of *Shree NarNarayan Dev*. These are home to the best and most unique practices where saints, disciples and single-minded devotees flourish within the vibrant colours of authentic devotion and where they simply become worthy of final liberation.

In this Udhdhava Sampradaaya (our holy fellowship), the spiritual pathway of devotion, the chanting of the divine name of *Bhagwan*, is an inevitable tool. The amount of greatness in *Bhagwan* is the same greatness that lies within *Bhagwan's* divine name. Nevertheless, the devotee who performs the devotion of chanting should certainly bear in mind the connection of the divine name chanted along with *Bhagwan* Himself. Just as the flavor of sweets cannot be tasted merely by saying its name, it is impossible to achieve full success merely through refuge to a name.

The basis of the chanting of *Bhagwan's* name is that within the meaning of *Bhagwan's* names resides the divine qualities, divine powers and meditation of His supremacy. Subsequently, the question will arise that *Bhagwan* possesses innumerable names. In the latter part of the tenth canto of the *Shreemad Bhagvat*, *Bhagwan* Himself has made a confession before Muchukunda.

janma karmaa bhidhaanaani, santi me sabastrashah l
na shakyante'nu sankhyaatu, mananta tvaanma yaapi hill

“Oh Muchukunda! My births, deeds and names are thousands. No one is able to calculate them. Perhaps, although impossible, a powerful one may be able to count the molecules upon this earth, yet that powerful one cannot reach the end of My divine innumerable names.” Hence, which specific names, from the innumerable ones, should one depend on? All those divine names are of *Bhagwan's*; therefore they are all equally fruitful and full of prominence. However, *Shatanand Swami* has given the topmost names in which its meaning pervades with *Bhagwan's* most potent greatness. In the *Mahabharat*, *Bhishmapita* has illustrated to *Yudhishtir* that there is no end to the greatness of *Bhagwan's* names.

Within this Udhdhava Sampradaaya, for the welfare of *Bhagwan Swaminarayan's* followers, according to *Bhagwan Swaminarayan's* divine qualities and divine deeds, *Shatanand Swami*

accumulated one-thousand-and-eight names of *Shree Hari* from the infinite names and composed the *Sarvamangal Stotra*. Thereafter, so that the much dispersed humankind in today's age can achieve more fruits in limited time, he benevolently compiled the *Janmangal Stotra*, containing one hundred and eight names of *Shree Hari*, for the liberation of the people in *Satsang*.

The author of *Prabhu's* divine names, *Shatanand Swami*, is saying, "Those individuals who read, study or listen to the names within the *Janmangal* or those who make other individuals read, study or listen to the *Janmangal*, will never experience confusion and chaos in their lives."

Until the precise meanings of the divine names are not understood, appreciating its greatness and gaining spiritual knowledge from it is impossible. Moreover, without the appreciation of its greatness, chanting is not blissful. *Shatanand Swami* Himself has revealed the greatness of the *Janmangal Stotra* at the beginning and the end of the *Stotra* with his own divine words. The greatness is extensively revealed in the beginning of this Scripture.

A human's faculty of the mind is naturally aimed towards fruitful activities.

chatur varga siddhyarthe jape vineeyogab 1

Those who chant the *Janmangal Stotra*, achieve Dharma (moral emancipation), Artha (worldly prosperity), Kaama (fulfilment of worldly desires) and Moksha (final liberation).

It is somewhat worthy to know the motive of the publication of this Scripture. As mentioned previously, so that the significance of each divine name of *Shree Hari* can be understood easily, this '**Shree Janmangal Kathasar/ Shree Janmangal – Its Divine Essence**' Scripture has been published through Shree Swaminarayan Temple Bhuj. It has been published in order to serve today's *Satsang*. The meaning of each divine name of *Shree Hari* has been elucidated beautifully with in-depth examples so that each *mantra* can be easily understood.

The first English edition of this Scripture has been printed in Bhuj Shree NarNarayan Offset and produced by Mirzapur Shree Swaminarayan Temple.

My hope is that this Scripture will be extremely valuable to all devotees. Total devotion has been put into the writing and publishing of this Scripture. Bearing in mind that every human makes mistakes, if there are any drawbacks in this publication, may the well-versed readers excuse me. With best wishes, Jay Shree Swaminarayan to all.

With hearty love and blessings
Sadguru Mahant Purani Swami Dharmanandandaasji
Shree Swaminarayan Temple
Bhuj Kutch

॥ Shree Swaminarayan Vijaytetram ॥

INTRODUCTION

With *Shree Swaminarayan Bhagwan's* permission, *Shatanand Swami* has composed a sacred Scripture called the '*Satsangi Jeevan*'. Thereafter, he composed the '*Sarvamangal Stotra*', which contains one thousand divine names of *Shree Swaminarayan Bhagwan*. Reciting the *Sarvamangal Stotra* is equivalent to reciting the whole of the *Satsangi Jeevan* Scripture. Moreover, *Shatanand Swami* thought that, 'In this age of *Kaliyug*, a human is surrounded with confusion and chaos within the heart. In a human birth, elements such as laziness, inactiveness, agitation and restlessness are more and more predominant. If a human in this condition cannot spend one hour to sit in one place and recite the *Sarvamangal Stotra*, then I shall introduce a more easy, simple and casual mode in order to fulfil something rather similar.' Through this thought, *Shatanand Swami* composed the '*Janmangal Stotra*', which contains one hundred and eight names of *Shree Swaminarayan Bhagwan*. This *stotra* will lead a human being towards the path of prosperity. For instance, the purport of the *Mahabharat* is the *Vishnushastra Nam*. In the same way, the purport of *Satsangi Jeevan* is the *Sarvamangal Stotra* and the purport of the *Sarvamangal Stotra* is the *Janmangal Stotra*.

The *Janmangal Stotra* is a direct ladder leading to the pathway to *Akshardham*. It is a rescue boat for an oblivious soul who has fallen deep into the worldly ocean. It is the brightness for those souls who are entangled. One who recites the *Janmangal* never has to go through the stages of poverty. Those who, do not recite this beneficial *Stotra*, who do not meditate upon *Shree Hari*, or put forward donations or keep good company and refrain from worshipping *Shree Hari* with full affection, forever lack happiness and wealth and remain unfertile. They start to constantly build grudges towards their relatives.

Bhagwan's divine name brings happiness in one's life.

THE NAME OF SHREE HARI GUIDES ONE TO AUSPICIOUSNESS.

IT IS A WING DIRECTING ONE TO ETERNAL BLISS.

namo namah shree-haraye, budhdhidaaya dayaavate
bhakti dharmanga jaataaya, bhakta kalpa drumaaya cha ॥1॥
sugandha pushpa haaraadhyai, vivadhai roopabaarakaih sampoojeetaaya
bhaktaudhaih, sitaambara dharaaya cha ॥2॥

Shatanand Swami is saying that, "Oh *Bhagwan*, You are the Giver of proficient understanding. You are truly tender-hearted. Oh *Father Dharma* and *Mother Bhakti's* Son! You are the One who forever fulfils the desires of Your dear devotees. Just like the *Kalpa-vruksh* in the garden of perfection, has the power to satisfy all the desires of those who sit beneath it. You have on fragranced flower garlands and white clothes which are

dear to you. Oh *Mother Bhakti* and *Father Dharma's* son, *Ghanshyam Maharaj*, I am offering my respectful obeisances to You with due respects.

Those who sit under the protection of the *Kalpa-vruksh* achieve whatever they desire. In the same way, this *Janmangal*, which contains one hundred and eight sacred names of *Shree Hari*, is that fabulous tree. Any auspicious wishes are fulfilled. However, when are these benefits fulfilled? If one possesses uncontaminated thinking and if one recites *Shree Hari's* name with purity in the heart, his internal desires undoubtedly become true.

The outer body is cleansed through bathing and the mind is cleansed through true spiritual knowledge. In the same manner, the heart is cleansed through meditating upon *Shree Hari*. However, by reciting these one hundred and eight names of *Shree Hari*, all three become purified. The body becomes pure, the mind becomes pure and the heart becomes pure. There is immense glory in the recitation of *Shree Hari's* name. *Tulsidasji* is stating:

leneko hari naama hai, deneko anna daana /
tarana ko aadbeenataa, dubanako abhimaana //

To unite with *Bhagwan* is an incredibly large task.

SHREE HARI'S NAME ONLY, IS WORTHY OF CHANTING.

Shree Hari's name only is much more extraordinary than nectar. Chanting of His divine name is the cure for any lifetime diseases.

etatsam sevamaanaanaam, purushaarthha chatushtha ye /
durlabbam naasti kimapi, harikerushna pRaasadataha //

Shatanand Swami is explaining that the four pursuits of a man's life (Dharma (moral emancipation), Artha (worldly prosperity), Kaama (fulfilment of worldly desires) and Moksha (final liberation)), are obtained through the recitation of this *stotra*. One who obtains these four pursuits in his lifetime, will gain the strength to act according to morality. Social affairs are then dealt with easily, wealth increases and pure wishes are fulfilled. In the end, such affectionate devotees reach the highest level of salvation and they experience the true harmony in *Akshardham*.

Such devotees become free from calamities such as having to come back as an evil spirit. Evil spirits cannot dare enter those who chant this *mantra*. The soul is rescued from the cycle of birth and death. This *mantra* is the key to pre-eminent success for a soul.

What are the attributes of the *Janmangal mantras*? They are like precious gems. Precious

gems persistently glow. They sparkle on their own accord. Never does the brilliance fade away. Similar to them, are these *mantras* in the *Janmangal Stotra*. A single candle flame is suddenly extinguished with one blow of the wind. Nonetheless, no matter how powerful a hurricane is, it can never have an effect on the precious gem.

A violent storm is brewing in all four directions in this *Kaliyug*. The intoxicated air of hypocrisy, pretence and fashion is swaying all over. The diseased air of the five cognitive senses is polluting the minds of mankind. Nevertheless, no storm can have the courage to touch one who recites the *Janmangal*. One who peacefully recites *Shree Hari's* name and one who is absorbed in deep devotion is free from the darkness of illusion and delusion. His life will shine brightly like the glowing moonlight.

If you want to worship *Shree Hari*, you have to be aware of the time. You have to bathe and become pure. However, if you want to recite these *mantras*, it is not necessary to perform such acts. You can recite twenty four hours, seven days a week. In spite of this, your mind should be clean and pure. Even while cooking, the *Janmangal Stotra* can be recited. You can chant while driving your car. There is not any harm in reciting the *Janmangal Stotra* even while sleeping when you are sick. Chant chant! Forever chant the *Janmangal*!

While meditating upon *Shree Hari*, *Shatanand Swami* is saying:

varni vesha ramaniya Darshanm, manda haasa roochiraana naambujam l
poojitam suranaro ttamairmudaa, dharma nandana maham vichintaye ll

“To One who is beautifully dressed, who has got a charming, lotus-like face with a sweet smile, oh *Father Dharma's* dear Son, *Shree Swaminarayan Bhagwan*, great Deities worship You. I forever meditate upon You.”

The *Rushi* of this *Janmangal Stotra* is *Shatanand Swami*. The Deities are the sons of Dharma-righteousness. The seed of Dharma is *Ghanshyaama Maharaj*. Strength is needed with *mantras*. The strength of these *mantras* is the vow of celibacy. Chanting while observing the vow of celibacy means that one's great ambitions become fulfilled.

What is the pillar of this *stotra mantra*? Where does a mere human go when the sun sets? He will head towards the direction of his home. Only then will he get some rest. Similarly, *Dharma's* dear Son, *Shree Hari*, is the pillar of relaxation for a soul.

Shatanand Swami is explaining that, “I have pointed out *Shree Hari's* divine names in this *Janmangal Stotra* according to *Shree Hari's* divine beauty, His *Leelas* and His virtues that I, myself, have witnessed.”

Shatanand Swami is showering blessings upon us. Those who speak, listen and illustrate to the rest of mankind, the glory of chanting these *mantras*, will naturally reach *Akshardham*.

The Deity of all Deities, *Shivaji*, is ceaselessly chanting the name of Supreme *Swaminarayan Bhagwan*. As water is raised up by machinery, likewise, the mind needs to be raised to develop, through sacred *mantras*. Intellect becomes highly powerful and mental activity becomes extraordinary. *Sitaji's* life became successful, simply by reciting *mantras*. By this, she achieved salvation. *Sitaji* did not have to go and search for *Shree Ram*. Instead, *Shree Ram Bhagwan* came searching for her in her hut. What did *Valiyo* the looter do? He did nothing more than chant the divine name of *Shree Ram*. Ultimately, He came to be known as *Valmiki Rusbi*.

ulataa naama japata jaga jaanaa, vaalmeeeki bhaye brahma samaanaa ll

Valiyo the looter chanted *Shree Ram's* name in reversed order. He chanted 'Maraa Maraa' instead of 'Ram Ram'. From *Valiyo*, He became *Valmiki Rusbi*. One's tongue becomes of value through chanting the sacred name of *Bhagwan*. One's life also becomes of value through chanting 'Shree Hari'. There is nothing more worth while, than performing this act of chanting. Let us respectfully bow down to *Prabhu*.

MANTRA (1) AUM SHREE SHREEKRUSHNAAY NAMAH Krushna accompanied with Laxmiji (LaxmiNarayan)

The word 'Shree' represents *Laxmiji*, *Radhikaji* and *Sitaji*. Initially, *Shatanand Swami* is offering his respectful obeisances to *Shree Narayan Bhagwan* and His consort, *Laxmiji*. "Oh *LaxmiNarayan!* I am humbly offering my respectful obeisances to You." *Shree Hari* never enjoys living unaccompanied. *Shree Hari* permanently remains associated with great devotees and *Muktos*. In *Akshardham*, *Shree Hari* is eternally present with *Muktos*. These are *Shatanand Swami's* words.

WED THE SOUL WITH SUPREME SHREE HARI.

Lakshmejee is the daughter of the Deity of the ocean (Saagara). Therefore, in sacred Scriptures, *Laxmiji* is also known as 'Saagara-tanyaa'. When the ocean was churned, *Laxmiji* came to existence from therein.

In His physical form, the Deity of the ocean sat His Daughter on His lap and the *Brahmans* performed *abhisheka* to *Laxmiji* with the *mantras* from the *Veds*. After honourably seating Her upon a golden throne, *Laxmiji's* friends beautified Her eyes.

The Deity of the ocean in his physical form announced, "My dear Daughter will put a garland around the neck of a groom who She finds suitable for Herself." Everyone

became prepared. They all dreamt that She becomes theirs. Who would not desire to be with *Laxmiji*? Individuals in this mundane world are all humble attendants of *Laxmiji*. However, be aware that *Laxmiji* is a chaste wife. A chaste wife remains only with her husband. If you keep *Narayan* in your life, *Laxmiji* Herself automatically comes to your door. You would not have to vainly make an effort for *Laxmiji*.

On one side the Deities were assembled in a row and on the other, the demons. Great *Rushis* were also present in the marriage ceremony. *Rushis* who practice the act of penance, ascetics and Saints were all behaving according to the likes of *Laxmiji*. *Laxmiji* was accompanied with Her dear female friends in the marriage ceremony. Everyone had arrived in the hope that *Laxmiji* becomes their Bride.

Laxmiji's friends introduced Her to the full assembly one by one. "This is one who practices penance." *Laxmiji* gave a frank but truthful reply, "He may be practicing penance but there is no act of devotion and peace along with his penance. Therefore, he abruptly loses his temper. Hence, let us move forward."

Laxmiji's friends came to *Indra* and said, "*Laxmiji*, this is the Great King of Deities." "He may be a Great King; however, His perception is uncontrolled. Please move on," replied *Laxmiji* in a courteous manner.

Markanday Rusbi was seated further on. *Laxmiji*'s friends gave an introduction. *Laxmiji* again declined many Deities, demons and people who were assembled. If they had the charm, they lacked the qualities and if they had the qualities, they lacked the charm. For this reason, *Laxmiji* refused to put the garland around them.

Moving forward, *Purshotam Narayan*, who had held a conch, circular disc, mace and a lotus flower in His hands, came into sight. He had worn a yellow silk cloth on the lower part of His body and a glamorous crown. His golden hair was as soft and sparkling as silk. He had the most breathtaking, uttermost attractive charm. He is embodied with all good qualities. He does not even have the slightest fault in Him. His lotus-like eyes were half open. *Laxmiji* immediately put on the beautiful garland around the neck of *Narayan*. In a matter of seconds, Deities, celestial musicians and celestial damsels celebrated this auspicious event with a cry of victory and they showered blossomed flowers upon *Purshotam Narayan*. HAIL TO LAXMINARAYAN DEV!

As *Laxmiji* put the garland around *Narayan Bhagwan*'s neck, *Bhagwan* glanced in all four directions. The significance of this gesture is that after acquiring wealth one should look in all four directions. Aid the poor and those in pain. Make use of wealth in an appropriate and benevolent manner.

Thereafter, *Laxmiji* and *Narayan* carried out a ritual ceremony according to the *Veds* and

became Bride and Groom. The ceremony was celebrated on the shore of the ocean. *Laxmiji* and *Narayan* forever remain as a Couple. *Shatanand Swami* is bowing down to *Laxmiji* along with *Narayan* and is explaining to us, that in this manner of which *Laxmiji* has married *Narayan*, one also shall marry *Narayan*. The one with whom we may have wedded is only the mere body's companion. He is not the soul's companion. Beware! The partner of the soul is One and Only Supreme *Shree Hari*.

One has to wed the soul with Supreme *Shree Hari*. One should perform devotional acts by accepting *Shree Hari* and by surrendering upon Him. Wherever *Shree Hari* is present, there, everything else is present. It is stated in the *Bhagvat Gita*:

yatra yogeshvarah krushno, yatra paartho dhanurdharah *l*
tatra shree virjayo bhooti, dhruvaa nitirmatirmamah *ll*

The great archer *Arjun*, is eternally present wherever Supreme *Bhagwan Shree Krushna* is. In that place, there is *Laxmiji* (wealth), victory and everlasting mortality. *Laxmiji* is present in the lives of those souls who have surrendered upon *Narayan*. For this reason, *Shatanand Swami*, in the first *mantra*, has unfolded the narrative of the soul uniting with Supreme *Shree Hari*. Bowing down to *Shree Krushna Bhagwan*, *Swami* is now moving on and chanting the second *mantra*.

MANTRA (2) AUM SHREE VAASUDEVAYA NAMAH The Son of VaasuDev

'*VaasuDev*' means One who is pervaded in everyone and everything. This omnipresent divine Form is not even a molecule away from us. The world is inside *Shree Hari* and *Shree Hari* is inside the world. He resides everywhere. He is widespread in every atom and particle. Therefore, He is known as '*VaasuDev*'. Moreover, He is acknowledged as '*VaasuDev*' as He is the Son of *VaasuDev*. What activity does Supreme *VaasuDev* carry out while pervading everywhere? He conserves the durability of animate and inanimate objects in their original forms. You walk, you eat and you see with your eyes and listen with your ears. This potential arises from no other than *VaasuDev* who dwells within your heart. Only *VaasuDev* is the Doer of all. *VaasuDev* carries out the deeds through our hearts. Thus we are able to act as we do.

SHREE HARI IS IN EVERY ATOM AND EVERY PARTICLE.

Shree Hari's presence lies within all movable and immovable objects. He resides in the smallest particles of soil and in the smallest particles of grains. He lies permanently within every soul, animal and living entity. There is not even one vacant place without the existence of *Bhagwan*. He pervades in every molecule of the hair.

What are the characteristics of a perfect devotee? A perfect devotee is one who spiritually sees *Bhagwan* in almost everyone, everything and anything. One who humbly bows down to every being is a perfect devotee. A true devotee sees the divine reflection of *Bhagwan* in every object matter. 'My dearest *Shree Hari* exists in every wildlife creatures, every flying bird and every type of undergrowth.' A true devotee cogitates in this manner and respectfully bows down to everyone. Attitudes such as enmity, jealousy and self-esteem never emerge in the lives of those who constantly bow down humbly to others. 'My dear beloved *Shree Hari* resides in the hearts of all mankind.' Having such envision encourages the rest to be servile and malicious enmity is immediately eradicated from their minds. Observing *Shree Hari* in every entity abolishes anything harmful to the self and ensures a heavenly blissful living. *Shree Hari's* existence lies within every locality. If one has such committed faith, one would quit the path of unrighteousness.

sthale vishnub jale vishnub, vishnub parvata mastake l
javaalaa Mala fule vishnub, sarva vishnu mayam jagat ll

The presence of *VaasuDev* is unfolded in this entire universe. A student asked his *Guru*, who was a *Rushi*, "How does the presence of *Shree Hari* pervade in all entities?" The *Guru* revealed a high quality illustration. "Well, go and fetch a fruit from that banyan tree over there." The student did as he was told. The *Guru* directed the student to cut the fruit. The student followed the command.

The *Guru* then questioned, "What do you perceive within the fruit?" "Dear *Guru*, I can identify minute seeds within." The *Guru* asked, "What is the outcome after sowing the seed?" The student replied, "A sapling will begin to mature." The *Guru* again directed the student. "Okay. Now do one thing. From all the seedlings, take one seed and crack it." The student followed His *Guru's* saying. The seed cracked. Again, the *Guru* raised another question, "What do you perceive within that?" The student fell into remorse. He observed in full concentration. He examined carefully but could not witness anything. "Oh *Guru!* I am unable to perceive anything within this." His *Guru* replied, "If you do not perceive anything, then what is the mystery behind the growth of the tree?"

The student humbly replied, "The seeds cause the rapid growth of the tree." The *Guru* identified the secret mystery and showed how incredible this illustration was. The minutest seed conserves a concealed grand tree. This cannot be witnessed by the naked eye but definite it is. In such a way, *Bhagwan* is microscopic and at the same time He is extravagantly mighty. Although He exists in a grand form, He resides in every entity by manifesting on this earth in a minute form. His presence pervades on this earth, sun, moon, planet, constellation, space, air, water and in fire. This is the true reason of His grand form. The naked eye is unable to witness this, thus He also manifests in the smallest form. *VaasuDev* is present in this universe just as milk is mixed with refined butter. The existence of fire in firewood is given in comparison to *VaasuDev's* existence

in this universe. A special method is required to obtain the milk which is mixed within the refined butter. Similarly, a method is also needed to reveal *Bhagwan* who resides in this universe. The existence of *VaasuDev Narayan* is occupied in every single atom. *Shree Hari* is eternally omnipresent everywhere in all elements as the Supreme of all.

Bhagwan is in everybody and everywhere; and the whole world is in ***Bhagwan***.

Shree Hari resides even in the tiniest atom. In some places, He may be animate and some places inanimate. Verify one place where *Prabhu* does not reside. Undoubtedly, *Shree Hari* is everywhere. He is omnipresent in all.

hari vyaapaka sarvatra samaanaa, preme pragata boi me jaanaa l
aba jagamaya saba rahita viraagee, preme prabhu pragtaee jeeni aadi ll

Bhagwan is omnipresent and everywhere; however, He is balanced, meaning that His presence is not less in some places and more in other places. *Bhagwan* is equally everywhere. So why cannot He be seen? Why does He not approach us? If we cry out for Him with affection from the heart, He definitely approaches us immediately. Some may wonder whether there has been such a situation, where *Shree Hari* has approached one who cries out desperately for Him. Proceed in reading the following narration:

Prabhlad's father, *Hiranyakashipu*, told *Prabhlad*, "Show me *Prabhlad*, where is the presence of your *Bhagwan*?" *Prabhlad* said, "Oh father! Mine and your *Bhagwan* is in every place." His demonic father said, "Does He exist in this pole?" "Yes. He surely does." Hearing this from *Prabhlad*, his demonic father presented a challenge and said, "Show me! I shall see!" Within seconds, the pillar blew up, burning intensely. From within, *Narshi Bhagwan* incarnated in a physical form and destroyed the demon.

Shatanand Swami is saying that I humbly bow down to my dear *Ishtadev, Shree Swaminarayan Bhagwan*, the Knower of all.

MANTRA (3) AUM SHREE NARNARAYANAYA NAMAH

Nar Bhagwan accompanied with Narayan Bhagwan is known as NarNarayan

The Great King of *Bharat Khand* is *Shree NarNarayan Dev*. Although He is one, He appears in two forms in the divine heavenly *Badrikashram*.

cho to eka ne diso cho doya, teno bheda jaane jana koya ll

To what extent is *NarNarayan Bhagwan* affectionate? He is seated in *Badrikashram* under the Boradee tree, performing extreme penance. He then grants the fruits of the penance

to His devotees.

NarNarayan Bhagwan is carrying out penance whilst we do nothing. Yet we flourish blissfully. One's joints in the body become weak as soon as he observes a one day fast, but look at *Shree NarNarayan Dev's* grace upon us. He Himself does the penance but does not preserve the fruits of the penance. He awards the fruits to His dear devotees. One cannot, for even three hours, sit cross legged. What to talk about penance? One even goes into deep thought when deciding on how he will go with observing a vow to dine only once a day. Thus, how is penance possible for him? Many praises to *NarNarayan Dev!* We are seated under the protection of His shielding umbrella. *Muktanand Swami* presents the greatness of *Shree NarNarayan Dev*:

*vhaalo Bharat Khandnaa Narnaara ne,
pote tapa kareere aape fala soya, badripati prabala prataapa che
harinaa tapa keraa punya prataapathee
thayaa shuddha manare, Harijan sarve koya, badripati prabala prataapa che*

If a baby, who is nourished by his mother's milk, is unwell, a mother consumes medicine and the baby is immediately treated. This is the method that is in use today as Ayurvedic Medicine of Ancient India. Similarly, *Shree NarNarayan Dev*, in *Badrikashram*, is carrying out intense penance and the fruits are then generously awarded to righteous-led spiritual souls.

The miraculous power of the penance is seen with our bare eyes even today. Even whilst in this deadly poisonous age of *Kaliyug*, where the violent storm of toxic addictions, fashion and illusion prevails, *Bhagwan's* divine devotees are themselves abiding to righteous acts of *Satayuga*. They also guide others to abide by the rules of righteousness. Not even one flaw from this *Kaliyug* has the capability to drag a devotee into worldly temptation. The devotees observe every single law of righteousness. All this is *NarNarayan Dev's* grace. Thus one does not become tied in the five cognitive senses.

Just ponder for a moment, on what need there is for *Bhagwan* to do penance? The reason for mankind observing penance is so that the natures of their five senses stay disciplined and so to please *Bhagwan*. However, what is the necessity for One whose five senses are already controlled, to even perform penance? What is the necessity of penance for One who is Himself *Purshotam Narayan Bhagwan*?

A mother is familiar that her child will not consume medication. It will be too bitter. The child will spit it out. It will choke. Instead, the mother will consume the medication herself. The extracts of the medication infiltrates in her milk. The child becomes healthier as it becomes nurtured through its mother's milk. The Mother of our mother is and can only be the One and Only *Shree NarNarayan Dev*.

Two-thousand-five-hundred years ago, Guru Shankara-Acharya entered the realms of *Badrikashram* for the divine sight of *NarNarayan Dev*. Only *NarNarayan Dev* has the potential to bear the continuous freezing cold there. An ordinary human is unable to go there. The great Saint *Shatanand* (the author of the *Janmangal Stotra*) was able to physically reach straight to *Badrikashram* after diving in the Lake Hamira in *Bhuj*. Only those who have attained supernatural spiritual powers have the ability to reach there.

Shankara-Acharya questioned *Prabhu*, “By what means will mankind have divine glimpse of You in this age of *Kaliyug*?” *Shree NarNarayan Dev* replied, “Bathe in the Naarada-Kunda. From there, you will get hold of My form. You should then establish that form. Humanity will do *Darshan* of that form and achieve the fruits gained when doing *Darshan* of *Badrikashram*.” In this present moment, the form of *NarNarayan Dev* residing in *Badrikashram* is one which Shankara-Acharya himself has installed.

In reality, *BadriNarayan Bhagwan* is an Emperor but His humble service is such of one practicing penance; which is why heat rises in His body. Therefore, despite the fact of the continuous cold climate in the Himalayas, He is daily bathed with cold water and sandalwood paste is applied on Him.

Within the Temple of *BadriNarayan*, worship to *NarNarayan Dev* is performed first and then worship to *Laxmiji*, who resides in the outer side of the Temple, is performed. Everywhere, *Laxmiji* and *Narayan* eternally reside together. However, because *Narayan* is dressed in the form of One performing penance, only here, *Laxmiejee* and *Narayan* are residing separately. *Prabhu* has shown, through example, the norm to the world when joining the path of penance.

ONE PERFORMING PENANCE SHOULD REMAIN A GREAT DISTANT APART FROM FEMALES.

Let us sing a *kirtan* of *NarNarayan Dev*:

*NarNarayan Dev bhaja mana NarNarayan Dev,
shiva sanakaadika naarada sarakhaa, nitya kare jenee seva,
bhaja mana NarNarayan Dev
vishaalaavaasee saba sukhaRashi, yoga abhyaasee abheva,
bhaja mana NarNarayan Dev*

There are many risks to reach *Badrikashram*. Hence, *Shree Swaminarayan Bhagwan* has, with His divine touch, installed the Idol of *Shree NarNarayan Dev* in the city of *Abmedabad* as well as in the city of *Bhuj*. He has made a promising guarantee that one who does *Darshan*

of this *NarNarayan Dev* will surely attain the fruits of a *Badrikasbram* pilgrimage. One who does *Darshan* daily will be enlightened towards the straight path to final liberation without any calamities. Before this Idol, one who recites the sacred name of *Shreeji Maharaj*, does penance, recites sacred Scriptures, performs worship and celebrates festivals, will win everlasting spiritual salvation. All wishes will be fulfilled. To this Idol, one who charitably grants donations, gifts and contributions will attain their wishes and desires by the grace of *Shree NarNarayan Dev*.

Innumerable Deities from heavenly *Svarglok* arrive to gain *Darshan* of *Shree NaaNarayan Dev* daily. *Shreeji Maharaj* is showering His divine words that, "Those devotees who live in a far-away village and yet, come to gain *Darshan* of *Shree NarNarayan Dev* on the days of *Ekadashi*, will attain the fruits equivalent to those receiving the fruits when approaching to do *Darshan* on a daily basis." Although it is possible for devotees to do monthly *Darshan* when coming from a remote distance, it is guaranteed that they will achieve the fruits of doing *Darshan* each and every day for a year by simply coming once a year to celebrate the anniversary of the installation of *Shree NarNarayan Dev's* divine murti.

MANTRA (4) AUM SHREE PRABHAVE NAMAH

One who is supremely powerful ('prabhav')

Shatanand Swami is offering his respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are supremely powerful. You are One who is able to accomplish those acts that You decide." In one of the most sacred Scriptures called the *Vachanamrut*, *Shreeji Maharaj* has affirmed that 'My doings are performed to the accord of My wishes. If I desire for rain in this place, it will rain. If I do not desire for rain then so it will be. If I wish for a child to be born in a family, it will be born. If I do not wish for this, the result will not follow. If I desire for an illness in a person, illness will occur. If I do not desire the illness in that person, so it will be. All acts are a result of My expectations.'" Everything is an outcome of *Bhagwan's* wishes.

*maaree marajee vinaa re, koithee tarnu na todaaya,
ema mune jaanjo re, maaraa aashhrita sau Narnaaree*

The illustration of this verse is that the connected thread of every soul, animal and living entity is in the divine hands of *Bhagwan*. A conjuror has the powerful skill to make a monkey dance in his desired way. Similarly, only what *Bhagwan* wishes, happens. One can only walk the amount of steps *Shree Hari* wishes one to walk. One can only digest the amount of food *Shree Hari* kindly provides one with. Other than that, a person's wealth may remain put and the life of the person can be taken. One will be destined to the fate that is written for him at that particular time only. All acts are possible only by the wish of *Bhagwan*.

Shree Hari's power is incredibly miraculous. In a matter of only one night, He sent Sudama a surge of wealth. He built a beautiful golden palace in a single night. No person has the capability to understand His professional artistic skills. *Shreeji Maharaj* had the power to send the Queen of Udaipura, Zamkubaa, all the way to *Gadhapur* in a single night. *Shree Hari* is the Creator, Sustainer and Destroyer of all universes. He has the potency to transform the helplessly poor into wealthy rich and the wealthy rich into helplessly poor. He makes the darkness of a jungle into an auspicious experience and an auspicious experience into the darkness of a jungle. All this takes place by the wishes of *Prabhu*, not the wishes of humankind. We shall make an effort and *Shree Hari* will honour us with the fruits. *Bhagwan's* supremacy is inherent within every soul, animal and living entity in this entire universe. Humankind is merely helpless. *Bhagwan* is the Doer of all.

How can the great power of *Bhagwan* be expressed? He causes a heavy rock to float on the brim of water and, at the same time, puts life into that rock. During the construction of the murti in *Vadatal*, *Shree Hari* brought the stone to life and made statues dance. He is One who fills the regions of all universes with one foot. One foot step in the heavenly *Svarglok* and one foot step in *Patallok*. He is able to present Himself in such an extensive form. All divine powers such as aagha-shakti (the power of fire), kaal-shakti (the power of time), kriya-shakti (the power of actions) etc. are performing their duties through the supreme power of *Prabhu*.

Such is the divine potential of *Prabhu!* He is one who has the capability to absorb all the twenty-four Incarnations into His heavenly form. What more is His expertise? He Himself produced the leaf of spinach in *Draupadiji akshay-patra*. He then consumed it and made a wish that the entire three regions of the universe shall become satisfied immediately. Thus every soul, animal and living entity in *Svarglok*, *Mrutyulok* and *Patalloka* became satisfied. In this way, He, as a Saviour, saved the *Paandava's* from *Durvasa Rushi*.

Imagine the amazing talent that lies within *Swaminarayan Bhagwan!* *Shatanand Swami* is firmly stating that *Shree Hari* is able to give *Darshan* of *Akshardham*, *Goloka* and *Vaikunt* to even those who have not achieved the extraordinary power of the eightfold processes of *Yoga*.

In this worldly life, One and Only *Bhagwan* is controlling the life of a soul. Hence, one should not have pride. 'I am doing this', 'I am intelligent' and 'I am wealthy'. One should not allow such pride to overcome one's nature. One should not unnecessarily carry such heavy burden within. *Bhagwan* is the Doer of all. *Shatanand Swami* is saying that, "I respectfully offer my obeisances to *Swaminarayan Bhagwan*, the most Powerful."

MANTRA (5) AUM SHREE BHAKTI-DHARMAATMA-JAAYA NAMAH
The son of Mother Bhakti and Father Dharma

Shatanand Swami is offering his respectful obeisances to *Ghanshyam Maharaj* who is the Son of *Mother Bhakti* and *Father Dharma*. How many fruits may the parents have attained, in which the Great Father of the entire universe takes birth to them? How many births must have been taken to gain such earnings? When does *Bhagwan* desire to incarnate on this earth as a Son? When *Bhagwan* showers His full sympathy upon us, *Shree Hari* Himself incarnates on this earth in a human form.

THE FRUIT OF DEVOTION IS *BHAGWAN*.

Bhagwan does not give an increase of wealth when sympathising, but instead purifies the mind. An ordinary person generally believes that the reason for their increase in wealth is *Bhagwan's* mercy. Nonetheless, the reason for that is *karma* (the universal law of actions and its consequences). However, *Shree Hari's* happiness for others is totally different. If mercy is showered upon one, one's insight becomes unpolluted and one finds worldly pleasures to be a mere dream. The mind is not attracted towards anything. He only has deep intense love for *Bhagwan*. This is the only true fruit of *Bhagwan's* mercy.

To earn money is not a sin. However most importantly, to forget *Bhagwan* is a grave sin! To be enticed with the enemies such as trickery, unjust acts and discrimination etc. is a grave sin! Hence, one should formulate a courteous behaviour. The mind grows to be uncontaminated in those who have been showered with grace by *Bhagwan*. If the mind is pure, one will discover heavenly bliss when in devotion to *Shree Hari*. Perform devotion only for the means of *Bhagwan*.

The fruit of devotion is not worldly pleasure, nor is it materialistic enjoyment or gaining of material goods. The fruit of devotion is simply *Bhagwan*. An ordinary individual believes that if one performs devotion, *Bhagwan* will honour one with riches. The fruit of devotion is not riches. Perform the acts of devotion for the sake of *Bhagwan* only. *Bhagwan* is not a mere device. He is a goal to be reached.

The affectionate devotion of *Mother Bhakti* was so great, that *Bhagwan* took birth as her Son. What good deed did *Mother Bhakti* and *Father Dharma* carry out, where the result led to *Bhagwan* Himself taking birth as their Son in the form of a baby? *Mother Bhakti* and *Father Dharma* devotionally performed extreme tough penance for twelve thousand years on the banks of *Sarayu-Nadee*. Standing on one leg and only consuming leaves, they constantly recited *Shree Hari's* sacred name. Consciousness of the body faded away. Intense obsession grew for *Bhagwan*. Only then did they get the chance to make the [Master of the universe](#) their Son. They got the chance to sit Him in their lap and play with Him, feed Him and rock Him in a cradle.

Raaga Ramkalee: Verse 1

<i>maataa premvatee zulaave kuvara paarane;</i>	
<i>zule roopaalo rangabheeno raajeevanena,</i>	<i>maataa... (1)</i>
<i>mukbdu nirkhee nirkhee jaaye harine vaarane;</i>	
<i>bole khamaa khamaa kahee maataa madhuraa vena,</i>	<i>maataa... (2)</i>
<i>ghadiyu visbhvakarmaae paaraniyu babu shobhatu;</i>	
<i>jadiyaa paaraneeye manee heeraa ratna apaara,</i>	<i>maataa... (3)</i>
<i>ope osareeye Nar naareenaa mana lobhatu;</i>	
<i>zadake surajanaa ratha sarakhu bimbaakaara,</i>	<i>maataa... (4)</i>
<i>podhyaa paaraniye harikrushna dharmasuta shree hari;</i>	
<i>pragatyaa purusottamajee aDharma odhaaranahaara,</i>	<i>maataa... (5)</i>
<i>maataa hilo gaave zularaave preete ati;</i>	
<i>vahelaa motaa thaa-o haidaa keraa haar,</i>	<i>maataa... (6)</i>
<i>maataa maakhana saakara jamaade jagadeeshne;</i>	
<i>jamo Jeevan maaraa praana tame ghanshyaama,</i>	<i>maataa... (7)</i>
<i>nirakhee harakhe maataa akhila bhuvanapati ishne;</i>	
<i>Premanandnaa Swami pyaaraa puranakaama,</i>	<i>maataa... (8)</i>

Mother Bhakti kept her name eternal. Many praises to *Mother Bhakti* and to *Father Dharma* who gave us *Ghanshyam*. By singing His praises, we become fortunate. Do not make a mistake by taking the lengthy route. Perform devotion with righteousness and guide others to do the same. Wherever righteousness exists, devotion exists. Wherever devotion exists, *Bhagwan* exists. Hence, one should eternally carry out the act of devotion. *Shatanand Swami* is courteously bowing down to *Mother Bhakti* and *Father Dharma* and thereafter, moving onto the sixth *mantra*.

MANTRA (6) AUM SHREE AJANMANE NAMAH

One whose birth ('janma') never ('a') takes place

Shatanand Swami is saying that, "Oh *Maharaj!* You are 'ajanma'." *Bhagwan* has clearly demonstrated that, 'I am the Son of *Mother Bhakti* and *Father Dharma*. I have taken birth in their home, hence they are my mother and father.' In addition, *Shatanand Swami* is saying that *Bhagwan's* birth never takes place. The illustration of this puzzle will follow. On the one hand, He takes birth and on the other, His birth never takes place. This is what *Shatanand Swami* is stating. How should one comprehend this?

If we look at true reality, *Bhagwan*, in fact, never takes birth. He is 'ajanma'. One who takes birth and dies. However, one who emerges becomes concealed. *Prabhu* emerges and conceals Himself. He is eternally immortal. He is imperishable. He is never debilitated. He is definitely, without any doubt, present in His real form.

By a stroke of chance, if *Bhagwan* does take birth in a human form, He becomes concealed, but this does not mean He dies. *Shree Krushna Bhagwan* has stated in the *Bhagvat*

Gita that:

*janma karma cha me divya, mevam yo veti tattvatah 1
tyakatvaa deham purjanma, naiti maameti so'ryuna 2*

‘Oh *Arjun!* My birth deeds are naturally divine. I reveal myself in a divine form.’ *Bhagwan* is not illusive in any way. He is One where illusion does not influence Him. When a soul, animal or living entity wants to take birth, it has to severely suffer imprisonment in the mother’s womb for nine full months. It has to suffer the pain of intense misery and extreme agony. Tiny insects sting in the womb. The body becomes locked and defenceless in a small space. The fragile embryo cannot bear the pain when the mother eats salty, sour, bitter or acidic food. The embryo in the womb is intensely tormented and tortured. It has to survive in this space full of urine and excretion. Subsequently, during the time of birth, it again has to undergo intense affliction. The embryo is extruded in a severe manner from the origin of calamity, similar to how sugarcane is squashed and squeezed into juice using a juice machine.

If *Prabhu* wants to incarnate in this world, He does not have to endure the hurt within a mother’s womb. A mere soul has to undoubtedly stay in a mother’s womb. *Bhagwan* does not enter the womb; neither does He stay in the womb; nor does He take birth. He emerges to the likes of His wish. Other than that, He is in a divine form with no need of birth. *Prabhu* is saying:

*hu chu ajanmaa avinaashee aapa, to kyaathee maataa vatee baapa,
sadaiva vyaapee sarvatra rabu chu, aatmaatanaa antarmaa rabu chu*

Bhagwan has the power to take many forms. A mere soul, however, does not have the power to do this. With the association of *Bhagwan*, *Bhagwan’s Muktos* have the power to take many forms. This is illustrated very effectively in the following story.

SERVE IN A HUMBLE MANNER.

One night, *Shreeji Maharaj* called for *Muktanand Swami* and said, “Will you believe what I tell you?” *Swami* answered, “Yes, definitely.” *Shreeji Maharaj* proceeded and said, “*Gopalanand Swami* is a very great Saint. He is the form of *Akshardham*.

In one form, he is present before *Muktos* of *Akshardham*.

In another form, he is present in the service of *Purshotam Narayan*.

In the third form, he is guiding the *Muktos* of *Akshardham*.

In the fourth form, he is residing with us.

Do you trust what I am saying?” *Muktanand Swami* gave a reply, “Oh yes *Maharaj*. You are saying that because you are the All-Knower. Only today have I come to know that *Gopalanand Swami* is present in four forms.”

Gopalanand Swami had a daily vow that after worshipping in the morning, he would approach *Muktanand Swami* and respectfully bow down to him. The next day, as *Gopalanand Swami* came to bow down respectively to *Muktanand Swami*, *Muktanand Swami* welcomed *Gopalanand Swami*, offered him a seat and said, “*Shreeji Maharaj* has advised me that I should do as *Gopalanand Swami* says.” Today, *Muktanand Swami* came to realise the true greatness of *Gopalanand Swami*, that *Gopalanand Swami* is present in four forms. He is a great devotee and faithful *Mukta* and is the form of *Akshardham*.

Another day, *Gopalanand Swami* said, “*Muktanand Swami*! I shall inform you with the truth. You are serving *Shreeji Maharaj* in a position of a friend. From now on, serve Him in a position of a humble attendant.” *Muktanand Swami* gave a content reply, “I shall do as you say *Swami*.” The main point was that *Bhagwan* is never born. He emerges and can take many forms. In the same way, if *Maharaj* wishes, *Muktos* also take many forms in order to support divine devotees in their performances.

Shatanand Swami is saying, “Oh *Prabhu*, You never have to take birth. However, You divinely emerge in the form of a Son, merely to fulfil the desire of *Mother Bhakti*. Oh *Swaminarayan Bhagwan*! I bow down to You many times.”

MANTRA (7) AUM SHREE KRUSHNAAYA NAMAH

One who allures the minds of all

“Oh *Prabhu*! You are capable of alluring the minds of all towards Your divine form. In other words, You are extremely tempting. Just like the force of a magnet pulling iron, You, Oh *Prabhu*, charmingly allure devotees into your heavenly form.”

Markanday Rushi entered the home of *Mother Bhakti*. *Father Dharma* was extremely delighted. He respectfully greeted *Markanday Rushi*, kindly fed him and requested, “Oh *Rushi Maharaj*! Please perform the naming ceremony of my dear Child.”

Markanday Rushi placed young *Ghanshyam*'s right hand delicately onto his own hand. He attentively examined the lines on *Ghanshyam*'s palm and came to know that this was no ordinary Child. This child was the great Master of this universe. While his heart flowed with extreme happiness, *Markanday Rushi* announced willingly, “Oh mother! Your beautiful Son does not have only one name. He has infinite names. He is the ocean of good virtues. This child will allure the minds of all, hence, name Him *Krushna*. The sign of His zodiac is cancer, therefore, He will be known as *Krushna*. *Laxmiji* will reside in His service. Oh mother! Your gorgeous Son will be famous in this universe. Huge, massive Idols will be built in His name. His name will be merrily celebrated and flags will be personalised with His name and will be highly honoured. Mother, this is the Master of the three regions of the universe. He will award salvation to many individuals. Mother,

your remarkable Son will expand His *Leelas* through a human form. Your Child will become the most well-known Royal Majesty.”

Bhagwan only shows His wonderful charm to those devotees who recite His sacred name and those devotees who affectionately meditate upon Him. The more one recites the sacred name of *Krushna*, the more one’s mind will be tranquilly concentrated upon *Prabhu*. Such is the power that lies very deeply within the name ‘*Krushna*’.

Those who are not engrossed in *Shree Hari*’s name do not reach eternal heavenly bliss. On the other hand, those who devotedly recite *Prabhu*’s name, never dare to think of committing even the smallest of sins. *Prabhu* may have concealed His original form but has kept His name evidently known.

Joban Pagi, the great bandit of the village of *Vadtal*, approached the village of *Dabhaana* to steal *Shreeji Maharaj*’s incredible horse named *Manki Godi*. He kept awake for three nights but was unable to get hold of *Manki Godi*. He witnessed many forms of *Bhagwan*, equal to the number of horses in the stable. Which horse could he steal now? For three continuous nights he gained *Darshan* of *Shree Hari*. He was completely lost in the thought of *Shree Hari*, therefore *Bhagwan* lured *Joban Pagi*’s mind into His glamorous charm. He was allured in the same force of an iron metal attracted to a piece of magnet. He had come to steal *Maanakee* but instead, his heart had been stolen. *Krushna* is one who even attracts such looters, which is the reason why He is named ‘*Krushna*’.

KRUSHNA IS A HEART STEALER.

Swaminarayan Bhagwan attracted the mind of *Sachchidaananda Swami* into His charm. He would mount on the back of *Manki Godi* heading from one village to another. *Sachchidaananda Swami* would regularly accompany Him. However, he would not follow behind *Manki Godi*; neither would he proceed in front. Instead, he would eagerly walk on the side of her whilst gaining divine *Darshan* of *Prabhu*. *Shreeji Maharaj* kindheartedly said, “*Swami*, you are walking on the side of the pavement. Stones are wounding you and thorns are painfully injuring you. Follow from behind.” *Sachchidaananda Swami* gave a pleasing reply, “Oh *Prabhu*! If I happen to follow all the way from behind, I would not attain the pleasure of gaining *Darshan* of Your divine lotus-like features. If I proceed in front of You, I still would not attain the pleasure of gaining Your *Darshan*. I am therefore walking on the side of the pavement.” *Shreeji Maharaj* said in amusement, “If you have such intense passion for me, your fate will bring you back here as a spirit.” *Swami* replied, “Oh *Maharaj*, while alive I have been clinging onto you and when lifeless I will remain clinging onto You only.” In reality, this should be our only aim. No matter what condition the body is in, if something pains, let it pain, but do not lose the chance of gaining *Bhagwan*’s heavenly *Darshan*. *Bhagwan* is a heart stealer.

*chitta choree gayo re maaroo, koi dekhaado kabaanane,
kaainka kaamana kareene mujane, bhoolaavee gayo deha bhaanane ... chitta...*

If one's heart is stolen, imprisonment in false illusion is eradicated. Thereafter one freely reaches the stage of liberation. We shall offer a prayer to *Maharaj* that, "Oh *Maharaj!* We beg for mercy that our heart becomes allured into Your humble service." Now, we shall enter the realms of the eighth *mantra*.

MANTRA (8) AUM SHREE NARAYANAYA NAMAH The Knower of all and the All-pervader

'*Naaraa*' means water and '*anaaya*' means to rest. *Shatanand Swami* is offering his respectful obeisances to *Narayan* who is resting on *Sheshnag* in the ocean of milk. The *Veds* have valued the existence of *Narayan*. The *mantra* '*Narayan*' is an inspiring and stimulating *mantra* of the Supreme Being.

A thief would steal away wealth; however, *Narayan* steals away sins. By reciting the sacred name of *Narayan*, ones sins followed from numerous births are instantly shattered into pieces. Without the name of *Shree Hari*, this soul is never liberated. This '*Narayan*' *mantra* is ever so potent that just by chanting '*Narayan, Narayan*' the doors to salvation for many souls have been opened in the past and are continuing to open today. The greatness of *Shree Hari*'s sacred name is everlasting. Even the four *Veds* are uttering this *mantra*. The main name of the One who is the Master of all is '*Narayan*'. *Tulsidasji* is stating:

<i>lene ko hari naama he, dene ko anna daana</i>	<i>l</i>
<i>tarana ko aadhinataa, doobanako abhimaana</i>	<i>ll</i>
<i>Narayan sama kaai nahi, tapa teeratha vatee yoga</i>	<i>l</i>
<i>naame paataka chooti-e, naame naashe roga</i>	<i>ll</i>

To chant '*Narayan*', the sickness of birth and death vanishes. The journey of the cycle of birth and death is destroyed.

"OH PRABHU! WE BELONG TO A MASTER."

Under the protection of the green Nimb tree in *Gadhapur*, *Shreeji Maharaj* was seated on a wooden bedstead. Saints and devotees were seated in front of Him. Birds were feeding on grains in the midst of the courtyard of the Temple. Birds were cheerfully singing and chirping. *Prabhu* asked eagerly, "Where do these birds live in the time of night?" Devotees replied, "In their nest." *Prabhu* said, "Why have they left their homely nest and arrived here at this moment?" "*Maharaj*, they have come to feed on grains." *Maharaj* asked, "Is it not okay if they don't feed on grains?" "*Maharaj*, if they don't feed on the grains, they will starve to death." *Maharaj* again questioned, "Where will they go after

feeding on the grains?” “They will return back to their homely nest.” *Maharaj* asked, “Don’t they happen to forget their pathway to home?” “No *Maharaj*. Each and every one finds its own home, but does not enter another bird’s nest.” Again, *Shreeji Maharaj* questioned, “What does an animal belonging to a master do?” “*Maharaj*, an animal belonging to a master goes to the border of the field, grazes on grass and returns to its own peg.”

Shreeji Maharaj clearly clarified that, “The animal belonging to a master would return to its own peg, but what about a stray animal?” “The stray animal would not return to its home,” answered the devotees. “What is the meaning of an animal belonging to a master and what is the meaning of a stray animal?” “One who has an owner is known to belong to a master and one who wanders is known as a stray one.”

Shreeji Maharaj said, “All those seated in this assembly, do you also return to your fixed place of rest like the animal having a master, or do you graze in somebody’s field and go to rest wherever you like as the stray cattle? Moreover, a bird would undoubtedly return to its own homely nest and would not fail to remember its way home. Similarly, are you returning back to your nest or are you failing to remember the pathway?”

No one uttered a word. They did not know what answer to give. Folding both hands, they said, “*Maharaj*, we have not understood properly. Please explain in a more simple way.” At that time, *Shreeji Maharaj* said, “One who dedicates his life into devotion, worships, donates in a virtuous manner, attends religious processions, chants, carries out the act of penance and continuously recites *Shree Hari’s* name, is an animal belonging to a master. On the other hand, one who does not perform fruitive actions relating to *Bhagwan* and performs acts which makes the Goddess of Illusion proud of him, one who does not worship, one who feeds upon food that should not be eaten and drinks fluids that should not be consumed, does not belong to a master. One who roams around everywhere but does not care to do *Darshan* of Deities, one who insults great Saints, also does not belong to a master. He is helpless and an ownerless stray animal. What are you like?” At that moment, *Nishkulanand Swami* immediately started to sing a beautiful *kirtan* which related to the powerful Master.

*dhanya dhanya dhanya maaraa samaratha dhani re, adhalaka dhadyaa chhe aa vaara,
sharanaagata potaanaa santanee re, vaalaa maraa vege karo cho vaara ...dhanya
raajee rahee chhun joe raavalee re, antaramaan varte chhe aananda,
nathee dagamaga maaraa dilamaa re, nishchaya kahe chhe Nishkulanand ...dhanya*

The devotees finally gave an answer, “Oh *Prabhu!* We belong to a Master. We are extremely fortunate to have found You before our eyes. You are ours in the form of a divine physical body and You are also ours in the form of a divine soul. You are everything to us. You are the One and Only Master of our souls.”

He only recited 'Narayan, Narayan, Narayan' three times, yet the shameful sinner, *Ajaamila*, was saved from the *Yamadoots*. This name is one which frees a soul from the cycle of birth and death. Wealth becomes sacred by the means of donation. The outer body becomes purified through the means of bathing. The mind becomes purified through the means of reciting the divine name 'Narayan'. *Shatanand Swami* is bowing down to *Bhagwan Narayan* and is now moving onto the next *mantra*.

MANTRA (9) AUM SHREE HARAYE NAMAH The Destroyer ('hara') of all calamities

"I offer my respectful obeisances by humbly bowing down to 'Hari', the Destroyer of all calamities." Through chanting 'Hari, Hari, Hari', the calamities that we face are taken away by force. *Prabhu* demolishes those calamities that concern the body and the mind. He demolishes the extreme tragedy of birth and death and the adversity of taking birth in a mother's womb. *Markanday Rusbi* informed that, "Oh mother! Name your Son 'Hari.' This name will destroy one's sins and miseries."

If stroked by fire unknowingly, the skin is scorched and if stroked by fire knowingly, the skin is also scorched, then in the same way, chanting *Bhagwan's* sacred name, ones sins are burnt. A diseased will be liberated from his disease and a person in agony will be liberated from his distress. How can pain even dare to lay its hand on one who vigilantly chants the name of 'Hari'?

Until one's heart is contaminated with lust, anger, greed, ego and jealousy, until one does not find the sweetness in *Shree Hari* and does not blissfully recite 'Shree Hari', the roots of his calamity will remain. No matter how many facilities there are in life, if the recitation of *Shree Hari* is not carried out, if worship is not performed, then that person's soul will not achieve the highest destination of salvation. The soul will not reach the mega ocean of eternal bliss which is *Shree Hari*.

"I HAVE THE REMARKABLE EYE-DROP."

He destroys calamities; therefore He is *Hari*. Till date, *Prabhu* has abolished the misfortunes of many. The following that has taken place in this very age of *Kaliyug*. *Zaverabaai*, a firm devotee in the village of *Jaamanagara*, had a painful eye. She had a vow of *cheda-vrat*, meaning she would not touch any males and would firmly protect herself by following the acts of *Saankhya-yoga* (the codes of conducts for female ascetics). Her family came together and decided to get her treated by the doctor.

*vaidhy doctorane aankhadi bataavee, sau-e opareshana karavaa samajaavee,
chbedaa-vrata aaja chhoote laaja raakho prabhujee, Swaminarayan satya chbe*

The doctor advised that, “An operation must be carried out. She has a disease called *zamarva* (a disease caused by gas affecting the eyes and the head).” A decision had been taken that the operation would be carried out on the following day. In the early morning, Zaverbai arrived at the Temple to do *Darshan* along with her neighbourhood friends. She was performing circumambulation in slow motion around the divine Idol of *Shree Hari*. She was chanting *Shree Hari*’s divine name in her mind.

Much pain began to arise, so she sat down to take a rest. In a sudden moment, *Bhagwan*, disguised as a female form, arrived with an eye drop gripped in His hands. “Why have you sat down mother?” He asked. Zaverbai gave an answer, “I am going through intense pain so I sat down.” Disguised in a female form, *Bhagwan* said, “Here mother. Lie down gently. I have the remarkable eye drop. I will treat you. You will be just fine in a matter of minutes.”

*hari-e naakhyun teepu nija haathe, Maha amrutamaya haatha mookee maathe,
dubkha kaapyu sukha aapyu deenaanaathe prabbujee, Swaminarayan satya chhe.*

Prabhu treated Zaverbai with the eye-drop and blew in her eyes. He lay His gentle hands on her head and said, “Mother, open your eyes after a short time.” Saying these few words, *Prabhu* disappeared. As she tenderly opened her eyes, she started to see as clear as ever and her soreness completely faded away. Her eye sight became as clear as pearl.

Such is the glory of the recitation of *Prabhu*’s name. Bowing down to *Shree Hari*, *Shatanand Swami* is reciting the tenth *mantra*.

MANTRA (10) AUM SHREE HARIKRUSHNAAYA NAMAH The Destroyer (‘hara’) of all calamities and the Giver of eternal bliss

Shatanand Swami is offering respectful obeisances to *Maharaj*. “Oh *Prabhu!* You are the Destroyer of the confusion and chaos that materialises within one’s heart.” The meaning of *Krushna* is One who allures a mere person’s heart into His. *Markanday Rushi* is saying, “Oh mother! By interlinking both names together, you can also call your beautiful Child by the name of *Hari-Krushna*.” Those who forever chant the *mantra* ‘*Hari-Krushna, Hari-Krushna*’ while moving, walking, while carrying out all deeds; their minds will be powerfully disciplined. The heart within will be illuminated with joy. The mind will not run about here and there in a frantic manner. The *mantras* are simply divine. They are ever so powerful that they enlighten the glow of spiritual knowledge within the heart. Just as the dirt of clothes is cleansed through soap, in the same manner, the mind is cleansed through meditating upon *Shree Hari*.

One may starve oneself by carrying out many fasts. Qualities detaching the mind from

worldly objects, becoming free from illusion and treating your diseased mind is achieved simply by chanting *Bhagwan's* sacred name. These very same qualities cannot even be achieved through penance. The body is nourished through food and the life of the body is dependant on food. In the same way, *Mother Bhakti's* life is *Hari-Krushna Maharaj*. The '*Hari-Krushna*' mantra is a medication in which the dead can be revived. It is the destructive force of the mega disease of birth and death. It is pure nectar.

Those who consume the sanctified nectar, become immortal. This sacred name is simply nectar. *Bhagwan* has pointed out many simple paths to reach the destination to salvation. This is one of the simplest pathways. It does not cost a penny. Humbly serve, worship, chanting of *Prabhu's* name in the mind and if the body is not in a healthy condition, then chant while resting. Without *Bhagwan*, every single entity is absolutely useless.

Stay physically active through the body and through the mouth; engage yourself in chanting *Prabhu's* name. All your actions will flourish with success. *Bhagwan* will come to give you a hand in your activities. You will not find worldly activities complicated. If you keep *Bhagwan's* name in the midst of all activities, all actions will become very pure. Stay vigilant in one thing which is: no matter what, never forget *Bhagwan!* If you do not forget *Bhagwan*, *Bhagwan* will never ever forget you. If you do not abandon *Bhagwan*, *Bhagwan* will never ever abandon you. Hence, tightly grip the most divine name of *Bhagwan* in your hands.

The misfortunes of those who recite *Bhagwan's* name will be abolished. Moreover, by covering oneself with the soil contacting *Bhagwan's* feet, one's misfortunes will be abolished. There is an illustration of this, present in our sacred Scriptures even today. The illustration relates to the divine heavenly greatness of the soil which comes into contact with *Bhagwan's* feet.

“THE SACRED SOIL OF *KHUDAA* IS CERTAINLY IN THIS PLACE.”

Meera Saaheba was the chief minister of *Sayaajeeraava*, the King of *Vadodraa*, a devout muslim. His yearly salary was three hundred thousand rupees. In those days, this was a big value. As the minister of the government, he was adored by the nation but constantly suffered from headaches due to his involvement in challenging work. Night or day, he hardly got any sleep. The minister's body drained out, becoming pale, weak, drowsy and swollen. Numerous medications were given for treatment but this made no difference. Meera Saaheba made a pledge to a Muslim Saint that, “If my condition is treated, I will offer you a beautiful shawl worth twenty-eight thousand rupees.”

The condition still remained, yet he had arrived in the city of *Junagadh* to accomplish his vow. The minister began to shed tears before *Sayaajeeraava*. One of the governmental commanders kindly offered him help. “Do not worry. I will sort everything out for you.”

He ordered ten horsemen to go with the Saaheba. He told the professional palanquin-bearer, "Eight of you shall proceed and carry the palanquin. Take turns one after another to lift the palanquin properly." He supplied them with a large amount of money. Meera Saaheba remained fast asleep on the palanquin. He was incapable of sitting. He had severe pain in his head.

Nine days passed by and they arrived in the city of *Junagadh*. Bowing down to the feet of the Muslim Saint, Meera Saaheba offered him the shawl worth thirty-five thousand rupees; a larger value than he had previously decided to give. He resided there for six days, yet the extreme hurt did not heal. He became depressed and miserable. He decided to journey back to his place. On the way, near the village of *Gadhapur*, there was a farm named Radha-vaadee. There, the palanquin bearers unburdened the palanquin and took a rest. Meera Saaheba unfolded a white scarf on the floor and faced the north direction. He performed *Namaaja* (a prayer performed to God by Muslims) and bowed his head down to the ground. As soon as Meera Saaheba touched his head to the earth, which was sanctified by the lotus feet of *Prabhu's* and Saints, tranquility and peace prevailed. He fell fast asleep. Everyone stared in amazement!

"Wow! This is a miracle. He fell asleep while performing *Namaaja*! Let him rest with relaxation for a while." Meera Saaheba awoke in an hour's time and said, "The sacred soil of *Khudaa* is certainly, without doubt, in this place. The disciples of *Khudaa* too must have arrived in this place, otherwise all this would not happen. This is a very sacred place."

There, before Meera Saaheba was *Sachchidaananda Swami*, who was reciting '*Swaminarayan, Swaminarayan*' whilst picking and selecting vegetables. Meera Saaheba went and asked, "Oh ascetic! Is there the presence of *Khudaa* nearby?" *Swami* replied, "Yes, certainly there is. Not very far away, in the village of *Gadhapur* is the Royal Court of *Dada Khachar*. Why do you ask?" There, the minister explained in detail to *Sachchidaananda Swami*. "This earthly land is full of tranquility and virtues. There is sacred soil of Allaah in this very place. Will I be able to physically meet Allaah?" "Yes. Certainly! Come, follow me."

Almost immediately after entering the realms of the Royal Court of *Dada Khachar*, Meera Saaheba's tender heart overflowed with blissful peace and all his calamities were destroyed. Meera Saaheba explained everything to *Shreeji Maharaj* in detail. Percieving the divine qualities in *Bhagwan*, every single calamity was shattered into pieces. After gaining *Vartman*, he became a disciple of *Swaminarayan Bhagwan*. Such is the greatness of the sacred soil of *Prabhu* and Saints. Now, the next *mantra* after this is particularly dear.

MANTRA (11) AUM SHREE GHANSHYAMAYA NAMAH

One who is darkly complexioned ('*shyaama*') like the colour of the sky

'*Ghana*' means rain and '*Shyaama*' means a dark complexion. *Bhagwan* does not have a pale

but possesses a dark skin tone. He is dark-complexioned. When it rains, the sky becomes cloudy. After rainfall, the sky is complexioned. This is the colour of His skin tone. 'Ghanshyam' is a loving name of *Bhagwan*. *Mother Bhakti* has named *Bhagwan* with this adorable name: 'Ghanshyam'.

HE WASHED AWAY THE DIRT WITHIN THE HEART.

The duty of the Deity of Rain is to shower rain in the entire universe. He equally showers rain universally without the act of injustice. It is not such where he would shower rain in the farm belonging to a devotee and would not shower rain in the farm belonging to a non-devotee. He showers rain everywhere. If he showers rain in a farm, rapid growth of crops is reaped. If he showers rain on the mountains, thorns and stones are washed away. If he showers rain on the roads, filth and dirt is cleansed away. Equally, *Bhagwan* has compassionately showered nectar upon this Earth! The plants of devotion have grown in those divine souls who are yearning for spiritual salvation.

The thorns of sins as big as the mountains and the sinful gravel obstacles are destroyed by Him. He washes away the filth in one's life. Reflect on *Valiyo's* life. *Bhagwan* entirely sanitised this terrorising criminal who was comparable to an extremely cruel solid black mountain. In due course, He came to be known as *Valmiki Rishi* from the malicious *Valiyo*. Reflect on *Roodiyo Rakhadu's* life. He was one who would roam around the dark jungle. He was a violent killer and a meat-eater. *Ghanshyam* washed away his immoral sinful acts and made it an honourable disciple. He guided the Demon *Munjaasura* on the path of final liberation. *Joban*, the looter committed sins as great as a mountain. Yet *Ghanshyam* generously wiped away those terrible sins. He entirely sanitised *Joban's* heart. The greatness of *Ghanshyam's* showers of nectar! *Vero*, the looter in the village of *Upaletaa*, would loot a marriage ceremony held in the daytime. He was the most skilful thief. *Bhagwan* intoxicated his heart with the splendid colours of *Satsang* and purified his polluted mind. During the journey of pilgrimage, *Nilkanth Varni* destructed the disease of worldly desires within the hearts of those who achieved salvation and those who had the desire to achieve salvation. *Ghanshyam* is showering the rain of nectar, similar to the heavy rainfall, during the time of the *Ashaadha* month. *Nishkulanand Swami* is singing:

ashaadhee meghe aavee karyaa re, zaazaa bijaa zaakala... puroshottama pragatee re
pura chaalyaa te pruthaveeye re, dhooyaa dharteenaa mala... puroshottama pragatee re
gaaja veeya ne varshavu re, agama sugama karyun soya... puroshottama pragatee re
sahujanane sukha aapiyaa re, dukhee rahyu nahi koya... puroshottama pragatee re

Ghanshyam constantly showers nectar upon those who meditate upon Him, upon those who chant His adorable name, upon those who perform *Mala*, upon those who perform circumambulation around *Bhagwan's* Idol and upon those who gain His *Darshan*. What

follows after the shower of sacred nectar? *Ghanshyam Maharaj* unites one with true enlightened spiritual knowledge.

teshaam satatam yuktaanaam, bhajataa preeti poorvakam l
dadaami buddhi yogam tam, yeta maamu payaanti te ll

Bhagwan is assuring that, 'I gift true spiritual knowledge to those who lovingly and devotionally dedicate themselves in devotion to Me. Through this, one becomes able to attain Me immediately and one can easily engage the mind into the sweetness of holy discourses and *Kirtans*.' *Shatanand Swami* is courteously saying that, "I bow down many a times to my *Ishtadev Shree Ghanshyam Maharaj*."

MANTRA (12) AUM SHREE DHAARMIKAAYA NAMAH One who is spiritually righteous ('Dhaarmika')

Shatanand Swami is offering respectful obeisances to *Maharaj*. "Oh *Prabhu!* You are 'Dhaarmika'. Righteous virtues are eternally predominant in You. No matter what incident occurs, You never leave the tender side of Dharma (righteousness). You lead mankind to the right path by generously giving them teachings, in which, by doing this, their righteousness stays deep-rooted."

Shreeji Maharaj is stating in the *Vachanamrut*, "I adore spiritually righteous devotees. I eternally reside by the side of those who follow the path of righteousness." Look at the way He has structured this unique righteousness and wrapped it up in an orderly manner. He separated the Temples for males and females. He has promoted good moral conducts. Males and females should not touch one another. He has tied such boundaries purely to ensure the survival of righteousness. He has not approved the contact of females and males.

Shreeji Maharaj has celebrated the festival of colour in many places; however, females celebrate with females and males with males. He did not let righteousness become loose in any way. It is the son's right to lovingly and humbly serve his dear mother and father. *Swaminarayan Bhagwan* Himself has fulfilled this duty of righteousness. He is the Master of this universe and yet He would pay due respects to His mother and father by daily bowing down to them and by affectionately serving them. *Bhagwan* is spiritually righteous in this manner.

RIGHTEOUSNESS IS THE CORE OF PRABHU'S HEART.

Mother Bhakti was in poor health. *Ghanshyam Maharaj* would take a seat at the edge of His mother's bed and massage her feet. He would carry out deeds according to her needs. He would immensely serve His mother and father with compassion. He has shown the

correct route to righteousness. He would bow down in reverence to seniors before Him and ask about their health. He is One who abides by such courtesy of righteousness.

How did *Ghanshyam Maharaj* obey the rules of righteousness? He proceeded, without question, in the direction He was told. *Mother Bhakti* would say, “*Ghanshyam*, the firewood is used up. Get hold of some firewood.” In the village of *Loj*, *Muktanand Swami* would say, “*Sarjudaasa (Nilkanth Varni)*! I want to make *athanu* for the pilgrims, so bring some melons.” Righteousness is the core of *Prabhu*’s heart. If you protect righteousness, righteousness will protect you. *Swami Nishkulanand* is singing:

dharme haalvu dharme chaalvu, dharme levu ne devu valee /
dharme rahevuu dharme kahevuu, dharme levee vaat saambhalee // *sarve*
kaam dharme karvaa, dharma mookhee na karvu kaai /
sarve kaale ema samajee, rahevuu sadaaya dharma maabee //

One should serve righteousness with the physical body, the loyal mind and with true concern. Those who have not gripped righteousness in their hands, such as atheists live, yet they bear a resemblance to the dead. The body is the support of the soul; similarly, life is supported by righteousness.

dharma eva hato hanti, dharmo rakshati rakshitih /

Righteousness will shield those who shield their righteousness. Food without a pinch of salt is not tasty. Likewise, without righteousness, all achievements are useless, powerless and dry. No matter how much one practices penance by sitting beside a fireplace, or setting out for a pilgrimage bare-foot around India, or recites the four *Veds* by heart and fills the sacrificial pit by performing a *yagna*, or carries out much devotion, recitation, study of the *Veds*, circumambulation around the Idol of *Shree Hari* and does *Dandvat Pranams* one does, if there is no righteousness, all those deeds are pointless. Final liberation is not achieved without righteousness. A female cannot bear the fruits of a child if the male is infertile. Similarly, no matter how many charitable deeds such as recitation, penance, vows, donations are carried out; fruits are not gained without righteousness. The deep root of all blissful happiness is righteousness.

Shatanand Swami is paying reverence to his *Ishtadev Swaminarayan Bhagwan*, who is the Bearer of righteousness. He is now entering the thirteenth *mantra*.

MANTRA (13) AUM SHREE BHAKTI-NANDANAAYA NAMAH The beloved Son (‘Nanda’) of Mother Bhakti

Shatanand Swami is offering respectful obeisances to *Maharaj*. “Oh *Prabhu*, the son of *Bhakti*, many respects to You.” *Bhagwan* does not merely emerge with only *Dharma*

(righteousness). In the same way, *Bhagwan* does not just emerge with only *Bhakti* (devotion). *Bhakti* united with *Dharma* leads to the emergence of *Bhagwan*.

Mother Bhakti's heart became ever so overwhelmed, that *Bhagwan* emerged right in front of her! *Bhagwan* said, "Mother! Ask Me, what desires do you wish for? I shall give all that you yearn for. What do you long for? A Kingdom? Ornaments? Happiness? Prosperity?" *Mother Bhakti* gave a reply, "*Prabhu!* What do I do with such perishable objects? I have found You. I have achieved Your *Darshan*. This is more than anything. Everything is attained through that, although yet, I have one desire." "What is it?" "Grant me with a Son just like You." *Bhagwan* gave a sweet reply, "Mother, there is none alike to Me other than Myself." "Then You come to me as a Son. Oh *Prabhu!* I will nurture You as a mother. You will sit on my lap and will feed on my milk. You will take charming foot steps. I will hold Your tiny finger and support You. I will rock You gently in a cradle, whilst singing beautiful lullabies. I will feed You lovingly with my own hands. I will adore You. I will caress You. Such moments cannot even be achieved by ascetics in the jungle. Thus, come to me as my Son." *Bhagwan* gave a promising reply, "Oh mother! I will surely come to you as your Son." The Supreme Being arrived in the sacred village named *Chapaiya*, where *Mother Bhakti* gave birth to Him. *Ghanshyam Maharaj* carried out many *Leelas* and made everyone in *Chapaiya* became mesmerised by Him. *Devanand Swami* is giving a fine description in one of his *kirtans*'.

Jeevanjee jovaa re sakhi Jeevanjee jovaa,
Chapaiyamaa choompe chaalo Jeevanjee jovaa.
prematatee suta paataliyane chittamaan provaa,
shyaamaliya sangaathe raheeye, mananaa mala dhoavaa... *Jeevanjee...*

Following the birth of *Ghanshyam Maharaj*, many Deities and *Rushi's* would come to *Chapaiya* to attain *darshan* of *Shree Hari*. They would bring along with them different types of gifts. Young *Ghanshyam* had a unique habit of greeting all with the hand. He would reveal His affection to them.

shree Ghanshyam salunaajeene beta tano bevaa,
Darshan kaarana dodee aave, sanakaadika jevaa... *Jeevanjee...*
baala charitra kare chhe Mohan, manadaane mohavaa,
dayaananda kabe hete joiye, harino bevaa... *Jeevanjee...*

The Son of *Father Dharma* and *Mother Bhakti* has performed many *Leelas*. In *Chapaiya*, He would read and listen to discourses on a regular basis and perform the act of devotion by Himself. When carrying out devotion, one should not have any desires. The fruit of devotion is not enjoyment. It is *Bhagwan*. The fruit of devotion is not worldly pleasure, prosperity, or to produce offspring, but to attain *Bhagwan*. Many have limited understanding by believing that if the act of devotion is committed, they will achieve

wealth. Yet again, the fruit of devotion is not wealth. Perform devotion to *Bhagwan* for Him only.

Bhagwan is all knower. The needs in your life are bestowed by *Bhagwan*. If He bestows upon atheists, how can He not bestow upon you? However, you should not rush to ask. By asking, affection decreases. Without the need of one asking, *Bhagwan* offers everything.

One may declare a question: ‘What wrong is there to ask for wealth or children?’ It may not be wrong, but on the other hand, it is not pleasant either. *Bhagwan* knows what you possess and what you do not possess. *Bhagwan* gives courteously according to ones level of worth. There is not as much delight in liberation as there is in devotion. Liberation is *Bhagwan*’s maidservant. Devotees of the highest level do not ask for liberation. They forever ask for their commitment in devotion. *Meerabai* is singing a beautiful *keirtan*.

DEVOTION IS THE HIGHEST OF ALL MEANS.

*harinee bhakti jaano re, sukha bhandaara chhe re lola,
kaama dudhaa chhe uttama, kaashtamaa baavnaa chandana;
shaamaliyaanee bhakti e chhe anamola saadhana... hari...
niradhaneeyaanun naanu, maaroon sudhaaree lejo taanu,
Meerabai kabe chhe hu bhaktine shu vakhaanu... hari...*

Meerabai is telling us that there are a countless number of mountains, but the Himalayan Mountains are most profound. An *akshay-paatra* is the most valuable utensil. The King of all birds is the eagle. Gold is the most precious out of all metals. The sun is the most valuable source to provide radiance. Similarly, to attain *Bhagwan*, devotion is the most highest of all. Devotion gives the strength to observe the vow of celibacy. Let us understand this *mantra* in further detail.

MANTRA (14) AUM SHREE BRUHAD-VRATA-DHARAAYA NAMAH

The Observer of the vow (‘vrata’) of the highest level (‘Bruhad’) of celibacy

Shatanand Swami is offering respectful obeisances to *Maharaj*. “Oh *Prabhu!* You are the possessor of the highest level of all vows”. Which vow is of the highest level?

Brahmacharya (celibacy) is the highest level of all vows. ‘Brahma’ means *Bhagwan*. ‘Charya’ means to attain *Bhagwan*. *Bhagwan Swaminarayan* has incarnated upon this earth to plant the foundation of the vow of celibacy. To His disciples, *Bhagwan* is the Giver of strength for the preservation of the vow of celibacy. What fruits are attained from the observance of this vow? Many positive outcomes arise through this vow.

A celibate becomes extremely intelligent and immeasurable. His tone of melody is very

appealing. His speech is admiring. His strength of recitation is remarkable. His nature of behaviour is motivated. His face is radiant. He rarely becomes exhausted. His stamina becomes preserved and he has full control over all his senses. Such is the limitless greatness of celibacy.

The body of those individuals who observe celibacy remain well conditioned, healthy and free of disease. Spiritual knowledge and understanding, digestive power and other such skills reach a highly advanced stage. Celibacy means the abandonment of females in all eight ways. Females should also abandon males. Penance is not true penance without celibacy.

“YOU WILL UNDERSTAND WHEN THE AGE OF YOUTH ARRIVES.”

Shreeji Maharaj is explaining, “I very much admire the vow of celibacy. Although I may be one thousand five hundred miles at a distance, I yet reside in close proximity to those who observe this vow.”

At the age of eleven, Young *Ghanshyam* left home and headed towards the forest. Whilst travelling, He entered the territory of Nepal. There, He met King Mahadatta. His sister, Mayarani, was incredibly affectionate and warm-hearted. Upon seeing the *Yogiraj*, her heart became engrossed in His charm and beauty. Such was the uniqueness of *Yogiraj!* *Nilkanth Varni*’s charm is capable of attracting one and all. Mayarani pleaded, “Oh *Yogiraj!* Please reside here. Now You shall not proceed anywhere else. These are my two beloved daughters. We shall wed You to both of them.”

Prabhu replied, “I do not want to marry.” Surprised, Mayarani said, “What are You saying? You are yet young. You are inexperienced; hence You are denying to marry. However, You will understand when the age of youth arrives.” Mayarani is saying:

*jyaare thaasbe Joban jora pachee pastaasho,
mali koi vairaagya naara lai bhaagee jaasho... mali butolpura...*

“Oh *Yogiraj!* Youthfulness is such where one is unable to live without a companion. Thus listen to me.”

*graho kuvaree maaree doya raajaa karee sthaapu,
ghanaa gaama danteene ashva pedala hu aapu... mali butolpur... sumo
Nilkanth Varnindra sukhada mama vaanee*

“I will entrust my beloved daughters, this royal throne and everything in the delicate care of Your hands. Become my Son-in-law.” Mayarani’s affection flooded, thinking, ‘I was unable to make *Yogiraj* my beloved Son. Nevertheless, if He becomes my Son-in-law then

through that relationship I will attain liberation.’ “He is exceptionally handsome. Just by looking at Him, my affection grows.” Hearing this, *Bhagwan* said, “What are you saying Mayarani?”

*evaa marma bharelaa vena sunee sukhahaamee,
kabe shukjee jevaa kaika karoo nishkaamee... mali butolpur...*

Nilkanth Varni firmly said, “I will not marry, but will gather together many Saints who are alike to ShukaDevjee. Do not worry about Me.” Saying this, *Prabhu* secretly left that very night alone. *Prabhu* is Bruhadavrata (a celibate of the highest level). The vow of celibacy is particularly dear to *Prabhu*.

“I WILL ALSO OBSERVE THE VOW OF CELIBACY.”

There lived a devotee in the village of Neengaalaa named Daana Bhakta, who belonged to the Aahir caste. He once arrived in *Gadhapur* to gain *Darshan* of *Shreeji Maharaj*. He bowed down to *Shree Hari* and took a seat in the assembly of male devotees. His wife also took a seat in the assembly of female devotees.

At that moment of time, *Shree Hari* announced that, “Daana Bhakta is a *Mukta* and is inspired to follow celibacy.”

That is all. Just by hearing these few divine words from *Maharaj*, Daana Bhakta made a decision that, ‘I shall obey the vow of celibacy for the rest of my life.’ The couple arrived in their own village after returning from *Gadhapur*. Daana Bhakta informed his wife, “Oh Deve! As from today, I consider you as my mother, sister and daughter. I desire to fully observe the vow of celibacy up until my last breath. Hence, if you long for another companion, I am happy for you. However, I do not wish to get involved in worldly life and its activities. I want to live life in the manner of a Saint.”

Hearing this, his wife spoke, “Oh Dev! What are you saying? I have worn the bangle in your name once already. I have applied sindoor (vermillion worn by married women) on my head. I have worn the wedding saree in your name. What is the need to marry again? I too will observe the vow of celibacy.” In such a way, *Shree Hari* aroused many devotees to observe celibacy simply through speech.

Humbly bowing down to Supreme *Purshotam*, One who bears the act of *Bruhadvrata*, *Shatanand Swami* is chanting the fifteenth *mantra*.

Mantra (15) Aum Shree Shudhdhaaya Namah
One who possesses the most perfect (‘Shudhdha’) form

Shatanand Swami is offering respectful obeisances to *Maharaj*. “I bow down with folded hands to my *Ishtadev Purshotam Narayan* who appears in a perfect divine form. Oh *Prabhu!* You have a perfect nature. How perfect? Your living is perfect. Your thoughts are perfect. Your lotus-like eyes are perfect. Your actions are also perfect.”

Oh *Prabhu!* Your *Leelas* are perfect. Your speech is perfect. Your entire form is pure and perfect.” *Prabhu's* sacred name is tranquil. *Prabhu's Leelas* are tranquil. *Prabhu's* sweet smile is tranquil. He is all tranquil.

Oh how pure and perfect are *Prabhu's* beautiful eyes! His divine glance on one immediately illuminates one's heart with the rays of purity and perfection. Examine the sacred childhood *leelas* that *Ghanshyam Maharaj* performed at a tender age. The *Brahman's* from the village of *Gayaajee* arrived in the village of *Chapaiya*. There, *Ghanshyam Maharaj* was asleep in His cosy cradle. As soon as He divinely glanced upon the *Brahman*, the *Brahman's* negative stainful thoughts were wiped away. His heart prevailed with peace and harmony. He travelled to many holy places but never did he experience such tranquility. Upon gaining *Darshan* of *Bhagwan*, his heart enlightened with delight and joy. *Shree Hari* purifies many simply by His divine glimpse upon them. Such is the perfect nature of *Swaminarayan Bhagwan*.

Reflect upon *Ladudanji's* life. Before entering the district of *Gadhada*, he planned in an orderly manner that, ‘I will ask *Shree Hari* this. I will approach Him through speech in this way.’ He had four desires. ‘If the desires are fulfilled, only then, I will believe that He is truly *Swaminarayan*. Other people of Gujarat will easily believe, but I am the son of a Devee-putra Chaarana (a name of a high caste). We do not simply trust that He is *Bhagwan* merely through someone's verbal statement. *Kathi's* can effortlessly be persuaded. We are known as *Jaadejaa's* (a name of a caste for warriors). I will reveal to all what it takes to achieve the status to be known as *Prabhu!*’ He firmly decided this all and arrived. Immediately glancing at the perfect form of *Purshotam Narayan*, his prepared desires came to a stand-still. What he intended to ask was forgotten and he became attached to the perfect form of *Sabajanand*. Thereafter, *Jeevubaa* and *Ladubaa* enlightened him with the brilliance of *Satsang*. Hence, he later became a Saint and was named ‘*Brahmanand Swami*’.

One whose intelligence becomes firmly stable in the perfect form of Supreme *Paramatma*, becomes perfect and pure himself. He may belong to the *Bheela* caste, be illiterate, a male or female, but however much an individual becomes one with and engrossed in *Paramatma*, (like *Suradaasa*, *Meerabai*, *Dada Khachar* of *Gadhapur*, *Roodiyo Rakhadu Narasiyo* and the thief *Vero* of the village of *Upaletaa*) his illusive view of the body will take its leave. However much he links himself with *Paramatma*, he will become pure. The purity in his live will awaken. Pollution and sins will not dare settle in the home of his heart.

The qualities that reside within those you recall and those you remember will make an entrance into you. If you commit your memory upon the perfect form of *Swaminarayan Bhagwan*, if you deeply meditate upon Him, your existence will become perfect and clean. If water is clean and pure, a reflected image can be seen within. Likewise, in a clean and pure heart, *Darshan* of *Paramatma* can be achieved.

THE SINFUL BECAME PURE.

Bhagwan is the perfect form. Let us identify what types of sinful ones He cleaned and purified. The King of Kanthakota was extremely sinful. He influenced the slaughtering of holy cows and would take tax from sacred *Brahmans*. *Swaminarayan Bhagwan* attempted to explain the truth, but he did not value it. With superior power, he said in a discourteous manner, “*Swaminarayan!* Who are You to explain to me? Leave my Kingdom immediately! If You arrive in Kanthakota once again, I will imprison You! I will also imprison those who believe in You and those who devote upon You!”

Shreeji Maharaj told all His disciples, “Knowing that you are all Mine, the King will torment you. Thus, head towards another village.”

Kacharaa Bhagat gathered all his belongings and left for another village. The sinful King told the thieves, “Go and loot Kacharaa! Beat him, strike him violently and throw him out!” The two thieves secretly concealed themselves in a deep ditch. ‘When he surpasses from here we shall loot him.’ Kacharaa Bhagat and his wife, Dhanabaai, were heading towards another village because of the hurt and beatings they were experiencing. They were singing along to a *kirtan* while proceeding on the road.

*aavone oraa chhela chhabeelaa maaree sheree-e,
aavone oraa mananee aantee te have melee-e*

All of a sudden the two thieves yelled, “Where are you heading? Beware! Don’t you dare walk another step?” Bhagat panicked in sudden fright. He began to chant ‘*Swaminarayan, Swaminarayan*’. As soon as the thieves reached out for the Bhagat’s hands to harm him, *Bhagwan* appeared to set Bhagat free. Light illuminated and brightened the surroundings. “What is this?” Saying this, as they glimpsed up they saw Allaah in a perfect form. *Prabhu*’s eyes and the thieves’ eyes met. Immediately, the state of their mind transformed. The sinful became perfect. Their judgments became perfect. The thieves folded both hands. “Allaah! Have You approached us?” “Yes, I have approached you. What is this that you are committing yourself into?”

“We have come to loot.” “Who will you loot? Kacharaa Bhagat? Which fool has given you the command to loot?” “The King.” “Oh, the King is a sinful evil-doer. Do you

want to fall in the darkness of hell?” The bandits gave a straight reply, “We do not want to fall in hell, but we want to do as You say.” “Then complete the following task. Carry the large bundle Kacharaa Bhagat is holding and safely accompany him in the direction of another village. Serve him in this way.”

Prabhu instructed, “Go! From today do not loot any individual. Do not consume wine, liquor or meat. Do not slaughter innocent holy cows.” “As You say *Kbudaa!*” “Then you will experience bliss.” Saying this, *Prabhu* disappeared.

Gaining *Darshan* of the perfect form, the lives of the Muslims became as purified as the *Brahmans*. By no means did they commit a sin for as long as they lived. Hence, in their next life, they took birth in the home of Shetha Padamashee. When they grew up, both became Saints named Chaitanyadasji Swami and Udhavadasji Swami.

No matter how impure and contaminated a soul is, if it surrenders upon *Shree Hari*, *Shree Hari* purifies the heart. If you desire to cleanse and make your inner mind perfect, by reciting the *Janmangal* daily, the mind becomes clean and free from filth. In the end, this devotee would attain a high status.

MANTRA (16) AUM SHREE RADHAKRUSHNA-ESHTA-DAIVATAAYA NAMAHA

One who regards Radhakrushna as His favourite (‘eshta’) Deity (‘daiva’)

Shatanand Swami is offering respectful obeisances to *Maharaj*. “Oh *Prabhu!* You are naturally *Bhagwan* Himself. You are *Parabrahm*, yet You regard *Shree Radhakrushna Dev* as Your *Ishtadev*. You establish Him in every place. Furthermore, You humbly pleaded to *Ramanand Swami* that, “Oh *Swami!* *Shree Krushna Bhagwan* Himself enlightens you with *Darshan* when you worship and He harmoniously accepts your performed worship. Shower blessings upon Me so that He enlightens me with *Darshan* and accepts My performed worship in the same way.” Due to this, You have kept *Shree Krushna Bhagwan* honoured in all places.”

Additionally, *Shreeji Maharaj* has stated in the *Shikshapatri* that, ‘All my followers shall go to the Temple of *Shree Krushna Bhagwan* every evening and sing and chant the names of *Shree Krushna* loudly.’ Furthermore, *Maharaj* has also stated in the first verse:

*vaame yasya sthitaa Radha, shreesbch yasyaasti vakshsi,
vrundaavana vihaaram tam, shree krushnam hyadi chintaye ||1||*

‘I meditate, in My heart, upon *Bhagwan Shree Krushna*, on whose left stands *Radhaji*, on whose chest resides *Laxmiji* and who enjoys divine sports at Vrundaavana.’

Swaminarayan Bhagwan is saying that, 'I meditate upon *Shree Krushna Bhagwan*.' *Maharaj* has not kept *Radhaji* and *Laxmiji* separate from Him. He has kept Them as His beloved Companions.

*jene gadee-e na mele ramaa raadhikaa re lola,
evaa durlabha sulabha thayaa aaja maaree benee,
pragata hari mujane mahyaa re lola*

If an ordinary individual hears this discourse, deep doubts might arise in his mind that if *Swaminarayan Bhagwan* meditates upon *Radhakrushna Dev*, is *Swaminarayan* the Supreme Being, or is He a mere devotee? Those who have such suspicions are not firm in their faith. They are yet undeveloped. The reason being is that, in order to teach His disciples, when *Bhagwan* incarnates upon this earth, He performs worship, meditation and *archan* (worship with offerings) of His previous Incarnations. Consequently, there is no deficiency in *Bhagwan*. All Incarnations of *Bhagwan* are equal to each other. Moreover *Bhagwan* who has arrived on this earth is *Avtar na Avtari*.

This *mantra* is worth understanding. The chief of all Goddesses of power is Goddess *Raadheekaajee*. The chief of prosperity is Goddess Mother *Laxmiji*. Both these Goddesses are positioned in the highest status than all other Goddesses. Worship to *Bhagwan* is only performed from the strength given by *Bhagwan*. *Bhagwan* does not enjoy living alone, thus, He forever keeps outstanding devotees with Him.

WHEN DOES ONE BECOME ENLIGHTENED WITH UNDERSTANDING? THROUGH THE SAINTS DIVINE EXPLANATIONS.

When a teacher has studied a BA degree, BCOM degree or higher and teaches newly, fresh students, he will state that 'one times one is one'. He teaches them numerals. When he teaches them alphabets the tutor will pronounce 'A for apple, B for ball'. The new students will subsequently repeat 'A for apple, B for ball'. The ignorant and senseless raise doubts that this master does not know anything; hence he is saying his numbers and learning the alphabets. Those who think like this are foolish.

If *Swaminarayan Bhagwan* simply appears as a devotee merely by meditating, performing worship and by having faith upon an *Ishtadev*, then in the past era, during the *Ram* incarnation, *Shree Ramchandrajai Bhagwan* Himself installed His loyal devotee *Shivaji* in the locale of Raameshvara. At that time, *Bhagwan* bowed down to *Shinjee*, performed worship, offered *Arti* and sat with both hands folded. Thus, does this mean that *Shivaji* is *Bhagwan* and *Ramchandrajai* is a mere devotee? Through these performances, did *Ramchandrajai* become a devotee or a follower of *Shivaji*? Certainly not. He performs in such way in order to embed knowledge in His devotees.

Shivaji is a follower of *Paramatma* and *Shree Ramchandraji* is *Puoshotama Narayan* Himself. In a similar manner, *Bhagwan Shree Krushnachandra* performed daily worship to the Idol of *Chaturbhuj*, which was respectfully installed in His Royal Palace. To Him, He would bow down with folded hands, worship Him and offer Him food. When *Naradji* came to the Royal Palace to test him, *Shree Krushna Bhagwan* was worshipping the same Idol of *Chaturbhuj*. At that time, *Shree Krushna Bhagwan* told *Naradji* that, “This is My *Ishtadev*.” Hence, when seeing this did *Naradji* have a doubt that the Idol of *Chaturbhuj Narayan* is *Bhagwan* and that *Shree Krushna Bhagwan* is a devotee? No, he did not have such foolish doubts. A learned, wise man would never raise such thoughts. It is the custom of civility that the human race should have faith on an *Ishtadev*. When *Bhagwan* maintains a human form, He perfectly abides by the custom of civility. No matter what kind of *Leelas Bhagwan* performs, one would believe the *Leela* to be conducive to bliss; however, by catching sight of such *Leela*, one would never see any deficiency within *Bhagwan* residing on earth. He would never awaken such doubtful thoughts. Such individuals are known as the highest mode of devotees. Such are known as true theists.

Observe the *Bhaagavata*. While listening to the Raas-Leela (*Shree Krushna's* divine dancing and singing with the *Gopee's* in Vrundaavana), King Pareekshita aroused a suspicion that, “As *Bhagwan*, He plays with young females. In which way can he be called ‘*Bhagwan*?’” His mind became unsteady. ShukaDevjee then said, “Oh King! Do not mistrust. *Krushna* is Supreme *Purshotam Narayan* Himself. No form of defect comes into association with Him. One should never see mundane actions of an ordinary human within His *Leelas*. One should forever see the divine-ness in *Bhagwan's* spiritual *leelas*. Only this is the highest path to salvation.

The *Shrutis* became exhausted in describing *Bhagwan's* divineness, but they were unable to reach the end of *Bhagwan's* divine form. Therefore, it is not worth mere beings like you, to raise doubts in *Bhagwan's* divine *Leelas*.” ShukaDevjee simply clarified in this way, yet the King's suspicion did not elapse. Hence, *Bhagwan Krushna* integrated all the forms of the *Gopees* into *Bhagwan's* divine form. ‘My only beloved is *Krushna*.’ They laugh with *Krushna* and play Raas with Him. In this occasion, *Muktanand Swami* is singing a beautiful *kirtan*:

Raas rachyo vanamaalee, vrundaavana Raas rachyo vanamaalee
premeshu palavata vaalee, vrundaavana Raas rachyo vanamaalee
koi sakhee taala mrudanga bajaave, koi bajaave kartaalee;
karanaa latakaa karee koi naache, koi fare food-dee roopaali ...vrundaavana
Radha Raasmaa ranga jamaave, Mohan sanga maramaalee;
Muktanand Mohan sanga ramtaa, na shakee aapa sambhaale... vrundaavana

Bhagwan merged all the *Gopees* into Himself. Only then, King Pareekshita's doubts elapsed. The determination in *Bhagwan's* devotees becomes steady only through Saints.

Determination does not become steady simply by reading sacred Scriptures. Refuge upon Saints must be taken.

Bhagwan Swaminarayan is proclaiming that, “My *Ishtadev* is *Radhakerushna Dev*.” Who is our *Ishtadev*? Our *Ishtadev* is *Swaminarayan Bhagwan*, the *avataara naa avataaree*. *Shatanand Swami* is bowing down to *Radhakerushna Dev* and thereafter, bowing down to the seventeenth *mantra*.

MANTRA (17) AUM SHREE MAROOT-SUTA-PRIYAAYA NAMAH
One who is the most favoured (‘*priya*’) by the Son (‘*suta*’) of wind (‘*Maroot*’),
Hanumanji

In this *Janmangal*, *Shatanand Swami* has remembered a great devotee, *Hanumanji*. *Bhagwan* is dear to *Hanumanji* and *Hanumanji* is dear to *Bhagwan*. Why is He so dear? Whenever *Bhagwan* asked *Hanumanji* for service, *Hanumanji* immediately came to His eminent service. He has very much served *Bhagwan* in a humble manner. *Hanumanji* is *Ram Bhagwan*’s Messenger. He has devoted Himself to *Ramchandraj* *Bhagwan* in the manner of a chaste wife. However, *Hanumanji* has served *Bhagwan* during *Krushna Bhagwan*’s Incarnation and has also very much served *Bhagwan* during *Swaminarayan Bhagwan*’s Incarnation.

Bhagwan’s Incarnation may be changing from time to time, but *Hanumanji* who is immortal has never stepped back from *Prabhu*’s humble service. His faith has never been altered. *Swami Badrinathji* has vividly described the power in *Hanumanji* and His extraordinary achievement:

raajaa raamjee naa sevaka, Hanuman baliyaa re,
jene pativrataanee chhe teka, Hanuman baliyaa re,
satee seetaane shodbavaa kaaja, Hanuman baliyaa re,
gayaa vege karee kapiraaja, Hanuman baliyaa re,
dhanya dhanya e keshree kumaara, Hanuman baliyaa re,
jenaa paraakramano nahi paara, Hanuman baliyaa re.

Bhagwan is dear to *Hanumanji* and *Hanumanji* is dear to *Bhagwan*. They are mutually dear to each other. *Bhagwan Ramchandraj* has said that, “In My consideration, one who worships *Hanumanji* has worshiped Me.”

When *Swaminarayan Bhagwan* took divine birth in *Chapaiya* and the demonic *Krutyaas* abducted baby *Ghanshyam*, *Mother Bhakti* remembered *Hanumanji*. *Hanumanji* said, “Oh Mother! How may I serve you? Please tell me.” *Mother Bhakti* cried out, “The *Krutyaas* have taken away my baby *Ghanshyam*. Please rescue Him.” *Hanumanji* immediately flew with power to the *Krutyaas*, tying them up with his tail and threw them, loudly roaring,

“Oh sinful Krutyaas! You have come to hurt My *Ishtadev*? Right now you may be alive, next you will be gone. I will take away your life.”

Saying this, He again beat them, threw them and threatened them. Then the Krutyaas surrendered with folded hands and said, “Oh *Hanumanji*! Please let us go alive. We will never trouble *Ghanshyam* ever again.” *Hanumanji* then took *Ghanshyam* and presented Him to *Mother Bhakti*. *Mother Bhakti* was extremely pleased. She gave *Ghanshyam* a motherly kiss and fed Him her milk.

Hanumanji has very much served *Prabhu*. *Nilkanth Varni* set out for a pilgrimage, in the jungle and was without food for four days. At that time, *Hanumanji* brought fruits from the jungle and offered them to *Bhagwan*. *Bhagwan* consumed the fruits with affection. *Hanumanji* then said, “Oh *Prabhu*! Please keep Me with You in Your humble service. I will serve You according to Your likings.” *Bhagwan* replied, “At the moment I will tour alone, but when Your service is needed, I will surely keep You in mind. Then You shall come, but not with me at this moment.”

Shreeji Maharaj has said that, “My disciples should have the same faithful determination on *Swaminarayan Bhagwan* as *Hanumanji* has for *Ramchandraji Bhagwan*.” *Hanumanji*'s devotional strength is further increased than any other devotee. For this reason, *Hanumanji* is very much adored by *Bhagwan*. If we devote ourselves to *Bhagwan* like a chaste and devote wife, we will also be adored by *Bhagwan*. *Swami Tulsidasji* is bowing down to *Hanumanji* and singing,

*Jay Jay Jay Hanuman gosaai, krupaa karo guruDevkee naai,
sankata kate meete saba peeraa, jo sumeere hanumanta balaveeraa...*

Shatanand Swami is saying, “*Swaminarayan Bhagwan*, to whom the Son of Wind is adored by, I bow down to You. Now I am entering the eighteenth *mantra*.”

MANTRA (18) AUM SHREE KAALĒ-BHAIRAVA-ADYTI-BHEESHANAAYA NAMAH

One who appears to be frightful to TamsikDeities like Kaala-bhairava (*Bhagwan does not appear frightful to devotees, but appears in this way before non-devotees as non-devotees possess stainful thoughts*)

Mother Parvati is a *Satvik* Goddess. *Bhagwan* has not prohibited *Mother Kali* Herself but has prohibited the slaughtering and the sinful acts before Her.

During His pilgrimage, *Bhagwan Nilkanth Varni* took rest under a tree on the eighth day of the dark half of the month of ShRavan. In that tree resided Kaala-bhairava (a demon).

“NONE SHALL FEAR – I AM PRESENT.”

Many ghostly spirits were also accompanying Kaala-bhairava. Upon catching sight of *Nilkanth Varni*, they immediately ran towards Him with the intention to take His life. Challenging Him, they addressed loudly, “Who is resting under my tree? Kill Him! Cut Him into pieces! You were unable to come across another place so you decided to come here?” As soon as they ran to take His life, *Hanumanji* appeared. He spoke aloud in a brave manner, “Which fool is he to speak of such words to My *Ishtadev?*!” Exclaiming loudly, he began to beat them. The ghostly spirits went running away. “Hurry, hurry... or we will be gone forever; this is a courageous and powerful monkey.”

Then Kaala-bhairava arrived. As he grew nearer and nearer saying, “I will eat You, I will eat You”, *Hanumanji* gave a mighty blow and his head instantly became squashed in his upper body. He bled heavily and ran away. *Bhagwan Nilkanth Varni* was peacefully seated under the tree. *Hanumanji* was seated in the presence of Him. *Hanumanji* had defeated the *Tamsikdemon*.

Nilkanth Varni Himself came in the place where Pibeka (who belonged in a *kaula* sect) had arrived. The *Brahman* was not abiding to the rules of spiritual morality. He made numerous emancipated *Siddhas* his own disciples through the art of spells, having the intention that, ‘None on this earth is as miraculous as me.’ His pride was such that, ‘Only I am the true *Siddha*.’

There were numerous *Yogis* in the presence of *Bhagwan*. Pibeka asked them, “Who are you? Do you recognise me? I am the leading *Siddha* to the highest level. If you wish to stay alive then take off your *Kanthi* and your *janoi* (the sacred thread worn by devotee). Become my faithful disciples or I shall kill you!” All the *Yogis* became frightened. *Bhagwan* said, “None shall fear. I am present. Do what you are capable of doing.”

Aloud, Pibeka performed the act of necromancy to kill. He then threw the grains on the tree. The verdant tree instantly became dull and moistureless. The yellow leaves began to fall after withering. Pibeka declared, “You see, the tree did not take long to dry out. Equally, it will not take time to kill you. Hence, trust me and become my disciples.” All the *Yogis* became horror-struck.

At that time, *Nilkanth Varni* gave courage and said, “None shall fear. I am present.” Vigorously, *Bhagwan* said, “Oh Pibeka! Do whatever you desire. Let us identify your extraordinary heroism. What can a mosquito like you do?”

Just as a snake becomes aggravated, Pibeka grinded his teeth and threw the grains upon *Bhagwan*. Nothing happened. He was sat as He was in a neutral position. *Bhagwan* smiled and said, “Do as you like. All is done by *Bhagwan*’s wish.” Pibeka’s heart began to ignite

within. Burning in flames, he said, “Oh Young *Yogi*! You will die without being killed. Thus become my disciple or I am calling Kaala-bhairava upon You. He will make you lifeless in a split second.”

At that time, reciting a *mantra*, Pibeka called upon Kaala-bhairava. Kaala-bhairava appeared. “Tell me, what is your order?” “Go and kill that Young *Yogi* seated opposite!” responded Pibeka. He came sprinting but there was no way Kaala-bhairava could reach near, so he changed direction and targeted to kill Pibeka. He severely wounded Pibeka. He beat him. Pibeka could not rise up. His relatives arrived and pleaded *Bhagwan* for forgiveness.

A while later Pibeka raised from his position. Yet again, he ordered Kaala-bhairava to kill *Bhagwan*. However, Kaala-bhairava ran and battered Pibeka instead. He thumped him plenty of times. *Bhagwan* then showed mercy and instructed, “Kaala-bhairava, keep Pibeka alive as I have consumed upon his grains.”

Pibeka then acquired true understanding. Bowing down, he begged for mercy for his offence. “Please condone my wrongdoings. Keep me under Your refuge. You are *Bhagwan* in the presence of my eyes. You have saved me from dying. Now I shall do as You say.” Thereafter, *Bhagwan Nilkanth Varni* gave a reply, “Forsake the evil *mantra* chanting of the malicious Godheads which you perform. Abandon the sinful acts and read, study and listen to the *Vaidik mantras*, performing devotion and worship. Through this routine, you will be gifted.”

In order to establish faith of His sacred form, *Prabhu* has prohibited malicious Godheads. Ordinary beings are afraid of malicious Godheads, but there is no need to fear. They all belong in the practices of occultism. Their potency is nothing to fear. Therefore, stay courageous and have the strength to commit yourself in devotion. Keep the strength of residing in *Bhagwan*'s protection, but do not let your mind wander here and there.

MANTRA (19) AUM SHREE JITENDRIYAAYA NAMAH

The conqueror ('Jit') of the five senses ('endriya')

Shatanand Swami is offering respectful obeisances to *Maharaj*. “Oh *Maharaj*! You are the Conqueror of the senses. You are the controller of the senses and the mind. We all are acting according to the senses and the mind. However, *Bhagwan* is not acting to the likes of the senses. He is performing according to His wishes.”

“ENTERTAIN THEM TOWARDS BHAGWAN.”

In the *Vachanamrut*, *Shreeji Maharaj* is stating that, “I am gripping the mind. Just as a lion grips its young, I grip my mind in the same manner and I also grip other people's minds.”

No individual has the power to grip the minds of others other than *Bhagwan*. If one cannot control his own mind, what to talk of others?

The following *Leela* was performed in the village of Saarangapura. One time, *Bhagwan* came to Saarangapura. He took a seat upon a horse. He made the horse gallop ever so speedily, making the horse jerk around in all directions. If the horse takes a long leap, it will forcefully pull on the reins in the wrong direction. Just imagine the speed of an eagle, the great King of Birds. This was the beauty laid within *Shreeji Maharaj!*

The white tassels studded over His turban were fluttering in the tranquil air as if the turban was about to take a tender drop. The drops of perspiration on *Shreeji Maharaj's* divine body were as alluring as glowing pearls. Galloping away, the horse started to huff and puff. It became out of breath. All the limbs became weak and vulnerable. *Bhagwan* then aided the horse to stand, offering it water to drink and grass to feed upon.

Swaminarayan Bhagwan then occupied an honourable seat in the full assembly. *Sura Khachar* questioned Him, "Oh *Prabhu!* Today You caused the horse to gallop speedily. We have never seen such a scene. What is the purpose for the hasty galloping?" *Prabhu* gave a response, "The reason is that the owner of this horse has kept it imprisoned and restricted. He would offer it food and drink but never would he allow the horse to any duty or activity. Hence, due to this, the horse had become rebellious. To release it from this arrogance, today I let it to run hastily."

The moral of this, is that everyones senses are as unsteady as this horse. If one does not allocate duties to the senses, they eventually become rebellious.

If one wishes the senses to be averted then entertain them. Attend the religious discourses, sing *kirtan's* and merge your senses in *Bhagwan*. Concentrate on *Bhagwan's* charming beauty and merge your vision with *Bhagwan*. Sing *Bhagwan's* virtues and link your speech with *Bhagwan*. Through this practice, the arrogance of the senses will be completely eradicated and the senses will lead one to the path of final liberation.

If the body becomes plump, just as the horse becomes rebellious, one should go through a period of fasting. Only then one will experience the weakness of the limbs. To weaken the horse-like senses one should do *Dandvat Pranam*. If one performs an approximate amount of *Dandvat Pranams*, the hinges will weaken. Other than this, the panchaang pranaam (prostrate bows performed by females) are remarkably simple. One can easily fall asleep if care is not taken. What should one do then? Perform circumambulation around the Idol of *Bhagwan*, stand on one leg and perform penance by performing *Mala*. If our physical posture is conquered, the limbs are conquered. If one performs *Mala*, the unsteadiness of the hands is conquered. In the Temple, one should clean, empty the rubbish, go to pick flowers, make garlands, wash dishes, humbly serve elderly Saints and

wash their clothing. Involving oneself in such service is called penance.

This following narration is worth understanding. Humans, till today, associate their own senses with objects of worldly enjoyment. To the eyes he has shown beauty. He has not become fully satisfied by merely seeing the beauty of this earth, so in the end, he satisfies the eyes by watching bad scenes on television. He satisfies the ears by listening to filthy songs. By consuming many types of savour sweets and bitter food, he satisfies the tongue. Talking about worldly affairs and gossiping, he satisfies his habit. If the senses do not become rebellious then what do they become? Now if the senses are not controlled, then the person will undoubtedly throw the soul in the origins of hell. *Bhagwan* is the conqueror of the senses, so we should also be the conquerors of our senses. He is guiding us through example by saying, “Oh my dear disciples! If you become a slave of your senses you will be destined to see the un-seeable, hear the un-hearable, talk the un-talkable and view scenes which should not be viewed. Then you will have to fall in the regions of hell and go through severe torment and distress.” *Shreeji Maharaj* made the horse gallop ever so speedily making it exhausted. You should also join the senses in good deeds, services and devotion.

Fasten your eyes in meditation of *Bhagwan*, to a point that you do not feel like even opening them. Become still for a few hours. Perform asanas (physical postures) that no matter how exhausted you become, you would not get up from the asanas. Instead, you will continually attempt and achieve.

If one keeps the horse restricted and fastened, the horse becomes disobedient and lazy. It needs to be trained to plough. Only then, it behaves. Otherwise, it will become mischievous. In spite of this, what if you ride it and it gallops backwards rather than forward? It will throw you in a deep hole. Similarly, like the horse, if you do not turn the senses in the direction of *Bhagwan*, they will become lazy. You will think you are riding it forward, but it will be dragging you back. Then you will tell the senses to perform *Mala* but it would not. It will roam here and there but would not stay put in one place.

*ekaagra chite thaavu kathaamaa, drashti javaa devee nahi vruthaamaa,
tyaare ja te bhakti saachee ganaaya, prabhu te upara raajee thaaya.*

If we make an effort to conquer the senses step by step, the mind will be able to attain *Akshardham*. Otherwise it will throw you in a deep hole. Do you recognise which deep hole? The mother's womb. It will tumble in hell with the body in an up-side-down position. It will shiver in dismay and will flounder. The following narration is giving us awareness.

Shreeji Maharaj is stating in the *Shikshapatri*, ‘They shall keep all their sensory organs under their control, especially the sense of taste.’ The sense of taste referring to the tongue. The

narration of how to conquer this, is about to come in the following *mantra*. *Shatanand Swami* is saying, “Oh *Prabhu!* What characteristics do you possess? You are the Conqueror of all the senses and also the Conqueror of your sense of taste”.

MANTRA (20) AUM SHREE JITAHARAAY NAMAH

The Conqueror (‘Jit’) of the organ of taste (‘ahar’)

Shatanand Swami is offering respectful obeisances to *Maharaj*. “Oh *Maharaj!* You are the Conqueror of the sense of taste. Within the period of five to six days, You had not found food to consume in the forest, yet there was no desire of hunger.” He Himself conquers the sense of taste and is guiding His devotees to also control this sense. *Prabhu* has not even got the slightest fondness, for enjoyment of flavors. Also, during the period of *Ram’s* Incarnation, for fourteen years, He journeyed in the forest and he had strictly controlled His intake of food. In the period of *Krushna Bhagwan’s* Incarnation, He deserted the fifty-six types of food offerings and consumed the tasteless vegetables offered by *Vidurji*.

In the village of *Jetalpur*, *Swaminarayan Bhagwan* abandoned the large plate of exotic fruits and indian sweets and devoured upon *Jeevan Bhakta’s Mathno rotlo*. This narration is also worth understanding. In one way, we say that *Bhagwan* has not even the slightest yearning for enjoyment of flavors He is the conqueror of taste, however, fifty-six types of foods are been offered to *Bhagwan*. Yet *Bhagwan* does not ever desire them.

IF AFFECTION ARISES, BHAGWAN FEELS HUNGER.

Bhagwan is forever fulfilled. He possesses no faults. Then does *Bhagwan* feel hungry? If devotees arouse their affection, *Bhagwan* feels hungry. Wherever affection prevails, only there, there is the pleasure to request for and to eat. No matter how much one offers tasty pendaas and barafee (types of Indian sweets), if it is not offered with affection, it will not be appetising.

Bhagwan is advising all humans to conquer their sense of taste. When too much food is consumed, the *jatharaagni* (the fire within our body which causes the easy digestion of food) falls dull. For this reason, a limited amount should be consumed. One should intake the minimum amount of food. The stomach is divided into two sections, the first section should be supplied with liquid and the other should be left empty for the ease of breathing. Else, to strictly fill the stomach is opposing the laws of nature.

Shreeji Maharaj entered the region of *Kutch*. He resided in the village named *Teraa*. The Saints had left to ask for alms. They were given chapattis, rice, curry and the likes. In those days, Saints consumed the food cooked by householders. They would take raw alms, cook them with their own hands, offer the cooked food to *Bhagwan* and then

consume the offerings. Any alms they receive, they would wrap them in a cloth and dip to soak them in the water of the lake. When the taste disperses from the food, they would shape into round *laadus* and then consume them.

Throughout the entire day, only once, would they eat the *laadu* shaped ball. When they were about to begin eating, *Shreeji Maharaj* arrived close to the Saints and sat next to the saints. “Oh Saints! Please give me something to eat as well.”

Moolajee Brahmachaaree (*Swaminarayan Bhagwan's* ever ready attendant) immediately replied, “Oh *Maharaj!* I have made *Dudh-pak* and *sheero* for you. Let me go and get it.” Refusing, *Shreeji Maharaj* said, “I do not desire that, but I want to eat what these Saints are eating.” The Saints were startled. “*Prabhu!* You cannot eat this flavourless food.” At that time, *Shreeji Maharaj* gave a pleasing reply. “Dear Saints, if you eat, why can't I?” Much cannot be said to *Bhagwan*. Hence, they gave a dry and tasteless *laadu* from the vessel. As He was eating, *Bhagwan* said, “Oh Saints, this is actually a treatment.” What kind of treatment is it?

jamataa thakaa kare vakhaana, vadee vahaalo vade mukhe vaana l
aa to choorana aushadha roopa, taale vikaara ne kare anupa ll

“This is a treatment which rids all types of decay. If the intake of food is tasteless, devotion is carried out with delight. Through pure intake of food, pure thoughts awaken within.” As all the Saints finished eating, they took a seat in the assembly. *Shreeji Maharaj* then said, “Dear Saints! Why do I send you to ask for alms? Do you know? To ask for alms is an inferior activity. I am able. If you are sat upon the peak of a mountain, I would send large plates of Indian sweets, *sheero*, purees, rice and curry. All supernatural powers are in the firm grip of My hands. I am able to do as I wish. You do not have to roam around in places. Sit in one place and worship *Maharaj* in peace. I can send food even if you are sat on the peak of a mountain. My Saints are not beggars! They are not paupers! I can feed ten million Saints. I am all powerful. Why do I therefore send you to beg?” *Shreeji Maharaj* gave an answer Himself.

bbikshaa mangaavu tama paasa, maaraa manamaa dhaaree bulaasa l
koti jeevanu kalyaana thaaya, vatee tamaaro dharmaa palaaya ll

Shreeji Maharaj said, “Oh Saints! Those whose food you eat will achieve final liberation. This is because you perform devotion after consuming their given food. The fruits from your devotion are passed on to those who offered the food. *Satsang* will flourish and one will be motivated to perform worship. Thus, I am sending you to ask for alms.”

Those whose minds are entrapped in the worldly affairs are unable to carry out devotion. Talking too much destroys ones inner power and eating too much also destroys ones

inner power. *Shatanand Swami* is praising *Maharaj*. “Oh *Prabhu!* You are the Conqueror of the sense of taste and You are guiding Your disciples to also conquer their sense of taste.” The next *mantra* is as follows.

MANTRA (21) AUM SHREE TIVRA-VAIRAGYAAY NAMAH

One who has deep (“tivra”) non-attachment (“vairagya”) towards the social life of householders

Shatanand Swami is offering respectful obeisances to *Maharaj*. “Oh *Prabhu!* You are strongly and deeply *vairagya*-vaana (unattached to worldly objects).” An intense *vairagya*-vaana person is one who forsakes objects of enjoyment such as his own Kingdom or wealth.

“*Prabhu!* You are honourably seated upon a Royal Throne. You are adorned with beautiful heavy ornaments. You are feeding upon fifty-six types of food, yet, You have not even a slightest trace of attachment. You remain distinct from the mortal body. You are highly *vairagya*-vaana.

You impart knowledge to Your devotees to maintain a non-attached inclination of the mind.” What is non-attachment? Non-attachment means no affection for other objects except for *Bhagwan*. If hatred and dislike arises towards worldly objects, ones non-attachment will grow. Without hatred, eager thoughts of pleasure for any objects are not treated. As one resents food that has been vomited, dislike should awaken from deep within the heart. Only this is true non-attachment.

Non-attachment illuminated from knowledge is called intense non-attachment. *Shatanand Swami* is praising *Maharaj* that, “Oh *Maharaj!* You possess the non-attachment formed from knowledge and You influence devotees on how to acquire thoughts of non-attachment. Oh *Maharaj!* At the tender age of just eleven, You set off on a journey in to the dark jungle.”

teevra vairagyane vege shyaama, chaalyaa umangthee sukhadhaama l
gharano karyo chhe prabhu tyaga, ati vahaalo manamaa vairagya ll
harsha karee harivara raaya, gharthee utara dishe jaaya l
eka kaupina ne aachhaadaana, te vinaa nathee biju vasana ll

One time, in the early morning period at four o'clock, *Ramapratapbhai*, *Suvasani Bhabi*, *Icharam Bhai*, *Nandram*, were sleeping. *Ghanshyam* wore a loin cloth with a leather made from deer skin on top of it. He had a water pot in His hand, a *Char Sarno Gutko* worn around His neck, a *ShaaligRam* (a small, round stone worshiped as the Idol of *Vishnu Bhagwan*) for worship and he had a piece of cloth to filter water. With only these items, *Bhagwan* set off to the jungle bare-foot.

'I am setting off to the jungle so let Me take a pair of shoes, a woollen blanket to wrap around My body, a servant for company.' No such thoughts arose. He had set off immediately, alone, free from desires, at a young, tender age of eleven. Like such, *Swaminarayan Bhagwan* is *vairaagya-vaana*.

*pagamaa paheree nahi mojadi re, angarakhee nahi anga re,
shyaamaliyaa chhel chhapaiye padhaarajo re.
ekaa ekee chaalee neesaryaa re, jovaa raakhee nahi joda re,
shyaamaliyaa chhel chhapaiye padhaarajo re.*

If we want to set off to a pilgrimage for a mere four days, we would prepare everything four days in advance. Sukhadee, ghanthiya (articles of indian food) and snacks will be needed. Cups will be needed for drinking water.' We would collect together many objects. Only then we could set out for a four day pilgrimage journey. *Nilkanthjee* is fearless and unconcerned. *Shatanand Swami* is bowing down to *Nilkanth Varni* who is vigorously *vairaagya-vaana* and is chanting the twenty-second *mantra*.

MANTRA (22) AUM SHREE AASTIKAAYA NAMAH

One who is the Protector of devotees in every situation, at all times and who has firm faith ('aastika') on Bhagwan

'*Aastika*' means loyalty upon *Prabhu's* divine form. Loyalty should be upon the Idol of *Prabhu*. Although He is Supreme *Purshotam* Himself, when *Prabhu* descended upon this earth as a human form, He would worship *Bhagwan*. To the souls in this mortal world, He set an example showing that one should have loyalty upon the Idol of *Prabhu*. Performing worship and offering food. On the other hand, be attentive and have firm faith on *Bhagwan* that this Idol is not just a mere portrait, or a picture, He is not just a mere Idol made out from wood or stone, but it is *Bhagwan* before your eyes. Have this kind of faith.

One who has faith, devotion and affection in *Bhagwan*, is known as a loyal and theist person. Those who do not have faith, devotion and affection in *Bhagwan* and who proclaim that, 'I am not interested in *Bhagwan* or believe in *Bhagwan*', are known as atheists.

No matter how much of a great sinner one may be, if he repeatedly chants '*Krushna, Krushna, Krushna*' three times, then that great sinner is released from all his sins.

Those ignorant individuals who lack knowledge say, 'When we went for a pilgrimage journey, in this particular place, there was a golden Idol.' What, did you go to do *Darshan* of gold? 'In this Temple, there was an Idol formed out of marble', 'In this Temple, there was an Idol formed out of wood'. One who has such feelings towards the divine Idols is

not an '*aastika*' person but is a *nastika*.

Those with no affection for *Maharaj*, no belief, or faith in Saints and sacred Scriptures are called atheists. One should avoid the thoughts of the Idols being just mere pictures or marble and should have faith. When *Bhagwan* left for the forest, wherever a *Shiva* Idol would appear onroute, *Prabhu* would carry out an *abhisheka* upon *Shivaji*, performing worship to Him, offering humble prayers and would consider the Idol to be *Shivji* before His eyes.

Those with firm faith upon *Bhagwan* are '*aastikas*' and those with no firm faith upon *Bhagwan* are atheists. One with no belief upon *Shree Hari*, or that he is the giver of life, is known as an atheist.

You are responsible for your own luggage. If you are travelling from abroad and you want to use the bathroom, who would you nominate to protect your belongings? You would appoint those who you confidently trust. You would not allow any stranger to guard your belongings. Only those who you have faith upon would be given this responsibility. Similarly only those who *Bhagwan* has trust upon, are given, the most valuable entity to protect. As *Bhagwan's* reward, what is ever so precious? Righteousness, devotion, spiritual knowledge, non-attachment to worldly objects, morality, contentment, peace, compassion, inspiration, trust and bliss. *Bhagwan* does not give the treasure full of such precious virtues to any strange person. However, He only offers to those He trusts. Let us pray to *Shreeji Maharaj* that we eventually become worthy of His trust.

Non-believers have the understanding of *Bhagwan's* Idols to be mere statues of stones; but when calling for *Bhagwan*, He certainly appears. The Idols of *Bhagwan* give the desired longings to those who serve Him with deep affection.

“YOU YOURSELF BE THE LAWFUL JUDGE.”

A *Mahatma* was constructing a temple and he asked for a donation from the King of Udayapura. “Oh King! Please provide a share of funds for the divine construction of the Temple.” The King asked, “What will you do subsequent to the construction of the Temple?” The *Mahatma* replied, “We will respectfully install an Idol of *Bhagwan* within. We will worship it, perform *Bhagwan's Arti*, offer Him food and numerous devotees will assemble to carry out devotion.”

A King, who was a non-believer, had pride over authority. One who is arrogant does not always see the truth. Vanity only leads to wrong doing. The King confidently spoke, “There is no *Bhagwan* in this universe. I do not believe in *Bhagwan*. *Bhagwan* never exists in stones. What is the actual point of installing all such statues and worshipping them? Saints like you have no other profitable activity to do; hence you perform such ludicrous acts. I

will not donate even a penny towards such erroneous acts. How can *Bhagwan* exist in pictures?”

The *Mahatma* said in a serene manner, “It is not a problem that, you do not wish to offer money. We will find many other benevolent donors. *Bhagwan* Himself will accomplish His own deeds. However, your belief that *Bhagwan* does not reside in Idols is incorrect.”

The King said, “Show me and prove it or else I will not believe you and your mere talks.” The *Mahatma* thought that this non-believer needs to be clearly explained.

The *Mahatma* said, “I shall certainly prove it, but only on one condition. So do not fume in anger.” The King agreed, “I will not fume in anger.” The *Mahatma* then brought a photograph of the King. He positioned the photo resting it on a chair in front of the King. The *Mahatma* subsequently put a garland around the photo. Viewing this sight, the King became pleased.

Following this, the *Mahatma* offered *laadu* to the photo of the King. The King was extremely happy. Then he bowed down to the photo. The King instantly smiled, got up from his seat and embraced the *Mahatma*. “Bravo, oh *Mahatma*! Bravo! You have so much fondness and care for me.” The King then sat on the golden royal throne. He was smiling in glee and joy.

A while later, the *Mahatma* reached his hands to the King’s photo and said, “This photo is so incorrect that I actually do not believe in it.” Saying this, he spitted upon the photo, tore it into pieces and threw it away. Seeing his torn photo, the King fumed in limitless anger. “You fool! What have you done? Are you insulting me in the midst of this full assembly? Who do you think you are? Soldiers! Seize this man and imprison him in the dungeon!”

The *Mahatma* spoke calmly, “Oh King! Do not fume in anger. I have brought this photo. You have not had to contribute any money. I threw it and tore it into pieces. There is no harm done to you. The harm is done to me. Yet, why do you enrage in such anger?”

Grinding his teeth in agitation, the King spoke, “You worthless fool! Despite everything else, the image in the photo was of me.” The *Mahatma* responded, “Oh King! This photo is made of glass, paper and wood. You are not sitting within it. You were pleased when I put a garland around your photo and you immediately embraced me. Now that I threw it and you fumed in anger. Similarly, those who perform worship to the Idols of *Prabhu*, perform *Arti* to Him, offer Him food and dress Him with clothes and ornaments have won the happiness of *Prabhu* upon them. Does not *Bhagwan* become unhappy on those who insult His divine Idols? You yourself be the lawful judge.” The King realised that this was true. “Seeing the tribute given to my photo I appeared to be glad. Similarly, by

performing worship to *Prabhu's* Idols, *Bhagwan* becomes pleased." The King folded both hands and bowed down to the *Mabatma*. "Oh *Mabatma!* You have banished the non-believers understanding which once resided in me". The King then developed his *aastika* understanding of *Bhagwan*; thus, he offered a good service for the construction of the divine Temple.

When *Swaminarayan Bhagwan*, the *avataara naa avataaree*, would go to the village of *Ayodhya* to do *Darshan* in Hanuman Ghadhee, He would perform wordhip to the Idol of *Ramchandrajai Bhagwan* and sing a Stuti (the *Veds*) by standing on one leg.

shree Ramjee nee moorti aage, kare stuti ubhaa eka page |
dhanya dhanya dhanya raghupati, tamaaro mahimaa moto ati ||
karee bheeladeene tame sanaatha, dhanya dhanya be jaanakee naatha |
tamaaraa padarajano prataapa, tha-ee sheelaa ahalyaa te aapa ||
bbetyaa Hanumanjine bharee baatha, dhanya dhanya hai jaanakee naatha |

In those places where *Bhagwan Swaminarayan* has journeyed, He has performed reverence to the previous Incarnations and to the Idols of Deities. He has set an example to the human race, that one should be *aastika* and not a non-believer. *Shatanand Swami* is saying, "Oh *Prabhu!* You are *aastika*."

MANTRA (23) AUM SHREE YOGESHVARAAY NAMAH

The Master ('Eshvara') of the *Yogis*

Shatanand Swami is offering respectful obeisances to *Maharaj*. "Oh *Prabhu!* You are the Supreme Master of the *Yogis*. You are the treasurer of *Yoga*. Every *Yogi* concludes their *Yoga* in Your presence." You may suppose that *Nilkanth Varni* learnt the eightfold processes of *Yoga* from *Gopal Yogi*. However, in the end, *Gopal Yogi* concluded the artistic skill of *Yoga* in the lotus-like feet of *Nilkanth Varni*. (The narration relating to this will be explained in the coming *mantra*.) Right now, we shall fully understand the *mantra*, '*Yogeshvaraaya Namah*'.

naame navalakho parvata jyaaya, yogeshvara aaryaa chbe tyaaya |
jemaa kaliyuga na kare pravesha, evo e chbe pavitra Desh ||

While on the journey of pilgrimage, *Nilkanth Varni* came across *Mount Navalakh* (now known as the Chittagong Hills in Bengal). *Mount Navalakho* is such a sacred territory, that even *Kaliyug* cannot enter its boundaries. There is no lust, anger, greed, trickery, treachery, disunity, dispute, jealousy or enmity. It is only full of peace. It was the middle of the severe cold full moon day of the month of Posha. In the extreme deep dense jungle, in the terrible dark forest full of dangerous animals, alone, *Nilkanth Varni* was climbing the mountain. On the summit of that mountain, nine hundred thousand *Yogis* were

undertaking penance, but there was no enmity amongst each other. It had been five thousand years in which they were attaining the arts of *Yoga*.

They are yearning intensely for *Prabhu's Darshan*. 'When *Prabhu* Himself appears before our eyes, we will gain His *Darshan* and then we shall conclude our spiritual *Yoga*.' So that they can conclude their divine *Yoga* act, *Prabhu* considerably journeyed on the mountain to grant them with *Darshan*.

“WHAT DESIRE DO YOU HAVE?”

At that auspicious moment, a divine speech from the sky occurred, “Oh *Yogis!* Today your golden sun has aroused. A *Yogeshvara* (Master of all *Yogis*) is arriving to grant you with *Darshan*.” All of a sudden, each and every *Yogi* awakened. Their hair follicles stood up. The ocean of bliss set in the movement of extravagant waves. The *Yogis* eagerly hurried towards *Prabhu's* direction just like every river is impatiently eager to meet the oceanic point. One *Prabhu* and many *Yogis*. Every *Yogi* had the passion to meet *Prabhu*, to embrace *Prabhu*. Right away, *Prabhu* emerged in nine hundred thousand forms. He touched the tender hearts of the *Yogis* and embraced them lovingly. Thereafter, *Prabhu* fed upon the various fruits offered by the *Yogis*. The rest of the offerings, He distributed to all the *Yogis* then assembled in all four directions before *Prabhu*. *Maharaj* gently asked, “Dear *Yogis!* For what purpose are you carrying out penance and which art of *Yoga* have you been attaining? Tell me. What desire do you have?” The *Yogis* replied, “*Prabhu!* We are performing Hatha-*Yoga* (a system of techniques and physical postures that promotes health and mental calmness). To immortalise this body, we are accomplishing this *Yoga*. Nevertheless, we have found You before our eyes, thus we shall do as You say.” *Bhagwan* gave a reply, “Not one being has remained immortal and none shall remain immortal. Oh *Yogis*, for how many years have you been accomplishing *Yoga*?” “*Prabhu*, up till this moment, it has been five thousand years we have been performing *Yoga*.”

This makes us question, ‘how can they endure their mortal body for the period of five thousand years?’ They can survive for numerous years through the skillful art of the eightfold processes of *Yoga*. The power of their breathing forever flows with the - Sushumanaa-Naadee (the middle one of the three arteries mentioned in Hatha-*Yoga*). It is essential for a Hatha-*Yogi* (one who carries out Hatha-*Yoga*) to awaken their Sushumanaa-Naadee. A Hatha-*Yogi* forcefully holds his breathing and reaches the point of his Sushumanaa-Naadee. If debris are blocked in the middle of a pipe, pressure is used to clean the pipe. Similarly, he vigorously awakens his Sushumanaa-Naadee.

While on the verge of studying *Praanaayaama* (conscious control of the creative vibration or energy that activates and sustains life in a body), a *Yogi* overtakes the six chakras (in *Yoga*, the seven occults of like and consciousness in the spine and brain, which enliven the physical and astral bodies of man) and achieves the *Darshan* of his enlightened soul.

Thereafter, he achieves *Darshan* of *Paramatma*, the One and Only who enlightens the soul.

Bhagwan is pointing out to the *Yogis*, “Oh *Yogis*! To endure this body for a large period of thousands of years is not a great do. To survive this long is not of great importance but to grow the admiration for *Paramatma* through the body is of great significance. Yes, you are achieving Hatha-Yoga. You ask to be immortal which is all also fine but more than Hatha-Yoga, *Raaja-Yoga* (meditation as the ultimate means for realising *Paramatma*) is a higher achievement.”

“NOW YOU SHOULD PERFORM PREMA-YOGA”

Bhagwan Nilkanth Varni is offering guidance. “My disciples, who listen to discourses of *Shree Hari*, sing *Kirtans* of *Shree Hari* and meditate upon *Shree Hari* with emotional love and without desires, live a moral life. They can also attain *Paramatma*.” If examining the lives of the *Nand Santos*, they did not achieve the eightfold processes of *Yoga*, but they had the most essential ingredient: *Prabhu-Prema* (intense love for *Prabhu*). They attained *Bhagwan* through *Prema-Yoga* (an art of *Yoga* which increases intense love for *Bhagwan*). *Raaja-Yoga* is a greater achievement than Hatha-Yoga.

The *Gopees* did not perform *Yoga*, yet they were able to attain *Bhagwan*. *Bhagwan* becomes absorbed in love. The *Gopees* would meditate intensely on each part of *Prabhu*’s divine body, bond their inclination of the mind in the midst of *Shree Hari*, enter the pool of bliss and experience the heavenly *Darshan* of *Shree Hari*.

Prabhu gave blessings to the *Siddha-Yogis* and said, “Oh *Yogis* whose souls are sanctified! In a short period of time, your mortal bodies will be gone and you will attain my *Akshardham*.” The *Yogis* were in high spirits. They gently touched *Bhagwan*’s lotus-like feet, folded both hands and offered their prayers, “Dear *Prabhu*! Forever give us your *Darshan* in this exact form.”

aapyu potaanaa svaroopanu gnaana, navalaakha Yogine samaana l
temano moksha karee dayaala, chodaavee deedhee maayaanee jaala ll

Nilkanth Varni dwelled upon the peak of *Mount Navalakha* for a few days. He gave understanding of His divine form to many souls who were thirsty for final liberation and freed them from the knots of birth and death. He is the Supreme Master of such great *Yogis*. Therefore, *Shatanand Swami* is calling Him by the name of *Yogeshvara* and bowing down to Him.

MANTRA (24) AUM SHREE YOGA-KALAA-PRAVRUTAYE NAMAH
The Establisher (‘pravrut’) of the art (‘kalaa’) of the eightfold processes of *Yoga*

Shatanand Swami is offering respectful obeisances to *Prabhu*, “You are the Master of great *Yogis* and in fact, beyond doubt, You are the One who has established the spiritual practice of *Yoga*.” Whilst on the journey of pilgrimage, *Bhagwan Nilkanth Varni* entered the dense forest in the territory of Nepal. There, He noticed a *Yogi* residing under a Banyan tree. Immediately, He went towards the *Yogi*, folded both hands and humbly bowed down to him. *Nilkanth Varni* is the Master of this entire universe, yet by showing modesty and to teach the human race, He is showing us awareness that if you meet a Saint, *Yogi*, or an ascetic, bow down to him with respect.

naama Gopal Yogi udaara, tene prabhu-e karya namaskaara l
geetaajeenu pustaka chbe haatha, teno paatha kare chbe sanaatha ll

This particular *Yogi*, known as *Gopal Yogi*, was studying the *Bhagvat Gita*. He caught *Maharaj's* sight. As their eyes met, his mind was attracted towards *Prabhu* in the same way as a magnet is attracted metal.

vruti khenchaavaa laagee chbe tyaya, Nilkanthnaa svaroopaa maaya l

Nilkanth Varni and *Gopal Yogi* intimately embraced each other, just as those who express their affection from deep within the heart to their loved ones. *Gopal Yogi* realised that, ‘The One who I have been reciting the name of my entire life, is this very *Nilkanth Varni*. My inclination of the mind never becomes attracted to anybody other than *Bhagwan*.’ He recognised *Purshotam Narayan*. “*Prabhu*, You have arrived to liberate my soul. Apart from that, no ordinary being can reach this place. Dangerous, vicious creatures are roaming around.” *Prabhu* gave a reply.

GRADUALLY, THE HEART FLOURISHES WITH DEVOTION.

kahyu tame guru ne hu shishya, aapo mane roodo upadesha l
yogakalaa je ashtaanga yoga, teno mane karaavo prayoga ll

“Train me with the skillful art of the eightfold processes of *Yoga*.” When *Guru Gopal Yogi* instructs Him once, immediately *Prabhu* would have memorised the information.

What is the eightfold processes of *Yoga*? *Yama* and *Niyama* (moral practices), *Aasana* (bodily postures), *Praanaayaama* (breath control), *Pratyahaara* (sensory withdrawal), *Dhaarna* (steadying the mind) and *Dhyaana* (meditation) are 7 components. When all seven branches are attained, the eighth component of the eightfold process of *Yoga*, *Samadhi* (deep state of trance) can be naturally achieved. In this state of *Samadhi*, those who have faith in *Bhagwan* with form, achieve *Darshan* of *Bhagwan* and those who believe in no form of *Bhagwan* see only a glow of illumination. However, to the ones who do not believe *Bhagwan* to be with form, do not achieve the *Darshan* of *Bhagwan*. This is called the

eightfold processes of *Yoga*.

Yama: - The belief of non-violence. Not to kill.

Niyama: - To act out penance and to have control over the senses

Aasana: - To sit in a cross-legged position with a straight back

Praanaayaama: - To gradually breathe in through the nose, close the mouth, recite the name '*Swaminarayan*' four times and steadily take the inhalation up to the navel.

Pooraka: - To recite the name of '*Swaminarayan*' sixteen times whilst holding the breath and then recite '*Swaminarayan*' eight times whilst progressively breathing out.

Pratyaahaara: - To clear the five senses from their respective cognitive organs. To draw the senses which are attracted to the five cognitive senses sound, touch, sight, taste and smell and direct these towards god. For instance, the cognitive organ of hearing, i.e. the ear, should be lured to the sound of the praises of *Bhagwan's* qualities but not towards worldly related talks. In the same way, the cognitive organ of touch skin, should be nourished with the touch of *Bhagwan's* lotus-like feet but not with pleasure with intimate relations. Thereafter, the cognitive organ of sight, the eyes, should be satisfied with the *Darshan* of *Bhagwan* and *Bhagwan's* single-minded devotees but pleasure should not be attained watching unsightly things. The cognitive organ of taste, the tongue, should be fulfilled through singing *Kirtans* of *Bhagwan* and through the intake of *Bhagwan's* offerings. The cognitive organ of smell, i.e. the nose, should be given the smell of only flowers, scent and incense which are offered to *Bhagwan* but should not be given any other smell. This is namely *Pratyaahaara*.

Dhyaana: - The sixth component of the eightfold processes of *Yoga* is *Dhyaana*. This means pondering upon each part of *Prabhu's* heavenly body from head to toe.

Dhaarna: - *Dhaarna* is the seventh constituent. Whatever is been pondered upon, should be then concentrated upon in the mind. 'These are *Maharaj's* tender feet; these are *Prabhu's* soft cheeks.' Like this, one should concentrate and focus.

Samadhi: - The eighth element is *Samadhi* meaning a deep state of trance. *Prabhu* is the establisher of this art of *Yoga*.

Prabhu is the treasurer of the skillful art of *Yoga*. *Nilkanth Varni* trained *Gopal Yogi* with *Yoga* where he advised, "You are merely achieving *Darshan* of illumination. Along with the illumination, clearly vision the Supreme Almighty. Meditate upon the divine form before your eyes."

Whilst meditating with concentration, *Gopal Yogi's* inclination of the mind fixed permanently on *Bhagwan*. He disregarded the existence of his mortal body and gained *Darshan* of *Bhagwan's* divine form before his eyes within meditation. He became engrossed in the blissful happiness, broke his concentration from the body and departed to *Akshardham*. *Bhagwan* performed *Gopal Yogi's* funeral rites. *Bhagwan Nilkanth Varni* resided in *Gopal Yogi's* company for a period of 12 months.

This skillful art of *Yoga* was also inaugurated in the small village of *Loj*. *Prabhu* would train fifty Saints the fine art of *Yoga*. He established Brahma-Yoga (spiritual practice of association with *Bhagwan*) and Prema-Yoga which influences the mind to be fixed upon *Prabhu*. For which reason do *Yogis* accomplish *Yoga*? In order to interlock their mentality in *Bhagwan's* divine form. To the *Yogis*, this is their only purpose.

To interlock their mentality in *Bhagwan's* divine form is in addition the only intention for an affectionate devotee.

For us mere beings, Prema-Yoga is adequate. Hatha-Yoga is an exceptionally complex practice, whereas Prema-Yoga is something which is achieved in gradual movement. Therefore to merge affectionately and lovingly into *Bhagwan*, is *Yoga* and the ones who have been merged are especially known as '*Yogis*'.

The *Gopees* did not carry out *Yoga* but with warm adoration, their concentration of the mind firmly became embedded in *Prabhu* and they reached Him . Whilst the recitations of the Veds were revealed through their lips, they enlightened the hearts of those like *Udhanji* with devotional splendid brilliance. *Jeevubaa* lightened the heart of *Ladubaa* with similar devotions.

Shatanand Swami is saying, "*Prabhu!* You are the One who established the spiritual art of *Yoga*." Following this, the next *mantra* is one that should be engraved in the performance of our lives.

MANTRA (25) AUM SHREE ATI-DHAIRYA-VATE NAMAH
One who is deeply ('ati') patient ('dhairya')

Shatanand Swami is offering respectful obeisances to *Maharaj*. "Oh *Prabhu!* You are deeply patient." What are the characteristics of one who has the quality of patience? No matter what kind of harmful scenery arises, one maintains patience even though he is greatly insulted by another. No matter how much another repulsively swears, yet he tolerates it. Many individuals lose their patience on matter upon matter. If their desires are slightly twisted by others, witness the transformation of colour on their face. Everything must be acted to their own accord.

ONLY THE PATIENT ONES CAN ACHIEVE FAME.

Observe the incident that took place in the great city of *Ahmedabad*. *Bhagwan Swaminarayan* carried out *Yagnas* in *Jetalpur*. He offered many *Brahmans* donations and charitable gifts. The renunciates let King *Peshvaa* know about this. They explained contrarily that, "*Swaminarayan* is not a *Brahman*, yet He is chanting the *mantras* of the *Veds*. For this reason, this is a sinful act, your Kingdom will undergo the suffering of starvation. Thus,

believe in us and imprison *Swaminarayan* in a dungeon.” The King was foolish. He believed this talk, but how should *Swaminarayan* be arrested?

He then planned a tactful scheme. He sent one of his people. “*Swaminarayan!* Come immediately, our King has called for You in the Royal Kingdom. We want to politely welcome you so please pay a respectful visit.” *Prabhu* replied, “Okay, I am all ready.” *Shreeji Maharaj’s* devotees said, “*Prabhu*, the King Peshvaa is our opponent. He has given an invitation but he has a stomach full of deceit, hence we shall not go.”

Shreeji Maharaj spoke, “What can such a vain person do to us? Be prepared.” One thousand five hundred staunch devotees prepared themselves. The King’s soldiers said, “Entry for all is not permitted. Wait outdoors. Only two to three shall enter the premises. The rest must remain outdoors and discover the meaning of these Scriptures.”

Shreeji Maharaj ever so patiently entered the Royal Court. There, the King bowed down with both hands folded. “Welcome, welcome. *Jay Swaminarayan.*” Jealousy was prevailing inside. He had evilly plotted to kill and yet he was showing likeliness to *Shreeji Maharaj*.

However, the fools were not aware that *Bhagwan* is the Knower of all. Yet, *Shreeji Maharaj* did not utter a word. The fraudulent king formulated a special seat. On top of a deep tank filled of oil was a well arranged small thin stick. On top of that were well-adorned velvet pillows and a fine beautiful blanket made out of golden thread. It was a terrible wicked conspiracy. ‘As *Swaminarayan* takes a seat, He will fall directly in the tank. As he falls, I will close the steel lid and kill *Swaminarayan.*’ The King wanted to commit such a deception.

The sinful King spoke, “Oh *Swaminarayan!* “Purify and sanctify this Royal Throne by sitting on it.” *Prabhu* replied, “This is a Royal Throne. A renunciate is not permitted to take a seat upon a Royal Throne.” Laughing, King Peshvaa said, “No *Maharaj*. Please sit for a while. Purify it.” He thought that if *Maharaj* does not sit, the game will be spoilt. “*Maharaj*, You are compassionate. Please, sanctify the throne.” He requested with false humbleness. Subsequently, *Shreeji Maharaj* said, “Okay then. Let me sanctify it.”

hatee haathamaa sotee je laambee, gaadee upara jorathee daabee l
tethee gaadee ne takiyo te vaara, padyaa tarata te taankaa mozaara ll

As He applied pressure with His stick, the complete throne along with the cushions fell in the tank with a piercing bang. *Devanand Swami* who was accompanying *Shreeji Maharaj*, became extremely wounded. He became hot-tempered. ‘Who does this King think he is? Right now he is living; next he will be a dead person! I will destroy this King!’ At once, *Shreeji Maharaj* interrupted, “*Swami*, relax.” *Devanand Swami* cried out, “He is insulting my *Ishtadev* in front of my bare eyes?! I will not keep him alive!” The King began to tremble.

‘What will become of me now?’ *Prabhu* was patient to the highest degree. *Maharaj* explained to the *Swami*, “The soil of *Ahmedabad* is highly fortunate. Here, I wish to open a *sadaavrata* (a place where food is charitably given to the needy). To tolerate is a Saint’s garment. Do not utter a word. To speak much is worthless.” *Prabhu* gave courage and the *Swami* calmed down. The King fell in shameful disgrace.

Subsequently, *Shreeji Maharaj* arrived in the village of *Moteraa*. An enormous assembly was gathered. The devotees of that village informed *Prabhu*, “Dear *Prabhu!* Just as the King has highly insulted you, he insults us in the same way disrespects us”.

Oh *Prabhu* You are the King of many universes. The sun, moon, ocean, Deities, Goddesses all remain sheltered under Your rulings. You are the Supreme Emperor of this entire universe, so why is that chief given the right to rule? You do as You wish, yet why do You not give severe punishment to the King?”

Prabhu gave a reasonable reply, “Dear devotees! All shall be patient. Right now, the King has control in his hands. He has power, hence he is roaring with pride. For how many days will he do such? One day his city will be snatched away and his pride will come to an end. It will not remain like this forever. His Kingdom will not last for long. The Empire of an immoral sinner does not last for long. Thus, have patience.” Such is *Bhagwan’s* patience and He is teaching us to also have the virtue of patience.

Patience is considered necessary everywhere. Without patience, no act is fulfilled. If one does not maintain patience, difficulty stands in the way. With patience, the mind becomes tranquil. With patience, the most disastrous calamity is easily conquered and tranquil bliss is experienced.

Only those who care can achieve fame. They become particularly great in protecting the righteous rules. They are able to achieve their desired targets. Patience works as a shield, as a means of defence. *Shatanand Swami* is saying, “Dear devotees! Our *Ishtadev*, Supreme *Swaminarayan*, is patient to the highest degree; hence we should also maintain the patience virtue. I pay a humble bow to *Shreeji Maharaj*.” Now *Swami* is reciting the next *mantra*.

MANTRA (26) AUM SHREE GNAANINE NAMAH
One who is spiritually Knowledgeable (“Gnaani”) to a great extent

Shatanand Swami is saying, “Oh *Prabhu!* You are Knowledgeable. You have attained realisation of knowledge.” What are the attributes of a knowledgeable one? One who is able to explain four-five *Leelas* of *Bhagwan* is not knowledgeable. A knowledgeable one does not become swollen with pride and is not vain. By no means does a knowledgeable pretend greatness. By no means does a knowledgeable let out rage or quarrel with any individual. A knowledgeable person’s status reaches an extremely high level. One who

does not have pride, one who has a simple, straight and humble personality is called someone who is knowledgeable. In spite of this, the rest are all ignorant.

BHAGWAN IS THE DONOR OF KNOWLEDGE TO INTELLIGENT ENTITIES.

One who is knowledgeable and fully experienced in the four Scriptures, namely Saankhya, Yoga, Vedanta and Pancha-raatra, is called an intellectual person.. The one who is perfect in all four is known to be knowledgeable. If one has knowledge of a single Scripture, he has one-quarter of knowledge. If he has knowledge of two Scriptures, he is half knowledgeable. If he has knowledge of three Scriptures, he has knowledge along with understanding. Finally, one who has knowledge of all four Scriptures is called a fully knowledgeable person.

Prabhu is qualified in all four Scriptures. He is the Treasurer of knowledge. He is the Ocean of knowledge. Many scholars met *Bhagwan Swaminarayan*. Some believed that Supreme *Shree Hari* is the Doer and some believed that everything is controlled by the Goddess of illusion. These were their diverse beliefs. However, the true reality is that *Bhagwan* is the Doer of all. *Prabhu* is enlightening them evidently with central proof from *Veds*, *Vedantas* and *Upnishads*. Such is *Prabhu's* intellectuality.

Prabhu Purshotam Narayan is the Donor of knowledge to the universe, the Saints, the scholars and all. The sacred *Vachanamrut* Scripture is in itself full of knowledge from *Purshotam Narayan's* divine words. The *Bhagavada Geetaa* is also full of knowledge. Within, resides the divine sweet words of *Bhagwan*. The *Veda* also originate from *Bhagwan's* lips.

The intelligence that pervades in this universe comes from *Bhagwan* Himself. *Bhagwan* is the Donor of knowledge to intelligent entities. Only *Bhagwan* is able to clearly master the significance of the *Veds*. Other than Him, no other is capable of understanding. *Shreeji Maharaj* is constantly showering knowledge. “Oh Saints! Be alert. Illusion is fuming over Saints like you. Saints, do not pay any attention to the embodied illusion and they do not touch wealth, hence illusion is standing by ready to take revenge. Be aware.”

santo maayaane keedhee khuvaara, vera vaalvaa thai chhe taiyaara l
kaliyuga rahyo laaga tapaase, jaavashe to balavaana thaashe ll

Shreeji Maharaj is guiding the Saints, saying, “Dear Saints! Do not be negligent. *Kaliyug* is impatiently waiting for an opportunity. You see, if you think about illusion, *Kaliyug* will find residence and dwell inside you. Thus, be warned. Notice, *Kaliyug* entered King Nada; consequently he became tormented with danger. Do not remain polluted even to the slightest level. Be pure from within and out. Remain chaste mentally and physically.” *Shree Hari* is furthering His divine talk,

*janma mrutyu tanee hoye beeka, thaasho nahi maayaamaan aasakta 1
raajapaata bandhana kaaree jevu, chhe tumbdu bandhana kaaree evu 11*

“If you fear birth and death, if you loathe the journey of hanging in a mother’s womb, then get rid of the desires for worldly objects and approach devotion upon *Bhagwan*. It does not mean that only a Kingdom and the owning of land has the power of binding one. If a soul becomes fastened in even minute things, then those entities also have the power of intertwining one in illusion.”

The *Shreemad Bhagvat* created by *Vyaas Bhagwan* is also composed through *Paramatma’s* knowledge. The *Ramayan* created by *Valmiki Rishi* and the *Ramayan* created by *Tulseedasji* is written through *Paramatma’s* knowledge. The principles implemented by *Ramanuj-Acharya*, *Shankara-Acharya* and *Vallabha-Acharya* are furthermore published through *Paramatma’s* knowledge.

“Oh *Prabhu*, You are the Treasurer of knowledge.” This *mantra* is out of the ordinary. In each and everyone’s minds, they have a fraction of belief that, ‘I understand clearly’, even though they do not understand to the slightest. The fool of all fools does not recognise oneself as a fool. People may perceive themselves to be intellectual merely by studying two to five God-related narrations. This is not something to be proud of. However, this is simply the pride of false indication of knowledge. So, who should be known as a true intellect person? What are the qualities?

One who does not possess any sort of decay, who has no anger, no attraction en route for anything other than *Prabhu*, who has conquered all his senses, who forever preserves mercy and benevolence and one who verbalises modest, civil and humble speech is called a true intellectual. One who is beyond joy and sorrow, who does not have fascination and undue pride, who does not have desires of worldly objects and is eternally engrossed in devotion of *Bhagwan* is called a true intellectual. Such devotees forever fold both hands and sing in front of *Bhagwan* that, “Dear *Bhagwan!* Shower us with superior wisdom that we never forget You.” Let us enjoy the beauty of the melody that is cloaked around *Premanand Swami’s* throat.

*visree maa jaasho vahaalaa maaraa shyaamaliyaa giridhaaree re,
vaare vaare kabu chhu vahaalaa araja e chhe maaree re... visaree...
ama jevaa ghanaa tamane, mane aashaa tamaaree re,
te maate raakhajo vahaalaa, mane potaanee sambhaaree re... visaree...
adhara amruta paajo rasiyaajee bolaavee re,
paataliyaa paavana karajo mandire maare aavee re... visaree...*

When ones memory is committed to *Bhagwan*, it is true wealth and to forget *Bhagwan* is misfortune. A knowledgeable one is only one whose mind does not stray away from

Bhagwan, even for a split second. He forever secures *Shree Hari* in his heart. *Premanand Swami* is singing:

*prema sakhee mohee chhe vahaalaa, raajeewa nene re,
beeju nava maagu vahaalaa, bolaavajo meethe vene re... visaree...*

Bhagwan is the Donor of knowledge, even to many great *Muktos*. If the soul is fed with knowledge through *Satsang*, the soul is able to achieve an everlasting status. It is able to reach eternal bliss, but moreover, the members of the household he is born in also become liberated. Those who have the ownership of this whole universe and no matter how much of a great deal of wealth they have, if they do not have God-related knowledge, they do not experience tranquility within. If there is no tranquility, where is happiness? Paying a humble bow to *Sabajanand Swami*, who is the Ocean bursting with knowledge, *Shatanand Swami* is reciting the twenty-seventh *mantra*.

MANTRA (27) AUM SHREE PARAMA-HANSAAYA NAMAH

One who the Supreme ('Parama') *Yogi* and One who is firm in following the act of righteousness

Shatanand Swami is offering respectful obeisances to *Prabhu*, "Oh *Prabhu!* You are a *Parmahans*." In the *Vachanamrut Shreeji Maharaj* is addressing the Saints as *Parmahans*. "Dear *Parmahans!* Come forward." By addressing them in this manner, He would ask them *Satsang*-related questions. In the *Shikshapatri*, *Prabhu* has written, "The *Parmahans*, My Saints shall follow the ideal behaviour of *Jadbharat*, the *Parmahans*.' *Shreeji Maharaj* is addressing the Saints by the name of *Parmahans* and at the same time, *Shataandaji* is addressing *Shreeji Maharaj* as *Parmahans* in this *Janmangal Stotra*.

There is one superior quality in a swan. It possesses the power to separate the mixture of water and milk. When water and milk is blended together, the mixture cannot be separated from one another, however a swan will only drink the milk and the water will remain. Similarly, Saints have a superior understanding of the differentiation of the body and the soul; therefore the *Sadhus* are known as *Parmahans*. Although dwelling in the fatal body, Saints recognise themselves merely as souls. Saints are not body-centered but are soul-centered.

WHEREVER THERE IS BLISS, BHAGWAN RESIDES.

Shreeji Maharaj is identifying the Saints as swans. Saints relentlessly believe that 'I am a soul. This body is not me; however, within the body is the soul; that is me. The body experiences sorrow, however, the soul does not experience such feelings. The body is destroyed; however, the soul is never destroyed. The body is prevailed with darkness; however, the soul is prevailed with illumination. The body is inanimate; however, the

soul is an animate matter.’ In such a way, one who provokes such deep thoughts is called a swan.

What should one do after it has distinguished its soul from its body? Then, one should remain as an attendant of *Bhagwan*. *Rushabbadev Bhagwan* lived in the form of a Parmahans. He has spread the righteous procedures of a Parmahans to everyone. You will find the qualities of past Incarnations in the Supreme Being *Swaminarayan Bhagwan*. *Swaminarayan Bhagwan* Himself lived as a Parmahans when He descended upon this earth and prepared Saints of high calibre.

Who is known as a Parmahans? One who has no attraction towards this mortal world and only builds the affectionate bond with the One and Only *Shree Hari*. One who has no adoration towards anyone and anything except for *Bhagwan*, is known as a Parmahans. ‘Param’ means highest quality. The life of a Parmahans is lived through Jala-kamala-vrata. A lotus dwells within the water, but it has no physical contact with water. When tiny dew drops fall on top of leaves, the drops will slip away. Similarly, Saints dwell upon this world, but they are not enticed in the dew drops of the world. They become insignificant to them.

sansaarenaa sukha evaa, zaaanzavaanaa paanee jevaa l
tuchbh jaanee aashaa taalee re, shirane saate varyaa me to vanamaali re ll

Saints dwell upon this world but only savour upon *Paramatma's* divine form. All other flavours become tasteless. They forsake the dew drops and, instead, drink the sacred milk of the chanting of *Prabhu's* name.

Be aware! If milk and water is mixed, the product looks like milk. Water cannot be seen. In the same way, the Saints that dwell upon this earth are compared equal to other ordinary humans; but there is a significant difference. Similarly as there is a vast distance between the ground and sky, there is a large difference between Saints and the souls absorbed in illusion. Saints consume the sacred milk. The illusive water does not have the power to drown them. Hence, they are known as Parmahans. The Parmahans of all these Parmahans is *Bhagwan*.

Swan's live in the district lake of Maana-Sarovara. Never do swans sit in a gutter or on a heap of rubbish. Not even by mistake do they land on such surfaces. They feed themselves and stroll in merriment only within the premises of Maana-Sarovara. Similarly, Paramahansa dwell within the Maana-Sarovara of devotion. They dwell upon the lake of *Satsang*. They do not, even by mistake enter the company of the immoral which are resembled to the gutters and heaps of rubbish.

An immoral person would sit and commit himself in the gutter-like lakes of hotels,

cinemas, gambling and alcohol drinking sessions. He would devote his life in this way. Only souls similar to swans can feed themselves, stroll in merriment, play, breathe the tranquil air and enjoy themselves in the lake of Maana-Sarovara. However, a crow would sit near heaps of rubbish, eat the inedible, feed upon violent birds and roam around. Live your life like a swan's life, not a crow's. Drink the milk of *Satsang*. If we drink the nectar of *Satsang*, our soul will reach an everlasting status.

Satsang is a Maana-Sarovara. Without invitation, all places of pilgrimages and sacred lakes are present here. Here, the district lake of Maana-Sarovara is bursting with *Satsang*. It is due to its support, that we are breathing.

Thru listening to the discourses related to *Paramatma*, one's consciousness becomes purified and the heart meets eternal peace. Peace is the divine fruit of intense penance. If having a lot of wealth and a bungalow does not give you peace, one needs to visit the Temple and surrender unto *Bhagwan's* lotus-like feet. One needs to understand and absorb one self in *Satsang*.

samajeene satsangee thai-e, laabha aloukika levaajee
hari kathaane kirtan kari-e, sadaaya sukhanaa mevaajee ... samajeene...

If one has contact to *Satsang* in his life, then no matter how much scarcity of food there is, he will experience harmony like Vidurji. By consuming the peel of a banana, *Krushna Bhagwan* experienced delight. Those who have affection for *Shree Hari*, who sing his *Kirtans*, are truly privileged.

Those who have hunger for the discourses of *Shree Hari*, those who have enlightened knowledge of the soul in their living, despite the many worldly problems they have in life, yet, in their heart, those individuals will be journeying towards salvation.

Paramahansa engage in the peace within their mind. If you then hear the divine speech of Saints, you are able to reach the other end of eternal bliss. If you gain *Darshan* of the Saints when they are passionately enticed in *Prabhu*, then you will discover that they are swinging in the cradle of bliss. Through the Saints nectar-like perception, they are able to gift liberation to thousands of humans. Thru their twinkling vision, Saints soak thousands in the waterfall of harmony. Those who bathe in the waterfall of harmony and who make others bathe in the waterfall of harmony are needed. We pay much homage to *Swaminarayan*, the Parmahans of these Parmahans.

MANTRA (28) AUM SHREE TEERTHA-KRUTE NAMAH The Traveller in the holy places of pilgrimages ('teertha')

Shatanand Swami is offering respectful obeisances to *Prabhu*, "Oh *Prabhu!* You are one

who journeys in holy teerthas.” We set out for a journey to teerthas, but there is a major difference between our journey and *Bhagwan’s* journey. If we visit a teertha, we become purified, whereas *Bhagwan* is the One who purifies. *Prabhu* went for a yatra; hence the teerthas became highly sacred. The sinners, demons and the wicked bought out a negative effect to the sacred teertha by making them impure. To sanitise them, *Prabhu* arrived to journey in these places.

Prabhu journeyed to these teerthas and hightened the value of them. Wherever *Prabhu* would tour, these places would become a teertha. They become divine. The embodied forms of the sixty-eight teerthas in the Himalayas and the nine hundred ninety nine rivers all emerged in human forms before *Nilkanth Varni* and offered their prayers, “Oh *Prabhu!* This entire universe is on fire. Injustice, cruelty, envy, fraud, trickery and hypocrisy have spread in all four directions. Thus, please heal this immorality. We cannot bear to witness such blasphemy and endure such. They are polluting our holy lakes. Please arrive and bathe in our water to purify it.”

Dear *Prabhu!* Only immorality pervades in the minds of those people. The spiritual path is extinct, hence, establish it once more, where faithful individuals can seek guidance upon the social and uncomparable pathway.”

Prabhu replied, “Do not fear. I have set out for a pilgrimage. In every region, in every locale, I will compose Scriptures where guidance can be forever sought from. I will prepare divine Saints akin to ShukaDevjee and the *Sankadiks*. I shall bathe accompanied with these divine Saints and fulfil your wishes.”

THE DIFFERENCE BETWEEN A PILGRIMAGE AND A TOUR.

We set out for a pilgrimage to become sanctified, to wash away our sins. However, *Prabhu* has set out for a pilgrimage to sanctify the teerthas Himself and in order to increase its original greatness. Where a lake comes in sight, *Prabhu* would bathe in it. Do not ignore these places. To journey to a teertha where sacred rivers, such as Ganga, Jamunaa, Sarayu, etc. are present and to return without bathing results in the sinful act of insulting the teertha. Hence, one should certainly, without doubt, bathe in sacred rivers. One should certainly, without doubt, pay homage to the main Temples of Deities within those teerthas. When the opportunity is found, when wealth is gathered, when bodily strength and confidence is well-built, definitely, one should go for pilgrimage.

*teerthe jaane re tu to teerthe jaane,
maanava jaa jaa jaa ne tu to teerthe jaane...
santa saachaanee vaata katha saambhalaje kaane,
Narayannu naama letaa Gangajee nbaane, teerthe jaane re...*

To go for a pilgrimage and to avoid paying homage to Deities, to avoid bathing in the sacred rivers, or serving Saints and striving for food in hotels, avoiding worship and recitation of *Kirtans*, to eat, drink and entertain oneself, going for roams in parks is not a pilgrimage but a mere tour. So what is a pilgrimage?

Pay homage peacefully in the Temples, carrying out circumambulation around the divine Idols of *Bhagwan*, feeding Saints and seating them on a holy chariot, as well as gripping the opportunity of discourses and *Kirtans*, staying a night within a Temple, gaining *Darshan* of the *Mangla Arti* and gaining *Darshan* of sacred places in close proximity to you and bathing in the sacred lakes is called a pilgrimage. To recall the *Leelas* of *Prabhu* is called a pilgrimage.

When you go for a pilgrimage, be vigilant. Make sure that you do not insult the pilgrimage itself. ‘Did you see Narayan-Sarovara? There is nothing there. Many beggars are gathered there. All they do is ask. No one offers us food.’ Have you gone for a pilgrimage or have you gone to insult? Be aware! Everything will change but Mother Earth will never change. The ground will remain. The prominence lies within the purified ground, the sacred Temples, the holy Deities within these purified sacred places; but it is not a place of management where food is asked for. Throughout pilgrimages, if not cautious, instead of the sins being washed away, the sins rise. This discourse is remarkable. *Bhagwan Swaminarayan* is the teertha of all teerthas. To shower the sacredness on the teerthas, He set out for a teertha. Bowing to *Nilkanth Varni*, *Shataanandaji* is chanting the twenty-ninth *mantra*.

MANTRA (29) AUM SHREE TAIRTHI-KAARCHITAAYA NAMAH

One who is worshiped by people in the places of pilgrimages (‘tairth’)

Shatanand Swami is offering respectful obeisances to *Prabhu*, “Dear *Prabhu!* You are Tairthika Aarchita, meaning You are worshiped upon in teerthas (places of pilgrimages) by Deities and Your loyal devotees. The teerthas are worshiping You.”

While pacing through the forest, *Nilkanth Varni* reached the destination of BadareeNarayan. He did *Darshan* of the Deities, bathed in the purified Alakanandaa Ganga and then He is seated in one place meditating upon *NarNarayan Dev*. In an embodied form, BadareeNarayan *Bhagwan* appeared before *Nilkanth Varni* and said, “When you enter *Satsang*, inaugurate this very identical form.” Hence, *Shreeji Maharaj* primarily inaugurated the divine Idols of *NarNarayan Dev* in *Ahmedabad* and *Bhuj* for the welfare of His devotees. He told His disciples that, “The followers of *NarNarayan Dev* will never experience misery, whether in this world or the next.”

*Bharat Khandma aaja thekaane, maaree moorti te koika jaane;
maate Gujarat madhye vichaaree, padbaraavajo moorti amaaree*

THE COMMUNITY OF KUTCH IS VALUED TO BE FULL OF VIRTUES.

The community of Kutch is where *Swaminarayan Bhagwan* has showered the nectar of compassion fully to the brim. The sacred Scriptures along with the *Purans* believe the Kutch community to be a highly divine community. Just as a mother carries her beloved son in the protection of her arms, Mother India has carried this community of Kutch in the protection of Her arms. *Shreeji Maharaj* has praised the invincible and faithful community of Mother Kutch who has given birth to the most courageous devotees. The soil of Kutch has been specifically purified by *Shreeji Maharaj's* divine touch of foot-prints and simple-hearted devotees who flourish with devotion are the precious ornaments of this Kutch community. With the presence of such Saints and devotees, the *Satsang* in Kutch seems to be flourishing and flourishing day by day. The community of Kutch is valued to be full of virtues.

The main essence is that teerthas also worship *Prabhu*. The reason that *Bhagwan* is the teertha of all teerthas is that the sixty-eight teerthas kneel humbly before *Maharaj's* lotus-like feet. While journeying towards the Himalayas, *Nilkanth Varni*, who was bare-footed, had forgotten the path. Every pathway has been created by Him. So, would He not know? However, in order to extend His *Leelas*, *Prabhu* elaborates His deeds. He stood still. There, the embodied form of the Himalayas in a beautiful appearance, similar to an Empire, appeared. Bowing down to *Prabhu* with folded hands, he said, "How may I serve You? Oh *Prabhu!* From now, You must not travel bare-footed. I am preparing a vehicle for You right away. Please take a seat upon it and proceed in Your journey."

Nilkanth Varni gave a reply, "I have no need for a vehicle, but I have forgotten my way. Please guide Me. I wish to travel towards the direction of Badareenaatha." Himalayas smiled and thought, 'I now realise that this is *Shree Hari*, the Almighty Master of the universe Himself.' Therefore, he said, "Oh *Prabhu!* You are One who guides a forgotten one towards the right pathway, yet You ask so I shall show You. Please..."

tame vyaapaka sarva pradesha, nathi tamathi ajaanyu lesba l
tame maarage saune chadaavo, bhoolelaane maarga bataavo ll
tame chho prabhu antarajaamee, ananta Brahmandanaa eka svaamee l

Dear *Prabhu!* You are highly desired. You know of everything. You see the scenery of the whole world as if they are all preserved in the palm of Your hands. Only You have created the roads in this universe. You are not unfamiliar with anything. You are the Knower of this entire universe. Yet You ask so I am telling You...

gufaa maathee Ganga aave saamee, tenaa sanmukha chaalajo svaamee l
jyaare paamashe parvata paara, tyaare aavashe maaraga saara ll

Mount Himalayas showed the pathway. Performing *Arti* and worship, he disappeared. “In such a way, oh *Prabhu*, You are additionally worshiped upon by the Deities of teerthas. You are even worshiped upon by chief Deities.”

There is an intriguing narration. It is vital for one to awaken oneself and to be understanding. The sacred Scriptures state that ‘A pilgrimage should be done in accordance to a ceremonial system.’ Bare-footed, *Bhagwan* has traveled in *Chapaiya*, *Gokul* and *Ayodhya*. Only with the understanding of the greatness of holy places during a pilgrimage, will it be of any value. How shall the greatness be valued?

A cow is not an animal but a Deity. *Tulsi* is not a mere plant but the divine form of *Laxmiji*. Ganga and other sacrificial lakes are not mere flows of water but are Deities of water. Within river Ganga, resides *Bhagwan*. Hence, by bathing within river Ganga, all sins are washed away. In such a way, the greatness should be understood.

Kaashee is the land of spiritual knowledge. *Chapaiya* and *Ayodhya* are both the lands of non-attachment. Vrundaavana and *Gokul* are both the land of affection. *Gadhapur* and *Vadtal* are both the most-honoured lands of righteousness. *Ahmedabad* and the region of *Kutch* are both the most-honoured lands of devotion. If *Satsang*, such as the performance of *Mala*, deep meditation, listening of discourses and singing of *Kirtans*, is carried out in such a heavenlylike Abode, it will gift us with many fruits. Attachment in *Prabhu* will emerge and with time, the act of devotion will intensify.

‘NOW THE MOST INTERESTING PERFORMANCE WILL BE ENCOUNTERED.’

Shatanand Swami is saying that when setting out for a teertha, a vow should be taken. When a large number of people set out for a teertha, they adopt vows such as not to eat bananas, mangoes, or to consume curry, etc. To withdraw from any kind of matter is an ordinary vow, but to withdraw from the inner enemies is an excessive vow. The highest quality of vows are where one pledges that, ‘From now, I shall not let out anger’, ‘From now, I shall not become furious’. These types of vows should be adopted. An elderly man took a vow in the village of *Chapaiya* that, ‘From today, I shall not fume in anger.’ Everyone thought that, ‘The elderly man has taken a valuable and fine vow. However, he will not be able to maintain the vow.’ In the time following, the elderly man returned home after his pilgrimage. His temper was as bitter as red chillies. Therefore, the entire village would call him by the name of Kanji-teekho (Kanji-the-bitter). He would become hot-tempered on talk upon talk. His mind would slip away.

One day, his nephew raised a thought. ‘I shall devise such an occasion where my uncles vow will be disrupted.’ For this reason, the nephew organised a dinner-party in his own home. “Uncle, you have returned from your pilgrimage so please come to my house for

dinner.” If one feeds a pilgrim, he is granted the fruits of the pilgrimage journey. Relatives arrived for dinner. Along with the uncle, the relatives sat down ready to eat. The nephew served rice, curry, chappatis and articles of Indian sweets on everyone's plates, but he did not serve even one variety in his uncle's plate.

Seeing his deserted plate, the uncle spoke calmly, “Please, give me something to eat.” Instantly, the nephew ran and fetched a rock as big as two *laadus* and laid it in the plate. The nephew watched the uncle... However, the uncle did not utter a word. Chanting ‘*Swaminarayan, Swaminarayan*’, he remained seated in a relaxed position. He did not feel broken-hearted or insulted.

What if we were in his place? It will turn into a sight. The mind would slip away and a tough controversy will emerge! For what reason? ‘If he does not have the ability to provide, why did he send an invitation for a dinner? Did he call me to insult me?’ We would utter profanities. In whatever way, the uncle did not speak a word. He had pledged a vow, so he protected and obeyed it. His life flowed with pleasure and harmony.

Such pledged vows make one's life prosperous and it provides peace. The nephew, thereafter, asked his uncle for mercy. “Dear uncle! I tested you but you did not flicker even for a moment from your pledged vow.” To pledge such vows is necessary for both me and you. If you have a habit of swearing, pledge a vow that, ‘From now, I shall never swear’. If you have a very rapacious nature, pledge a vow that, ‘I shall never be selfish’. If you have a false habit of fuming in anger, pledge a vow that, ‘I shall never let out anger’. If you have a nature of committing theft, pledge a vow that, ‘I shall not steal’. If you have a nasty nature of abusing Saints, talk upon talk, pledge a vow that, ‘I shall never insult any Saint.’ If you have a nature of jealousy and envy, pledge a vow that, ‘I shall never show jealousy or envy’.

To pledge such vows is vital. This *mantra* is ‘Tairthika-aarchitaaya Namah’. In order to sanctify teerthas, *Prabhu* has imprinted His divine foot-prints. *Prabhu* has arrived for a pilgrimage. He is guiding us that, ‘You also head for a pilgrimage.’ The following *mantra* is one that should be applied in our lives.

MANTRA (30) AUM SHREE KSHAMAA-NIDHAYE NAMAH

One who bears and forgives (‘Kshamaa’) the insults of souls

Shatanand Swami is offering respectful obeisances to *Prabhu*, “Oh *Purshotam Narayan!* You are the Treasurer of forgiveness. You are the Ocean of forgiveness. The water in the river or well may drain out, but the oceanic water can never drain out. Oh *Prabhu!* You shower mercy akin to the ocean. You are the Ocean of compassion. No matter how much one insults You, yet, oh *Prabhu*, You never show a lack of courtesy towards them. During Your journey to a pilgrimage, ignorant ones insulted You to the highest degree. Yet, You

pardoned them, gave understanding knowledge led them to the right pathway.”

The ignorant never feel remorse. *Prabhu* is the Treasurer of clemency. The King of Maanasapura, Satradharmaa, honoured *Prabhu* to his own Royal Kingdom with full dignity and said, “Oh young Ascetic! Please dwell within my Kingdom.” *Prabhu* gave an answer, “I am an ascetic who lives within a jungle. Therefore, I gain pleasure only by living in the jungle.”

He was sat in an upright posture in the jungle. Surrounding Him were many disguised beggars. They were very envious. ‘The King is praising this young Ascetic, so if we do something vile to this *Yogi*, we will be worshiped.’ Disguising themselves, along with revengeful thoughts, they threw stones upon *Prabhu*, but not even one stone would injure Him. Around, *Prabhu* a protective dome formed. The sun rose and the King arrived. To the Kings astonishment, in the centre of the protective dome of stones, he saw *Prabhu* seated in a state of deep meditation.

The King fell down to the lotus-like feet of *Prabhu*. They threw stones upon Him, yet *Prabhu* did not utter a word. Such is His forgiveness. He is generous. The King was unknown to the fact that this young Ascetic was *Bhagwan* Himself. *Bhagwan* is compassionate and is giving us guidance of being compassionate. We all are staunch followers of *Swaminarayan Bhagwan*, so we must cultivate a few qualities. We must learn to be merciful.

What are the characteristics of the nature within us? For one or two minutes, we pardon others but then instantly become hot-tempered. What is the meaning of clemency? To let go is called clemency. Clemency is when we are offended, yet we forgive.

Even if it is another’s fault, learn to let go. Do not clutch yourself with grudge. Some believe that to let go weakens our dignity, but think deeply. To let go, does not weaken one’s dignity but enhances it. One who pardons, experiences delight.

kshamaa dhare te sukhiyaa sadaaya, kshamaa vinaa praanee ghaanaa peedaaya l
kshama raakhajo dheeraja dhaaree, rakshaa karashe shree krushna tamaaree ll

The pillar of this fellowship is constructed upon the support of tolerance. Observe the lives of the *Nand Santos*. The demons bruised them with stones, threw mud upon them and whipped them with a bulls rein. Their bodies were marked with these bruises. As they would abuse the beasts of the cattle class, they abused the Saints ever so much with sticks, that the sticks would split in half. Imagine how much they must have whipped them. Yet, the Saints suffered silently and hoped for the good for the demons. Hence, the demons gradually came to know the fact of reality and became devotees. The souls of those stone throwing demons humbly fell to the feet of the Saints and they would come

to listen to spiritual discourses. The quality of forgiveness results to a great difference.

“DEAR DEVOTEES! TODAY, WE HAVE BECOME VICTORIOUS!”

In our fellowship there is a well known incident that took place in the village of Aananda. The residents of the village of Aananda had a grudge towards *Swaminarayan Bhagwan* and the Saints. One time, along with the royal *Kathis, Prabhu* made His way through the Aananda village. From the starting point, *Prabhu* warned the others, “Oh my dear Saints and attendants! The citizens of this village are ignorant. They are persistent. They will throw stones and mud. Some will utter vulgar language, but none of you shall say a word. I am strongly commanding that you must all wrap a veil around your heads.”

The fellow devotees said, “Oh *Prabhu!* Are we females where we must conceal ourselves? We are brave warriors. We will not tolerate their throwing of stones. We will finish them off. We will not keep them alive!” *Shreeji Maharaj* spoke, “Oh fellow devotees! My happiness lies in you obeying what I say.”

According to *Bhagwan's* command, all the devotees wrapped their heads with a veil and sat on their individual horses, while others walked by foot. As they entered the centre of the village, a gang of ignorant villagers stampeded through and began to throw stones, mud and dirt.

Joban Pagi impatiently said, “*Maharaj!* Now they are going over the limit. Right before our bare eyes they are harassing our *Ishtadev*, beating with stones and throwing mud? Give me consent. In one moment, I will totally destroy this village of Aananda. I have robbed this village three times in pure daylight. I shall not let anyone alive. Malicious rascals! Who do they think they are?! They are alive now, but they will soon be dead.” He held an arrow and a small bamboo-bow in his hand and speedily approached them.

At that moment, *Shreeji Maharaj* exclaimed to *Brahmanand Swami*, “*Swami!* Run! If he competes against them, then today he will completely abolish many in this village of Aananda. There will be war and a river of blood will soon flow.” *Brahmanand Swami* rushed hurriedly and grabbed *Joban Pagi's* hands. “*Joban!* Recollect *Shreeji Maharaj's* command and return back. Otherwise, this will lead to a tyrannical scenery.”

Joban gave a courageous reply. “Today, I will get hold of each one of their heads, slam them together and finish them off! I will not let them go alive!” *Brahmanand Swami* persuaded *Joban*. “*Joban!* *Shreeji Maharaj* has commanded us from the beginning. Suffer, but do not cause controversy. Understand *Joban*, please understand!”

With great difficulty, *Swami* talked *Joban* into the matter. Again, they proceeded forward. The wicked followed. The sinners threw mud upon *Shreeji Maharaj*. *Joban* cried out, “Oh

Prabhu! If you do not let us quarrel then let it be, but please let me hold up my veil. If they all discover that this is *Joban*, the gangsters of *Vadtal*, they will sprint off with fear. Give me permission to hold up my veil and reveal my face to them. Then they will see how stones can be thrown.” *Joban Pagi* became extremely red. Then *Shreeji Maharaj* gave a strict order, “You are not permitted to hold up your veil and you are not permitted to fight either.” Like this, the malicious sinners continued to throw mud and stones as *Shreeji Maharaj* and the Saints departed to the outskirts of the village.

Besmearred with soil and mud, everyone continued forward and took a seat under the shadow of a tree. At that moment, *Shreeji Maharaj* proclaimed, “Dear devotees! Today, we have conquered the world. Our anger has been conquered; hence we have conquered the world. If we had started war, what would have happened? A river of blood would have flowed. Enmity would have intensified rather than die away. Sins of murdering many would have built up.”

If anger is conquered on time, then one has conquered the world. However, to forgive straight away is a complex deed. One who forgives attains bliss. *Shreeji Maharaj* said, “Oh my dear devotees! We have arrived in this universe to liberate souls but we have not arrived to cause riot. Forgiveness is a strong and powerful tool. There is no other patience like forgiveness. Therefore, oh devotees, always learn to forgive. Those who have abusively insulted have achieved a demonic condition and those who have forgiven have become divine immortals.”

CLEMENCY IS THE BEAUTIFICATION OF POWER.

This *mantra* is one that should be cherished within the heart. One should not become hot-tempered on one talk after another. Only then, living will be delightful. Playing will be delightful. Travelling will be delightful and eating will be delightful. When possessing the quality of peace, *Satsang* will be delightful. Otherwise, alternatively, all the delight will fade away as will our sleep. Therefore, rectify the present.

In this day and age, humans are growing their enmity over elementary discussions and are destroying long-term relationships. Relationships between husbands and wives, teachers and students, fathers and sons, brothers and brothers are being destroyed. Through passion and eagerness, humans are misinterpreting. They are running their lives through enmity and ending their existence.

On a daily basis, we recite the *Janmangal*. We chant and ponder. Yet, we do not engrave the *mantras* within our hearts. If so, then there is no other fool like us.

If one goes to River *Ganga* and does not bathe, he is a fool. Likewise, the discourse of each and every *mantra* is similar to the River *Ganga*. From *Badrikashram*, the seven

waterfalls are flowing and from *Shatanand Swami's* mouth, one hundred and eight mantra's are flowing. Under those showers, we must bathe our souls. If daily bathing is performed along with understanding, living will turn out to be prosperous. Living becomes delightful and eternal bliss is assured. One experiences bliss in this world and in the next. Clemency is the beautification of power. A forgiver experiences such bliss. A forgiver is respected with honour. Through clemency, enmity is demolished. A forgiver is more leading than one who performs *Yagnas*. Forgiveness leads to a fortunate destiny and it is a sword used to destroy sufferings.

We prostrate to *Shreeji Maharaj* who possesses this divine quality.

MANTRA (31) AUM SHREE SADO-NIDRAAYA NAMAH The Conqueror of sleep ('nidraa')

Shatanand Swami is offering respectful obeisances to *Prabhu*, "Oh *Prabhu!* You are the Conqueror of sleep. You are continuously awake." *Bhagwan* is the driver of this universe. If the driver sleeps while driving, what becomes of the passengers? Similarly, *Bhagwan* sustains these endless universes. If he falls asleep, this universe is bound to become *Achyutam Keshavam* (destroyed). He is the One who is eternally awake. He is never in a state of unconscious sleep.

During the moment while *Bhagwan* is in *Yoga-nidraa* (in the sleep of spiritual practise. *Bhagwan* remains in *Yoga-nidraa* eternally. He never sleeps), if somebody distracts Him, He would immediately awake.

*bhara nindRama re, podhyaa boyaa muniraaya,
koi ajaare, lagaara adee jaaya,
tyaare fadakee re, jaage sundara shyaama,
kona chhe poochhe re, sevakane sukhadhaama ||*

If *Prabhu* is woken by others while in *Yoga-nidraa*, He would not express even a fraction of anger. He would reply, in eternal bliss. Even if woken from His sleep, nothing happens. There are innumerable people on this earth that if awoken by any individual, they become inflamed with anger, just like a large hooded serpent attacking with a sudden strike! It scolds so much that it cannot be approached by any. To understand this *mantra*, engage in concentration.

SHREEJI MAHARAJ HAS PERFORMED THE DEED OF AWAKENING THE PUBLIC.

This whole universe is deeply asleep in the state of unconsciousness. A woken individual can awake another. How can a sleeping individual wake another sleeping individual? With opened eyes, this entire universe is asleep in bewitchment and attachment. Bewitchment

has deeply lured the humankind so much that it is not permitting humans to hold their heads up. The bewitchment of wealth forcefully drives one to extravagantly waste their entire life chasing after wealth. To accumulate wealth then becomes a strong fascination.

The bewitchment of women, their beauty and their dialogue is all illusively alluring. The bewitchment of women is so powerful that it completely twists the most capable individuals up-side-down, makes them guilty of insulting and it deteriorates their reputation. The mind is so very much corrupted. It attentively observes the figure of women, head-to-toe. Then the heart starts to fully fume in fire. It starts to rumble like anything, then it slits the deep roots of fine thinking and the roots of bewitchment begin to venomously blossom. While being deeply blinded by bewitchment, the person is tormented so much that it is unbelievable.

Then he becomes the legitimate son of illusion. Illusion entraps him securely. Never would he chant *Bhagwan's* name. Never would he go to gain *Darshan* in the Temple. Never would he humbly bow down to Saints. He dislikes being part of *Satsang*. He dislikes playing *Raas*. Bewitchment turns him into a beast.

What power does bewitchment have? Bewitchment bonds one's heart with females but does not let it bond with *Shree Hari*. Bewitchment drives one to smell objects which should not be smelt. Bewitchment drives one to the locations where one should not travel to. It pressures one to do anything in a wild way. It compels the humankind to smoke cigarettes, to utter profanities, to consume tobacco, to consume cannabis, to commit adultery, to consume alcohol. It does not forsake any sinful acts like these. However, there is one deed that it does not let us bond into. Which?

One deed: it denies one to engage in *Prabhu's* devotional service. Such is the lethal bewitchment. *Shreeji Maharaj* has performed the deed of awakening the public and He has performed the deed of offering the nectar of devotion. He remains awake for eternity and cautions His beloved devotees. "Stay alert! Stay alert! Otherwise the thief will come to steal. The thief will steal your knowledge, your virtue of non-attachment to worldly objects, your righteousness, your devotion, your compassion, your peace, your moral nature, your contentment and other similar good attributes will be snatched away from you. Hence, stay awake! If darkness pervades in the heart, the thieves will steal the goods. Stay awake so that the illumination of knowledge remains forever enlightened." Our *Badreedasaji* has sung a very beautiful *kirtan* and is awakening us all.

jone jeeva jaagee jone praanee jaagee;
haare ele umara jaaya chbe abhaagee... jone jeeva...
haare saachaa santane seveene sukhee thaane;
haare bete guna govindana gaane... jone jeeva...
haare harikrushna Keshav kaana kahene;

haare santa brabmana ne anna jala dene... jone jeeva...

Badreedaasa Swami is warning us to obey *Bhagwan's* commands, to heartily consider the divine talks of Saints and to forever be alert. Moreover, if you even be a fractional bit of an imprudent, the inner enemies are outstandingly potent that by driving you to perform misdeeds, by driving you to commit sinful acts, by driving you to abuse, by driving you to raise your enviousness, it will finally throw you into the deep dark hole.

*badareenaatha kabe jamano maara khaasho;
haare pachee haatha ghasine pastaasho... jone jeeva...*

Awaken yourself and awake others. If you glow yourself with the vivid colours of devotion, the stained colours of this world will melt and vanish. Then, the fact of reality of what you should truly commit yourself into will be recollected.

Prabhu has ridden on *Manki Godi* and has traveled persistently from one village to the second and the second village to the third in order to keep everyone wide awake. He has put in a lot of effort in directing others to the truthful pathway and has journeyed to many villages to show the path of righteousness.

There is one aspect that certainly needs to be contemplated upon, that without the eradication of the luxury for the body; the soul does not achieve the strength for devotion. *Bhagwan* does not shower compassion upon those enjoying the cosiness of the body and upon those enjoying comfort of the senses. Moreover, His level of happiness upon those does not go according to their wish. Contradictingly, *Bhagwan* showers much bliss and compassion upon those who control their senses and forsake them after eradicating the cosiness of the mortal body, after eradicating the fascination of the mortal body, after eradicating the luxury of eating and drinking and the luxury of wearing attractive clothes.

The second aspect is that those beings longing to devote upon *Bhagwan* and those who are longing to liberate their souls need to minimise indolence and sleep from their lives. Sleep and indolence are forms of interference in devotion.

If *Shreeji Maharaj* is seated under the verdant Nimb tree in *Gadhapur* and someone starts to feel sleepy, then *Shree Hari* would throw a *sopaareeno berakho* (betel nut) and would arouse them. Devotees would suddenly awaken and would return the *sopaareeno berakho* to *Shreeji Maharaj* and bow down to Him by touching His lotus-like feet. In such manner, *Shreeji Maharaj* would also rouse devotees. *Shreeji Maharaj's* most critical aphorism is to conquer sleep.

Laxmanji had not slept for fourteen years. Only he can do such. Others cannot even

conquer sleep for fourteen days. So, how should sleep be conquered? Even scientists state that from twenty four hours, six hours should be utilised for rest for the body. This is the body's law of nature. When others sleep exceedingly, it is known to be opposing the law of nature.

The more one lives life close to truth, the more he is known to be awake. One who enlightens oneself with devotion to *Bhagwan*, who performs beneficial deeds such as listening to discourses and singing devotional *Kirtans*, etc., is known to be awake.

Shatanand Swami is saying, "I pay my deep respects to *Shree Hari*, the Conqueror of sleep, who is eternally awake."

MANTRA (32) AUM SHREE DHYAANA-NISHTHAAYA NAMAH

One who is very fond ('nishthaa') of meditating ('dhyana')

Shatanand Swami is offering respectful obeisances to *Prabhu*, "Dear *Prabhu!* You are very fond of deep meditation." Who should be meditated upon? One who is the primal form of *Purshotam Narayan*. To meditate upon Him, our *Ishtadev*, one achieves the state of realisation of *Prabhu*. What is meant by meditation? Meditation means concentration and to be engrossed in. To control and master the mind upon *Shree Hari* is called meditation.

By meditating, one becomes immediately free from the bond of illusion and attains *Prabhu*. One is then presented with the great divine treasure of *Bhagwan's* Idol.

A tree requires water, a body requires provisions. Likewise, a soul necessarily requires meditation upon *Bhagwan*. Without water, a tree becomes desiccated. Without provisions, the body becomes helpless. Likewise, without reciting and meditating, a soul becomes defective from its devotion to *Bhagwan*.

Those devotees who are on the journey of undertaking meditation are accepted by *Prabhu* as His own and they themselves surrender unto *Bhagwan*. By meditating, the purity of a holy individual is preserved and developed at the same time. A sinner's sins die away gradually day by day. Just as sunrise provides daylight, similarly, meditating upon *Bhagwan* instigates the ignorance within and true knowledge is developed.

Just as hygienic humans feel very hungry, likewise purified beings extremely crave for the act of meditation upon *Prabhu*. The competence of the One you meditate upon starts to permeate within you. The qualities of that form will pervade in you. Just as a caterpillar contemplates upon a butterfly and eventually, the caterpillar turns into a butterfly itself, similarly, those devotees who contemplate upon *Paramatma* eventually become engrossed in *Bhagwan*.

MEDITATION IS A HIGHLY FUNDAMENTAL PERFORMANCE OF DEVOTION

What is the highest state of devotion? To have a daily routine of being seated solitary every morning and evening, to dismiss every worldly attachment from the mind and to completely become engrossed in the divine form of *Shree Hari*. Solitary does not mean alone in a room. You may be alone in a room, but what about in the mind? To continuously chant *Shree Hari's* divine name during each and every chore with the mind's concentration ceaselessly attached to *Shree Hari*, to avoid the failure of disregarding the chanting of His name is counted to be the highest level of meditation.

When such level is successfully reached, not even a fraction of laziness or negligence occurs during the act of meditation. The *Gopees* did not have to endeavor to meditate. For them, meditation was performed naturally. In every entity, they were able to witness *Paramatma*. Meditation is a highly fundamental performance of devotion. To narrate or listen to a discourse, vigilance is required. Only then, the discourse will be clearly grasped. Otherwise nothing can be appreciated. When sitting to perform *Mala*, vigilance is required. Furthermore, if one desires to make food, vigilance is also required. If one does not be vigilant, the food may turn out to be unripe or burnt. When running a business, vigilance is furthermore required. In other respects, loss may turn out to be the end product. In each and every single issue, attention needs to be brought up.

There is no fixed time for meditation. It can be implemented at any time. It can be done after sunset or in the night. Devotion cannot be performed in speed. Patience is required. *Muktanand Swami* is singing:-

*dhyaana dhara dhyaana dhara dharmanaa putranu,
je thakee sarva santaapa naashe;
koti ravi chandranee kaanti zaankhee kare,
evaa taaraa ura vishe naatha bhaase... dhyaana...
raata rahe paachalee chaara ghatikaa tyare,
santane Shyan tajee bhajana karavu,
svaamiNarayan naama uchchaaravu,
pragat Parabrahmmu dhyaana dharavu... dhyaana...*

When arousing early in the morning, one should remember *Bhagwan* and meditate upon Him but not enter worthless chats.

*te same aala pampaala bakavu nahi,
chitta hari charanamaa proi devu;
gruhasthane jagata janjaalane paraharee,
kerushna govinda Gopal kabebu... raata rahe...*

One who contemplates upon the divine body parts of *Bhagwan's* charming form, their bad thoughts become eradicated. The passion for worldly pleasure within the heart comes to an end. The mind becomes pure. The soul attains immense happiness. The inner enemies disappear.

Meditation is superior to standing on one leg for an amount of one hundred years while consuming only the intake of air. Meditation is superior to one thousand *Ashvamegha Yagnas* and *Raajasuya Yagnas*. By meditating, one's mind gradually becomes centered in *Bhagwan's* divine form.

By meditating, peace is achieved. The world is neglected and ecstasy is endured. Happiness is not achieved in this world. Happiness is achieved by dismissing the world from one's mind. The more the world is dismissed, the more the internal happiness is amplified. Only then, one is able to make an entrance in the world of true bliss. Only then, any fascinating entities are unable to allure them in. One blissfully sings the melodies of the virtues of *Bhagwan*.

MANTRA (33) AUM SHREE TAPAH-PRIYAAYA NAMAH One who is very fond ('priya') of penance ('tapa')

Shatanand Swami is saying, "Dear *Prabhu!* You are One who practices penance. You are engrossed in penance. Penance is extremely dear to You. You are One who lives a disciplined life." Only disciplined senses lead one to *Prabhu's* pathway. *Bhagwan Swaminarayan* journeyed in the forest for a seven year period. Commencing in His travel, *Bhagwan Nilkanth Varni* reached the destination of *Pulaha-aashrama*. There, *Pulaha Rushi* has carried out penance. Therefore, that place came to be known as *Pulaha-aashrama*.

To carry out penance in a sacred place, one successfully achieves fruits. *Nilkanth Varni* was very much fond of this place. He decided in his mind to perform penance for the four months of the monsoon season.

eka page ubhaa rahee aapa, jape gaayatree mantrano jaapa l
soorya Narayannu dhare dhyaana, gandakee nadeema kare nitya snaana ll

Standing on a single leg, He committed Himself in penance. He would bathe daily in the River of *Gandakee* (a River in the midst of *Pulaha-aashrama*), chant the *Gaayatree Mantra* and meditate upon *Surya Narayan*.

jala jala leta nathee mukhe, vaayu bhakshbee rahe chhe te sukhe l
sabu naadee-o anganee jeha, nghaadee dekhaavaa laagee teha ll

He did not even consume fruits or water. He was merely devouring upon air. He

performed extreme penance for the period of four months. The body became so weak and delicate that the veins became clearly visible. He did not blink even once. His vision was upon the tip of His nose. His beloved parents, *Mother Bhakti* and *Father Dharma*, were present in their divine forms beside Him showing immense love for their Son. There, the *Yogi* residents were bewildered when witnessing *Nilkanth Varni's* condition. They gazed fixedly, wondering who this may be. "May He be *Prabhladjee* or may He be *Dhruvji*?" "May He be *Sanakaadik* or may He be *ShukaDevjee*?"

A while later, the third *Yogi* announced, "I believe that *Narayan* Himself has approached in the form of a penitent to do penance. Other than that, no mere human being in this *Brahma's* universe is capable of such severe penance. Four entire months went past, yet He is not drinking water. Beyond doubt He seems to be the Almighty Master of the universe." Then again, a fourth *Yogi* said:-

aapanane upadeshaka thaine, tapanee reeti bataave...
saavacheta jogeene raheru, maayaa paase na aave...

He has arrived to give us warning that "Oh *Yogis!* Be careful that illusion does not drive you away. Be aware that it does not spin you in the cycle of birth and death like it did to *Bharatajee*.

Bharatajee was incautious for a flash moment, so He had to take birth as an antelope. Instead of preserving *Shree Hari* in the heart, he preserved an antelope. Instead of chanting '*Shree Hari*', he chanted the name of the antelope; therefore, in the following birth, *Bharatajee*, in return, had to take birth as an antelope. So be attentive!"

The precise month of *Kartaka Prabodhinee Ekdashi* arrived. *SuryaNarayan* pleasantly appeared in a human form. The four directions were concealed with bright illumination. He had held a water-pot in each hand. He had worn a crystallised head crest, golden bracelets on the wrist, an armlet on his arms and ornaments on his ears. In the cloud of illumination, *SuryaNarayan* gave *Darshan*. At that moment, *Nilkanth Varni* folded both hands and bowed down to Him and said:-

savitaa sanmukha ubhaa thaine, kare stavana brahmachaari,
Jay Jay bhaaskara Dev divaakara, rashmipati taMaharee re...
baalaa brahmachaaree ubhaa rahyaa tapa dhaaree

Bhagwan tenderly touched the divine feet of *SuryaNarayan* and praised, "Oh Deity of illumination! You are one who brightens the entire universe in which with your sunrise, every soul, animal and living entity achieves bliss. Deities, demons and humans are paying respects to You. Your glory is wonderful."

SuryaNarayan said with a smile, “Oh *Prabhu!* I recognise You. You are *Purshotam Narayan* Himself. Please command me to Your service.” Thereafter, *Nilkanth Varni* responded, “Oh the Deity of Sun! Please protect Me from My inner enemies in which my vow of celibacy lasts forever. Moreover, whenever I remember You, welcome to shower me with Your *Darshan.*”

At that time, *SuryaNarayan* replied with a smile, “Dear *Prabhu!* You do not have even one weakness. Inner enemies never enter You. You are the Master of this universe, yet You are guiding Deities like Me and the souls, animals and living entities within this world. Other than that, oh *Maharaj,* You are free from deformity.”

SuryaNarayan continued, “You are giving us a high status. The dignity, the power within Me is all Your giving, yet You ask for blessings. Therefore, I shower You with the blessings that You will attain all that You ask for.” Saying these words, *SuryaNarayan* disappeared. *Bhagwan Nilkanth Varni* concluded His penance and headed towards the Northwards direction. Alone, He travelled with courage in the dangerous jungle.

THE DEFINITION OF SATVIK PENANCE IS PECULIAR.

The definition of the penance of the body, penance of speech and penance of the mind varies. What is meant by the penance of the body? To humbly serve parents is a penance of the body. To humbly serve ones *Guru*, the poor, the elderly seniors, sacred cows and other souls, animals and living entities is all penance of the body. If a Saint is ill, one should massage his legs, bathe him, feed him with food etc. If he cannot walk, then to serve him with the support of the hands is known to be penance of the body.

To worship *Prabhu*, to perform worship to a scholar, to maintain purity, to welcome seniors simple-heartedly and to protect the vow of celibacy is also known to be the penance of the body. To conquer physical postures, to conquer sight, to conquer hand movements and to avoid impatience of the body is known to be penance of the body.

Now hear the penance of the mind. To recite the divine name of *Prabhu* in the mind, to talk only if necessary, to avoid immoral and meaningless utterance and insults, to observe the vow of silence, to have control, to be contented with what has been given is known to be the penance of the mind. To peacefully perform *Mansi Puja* with a faultless nature and with love, to mentally recall the *Leelas* of *Prabhu* is known to be mental penance.

Now hear the penance of speech. To utter speech with admire and tranquility, to think before uttering productive speech is known to be penance of speech. To sing *Kirtans*, to sing *Dhuns* and to cry out the victory of *Prabhu* is known to be penance of speech. To study sacred Scriptures and to narrate the sacred Scriptures is also known to be the penance of speech.

The penance of the body, the penance of the mind and the penance of speech is *Saattavika* penance. Subtle penance is called *Saattavika* penance. Penance is particularly adored by *Prabhu*.

tapa jevu vahaalu chhe vaalamane, tevu vahaalu nathee beju kaai;
vachanamaa rahee je tapa kare, te paamashe sukha sadaai... tapa...
Narayan vachanathee vidhi-e, aadareeyu tapa anoopa;
tene karee ramaapati reejyaa, aapyo vara saaro sukharoopa... tapa...

Laxmiji performed penance. *Bhagwan* became pleased and said, “Oh *Laxmiji*! Ask for a boon. What desire do You have?” *Laxmiji* then responded, “Be my beloved Husband.” *Bhagwan* unhesitantly replied, “Let it be so.” Thereafter, *Bhagwan* offered *Laxmiji* a permanent place in His heart. Penance is most desirable to *Bhagwan*. In the season of monsoon, *Shreeji Maharaj* Himself observed *Dhaaranaa Paaranaa* (a vow where one day upvaas (complete fast) and the second day *ektaanu* (to consume food only once a day), third day upvaas, fourth day *ektaanu*. This carries on for a month). To observe the act of fasting and *falaahaara* (to only consume fruits and vegetables) on sacred days such as *Ekadashi*, *Poonam* (the bright half of every month), *Amavasya* (the dark half of every month), *Ramnavamee* (the day of *Ram Bhagwan*’s birth), *Janma-aashtamee* (the day of *Krushna Bhagwan*’s birth), etc. is also known as a performance of penance. To daily consume two spoons less than usual and to be temperate in food is also penance. *Shree Hari* Himself performs penance and is advising His dear devotees to perform penance saying, “By acting out penance, the senses become under your control.” To control the senses is desired dearly by *Bhagwan*.

MANTRA (34) AUM SHREE SIDHDESHVARAAYA NAMAH

The Master (‘eshvara’) of the Siddhas

Shatanand Swami is offering respectful obeisances to *Prabhu*, “Dear *Prabhu*! You are the Master of the *Siddhas*. Those *Yogis* who have attained supernatural powers are called *Siddhas*. A *Siddha* never salutes anyone even if urged to. He has pride over his supernatural spiritual powers. However, Oh *Prabhu*, You have caused many *Siddhas* to salute and You have accepted them under Your refuge. A *Siddha* has the faculty to enter any region of the universe. One who can enter any Abode, i.e. *Golok*, *Vaikunth*, *Badrikashram* through this very human form is called a *Siddha*.

There was a *Siddha* by the name of *MagneeRam* in the region of *Draavida*. He set out for a pilgrimage. During his journey, he arrived in a place named *Dwarika*, where *Dvarika-desh* resides. Ahead, drums were been played upon a camel and a fine beautiful litter was decorated on an elephant’s back. On top of that, upon a velvet cushion and mattress, *MagneeRam* was seated comfortably. Above him was a golden, big, heavy

ornamental umbrella shining brightly. Surrounding him were his disciples waving a fan to cool him. The ceremonious utterances of praise were been cried out at the arrival of their master. His disciples would faithfully obey his orders. He would ask for as much wealth as he desires from Kings and Emperors. If they refuse to give, he would torment them with his supernatural powers. In this way, he would harass all the spiritual teachers.

He would divulge the vanity of his supernatural powers. One who applies his powers in such a way is not called a true *Siddha*. *Siddhas* like these suffer innumerable difficulties in their own lives. However, with the knowledge along with devotional service, there are no calamities. Easily, the rescued soul is able to reach *Bhagwan*. MagneeRam became entrapped in supernatural powers.

Moreover, his disciples would aid MagneeRam in wearing his shoes on his feet. When he takes a seat upon the elephant, his disciples would hold his hands and assist him. Three hundred disciples would wander with him. In his supernatural powers, MagneeRam became ardently entrapped, thinking, 'I truly am someone authoritative!!!' Such was his egoistic self-esteem. 'I am able to perform my desires. I am able to go to the places I desire. There is no other *Siddha* like me in this entire universe.' Such was his pride. Therefore, he had forgotten *Bhagwan*. He would roam around in his own pride.

“THEREFORE, SURRENDER YOURSELF UNTO HIM.”

Constantly travelling, divulging his victory, he arrived in the village of Porbandar. There, he requested for as much wealth as he desired from the head of the Temple. He traumatised him to the extreme. “If you do not give, I shall kill you.” At that time, the mendicant of the Temple said, “What kind of threat are you making against frogs like us?! How can you realise your greatness in this?! But if you try to conquer *Swaminarayan*, you will become conscious.” MagneeRam answered stiffly, “Who is this *Swaminarayan*? The One who is worshiped as *Prabhu*?! I shall destroy His supremacy right now. I have conquered the most mighty ones, so what to talk about mosquitoes like *Swaminarayan*?!”

Fuming hot-temperedly, he arrived in the village of Mangrol. *Prabhu Swaminarayan Bhagwan* was seated amongst a full assembly. MagneeRam pointed out his hands and shouted furiously, “What such hypocrisy are You committing Yourself into?! What kind of sect are You leading? If you wish to stay alive then present five thousand rupees before my feet and all the rest of your disciples should become my faithful disciples.”

Swaminarayan Bhagwan responded, “If we have already become disciples of *Bhagwan*, how is it possible to become your disciples?” MagneeRam fired angrily, “What? Are you being rude to me? I shall shatter You in one moment. Who do You think You are?” He began to challenge excessively. Then *Prabhu* said, “Do what you can.”

In intense fury, he went. He went to the Goddess and explained to Her. The Goddess said, “Has your sense of intelligence died away? You are answering back to anyone and everyone in any way. You are ordering them to become your disciples. *Swaminarayan* is *Paramatma* before our very own eyes. One should surrender upon His feet but not quarrel against Him. You will die. If you oppose Him, you will fall in the darkness of hell. Think! Why have you disguised yourself as a mendicant? To lure the world or to unite with *Shree Hari?*” The Goddess opened his eyes. “You will not be able to achieve final liberation through Me. The Giver of final liberation, the Giver of bliss is *Swaminarayan Bhagwan*. Therefore, surrender yourself unto Him.”

Saying these words, the Goddess disappeared. Early in the morning, MagneeRam made an entrance in the assembly chanting ‘*Swaminarayan, Swaminarayan*’. Everyone looked at him in amazement. “What is this we see? Just yesterday, he was cursing in any way by swearing. He was frightening everyone and today he is entering the assembly chanting ‘*Swaminarayan, Swaminarayan*’?”

MagneeRam lied down upon *Prabhu*’s lotus like feet. “Dear *Prabhu*, please forgive me. I committed a grave sin. I was unable to recognise You. You are the Saviour of the sinful. Oh *Shree Hari*! I am an ungrateful person. I am an illusory soul. Please forgive me. The Goddess has explained to me the true reality.”

Prabhu immediately raised from his bedstead, embraced him against His heart, He patted his back saying, “If not then, at least now the soul finally surrendered.” MagneeRam threw the bracelet made out of copper and iron and he took off the tied strings and threw them away. He took off the rosary made out of beads and folded both hands saying, “Oh *Prabhu*! Make me Your Saint.”

sunee boliyaa jana sukhadaanee, tame chho atishe abhimaanee l
maaraa nirmaanee santa janaaya, temaa tamathee kema rabevaaya ll

At the moment, the Saints said, “Dear *Prabhu*! Think and observe before initiating him as a Saint. Remember the words he uttered just yesterday.” *Shreeji Maharaj* told MagneeRam, “My Saints are humble and you are too proud. How will you get along with each other?” MagneeRam replied eagerly, “*Prabhu*! I shall endure my life humbly in the same manner as Your Saints.” Following this, MagneeRam would daily attend the assembly during the holy discourses. He would seat himself next to the footwear belonging to the Saints. Others questioned him, “MagneeRam! You are one who sits upon a golden decorated seat on an elephant and today, you are sitting near the shoes?” MagneeRam gave a beautiful response, “As the particles of the dust from the Saints footwear diffuses upon me, I shall become pure.” Again, MagneeRam pleaded, “Oh *Prabhu*! Initiate me as Your Saint. I shall remain in Your command.” *Shreeji Maharaj* then said:-

jodaa satanaa ekathaa karo, tenee gaansadee nija shira dharo l
sarve bethee chbe santa sabhaaya, tene paancha pradakshinaa thaaya l
tyaare paapa tamaroo jaaya, ghanaa peedyaa chbe ranka ne raaya ll

“Tie a bundle of the Saints shoes, carry it on your head and perform circumambulation around this assembly five times.” “As You say *Maharaj!*” He tied a bundle and performed circumambulation five times. Then, the ignorant ones said, “MagneeRam! What is this that you are doing? This is a cheap act!” MagneeRam bravely answered, “This is not a cheap act. This is the most leading noble act. It is a high service. The shoes belonging to Saints are equivalent to the shoes belonging to *Bhagwan.*”

maaraa paapa badhaa Bali jaashe, antaramaa anjavaalaa thaashe

Witnessing such humbleness, *Shreeji Maharaj* initiated MagneeRam as His Saint, naming him ‘Advaita-aanandajee Swami’. In the assembly, *Shreeji Maharaj* announced, “Those in search for liberation should not have undue pride before the elderly.”

Swaminarayan Prabhu enlightened many such *Siddhas* with moral customs. *Bhagwan Swaminarayan* is the Master of those *Siddhas* who never bow down in reverence to any individual. Therefore, *Shatanand Swami* is saluting the Master of the *Siddhas*. Illusion does not allow one to reach *Prabhu*’s company. Illusion obstructs one in the pathway of *Bhagwan*’s *Akshardham*. *Prabhu* dispatches illusion. ‘Do the individuals have more attachment in Me or do they have more attachment in illusion?’ In order to witness this, *Bhagwan* sends illusion.

Those who are courageous and single-minded devotees do not crave for illusion. They do not enable their minds to withdraw from *Bhagwan* and become unstable. So that the soul does not become entangled towards hypnotising worldly objects, one should be attentively conscious. The objects within this world are such where it allures one to forget *Bhagwan*. Live life with awareness, otherwise you will end up where you previously came from. The cycle of birth and death will continue.

pooNarpi jananam, pooNarpi maranam, pooNarpi jananee jathare Shyanm l
eeha sansaare khalu dustaare, krupayaa pare paahi muraare... bhaja...
bhaja govindam, bhaja gocindam, govindam bhaja moodha mate...
praapte sannihite marane, nabi nabi rakshati dukrunge karane... bhaja...

Shankara-Acharya is saying, “Oh fool! Engage yourself in the devotion of *Bhagwan*. Those who you believe to be yours are not yours in reality. Your true relative is One and Only *Bhagwan.*”

MANTRA (35) AUM SHREE SVATANTRAAYA NAMAH

One who is not dependant on anyone but is independent ('svatantra')

Shatanand Swami is offering respectful obeisances to *Prabhu*, "Oh *Maharaj!* You are able to do as You wish. You do not depend on any individual. You are not controlled by any individual. The inanimate, the animate, Deities, demons, the humankind and all are under Your control. You are the mastered Ruler of infinite universes. Dear *Prabhu!* This entire universe is under Your protection." A wife is under the protection of her husband, an attendant is under the protection of his master, a master is under the protection of a sheriff. A minister, manager, prime-minister, executive head and the entire nation are under the protection of the King. *Bhagwan* is not under the protection of anyone.

Water is under the control of light. Light is under the control of air. Air is under the control of space. Space is under the control of *Bhagwan*. Earth is under the control of *SheshaNarayan Bhagwan*. *Bhagwan* is not under anyones control. He is independent.

"The Dhruva-mandala is under control of *Bhagwan*. All the Deities and Goddesses in this universe are dependant. They are under the control of the Master, *Shree Hari*. However, oh *Prabhu*, You are the only One who is not under the protection of any entity. You are not beneath anyone's shelter. You are protected under Your Own shelter. You do whatever You desire. You are independent."

PRABHU'S SUPPORT IS SUPREME.

A *Brahman* once lived in a small village. After picking up his wife, he was returning towards his place of dwelling from the village of his father-in-law's residence. His wife was wrapped up with a basket full of ornaments. The couple were heading towards the path of the jungle. Catching sight of the ornaments on the woman's body, a fraudster's intention became spoilt. 'This is the opportune moment where I can loot.' He disguised as a Saint and proceeded with them. The wife was intellectually smart. She realised that, 'This is not a Saint, but a deceiver. A Saint's eyes are sanitised. I can identify hypocrisy and decay in this criminal's eyes. A Saint's visual perception is steady and this criminal is looking here and there towards all directions.'

In the presence of the criminal, nothing could be said. Now what shall she do? The poor *Brahman* does not know anything, so he is walking along while talking divine talks about *Bhagwan*. The *Brahman's* wife thought, 'I need to search for a solution.' So slowly and gradually walking, she purposefully became left behind. Then unexpectedly she screamed out loud, "Oh my!!! A thorn has pricked me!" Overhearing the scream, the *Brahman* came running. "Where on your foot has the thorn pricked you? Here, let me take it out." The wife said, "A thorn has not pricked me on the foot, but has pricked me in my heart. Oh my dear! This criminal is disguised as a Saint. He is not a true Saint. He is a hypocrite, so let's go. We shall go back. It is better to be cautious beforehand, otherwise the fraudulent

will torment us.” The fraudulent wondered, “What may these two individuals be discussing about? What if they are discussing about me?” He came running nearby. “What has happened? Do tell me.”

The *Brahman* gave a confident reply. “We have decided to return home from here and will not proceed.” The thief disguised as a Saint said, “Are you saying that you do not trust a Saint like me? *Bhagwan* is in the midst of us. *Prabhu*’s support is Supreme. Others support is unripe. I am a Saint. Saints are great well-wishers. Therefore, proceed without worry. In a matter of minutes, we will soon reach our home.”

As the name of *Bhagwan* was acknowledged, the couple agreed to the disguised Saint. As time followed, travelling, they reached deep into the dense forest. There and then, this immoral criminal forced weight on the *Brahman*’s chest and killed him. The wife began to look at the local surroundings. The thief exclaimed, “What are you staring at? No one will come to your rescue anymore. Hand over all your belonging ornaments to me. If not, I shall kill you.”

The lady gave a bold reply. “I am looking around the local surroundings as you earlier mentioned that *Bhagwan* is in the midst of us. Why is He not appearing? I cannot see Him. Having firm faith on Him, I have ended up here.” Saying this, shedding tears, she gave out a loud cry:

*Sabjanand sharanam mama, Sabjanand sharanam mama,
Sabjanand sharanam mama, Sabjanand sharanam mama,*

In an instant, *Bhagwan* came to the rescue. Neighing, *Manki Godi* came to a halt. The thief became astonished. ‘Where has this Horseman come from? Who is He?’ *Bhagwan* pressurised him shouting out, “Oh sinner! Disguising as a Saint, are you deceiving the world? I shall not leave you alive!” As *Maharaj* glanced at him, the thief became still like a plank of wood. He turned out to be motionless like a statue. The lady bent down to salute *Bhagwan*. “Oh Merciful One! You rescued me in the right time. If You hadn’t, then today I would have died by the evil hands of this sinner.”

Bhagwan resolved His hands on the *Brahman*. The *Brahman* became alive. The couple then returned to their place of residence and endured themselves in the devotion until their last breath. In the end, they attained *Bhagwan*’s *Akshardham*.

MANTRA (36) AUM SHREE BRAHMA-VIDHYAA-PRAVARTAKAAYA NAMAH

The Promoter (‘pravartak’) of education (‘vidhyaa’) of one being the divine soul (‘brahma’) and not the body

Shatanand Swami is offering respectful obeisances to *Prabhu*, “My dear *Prabhu*! You are the

Promoter of spiritual education. In order to maintain the flow of the spiritual waterfall, You have constructed schools and divine Temples.” Temples are schools for spiritual knowledge. In such schools, knowledge of *Bhagwan* is being taught and illustrated. Spiritual education means enlightenment in relation to *Bhagwan*. The discourse of knowledge about *Bhagwan* is spiritual education. This knowledge cannot be attained in any other school. Divine education can only be achieved through the talks with Saints. Worldly education can be acquired in the whole universe. However, divine education can only be accomplished through *Satsang*.

SPIRITUAL KNOWLEDGE IS TRUE WEALTH FOR THE HEART.

True, powerful, intellectual Saints are lecturers of spiritual knowledge. *Sahajanand Swami* has poured a flow of spiritual knowledge in the *Vachanamrut*. Composing a number of sacred Scriptures, *Bhagwan Swaminarayan* has handed over the ocean of nectar to His followers. Forever, drink this pure nectar. In the *Shikshapatri*, *Shreeji Maharaj* has commanded to spread and expand true knowledge. The reason being is that spiritual knowledge is true wealth for the heart.

Spiritual knowledge is education relating to *Paramatma*. Sanskrit is the language of Deities. It is an extraordinary divine language. The Sanskrit language is our dear Mother. It is our mother tongue. It is extremely necessary to study this divine language. If the Sanskrit language remains, our culture will remain. Our moral conducts will remain. Certainly teach Sanskrit Shlokas (stanzas) to your offspring’s as well as learning them yourselves.

It is also commanded to the *Acharyas* of the sect to spread and expand true knowledge in relation to *Bhagwan*.

We must all walk on the specific pathway which *Swaminarayan Bhagwan* has directed us to. That pathway is most beneficial.

Swaminarayan Bhagwan has continuously endured the eternal ceremonial performance of knowledge. Saints narrate discourses about spiritual knowledge so beautifully that even a farmer in a small village can grasp it and the illiterate can also grasp it. Even a great scholar starts to wonder. The Saints have maintained such spiritual knowledge-based flow of river Ganga. The construction of our Udhhdhava Sampradaaya (our holy fellowship) is built very well. In only one day, five discourses follow after each other, five *Mansi Pujas* are performed and five *Artis* are performed. Such is the extraordinary routine *Bhagwan* has promoted!

Hear the order of the five discourses. The first is narrated in the morning at five o’clock. The second is narrated at half past eleven after the Saints have eaten. The third is narrated at the time after noon, after five or six o’clock. The fourth is narrated at eight

o'clock after *Sandhya Arti*. Finally the fifth is narrated after singing daily *Ceshta*. Two *Vachanamruts* are permanently read. This is the original flow of the discourses that *Bhagwan* has established in advance.

Spiritual knowledge means study linking to *Bhagwan*. In this day and age, the societies are studying but, at the same time, they are neglecting *Bhagwan*. They merely make use of their studies in social worldly activities, but not for *Bhagwan*. If your gained knowledge is not obtained for *Bhagwan* and for the sake of your soul's liberation, then your education is counted to be meaningless. You educated yourself, but what point was there?

The past generations were completely uneducated, yet they sang such beautiful *Kirtans* that one feels like standing in one place and listening to them. The uneducated would learn *Kirtans* off by heart, so we should also learn *Kirtans*. When applying education for only the sake of this mere body, what benefit is achieved? If not a lot, then should not even a bit of endeavor be put in for *Bhagwan* and for your own soul? Every morning, after bathing and becoming clean, one should certainly, without doubt, read the *Shikshapatri*, *Vachanamrut*, Narayan Kavacha (an armour in the form of a text which protects devotees who read it), Prarthanaa (four sections of a prayer in the form of a text well known in our *Satsang*) and *Janmangal*. If you do not perform the act of worshiping, then you are uneducated even if you have studied. Consequently, what becomes of the calculation of your life? Zero! This narration of *Janmangal* is one to be treasured in our lifetime.

Dogs, donkeys, animals, birds and all other living species are feeding their hunger. This is not anything spectacular. The spectacular quality is to eternally summon upon the most Superior *Shree Hari* who controls the rhythm of our breathing, to recite His divine name and to sing His qualities only.

To awake when the sun rises, to bathe, to clean oneself, to eat. Is this human life? No performance of worship, no recitation of prayers, no *Darshan* of Deities, no listening to God-related discourses and narrations, no singing *Kirtans*... is one living merely to feed one's own stomach? In such way, even dogs, donkeys, birds and all species nourish their stomachs. This is not anything spectacular. The spectacular quality is to live life according to Supreme *Paramatma's* commands. Even sparrows feed grains to their offspring's. Taking out time for *Prabhu* and a place for devotion needs to be preserved in one's life. What advantage is gained out of merely studying worldly education? Education must be utilised for *Bhagwan*. Those who do not possess knowledge of *Bhagwan* in their life, who do not have affection for *Bhagwan*, who do not have *Satsang* which would arouse the attachment in *Prabhu*, who do not have association of Saints who are able to cure the absence of spiritual knowledge and falsity, are imperfect even if educated. Those who have attachment in the authentic, divine form of *Paramatma* and those who have spiritual knowledge relating to the soul and *Paramatma* are wealthy in reality. Only those are truly knowledgeable. Many praises to *King Janak* who achieved spiritual knowledge after

surrendering Himself to *Paramatma*. No matter if one possesses the mastership of this entire universe and if one is prosperous and rich, but if one does not possess spiritual knowledge, his life is completely useless.

SATSANG IS A SCHOOL FOR THE ATTAINMENT OF THE SUPREME BEING, SHREE HARI.

When an ordinary human delivers a speech, it becomes a mere talk. When a professor delivers a speech, it becomes a lecture. When the leader of a country delivers a speech, it becomes a formal talk and when Saints deliver a speech, it becomes *Satsang*. *Satsang* has the power to arouse a deep sleeping soul.

When a saant speaks, he is speaking from deep within. He is speaking with warmth upon *Shree Hari*. He is speaking after being engrossed in *Prabhu*. He is speaking with auspicious intentions. He is speaking with *Paramatma* in his mind. He is speaking for those who are in need for *Bhagwan*. He is speaking to guide others towards good association. If you witness a Saint who is engrossed in *Prabhu* in a carefree position, then you will find out how he is swaying ecstatically in the treasure full of happiness.

Spiritual knowledge leads one to liberation. Through spiritual knowledge, one is able to swim through the worldly ocean. Bowing down to the lotus-like feet of *Swaminarayan Bhagwan*, who is the Promoter of spiritual knowledge, *Shatanand Swami* is proceeding forward.

MANTRA (37) AUM SHREE PAAKHANDO-CHCHHEDANA-PATAVE NAMAH
The Destroyer ('chchhedana') of the theories of pretence ('paakhand')

Shatanand Swami is offering respectful obeisances to *Prabhu*, "Oh *Prabhu!* You are the Destroyer of pretence." When righteousness began to be concealed by hypocrisy, *Prabhu* thought, 'If I do not destroy such pretence, hypocrites will harass the true ascetics.'

If a farmer desires to plant seeds underground, it is vital to clean the excessive grass. Primarily, he would moisten the ground with water and then clean it by ploughing the grown grass. Following this, he would plant the seeds. To protect anything planted, it is essential to clean the excessive debris.

Bhagwan Swaminarayan demolished the excessive debris where the hypocrites used pretence to deceive. Many hypocrites would fill their stomachs after disguising themselves as mendicants. With pride, they would threaten others and take their desired amount of money. Devotion was a mere name for them. In the name of devotion, they were engaging in immoral acts. *Shree Hari* demolished such pretence and protected civilisation.

They would preach about non-attachment and, at the same time, they would live in maximum enjoyment. They would accumulate many females in their shelter. They would use women to massage their feet. They would talk about the attainment of *Bhagwan*, although they are deeply passionate towards worldly desires. In order to nurture their passion for worldly objects, they would plead women to massage their feet. They would commit sins in secrecy. They would expose their false religion on the outside and, at the same time, would engage in hypocrisy and fraudulent behaviour. *Shree Hari* destroyed such deceit.

Keechaka was a hypocritical sinner. *Shree Hari* abolished his pretence and protected civilisation. Our holy fellowship is supported upon the *Vaidika* morality. *Bhagwan* proved open-heartedly by true will that he would make those who are walking on the path of dishonesty, walk on the path of honesty and he would demolish the hypocrites. One who assures something and then does something opposing is a hypocrite. He does not act according to his pledge. He shows that he has faith on a Deity but, in reality, he is actually an atheist. A man with such attributes is a hypocrite.

TREACHERY IS NOT A RELATIVE TO THE HUMANKIND.

There once lived a *Mahatma*. He entered the borders of a village. There, the King had affectionate faith upon Saints. Therefore, he politely welcomed the *Mahatma* within his own Kingdom. He offered him tasty food. The *Mahatma* resided there for a month. He then questioned the King, “Oh King! Why do you seem to be disheartened?” The King replied, “I have a daughter but not a son. For this reason, I feel so disturbed, for how will this Kingdom be ruled without an heir?”

The *Mahatma* said, “I am showering you with blessings that *Bhagwan* will, in the future, bless you with a son.” Time went by and a son took birth to the Queen. The King felt exhilarated. Now the *Mahatma*’s pride advanced. Having faith that this *Mahatma* is *Bhagwan*, the King provided him with a room in the Kingdom. The Queen and the Princess would daily offer assorted varieties of appetising food to the *Mahatma*. In the night, the Queen and Princess would massage the *Mahatma*’s feet.

By consuming the King’s food, through the contact of females, the *Mahatma*’s intelligence began to pollute. His passion for the senses began to overflow. Meditation upon *Bhagwan* disentangled and meditation upon the Princess began. The Princess belonged in the tender age of eighteen.

The *Mahatma*’s secret intentions started to rot. ‘If this Princess was to become my wife, oh what pleasure it would be! But how should I request for her?’ Therefore, he thought of an idea. Secretly, he asked the King, “Your Princess is a fatal cause to your son. For no

longer should she be protected under the shelter of this Royal Kingdom. If you safeguard her here, death will come to your son's doorstep." The King said, "Within two days, I will search for a groom for her and get her immediately married."

The *Mahatma* thought, 'If so, my trick will become ruined. I will not get hold of the Princess's hands.' So the hypocrite answered, "If she gets married, she would still return home for visits. That is unacceptable. So that she does not enter the premises of this Royal Kingdom, some other ideas need to be thought of." The King urged, "Then what should I do, Oh *Guru*?" The hypocrite suggested, "Store her in a chest and leave her floating in the sea. Whatever be her destiny. Hurry or alternatively you will loose your beloved son."

Having had a dear son, the King perceived the hypocrite to be like *Bhagwan*, but little did he know that *Bhagwan* is the All-Doer. Everything is done by *Bhagwan's* doing. The King discussed this dilemma to the minister of the Royal Kingdom. "What shall be done now?" The minister was intellectually ingenious. He found out every aspect that this *Mahatma* was up to some business. The sinner's intelligence has decayed. The minister sat the Princess in a room and made a hole in a chest box. He stored a living bear within and left the chest box floating in the ocean. Immediately, the hypocrite thought, "Now, I have a great chance."

The deceiver said, "Oh King! I have work to do, therefore, I will now head towards my hermitage." He arrived at his hermitage. He commanded his disciples, "Fetch the chest box and store it on the top storey." Doing as told, the disciples fetched the chest box and stored it on the top storey. The hypocrite ordered, "Now none shall enter here. As an alternative, you shall all play big drums and big flutes in great speed with all your strength, because today, I am going to attain *Darshan* of *Bhagwan*." This deceiver thought, 'If I threaten the Princess and she lets out a scream at the top of her voice, all these individuals will notice it, open the door and come in the room and I will be unable to fulfil my desires.' Therefore, he commanded them to play the instruments in the band vociferously. Everyone started to play.

The evil-doer made an entrance in the room and closed the door. So that the Princess cannot escape, he fastened the door with the chain. As he went to unlock the chest box, the bear slit the *Mahatma* in half as it was left starved for the past four to five days. The *Mahatma* began to yell. "Help! Help! I am dying!"

Treachery is not a relative to humankind. The bear killed the *Mahatma*. As it seemed to be a long time, the disciples knocked on the door, but who would open it? They opened the door and to their surprise, they saw the bear ransacking a *Mahatma's* dead mortal body. They **ceased** the bear and deserted it in the dark jungle.

As the King set out for a search, he witnessed his *Guru* lifeless. The King began to shed tears. However, the minister clarified that, “There is nothing to shed tears about. This particular *Mahatma* was a deceiver and a hypocrite. He lied to you and eluded and cheated you and then planned to offensively associate with your daughter. For this reason, I thought of such a plan.” The King eagerly asked, “So where is my daughter?” The minister answered, “I have left her in my home safe and sound in a room.” Observing such intelligence in the minister, the King became delighted. “As you have saved my daughter, I shall present you with a precious gift.”

Shatanand Swami is stating that *Bhagwan* has clearly exposed the hypocrisy in hypocrites. Demolishing such hypocrisy, *Shree Hari* has awoken civilisation. One should strictly avoid association with such hypocrites.

MANTRA (38) AUM SHREE SVA-SVAROOPA-CHALA-STHITAYE NAMAH
One who is firmly faithful in the devotion of meditation

Shatanand Swami is offering respectful obeisances to *Prabhu*, “Oh *Prabhu!* Even when You set out for a pilgrimage, You continued the meditation upon *Bhagwan*. You are firmly faithful in the devotion of meditation.” To totally devote oneself in the accepted vows, oaths and moral codes of conducts flawlessly until the time of death is called firm faith. No matter what affliction arises, when one does not abandon loyalty and when one adopts faithfully to the principles with understanding, it is called firm faith.

No matter what sort of situation stands up, yet *Bhagwan* does not befall into agitation, sorrow, antagonism or bewitchment. He is perfectly free from illusion. Nothing influences His mind. He is always in a steady condition. Whether one praises Him or decorates Him with a garland of flowers, or whether one insults Him, He is forever in a stable state of mind. Never does His mind become dull. He does not alter from his firm state. In such way, *Prabhu* is the Obeyer of His vows and has firm faith and He is guiding us also to build our firm faith.

“I HAVE STRONG FAITH UPON MY GURU.”

In the *Vachanamrut*, *Shreeji Maharaj* has praised *Mother Parvati's* credence. The following narration is so beautiful that it should be treasured in one's heart. *Mother Parvati* performed such intense penance that *Shivaji* sent the seven *Rushis*. “Go to test the chaste wife. Examine her commitment.” The seven *Rushis* appeared and said, “Why such severe penance at such a tender age?” *Mother Parvati* replied, “I am performing penance for I desire to obtain *Shivaji* as my partner.” The *Rushis* questioned, “Who has taught you this?” “My *Guru, Naradji.*”

Hearing this, the *Rushis* exaggerated, “You should not believe *Naradji's* talks. Trust in his

words leads to relationships which do not last for long. You should not have faith in *Naradji's* talks.” *Mother Parvati* gave a courageous reply, “I have strong faith upon my *Guru* so leave your efforts of trying to make my faith unsteady. I shall take millions and millions of births, but I shall marry the One and Only *Shivaji*.”

koti janma lagee ragada hamaaree, varoo shambhu kaa rabu kuvaaree

The seven *Rushis* spoke, “Many applauses to You, oh *Mother Parvati*. Observing your strong faith, *Shivaji* will undoubtedly accept You.” We should also have such strong faith upon *Bhagwan*. *Shreeji Maharaj* has stated in the *Vachanamrut*, ‘*Brahma* did not comport Himself in such condition. Therefore, just by glimpsing at his daughter, *Saraswati*, He became attracted in Her beauty. *Naradji* did not comport Himself in such condition. Therefore, he thought of marrying. They were not stable in their condition.’

Those who want to journey on the path of salvation, who want to attain the happiness in *Prabhu's Akshardham*, should eternally do *Satsang* with firm faith. No matter how many tough circumstances arise, one should never become weak in their devotion.

poorve karyo chhe Satsang jene, sadaaya raakhee achala teka tene;
Prabladne dukkha apaara deedhu, Satsang maate sabu saankhee leedhu

Prablad kept firm faith and had the power to endure harassment, so *Bhagwan* came running to his rescue and saved him. He was a young, tender-aged child but he endured devotion with courage. Therefore he had completed his portable activity.

vibheeshane jo Satsang keedho, te bhraata beeke nahi tajee deedho;
tethee pana dukkh vishesha thaaya, tathaapi Satsang nahi tajaaya

Ravan kicked his brother *Vibheeshana* and threw him out of the Kingdom. Yet, just by the fear of his brother *Vibheeshana* did not forsake *Satsang*. He did not become unsteady in his devotion.

HE CLEARLY UNDERSTOOD THE MATTER OF REALITY.

One time, in a sudden of a moment, *Dayaanandajee's* sleep went away. He abruptly positioned himself sitting and meditated upon *Bhagwan* for some time. Thereafter, he began to wander in the hermitage. A rosary in his hands and the divine name of *Shree Hari* on his tongue. Surrounding all directions was a peaceful and tranquil atmosphere. The crescent of the new moon in the blue sky was brightening with illumination. An individual there was departing from the hermitage. Forthwith, *Dayaanandajee* approached him.

“Dear brother! Who may you be?” “I am your disciple, Dhanuradaasa. Oh *Guru!* Why are you wandering in the hermitage at this time? Are you physically unwell?” The *Swami* answered, “I am physically well. But tell me, why are departing from the hermitage at this time?” The disciple became silent. “For what reason, oh Dhanura, have you kept quiet?” The *Guru* furthermore asked, “What is reserved in this bag of yours?” “Oh *Guru!* My **worshipping** accessories and my clothes are reserved within this bag.” “For which reason(s) have you decided to go with your worshipping accessories? What inspires you to depart from this village?”

Dhanura thought, “This is something that should not be kept a secret from my *Guru.*’ So, replying humbly, he said, “*Guru!* I decide to abandon the hermitage.” Hearing such, his *Guru* became shocked. “My dear son, Dhanura! You did not notify me and now you are suddenly abandoning the hermitage?”

“Oh *Guru!* I strived to let you know, however, because of hesitation, I was unable to say.” *Guru* Dayaanandajee said with tearful eyes, “My dear son, Dhanura! What misery do you face?” Dhanura replied, “*Guru!* I face no misery.” The *Guru* said, “Then what causes you to abandon the hermitage? Do you encounter any difficulties with any of your brothers?”

“No *Guru.* They are all fine with me, but my mind has become unsteady. Therefore, it is not possible for me to abide by the rules of conduct in the hermitage.” Expressing his feelings, he began to cry.

Swami Dayaanandajee gave an assuring reply, “That’s it? Is that all? Just because of such minor purpose, should you leave the hermitage in this way?”

The disciple thoughtfully responded, “I believe that to dwell within the hermitage with unveiling hypocrisy, where the mind flickers while enduring in devotion, instead what is wrong in simply walking away? To walk away silently is the wisest action to take, I believe.”

“My dear son, Dhanura! Your intelligence is exceptional but your imperfection is stinging you. That is where your despondency lies. You have become apprehensive due to your weakness. Am I right?”

“I agree oh *Guru!* I have become extremely fearful.” Without any delay, the *Guru* advised, “It is now time for you to strongly stabilise your mind.” The *Guru* continued:-

*snehe prabhune bhajee le vakbata vabee jaashe vaatamaa,
unghane aalasa taje de vakbata vabee jaashe vaatamaa.
kantaka pana aavashe ne kaankara pana aavshe,*

manane majaboota karee le... vakhata vabee...
kasotee kharaa khotaanee thaaya chhe,
sindhu maanthe motee veenee le... vakhata vabee...
maayaa mamataanu jora jabara chhe,
prabhunu scharana grahee le... vakhata vabee...
janma sufala karee le... vakhata vabee...

The *Guru* offered much guidance and continued, “Which direction will you head towards from here?”

“I have not yet determined my path.” The *Guru* asked, “Wherever you head, will your mind accompany you or not?” “Oh *Guru!* The mind will certainly be with me, off course!”

“Dear son, instead of cleansing the place of the mind, you are rotting it with decay. Instead of saving yourself from the despondency in the mind, you are deciding to depart from the hermitage. Instead of having firm faith, you are frustrating yourself. Never, in your entire lifetime, will you get the association of such precious *Satsang*. Therefore, steady the mind.”

The *Guru* furthered on, “Dear son, Dhanura! This is not a tactful way to solve the problem. Instead of sensing your mistake or weakness and then putting effort into clearing it out, you are feeling resentful and walking away from *Satsang!* Son! This is not a valid solution for making an unsteady mind steady. Son, forsake such corrupt thoughts and strive for the efforts in clearing the mistakes lying within. Only your promising faith will set you free.” Saying this, the *Guru* became tender and emotional.

The disciple clearly understood the matter of reality. He bowed down to his *Guru* and returned back towards the hermitage. He controlled his own mind and began to engage in devotion. Gradually, his mind became stable. The weakness in his mind disappeared and he became truly enlightened.

Shatanand Swami is saying, “Oh *Prabhu!* You are firmly faithful and You are guiding Your dear devotees to also endure life in firm faith.”

There is extraordinary power in this narration of the *Janmangal*. The name of *Ishtadev Shree Swaminarayan Bhagwan* is overflowed with high spiritual powers and divinity. Wherever the discourse of our *Ishtadev* is narrated, there, there lies natural peace. Through each and every *mantra*, our inner and outer heart becomes cloaked with tranquility. It is full of such authenticity. Reciting the one hundred and eight *mantras* leads to peace. Come; let us all enter the realms of tranquility.

MANTRA (39) AUM SHREE PRASHAANTA-MOORTAYE NAMAH One who is tranquil ('prashaanta') natured

Shatanand Swami is offering respectful obeisances to *Shree Hari*, "Oh *Prabhu!* You are the Idol of ultimate tranquility. You are extremely tranquil. Your divine *Aksardham* is tranquil. The illumination glowing from Your divine form is also tranquil. It is cool and calm."

sheetala shaanta chhe re, tejane upamaa nava Devaya

Bhagwan has a tranquil nature. He rests upon *Sheshnag* in the ocean of milk, yet He is calm. A serpent's nature is poisonous and furious; however, through the tender touch of the divine Idol of tranquility, *Sheshnag* also rests in a tranquil manner. Just as the flow of the river merges with the oceanic ocean, one's faculty merges within *Prabhu*. If someone approaches violently, striking with fury and rage, *Prabhu* would put them into trance and settle them down in calmness. *Prabhu* is very calm-natured. ParashuRamjee offended so much, yet *Bhagwan* did not feel even a bit upset or angry in His heart. Perfectly tranquil. *Laxmiji* became hot-tempered; however, *Bhagwan* cooled Her down. MagneeRam approached in intense ferocity. *Prabhu* cooled him down. King Peshvaa of the City of *Ahmedabad* plotted an evil plan to throw *Shree Hari* in a tank, yet *Prabhu* remained patient. *Prabhu's* genuine nature is pervaded with tranquility.

The nature of water is tranquil and calm, where no matter how much one boils water, it will eventually cool down. The genuine nature of water is pervaded with tranquility. Likewise, no matter what situation arises, *Prabhu* eternally endures life in calmness. No remorse, no anxiety, no tension.

PARAMATMA IS A SOUL'S RESTING PLACE FOR ATTAINING TRANQUILITY.

Prabhu is certainly extremely calm, but the atmosphere in the place where *Prabhu* dwells within also pervades with calmness. Experience the true incident taken place within our sacred religious Scriptures. It was the first time where *Ladudanji* was proceeding to unite with *Bhagwan Swaminarayan*. He approached the Radha Vaadee (the name of a divine farm in *Gadhapur*). Thought after thought kept arising in *Ladudanji's* mind. 'I will ask *Swaminarayan* this and that. As His supremacy is been praised in this whole universe, I shall now closely examine His supremacy in every way I could.' However, as he stepped a foot within the boundaries of *Dada Khachar's* Royal Court, all his thoughts reached a clam state. Coolness penetrated his heart. He completely forgot what he wanted to ask. He experienced the highest level of tranquility. From then on, *Ladudanji* surrendered his entire life on the lotus-like feet of *Sahajanand Swami*.

If mankind is imprisoned in the wall of anxiety and tension and then if they chant *Shree*

Hari's divine name and meditate upon *Shree Hari*, they enter in the realms of mental peace. The reason being is that through the contemplation upon *Sabajanand*, the divine Idol of tranquility, *Prabhu's* good-natured qualities are infiltrated in the hearts of the devotees. *Paramatma* is a soul's resting place for attaining tranquility. The precious tool for attaining peace in the mind is devotion.

Through devotion upon *Bhagwan*, through recitation of His divine name, through *Kirtans* where one forgets consciousness, where one forgets thirst and hunger, where one forgets his own relationships with relatives... only then one achieves the entrance in enlightened peace. *Muktanand Swami* achieved peace and calmness, only through the remembrance and recitation of *Shree Hari's Leelas*. King Pareekshita achieved peace and calm only through the remembrance and recitation of *Shree Krushna's Leelas*. Therefore, they became entirely unconscious and even failed to remember to consume food. Through recitation of *Shree Hari's* name, the worldly enjoyments are also dismissed from the mind.

Even *Naradji* is guiding *Vyaas Bhagwan* saying, "Oh *Vyaas Narayan!* Listen, if you want to attain peace, then:-

shree krushna naa baala charitra, jyaare gaasho tame maaraa mitra l
shaanti paamasho tyaaare sadaaya, te vinaa nathee beejo upaaya ll

*(When You sing the childhood **Leelas** of **Shree Krushna Bhagwan**,
You will attain eternal peace. There is no other solution other than this.)*

A disciple once questioned his *Guru*, "Oh *Guru! Bhagwan* is certainly the divine Idol of tranquility but if we want tranquility to pervade our hearts, what is the solution? Where can we attain peace from? Is peace achieved through knowledge? Or is it achieved through accomplishing the activity of *Yoga*? Is peace attained through practicing penance or is it attained by setting off to the dark jungle? Please enlighten me with understanding."

The *Guru* answered, "Whether you dwell within a jungle or a city, whether you journey towards the peak of the Himalayas and practice penance or whether you sit at home and practice devotion, attainment of peace **is found in one Entity only**. Through enlightening oneself by meditating and listening to the divine *Leelas* of *Paramatma*, peace is achieved. Through *Kirtans* and singing devotional *dhuns* one acquires peace." Bowing down to the most peaceful, extremely tranquil Idol of *Swaminarayan Bhagwan*, *Shatanand Swami* is reciting the fortieth *mantra*.

MANTRA (40) AUM SHREE NIRDOSHAAYA NAMAH
One who possesses no ('nir') illusive faults ('dosha')

Shatanand Swami is offering respectful obeisances to *Shree Hari*, “Oh *Prabhu!* You are faultless/innocent. You have no faults in You.” No matter how prominent a human being is, yet there is always at least a few faults in him that he possesses. But *Bhagwan* is completely faultless. If an incident occurs where no matter what kind of deteriorated thoughts arise, yet this drawback does not touch *Shree Hari*. Never does His soul become polluted. Never do polluted faults dare to touch Him. Even if illusion approaches *Bhagwan*, illusion herself becomes faultless, so what to talk about faults/drawbacks in *Shree Hari!*

A soul becomes entangled in illusion. If Supreme *Shree Hari* pervades in illusion, illusion becomes divine. What are the attributes of *Prabhu?* He is equivalent to a gem. The touch of a gem can turn iron metal into gold. If those souls, who are alike to iron and who are boiling in many faults humbly surrender themselves to *Prabhu*, they become faultless. Drawbacks do not approach them. Lust, anger, greed, delusion, desires, longings, envy, ego. None such faults are in *Prabhu*. In this manner, He is faultless. The faults within those who come into contact with Him become destroyed.

The faults also become abolished through the contact of divine Saints. Faults mean the creation of irreligion. Till today, the bad qualities of many have been annihilated. Vero, the looter in the village of Upaletaa would loot people within the marriage ceremonies in pure daylight and would consume inappropriate food. Such an individual with violent inclinations, who was like a pure rusted iron, came into contact with Saints and became as pure as gem.

Coming into contact with *Bhagwan*, instead of possessing a spear weapon, he became one who held a rosary in his hand. One time, he thieved a small datan (a margoa stick used for brushing the teeth) from a stranger’s house. Yet he felt repentance for his immoral act. He then went to ask for permission and humbly pleaded for forgiveness. Like this, he became faultless.

Shreeji Maharaj released those who were deeply rooted in faults and made them faultless. Roodiyo, the roamer, was like *Valiyo*, the bandit, who would roam in the dark jungle, murder innocent animals and wander without clothing. The stinging nettles would split but nothing would harm him. His legs were as tough as metal iron, like an animal’s legs. He belonged in the lowest category. With *Brahmanand Swami’s* association, he turned out to be a true *Satsangee*. From Roodiyo, the roamer, he became Roodaa, the devotee. Even such individuals, who are full of faults to the brim, become faultless by *Bhagwan’s* doing.

Bhagwan is One who makes a person full of faults into a faultless person. One who commits an offence is a person full of faults. A King would imprison an offender in a jail. When the King goes to observe, the guard would show the King that, “Oh liberal King! This man has committed theft. This man has committed murder. This man has set

fire to a village. This man has assaulted a female. He is a terrorist.” The King shows anger on such people when hearing this.

As they proceed further on, the guard demonstrates to the King that, “This poor innocent man is faultless. He has not committed any offence. However, somehow, he has been imprisoned.” The King would therefore feel compassionate towards the individual and hence releases him.

As the King goes to investigate these matters, a person in the office questions, “Where has the King gone?” What does everyone give as a reply? “The King has gone to the jail.” This is entirely true, but, on the other hand, he does not say that the King is on the outer boundaries of the jail.

Listen to this point very clearly with concentration. This *mantra* is worth understanding, thus here is the precise illustration. A prisoner is within the walls of the jail and the King is also within the walls of the jail. Both the prisoner and the non-prisoner are within the boundaries of the jail. So does this mean that the King and the prisoner are alike? Not at all!

PRABHU PARDONS THE FAULTS OF HIS DEAR DEVOTEES.

A King is independent. If the King orders the guard to release a prisoner, he is released. Moreover, if the King enters a delightful mood that ‘today is my birthday celebration, today is the anniversary of my initiation as King’, he would even release the prisoners. He would release them from the dark cell. No matter how many offences the prisoner has committed, the King would yet free him. In a blissful state, he would release many.

A King is not in restriction in the same manner as a prisoner. He is independent. Similarly, if *Prabhu* pervades in illusion, even if He accepts illusion, no faults can touch Him. Illusion itself becomes divine. Through the association of *Bhagwan*, the Master of illusion, faults of the many individuals are demolished. *Bhagwan* is faultless. Hence, He sees no faults within any individuals. If a humble soul falls unto *Prabhu*’s lotus-like feet, pleading, “I have surrendered myself to You,” *Prabhu* forgets every single faults committed by the individual.

Prabhu is equal to a mother. No matter how much a son torments his mother and father, no matter how much he harasses them or speaks as he wishes in any way, if he asks for mercy from his mother and says, “Oh mother! I am all yours. Please do not take note of my mistakes committed,” the mother would reply, “Okay, my beloved son. No matter what, I am still your mother. From today, all your mistakes are pardoned.” Equivalently, *Prabhu* compassionately forgives the errors made by His devotees. He Himself is like a faultless loving Mother.

Just as the sky is unattached and does not combine with any entity, similarly, *Bhagwan* is as faultless as the sky. In this universe, no matter what form He incarnates as, not even a single fault can affect Him. He is as innocent as a child. A child has no flawed thoughts within. Lust and anger does not have impact on a child. No matter how much the child is abused, it does not feel disheartened. Not a single fault can have an impact on it.

Bhagwan is offering us guidance that “You also become faultless.” One should not pay any attention to the faults in mankind. There are various types of individuals upon the grounds of this universe. This universe is overflowing with all kinds of people i.e. peoples with faults and people with no faults. *Bhagwan* is advising us, “Oh dear devotees! Make your vision such where you see no faults in any entity.”

Knowledgeable and intelligent ones can only vision their own self. They can vision only their mistakes. They can only vision their sins committed. Contradictingly, ignorant ones cannot vision their own mistakes, faults and sins. Instead of observing other peoples faults, one should learn to insight the faults in oneself.

*prabhu mane thaaje evo anukoola jethi sooze maaree bhoola... prabhu...
doshba beejaanaa dekhataa, mane sooze maaree bhoola;
sadaaya prabhunu smarana kareene, rabu prabhumaa mashagoola... prabhu...*

If one finds his own faults within, that soul attains liberation.

Swami Viveka-aanand’s previous childhood name was *Narendra*. When studying in college, one time, he was seated in the terrace of the bungalow reading a book. At that moment, he caught sight of a beautiful lady in the bungalow opposite. His mentality instantly became attached to her figure. He would gaze fixedly at the lady without a single blink. Thereafter, he would retrace his thoughts back over and begin to read. Yet his mind did not engage. Having been attached to the lady’s alluring figure, he abandoned his reading and kept his mind engaged in the lady. Then true understanding and true knowledge aroused from his heart. “Oh my! Forsaking such beautiful, delightful reading of the Scripture, did my mind become attracted to a perishable figure?” His own faults were realised by himself. Without prescribing punishment to the eye, the eyes hunger is not cured. As a punishment, he appointed his eyes with *chatanee* (chilli ketchup). In the morning, his eyes became sore and swollen. From then on, never did his eye ever wander and view improper happenings.

Such Viveka-aanandajee did. He prescribed a severe punishment. However, we should not do such, but efforts need to be put in controlling the senses. One should not engage himself in bad habits such as looking, eating, drinking and wondering. The senses should be disciplined. One should be as valiant as Viveka-aanandajee but not be weak. The

Destroyer of faults is *Bhagwan*. Therefore, His name is 'nirdosha'. *Shatanand Swami* is advising that disregard from the mind what others are doing. 'Mr. X. is doing this, Mr. X. is doing that.' Dismiss all such from the mind and think about what we are doing. Do not look at faults in others. Pay attention to yourself. 'What am I doing?' Observe that and understand.

MANTRA (41) AUM SHREE ASURA-GURVAADI-MOHANAYA NAMAH

One who fascinates ('moha') the head of the demons ('asura') into Himself

Shatanand Swami is offering respectful obeisances to *Shree Hari*, "Dear *Prabhu!* Your divine form is ever so charming and tranquil that divine souls catch sight of Your charm and become deeply fascinated. This is natural, but even asuree (demonic) souls catch sight of Your charm and become deeply fascinated. Moreover, even the head of the demons becomes fascinated when catching sight of Your divine charm."

"THIS ATTENDANT IS EXTREMELY CIVILISED."

While journeying in the forest, *Nilkanth Varni* arrived in the destination of Jagannaatha-Puree. There, many demons would commit sinful acts in the name of religion and deceive others by fraud. *Prabhu* approached one of the mendicants there. *Nilkanth Varni* served him with great care. He would massage his feet, bring fruits and flowers for him and speak in a sweet melodious manner. *Bhagwan's* fine waist was as soft as a lotus flower. He had reached the age of twelve to thirteen. Catching sight of the young Celibate, everyone became lured in Him. Such was *Bhagwan's* soft, tender and beautiful divine figure! Hearing His sweet melodious voice, the demonic mendicants became delighted. "This Attendant is extremely civilised. No work needs to be shown to Him. He is serving promptly and in great speed." With them, *Nilkanth Varni* remained for eight to ten days.

Yet again, He approached another mendicant. There also, He served very affectionately. The other mendicants became infuriated. "That mendicant has seized my Attendant away from me. He certainly loathes me. Showing dislike for me, he has eluded my Attendant." Living with this mendicant for eight to ten days, *Prabhu* then approached a third one. There, He would also dedicate Himself in humble service. He would massage the mendicant's feet, massage his head and wash the dishes. The two previous mendicants thought that. "This Attendant is extremely civilised. However, He did not remain with me, neither did He remain with you and the third has deceived Him." The tug of war continued.

They deluded each other in such manner. Thereafter, the envious ones conflicted ever so much that some lifted sticks, some lifted tridents, some brought razors and violently battled so much that it turned into a feud against each other. In this attack, ten thousand

demons were abolished. They conflicted against themselves and died. *Prabhu* resided there for a ten month period. All the mendicants became so fascinated in *Bhagwan*. 'If He becomes my disciple, it would be great. He serves very well.' Becoming attached in *Prabhu's* beauty and virtues with greed, *Prabhu* destroyed those ten thousand wicked demons. He unloaded the burden and accomplished His intentions.

Even the highly powerful ones have become fascinated in *Bhagwan's* divine form. *Bhagwan's* beautiful form is the One to see, the One to gain *Darshan* of, the One to perform worship to with offerings and the one to contemplate upon. In this illusive universe, worldly souls become allured in *Bhagwan*. Desire in the direction of this illusive universe is called illusion, false affection and passion for worldly pleasure and desires in *Bhagwan* is called devotion. Our beloved *Brahmanand Swami* is singing a very beautiful *kirtan*:-

*hu to mohee rangeelaa taaraa rangamaa jeere,
maare aananda vadhyo chhe angamaa jeere... hu to...
samajaavee te mujane saanamaa jeere,
mana taanee leedhu moraleenee taanamaa jeere... hu to...
hu to ghelee thai chhu taaraa geetamaa jeere,
taaroo chhogalu pethu chhe maaraa chitmaa jeere... hu to...
Brahmananda kabe premanee laheranee jeere,
mune bhoorkee naakhee koi peranee jeere... hu to...*

When churning the ocean, *Prabhu* reincarnated in a form of Mohinee whose form was alluring and divine. Towards Her, all the demons became attracted and said, "Oh beloved Sister! Distribute the nectar to us first." The others pleaded, "Distribute it to us." In this manner, catching divine sight of the form of Mohinee, all the demons became motionless in amazement. They would gaze at *Prabhu* fixedly. No one has ever seen such charming lady. *Prabhu's* form is ultimately phenomenal. Even demons are allured.

Prabhu had captured all the demons in His divine form by His beauty, morality and charm. In such way, *Swaminarayan Bhagwan* attracts demons towards Him. What to talk about the divine souls who become allured to Him!

MANTRA (42) AUM SHREE ATI-KAARUNYA-NAYNAAY NAMAH
One who has the vision of immense ('ati') compassionate ('karun') upon all

Shatanand Swami is offering respectful obeisances to *Shreeji Maharaj*. "Dear my beloved *Prabhu!* Karuna (compassion) is showering from within Your eyes. You are One who has compassionate perception upon all." There is no greed, lust, anger, worldly pleasure or malice in *Bhagwan's* eyes. It is full with compassion only.

*Karuna maya chaaro lochanam, sharanaayaata janaarti mochanam l
patito udhdharanaaya tatparam... Sabajanand gurum bhaje sadaa ll*

Bhagwan Swaminarayan's eyes are overflowed with sympathy. It does not flow with greed. To *Bhagwan*, the entire universe is perceived as divine. He has a broad divine sight and is forever tranquil. Knowledge, non-attachment and devotion all dwell within *Bhagwan's* eyes. When *Bhagwan* compassionately glimpses at individuals, their minds energise with knowledge, non-attachment and devotion. With His compassionate vision, *Paramatma* fascinates His devotees minds into Himself. If you meet your eyes with *Prabhu's* eyes and recite His divine name, *Prabhu* will harmonise your faculty with the neat extract of compassion.

ONLY *BHAGWAN* IS APT TO BE PRESERVED IN THE EYES.

Each *Gopee* said, "Oh *Udhayji!* I possess only a single mind and that is with my *Krushna*. If only I possessed a few minds. I would keep one mind in trance. Oh *Udhayji!* We can see the divine sight of *Bhagwan* with opened eyes." It does not mean that those who have reached the stage of divine vision can perceive *Bhagwan* with closed eyes only. They can also gain *Darshan* of *Bhagwan* with opened eyes.

Only *Bhagwan* is apt to be preserved in the eyes. If those *Gopees* could see *Paramatma* on the mountains, on the trees, in water, in juveniles and every entity, what is the need for them to close their eyes?! Many knowledgeable ones can perceive *Paramatma* merely after closing their eyes. However, if opening their eyes they see the world, their knowledge is yet partially developed. For those who have digested knowledge, there is no world for them.

If individuals eternally preserve *Bhagwan*, the Possessor of compassionate perception, in their eyes, their vision is not seeing the world but it is seeing the divine sight of *Shree Hari*. By perceiving the false sights of the world, vision becomes impetuous. Does this then mean that one should not look at the world? One should, but with disgust. Not with temporal vision. View with divine vision.

Many praises to Zeenaabhaai of the village of Panchaalaa. Zeenaabhaai would carry out duties as a King's chief executive. He was qualified and preferred by the King. One time, the King organised a feast. He invited Zeenaabhaai. Little did Zeenaabhaai know that there would be a feast. He thought that he was called for an important duty for the King. He took a seat with everyone in the drawing room. There, a glass full of liquor was distributed to all. Zeenaabhaai then said, "I do not consume liquor." He clearly declined the offer, but did not become enticed in fame and credit. After the others had consumed liquor, the dancing performance of the prostitutes began. With the tune of the musical instruments, the prostitutes started to dance eccentrically. Everyone would stare fixedly,

become excited, laugh and sometimes would even applaud.

However, Zeenaabhaai kept his eyes closed and began to meditate upon *Bhagwan*. The worldly temptations of entertaining performances could not allure him in. Everything ended and the King questioned, “Zeenaabhaai, what were you doing with your eyes closed? Why were you not looking at the dance performances? I feel astonished when looking at you.” Zeenaabhaai gave a beautiful answer. “Oh liberal King! I am a devotee of *Swaminarayan Bhagwan*. *Swaminarayan Bhagwan* has guided His devotees not to fixedly gaze at any woman other than one’s own wife. He has told us to maintain reverence. Therefore, how can we look at the dancing of these prostitutes? True devotees of *Bhagwan* never view singing and dance performances. They keep their eyes under control.” Hearing such words of wisdom, the King became pleased and praised Zeenaabhaai very much in the presence of everyone in the drawing room. “Zeenaabhaai is one where no faults can dare to touch him.”

In this manner, whoever shows sentiment of self-respect and has firm vision only, is known as a single-minded devotee. Zeenaabhaai continued and said to the Muslim King, “Oh King! Only *Bhagwan* is apt to be preserved in the eyes.”

This narration of the *Janmangal* is highly worth understanding from. This world should be perceived with divine sight and with understanding. Anything that looks beautiful in the universe today will not be perceived as beautiful after one or two days. A flower may look pretty right now. It may look fresh. In a few days, it will wither. The entire world withers in the same manner. The beauty of worldly affairs is momentary. It is artificial. Whatever you perceive as beautiful, others do not perceive as beautiful. Whoever you perceive as malicious may be perceived as well-mannered by others. The beauty of the worldly affairs is imagination of the mind. It is corrosion of the mind.

Many people comment that, ‘Kashmir is ever so alluring!’ Think about it! If Kashmir is so alluring, then how alluring must the One who constructed Kashmir (*Shree Hari*) be? Those who think in such manner are known to have divine sight. If you perceive the world with such perception, your mind will never be influenced negatively.

Bhagwan’s vision is full of compassion and divinity. *Bhagwan* does not have a bodily perception. A mere human possesses illusive sight, whereas *Bhagwan* possesses divine sight. *Prabhad’s* vision became divine; therefore, he perceived *Darshan* of *Bhagwan* within a pillar. The *Gopees* vision became divine; therefore, they perceived darshan of *Mohan Bhagwan* in an earthen pot. Karneebaa’s vision became divine; therefore the *Yagna* took place in the village of Dabhaana and she perceived this *Yagna* in the village of Dharmalakaa.

The appearance of the outside world is not very charming. The form of the Master of the

world, *Shree Hari*, is divine. If you preserve *Prabhu* in your eyes, your mind will become pure and cleansed. If the mind becomes pure and cleansed, auspicious thoughts will arise. If death occurs pleasantly, the soul will gain the treasure of limitless happiness in his very own hands.

Build a habit of seeing *Paramatma* repeatedly. Only then, the mind will not become spoilt. The world is not rotten. The mind is rotten. Till today, no one has been able to enrich this world. However, for those who have enriched their vision, their universe turns out to be divine. Whoever's perception is divine, their universe is divine. Thereafter, in each and every entity, all they see is *Bhagwan* only. Many humble respects to *Swaminarayan Bhagwan* whose glowing eyes forever overflow with intense compassion.

MANTRA (43) AUM SHREE UDHDHAVAADHVA-PRAVARTAKAAYA NAMAH The Promoter ('pravarta') of the Udhdhava holy fellowship

Shatanand Swami is offering respectful obeisances to *Shreeji Maharaj*. "Oh *Prabhu!* You are the Promoter of the Udhdhava Sampradaaya (our Udhdhava holy fellowship)." The reincarnation of *Udbhaji*, namely *Ramanand Swami*, has established this sect. *Udbhaji* established it and *Swaminarayan Bhagwan* nourished it.

When *Bhagwan Shree Krushnachandra* was preparing to respectfully leave for His divine Abode, *Udbhaji* was repeatedly bowing down to His feet, pleading, "Dear *Prabhu!* You are leaving for Your divine Abode, which is fine, but please take me along with You. I will not be able to suffer the pain without You." At that time, *Prabhu* replied, "Oh *Udbhaji!* No entities depart together and no individuals arrive together. They depart one by one and arrive one by one. Do not feel tensed. Accept the knowledge that I offer you and expand it in this universe." This narration is one which is worth understanding.

ONE WHO CONTROLS THE MIND IS A TRUE SAINT.

Udbhaji sat, shedding tears from deep within the heart. *Prabhu* delivered fine knowledge. We shall define it in short. *Bhagwan* is saying, "*Udbhaji!* The soul comes alone and departs alone. I have showered mercy upon you. Now you should shower mercy upon yourself. Mercy showered from Supreme *Shree Hari*, mercy showered from Saints, mercy showered from Scriptures and lastly, mercy showered from the soul. Oh *Udbhaji*, you should have the feeling of compassion in yourself. This soul has become a father many times. It has become a wife many times. This soul has played with many babies on the lap. It has arranged many marriage ceremonies. Where is your partner from your previous life? No one knows.

The soul has been travelling through worldly life and its activities from time which has no beginning. Even in animals and birds relationships of husband and wife exist. Dear

Udhavji! You liberate your own soul. You decide yourself. ‘I no longer want to be a husband. I no longer want to be a wife. I no longer want to enter a mother’s womb. I want to surrender myself to *Paramatma*’s lotus-like feet.’” *Bhagwan* is furthermore saying, “Oh *Udhavji!* The worldly life and its activities within the mind are causing one to shed tears. Banish the worldly life and its activities from within the mind.” *Bhagwan* is saying, “One who secures the mortal body and wealth is a worldly soul and one who controls the mind is a true Saint. Saints are protecting their minds rather than their mortal body and wealth. Dear *Udhavji!* You should protect your mind.” *Bhagwan* is continuing, “*Udhavji*, I am training you with *Dhyaana-Yoga* (spiritual practice of meditation). Listen carefully. One should seat himself in a position, soothe the eyes by steadying them and then soothe the physical body by steadying it. When the physical body and the eyes become steady and calm, one should then steady the mind. One should not allow it to loose its concentration in any direction. One should contemplate upon each part of *Shree Hari*’s divine body. This is called *Dhyaana*. Contemplating upon the entire divine body is called *Dhaarna*.”

Bhagwan is moreover explaining, “Oh *Udhavji!* The more the world is dismissed from the mind, the more bliss one will experience. If the world is forgotten, only then one is able to sleep and encounter tranquility. In the same manner, if the mind forgets the world in a wakeful state, it experiences the bliss of *Paramatma*’s divine form.” *Bhagwan* delivered much fine knowledge to *Udhavji*. *Udhavji* humbly saluted repeatedly. *Prabhu* then said, “*Udhavji*, our mind is worthy to surrender to *Bhagwan*. Humbly surrender your entire self to the lotus-like feet of *Narayan*, the Knower-of-all. In a short period of time, *Dwarika* will flood in the huge ocean. Therefore, immediately go to *Badrikashram*, stabilise yourself in such a position and meditate.”

Udhavji began to shed tears. “I will not like it without Your company.”

Bhagwan answered, “Dear *Udhavji!* I am always with you. I am not leaving without you. However, you will be unable to see Me as this mortal human body. I will forever give you *Darshan* through My divine form. Do not worry. Whenever you think of Me, I shall appear before you.”

Udhavji eagerly asked, “My dear Beloved *Prabhu!* Present me with evidence.” Instantly, *Prabhu* offered him with His own charana paadukaa (open wooden footwear). “Here, accept this paadukaa.” *Udhavji* bowed down with folded hands, held the paadukaa, touched them to his eyes, respectfully placed them on his head and expressed his joy. Now, with the power of affection, he would be able to gain *Darshan* of *Bhagwan* in His paadukaa.

Prabhu said, “Oh *Udhavji!* Next time, when I incarnate upon this earth, I will bring you along with Me. Then, spread this knowledge in the universe.”

*poorve kabhu tu udhdhavane re, laisha beejo avataara re,
Mohan vara dayaa kareene Darshan aapajo re,
te tame bhakti dharmathee re, bhoopara leedho avataara re... Mohan vara...*

In the second birth, *Udhavji* was born as *Ramanand Swami*. This *Satsang* has been established by *Ramanand Swami*. Therefore, it is known to be the *Udhdhava Sampradaaya*. This *Sampradaaya* has become nourished by staying within the respective boundaries of *Sanaatana Dharma* (the axiomatic religion). Thousands and thousands of gracious bows to *Jagadguru, Shree Ramanand Swami*.

Many a times, *Ramanand Swami* would reside in the City of *Bhuj* for long periods of time. The City of *Bhuj* is the pillar of the *Udhdhava Sampradaaya*. *Ramanand Swami* has prepared such high level devotees where they had affection for none except for *Bhagwan* and where they had only one faith. *Ramanand Swami* resided in the City of *Bhuj* for a long period of time. There, we took birth, hence we are extremely fortunate.

“THE GUIDER TO THE PATHWAY OF DEVOTION HAS ARRIVED.”

There is **no** other sect as special as this sect. The reason, I shall define. *Bhagwan* publicised the *Veds*. Thereafter, various different *Acharyas* established the codes of morality according to their own individual sentiments. The *Acharyas* were the promoters and establishers of morality. They were greatly reputable. However, they were not *Bhagwan*. *Acharyas* and great reputable ones all perform good deeds. Their deeds are faultless. However, a great reputable one’s deeds are not as perfect as *Bhagwan’s* deeds.

The *Veds* are the utterance of *Narayan*. The *Bhagvat Gita* is the utterance of *Narayan*. There are no faults in great reputable ones, but never do they become as equal as *Paramatma*. *Lalji Suthar* arrived in the City of *Bhuj*. When he did *Darshan* of *Ramanand Swami*, *Ramanand Swami* said, “Oh great devotee *Laalajee*. You traveled to the City of *Bhuj* but not to the village of *Loj*? Did not *Mayaram Bhatt* notify you that *Nilkanth Varni* has arrived in *Loj*?” *Laalajee Bhaai* answered, “He did tell me but *Bhuj* is okay for me.” He did not move even if persuaded to. That is how firmly faithful he was.

Laalajee Bhagat said, “*Maharaj*, what is in *Loj*?” *Ramanand Swami* replied, “*Nilkanth Varni* has arrived in *Loj*. He is the one who should be bowed to. For many years, what I was saying has today become reality. The Guider to the pathway of devotion has arrived. He is extremely great.” “*Swami*, how great is He? As great as *Muktanand Swami*?” *Swami* clarified, “He is not the same as *Muktanand Swami*. He is greater than him.” “Then is He as great as *Bhaai Ramdaasa*?” “He is not the same as *Bhaai Ramdaasa* either. He is greater than him.” “Then *Swami*, is He as great as you?” “No, no. I am nothing in front of Him. He is exceptionally able. He is *Narayan* before our eye’s. He is my *Ishtadev*. He is the One

whom I worship. You go there. If the One, through whom firm faith has grown from, tells you, only then you will believe the real truth.” This holy fellowship is established by *Ramanand Swami*, thus this *mantra* is namely *Udhbhavaadhva-pravarta-kaaya Namah*.

MANTRA (44) AUM SHREE MAHA-VRATAAYA NAMAH

One who observes the great (‘Maha’) vows (‘vrata’) of truth, non-violence, celibacy, etc.

Shatanand Swami is offering respectful obeisances to *Shree Hari*, “Oh *Prabhu!* You are One who observes great vows.” The great vow is the vow of sovereignty. The vow of sovereignty is celibacy. This is where the complete sovereignty lies and is a great vow. *Asteya* (no stealing), *Satya* (honesty), *Aparigraha* (absence of hoarding) and *Ahinsaa* (non-violence)... these are the four great vows. The vow of celibacy is very dear to *Bhagwan*. The greatness of celibacy is very much defined in the sacred Scriptures.

na tapa staya eetyaaha, brahmacharya tapotamam l
ud-dharetaa bhaved yastu, sa devo na tu maanushah ll

Penance is not merely penance. Celibacy is penance. Sincere celibates are such where from birth and death, they forever preserve semen within them. In this region of the universe, they are Deities before our eyes in a human form. Just as a ship is the highest tool in order to float in the ocean, in the same manner, the vow of celibacy is the highest tool for floating in this worldly ocean.

Shreeji Maharaj has stated in *Gadhada* middle chapter thity-nine of the *Vachanamrut* that ‘I admire the humble service performed by ‘Nishkaamee Bhaktas’ (devotees who have no lust) and I admire living with them. I feel affection for such ‘Nishkaamee Bhaktas’. I have endured life due to the observance of the continuous firm vow of celibacy. The five vows are the great vows!’

‘*Asteya*’ means not to steal, not to take any possessions without the permission of the owner. One should not even steal the possessions of their own blood-related father. Secondly, ‘*Satya*’ means to speak with honesty. *Shreeji Maharaj* has stated in the *Shikshapatri* that ‘One should not utter the truth even if it betrays him or others.’ One should utter words where everyones welfare lies. One should utter desirable, sweet and auspicious speech. The utterance of truth should not be expressed when someone’s livelihood elapses, when someone passes away, when someone is murdered and when someone is left in some form of difficulty. However, one should utter speech in which others welfare lies. In reality, it is known to be the truth.

Thirdly, ‘*aparigraha*’ is also known to be a great vow. One should not engage in the practice of hoarding. Only the most necessary objects should be accumulated.

Renunciates should follow the commands written for them in the sacred Scriptures. Householders should hoard only if necessary. One should not stock piles of wealth from the seven previous generations. One should feel fulfilled by what he has obtained through attempt and engage himself into devotion upon *Bhagwan*.

TAKE TIME OUT FOR THE CHANTING OF SUPREME *SHREE HARI'S* DIVINE NAME.

'I want a motorbike, I want a house, I want a car, I want a farm, I want a wife, I want a child, I want four to five thousand rupees.' Having the habit of 'I want, I want', the person would be wanted himself by the *Yamduts* one day. One does not feel satisfaction in what he gets. This *mantra* is teaching all that one should not be engaged in the practice of hoarding. The more you engage yourself in mutual social activities, the more tension you will experience. Take time out for the chanting of Supreme *Shree Hari*. Get involved in *Satsang*.

In the newspapers, it may be witnessed that certain individuals planted a thousand trees. We think that if a thousand trees are planted, next year the region of *Kutch* will turn to be verdant. However, after planting trees, only if we water them, they will remain green. Similarly, after becoming a devotee, only if one engages in the routine of devotion, sings devotional *Kirtans*, listens to discourses daily in the *Satsang* assembly, performs worship to *Shree Hari* daily, then this *Satsang* will remain verdant. Just as without water, a tree becomes moistureless, without regular *Satsang*, the person's dedication in *Satsang* becomes moistureless. Hence, it is extremely vital to engage in *Satsang* daily.

The fourth is Ahinsaa. Not to commit violence. Not to even kill any negligible tiny insects. *Bhagwan* absolutely loathes the killing of any living entity. Observe the *Leelas* of *Ghanshyam*. Young *Ghanshyam* went to His maternal uncle's son's wedding ceremony. It was during the month of Vaishaakha. It was scorching hot. There was hardly any water in the Lake of Narayan Sarovara and there was more wet mud. Without water, the fishes all struggled hopelessly. The alligators became irritated in difficulty. The women who fetch water from this lake did not get water for housework purposes.

Young *Ghanshyam* trembled in shock. 'I am the Nurturer of every soul, creature and living entity and these all are struggling hopelessly without water?' *Prabhu* entered the Lake of Narayan Sarovara and moved His thumb of the right foot on the soil of the earth. From the very deep stratum of the earth, a heavy flow of water suddenly burst out. Within a moment, the lake became full. The fishes began to swim with vitality. The birds came flying from high above the sky to drink water from the lake. Peace prevailed the hearts of all males and females. *Ghanshyam* fully filled the lake. In such way, *Prabhu* is compassionate. *Prabhu* is the Promoter of non-violence. Not to kill is a great vow.

One time, ascetics said to *Ghanshyam*:-

leele taandalajaanee bhaajee, todee laavo tame taajee taajee

(Go and fetch fresh green leafy spinach...)

Ghanshyam answered, “No, I will not go. There is a soul within them. Hence, it is a sin.”

*bhaajee maabee jeeva rahyu chhe, amane evo nishchaya thayo chhe,
maate todh nahi eka patra, tyaare bolyaa vairaagee vichitra*

“Why little child? You don’t want to pluck the spinach?” Saying this, as the ascetics ran to hurt Him, *Prabhu* performed a *Leela*. A conflict aroused between the ascetics. They quarreled amongst each other and, as a result, they met their fate of death. This *mantra* is providing us awareness that, “Oh dear devotees! Avoid the act of killing. Avoid the act of stealing. Avoid the longings for worldly objects. Avoid the wicked hopes towards other individuals and observe the vow of celibacy.” By following this, there is no need for that individual to observe any alternate vows. These five vows dwell within *Prabhu*. Thus, *Shatanand Swami* is chanting ‘Maha-vrataaya Namah’. The ones who observe these great vows are known to be eminent.

*bakethee dai-e, bakethee lai-e, hakanu hajama thaaya;
anahakanu gharamaa laave to, ulatee barakata jaaya*

(We should receive our entitled amount and give others their entitled amount. If one works through entitlement, many benefits are achieved. If we take the amount which we are unentitled to, as an alternative, what we possess right now also becomes abolished)

MANTRA (45) AUM SHREE SAADHU-SHEELAAYA NAMAH

One who observes the acts of purity, i.e. the vow of celibacy

Shatanand Swami is offering respectful obeisances to *Shreeji Maharaj*. “Oh *Prabhu!* You are the Guider of the ‘sheela-vrata’ (the vow of celibacy) to Saadhhus (Saints). You are the Protector of ‘sheela-vrata’.” Who is known to be a ‘Saadhu’? One who self-disciplines oneself with righteousness, devotion, spiritual knowledge and non attachment to worldly objects and disciplines others at the same time is known to be a ‘Saadhu’.

Shreeji Maharaj has specified in the *Vachanamrut* that, ‘One who is endowed with all thirty auspicious qualities is called a true Saint.’ *Shreeji Maharaj* lived upon this Earth as a Saint and spread the codes of conducts for Saints. *Shree Hari* states Himself, “I would like to beat him, but alas! I cannot do so as I am a Saint.” *Bhagwan* descended upon this earth in the form of *Krushna Bhagwan*. When He became an Emperor of Dwarika, He would have

a personal guard with Him, a Royal Palace, a golden throne and a gate-keeper. Without the consent of the gate-keeper, no entities were allowed to enter the Royal Palace. He would not permit an ordinary entity to go in, so what to talk about the entry of a poor person? Hence, it is unlikely to meet *Bhagwan* when He is in the form of an Emperor. One cannot engage in a conversation. One cannot gain His divine *Darshan*. No allowances are made.

Shatanand Swami is clarifying that this time *Bhagwan* has not remained in the form of a King. However, He has remained in the form of a Saint. He would be seated under the verdant Nimb tree in the village of *Gadhapur* where if an underprivileged arrives, if the poor arrive, if beggars arrive, then all these have the opportunity to visit Him. There is no one that can hold them back. There is no one that can get in their way. There is not a gate-keeper. Every individual has access to meet Him. They can gain His *Darshan*.

Nishkulanand Swami is stating:-

*Ram roope thayaa raaja re, karya motaa motaa bahu kaaja re;
te to lakhaanaa laakho thekaane re, Dev daanava maanava jaane re,
pana deena daasa rahee paasa re, pooja poori karee nathi aasha re;
shu aapee ne eshingana thaaya re, raanke raajaane kema poojaaya re*

Ram Bhagwan performed many grand deeds, propagated modesty, destroyed the demons and liberated many souls. However, He was in the form of an Emperor. Hence, if a poor wanted to meet Him, if one desired to present Him with a gift, if one desired to feed Him with various dishes, then he was restricted to meet the Emperor. Following this, *Prabhu* re-incarnated as *Krushna Bhagwan*.

*krushnaavataaramaa Leela karee re, bahu taaryaa e evataara dharee re;
pana emanaa ema na rahyaa re, pachee raajaa dhiraaja thayaa re,
tyaare sabune mahyaanu sukha re, na rahyu thayu daasane dukhb re*

Krushna Bhagwan performed many divine *Leelas*. He satisfied many of His devotees. He showered bliss to a great extent upon the *Gops* and *Gopees* of *Gokul*. After a matter of time, however, He became the Emperor of *Dwarika*. Thus, negligible and forlorn ones could hardly clasp the opportunity to attain His *Darshan*, divine touch and His service. They are restricted to enter in. *Sudama* entered and the gate-keeper restricted him. If negligible persons wished to meet Him, it was almost impossible.

CONDUCT ONLY EARNS ONES LEVEL OF PROMINENCE.

Today, *Swaminarayan Bhagwan* has showered complete happiness and comfort. If a beggar arrives, if an uncivil one arrives, if a petty shopkeeper arrives, if a prostitute arrives, if a child, youngster or an elderly person arrives, everyone is free to do so. When He is seated

in the Royal Court, every individual achieves the precious opportunity to serve Him and gain His divine *Darshan*. **Nobody** is there to restrict them as He has arrived in the form of a Saint to spread 'Sheela-vrata' Another definition for 'Sheel-vrat' is virtuous courtesy. *Prabhu* is One who possesses virtuous courtesy and is guiding others to possess virtuous courtesy.

A human who is **bereft** of the attribute of virtuous quality cannot acquire achievement of any tasks he carries out. Conduct only earns ones level of prominence. No matter how grand a building may be, without the support of pillars, it does not last for a long period of time. Comparatively, virtuous courtesy is the pillar of support for a joyous, long existence. In this region of the world, the mankind's dignity, fame and erudition becomes beauty through virtuous courtesy. If you desire to live your entire life in ecstasy, then purify your physical body, mind and heart and engage in the devotion of *Shree Hari*.

*tana mana antara svachchha kareene, saachaa sevaka thai-e jee;
daasa Narayan hari bhajeene, hari sameepe jai-e jee... pragata...
pragata puroshottamano mahimaa dhaaro ne vichaarojee;
aho dhanya aa hari bhajavaano, avasara aavyo saarojee... pragata...*

Virtuous courtesy and propitious civility only, are an individual's true ornament. No matter how valued a gem is, when with gold, the beauty of the gem stone will look charming. Other than that, alone, it does not seem to be attractive. In the same manner, no matter how wealthy a scholar may be, be he a learned man, be he intellectually talented, but if his character is not dignified, he is of no value. *Ravan* had a golden city. He belonged in the *Brahman* caste but his character was not moral. Because stained thoughts were playing in his mind, he polluted his inclination of the mind on *Sitaji* and, as a result, he met his fate of a wicked death. Virtuous courtesy is needed as well as modesty.

SERVICE WITHOUT THE ESSENCE OF HUMBLENESS.

A *Guru* arrived in the home of his disciple. It was the month of Vaishaakha. It was scorching hot. There was a Nimb tree in the courtyard of the home. In the shade of that tree, the disciple offered the *Guru* a seat upon a bench. For coolness, the disciple sprinkled water in all four directions for the pervading of cool fresh air. He offered water to drink for his *Guru*. The *Guru* would narrate beautiful charming *Leelas* of *Bhagwan* along with knowledge and advice. The disciple would engage himself in the talk of the narration with intense concentration.

Time went by and the disciple became unwell and thought that, 'Now my body will not survive any longer.' Hence, he told his son, "In the same way as I was serving my *Guru*, you should also serve him when he arrives in our home." In a moment of a few days, the

disciple left his mortal body. Time passed and yet again, the *Guru* arrived at his disciples dwelling place. It was the month of Posh, in the middle of a continuous freezing cold weather. He sat the *Guru* under the protection of the Nimb tree. He was an eighty year old elderly *Guru*, thus the cold weather would have an impact on him most. His disciple's son sprinkled water on four directions, fetched a fan and began to wave it for fresh air. The *Guru* said, "Put a stop to the waving of the fan. I feel cold. Offer me a seat in the house." Without thought, the disciple's son answered, "You are not permitted to step a foot in the house." Saying such harsh words, he began to wave the fan with immense force. The *Guru* helplessly said, "Then I will eventually become ill." The ignorant son impolitely replied, "Whatever happens to you, let it happen. However, I am following my father's words. My father has ordered me to serve you in the way he himself served you. Thus, I will precisely do that." The *Guru* defenselessly made his way to his hermitage. He became severely ill.

What is the benefit of service without the essence of humbleness? Hence, in life, modesty is necessarily needed. *Shreeji Maharaj's* divine name is 'Saadhu-sheela'.

MANTRA (46) AUM SHREE SAADHU-VIPRA-PRAPOOJAKAAYA NAMAH The Worshipper ('pooja') of Saints ('saadhu') and Brahmans ('vipra')

Shatanand Swami is offering respectful obeisances to *Shreeji Maharaj*. "Oh *Prabhu! Brahma, Indra*, the Deities, the *Muktos* of *Akshardham*, Saints and even *Brahmans* all perform worship to You. You are being worshiped by all. However, the greatness lies within the fact that everyone worships You but You worship Saints and *Brahmans*." The Master of this entire universe is *Bhagwan*, yet such humbleness! Even *Bhagwan* performs worship to Saints and *Brahmans*. As much as Saints and *Brahmans* are as dear to *Bhagwan*, even *Laxmiji* and *Radhaji* are not as dear to Him to the same level.

Shreeji Maharaj carried *VasuDevanand Brahmcharee* in His arms and seated him on His own wooded bedstead, dressed him, anointed sandal-wood ointment on his forehead, performed *Arti* to him, washed his feet with water, drank the water Himself and offered it to everyone. *Bhagwan Swaminarayan* possesses intense humbleness. The most astonishing point is that Himself being the Supreme Being, He yet pays homage to Saints and moreover performs worship to them. *Shreeji Maharaj* has performed worship to *Muktanand Swami* many times.

Shreeji Maharaj arranged an *Annakoota* celebration in the village of *Aadareja*. At that time, on the outskirts of the village, an assembly of Saints and faithful devotees took place. *Shreeji Maharaj* joint two carts together, spread a cotton bed upon it and seated *Muktanand Swami, Brahmanand Swami, Nityanand Swami* and *Chaitanyaananda Swami* upon it. Thereafter, *Shreeji Maharaj* performed worship to the Saints, decorated them with a garland each and made an announcement in the assembly that, "I am appointing these four Saints as

Sadgurus’.” The title Sadguru was originated in the village of Aadareja.

Shreeji Maharaj has declared a number of times, ‘*Saadhvo hyadayam mabyam*’. Meaning, ‘Saints are simply my heart.’ A Saint is the highest from all. One time, *Muktanand Swami*, accompanied along with him a group of Saints, came journeying to the village of Saarangapura. They bathed in the river there and sat under the protection of the cart. There, Bhakta Raathoda approached him saying, “Dear *Swami!* Right now, at this moment, *Shreeji Maharaj* is seated in Jiva Khachar’s Royal Court.” Upon hearing this, the Saints became delighted that they will get the precious opportunity to do *Darshan* of *Shreeji Maharaj*, but without consent they cannot go.

Muktanand Swami told Bhakta Raathoda, “Go to *Shreeji Maharaj* and announce to Him that *Muktanand Swami* along with a group of Saints are sat near the river. If He gives permission, only then we shall come to do *Darshan*.” Bhakta Raathoda came running speedily and let *Shreeji Maharaj* know. At that moment, *Shreeji Maharaj* replied, “Tell the *Swami* not to have the hope of My *Darshan* and to journey further to another village to spread *Satsang*.” Bhakta Raathoda brought the message to *Swami* that, “Do not have the hope for *Shree Hari’s Darshan*.” At once, the Saints eyes became tearful. Giving courage, *Muktanand Swami* said, “Dear Saints! do not worry. If not today then after two days we will get the chance to achieve *Darshan*, but never does *Prabhu’s* humble Attendant feel depressed.” After this, the Saints went travelling.

Bhakta Raathod informed *Shree Hari* about the incident that had previously happened. “The Saints left with tears in their eyes. They were impatiently longing to do Your *Darshan*. However, with Your restriction, they have become disheartened.” Upon hearing such, *Prabhu* immediately stood up. “Hurry! Bring My horse. I want to meet My beloved Saints.”

“OH SAINTS! YOU ARE MY CHARMING APPEARANCE.”

Shreeji Maharaj rode the horse at a gallop and approached before the Saints.

*zata ghodethee utaryaa hari, pote paancha pradakshinaa karee;
dodee te same dabrma kumaara, karya santone dandavata chaara,
dandavata karavaa laagya jyaare, muktaanande zaalee raakhyaa tyare*

(Without delay, **Shree Hari** climbed off the horse.
He Himself circumambulated five times around the Saints.
The Son of **Father Dharma** ran at that time and
performed **Dandvat Pranam**. As He began to do **Dandvat Pranam**,
Muktanand Swami held Him.)

Muktanand Swami lovingly embraced *Shree Hari* in his arms and stood him up saying, “Dear my Beloved *Prabhu!* You are *Purna Purshotam Bhagwan*. What is this that You are doing? You are doing *Dandvat Pranam* to us? *Maharaj!* Our heads are worthy when at Your lotus-like feet. You are bowing to us? Please do not do this *Maharaj!*” Tears formed in *Prabhu’s* eyes. In an emotional tone, He said, “My beloved Saints, you are my charming appearance.”

*santo tame Mahana chho kevaa, nathee Brahmandamaa tama jevaa;
maare arthe tajyuu tame maana, tajyaa saaraa saaraa khaana paana,
tame tyaagee tapasvee chho bhaare, maate vandana yogya chho maare;
maree aagnaamaa rabe dina raata, enee aagala hu kona maatra?*

Shreeji Maharaj continued, “My beloved Saints! In this entire universe, there is none alike to you. For Me, you have abandoned all your possessions. Singing My virtues, you have engraved My divine form in the hearts of unrighteous souls. You are revealing Myself to many. You have enlightened many hearts with My divine form. Hence, I am performing *Dandvat Pranam* to you. Oh Saints! I am your Debtor.” While speaking such, *Prabhu’s* heart overflowed with affection. Becoming emotional, tears began to pour down His smooth cheeks.

Then the Saints said, “Dear *Prabhu!* We are overjoyed when singing Your virtues.”

*shooraveera bandaa mahimaa Shreejino pRaasraavashu,
nagare nagare Shreeji kero sandesho pahonchaadashu,
gaame gaame Shreeji keree dhajaa farakaavashu,
svaamiNarayanno naada jagatamaa vistaarashu*

In this universe, because of *Rushis*, *Munis* and *Brahmans*, righteousness is surviving. The ones who support the survival of *Yagnas* are true *Brahmans*. In this universe, *Rushis* and *Munis* have composed sacred Scriptures. *Prabhu* is stating, “Those devotees who honour Saints, who offer them food are honouring Me and are offering Me food.”

The entire world performs worship to *Bhagwan* but *Bhagwan* performs worship to Saints and *Brahmans*. Through the relationship with *Bhagwan*, Saints and *Brahmans* are being worshiped. Those beings who have no bond with *Bhagwan* are not being worshiped. There lies fame in devotion to *Bhagwan*. This narration is worth understanding. Do honour Saints and *Brahmans*. However, never insult. *Bhagwan* has washed the feet of *Sudama* and has performed worship to him.

Shatanand Swami is saying, “Dear *Prabhu!* Everyone worships You but You worship true Saints and worthy *Brahmans*. You are bestowing them with fame. That is Your immense greatness.”

MANTRA (47) AUM SHREE AHINSA-YAGNA-PRASTOTRE NAMAH The Prevailer of Yagnas of non-violence ('ahinsa')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* Within this world, You have prevailed upon ‘*Ahinsaamaya Yagnas* (ceremonial performances of sacrifice of non-violence). In those *Yagnas* where violence of living animals took place, where humans were killed and were offered into the sacrificial fire, where horses were sacrificed, where innumerable animals were murdered and their meat was sacrificed in the *Yagna*, You put a stop to such sins and purified the spiritual path. You taught the mode of *Yagnas* and put a stop to the sins where many *Brahmans* misinterpreted the meanings of the *Veds* and sacrificed the flesh of animals in the *Yagnas*. You enlightened the spiritual path.”

A *Brahman* by the name of *JagaJeevan* of the city of *Bhuj* committed much violence and commenced the performance of a *Yagna*. At that time, *Swaminarayan Bhagwan* was residing in *GangaRam Mala's* home. He gave an invitation to *Shree Hari* with many regards. “You are an eminent Preceptor of the Hindu religion. You are well-versed in education. You are the Master of the human society. Please attend in my *Yagna* ceremony. Then my *Yagna* will have a charming appearance.”

Along with the Saints, *Bhagwan* arrived at the *Yagna*. *JagaJeevan Mehataa* pleasantly gratified Him. He touched *Shree Hari's* lotus-like feet and decorated Him with a garland of flowers. Then, he seated *Shree Hari* on a roused seat. The platform of the *Yagna* was congested with a massive crowd of people. Countless *Brahmans* from *Kashee, Ayodhya, Jaamanagara, Dwarika* etc. were present. Catching divine sight of so many *Brahmans*, *Prabhu* became delighted.

Prabhu glanced behind Him and witnessed innumerable innocent animals crying out loud. *Prabhu* questioned, “For what reason are these animals crying out? Are they hungry or thirsty?” *JagaJeevan Mehataa* gave an answer, “They are not hungry. They are well fed animals. However, we have accumulated them all in order to sacrifice them in the *Yagna*. This *Yagna* is performed without the *Veds*. The flesh of goats will be sacrificed in the *Yagna* fire from which the animals can achieve liberation.”

THE TIME OF DEATH FOR ONE WITH A DEFICIENT MENTALITY IS VERY NEAR.

Prabhu Swaminarayan began to shiver. “What is this you are declaring? You will murder these poor helpless living animals? By slaughtering, there is no liberation. By having compassion there is liberation. Are you saying that liberation is achieved through sacrificing flesh? If so, why not sacrifice human flesh? Why slaughter such poor guileless goats?”

Crying out loud, JagaJeevan lost his temper. “*Swaminarayan!* What do You know?! It is stated in the *Veds* that a *Yagna* should be performed by sacrificing goats.” *Bhagwan* replied, “You do not understand. You are interpreting the meaning of the *Veds* incorrectly. The *Veds* have been originated from *Bhagwan’s* mouth. There is nothing about violence within. If grains are planted and they do not grow, with such grains, one should perform a *Yagna*. The barley grains, sesame seeds and *ghee* in which their offshoots are burnt should be used for the performance of a *Yagna*. As an offering, *Dudh-pak* should be sacrificed. However, slaughtering living animals and then sacrificing them is inappropriate.” *Bhagwan* tried to explain a lot but the time of death for one with a deficient mentality is very near. He was impotent to understand the true reality. Thus, in the end, a violent riot took place. In that, JagaJeevan was killed in the centre of the crowded market place and journeyed his way to hell.

In addition, *Budha Bhagwan* taught not to kill. All the irreligious acts that had invaded in the spiritual morality *Swaminarayan Bhagwan* destroyed and purified the spiritual path. The continuation of *Yagnas* was accumulated but *Shree Hari* put a halt to the violence.

Bhagwan Swaminarayan provided a clear explanation to the *Brahmans*. “The fact that you act out violence before a Goddess is inappropriate. A Goddess is a Mother to all. A mother protects but does not prey on any, never should meat be offered to a Goddess. In contradiction to this, if meat is offered, the Goddess becomes enraged with anger. In the end, She totally destructs the one who offers meat to Her. In this universe, ones own soul is extremely dear to oneself. The entire nation has the fear of death. The soul is dear to them, but for ants, their soul is dear to them. If one slightly touches an ant, any soul, animal or any living entity, it will speedily escape with fear from within the heart. Who in this world does not hold their own soul closely dear to them? It is dear to all. You are a *Brahman*. Violence should never be committed by you. If someone violently slaughters an animal, you should not even witness it.

A Saint’s and *Brahman’s* heart is compassionate and you are totally slaughtering? Belonging in the *Brahman* caste, you are committing sins? You will have to undergo the severe punishment of your sins in hell. Hence, end such cruelty to living animals. What harm have these creatures done to you? Yet you are slaughtering such innocent ones? Don’t you tremble when killing them? If you want to experience bliss then do listen to what I say and do not violently slaughter such humble-hearted creatures. Perform *Yagna* using barley grains and sesame seeds. Perform *Yagna* by using food products.” *Shreeji Maharaj* clearly illustrated the truth to *Brahmans* and put a stop to the violence. The *Brahmans* perceived the matter in a clear manner. Hence, they stopped the slaughtering of animals and commenced the performance of the *Yagna* with barley grains, ghee and sesame seeds. *Bhagwan* gifted them with money at the end of the ceremony. They spread the cry of victory. Hence, *Swaminarayan Bhagwan* is known to be ‘*Abinsa-yagna-prastotra*’.

MANTRA (48) AUM SHREE SAAKAARA-BRAHMA-VARNANAAYA NAMAH

One who guides others by prevailing ('varnana') the truth of Prabhu ('brahma')
forever being with form ('saakaara')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are Saakaara Brahma (Supreme Being with form)." In the past, many *Acharyas* have confabulated upon Brahm (the Supreme Being). The theories of many *Acharyas* vary. However, *Swaminarayan Bhagwan* has strongly proved the Supreme Being to be Saakaara (with form) with firm proof from the Vishishtadvaita theory.

Shreeji Maharaj has not acknowledged the theory of the Supreme Being to be without form and neither has he offended it. In the *Vachanamrut* of the *Vadtal* chapter, *Shreeji Maharaj* has specifically demonstrated the divine form of *Bhagwan* in a clear manner. Kaanadaasa Patel of the village of Buvaa was sat in the assembly and questioned *Shreeji Maharaj*, "Oh Patel! If someone is your offender and he circulates such letters as would say that the King of the land has no nose, no ears, no hands and no feet, he is known to be an offender to the King, because, no matter what, the King is handsome and perfect in every respect. Yet he defames the King; hence he is an offender. In the same way, *Bhagwan* possesses all perfect organs in His divine body and He is with form. Yet, if one states that *Bhagwan* is formless, he has committed a great offence and is certainly known to be an offender."

THIS NARRATION IS WORTH UNDERSTANDING.

A malicious insulter never attains liberation. Some would say that, 'In the *Veds*, *Bhagwan* has been described as being formless.' Well that is true! However, this narration is worth understanding. If *Bhagwan* has no hands, how does He clasp objects? If *Bhagwan* has no eyes, how does He see? If *Bhagwan* has no legs, how does He walk? How should this point be interpreted? Moreover, on the other hand, the *Veds* state that, '*Bhagwan* sees, clasps objects and walks.' *Bhagwan* is certainly with form as He certainly possesses bodily organs. As *Bhagwan* does not possess illusory bodily organs but possesses divine bodily organs, He is interpreted to be without form in the *Veds*; however, as He certainly possesses bodily organs which are divine, He is certainly known to be with form at all times. *Bhagwan's* entire body is perfect and divine and cannot be compared to the bodies of humans with form. This narration is worth understanding.

Whatever *Vyaas Bhagwan* and *Shatanand Swami* have stated is stated correctly. *Bhagwan's* hands and legs are not illusory like ours. *Bhagwan's* divine form is non-illusory. A human's hand becomes fractured. He cannot do any work even if he possesses a pair of hands. Our hands become injured. They break. The brightness in our eyes decreases. Diseases grow on our hands and legs. Our body even becomes decayed. It rots. It breaks.

Bhagwan's divine form is not alike to ours. *Bhagwan's* form is non-illusive.

Bhagwan is divine and non-illusive, hence *Prabhu* is with form. Only because *Prabhu* is with form, His creation of the entire humankind on this earth is perceived as having a physical form. Within *Akshardham*, *Bhagwan* eternally resides in a divine physical form. The well experienced poet is singing a melodious *kiratan* relating to this:-

balibaaree shree giradhara laalane re,
vahaalo tejo midhi sukha kanda, sadaa saakaara biraaje brahma molamaa re.
sata shastra saakaara maaree moorti re,
saachaa santa saakaara mane gaaya... balibaaree shree...
shankha chakra gadaa padmane dhare re,
yogeshvara shree jagadeesha... balibaaree shree...
chaara hastamaa chaara aayudha chhe re,
rachyu vishva temaathee jagadeesha... balibaaree shree...
padma maathi rachee vahaale pruthvee re,
shakha maathi rachyu jala shyaama... balibaaree shree...

True Saints are singing and clearly defining *Bhagwan* as possessing a divine physical form. *Bhagwan* has created this universe from His own armory. In the hands of *Bhagwan Narayan* are four divine weapons. A conch, circular missile, mace and a lotus flower. From the lotus flower, *Shree Hari* created the earth. From the conch He produced water. From the circular missile, He produced illumination. Finally, from the mace, He produced wind.

ema vishva racheene hari avataryaa re,
karavaa aDharmano udhbaara... balibaaree shree...

Bhagwan is with form. Furthermore, those who believe *Bhagwan* to be formless are atheistic followers. We all are followers of *Bhagwan* who is with form. Hence, we should meditate, contemplate and worship upon *Bhagwan* who is with form. If contemplating upon the divine physical form of *Bhagwan*, only then the mind will bond with Him. How can one bond with a formless entity? To whom can one meditate upon? To whom can one offer food to? This narration is worth understanding.

The wind that blows is formless. It cannot be perceived and it cannot be clasped in the hand. How can one perform worship to it? How can one offer food to it? *Prabhu* is not formless. *Prabhu* is eternally with form. He possesses a divine body. He is forever seated in a physical divine form. Everything in this universe, whether animate or inanimate, is created only from *Bhagwan*. Just as the sun brightens the entire universe, similarly, through *Bhagwan's* power, the whole world, all souls, animals and living creatures are perceived through the eyes with form.

Bowing down to *Sahajanand Swami*, who is with form, *Shataanandaji* is reciting the *mantra* of Supreme *Swaminarayan*.

MANTRA (49) AUM SHREE SVAAMINARAYANAYA NAMAH

One who pervades within all universes and masters everything

Shatanand Swami is paying respectful obeisances to *Shree Hari*. *Shree Hari* is the *Swaminarayan* (Master) of all souls, animals and living entities within this universe. ‘*Swami*’ and ‘*Narayan*’ are two different *mantras*. Giving them both one form, the *avataara naa avataaree* has Himself given this divine *mantra* to us. In the region of Soratha, there lies a village by the name of Fanenee, the place where *Jagadguru Ramanand Swami* had left his elemental body. After *Ramanand Swami* departed to the divine *Akshardham*, on the fourteenth day, *Shree Hari* held an assembly there. At that moment, *Prabhu* made an announcement:

HE COMPOSED A UNIQUE AWE-INSPIRING MANTRA.

“Oh My beloved devotees! There are thousands of devotees like you. All you devotees are precious to Me. You are all chanting various different names. Some are chanting ‘*Krushna, Krushna*’, some are chanting ‘*Ram, Ram*’, some are devoting upon ‘*Hari*’, ‘*Krushna*’, ‘*Gopal*’ and ‘*Mukunda*’. That is wonderful. However, today, to you all, I shall present to you a unique awe-inspiring *mantra*. Even the *Veds* are devoting upon this *mantra*. This *mantra* is ‘*Swaminarayan*’. From today, all of you should chant this spiritual *mantra* of the divine name of ‘*Swaminarayan*’.” Hearing upon this, all the devotees seated in the assembly pledged that, “From this day, we shall chant the *mantra* of ‘*Swaminarayan*’ day and night.” The most admirable *mantra* is ‘*Swaminarayan*’.

svaamiNarayan naama vahaalu laage svaamiNarayan naama,
raata divasa maaraa hyadiyaa bheetara, jampeesha aatho jaama... vahaalu...
bhavajala taravaa paara utaravaa, tharavaanu chhe maare thaama... vahaalu...
sarvoparee shyaama chhe Narveera naama, sundara sukhadaanu dhaama... vahaalu...
Nishkulanand naa naathane bhajataa, vaare tenu nahi kaama... vahaalu...

Shree Hari publicly proclaimed the ‘*Swaminarayan*’ *mantra* in the village of Fanenee. *Bhagwan* furthermore said, “I am sending you a large ship for protection in which, for the devotees who do not have the strength of devotion in them, those who do not have the might to perform penance or arduous efforts for the attainment of *Prabhu* can happily cross the worldly ocean.” Both these *mantras* are in the *Veds*. The ‘*Narayan*’ *mantra* is within the *Veds*. The *mantra* ‘*Swami*’ is also in the *Veds*. *Shreeji Maharaj* combined these two *mantras* into one and composed a unique awe-inspiring *mantra*.

Bonding the divine name ‘*Swami*’ with ‘*Narayan*’, *Prabhu* has precisely emphasised upon

the fundamental *mantra*. In the village of *Ayodhya*, *Shree Ram Bhagwan* took birth. Vashishtha Muni named Him 'Ram'. Many souls continuously chanted the name of 'Ram' and became liberated. Even souls as tough as rock were liberated by chanting the name of 'Ram'. The fallen sinful souls were also liberated. In the city of Mathuraa, *Shree Krushna* took birth. GargAcharyajee named Him 'Shree Krushna'. The *Gopees*, *Gops*, juveniles, innumerable devotees, the entire community of Gokul, Vrundaavana and the whole world chanted the name of 'Krushna'. Many attained liberation. Many achieved freedom.

In the small village of *Chapaiya*, *Ghanshyam* took birth. *Markanday Rushi* named Him 'Hari', 'Krushna' and 'Nilkanth'. If He wanted others to chant the name 'Harikrushna', *Maharaj* would have influenced this to happen. However, *Prabhu* announced that the 'Swaminarayan' *mantra* should be chanted upon.

'Swami' means the Master of all the universes. The Owner of the entire world is One and Only 'Narayan'. Many are known by the name 'Narayan'. Viraata (the Almighty Universal Being) is also known by the name 'Narayan'. The Deity of the Sun is also known by the name 'Narayan'. Sheshajee, the One who bears this earth is furthermore known as 'Narayan'. When He is with *Laxmiji* (His Companion), they are known to be 'LakshmiNarayan'. However, the excellence is that *Prabhu* is the 'Swami' of all. He has no owner. He is the 'Swami' of every single entity.

THE DIVINE NAME 'SWAMINARAYAN' IS A PRECIOUS PEARL.

There lies a narration in *Shreemad Bhagvat*. *Satraajeeta*, a member of *Krushna Bhagwan's* family, carried out penance and *SuryaNarayan* (the Deity of the sun) became pleased. At that time, *SuryaNarayan* presented the *Syamantaka Mani* (a very precious valued kind of pearl) to *Satraajeeta*. How much was the faculty in this *Syamantaka Mani*? Whoever owns this pearl never experiences any difficulty. An epidemic disease does not occur. Wherever this *Syamantaka Mani* lies, wicked illusive power does not enter. This pearl daily provides gold weighing three-thousand-two-hundred kilos.

Bhagwan's divine name is also a pearl. One who continuously chants the name 'Swaminarayan' never ponders upon negative thoughts. One who forever withholds this pearl on the tongue becomes immortal. The disease of birth and death becomes cured. Wherever this pearl lies, the darkness of ignorance disperses away. Wherever this pearl lies, wicked illusive power, lust, anger, greed and other irreligious roots cannot emerge. This *mantra* is awe-inspiring. First and foremost, it arranges a direct line where a discussion with *Paramatma* can take place. However, only on one condition: The line of tendency should not be wrecked. It must be clear. It must be properly and ceaselessly joined with *Prabhu*. Only then the line will become clear. If the line is clear, only then can you engage in a conversation over the phone, whether you are in a faraway country land or not.

Whether it is Uganda or Kenya, Arabia or India, America or Australia; wherever you dial the phone, there you can communicate with a preferred individual. Similarly, if there is no rowdism or tumult, only then one can engage in a conversation with *Prabhu*.

Draupadiji engaged in a discussion with *Krushna Bhagwan* that, “Oh *Krushna!* Arrive without delay! My reputation is going to shame.” As she gave out a loud cry to *Prabhu* with a perfectly clear string of tendency, *Prabhu* made an appearance. He created a pile of nine-hundred-and-ninety-nine sarees’. The line was clear, hence *Prabhu* heard. *Jeevubaa* gave out a loud cry to *Bhagwan*. “Consume the milk; otherwise my father will hurt me. So He arrived immediately and drank the milk.”

Dada Khachar gave out a loud cry to *Prabhu* when he was suffering from the separation of his dear beloved *Shree Hari*. *Shree Hari* heard the loud cry and decorated him with a flower garland saying, “My beloved *Daadaa!* I have not gone anywhere. I am certainly accompanying you. Do not become anxious.” *Sakhubaai* was imprisoned in a small room. However, the line was perfectly clear so *Bhagwan* heard the cry through her tendency. He came running in speed. “Oh *Sakhu!* Do not worry. I have come. You head for the pilgrimage. In exchange, I shall perform all the house chores for you.” Like such, *Bhagwan* has heard innumerable cries of many and even in the present, He is listening.

All the garbage such as lust, anger, greed, undue pride, fame, envy, jealousy, enmity, deceit etc. should not flow in one’s inclination. If the line is damaged, nothing can be heard. If dispensable noise is heard, one hangs up the phone in fatigue.

In order to clean the line is this ‘*Swaminarayan*’ *mantra*. Day and night, relinquish censuring of all and engage in the recitation of ‘*Swaminarayan, Swaminarayan*’. The inner heart will then be purified and a discussion with *Bhagwan* will become possible. Many of our Saints have a conversation with *Bhagwan* heart to heart. Through the divine name, *Paramaatma* is immediately achieved undoubtedly. This tool is straight-forward, simple and direct. It is simple yet supreme. Upon hearing this *mantra*, the *Yamduts* begin to shiver.

svaamiNarayan aaja pragata Maha mantra chhe,
shravane sunataa kampe dinakara doota jo,
bhavanaa bandhana kaapee sadaa sukhiyaa kare,
shu kabee daakhu mahimaa ati addbhut jo... svaamiNarayan...

If one who has committed abundant sins in this life and has not committed himself in benevolent deeds and if such a sinful man is lying on his death-bed in a state where in a matter of seconds his life will glide away, then if he chants the holy name ‘*Swaminarayan*’, no matter how sinful he is, the *Yamduts* yet do not have the power to even touch him. Such is the awe-inspiring sacred name, ‘*Swaminarayan*’.

Through the chanting of *Prabhu's* divine name, ghosts, evil spirits, sorceresses, demons or misfortune and such similar calamities do not affect them. Such is the greatness of *Bhagwan's* extraordinary name. Those who listen to this discourse or narrates this discourse, their hearts become as purified as water of the sacred River Ganga. The unsteadiness of the mind disappears. Wealth and success is obtained and in the end, one reaches a high condition. Showering such blessings, *Shatanand Swami* is bowing down to *Swaminarayan Bhagwan*, the Master of *Akshardham*.

MANTRA (50) AUM SHREE SVAAMINE NAMAH

One who possesses complete power and divinity

What is the definition of 'Swami'? This is not directly referring to Saints who wear orange clothes. Many are known by the name 'Swami'. A lady's husband is known by the name 'Swami'. An attendant's boss is also known as 'Swami'. A King is also known as the 'Swami' of the nation. King *Indra*, the King of the Deities in *Svargloke*, is known as 'Swami'. *Brahma* is also known as 'Swami'. The word 'Swami' is rich and literal.

We have explicitly mastered the '*Swaminarayan*' mantra, but to whom now is *Shataanandaji* referring to as 'Swami'? The Master of the entire universe is known by the name 'Swami'. The owner of the entire universe is known by the name 'Swami'. This mantra is extraordinary.

HE IS THE 'SWAMI' OF MANY MILLIONS OF UNIVERSES.

Indra is known to be the 'Swami' of the three regions of this universe but is known to be *Brahma's* attendant. *Brahma* is the 'Swami' of the universe, but is known to be the attendant of Prakruti Purush. Prakruti Purush is known to be the attendant of *Purshotam Narayan*. Complete power and divinity dwells within Moola Akshara, but Moola Akshara is known to be the attendant of *Purshotam Narayan*. *Purshotam Narayan* has no master. He is the master of every entity. There is none supreme to Him. He is the master of many millions of universes.

Purshotam Narayan is everyone's Master. How is this evident? That, I shall precisely explain to you. All of you are sitting. Where is the evidence of how wealthy you are? Then, from your clothing, from your ornaments, from your palaces, from your factories and offices and other owning of land and from your prosperity, it can be evident that you own this specific amount of wealth. Through ones mode of life, it can be evident how wealthy one is.

If we observe this universe belonging to *Purshotam Narayan*, we realise that He is the Owner of the entire golden region of Lanka, the entire golden region of Dwarika,

America, Africa and other numerous countries, of all diamonds, rubies and wealth, of all the prosperity, achievements and riches perceived in this world and of all the power seen here. If He is the Owner of all this and the Master of many universes, how divine and illuminated must His dwelling place, *Akshardham*, be?! Only *Muktos* can speculate upon this. Such is the supremacy of *Shree Hari*. This is the supremacy of *Purshotam Narayan*. He is the Master of every single soul, animal and living entity. He is the Emperor of many millions of universes. We bow down to Supreme *Purshotam Narayan*.

Bhagwan is our Master and we are all His humble attendants and His wives/companions, whether males or females. Every living being in this world belongs in the female gender. The male is the One and Only *Purshotam Narayan*. Our *Brabmanand Swami* is singing a beautiful melodious *kirtan*. We shall sing it too:-

*chaude lokamaa sarve abalaa, tene vareene khotee thaavu re... samajee chhu aavu
varee-e to Narnaagara varee-e, akhanda evaa tana chaavu re... samajee chhu aavu
Brahmananda kabe avara Purushne, varavaathee roodu visha khaavu re... sama...*

We call all Saints by the name ‘Swami’. That is the way of social life. As they are living under *Bhagwan*’s protection, we call them by the name ‘Swami’. We relate them to *Bhagwan* and call them ‘Swami’. They have surrendered their entire life to *Bhagwan*; hence we call the Saints by the name ‘Swami’. A Saint in his likes has faith in surrendering. Saints permanently keep *Bhagwan* with them, thus we call them by the name ‘Swami’. Other than that, Saints are not ‘Swami’. They are not the Lord of *Laxmiji*. They are *Laxmiji*’s sons and the humble attendants of *Shree Swaminarayan*. The ‘Swami’ of this whole universe is only *Bhagwan*.

MANTRA (51) AUM SHREE KAALA-DOSHA-NIVAARAKAAYA NAMAH
The Abolisher (‘nivaaraka’) of the defects (‘dosha’) of Kaliyug (‘kaala’) such as greed,
etc. within the hearts of devotees

‘Kaala’ means time. *Shatanand Swami* is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You abolish the defects of time, meaning You remove the faults.” The immoral era of *Kaliyug* is currently running. Today, addictions and fashion have been increased in the humankind. Mankind is playing along in passion for worldly pleasures and in material objects of enjoyment. Illusion has firmly entangled illusive souls. Hence, true understanding does not occur and one is unknown to where the true place of happiness lies.

The genuine enemy of the path of final liberation is the dreadful *Kaliyug*. No matter how much of an ascetic, sage, glorious man or a great emancipated person is, if he comes into contact with the age of *Kaliyug*, he undoubtedly degenerates from his own destination and

becomes senseless and absent-minded. From all four eras, the age of *Kaliyug* is pervaded by dullness and darkness.

The *Yadavs* were wise, virtuous and very considerate; however, as they consumed liquor, *Kaliyug* within them awoke and insulted Saints which developed into a rival. During this time, they met their time of death promptly because of their committed evil sins. The King of Lanka, *Ravan*, was embodied with ten heads. He was a great warrior; however, as he kidnapped the Mother of the world, *Sitaji*, *Kaliyug* within him awoke and destroyed *Ravan's* generation.

Righteous religious ones who perform *Yagnas* etc. can hardly be found in this *Kaliyug*. However, *Swaminarayan Bhagwan* abolished such defects of *Kaliyug*. He is the Abolitionist of the defect of time. We are witnessing this today. *Yagnas* are continuing, *Gnaana-yagnas* (preaching of and listening to spiritual knowledge) are continuing from village to village and from country to country. In some places there are discourses of *Shreemad Bhagvat*. In some places, there are discourses of *Ramayana*. In some places, there are discourses of *Satsangee Jeevan* and in some places, the discourses of *Bhagvat Gita*. Permanently, the flow of *Gnaana-yagna* is flowing. Just as the River Ganga is flowing continuously, the river of *Gnaana-yagna* is flowing continuously. To bathe in it and drink its purified water, one must reach there.

In this *Kaliyug*, there are conflicts between father and son, husband and wife, mother and daughter, mother-in-law and daughter-in-law, teacher and student and conflicts between friends and friends. In this manner, the fire of mental torments is burning continuously.

FOR TRUE DEVOTEES, *KALIYUG* IS NOT AN OBSTACLE.

Enmity does not act as an obstacle for those who do not have *Kaliyug* in them. Time and defects do not act as an obstruction to them. They do not become enticed in addictions and fashion. They do not become allured in objects of enjoyment and passion for worldly pleasure. Even black magic or necromancy does not have the power to touch such devotees.

Kheemajeebhaai of the city of *Bhaavanagara* was a faithful staunch devotee. He created a *Kanthi* made out of coconut shells and approached the village of *Gadhapur* to offer it to *Shreeji Maharaj*. He presented the *Kanthi* upon *Shree Hari's* lotus-like feet and performed *Dandvat Pranam* to Him. *Prabhu* questioned, "This *Kanthi* has been made by you?" "Yes, oh *Maharaj*. I have formed it." "What have you made it from?" *Kheemajeebhaai* answered, "I have created it from coconut shells."

Shreeji Maharaj instructed *Kheemajeebhaai*, "Oh *Kheemajee Bhagat*! From today, produce *Kanthis* made out of *Tulsi* wood and sandalwood. Many countless devotees will come to

you for the *Kanthis*.”

For a matter of a few days, Kheemajeebhaai resided in *Gadhapur*. Thereafter, he arrived to his home in the city of Bhaavanagara. There, he could not get hold of sandalwood; hence he prepared himself to travel to Jaamanagara. He sat on the ship.

On the same ship sat a man who was learned in necromancy. The sun had set. Thus, Kheemajee Bhagat began singing devotional *Kirtans*. He was singing a verse:-

*fulanee bane re shobhaa fulanee bane,
sakhee shaamaliyaane sange shobhaa fulanee bane*

He then performed *Arti*, sang a *dhun*, recited a *Vachanamrut* and then began to sing *Ceshta*.

*prathama shree harine re, charane sheesha namaavu,
nautama Leela re, Narayan ne gaavu*

He became deeply absorbed in *Bhagwan* and was singing *Kirtans* in a melodious tone. The necromancer did not like this. A worldly person's and a devotee's peculiarity varies. Hence, the necromancer said, "You worshipper! Stop the prattling!" Kheemajee Bhagat was absorbed in *Bhagwan's* divine form, thus he heard nothing. He kept singing along as before. On the other side, the demon lost his patience. 'He is not taking notice of what I am saying. He is prattling.' In a furious mood, he threw the magic grains on Kheemajee Bhagat. "Now he shall realise how he can sing! He will die in a moment." But who dares to harm one who preserves *Ram Bhagwan* in the heart?! Nothing concerned Kheemajee Bhagat. Therefore, again, the necromancer threw the magic grains. Yet, nothing happened to Kheemajee Bhagat.

The antagonist thought deeply. 'What is happening? If I throw the grains once, one loses consciousness, spins in dizziness and falls and why is nothing happening to this one?' The sun rose. Opening his eyes, Kheemajee Bhagat saw the grains. He collected every grain, put the hearth on fire and put the grains within the hotchpotch. The hotchpotch was now fully cooked. He offered it to *Bhagwan* and sat down for dinner. The necromancer had now gone. 'This devotee seems extraordinary. Nothing affected him. Hence, he must know a more powerful mantra (spell) than my one.'

The necromancer approached Kheemajee Bhagat saying, "With the use of spells, I have caused the death of many, but nothing happened to you. What such powerful *mantra* do you have?"

Kheemajee Bhagat answered, "I have my *Ishtadev Swaminarayan Bhagwan* with me. I am His disciple. The '*Swaminarayan*' *mantra* is ever so powerful that even a black serpent's poison

recedes. Therefore, how can your black art have an effect on me? Nothing happened to me.”

Then, the necromancer admitted from his heart that, “That is true. There is no value to my *mantras* in front of this one.” Kheemajee Bhagat explained to the necromancer that, “Being a *Brahman*, why do you engage in such acts? Why do you kill poor innocent beings? You must suffer the results of your cruel acts in hell.” Upon hearing such words of wisdom from the Bhagat, the necromancer’s mentality awoke. Upon gaining sight of the Bhagat, upon observing his behaviour, upon hearing his singing of *Kirtans*, his demonic mentality became abolished and his divine mentality awoke. Folding both hands, he continued, “Oh great devotee! Please introduce me to *Swaminarayan Bhagwan*. I want to gain His divine *Darshan*. As from today, I shall discontinue this false act.”

Referring to the main subject, the enticements of *Kaliyug* do not have any effect on true devotees. In life, one must have the motivation and strength for devotion to *Bhagwan*. *Shatanand Swami* is saying, “Dear *Prabhu!* You are ‘*Kaala-dosha-nivaaraka*’ (the Abolitionist of the defect of time).”

MANTRA (52) AUM SHREE SAT-SHAASTRA-VYASANAAYA NAMAH

One who has the nature (‘*vyasana*’) of listening to the eight *satshaastras* (the eight sacred Scriptures which are adapted to the true authority, philosophy and religion)

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are One who has an addiction to true *satshaastras*. You are addicted to reading and listening to Scriptures.”

When *Bhagwan Swaminarayan* organises big festivals, He would tell *Nityanand Swami*, “*Swami!* You narrate the discourse.”

*nitya katha thaaya sabhaa gaavanaa, kare katha Nityanand nitya,
pustaka kai radiyaamanaah,
dhanya dhanya Nityanand naamane, vaanchee raajee karyaa bhagavaana,
dharma tanaya shyaamane...*

When *Swami* narrates, *Shreeji Maharaj* listens to the narration with great attention. At times, when he becomes enticed in devotion, then:-

*katha saambhalataa re, hare hare karee bole,
marma kathaano re, sunee magana thai dole*

*(When listening to the discourse, He utters ‘Hare, Hare’.
When He hears the deep meaning of the discourse,*

He oscillates in delight.)

NITYANAND SWAMISPEAKS AND SHREE HARI OSCILLATES.

When the discourse ends, He would again say to *Pragji Purani*, “Oh *Purani!* Narrate the discourse of the *Shreemad Bhagvat.*” The assembly would be full of Saints seated on all four directions. When the discourse cannot be clearly understood, *Prabhu* Himself would precisely bring out the hidden meaning to understanding. He would evidently interpret the theorems of the Scriptures. The discourse would continue for a period of one and a half months. When the discourse concludes, in the village of Loya, an assembly of five hundred Saints would be seated and *Prabhu* would be seated upon a wooden bedstead. At that moment, when *Shree Hari* needs to discuss a matter with His devotees, He does the following:

*santa sabhaamaa re, bethaa hoya avinaasha,
koi Harijanne re, tedaavavo hoya paasa,
pabelee aangalee re, netra tanee karee saana,
Premanand kahe re, saada kare bhagavaana.*

*(When Supreme **Shree Hari** is seated in the assembly full of Saints,
when He wants to call a devotee before Him,
He would give a signal with His eyes.....*

***Premanand Swami** is saying **Prabhu** calls out to others with a sweet shout)*

He would give out a signal with His eyes and call them before Him. “Oh VasuDevanand Brahmcharee! Come here! Narrate the discourse of the *Mahabharat.*”

Shreeji Maharaj is very fond of listening to discourses of the Scriptures. VasuDevanand Brahmcharee would become spiritually enticed in devotion and would narrate the discourse. At that time, the minds of the listeners become so deeply absorbed in the discourse that everyone listens in sheer astonishment. The discourse would be precisely the same but listening to it from the mouth of a qualified orator influences the difference of the discourse. It becomes engraved deep within the heart. Giving superb, valuable examples and linking this to the principles, VasuDevanand Brahmcharee specifically narrates the discourse. Maharaj becomes extremely pleased.

*kyaaareka raajee re, thaaya atishe aalee,
santa Harijanne re, bhete baathamaa ghaalee,
kyaaareka maathe re, lai mele be haatha,
chaatee maabee re, charana kamala de naatha,
kyaaareka aape re, haara toraa giradhaaree,
kyaaareka aape re, anganaa vastra utaaree,*

*kyaareka aaoe re, pRaasadeenaa thaala,
Premanand kabe re, bhakta tanaa pratipaala.*

When *Prabhu* becomes pleased, He would warmly embrace the Saints in His arms, place His hands on their heads and shower them with blessings. If He becomes even more pleased, He would print His divine lotus-like feet on their chests with kumkum powder and would decorate the Saints with His own worn flower garland. If He becomes even more pleased than this, He would wrap them with the beautiful ornaments belonging to Him. If He becomes even more pleased, He would present them with the plate of offerings that has been offered to *Shree Hari* that He Himself has previously eaten from. Such was *Prabhu's* great enthusiasm. *Shreeji Maharaj* has an addiction for listening to holy discourses. He does not enjoy Himself if He does not hear the holy discourses.

PRABHU HAS AN ADDICTION FOR SATSHAASSTRAS.

When one discourse comes to an end, again, *Shree Hari* would say, “Now narrate the discourse of the *Ramayan*.” When this discourse ends, He would say, “Now narrate the discourse of the *VaasuDev Mahatmya*.” When this ends, then, “Narrate the discourse of *Vidura Neeti*.” Like this, He endured the continuity of the flow of discourses. The flow of such discourses is continued even until today.

The Saints would narrate the discourses and *Shreeji Maharaj* would pay attention to it in a clam state of mind. This is not only about mere Shastras (Scriptures). It is about Satshastras. There are many thousands of Scriptures but *Prabhu* has an addiction for Satshastras. Which Scriptures are dear to *Prabhu*? The four *Veds*, the *Vyaassutra* of *Vyaas Bhagwan*, *Shrimand Bhagvat*, *VaasuDev Mahatmya*, *Bhagvat Gita*, *Vidura Neeti* and *Yaagnavalkaya Smruti* are the eight divine Scriptures which are accepted as the sole authority on *Shree Hari's* philosophical and spiritual decisions. Those Scriptures which narrate *Shree Hari* as the Supreme Being with form are known as Satshastras.

Bhagwan Swaminarayan grasped the vital essence of these eight Scriptures and created a *Char Sarno Gutko*. This *Char Sarno Gutko*, He wore on the neck at the time of His journey to holy places of pilgrimage. This divine *Char Sarno Gutko* is elegantly placed in the Temple in *Vadtal* today.

Bhagwan has an addiction to listening to holy discourses. Hence, this *mantra* is teaching us that, “Oh stanchd devotees! You also build an addiction for listening to holy discourses. This addiction will make you fortunate. Others will ruin your life.” *Bhagwan's* holy discourses give peace to the soul where anxiety and sickness is burning fiercely. Moreover, in the end, it leads one to the path of liberation. If you wish to grow your affection for *Bhagwan*, then, as a daily routine, listen to, read, understand and adapt your life around the holy discourses of *Bhagwan's* Incarnations. This is the precise purport of

this *mantra*.

MANTRA (53) AUM SHREE SADHYAH-SAMADHI-STHITI-KAARA-KAAY NAMAH

One who instantly ('sadhya') puts one into the state ('sthi') of trance ('Samadhi') with His own powers without one having to practice the eightfold processes of Yoga

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are One who instantly puts one into the state of trance." *Bhagwan Swaminarayan* started the commencement of heavenly trance in the village of Mangrol. Not any ordinary person can go into trance. Even if many years pass by putting immense effort in accomplishing the eightfold processes of *Yoga* yet one cannot go into trance. Going into trance is nothing simple. One must master oneself in the spiritual practice of *Yoga*. However, with *Shree Swaminarayan's* grace, one gradually goes into trance. One does not need to put effort in it and yet, he enters the mode of trance. *Bhagwan* can do as He wishes. The string of everyone's lives is all in His hands.

"GIVE US DIVINE *DARSHAN* OF OUR *ISHTADEV*."

The male worshipper of the Banian caste came to know about the matter that *Bhagwan Swaminarayan* causes others to enter the mode of deep trance. Hence, he approached *Prabhu*. "You see, if You give us divine *Darshan* of our *Ishtadev*, only then we can judge whether it is true or not."

Shreeji Maharaj replied, "Take a seat before Me." Everyone sat. "Now look at Me." As they looked at *Prabhu*, their faculties were pulled and they became motionless.

Within the trance, they gained *Darshan* of *RushabhaDev* along with the twenty-four *Teerthamkara* (the twenty-four promoters of Jainism. Just as there are twenty-four Incarnations in Hinduism, there are twenty-four promoters of Jainism). In the entire village, the news that the followers of Jainism have died, diffused as fast as the blow of wind. The relatives of those who went in trance and the people of the village came crying before *Bhagwan*. "Oh *Swaminarayan*, what is this You have done? You have taken the lives of all." *Shree Hari* answered, "I have not taken their lives, but I have rescued their lives. Call them. They will all speak."

As they called out their names, everyone, one by one, awoke from the trance. Hastily running, they bowed down to *Prabhu's* lotus-like feet and performed *Dandvat Pranam* to Him. "Oh *Prabhu!* You are *Bhagwan* Himself. We certainly did achieve the divine *Darshan* of our *Ishtadevs*."

To put anyone into trance cannot be done by any being except for *Bhagwan*. "From

today, we are all Yours. We will devote to You. You are *Ishtadev* Himself.”

Groups and groups of people approach the village of Mangrol. The followers of the Goddesses of power would say, “Please give us divine *Darshan* of our Goddess of power.” Hence, *Prabhu* would immediately put them into trance. The followers of *Ganpatiji* would gain *Darshan* of *Ganpatiji*. They would achieve *Darshan* of those Deities who were dearly worshiped by them.

*Ram upaasee Ramne dekhe, krushna upaasee krushna ne dekhe
Narshi upaasee dekhe Narshi, dekhe ishta thaaya dila danga,
shiva upaasee dekhe shivane, thaaya Darshan babu jeevane,
dekhe Hanumanjinaa Hanuman, vaamana upaasee dekhe vaamana*

Everyone then decided that this is certainly *Bhagwan*. Thus, they became staunch followers of *Purshotam Narayan*. To build their firm faith, *Shreeji Maharaj* would allure everyone in His divine form in various ways. Sometimes through chanting of His name, sometimes through trance. Just as one piles up mattresses, He would stack everyone who was in trance one upon another. Some would be awoken from trance by *Maharaj* after a matter of fifteen days, some after eight to ten days, some after a month and some after two months. He would even awake some after a matter of six months. Such powerful commencement of trance He had started. To build their firm faith, He would give *Darshan* of their own *Ishtadevs*. Hence, everyone had perfectly developed their faith on *Shreeji Maharaj*.

At a youthful age, *Ghanshyam Maharaj* had engaged the sparrows into trance. Him and His friends had to scare away all these sparrows away from their playground. Thus, instead, He put them into trance and began to play with His friends. Thereafter, His big brother, *Ramapratapbhai*, came and gave Him a scolding. At that moment, *Prabhu* clicked His fingers. Hence, all the sparrows flew away.

One time, *Mother Bhakti* also went into trance to *Akshardham* for *Darshan*. Mother thought that, “This *Ghanshyam* is not my Son but is the Father of this entire universe. He is *Bhagwan*.” Mother had attained such true knowledge. *Bhagwan* thought, ‘Mother has attained divine knowledge; therefore she will not caress Me. She will not feed Me. ‘How can I satisfy and feed One who satisfies the entire world?’ In this manner, Mother will come to know of My greatness. I have come only to acquire affection and to give affection.’ Thus, *Prabhu* commanded the Goddess of illusion. The Goddess of illusion made *Mother Bhakti* forget the perception of *Ghanshyam* being the Supreme and brought back the perception of *Ghanshyam* being her beloved dear Son. Immediately, her conception altered. ‘He is not the Master of this world but is my beloved Son.’ Carrying Him, she promptly fed Him.

Shreeji Maharaj put many humans into trance. He has spread the faith of His divine form to many. Upon knowing this, *Muktanand Swami* raised a doubt. ‘*Jagadguru Ramanand Swami* did not do such and *Sahajanand Swami* is putting any being into trance. He is ruining the custom. This is not amiable.’ Straight away, *Swami* arrived in the village of Meghpur from *Bhuj City*. He sat *Shreeji Maharaj* in a solitary place and uttered words of rebuke, that:-

*Maharaj deeyo paakbanda melee, Satsangmaa na thaavu felee;
Samadhi kaai nathee soyalee, motaa Yogine pana doyalee,
te to jene tene kema thaaya, beejaa mane ame na manaaya.*

Muktanand Swami is saying, “Oh *Maharaj!* Do listen to me and put an end to this trance. This is hypocrisy. Can any ordinary person go into trance? Hence, conclude the commencement of trance.”

Shreeji Maharaj gave a reply, “By the hopes of *Jagadguru Ramanand Swami*, maybe ordinary ones can go into trance. Other than that, I am not putting anyone into trance.” At that moment, *Satanand Swami* arrived. He touched *Shree Hari’s* lotus feet, sat down and at once went into trance. *Shreeji Maharaj* told *Muktanand Swami*, “*Swami*, do you know how to examine the heartbeat of others properly? Then, please do examine the heartbeat of *Satanand Swami*.” As he began to examine the heartbeat, he could not clearly understand. He looked deeply, yet he could not find the point of the heartbeat. He became baffled. After, *Swami* went to the village *Kaalavaanee* from *Meghpur*. This narration is well known in our holy fellowship. Hence, not extending the explanation, *Satanand Swami* is saying, “Oh *Prabhu!* You are *sadh-Samadhi-sthiti-kaara-kaaya*. You are One who engages one in the mode of deep trance.”

MANTRA (54) AUM SHREE KRUSHNA-ACHARYAA-STHAAPANA-KARAAYA NAMAH

One who has installed (‘*sthaapana*’) the divine Idols of *Krushna Bhagwan*

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You have installed divine Idols with Your own divine palms. In whichever locality a preferred Idol needs to be installed, those preferred Idols You have installed in Temples.”

NarNarayan Dev is dwelling within the divine Abode of *BadareeNarayan*. Any mere person cannot go there to gain *Darshan*. Hence, building divine Temples in *Kutch Bhuj* and *Abmedabad*, the Idol of *NarNarayan Dev* has been installed. In the village of *Gadhapur*, *Gopinathji Maharaj* has been installed. In the city of *Vadtal*, *LashmeeNarayan Dev* has been installed. In the village of *Dholera*, *MadanmohanDev* has been installed and in the city of *Junagadh*, *Prabhu*, with His divine touch, has installed the Idol of *Radharaman Dev*.

In *Gadhapur*, beside *Gopinathji Maharaj*, *Shree Hari* has installed *SuryaNarayan Dev*. The

reason being that the *Kathis* were all followers of *SuryaNarayan Dev*. Therefore, the Idol of *SuryaNarayan Dev* had been installed where all the *Kathees* can come to the Temple to gain *Darshan* of their *Ishtadev* and also to gain understanding of the installation of Supreme *Bhagwan*.

In the city of *Junagadh*, there were many *Braahmans* of the *Naagara* caste. All of which were followers of *Shivaji*. They devoted upon *Shivaji*; hence *Bhagwan Swaminarayan* installed the Idol of *Radharaman Dev* along with the Idol of *Sideshvar Mahadev*. For the *Darshan* of this particular Idol of *Sideshvar Mahadev*, the *Naagaras* began to gradually step foot in the Temple. *Shree Hari* has installed the Deities with great thought. In those localities where particular Deities were lacking, *Shree Hari* installed those Deities. He has installed various different Deities but has made the Temples known worldwide as *Swaminarayan* Temples. If you approach the village of *Gadhapur* and ask someone where the *Gopinathji* Temple is situated, no individual will be able to direct you. However, if you ask where the *Swaminarayan* Temple is situated, then they will be able to guide you to the direction straight away.

After constructing the Temples, *Bhagwan* commanded the Saints that, “Oh Dear Saints! Perform worship to *Bhagwan*. You yourself be the worshippers as it is unnecessary to have another male worshipper particular assigned to the task of worshipping. Even though you are renunciates, you should perform worship and serve *Bhagwan* with heavy, expensive garments and adornments. Serve Him with saffron, sandal-wood and other *shodshopachaaras*. Adorn *Bhagwan* with golden ornaments. Offer *Prabhu* dishes of various types of exotic fruits and Indian sweets. Although you are renunciates, be fond of *Bhagwan*. Avoid engaging in devotion with a dull heart and engage in devotion with deep affection and influence others to do the same.”

“I SHALL ACCEPT YOUR SERVICE IN YOUR PRESENCE.”

Attendants without the association of wealth are Saints. *Shree Hari* instructed them to practice worship and advised them with such words of wisdoms so that the Deities do not become insulted in any form. The Deities accept the service from those individuals who become totally engrossed in worship of the Deities and become as purified as the Deities and then perform worship.

Worship should not be performed with polluted clothes on. One should not talk whilst performing worship. One should not perform worship with an unwashed mouth after eating. *Bhagwan* should not be contacted with impure hands. The act of bowing should not be carried out with merely one hand. Only one performance of circumambulation should not be performed. Circumambulation should not be performed while *Bhagwan* is asleep. *Bhagwan* should not be woken without a prayer. *Bhagwan* should be put to sleep with the recitation of a prayer. Worship to *Bhagwan* should be performed in accordance to

the state of weather. *Kirtans* should be sung in accordance to occasions. Worship should not be performed with stale flowers. Worship should not be performed with polluted clothes on which have been touched by crows or dogs.

Legs should not be stretched in the presence of *Bhagwan*. One's back should not be turned against *Bhagwan*. Any articles of food which have not been offered to *Bhagwan* should not be consumed. One should avoid the act of gossiping in Temples. One should stay away from the worldly senses and passion for worldly happiness. One should have the intention that *Bhagwan* is seated in my presence before my bare eyes. If one serves *Shree Hari* in such way, *Bhagwan* is saying, "I shall accept your service in your presence." *Bhagwan* has installed the divine Idols with His divine touch. Therefore, *Shatanand Swami* is saying, "Dear *Prabhu!* You are 'Krushna-aachaayaa-sthaapana-karaaya'."

MANTRA (55) AUM SHREE KAULA-DVISHE NAMAH

The Abolisher of the Kaula theory (theory aboded by sinners and immoral)

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are the Abolisher of the *kaula* theory." In the region of Maraathaa, there was such immoral tradition. That society would slaughter animals in the presence of Goddesses and offer the animal flesh to them. They would furthermore kill unmarried females. The wicked cult were one's who commit adultery with females and would engage in immoral behaviour. Such pretension *Bhagwan* eradicated from its deep roots. In the name of religion, they would commit acts of hypocrisy. *Shree Hari* destroyed such wicked demons.

In the district village of Jetalpur, in a farm, devotees had built a large beautiful divine swing. *Shreeji Maharaj* was seated upon it. Before Him, Saints and devotees were seated. At that time, a *Brahman* follower of a *Tamsik* Goddess belonging in the lowest caste by the name of *Keechaka* arrived. He was extremely sinful. He would offer liquor and animal meat to his disciples. He would keep females in his service. He would command them to massage his feet. In such manner, he would walk through the pathway leading to hell. Yet, he would say, "I am a *Yogi* as well as an enjoyer." Like such, he would commit pretence in the name of religion and would commit wicked sins.

Such immoral beings, *Prabhu* abolished. *Bhagwan* explained to *Keechaka* very much, yet he did not understand. Hence, he ran away from there. *Prabhu* had engaged in a conversation with such a sinner; hence, He bathed in the lake of Dev Sarovara in the name of purity and the Saints also bathed in the lake. Even holding discussions with a person belonging in the *kaula* sect is a sin. *Bhagwan* destroyed the *kaula* cult. *Bhagwan* dislikes the *kaula* theory. Such immoral acts, *Bhagwan* eradicated from its deep roots.

Today, in the land of Mother India, people of the *kaula* are almost nowhere to be seen. *Shreeji Maharaj* strongly dislikes the immoral customs of the *kaula* sect. *Prabhu* does not

have enmity towards any; however, He detests such demonic devils and their immoral acts. If demons pain His beloved devotees, torment them, beat them, then *Bhagwan* has detests such immoral sinners. Other than that, *Bhagwan* does not have enmity towards any.

In the *Bhagvat Gita*, *Shree Hari* states:-

samah saveshu bhooteshu, mad bhakti labhate paraam

Bhagwan is saying, 'I have equal sight upon every soul, animal and living entity; however, if one insults my dear devotees, I am not pleased upon him.'

There is a narration relating to this. One time, Saints were travelling in the villages of the Kutch district. A sinful man caught sight of these Saints and aroused a sinful mental thought that, "These bold-headed *Swaminarayans* will wreck this village. They will restrict us from consuming liquor and hemp. Before they forbid us, I shall finish them off.' Having such intentions, he called aloud, "Oi mendicants! Stay there. Where do you think you are going? Why have you stepped foot on my entitled land? I will not let you go without beats! You are harming the humankind!" Uttering such harsh words, he brought them to his place of dwelling.

SHREEJI MAHARAJ CAME TO THE RESCUE.

Shouting out words of blasphemy, he imprisoned the Saints on top of the upper storey. The Saints did not get anything to eat or drink. In extreme hunger and pain, the Saints were mentally chanting *Prabhu's* divine name. The time was exactly twelve o'clock in the afternoon and *Shreeji Maharaj* came to the rescue. He repeatedly knocked on the door. The sinful man was snoozing comfortably on two laid mattresses. He called out, "Who is it?"

Prabhu answered, "Whoever it may be! Hurry! Open the door, otherwise I will beat you!" With might, *Bhagwan* pushed the door so hard that the door cracked open.

The sinful man began to tremble. *Prabhu* sent him to hell. There, the *Yamduts* whipped him with a thick short stick. "Oh sinner! You have imprisoned true Saints on top of the upper storey after wickedly beating them. Now you will see." Upon saying this, they severely beat him with an iron whip.

Bhagwan commanded, "Punish him properly in which he realises how painful it is when tormenting others." They weakened his hinges. He was getting beats in hell and his mortal body was jumping and colliding here in his own home.

Bhagwan, thereafter, brought him back in his mortal body. “Why? Will you torment My Saints any longer?” Folding both hands, he said, “I shall never even harm them.” He then released the Saints. However, the wicked sinner did not offer any food to them.

The moral of this narration is that *Bhagwan* is certainly unbiased, but those who abuse Saints, those who attack Saints, those who torment them are disliked by *Bhagwan* and in the end, *Bhagwan* seriously inflicts punishment on them.

Prabhu's nature is like of a mother's. When a mother's child approaches her in a filthy state, the mother would bathe her child and clean it. No matter how much her child cries, the mother would yet clean her child properly. In the same manner, when a filthy soul commits sinful acts, *Prabhu* sends the soul to hell to suffer the punishment. Through this procedure, *Prabhu* purifies the soul, makes it clean and sparkling and directs it to the correct path. *Prabhu* is the Abolisher of the *Kaula* sect.

MANTRA (56) AUM SHREE KALI-TAARAKAAYA NAMAH

The Liberator ('taaraka') of those souls who are enticed in the flow of Kaliyug ('Kali')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. Many believers of certain doctrines believe that, Liberation cannot be attained in this age of *Kaliyug*. *Bhagwan* does not incarnate on this earth in *Kaliyug*. One cannot be rescued in this *Kaliyug*. Celibacy cannot be observed in *Kaliyug*. Chaste women who are devoted to their husbands, ascetics and *Yogis* cannot be found in *Kaliyug*.

However, *Shatanand Swami* is saying, “*Bhagwan* has incarnated in *Kaliyug*. He has liberated many and is yet doing so. Even in *Kaliyug*, He has rescued many from the worldly ocean.” Hence, *Shatanand Swami* is saying, “You are ‘Kalee-taaraka’.” *Bhagwan* has even rescued those wicked evil-doers whose sins are heaped in a pile as big as a mountain.

Joban Pagi, the looter of the city of *Vadtal* had committed a number of sins as much as the many small embroidered designs in a saree. Yet, *Bhagwan* held his hand and rescued him. *Bhagwan* even rescues those whose souls are as tough as iron.

THEY BECOME LIBERATED AND FURTHERMORE THEY LIBERATE OTHERS.

Vero, the looter, would loot in marriage ceremonies. *Shree Hari* liberated him. He would not even thief a datan (a margoa stick used for brushing the teeth). If he takes something as minor as a daatan, he would ask for the owner's permission. *Shree Hari* has rescued innumerable souls. In this *Kaliyug*, some may say that it is not possible to observe the vow of celibacy, but *Bhagwan* is ‘Kalee-taaraka’. Thus, each and every *SaankhyaYogi Baai* and each and every Saint is observing the vow of celibacy absolutely faultlessly even today. This is all the glory of *Swaminarayan Bhagwan*, the ‘Kalee-taaraka’.

Many believe that, 'In *Kaliyug* a *Yogi* cannot be found.' However, *Bhagwan* has created *Yogis* like the ones who existed in *Satayuga*. They become liberated and furthermore they liberate others. Such powerful *Yogis* you will be able to find in village after village in Temples.

In *Kaliyug*, you will also be able to find staunch devotees like the ones who existed in the golden age of *Satayuga*. One who never hopes for others wealth, who never tilts his head up to glance at other women, who does not have stains and passion for worldly desires in his vision. He may be a wealthy man with millions of rupees, yet he lives a simple life. In *Kaliyug*, not even one fault dares to touch him. All this is *Prabhu's* glory showered upon us. He is 'Kalee-taaraka'.

*vahaale kali madhye ati Karuna karee,
leedho vrusha kule re gana nidhi avataara,
pragata puroshottama shree hari...
vahaale Satyugsama dharma sthaapiyo,
taalyaa nija jananaa manathee madamaara,
pragata puroshottama shree hari...*

'WHERE DID SUCH NUISANCE ARISE FROM?'

One time, there was a Mahanta (headmanship) of a Temple. He had the desire to unite with *Bhagwan*; hence, he walked towards the path of *Gadhapur*. The sun had set. He reached a dense jungle. He was walking through it by foot. There, a young lady dressed with ornaments approached before him. Immediately, she clutched the Mahanta's hand. The Mahanta was forty years of age. The lady said, "From this day, you are my husband. This wealth, these guineas and I are all yours from today. I will not let you go." It was a dense forest. He was alone. The Mahanta became confused. "But I am a mendicant. Why did you choose me out of all?" The lady answered, "Whatever you are, you are my husband. We shall live together and enjoy. Take care of this bundle of ornaments." This Mahanta had understood that, "This is definitely illusion before my naked eyes.' If one becomes entangled in illusion, he is gone! If *Bhagwan* is dismissed from the mind, life becomes wasted.

'Where did this evil spirit come from? How should one become released from it? She is not letting go of my hand.' The Mahanta walked one or two miles. The Mahanta then said intelligently, "Here, take care of my clothes. Meanwhile, I shall go to bathe and return back." Wearing one loin cloth, he went running. In great speed, he continuously ran seven and a half miles away. The other lady was left waiting. As he ran, a Temple was to be seen. He stayed there for a single night and took a rest.

The male worshipper in the Temple thought, 'This young Mahanta is very handsome. I shall arrange a marriage for him with my beloved daughter.' He discussed this matter with him. "This is a Temple. You become the Mahanta of this Temple and marry my daughter. I have a huge amount of wealth. It is all yours. I do not have a son; thus, all my valuable possessions will soon be in your hands."

This young Mahanta thought, 'Again, where did such illusion occur from? With great difficulty, I released myself from illusion a while ago and now where did such nuisance arise from?' The male worshipper targeted him with a threat. "If you do not marry her, I shall imprison you in a cell." The young Mahanta courageously replied, "Even though you imprison me, I shall not marry!" The male worshipper actually imprisoned the Mahanta in a cell. He guarded all four directions. There was nowhere he could go. At the time of night, there was a window in a latrine. He escaped from there. Everyone was left in search for him.

Running hastily, he arrived in the village of *Gadhapur*. He attained *Darshan* of *Shree Swaminarayan* and his heart immediately filled with peace and calm. Offering a humble prayer to *Prabhu*, he said, "Please initiate me as your Saint." *Prabhu* then initiated him as a Saint and named him Govindaananda Swami. With the glory of 'Kalee-taaraka', *Shree Hari*, illusion did not have the power to allure him.

Bhagwan is showering words of wisdom. "During monsoon, widespread, deep and dirty mud occurs. So that the leg does not take a slip, one must be alert. Otherwise, a stick should be kept at all times. Otherwise, one should hold the support of the wall. Otherwise, one should walk when the road becomes clear. *Kaliyug* is the widespread, deep, dirty mud. There is no guarantee of when the legs will take a slip. Therefore, one needs the support of devotion to *Prabhu*. Those who have found the supportive wall of Saints will be able to release themselves from the widespread, deep, dirty mud of worldly life in this *Kaliyug*. They will achieve the association of true Saints. In this *Kaliyug*, it is extremely difficult to be freed from illusion, fascination and affection." *Prabhu* is 'Kalee-taaraka'. He has liberated many in this *Kaliyug* and will liberate many.

MANTRA (57) AUM SHREE PRAKAASHA-ROOPAAYA NAMAH

One who is beautified ('roopa') with the rays of immense illumination ('prakaasha')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are 'prakaasha-roopa', meaning You are overflowed with illumination. Your divine form is glowing. In this universe, all the light is Your illumination only. The glow from fire is Your illumination. Through Your illumination, everyone is illuminated. You are the Illumination of all illuminations. All the brightening lights in the entire universe is all Yours, oh *Prabhu*. You shower the brightness of knowledge to those souls who are colliding in the darkness of ignorance. There is divine light in Your divine form. If one

gains divine *Darshan* of this, You liberate him/her from this worldly life. You have descended upon this earth in order to erase the darkness of irreligion.”

*preme pragatyaa re, sooraja Sahajanand,
adharmā andhaaroo taalīyū,
maayaa raata mumukshunee talee,
thayū hari malataa, purana prabhaata... adharmā...
Muktanand kahe Maha sukha aaveeyū,
ene vaarane re jaaoo vaaramvaara... adharmā...*

When the sun rises, the darkness fades away itself. Brightness pervades in the whole world. Similarly, if one meditates upon *Shree Hari* and recites *Shree Hari's* divine name, the brightness of knowledge pervades within his heart. We can see with our eyes. However, if it is dark, then even though one has eyes, nothing can be perceived. Only if there is light, one can see. Similarly, one has eyes, but surely one needs vision to view *Bhagwan's* divine form. At the moment, we are able to view everything. We can see everything. However, there is no meaning to this.

In true reality, when will we have the ability to see? When the clouded darkness of fascination and illusion fades away, only then we will be known to have true vision.

If the mirror of the mind is covered with dust, we cannot clearly catch sight of our face. When the dust is wiped off, only then the face can be seen. Through this, the soul can recognise who it is. ‘Where have I come from? Who is my nurturer? What am I doing? Where is my destination at the time of death? Who is the true relative of my soul?’

This brightness will lighten merely when the dust of illusion is cleansed away. The more we proceed closer to *Shree Hari*, the more our darkness of knowledge will fade away. Furthermore, the soul will become enlightened.

From *Bhagwan's* beautiful physical body, rays of illumination are pervading, but even from His handwriting, rays of illumination pervade. *Nilkanth Varni* wrote a divine letter to *Ramanand Swami*, who was dwelling within the city of *Bhuj* at that particular time. *Mayaram Bhatt* passed this letter onto *Ramanand Swami*.

*svaami-e patra leedhaa be haatha, tarata ukhedyo chhe be saatha,
neekalyo tejano te ambaara, netro anjaaee gayaa te vaara.*

As lustrous brightness gleamed from within, tears began to roll down *Ramanand Swami's* cheeks. *Sundarajee Suthaara* and other staunch devotees asked, “Oh *Guru!* Why are you shedding tears?” There and then, instantly, illumination of ten million suns dispersed widely.

*koti koti ravino ujaasa, patra maathee thayo chhe prakaasha,
evu dekkebe sabu Harijan, paamyaa aashcharya nirmala mana*

If so much brightness illuminated from His handwritten letter, what to talk about the glowing brightness in Himself? Everyone went into deep thought. *Jagadguru Ramanand Swami* said, “Dear devotees! *Purshotam Narayan* Himself, the One who we are bearing in the mind day and night, the one who we are performing worship to has arrived.”

Travelling, *Bhagwan Swaminarayan* came to a lake named Kaalaa-Tadaava. He told Harabhama Bhakta:-

*kaantaa vaagyaa chhe mujane paaya, tame kaadho karo e upaaya,
tenee thaaya chhe peedaa apaara, maate sevaa bataave chhe saara*

“Thorns are piercing through My feet. If you take them out, then it will be good.” Harabhama Bhakta placed *Prabhu’s* lotus-like feet on his knees. He smoothly cleaned *Prabhu’s* lotus-like feet with his own wet piece of cloth worn around his neck and he was viewing the thorns in deep concentration. He took out eighteen thorns! Immediately, brightness pervaded.

*e ja charana maathi niradhaara, prakaasha pragatyo te vaara,
adho urdava pramaane raheeta, jaane akshara dhaama sabita*

The divine rays of the illumination pervaded all the way to *Akshardham*. In *Akshardham*, Harabhama Bhakta witnessed the divine sight of *Bhagwan Swaminarayan* in a lustrous form seated on a golden Royal Throne. Innumerable *Muktos* were standing before *Prabhu* with folded hands. He gained such divine *Darshan* of *Akshardham* and Harabhama Bhakta became motionless.

Bhagwan said, “Oh Bhagat! What is this that you are doing? Take the thorns out.”

“Oh *Maharaj!* How can I take the thorns out? Within the illumination, I am witnessing many divine types of scenery. Making these thorns the cause, You have given me the opportunity to catch the tranquil sight of *Akshardham*.”

Prabhu is the generous Giver of light. The Sun lightens the entire universe. All that bright light belongs to *Purshotam Narayan*. We light a fire lamp before *Bhagwan*. However, *Bhagwan* is in no need of a fire lamp as He is the Illumination of all illuminations.

The precise reason of why we light a lamp before *Bhagwan* is so that the darkness of ignorance residing within us disappears and the brightness of spiritual knowledge of the

soul emerges. *Prabhu* has brightened the souls who are wondering in the darkness of ignorance and has restrained them from sinful acts. He has enlightened their souls. Bowing down to such divine brightened form of *Shreeji Maharaj*, *Shatanand Swami* is now reciting the fifty-eighth *mantra*.

MANTRA (58) AUM SHREE NIRDAMBHAAYA NAMAH

One who possesses no ('nir') hypocrisy ('dambha')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are One who does not have hypocrisy. You expose the hypocrisy of hypocrites."

What is the meaning of hypocrisy? To speak positively and act negatively is called hypocrisy.

Travelling, *Nilkanth Varni* arrived in a forest. The King there, was very benevolent and compassionate-hearted. Hence, he would offer various types of food to all the pilgrims. Those who feed pilgrims gain the fruits of the pilgrimage journey itself. With such faith, the King constructed an inn for all the pilgrims and would offer them *Dudh-pak* and *maalapuvaa* (a kind of Indian sweet eatable). For ascetics, *Dudh-pak* and *maalapuvaa* are known as their most favorite article of food. It was commanded by the King that, 'However many ascetics arrive, all of them should be fed with *Dudh-pak* and *maalapuvaa*.'

Amongst all the ascetics who serve the food, there was one hypocritical mendicant. He said, "As you say, oh benevolent King. We shall feed them all with *Dudh-pak* and *maalapuvaa*." Such tasty food, he would not allow anyone to eat. He would offer dry flour and get them going and he himself would digest the food belonging to the pilgrims. He was such a cruel hypocrite that when the King would ask, he would say, "We are freely feeding them fully with *Dudh-pak*." Such was his hypocrisy. However, *Bhagwan* is the Knower of everything.

Gradually travelling, He arrived in order to uncover this pretence. When He asked for food, this hypocrite offered Him dry flour. *Bhagwan* thought that, "This is a deceitful dealer. He says one thing and does another." *Bhagwan* questioned, "What shall I do with dry flour? If you have ready-made food, then please do give." "There is no ready-made food. Walk away from here."

Bhagwan continued, "I tell you what. When you dine, I shall dine with you." Saying this, He sat down on one side.

Afternoon came and the mendicant began to dine. *Bhagwan* was sat with an empty stomach feeling hungry. Yet, the mendicant did not call out to Him. He sat in peace. It was as if the mendicant had dressed in orange clothes merely for food! A row of

mendicants were seated. *Dudh-pak*, maalapuvaa and delicious tasty curry was served. Everyone was eating, but they are not serving the pilgrims. As the mendicants sat to eat, they saw worms in the *Dudh-pak* instead of rice. In the maalapuvaa, they could witness blood. Everyone was in sheer shock. ‘What must this be?’ They began to threaten the cooks! ‘You are all foolish! You have not checked the rice properly.’ The mendicants began to utter words of blasphemy in any way to the *Brahman* cooks! They rose from their seat to beat them.

The *Brahman* cooks defended themselves. ‘You are all self-centred! The King has constructed this inn for the pilgrims. However, you are not offering the pilgrims with food and are merely filling your own stomachs. You are giving dry flour to the pilgrims and then immediately sending them away. This is a sin of pankti-bheda (in fair serving of foods). You are not offering food to the young Ascetic that arrived. Furthermore, you have insulted Him and sent Him away. Hence, this is its result. And now you are threatening us?! Oh hypocrites! This is the end effect of your hypocritical acts.

If you wish to dine properly, then go! Ask the previous young Ascetic for forgiveness.’ The hypocritical mendicants approached in *Prabhu*’s presence. There, *Prabhu* gave them *Darshan* in *Ramchandrajai Bhagwan*’s divine form. The mendicants folded both hands in a humble manner, saying:-

*he baalaaa brahmchaaree Yogindra, tame chho pote Ram chandra,
ghanaa divasathee Maharaj, karee-e chee-e aavaa kudaa kaaja,
tyaagee thaine karyo chhe anyaaya, aavaa dambha karya chhe sadaaya,
have nahi karee-e koi dina, kshama karo krupaa nidhaana*

Regretting their sinful actions, the mendicants begged, ‘Oh *Prabhu*! Please forgive us for our evil acts. From now, we will not commit such hypocrisy. You eat with love.’ They persisted and offered *Bhagwan* food. *Prabhu* resided in this place for a period of two days and gifted them with many words of wisdom. ‘Committing sins while being a Saint doubles the sinful acts. If you eat a pilgrim’s portion of food, this will lead you to poverty. Hence, forsake such hypocrisy!’ All the ascetics clearly understood that what was been said was true. *Prabhu Swaminarayan* possesses no hypocrisy. He demolishes the hypocrisy of such hypocrites.

One time, *Shreeji Maharaj* was travelling to *Dholera*. Accompanying Him were Saints and His attendants. They were all walking far ahead. On the roadway, there was a man practicing penance with his eyes closed and in a cross-legged position. They all said, ‘This *Yogi* is one who observes the vow of silence. He avoids touching wealth and does not eat anything. He only consumes the intake of wind.’

Sura Khachar raised a thought in his mind. ‘Let me investigate the level of this man

practicing penance.' He took a rupee out from his pocket saying aloud, "See how this man practicing penance is sitting in a calm position. I want to gift him with money, but how can I. He is not looking at anyone. He is not opening his eyes. If I place it near him, someone will take it. He is not wearing many clothes. If there is a cloth, then I can tie it at the end of it." While practicing penance, the man thought, "The gift will be returned away from my very own bare hands.' Hence, he opened his mouth. *Sura Kbachar* took a pinch of dust and placed it in the man's mouth and the mendicant awoke. He lost his temper. "Who is this?! I shall not leave him alive!" He began to swear and shouted in any way.

Sura Kbachar sat on top of the horse and made the horse gallop ever so much. He caught up with *Prabhu*. *Prabhu* said, "*Suraa Khaachar!* Why were you left behind?" "*Maharaj*, I was testing a man practicing penance if he is real or fake, but the mendicant turned out to be a hypocrite. Then, I took a pinch of dust, put it in his mouth and came here." In this way, one who speaks positively and acts negatively is called hypocrisy.

HE COOKED DELICIOUS *SHEERO* MADE WITH A LOT OF *GHEE*.

Travelling, *Nilkanth Varni* came to a village. The frequent movements of the crowd of the public in the village was continuing. Catching sight of this, *Prabhu* questioned, "Which direction are all these people heading?" Someone replied, "Oh young Ascetic, you do not know. Nearby resides a *Siddha*. He is a man who practices intense penance!" *Prabhu* asked, "What kind of penance is he practicing?" "Oh! It is incredibly tough severe penance. No individual can perform this severe penance other than him. This is how much of a powerful *Yogi* he is.

This *siddha* is not consuming any food and does not keep any items of food within his hut. If a devotee approaches him with food and persuades him to consume it, he would not accept it. He is living without the provision of food and liquid." *Bhagwan* said, "Then he must have become severely emaciated and weak." "No, no! Oh Mendicant! You seem unknown to this matter. Now You go and gain divine *Darshan* of this *Siddha*. He is a divine sight."

With the crowd of people, *Nilkanth Varni* walked along and approached the *siddha*. The public was bending and bowing down to him. Some were touching his feet. Witnessing all this, *Bhagwan* took a seat on one side. He was witnessing all this in silence. Gradually, the sun had set. The deceiving *siddha* sent away the entire public. Not one person did he allow to remain in the hermitage. Alone, *Bhagwan* was seated. The *siddha* commanded, "Oh young Ascetic. Do walk away from here."

Prabhu answered, "I shall stay here for one night. Tomorrow, I shall take my leave." *Prabhu* wished to investigate how this one can live without the act of eating and drinking.

Giving an excuse of sleeping, He lay down. The *siddha* thought, “What will this small young Ascetic come to know of? He will go to sleep.” Where would he find match stick in the forest? Hence, in the pitch dark night, this deceiving mendicant got hold of burning wood and began to walk. Walking ahead, on top of a thorny tree, he straight away brought down a bundle of flour. Getting *ghee*, sugar, etc. he arrived in his hut and made delicious *sheero* with a lot of *ghee*. As he began to consume this *sheero*, *Prabhu* sat up. What could he do now? The false show had come to the open.

The *siddha* became ashamed with disgrace but where could he escape to? *Bhagwan* had witnessed this with His bare eyes. ‘What if He broadcasts this to everyone? I will look bad.’ In order to save himself, he begged for mercy from *Prabhu*. “Oh young Ascetic! I humbly request You not to let anyone know about this matter. Otherwise my reputation will be put down. My hypocrisy will be publicised. Please forgive me.”

Bhagwan said, “Who provides you with these alms?” The deceitful *siddha* answered, “A master of a town did not have a child; hence, he came to me. I showered him with blessings. Thus, a child was born in his home. Although none other than *Bhagwan* can grant a child to any, this master had faithful trust upon me. Having in mind that, ‘Through this *siddha*’s blessings, I have received a son, he became extremely pleased and now frequently leaves alms upon this tree.

Without anyone looking or finding out, I would fetch the alms, cook it in the pitch dark night and consume it.” Hearing such, *Bhagwan* advised, “To eat by committing hypocrisy is a grave sin. You have orange clothes and have abandoned your home. You have forsaken social worldly life. You have abandoned the useless and tedious worldly quarrels. You have abandoned your family and relatives. Yet, if you did not abandon hypocrisy, then what was the point?! How will you become liberated? All this is called pure hypocrisy. Everyone achieves liberation but a hypocrite is never liberated. Wood would float on water but an iron metal will never float.”

Prabhu continued, “You are a renunciate. The tendency of renunciation is not a matter of a false show. However, it is a matter of purity in the mind. To merely fill ones own stomach is called a strong addiction. To effectively perform chores for others, to be benevolent, to perform civil acts and to perform acts relating to *Bhagwan* is called devotion. To perform worldly acts and to remain unattached from it is called non-attachment.” *Swaminarayan Bhagwan* is saying, “To live life without the essence of hypocrisy is called civility.”

MANTRA (59) AUM SHREE SARVA-JEEVA-HITAAVAHAAYA NAMAH
The Well-wisher (‘hitaavaha’) of all (‘sarva’) souls (‘jeeva’), animals and living entities

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu*! You are the

Well-wisher of all souls, animals and living entities.” *Prabhu*’s divine birth is merely for the benefit of everyone. Dayaananda Swami is singing:-

*hitakaaree hari re sakhee hitakaaree hari,
Chapaiyamaa preete pragatyaa rahata kaaree... hari...
aksharavaasee alabelaajee Karuna karee,
dharma ne bhakti thakee durlabha deha dharee... hitakaaree...*

For what reason did *Prabhu* go to the forest? Abundant *Rushis*, *Munis*, rivers, mountains and trees were waiting impatiently. For their liberation, *Prabhu* set off to the forest. For what other reason, does *Prabhu* bathe in the rivers? So that crocodiles, fishes, souls, creatures, etc. are benefited through this deed. In order to free their soul, He would bathe in water. To every soul, bird, creature, etc. that have come into association with *Prabhu* in any way, *Prabhu* has wished well for them.

Shree Hari has opened the door of bliss in *Akshardham* for them without them having to put the effort in penance and recitation of *Bhagwan*’s divine name. The prostitute of the village of Jetalpur did not engage in penance or recitation of *Shree Hari*’s divine name. She would merely commit sins. *Prabhu* showered benefits even on her.

On His journey, *Bhagwan* approached the village called Me-oo. *Bhagwan* stayed the night in Bhukhana Bhaavasaara’s house who was enticed in religion. There, He overheard the noise of someone crying. *Prabhu* questioned, “Bhukhana bhaai! Who is this crying with pain?” “*Maharaj*, a woman is crying.” “For what reason may she be crying?” “Oh *Prabhu*! The woman’s child has been born without a shape and without hands and legs etc. He exists merely with the main body and the head. Viewing such peculiar sight of the mutilated body of her son, she is crying in dismay.” *Shreeji Maharaj* is ‘Sarva-jeeva-hitaavaha’ (Well-wisher for all souls). Without delay, He said, “Bring that child to me.” *Bhagwan* smoothed His hands on the child’s body. There, in a matter of seconds, the child’s hands and legs emerged. The child smiled and laughed. As *Shree Hari* handed the baby over to the mother, straight away, the baby began to blissfully feed upon his mother’s milk.

A mother wishes well for her child. A *Guru* wishes well for his disciple. The Master of millions of innumerable universes, *Paramatma Shree Hari*, remains eternally determined to do well for all souls.

Bhagwan is ‘Sarva-jeeva-hitaavaha’ and Saints are also well-wishers of all. For the expansion of religion, Saints journeyed from one region to another. There, people of firm cultures committed themselves to pure injustice. Not being able to suffer such tyranny, a huge amount of young Saints protested before their individual *Gurus*. “Oh *Guru*! This is going beyond the boundaries. There is no limit to their cruelty.”

Muktanand Swami then looked at them with a compassionate heart. The disciples continued, “*Guru*, this terrorism has led us to a frightened shock. Those people are running to kill us. At times, they are throwing stones at us. At times, they even throw burning wood. *Guru*, let us all make our way into the jungle. We shall go there and engage in devotion with bliss.” *Swami* replied, “We should not go to the jungle, but should live in the centre of the world. Oh *Prabhu!*”

“MY DEAR SONS... EVERYONE IS NOT THE SAME.”

“With *Bhagwan's* grace, we have been provided with divine light. Now we have to spread this divine light to all. We have to abolish the darkness within others. How can we therefore leave the people?”

The disciples furthermore said, “Oh *Swami!* Until today, we have put up with ever so much. Now we should leave for the jungle for a short period of time to rest and peacefully engage in devotion to *Shree Hari*. None shall torment us in the jungle. None shall trouble us.”

Muktanand Swami said, “My dear sons... everyone is not the same.”

The disciples asked, “Then we should suffer such wicked injustice? It is extremely difficult to bring them on the right track of religion.”

Muktanand Swami tried to explain that, “Dear sons, not all of them are terrorists. Moreover, those who are terrorising are not sinners but are ignorant. They are blindly unaware of what grave acts they are committing themselves into. They are oblivious of their acts. These people deserve compassion and mercy.”

Surprisingly, the disciples asked, “How do these kinds of people deserve compassion and mercy?”

Swami clarified this point. “My beloved sons! To examine that is not our duty but it is *Maharaj's*. The task which we perceive as difficult is plain and simple for *Prabhu*. When we become confused, a path to a road cannot be seen. At that moment, if we surrender upon *Prabhu's* lotus-like feet and pray, *Shree Hari* comes running in a hurry to provide us a supportive hand.

If we preserve humbleness in our lives, if we be simple-hearted, *Prabhu* will do all good.” Faintly smiling, *Swami* demonstrated an example, “As the tongue is positioned in the middle of our thirty-two teeth, in the same way, wherever you travel, follow the code of conducts well. We are Saints. A Saint's region is not his region and other regions are not

foreign to him. The soil of this ground, this entire universe all belongs to *Bhagwan*. Wherever you go, have patience. Wherever you travel to, you will be introduced to many different types of people. Not everyone's personalities are the same. Hence, in the centre of a harsh society, in the centre of our thirty-two teeth, there resides the tongue. If you live life in such a manner, peace will eternally pervade within your heart." *Prabhu Swaminarayan* is 'Sarva-jeeva-hitaavaha' to all souls, animals and living entities.

MANTRA (60) AUM SHREE BHAKTI-SAMPOSHAKAAYA NAMAH

The Nurturer ('samposhaka') of the nine type of devotion ('bhakti')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are the Nurturer of the nine types of devotion." There are two pathways for attaining *Bhagwan*: Gnaana-maarga (the path of spiritual knowledge) and Bhakti-maarga (the path of devotion). One should gain understanding of both individual pathways. *Bhagwan* Himself has engaged in devotion and is guiding others to also engage in devotion. *Bhagwan* Himself performs *Mala*, engages in meditation, listens to holy discourses and sings *Kirtans*. He Himself engages in the act of devotion. In the *Shikshapatri*, it is clearly defined in the *Sanskrit* language, the definition of devotion.

Mabatmya gnaana yuga bhuri, sneho bhaktishch maadhve

Limitless love to *Bhagwan* combined with spiritual knowledge and realisation of His greatness is known as devotion. To engage in devotion means what? Love attraction in *Bhagwan's* divine form is known as devotion. Attraction in worldly life is known as illusion.

It is extremely vital to take intense care of the plant of devotion. If a small plant is planted on the side of a road and on all four directions is a fence, a living creature is unable to eat it. On the other hand, if there is no boundary of a fence, an animal is highly likely to eat it. Years later, when the plant turns into a big massive tree and the fence surrounding it is removed, goats do not trouble it any longer. Similarly, during the commencement of devotion, a dedicated one who is in a state where he pursues spiritual discipline to attain the highest realisation must absolutely observe the codes of morality with concentration. Only then, devotion would last for long. If devotion is performed with the realisation of His glory, then no obstructions occur in such vigorous devotion. Devotion without the essence of the realisation of *Shree Hari's* glory is like a lightning. When lightning occurs, illumination pervades quickly and on the other hand darkness pervades immediately after. In the same manner, devotion without the realisation of *Shree Hari's* glory brings darkness in a quick period of time. Faithful devotion with the essence of realisation of His glory lasts for long. *Shreeji Maharaj* is the Nurturer of such devotion.

WHERE DEVOTION RESIDES, BHAGWAN RESIDES.

One should stable the eyes and mind. One should meditate with concentration upon every part of *Prabhu's* divine body. Only then will bliss be experienced in devotion. Humanity is engaging in devotion but is not experiencing perfect delight. There is a reason for this. One is engaging in devotion but is not forsaking sinful acts. One is performing devotion but is insulting others. One is insulting Saints. He is telling lies and consuming food which should not be consumed. For this reason, perfect delight does not enter his heart. If the mind enriches in improvement, bliss will be experienced during the engagement to devotion. Perform devotion for *Bhagwan*. The fruit of devotion is not pleasure of objects of enjoyment. The fruit of devotion is *Bhagwan*. However, the fruits are not engagement in worldly life or increase of wealth. Where devotion resides, *Bhagwan* resides.

Devotees cannot live without *Bhagwan*. Likewise, *Bhagwan* cannot live without His devotees. Those who find happiness of worldly social life sweet, *Bhagwan* does not reside with them. There is no bliss in liberation like there is in devotion. As a matter of fact, liberation is the attendant of devotion. Devotion fully soaks one's mind in *Bhagwan*.

When people have hunger for hearing worldly negotiations, it should be understood that there is imperfection in their enthusiasm for devotion. Those who have hunger for devotion from deep within the heart certainly do not have any interest in hearing worldly negotiations. Having intense affection for *Bhagwan* is true wealth.

If one has wealth of this world, a bungalow, a car, a servant and everything else but does not possess morality and devotion in his life, he is poverty-stricken. If one does not have respect for Saints and *Brahmans*, does not serve his parents, does not perform the act of worship, does not have respect or feel reverence for elders, he is poverty-stricken. He is a beggar. A true wealthy one is one who possesses spiritual knowledge and devotion without the need of desires.

One should engage faithfully in devotion. When it rains, the lumps of clay become soaked and become one with the water. Small pebbles and stones flow with the water; however, nothing can affect the mountains. It can not be moved. Similarly, one who engages in faithful devotion cannot be influenced by lust, anger and illusion. If one utters words of blasphemy to him, he does not become perplexed. If one beautifies him with a garland, he does not become vainly puffed up.

In the *Vachanamrut*, *Shreeji Maharaj* is stating that, "A thread coated with wax becomes floppy and flexible and loses its stiffness as soon as the summer period arrives. When winter arrives, it becomes stiff." On the other hand, a thread made of gold remains in the exact condition as its present form. Likewise, a devotee should endure life firmly like the golden thread. One should not revolve life around undue pride, insults, happiness,

sorrow, benefits and loss. One should not become falsely distressed but should become intensely absorbed and be merely engaged in devotion with intoxication. By merely performing devotion, one can become free from the cycle of birth and death. The poet is singing:-

bhava saagaramaa bhakti harinee utaravaano aarojee;
e vinaa upaadhi beejee vedha tareeke dhaarojee... *bhava saagara...*
mayaaano prapancha rachyo chhe, khela khalakano kbotojee;
daasa Narayan hari bhajeene, laabha karee kyo motojee... *bhava saagara...*

Just as food is unavoidable for the body, likewise, devotion is unavoidable for the soul. When the month of ShRavan appears, extra devotion is performed, which is good, but one should not stop there. Devotion is a daily achievement and a daily devotional act. Endure in devotion until the last breath of life. Do not become dispirited. Perform it with esteem and influence others to do the same. Those who can fight and conquer the inner enemies can climb the path of devotion.

“RESIDE WITHIN OUR HEARTS.”

There is a narration in the *Satsangee Jeevan. Ladubaa, Jeevubaa* and other staunch female devotees asked *Bhagwan Swaminarayan* a question. “Oh *Prabhu!* in order to please You, many strategies are specified in the sacred Scriptures such as donating, performance of *yagnas*, penance, means of spiritual practice, study of the *Veds*, observing vows, etc. From all these strategies, which one strategy is there in which all qualities are included within?”

Bhagwan gave a remarkable answer. “If donations, fruitful acts, *yagnas*, means of spiritual practice, observing vows, chanting *Shree Hari's* name is done in a righteous manner, I become pleased. However, I do not become as much pleased through other strategies as I do through devotion. The highest most strategy from all which makes me pleased is devotion combined with the realisation of *Shree Hari's* glory.” *Ladubaa's and Jeevubaa's* devotion increased ever so much that *Mother Bhakti* Herself gave *Darshan* in a form of a beautiful lady. Rays of illumination pervaded everywhere. *Ladubaa* and *Jeevubaa* and other staunch female devotees folded both hands and bowed down to Her. They asked in amazement, “Who are You in the brilliant form of a beautiful lady?” The fine-looking lady answered, “I am *Mother Bhakti*. Through your intense effort in devotion, I have become extremely pleased. Ask! What boon do you wish for?” The female devotees devotedly asked, “Oh *Mother Bhakti!* Reside within our hearts.” She granted the boon, saying, “Let it be so. I shall reside eternally within your hearts; however, only in one condition.” “Please tell us...” “My companion is Dharma (morality). Hence, wherever morality resides, I reside. If morality does not reside in a place, I too do not reside in that place.”

Bhagwan Swaminarayan is the Nurturer of devotion as well as the adorable Son of *Mother Bhakti*.

MANTRA (61) AUM SHREE VAAGMINE NAMAH

One who utters melodious and beneficial speech

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are a melodious Speaker.” Vaagmi means the Master of speech. “Oh *Prabhu!* You are One who utters melodious, sweet and beneficial speech.” A mere human’s speech is Vaikharee (full of self-interest). *Purshotam’s* speech is paraavaanee (of the highest quality). The divine speech flowing from *Prabhu’s* mouth is entangled with perfect truth. It flows with speech of complete honesty.

He is not merely a Narrator of holy discourses. He is not merely an Orator. He is not merely a Preacher. However, He is the Master of speech. When an ordinary human utters speech, there are only certain words which benefit others. Other than that, his speech is meaningless. *Prabhu’s* divine speech overflows with perfect truth. In order to explain a factual point, *Bhagwan* delivers speech in such a way that even great scholars have the ability to understand it. Whether one is educated or uneducated, each and every person can clearly grasp it. A female can also grasp it perfectly. If you observe the *Vachanamrut*, notice such beautiful divine expression of words. The *Vachanamrut* flourishes with spiritual knowledge, philosophy of the *Veds*, *Vedantas* and the *Upnishads*. However, in such a simple form, *Prabhu* has explained it in which the uneducated public in small villages can also understand it.

Prabhu’s divine speech is faultless i.e. perfect. “Oh *Prabhu!* You are the Master of speech. You have come to shower the spiritual flow of sweet flavor.” If *Prabhu* targets a question, a scholar begins to wonder. If no one can provide a valid answer to the question, He would explain clearly and accurately. The *Bhagvat Gita* is also *Prabhu’s* divine speech. From there within, the spiritual flow of sweet flavor is additionally showered. The *Bhagvat Gita* is also a transcendental Scripture. All *Yogis*, scholars and Saints praise the enlightening knowledge that lies within the *Bhagvat Gita*. *Prabhu’s* charming harmonious speech is an ocean of nectar.

Bhagwan is an Orator of alluring, melodious speech. He is guiding us to also be orators of alluring, melodious speech. The foundation of one’s entire life is based upon one’s speech. One should speak in a manner where he himself experiences bliss and where he can keep others in a blissful state.

*ese vaanee bole-e, manakaa aapaa kbhya,
aavatako sheetala kare, oranako sukha hoye*

Necessary speech should be spoken. One should think before he speaks. *Prabhu* has provided the facility of a tongue to every soul, animal and living entity, but look and think about how much they are able to speak! *Prabhu* has provided a tongue to dogs. However, they can only utter two syllables: ‘woo-f’. A goat has a tongue, but how much faculty has *Bhagwan* given it? He has given it the ability to speak one syllable only. “Baa-Baa”. Cows and oxen’s have a tongue, but how much do they speak? “Moo-Moo.” They can only speak one syllable. A pigeon can merely speak one syllable. “Squeak, squeak.” *Bhagwan* has certainly provided a tongue to every living thing. However, He has sent them power according to their norm. He has given them different levels of ability to speak.

Do think deeply! How many syllables does a human speak? In the Gujaratee language, there are fifty-two alphabets. ‘Ka, kha, etc.’ A human possesses a very small tongue, yet can speak fifty-two alphabets in only the Gujaratee language. Moreover, a human can speak the twenty six alphabets in the English language. Like this, if one adds all the alphabets of every existing language, imagine how many words or syllables can be spoken! Every word or syllable in this entire universe is produced from the humans tongue. Such immense power *Bhagwan* has showered upon the humankind. We should hence make use of it in a correct manner. Harmonious and sweet speech should be spoken. Devotion should be performed and *Kirtans* should be sung.

USE SPEECH IN THE EQUIVALENT MANNER AS *GHEE*.

Think and then speak. Do you pour *ghee* on dust? Not at all. Thus, do not pour speech on dust. Why does one utter filthy repulsive swear words? Many people have an addictive habit of uttering sinful words in every issue. Besides, they think that, ‘Look how wise, intelligent and educated I am.’ Do not boast about with excessive pride! Respectively, animals are much more superior. At least they are not uttering filthy swear words. Our *Meerabai* is singing:-

*bolamaa bolamaa bolamaa re, Radha krushna vinaa beeju bolamaa;
saakaar sberadeeno Raas tajeene, kadavo leembo dbolamaa re... Radha...*

Why utter words in the manner of bitter leaves which grow on a Nimb tree. *Bhagwan* has compassionately given a tongue; therefore, speak pleasantly and melodiously like sweet sugarcane. Those individuals who use speech in a false manner, who speak in any way as they wish and who torment others using mastership and arrogance, go to hell after their death. *Yamaduttas* surely pour flaming boiling liquid of iron in their mouths. They pull out their tongues with pincers. At that time, the soul cries out with anxiety. It laments. There is no freedom without suffering the consequences of already committed sins. *Bhagwan*’s punishment is severely intense. Hence, walk the path of worldly affairs with awareness, for one day we want to reach our destination... *Shree Hari’s Akshardham*.

*ekanee vaanee laakha le,, ekanee laakadiyu khaayam
eka videsha gayo visare nabi, eka paase bethaaya na posaaya*

One type of individual is such where he speaks and the world oscillates. One type of individual is such where he does not know how to speak, yet he bickers and badly cooks and boils the issue. At the end, if he does not get beats, what else does he get? One type of individual is of such where he resides thousand miles away from us, yet he is not forgotten. He is remembered daily. One type of individual is such where he is sat beside us, yet we think that it would be very good if this person walks away from here.

Swaminarayan Bhagwan is displaying the modesty of speech.

Make use of speech with decency. Uttering a swear word does not personify that you are looking pleasant. Uttering a swear word does not personify that your power will decrease.

*je aabaroo daara janaaya saaro, kare na koi janane tukaaro;
je dhedha ne vaagharee jevee jaata, te to tu kaaraathee ja kare vaata*

An individual who utters filthy words is counted as vile. He is counted as insignificant. His reputation is influenced with a tough jolt. One who utters sinful words, his mouth rots. His prestige diminishes and a bad impression of him is shown explicitly to the world.

Shatanand Swami is saying, “You are One who certainly utters sufficient words. You speak with the evidence from sacred Scriptures. Nectar is flowing from Your speech. You possess a divine quality. Hence, Your name is ‘Vaagmi.’”

MANTRA (62) AUM SHREE CHATUR-VARGA-FALA-PRADAAYA NAMAH The Giver of the four (‘chatur’) Purusharthas (the four pursuits of a man’s life)

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are the Giver of the four pursuits of a man’s life. You are the Giver of Dharma (moral emancipation), Artha (worldly prosperity), Kaama (fulfilment of worldly desires) and Moksha (final liberation).” Clarifying the topic of moral emancipation to *Arjun*, *Bhagwan* said, “What is your moral code of conducts? Release yourself from all other anxieties. You protect your own morality. A warrior’s morality is to battle against injustice, discrimination and untruth. This battle is not a battle for Me, but is an act of morality.”

Those who preserve morality in their existence do not have to run after prosperity, meaning the pursuits of a man’s life. They achieve it naturally. Wealth resides wherever there are worthy righteous individuals. If a firm devotee lives under *Bhagwan’s* protection, he attains prosperity. However, be aware. Do not rush to request for anything from

Bhagwan. *Bhagwan* showers His divine sight upon His devotees. Without the request from His devotees, He has given everything and is continuing to give. Wherever there is morality, there is *Bhagwan*. Wherever there is *Bhagwan*, there is everything.

The second point is Artha (worldly prosperity). If a lake overflows with water in a jungle, then animals, birds, humans and every soul and living things would all arrive to consume water. Frogs, alligators and fishes would roam around in the lake and experience bliss. The lake does not have to call anyone that, "Welcome. Approach me to drink water." Everyone approaches naturally. Likewise, honesty, righteousness, morality, justice, peace, satisfaction, etc. all reside in those who possess morality in their life and who possess true qualities such as devotion, etc.

The third point is Kaama (fulfilment for worldly desires). Fire becomes extinguished by smoke, just as a mirror becomes covered with soot and dirt. In a similar manner, a person's spiritual knowledge, understanding and constructive sense all becomes entirely covered with the fulfilment of worldly desires. Life comes to an end but desires never come to an end.

A HUMAN BECOMES ABSENT-MINDED IN WORLDLY PLEASURES.

Mankind does not think that they have already enjoyed extremely in the past, that they viewed a lot, they lived a lot, they ate a lot, they experienced a lot, they earned a lot and they inferred a lot. They do not understand this. A whole life passes by yet desires are not fully fulfilled. There are infinite desires.

Shankara-Acharya came into contact with an elderly man. The elderly man was in a condition where he was bent from the waist. He held a stick in his hand. His mouth was like a recess in a wall. His lips were dangling. The hair on his head had turned white. His hands had become wrinkled. His entire body had become worn out. Shankara-Acharya respectively said, "Oh elderly man! Forsake the distress and sorrow and engage in devotion to *Bhagwan*. Tie a bundle of fruitful acts for the soul." The elderly man answered, "What would you know about us householders? My son is playful. He does not take care of social life decently. Hence, without any choice left, I have to take care of the farm and on top of this; I have to take care of the house. If I nurture the whole family, how is it possible to remember *Bhagwan*? I am the owner of a farm and am yet planning to purchase another. Opposite, there is a one floor house. On top of that, I am planning to construct a second floor. Thus, by sitting down will be of no help." Shankara-Acharya said, "Oh elderly man! Mankind only knows how to engage in useless and tedious discussions. Mankind would believe that at the moment, I shall attain all the happiness. Thereafter, I shall engage in the transcendental devotional service." This order of imagination is entirely false. In happiness, humankind loses consciousness. Shankara-Acharya immediately said:-

angam galitam palitam mundam, dashana vibheetam jaatam tundam /
vrudhbo yaati gruhitvaa dandam, tadapi na munchati aashaa pindam /
bhaja govindam, bhaja govindam, govindam bhaja moodharmate /

The inner meaning of this is that *Prabhu* is the Giver of the four pursuits of a man's life. *Bhagwan* is giving what is needed. If *Bhagwan* bestows the ownership of the entire universe to one individual, the individual would yet not be content. If one individual attains the beauty of the entire universe, the stains of the beauty would not go away. The individual will not see perfection in ownership and beauty.

Until the assistance of a true *Guru* has not been obtained, until offerings of *Satsang* and nectar of holy discourses has not been obtained, until spiritual knowledge is not digested, the humankind will not be satisfied with what it has attained during that time. Be satisfied in the condition of attainment. Remain remote from desires. Only then final liberation will not be remote.

Prabhu is One who grants the fruitful rewards of the four pursuits of a man's life. According to the trustful faith of the devotees, *Bhagwan* showers benefits upon them. If devotees desire for morality, *Bhagwan* would bestow them with firmness for their devotion. If some have desires for wealth and prosperity, He would bestow them with exactly that. He bestows them with prosperity and makes them content. If some devotees say they do not desire for anything except for the opportunity to remain in Your service, *Prabhu* would bestow them with final liberation. However, only on one condition: If the individual has any passion for worldly objects, the soul will have to take yet another birth. Passion for false worldly objects will lead one to take another birth and passion for auspicious objects will also lead one to take another birth.

THE EXHAUSTION OF INNUMERABLE BIRTHS HAD FADED AWAY.

There is an incident which took place in the time of *Swaminarayan Bhagwan's* presence. Harjee Thakkara's mother was an extremely staunch female devotee. She would firmly follow the moral code of conducts. She would listen to holy discourses and sing devotional *Kirtans*. As time went by, her time of death arrived. She raised a thought in her mentality that, 'I did not offer food made by my own hands to *Shreeji Maharaj*. It would be very good if *Prabhu* feeds upon the food made with my bare hands.' While having such thoughts, her life was taken away.

yam yam vaapi smaranbhaavam, tyajantyante kalevaram /
tam tame vaiti kaunteya tada bhaav bhaavitah /

Whatever inclinations one has in the mind at the time of death, such condition one will

reach after death. Be attentive. If one has devoted upon *Bhagwan*, if one has donated to the needy, it will not be fruitless. However, if ever passions for worldly objects arise it leads one to another new body. This female devotee took birth as a daughter in the household of Panchubaa's (*Dada Khachar's* sister). She was named Heerabai. When Heeru turned eleven years old, *Shreeji Maharaj* told Paanchuba, "Teach your Heeru how to cook." Panchubaa answered, "Oh *Maharaj*, Heeru is yet too young." *Prabhu* insisted, "Even though she is young, it is essential to teach the way of cooking to a daughter at a tender age." Heeru learnt how to cook rice and curry and chapattis in a period of one week. *Prabhu* requested, "Panchubaa, allow Heeru to make the food tomorrow." *Shreeji Maharaj* consumed the food.

He bestowed divine sight upon Heeru. He gave her the knowledge of her previous birth. She found out that she had desired to feed *Maharaj* with food and that desire had been fulfilled today. *Shreeji Maharaj* fed upon the food and offered the offerings to everyone. Heeru consumed the offered food and made her way home. She ate and then fell asleep. At that instant, she started to have a serious fever. Running hastily, Panchubaa approached *Shreeji Maharaj*. She told him that Heeru has had a serious fever. Giving her courage, *Prabhu* answered, "Do not worry. Everything will turn out good. The fever of exhaustion will fade away." At exactly four o'clock, *Shreeji Maharaj* sat Heeru on a divine heavenly carrier and took her to *Akshardham*.

The exhaustion of innumerable births had faded away. Her auspicious desire had been fulfilled and in the end, *Prabhu* took her to *Akshardham*. The main purpose of this narration is that *Bhagwan* is, without no doubt, 'Chatur-vaga-fala-pradaataa'. However, if the thread of passion for worldly objects remains tied, defects will arise in the path of final liberation. The desires for false objects makes life difficult and the desire to live makes death difficult. Last thoughts are the reasons for a new life. *Shreeji Maharaj* is 'Chatur-vaga-fala-pradaataa'.

MANTRA (63) AUM SHREE NIR-MATSARAAYA NAMAH

One who possesses no ('nir') vain pride ('matsara')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Dear *Prabhu!* You do not possess any vain pride." An egotistic person has a lot of vain pride. Envy arises from ego. The deepest ditch is envy. From ego, vain pride takes birth. Only a woman who has an embryo in her womb can give birth to an embryo. , those who possess ego in their hearts, certainly, without any doubt whatsoever, have vain pride in them.

BHAGWAN ALSO PERFORMS WORSHIP TO SAINTS.

Vain pride and mosquitoes are equal. If a mosquito bites, it abolishes one's sleep and if vain pride bites, it abolishes the pleasure of one's life. If *Bhagwan Swaminarayan* is seated in

an assembly and worship is been performed to Saints and Saints are been welcomed, yet this does not have an effect on *Bhagwan*. He is eternally without vain pride. *Bhagwan* never considers that 'I am the highest in this universe' and 'I am the Master of this universe' and 'Normally, worship is performed to me first and why is worship been performed to Saints first?' If He is seated and other Saints perform worship to *Muktanand Swami*, *Bhagwan* would Himself perform worship to Saints.

Bhagwan is giving us guidance that one should not possess envy in their life, one should not possess jealousy. The relationships between the humankind are broken by envy. Jealousy is silent yet loquacious about insults; hence, insults are perceived in a fast rate than jealousy. However, an insulting human overflows with envy. Because of jealousy, many who offensively insult Saints and devotees have reached a miserable condition.

THIS MANTRA PUTS ONE INTO THOUGHT.

In *Dada Khachar's* royal court *Shree Hari* had celebrated big festivals. Millions of staunch devotees would obtain *Prabhu's Darshan* and experience heavenly bliss. They start oscillating in the ocean of eternal happiness. A divine atmosphere permeates everywhere. However, within *Jiva Khachar's* heart, fire of jealousy would incessantly blaze. *Darshan* is been achieved before one's eyes, yet attitudes are not improving. Faults are not been resolved. In order to resolve faults, understanding is vitally needed to comprehend attitudes. *Jiva Khachar* had endeavored to take away *Shreeji Maharaj's* life.

When the sun rises, everyone experiences bliss; however, an eagle would be in a perplexed condition. When it showers with rain, trees would flourish; however, thorny herbal plants would burn. , when *Bhagwan's* and Saints glory enhances, sinful ones would blaze in the cupidity of enmity.

When *Muktanand Swami*, the Saintly Idol, became victorious in the debate of *Vadodraa*, *Swaminarayan Bhagwan* had praised him in a packed assembly. At that time, within *Nirvikalpaananda Swami's* heart, fire of jealousy began to blaze. Hence, this led him to a miserable condition. Jealousy never allows one to think correctly.

A man was once practicing penance. Thus, *Shivaji* became extremely pleased and offered, "Ask for a boon. What do you wish for? I have become exceptionally pleased upon you. I shall grant you with anything you ask for. However, I shall grant your neighbour double to what I grant you. The man practicing penance raised a thought that, 'I have put effort into practicing penance and this neighbour of mine will be granted with double happiness than me without any effort. How can this be tolerated? For this reason, I shall have to think of a plan.'

The man practicing penance thoughtfully said, "If you grant the neighbour with double

to what I ask for then make one of my eyes blind in which the neighbour will be blind in both eyes. At least I will be able to perceive with a single eye.” Think about it! For those who do not have gentleness towards others in their heart, what is the actual point in practicing penance? What is the point in chanting *Shree Hari's* name?

The soul has an awful tendency to become content in seeing one's own advancement and, on the other hand, it becomes contented in seeing others retreat. *Shatanand Swami* is saying, “Oh *Prabhu!* As You perceive others advancement, You become pleased. Hence, Your name is ‘Nira-matsara’.”

MANTRA (64) AUM SHREE BHAKTA-VARMANE NAMAH

The Protector of devotees (‘bhakta’) in the manner of an armour (‘varmane’)

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Dear *Prabhu!* You protect Your beloved devotees.” ‘Varmana’ is known to be an armour, a metallic protective cover. What is the function of an armour? If a great tremendous battle against each other takes place in a battling field and arrows and spears are aimed at one, it does not injure him as he has worn an armour. Even the throw of a sword does not wound him. This is called an armour. *Bhagwan* protects His devotees in the manner of an armour and abolishes their misery.

There was a man named Sundarjebhai of a Bania caste in the village of Meghpur. He was a trader of gold. He was a dedicated stanch devotee. One time he journeyed to the city of Jaamanagara to purchase goods. He purchased gold, diamonds and rubies and paced along the road towards his village. The looters found out about this. Hence, the looters secretly concealed themselves in a ditch in the pathway. Sundarjebhai was chanting ‘*Swaminarayan, Swaminarayan*’ while pacing speedily along the road. All of a sudden, looters sat on their horses and turned, obstructing the devotee.

The devotee became shocked with fear. He began to tremble. ‘What should I do? The looters will not let me go alive.’ The looters grabbed the devotee’s hands and took him to the cave to a nearby river. In a deep frightening forest, in the dark night, who would rescue him?

The looters terrorised him. “Tell us! What do you have on you? Hand everything you have over to us, otherwise we shall kill you!” The devotee handed all his possessions over to them. The other looter said, “We shall not let him go alive, otherwise he will get us caught.” Threatening in this way, he raised his sword. Sundarjebhai shouted out loud, “Oh my beloved *Swaminarayan!* Save me, save me!” The looters pressured him. “Be quiet. If someone overhears, we will be caught.”

‘MY BELOVED HAS ARRIVED.’

With tears pouring out of his eyes, Sundarjebhai said, “Oh Brother! Please, do not kill me. For your integrity, I shall not let anyone know about this. Please, let me go alive. My children in my family will be ownerless without me.” The demons grinded their teeth with anger saying, “It isn’t okay if we kill you but it is okay if we are killed? Whoever we seize, we do not let them free without putting them straight.” Saying this, they violently dashed a sword on Sundarjebhai’s back. Sundarjebhai bent down but nothing happened to him. Yet again, they dashed the sword on Sundarjebhai’s chest. Again, nothing happened. They dashed the sword just as a sword been dashed upon a pile of wool, but nothing would happen to him. The demons gazed in sheer astonishment. ‘What must this be? In one mere go, one’s head would be sliced and flown away, yet why are not the dashes of this sword wounding him? Certainly, this man has a skill of performing voodoo.’ Sundarjebhai identified that, ‘My Beloved has arrived, otherwise I will not have been alive. I would be sliced in one dash of the sword.’ Sundarjebhai obtained power. Supplementary motivation to perform devotional service pervaded within him. He began to recite ‘*Swaminarayan, Swaminarayan*’ loudly. The demons thought that if someone overhears this man then this will become a scene. Hence, they abruptly clutched Sundarjebhai’s neck and vehemently squeezed it. As they moreover went to grab his throat, *Prabhu* came to the rescue!

From *Sabajanand*, He took a form of a horrifying lion. He began to roar! The entire forest began to rumble. The joints in the looters bodies trembled immensely with fear. “Oh my! We are dead!” Fiercely grabbing the looters necks, the lion frightened them to death. The lion ripped open their chests and they met their death. Sundarjebhai became ever so terrified that he sprinted and sat on the bank of the river. He is continuing his recitation of ‘*Swaminarayan, Swaminarayan*’.

Bhagwan then transformed into *Sabajanand* from the form of the lion. Perceiving this, Sundarjebhai ran and bowed down to *Prabhu*’s lotus-like feet. He let out a loud cry of lamentation and began to shed tears. He soaked *Prabhu*’s lotus-like feet with the tears from his eyes. “Oh *Prabhu*! You came to rescue me at the right time.”

Bhagwan placed His soft hands upon Sundarjebhai’s head and gave courage saying, “Oh Sundarjebhai! When there is danger, do not ever travel alone. On top of this, it is the time of a dark night. If you wish to travel for business, you should go with another person. If there is company, you will gain courage of not being alone. Now journey your way towards home in harmony. Your mother, father and son are waiting for your arrival.” Saying these words, *Prabhu* disappeared. *Bhagwan* becomes an armour for such staunch devotes. In order to save many devotes, *Prabhu* comes running in high speed. Even at times like these, He is saving us.

dusaro kona sukhabadaai, shyama beena dusaro kona sukhabadaai

panchaalee ke cheera puranaku, dheera tajee aaye dhaai... shyaama...1
paandavaku laakshaa graba jyaare, taas leene bachaai... shyaama...2 dusaro
kona sukhadaai, shyaama beena dusaro kona sukhadaai
jyaa jyaa bheeda padata bhakataku, tyaa tyaa hota sabaai... shyaama...3
dayaananda ko naatha dayaalu, bhajo bhaava ura laai... shyaama...4 dusaro
kona sukhadaai, shyaama beena dusaro kona sukhadaai

Whenever a devotee faces difficulty, *Bhagwan*, at that time, becomes his armour and saves him. Only on one condition, that one should have firm faith upon *Bhagwan*. When Duhshaasana was dragging off *Draupadiji* saree, *Bhagwan Krushna* was consuming food at that time. *Draupadiji* cried out loudly. “Oh *Krushna!* Save me, save me!” A spoonful was left in *Prabhu*’s hands. *Rukshmani* questioned, “Oh *Maharaj!* For what particular reason are You not eating?” *Prabhu* answered, “*Draupadiji* saree is been dragged off.” *Rukshmani* eyes became red. “My *Draupadiji* saree is been dragged off? Then why are you not running?” *Prabhu* responded, “She is yet on the verge of attempt. She has seized the end of the saree with her teeth. When this attempt weakens, I shall let out a heavy water-fall of immense compassion. Then, Duhshaasana would not have the power to uncover *Draupadiji*. Who has the power to uncover one when I Myself cover them.” Thereafter, the saree released from her teeth and she cried out from her heart. Subsequently, *Bhagwan* became her armour and sent a flow of sarees. He did not even let her heels show. Is there a female in the centre of the saree or is there a saree in the centre of the female? No one could tell.

In the *Mahabharat*, there is a narration that when *Bhishmapita* had targeted arrows at *Arjun*, *Bhagwan Dvarika-desh* obstructed the way. *Bhagwan* was wounded with so many arrows as much as the amount of holes in a sieve. However, *Bhagwan* did not allow even one arrow to wound *Arjun*. He is One who covers the wounds of His staunch devotees.

HE SAVED THE DEMOLITION OF THE HOUSE.

Bhagwan Swaminarayan had entered the village of *Sarangpur*. During that period of the year, there was no rainfall. All the devotees’ came to *Maharaj*. “Oh *Maharaj!* Please have mercy upon us. Cause the showers of rainfall. All the animals and the humanity are in distress.” *Maharaj* said, “All of you sit before Me and sing *dhun*.”

SvaamiNarayan, SvaamiNarayan, SvaamiNarayan, SvaamiNarayan

Prabhu was also clapping with his tender hands and singing *Dhun*. There in the north-east direction, through one cloud, in a matter of seconds, the sky pervaded with numerous clouds. A piercing thunderous sound began to roar. Lightning began to shimmer. Torrential rain began to pour. The public became shocked that what will happen now?

“Just as torrential rain began to pour in the village of *Vrundaavana*, *Shree KrushnaBhagwan*

held Mount Govardhana with his little finger and rescued the entire civil community. If *Shree Hari* saves us in the same manner, we will be saved, or else it is highly likely that we will drown. Seriously, this seems to be *Indra's* rage. Today, *Indra* has become furious. He will sink the entire Sarangpur village.” For a matter of three days and three nights, rain poured continuously. In the middle of the night, Paateedaara Laakhaa’s home began to collapse. The animals began to scream. At that time, the house crumpled and the beam supporting the roof bent horizontally. Everyone began to cry out. While expressing grief, they remembered *Bhagwan*.

If a devotee cries, how can *Prabhu* fall asleep? *Shreeji Maharaj* ran, lifted the weighty wooden beam and saved the demolition of the house. Morning arrived and the people and animals stepped in the open atmosphere. The rainfall had ended. *Shreeji Maharaj* silently came in His room and fell asleep as He has stayed awake all night for the benefit of His devotees.

In the morning, *Shreeji Maharaj* was bathing. He caught sight of his shoulders. He witnessed the wounded cut. The devotees asked, “Oh *Maharaj*? What has happened here?” *Shreeji Maharaj* told them all about the incident. *Bhagwan* rescues His devotees in the form of an armour. He abolishes their pain.

MANTRA (65) AUM SHREE BUDHDHI-DAATRE NAMAH The Giver (‘daataa’) of spiritual knowledge (‘budhdhi’)

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are the Giver of spiritual knowledge. You grant virtuous knowledge. All the knowledge and understanding that every living entity possesses has been given by You only.” *Bhagwan* is stating in the *Bhagvat Gita* that,

teshaama satata yuktaanaam, bhajataa preeti poorvakam I
dadaami budhdhi yogama tam, yena maamu payaanti te II

“Those who engage in devotion to me, I gift them with the confluence of knowledge in which they become potent to reach Me. Budhdhi (knowledge) means the understanding of walking on the path which leads directly to *Bhagwan* and ku-budhdhi (evil faculty) means understanding used to walk away from the path which leads directly to *Bhagwan*. *Bhagwan* does not use a stick to save humanity. Those who He wishes to rescue, *Prabhu* grants them with high-quality intelligence. They run on the moral path, hence they are able to remain engrossed in Supreme *Shree Hari's* divine form.

There are three categories of happiness. The humanity says we are happy; however, what is known to be true happiness? In the beginning, it tastes like poison, but after a period of time, it provides peace. This is called true happiness. This is called *Satvik* happiness. In

some individuals, many diseases spread within their stomachs. Abscesses appear on the body. Hence, the doctor would advise that, “Consume the ‘Indrajavaneer Faakee’. You will be treated.” ‘Indrajava’ is in reality like bitter poison. However, in the end, the result is always positive and the diseases are treated.

This mortal world is destructive. The five worldly senses first seem to be gratifying. However, the end results lead to the attainment of poisonous fruits. This is called *Rajsik* happiness. Some individuals happiness is deceived in carelessness, indolence and sleep. ‘Today I enjoyed my beauty sleep.’ This is called *Tamsik* happiness. Those who engage in the devotional service to *Bhagwan*, *Prabhu* grants them with extreme intelligence. *Shreeji Maharaj* has affirmed in the *Vachanamrut*, ‘What are the qualities of those extreme intelligent ones?’

Those who endeavor to reach the state of liberation are called ones with extreme intelligence. Humanity stays vigilant in worldly affairs. These types of individuals are called ones with dull intelligence. *Shreeji Maharaj* has put Naatha Bhakta in the category of ones with extreme intelligence and has put the chief executive of a royal state in the category of ones with dull intelligence.

“GIVE US A SMACK SO WE CAN ENJOY.”

Naatha Bhakta was a staunch devotee who belonged in the Paateedaara caste. He ran a business of weaving clothes. He was *Shreeji Maharaj’s* single-minded devotee. He was not educated, but was intelligent. He had perfectly understood and valued one thing in his mentality that he must forever remain in *Shreeji Maharaj’s* command and that he must never let out anger upon any individual. If he becomes angry upon an individual, he must do *Dandvat Pranam* to them. Moreover, he must contemplate upon and meditate upon *Shreeji Maharaj* all day and night. He must incessantly recite the divine name of *Bhagwan’s*. Such was his chaste existence.

Society would perceive Naatha Bhakta as a fool. Youngsters would tease him. One time, he set out for a journey from the city of Vadodraa to the village of Jetalpur to gain divine *Darshan* of *Shreeji Maharaj*. On the way, he bumped into a group of little youngsters. They had fun in the intoxication of mischief and juvenility. They performed disobedient acts by throwing dust upon Naatha Bhakta. Some would pull Naatha Bhakta’s dhoti (a big scarf-like lower garment worn by Hindu males). Naatha Bhakta would merely be absorbed in the singing of *Bhagwan’s Kirtans*. At that moment, the youngsters questioned Naatha Bhakta in surprise, “Oh Uncle! Why are you not becoming enraged? Please, let out a bit of anger upon us and give us a smack so we can enjoy.”

Naatha Bhakta beautifully replied, “Who shall I let out anger upon?” The youngsters replied, “Upon us.” Naatha Bhakta said, “*Swaminarayan Bhagwan* has taken away all my

anger.” The youngsters mysteriously asked, “How can anger be taken?” Naatha Bhakta said, “Like this...” Saying this, he immediately lay down on the ground and touched the feet of all the youngsters. The youngsters became silent. ‘Now it is going over the limit. We are inflicting pain upon such elderly man. This is our foolishness.’ The youngsters begged, “Oh father! Please stop this.” They held both his hands and aided him up. The youngsters embraced Naatha Bhakta in their arms and pleaded, “Please forgive us. We have tormented you. This is a grave fault in us. We shall never commit such mistake. We will reverently respect our elders.”

Naatha Bhakta smiled and said, “How have you tormented me?! You are embracing me in your arms.” Naatha Bhakta said lovingly, “Oh my dear sons, it is okay whatever you have done to me, but from now make a promise that you will never torment any souls. You will not cause mischief. Instead you will lend a hand to others. In others happiness remains our happiness.” The youngsters realised the truth and said, “We thought that uncle was foolish. Uncle is not foolish but he is intelligent. He is benevolently carving the lives of other souls.” It is simple to carve a stone, but to carve a human’s life is a complex deed. *Bhagwan* is the generous Giver of such intelligence. He is the Giver of high-quality understanding.

Pragji Purani was not at all educated but he recited a narration to assemblies which would even put learned scholars into deep thought. Till today, *Bhagwan* is certainly endowing such intelligence. Our Saints may have learnt up till only the second or third standard, but they would recite discourses in which others think they are learned ones of the *Vaidika* philosophy, where they narrate beautiful discourses. Who bestows such knowledge? *Bhagwan*.

The *Gopees* were not educated! Yet, *Veds* and *Vedantas* would elegantly flow from their mouths. They put *Bhagwan*’s high devotee, *Udhanji*, into great thought. They caused him to tie a bundle of spiritual knowledge. Did *Ladubaa* and *Jeevmbaa* ever go to school to study? Yet such divine words of philosophical knowledge flowed like a waterfall from their mouths that they flourished *Ladudanji* with the colours of spiritual knowledge. *Bhagwan* is the Giver of spiritual knowledge. In the *Vachanamrut*, *Shreeji Maharaj* states, “I admire knowledgeable ones.” Those who are united with *Bhagwan* mentally, physically and through action are called knowledgeable ones.

If one has studied BCOM and has attained a high level of degree but if he does not possess the knowledge of his own life, if he does not perform penance, if he does not recite *Shree Hari*’s divine name then he will not possess affinity in his life. When does affinity arise? When one becomes united with fruits through divine discourses, affinity arises. Meaning, when one bonds with *Bhagwan*, affinity arises. Whether one bonds through recitation of *Shree Hari*’s name or whether one bonds through listening to holy discourses, whether one bonds through penance or whether one bonds through

meditation or whether one bonds through prayers. All these are the actions of the tools. However, do bond. Turn into a *Yogi*. A *Yogi* meaning one who has bonded with *Bhagwan!* The *Bhagvat Gita* states that only one who has a bond with *Bhagwan* is called a *Yogi*.

Those kinds of people who are not bonded with *Bhagwan*, do not have intellect. Furthermore, if they possess no affection, then where is the peace?

na chaabhaa vayatah shaanti

If there is no peace, then where is the bliss? If you want to obtain permanent bliss, then bond with *Bhagwan*.

Vision it like this: You are practicing devotion to *Bhagwan* day and night, yet the mind is not relinquishing its unstableness. It is roaming around the worldly senses. Yet, one should not become anxious. One should not let sorrow and discourage overrule him. One should not permit any sort of dejection to penetrate the heart. Devotional songs and *Kirtans* should be sung with love. When *Bhagwan* recognises that you are engaging in devotion with true affection, that you have fallen in difficulty because of the minds unstableness, that you no longer have the power to reach *Bhagwan*, then He will automatically abolish your obstructions. He will bestow you with firm intelligence that it will steady and secure your mentality. At that time, we shall become steady-minded, faithful and intelligent and indeed attain *Bhagwan*. The main purpose is to enter the path of devotion and not become disappointed.

A charioteer drives a chariot in his own manner. A driver drives a car in his own manner. Some drivers are such where if jumps and turns arrive; they curve the car in such a way where the passengers do not realise. Some drivers drive in such a way where the car jumps ferociously and all the passengers shake in the back seat. , if the driver of knowledge is good, his life would run smoothly and adequately. Worry does not arise. Anxiety does not arise. On the other hand, if the driver of knowledge is uncivil, arguments do not end. That driver becomes jumbled in jealousy and envy. He does not experience even a speck of peace.

Just as much as *Bhagwan* wishes to keep his devotee in his company, he gives a fine bond of intelligence in which that soul can, without any difficulties, reach *Bhagwan's Akshardham*. We all pray in the presence of *Bhagwan* that, “Oh *Maharaj!* Give us such bond of knowledge in which we can walk upon the path which is pointed by You.”

MANTRA (66) AUM SHREE ATI-PAAVANAAYA NAMAH
The Purifier ('paavana') of all

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Dear *Prabhu!* You are the

Purifier of all. You are the Purifier of sinful souls. You sanctified many who were boiling in a sinful life such as *Joban Pagi* and *Valiyo*. You transformed the devious ones into staunch devotees. You allured the *Kathis* who were like lions. You made them hold rosaries in their hands in the place of swords.” If sinful souls get a split second of association of *Bhagwan*, then, just as steel turns into gold by the touch of a paaRaasmanee (a gem stone), in the same way, through *Prabhu’s* association, *Prabhu* has made souls, who were viciously colliding in ignorance, devoted to truth and morality.

If one chants the divine name of *Prabhu*, his intelligence becomes sanctified. If one meditates upon *Prabhu*, his mind becomes sanctified. If one affectionately gains *Darshan* of *Prabhu*, his eyes become chaste. If one pays attention to the holy discourses of *Prabhu*, his ears become chaste. If one sings devotional *Kirtans* of *Prabhu*, his tongue becomes sanitised. If one touches *Prabhu’s* divine body, his own body becomes cleansed. If one remains in the service of *Prabhu*, his hands become sanitised. If one circumambulates around *Prabhu*, his legs become pure. In such way, if one unites all his senses among *Shree Hari*, his entire existence becomes chaste. Kaayaabhaai was a Muslim. However, as he came into holy contact of *Bhagwan* and His Saints, he developed into a single-minded devotee. Munjosura was a malicious demon. Through the contact of Saints, he turned out to be sanctified. *Shatanand Swami* is saying, “Oh *Prabhu!* You are certainly the Sanctifier of such sinful souls. However, those who recite Your divine name also become sanctified.”

HE BENEVOLENTLY THOUGHT OF THE GOOD FOR OTHERS.

Punjaa Bhagat, a simple-hearted devotee, lived in the village of Loya. His manners and thoughts were as pure as a *Brahman’s*. He was one of the best single-minded devotee. Once, for a period of one year, there was a drought. Hence, he was experiencing a dilemma in his social activities. An extremely poor state. What could he do? Anyhow, the gap in the stomach must be filled! He would dig bundles of baajaro (millet grains). He would then sell it. From the small amount of money he earns from the selling of the bundles, he would sustain his maintenance. A thought aroused in his mind. ‘If we go to the city of Surata, we would earn a few rupees extra.’ Having such thoughts, he lifted the bundle and the couple set out for the journey. However, through the power of their devotional service, the sorrow is not stinging them.

Continuously, they would recite ‘*Swaminarayan, Swaminarayan*’. They were walking through the market place in Surata. They were exceptionally exhausted. In front of Bhaaichanda Shetha’s shop, they loudly exclaimed, “Oh *Swaminarayan* baapaa!” They placed the bundle on top of the verandah. Taking notice of *Swaminarayan Bhagwan’s* name, Bhaaichanda Shetha approached them. Who must be chanting my *Ishtadev’s* divine name? He went closer to them. “Oh my! Punjaa Bhagat! It’s you?” “Yes, it’s me.” “What have you brought?” “We have brought small fibers made from beating the roots of millet trees. There is a drought in our village, hence we are travelling from village to village, selling

these small fibers and maintaining our livelihood.”

The Shetha sympathised with them. “Punjaa Bhagat, you must not return to your village. Reside here in *Surata*. I shall provide you with food and clothes. Use that and remain in the devotional service to *Shree Hari*.” Many respectful praises to Bhaaichanda Shetha who helpfully assisted the poor. He benevolently thought of the good for others. If *Shree Hari* has gifted you with wealth, do certainly support and offer help to the needy devotees.

Those who wish for the good of others are called virtuous people. On the other hand, those who wish for the bad of others and become glad when seeing depressed ones are called wicked people. The key motive is that, “Oh *Prabhu!* You are even purifying the helpless and poor ones.” All entities which come into association with *Paramatma Shree Hari* become sanctified. Iron, wood, rocks, clothes etc. become sanitised. Hence, *Bhagwan's* name is ‘Ati-paavanaaya’.

MANTRA (67) AUM SHREE ABUDHDHI-HYATE NAMAH The Eradicator of ignorance (‘abudhdhi’)

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “You are the Eradicator of ignorance and evil faculties.” If grains need to be planted in a farm, it is crucial to cleanse the ground of the farm. The Boradee trees and thorny trees need to be eliminated. Only then, the planting ought to begin. , *Prabhu* initially cleans the thorny shrubs on the Boradee tree within the soul, i.e. fraud, deceit, lust, anger, etc. Thereafter, He sows the seeds of positive understanding.

If there is an empty water pot, only then water can be filled inside. Likewise, the water pot of the heart is fully occupied with faults. If it becomes empty, water of spiritual knowledge and devotion can be filled. *Bhagwan* eradicates the darkness of ignorance and is granting positive understanding. Thus, His name is ‘Abudhdhi-hyate’. *Bhagwan* eradicates the ignorance of ignorant souls and is gifting them positive understanding.

“OH FATHER! THE BANANAS ARE VERY SWEET.”

An incident had taken place in the village of Umaretha. No matter how impotent humans are, those who are showered with grace by *Bhagwan* and Saints become potent.

mukam karoti vaachaalam, pangu langhayate gireem

One who is unable to speak begins to utter the *Veds*. One who is disabled begins to climb upon the mountains. If it is *Bhagwan's* grace, a beggar becomes a King. There were many Brahmans residing in the village of Umaretha, but they loathe the *Bhagwan Swaminarayan* Sect.

Bhagwan stayed the night in a Temple of *Shivaji Bhagwan*. The community of the village arrived, bowed down to His feet and seated. They challenged *Shree Hari*, “Oh *Swaminarayan!* You are recognised to be *Bhagwan*. Therefore, which miracle have You demonstrated in which the souls of the world believe You to be *Bhagwan*? In the past, the previous spiritual preceptors have revealed miracles to many. Reveal miracles like such which will influence us to believe You to be *Bhagwan*. Shankara-Acharya has shown a miracle:

*motaa shankara svaami kahaavyaa, tene paadaane Ved bolaavyaa;
evu aapa karo kaama jyaare, ame maanee-e Ishvar tyare*

*(Shankara-Acharya made a buffalo chant the Veds.
If You show such miracle, we shall accept You as our Ishtadev)*

Swaminarayan Bhagwan replied, “The *Veds* are known to be sacred. It should not be chanted through an animal’s mouth. Females and Shudras (those who belong in the lowest caste) do not have the right to chant the *Veds* so what to talk about the buffalo?”

“Present before me an impure animal-like *Brahman* where he is not educated and where he is living like a coward. I shall make him chant the *Veds*.” In deep search, they found an imprudent young boy by the name of Hari Shankara. They held his hands and presented him in front of *Shree Hari*. As *Prabhu* glimpsed at the juvenile *Brahman*, he began to accurately utter the hymns of the four *Veds*. Everyone became overwhelmed. The entire public of that village came to know about this incident that had taken place. All the *Brahmans* surrendered upon *Bhagwan*’s lots-like feet. *Shree Hari* made the entire village make a religious vow and made them staunch devotees.

In the city of Surata there was a child who was unable to speak from birth. His father brought his child in the presence of *Gopalanand Swami*. *Swami* was, at that time, performing worship. He offered the child the bananas which he had offered to *Bhagwan*. “Here son! Eat this.” As he took a bite of the offerings, the child uttered immediately, “Oh father! The bananas are very sweet.” His father became happy. If His Saints have such power, then does not *Bhagwan* have such power?

Shreeji Maharaj states in the *Vachanamrut* that, “There is one man who is not so intelligent, but he is not exhausted of carrying out all that is necessary for his own good. There is another man who is highly educated and is able to point out the faults of even the great persons, but he does not follow the path of his own good. What is the reason? One who is highly intelligent should follow the path of his own good. Yet, why is he not doing this? Furthermore, he is continuing to point out the faults of others?” *Shreeji Maharaj* answered beautifully that, “Though the person is highly intelligent, his intelligence has

turned vicious. He must have spoken ill of a great Saint or his mother and father. Hence, he cannot think correctly. Thus, the man's intelligence has become demonic." Now, if one grows to be alert and, with humility, serves Saints, his demonic mentality becomes eradicated and his divine mentality matures.

Shatanand Swami is saying, "Oh *Prabhu!* You are the Eradicator of evil faculties. Hence, Your name is 'Abudhdhi-hyate Namah'."

MANTRA (68) AUM SHREE BRAHMA-DHAAMA-DARSHAKAAYA NAMAH
One who reveals ('darshaka') the divine Akshardham ('brahma-dhaama') to devotees

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are One who reveals Your divine *Akshardham* to Your staunch devotees." *Bhagwan Swaminarayan* has sent many to *Akshardham* along with their physical bodies. Whether they are worthy or unworthy, if *Bhagwan* compassionately glances at them, they then attain the position of *Shree Hari's* divine *Akshardham*. There, they would gain *Darshan* of *Bhagwan*. When they awake, they would surrender onto *Bhagwan's* lotus-like feet.

"TAKE PART IN HIS SERVICE."

A *Brahman* named Sheetaladaasa in the village of Zarnaa-parnaa would engage in the devotional service to *Bhagwan*. One time, during his pilgrimage, he arrived in the city of Dwarika. At that place, someone notified him that, "In the village of Fanenee, the whole community is worshipping *Ramanand Swami* as *Bhagwan*. Go there!" Sheetaladaasa approached Fanenee. *Ramanand Swami* was not physically there as he had left his mortal body and gone to *Akshardham*. Sheetaladaasa was unaware of this until he reached the village. On the thirteenth day, an assembly took place. Amongst the assembly, many Saints and devotees were present. *Bhagwan Swaminarayan* was seated on a thick mattress and bolster. After doing *Darshan*, Sheetaladaasa was seated and went into deep thought. "This *Sabajanand Swami* is certainly a Great One; however, *Ramanand Swami* was actually *Bhagwan*. He is not here right now. He has become invisible. Thus, I shall head towards an alternate direction.' *Prabhu* knew his thoughts.

Prabhu asked, "Oh Sheetaladaasa! What are you thinking? Forget thinking about going elsewhere. You want to gain *Darshan* of *Ramanand Swami*... am I right? Come before Me. I shall give you his *Darshan*." Saying this, *Bhagwan* glanced at Sheetaladaasa. There and then, Sheetaladaasa went into trance. He caught divine *Darshan* of *Akshardham*. Rays of bright light pervaded everywhere. In the soothing calm illumination, *Sabajanand Swami* was seated on a divine Royal Throne. In all directions, many *Muktos* were seated. *Ramanand Swami* was humbly serving *Bhagwan*.

Ramanand Swami said, "Oh Sheetaladaasa! Do not forget. *Sabajanand Swami* is *Purshotam*

Narayan Himself. You have come into direct contact with Him. Hence, take part in His service. There are infinite souls like me who are engaged in His service.” Then, Sheetaladaasa awoke from the trance and performed *Dandvat Pranam* to Him, folded both hands saying, “Oh *Prabhu!* From today, I shall remain surrendered to You. Please initiate me as Your Saint.” He obtained firm faith. *Swaminarayan Bhagwan* initiated him as a sant and named him Vyapkanand Swami. *Prabhu* is One who offers *Darshan* of His divine *Akshardham*.

One time, *Bhagwan Swaminarayan* put one of the chiefs of sailors into trance. *Bhagwan* was seated upon a Royal Throne on a raised platform and *Ramanand Swami* folded both hands and was praying. He achieved such divine *Darshan*. The chief of the sailors folded both hands and questioned, “Why is it opposite in your Hindu religion? The superior one is seated on the lower platform and the inferior One is seated on the higher platform.” *Swaminarayan Bhagwan* responded, “It is a tradition. *Guru Vashishtha* would sit upon a higher platform and *Ramchandrajai Bhagwan* would sit on the lower platform.” The main moral of this is that even though one does not necessarily worthy, even though one has not put effort for the attainment of the realisation of *Shree Hari*, *Bhagwan* yet grants him with *Darshan* of His *Akshardham*. We merely talk about *Akshardham* through speech, but *Shreeji Maharaj* had in reality shown others His *Akshardham*.

Shreeji Maharaj once arrived in the city of *Bhuj*. *Ladhibaa* had firm faith in her mind that, ‘*Ramanand Swami* is *Bhagwan*. *Sahajanand Swami* is one of his disciples, but He is not *Bhagwan*.’ Therefore, she would never approach *Shreeji Maharaj*. To abolish such doubt, *Shreeji Maharaj* told *GangaRambhaai*, “Go and call *Ladhibaa*. Tell her that she should come to meet me as her *Guru*-bhaai (brother who has a same *Guru*).” At that time, *Ladhibaa* arrived.

*Ladhibaa saamu joyu dayaala, Samadhi karaavee tatakaala
tene mokalyaa akshara dhaama maa-ya, potaano brahma mahola chbe jyaay*

Ladhibaa had gone into a state of heavenly trance. There, she saw the divine creation of *Akshardham*. *Ramanand Swami* was in the humble service of *Shreeji Maharaj*. *Ramanand Swami* said, “Oh *Ladhibaa!* Upon this raised golden Throne, *Shreeji Maharaj* is seated. He is Himself *Purshotam Narayan*. He is the Protector of all. I am His attendant.”

*karo shree harine namaskaara, amaaraa sarvenaa chbe aadhaara,
ama jevaa to mukta apaara, ju-o aabee bethaa eka taara*

Ladhibaa gained *Prabhu's Darshan* with full absorption. She was now assured that *Swaminarayan* is *Bhagwan*. As she awoke from the state of heavenly trance, she instantaneously bowed down to the lotus-like feet of *Prabhu's* and said, “Oh *Maharaj!* You have eradicated my doubts. You gifted me with the *Darshan* of *Akshardham*.” Those who

overhear the 'chatak' sound of *Bhagwan's* open wooden shoes would too enter the state of heavenly trance! *Bhagwan* has put many into the state of trance and pointed them to the correct path.

MANTRA (69) AUM SHREE APARAA-JITAAYA NAMAH
One who is unconquerable

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh my Beloved *Prabhu!* You are unconquerable. No individual has the strength to defeat You. You are One who wins over the minds of all. You are One where no matter how much of a warrior he is, no matter how much of a valiant he is, no matter how much of a demon he is, if he comes to battle with You and attempt to defeat You, he cannot conquer You. Even the most powerful and capable would become defeated by You. No matter how much of an intellectual scholar comes before You, You explain them with the proof of the *Veds*. No matter how much of a knowledgeable one approaches You, his knowledge becomes tightly entangled.

Oh *Prabhu!* You are unconquerable." Let us commit the following incident within our memory. In the city of Vadodraa, *Gopalanand Swami* and *Muktanand Swami* had broadened *Satsang*. The *Swaminarayan* sect had been widely spread. This matter, the malicious ones could not tolerate. Their mentalities began to burn with flames. "*Swaminarayan* is moving ahead of us." The malicious ones approached the King. They falsely informed Gaayakavaada, the King of Vadodraa, that, "The *Swaminarayan* sect is against the *Veds*."

"I DO NOT POSSESS ANY SUCH MIRACULOUS HERBAL ROOTS."

They continued, "They are spreading righteousness which is against the *Veds*. Do not be guileless. That Gopal-baavo is miraculous. He will take over your Kingdom. Hence, think of a plan. Prior to the gush of water, construct a bank. Otherwise you shall suffer." The malicious souls explained the complete opposite. However, the King was moral and righteous. He was not one who would instigate when been instigated by others.

The King had previously come into contact with *Muktanand Swami*. Hence, the enmity did not take any effect on him. At that time, the King questioned *Muktanand Swami*, "What kind of miraculous herbal root do you possess, in which thousands of humans do as you say." *Muktanand Swami* then answered, "I do not possess any such miraculous herbal roots. We are engaging in the devotional service of *Bhagwan*, we are walking on the path of truth and we are obeying the rules of righteousness. With the foundation of *Satvogn* the people are acting upon our sayings."

After this dialogue, the King commanded ShivaRam Gaaradee, "Go to *Vadtal* and imprison *Swaminarayan* in jail, as you are capable of seizing the most powerful and capable

beings.” ShivaRam answered, “This is not such a big task. To seize mosquito-like souls such as *Swaminarayan* is not a big issue. He is been worshiped as *Bhagwan* but now He shall realise! It seems as though he has not come across a smart fellow like me, thus He is been liked. I shall put Him straight.”

ShivaRam got hold of an Arabian drum and entered the City of *Vadtal*. *Swaminarayan Bhagwan* was seated upon a wooden bedstead. Surrounding Him were Saints and devotees. He arrived, stamping his feet. Without saying anything, he drew out his own sword from his scabbard and behaved shrewdly with the double-edged sword. He skillfully moved the sword ever so powerfully where it would not touch his body. Then, with force, he flung the sword high up into the air. The sword began to spin rapidly in the air in circles. It spun forty times, dived down and landed on ShivaRam’s hands. “Look carefully! This is my ‘kata-shastra’ (powerful weapon). It is circling around the whole world. Even my soldiers possess such powerful weapons. My soldiers are exceptional warriors. They will totally destroy you in pieces.”

Swaminarayan Bhagwan was holding a rosary in His hands. He showed it and declared, “Look! This is my ‘brahm-shastra’ (highly divine and most powerful weapon). This is a weapon which slashes all portions of the frightful worldly illusion into pieces and it pierces through the eight protective shells reaching *Akshardham*.” *Shreeji Maharaj* said firmly, “Even all my soldiers i.e. Saints possess this divine rosary.” Saying this, He held the rosary in His hand and rotated it in circles. All of a sudden, the rosary flew high in the air. Brilliant rays of light pervaded from the rosary and the energetic sound-waves of the ‘*Swaminarayan, Swaminarayan*’ *dbun* penetrated through the air. *Shreeji Maharaj* Himself began to clap His hands rhythmically and joined in the melodious singing of the *dbun*. Surrounding were millions of people. They also began to sing *dbun*.

“SWAMINARAYAN, SWAMINARAYAN, SWAMINARAYAN.”

The echo of the *Bhagwan*’s divine name pierced through ShivaRam’s ears. Hence, the illusive obstructions faded away. He became unconscious and began to clap and also sing along with the *dbun*. He no longer had the consciousness of his mortal body. In reality, he had come to seize *Bhagwan* and imprison Him in jail and now he was actually himself singing the ‘*Swaminarayan*’ *dbun*. The entire universe began to roar through the echo of the clapping of the hands and the devotional auspicious jingle of the *dbun*. *Shreeji Maharaj* clutched the rosary, which was flying in the air, into His own hands.

At that moment, ShivaRam entered the mode of heavenly trance. He went to hell. The *Yamduts* punished him well, shouting, “Oh sinner! You have come to imprison *Bhagwan* in jail?” They beat him till he turned into dust. They broke all his bones. “Sinner! You went to try to be the victor against One of whom the entire universe is chanting the divine name of and of whom the entire universe is worshiping? You went with the intention to

kill Him?” Shouting such, they, yet again, beat him. He was been beaten in hell whilst his body was jumping wildly here, screaming, “Help me! Help me!”

Seeing such terrible scene, the Arabs ran. “Run! Or we will die!” When the trance ended, ShivaRam got up and bowed his head down unto *Prabhu’s* lotus-like feet. “Dear *Prabhu!* Please forgive me for my mistakes.”

“I CAME TO SEIZE YOU, BUT INSTEAD, I HAVE BEEN PROTECTIVELY SEIZED MYSELF.”

“An abusive soul like me has come to Your surrender. I have now understood the true reality. You are the Master of this entire universe. Please guide me through and teach me daily routines and the codes of conducts which should be carried out by Your devotees. From this moment, I am Your disciple.” ShivaRam had actually come to be the victor against *Bhagwan*, however, *Bhagwan* cannot be conquered by anyone, even by force. *Bhagwan* is ‘aparaa-jita’. “No individual is able to conquer You.”

There were one hundred *Kauravs* and five *Pandavs*. Along with the *Pandavs* was *Paramatma*. Hence, not even one hundred warriors were able to conquer *Bhagwan*.

Abundant demons approached *Bhagwan* for war. None were able to be victorious. Abundant wrestlers approached Young *Ghanshyam* to wrestle. None were able to be victorious. Who has the power to conquer the unconquerable?

PRAHLADJI HAD BEEN DEFEATED.

Prabhad arrived in *Badrikashram* during the journey of his Pilgrimage. There, *Bhagwan NarNarayan Dev* was worshiping. There were arrows in close proximity to *Bhagwan*. Witnessing the weapons, *Prabhad* raised a thought, ‘Why is it like this? Being a *Brahman*, He is possessing weapons?’ He questioned immediately, “You are performing acts of a *Brahman* and, at the same time, why are You possessing bows and arrows?” *Narayan* replied, “In order to kill demons such as you.” *Prabhad* did not admire the word demon. ‘Who is He to address me as a demon?’ He became hot-tempered. ‘Now, I shall not let go of *Narayan* without taking away His life. I shall let go only after conquering Him in any way I can. Until then, I shall persist with this war but certainly will not lose courage. For what reason did he call me a demon?!’

The war began against each other. The war continued for a long period of three-hundred-and-sixty-thousand years. The terrible war had congealed. *Bhagwan* cannot be conquered in any way. *Prabhad* was defeated. He surrendered unto *Bhagwan’s* lotus-like feet. “Oh *Prabhu!* Please have mercy on me! I had pledged to conquer You in any way and I had pledged that if my pledged vow does not become fulfilled, I will have to fall in

the deep darkness of hell. Hence, liberate me. I will not be able to conquer You having an enmity thought towards You. If there is any other solution, then please do notify me.” *Prabhad* had humbly surrendered. Those who surrender are adored by *Bhagwan*.

At that time, *Bhagwan Narayan* said, “If you eternally engage yourself in devotional service to Me, you will easily be able to conquer Me. Other than that, you will not be able to conquer through war.” *Prabhad* became continually absorbed in devotional service for six months and *Bhagwan* had become enticed. *Bhagwan* is unconquerable. He cannot be conquered by any.

Shatanand Swami is saying, “Oh *Prabhu!* You are unconquerable, powerful and intellectual.”

MANTRA (70) AUM SHREE AASAMUDRAANTA-SATKEERTAYE NAMAH
One’s whose fame (‘keerta’) is pervaded across the entire ocean (‘samdra’)

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Your fame is pervaded across the seven oceanic oceans. It is pervaded in every universe. Your popularity is pervaded in every country.” Less knowledgeable ones may say that the name of *Swaminarayan* is only known in the region of Kutch and Gujarat and that in other countries, the public are not aware of the name *Swaminarayan*. However, this is not true. The bells of the divine name of *Swaminarayan* is today been heard in every corner of the entire universe. Wherever you go, the divine name of *Swaminarayan* is been vibrated. Cries of victory are been heard. More or less, there is no country where there is not a devotee who recites the name of *Swaminarayan Bhagwan*.

When Sir Malcolm met *Shree Hari, Prabhu* gifted him with a *Shikshapatri*. This *Shikshapatri* is currently residing in the United Kingdom in the City of London in Oxford University. The *Shikshapatri* is useful to all sorts of people in the world. *Shreeji Maharaj* has stated that, “Those who follow throughout their lifetime the rules of good conduct lead a blissful life in this world and the next.” Sir Malcolm ruled this country of India and made his Europe country wealthy and prosperous through the wealth gained from India. This can be witnessed even till this day.

Swaminarayan Bhagwan’s fame penetrated through Governors, Christian priests and the English people. In the whole world, everywhere, *Sahajanand*’s fame broadened widely. The King of Europe used to think that *Sahajanand* is committed to superior deeds which cannot even be done with the use of our cannons, guns and skills of war. *Shree Hari* had allured the thieves and warriors. Think about it! To allure lions is a tough task. Accordingly, to allure lions and to allure the warriors is the same. *Bhagwan* made such cruel sinful people into His staunch devotees.

This Udhava Sampradaaya (this holy fellowship) has been spread powerfully in the whole universe. The flag of the *Swaminarayan* Temples are waving in the whole universe. The divine glory of *Satsang* has been pervaded.

MANTRA (71) AUM SHREE SHRITA-SANSRUTI-MOCHANAAYA NAMAH

One who liberates ('mochana') those who surrender ('shruta') upon Him from the cycle of birth and death ('sansruti')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "You are the One who releases those who surrender upon You from the cycle of birth and death." In this worldly life, all souls, animals and living entities are burning in the confusion, chaos and anxiety and are diving within. To liberate their souls and to fulfil the desires of His own affectionate devotees, *Prabhu* has arrived. Specifically, this is the main purpose for His Incarnation.

When porridge is been cooked in a vessel upon a stove, the grains within boil viciously in the water. Similarly, the souls living in this worldly universe are boiling viciously in lust, anger, greed, delusion, illusion and other blunders. They are getting entangled in the cycle of birth and death. *Bhagwan* has come in order to release those in the entanglement of confusion, chaos and anxiety. He has come to save the souls who are drowning in the worldly ocean.

*Nar naaree aganita athadaataa, bhava saagaramaa doobakaa khaataa,
balavanta baahya grahee ne kaadhya baarane re... vaare vaare jaoo vahaalaajee...*

Those souls who surrender unto *Bhagwan*, *Prabhu* frees them from the cycle of birth and death. Who surrenders upon *Shree Hari's* lotus-like feet? Those who despise worldly pleasure and those who feel the happiness of the five senses to be vain and useless surrender unto *Shree Hari's* lotus-like feet. Those who desire objects of enjoyment do not desire *Bhagwan*. *Bhagwan* is the One who rescues one drowning in the ocean of worldly life.

If one is continuously engrossed in worldly social life, is intensely engrossed after his family and relatives, keeps on running after money with his fists gripped, then this narration is not for those who are enticed in illusion. This is a narration for those who are wishing to be rescued from illusion. What did *Mother Kuntaji* ask for? "Oh *Bhagwan!* No matter how many difficulties I face, I shall not surrender upon anyone's feet. I shall merely surrender upon Your lotus-like feet." Those who only have *Bhagwan's* shelter and those who become exhausted from the worldly social life are freed from the cycle of birth and death.

A grinding hand-mill consists of two parts. The top part turns. Grains are put in the hole

and then the grinding begins. All the grains within are grinded. However, the amount of grains which become organised around the peg in the centre of the lower stone of the grinding mill, do not become grinded. In this universe, the wheel of time and illusion is continuously turning. In there, the amount of souls who organise themselves around the peg of *Prabhu's* lotus-like feet, do not have to revolve around the spinning cycle of birth and death. Hence, grip the peg of *Bhagwan's* lotus-like feet.

Without *Paramatma's* surrender, not even any Deities are been freed from the cycle of birth and death; thus, what to talk about an ordinary mere soul?! The only motive for *Bhagwan* incarnating on this earth is to save those humans who are sinking in the worldly ocean. *Ramchandra Bhagwan* departed for the forest. He wanted to reach the other end of Mandaakinee River. The helmsman offered, "Oh *Prabhu!* Take a seat in my boat." At that time, *Ram Bhagwan*, *Lakshmanajee* and *Sitaji* sat on the boat. The boat began to progress. It reached the end of the river bank but the helmsman did not stop. He reversed the boat. In such manner, the helmsman would row the boat a few times to the bank of the river but would then reverse it back. He did not bring it to a halt on the bank of the river. *Laxmanji* then said, "Oh helmsman. Why are you not taking us to the bank of the river? Why are you roaming around on water? Get us off this boat! How many times will you wander like this?! The bank of the river is coming, yet why are you not letting us go?"

The helmsman gave a beautiful answer, "Please forgive me oh *Maharaj!* You have wandered around four times and have become tired. I have come wandering 8400000 times in the cycle of birth and death, yet I haven't become tired? Oh *Prabhu!* I have become exhausted from wandering in this worldly social life." Hearing this, *Bhagwan* rescued the helmsman from the worldly ocean.

Those who become exhausted from worldly life, those who become petrified from the affliction of birth and death, *Prabhu* certainly rescues them. He does not see whether the person is worthy or not. 'One who devotes upon Me is Mine.' The vulture *Jataayu*, did not do anything else, but favoured *Sitaji's* side. Hence *Bhagwan* released him from the cycle of birth and death. *Shree Hari* had liberated the vulture.

Jeevan Bhakta of the village of *Jetalpur* did not do anything else, but he offered *Shree Hari Mathno rotlo* with immense affection. Hence *Bhagwan Swaminarayan* released him from the cycle of birth and death. A Muslim woman merely gave a single *datan* (a margoa stick used for brushing the teeth). Hence, *Bhagwan* rescued her. *Bhagwan* is the One who rescues from the worldly ocean. He has come to rescue but...

WE MUST APPLY THE STRENGTH IN ORDER TO FLOAT.

This is an interesting narration. The same water that drowns one also floats one. The same fire that burns up also cools heat. We must learn how to utilise it. The grease of

illusion is incredibly slimy. However, in the centre, if the grease of love for *Bhagwan* is applied, the grease of illusion will not impinge on any individual.

Swaminarayan Bhagwan has offered advice to us several times about preventing attraction. We are organising holy discourses thousands of times and we are listening to the holy discourses from the mouths of divine Saints; however, if the attraction of worldly social life is not averted, then what is the point of the discourse? When we reach the age of fifty to sixty, we should employ our time, our potency, our prosperity and our intelligence in the service of *Satsang*, not only for our own body.

To drag the cart in the manner of an ox up to the last breath of life is the knowledge of a fool. When he reaches the age of eighty, he would yet not forsake worldly enjoyment. There was an elderly man at the age of eighty. He was sitting in the farm. The Saints approached the farm to bathe. The elderly man headed towards them. The Saints respectfully said, “Oh father! *Jay Swaminarayan.*” The elderly man replied back, “*Jay Swaminarayan.*” “Father... are you well?” “Oh Saint, how can I be well? Only my mind can identify how well I am.” “Why do you say such father?” “Oh Saint, I am facing extreme difficulty. My son is bought up exceptionally well. He is the only son. I educated him, played with him, got him married, granted him with land, gave him my earnings. I have given him everything, but now he is not talking to me at all. Oh Saint, you often sing the *kirtan*:-

*koi koinu nathee re, koi koinu nathee re;
alyaa nabaakanaa maro badhaa mathee mathee re... koi...
jananee janetaa-e janma ja deedho, paadee posheene tane motero keedho;
paranyaa pachee maataa saamu joto nathee re... koi...*

“This point is very true. Earlier, my son used to talk to me, but after marrying, forget about talking to me, but he raises his hands to strike me and sometimes he even beats me. His wife tells me off harshly and utters inappropriate speech. Oh Saint! There is not even a tiny speck of joy in this worldly life!” Saying this much, the elderly man began to shed tears.

The son overheard all this. He approached the Saints and touched their feet. “Oh Saint! My father is complaining fallaciously to you. I am his son, I am a devotee, I am wearing a *Kanthi*. I understand everything. I have never in my life raised my hand to my father. If father prattles non-stop, I might have become angry.”

Hearing this, the Saint said, “Oh fool! Your father is still your father. You must put up with everything. He is old. You must understand! Here’s water. Take a vow today that you will not talk without cause to your father.” “As you say oh Saint. I shall do as you say, but give my father a vow also that he should stay at home for short periods of time,

go to the Temple to perform *Mala* and come home to eat on time. I will provide him with clothes and give him money for *Darshan*. Please, do explain to my father that he should not talk without cause in the house.”

The Saints explained to the father, “Oh Father! When it is time, you should go home to eat. Other than that, you should sit in the Temple and engage in the devotional service to *Shree Hari* and listen to holy discourses. You should accept whatever you are provided to eat.” Listening to this, the father began to scratch his head. ‘How is it possible to pass time in the Temple because all my life, I have spent time in the farm? It is only possible if I have a habit to remain in the Temple.’ The father could not appreciate the Saints words. He would go to the Temple but would return in only five minutes. Think about it! If one has such fascination in this worldly social life in this manner, how will he be able to cross the worldly ocean?

It is stated in our sacred Scriptures, ‘When the son becomes worthy, his mother and father must forsake the worldly activities, conclude everything and become engrossed in the devotional service to *Shree Hari*.’ Life is only said to be lived when one has lived in *Pursbotam Narayan*’s association. The amount of life which is lived within *Satsang* is the beneficial life lived.

During the life period of seventy to eighty years of age, the person is known to be living for only a certain amount of time. The rest of one’s life is wasted in misleading illusion. In an old age, stay more in the Temple as much as you can and stay less at home. Besides, in this modern age, old-aged parents are less cherished by their sons and family. For this particular reason, Temples have been constructed in the centre-point of villages. One should attend there and chant the divine name of *Shree Hari* in peace. By doing this, one gradually becomes rescued from the worldly ocean. *Prabhu* is the Rescuer of those in the worldly ocean.

MANTRA (72) AUM SHREE UDAARAAYA NAMAH

One who is extremely benevolent (‘udaara’)

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu*! You are extremely benevolent.” We may donate, but would preserve a big portion and provide a small portion. *Bhagwan* is so benevolent that He grants all His possessions. He Himself becomes the Attendant of His devotees. He becomes the Attendant of attendants. There is no one benevolent like *Bhagwan* in this entire universe.

In exchange of a handful of poawaa (cooked flattened rice), He created a golden palace. Sudama thought that, ‘What will this greedy One give?! He even took away from me the given yellow Peetambar (silk cloth). What will he give?’ *Bhagwan* said, “Oh friend! At least go home... You will find out. I have sent a waterfall of wealth flowing in that direction.”

If Mother Earth can give thousand grains in exchange of one grain, how can *Bhagwan* not give? In exchange of nine-hundred threads, he granted nine-hundred-and-ninety-nine sarees to *Draupadiji*. Such is the benevolence in *Shree Hari*.

Kubajaa merely applied sandalwood paste on *Bhagwan's* tender forehead and increased her beauty. *Bhagwan* donated her charm and made her a simple-hearted, straight and beautiful lady. Such is the benevolence in *Shree Hari*. *Swaminarayan Bhagwan* arrived at the house of Kacharaa Bhakta within the village of Kanthakota. No one was at home. Kacharaa Bhakta entered a state of deep thought. What could he offer *Bhagwan*? His wife, Dhanabai, found out. If the husband is experiencing perplexity, the wife heals his perplexity. They would share each others sorrow. It does not matter if the body is different. However, the mind should be one.

“ONLY THEN, HARMONY PERVADES IN WORLDLY SOCIAL LIFE.”

“Oh dear, for what particular reason are you worrying? I have an expensive saree. Since the day of marriage, I have taken care of it. Take that and in exchange of that, purchase grains. When we get hold of money, we shall purchase back the saree and give them the money.” He left the saree and in exchange bought ingredients for cooking. *Shreeji Maharaj* told *Mukunda Brahmachari*, “Prepare the amount of food which will be enough for four of us.” After *Bhagwan* and the *Brahmacharee* ate, they gave the food offerings to the couple.

At points like these, a doubt plays in *Shreeji Maharaj's* mind that, ‘When will the time come where I can free Myself from the debt to My devotees?’ After a period of two years, *Shreeji Maharaj* arrived in the village of Kanthakota. There the Queen, Rambaai, was married in the region of Sindha. Rambaai went to *Bhagwan* and offered Him a precious gift. She dedicated all the golden ornaments she possessed and all her beautiful adornments unto *Shreeji Maharaj's* lotus-like feet. *Shreeji Maharaj* questioned her, “Rambaai! If I offer these ornamental garments to someone else, will you be content?” Rambaai replied, “I gifted You with them and pleased You. Thereafter, You can do whatever you feel is best. Oh *Maharaj!* The given gift subsequently becomes Yours. Hence, as You wish!”

Shreeji Maharaj at once rose from His seat and said to Kacharaa Bhagat, “Bhagat! Spread a long piece of cloth.” Bhagat thought that *Shreeji Maharaj* was going to ask him to fulfil a duty. There, *Shreeji Maharaj* presented all the ornaments on the laid cloth and sweetly smiled saying, “All these ornaments are gifted to Kacharaa Bhagat. All this is yours. Do take it.”

To his surprise, Kacharaa Bhagat replied, “Dear *Maharaj!* Why do You present all such ornaments to me? I cannot take these from You.” “This is a gift for You.” “*Maharaj!* What shall I do with all this wealth?” *Shreeji Maharaj* said, “Kacharaa Bhagat! You have

sent my sister, Dhanabai's expensive saree in the shop. Bring that and pay your debt. Oh Bhagat, I do not preserve anyone's weight upon Me. Today, I have become free from my debt to you. For many days, I was waiting that, "When will the time come where I can free Myself from My debt to My devotees." *Swaminarayan Bhagwan* is benevolent in such manner. He gives infinite more. When *Bhagwan* gives, the individual cannot clasp it well. That is how much He gives.

Premabai, of the village of Deevabandara, presented a gift upon *Shreeji Maharaj's* lotus-like feet. Thereafter, *Shreeji Maharaj* immediately offered that gift to *Brahman* Denanath. Such is the generosity of *Bhagwan Purshotam Narayan*.

MANTRA (73) AUM SHREE SAHAJA-AANANDAAYA NAMAH

One who naturally ('sahaja') bestows one with bliss ('aananda')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. Oh *Prabhu!* You are the One who naturally bestows one with bliss." *Jagadguru Ramanand Swami* carried out the act of a great initiation to *Nilkanth Varni* in the village of Pipalaanaa. At that time, he presented Him with two divine names. 'Narayan Muni' and '*Sabajanand Swami*'. The divine name '*Sabajanand*' is highly precious. The divine name relates to the divine virtues He possesses. Many women are named '*Shantaabena*', but they do not hold the symbol of peace (*Shanti*). They cause the continuous burning of fire.

Bliss is not in the outside. Bliss is in the inside. Happiness and sadness, joy and sorrow, loss and gain, birth and death, night and day are all opposites. However, there is no opposition for harmony. The bliss in worldly objects is useless, momentary and artificial. The bliss in *Prabhu's* divine form is not destructible but is eternal. It is everlasting harmony. That harmony never becomes abolished. It is supreme bliss and eternal bliss. It is eternal, constant and undivided harmony. It is inexhaustible happiness.

If a well is dug and a big rock comes in the way of wherever the flow of water comes, the water cannot be flowed out. In the same manner, if the rocks of lust, anger, envy, jealousy and the rocks of ego of ownership are in the way, bliss cannot pervade within the individual's heart. Hence, he would not be fond of listening to holy discourses. He would not repeat or sing along with *Kirtans* being sung. He would not clap well during *dhuns*. He would glance here and there. He would have no sense of taste for devotion. He would be sitting in a gloomy mood. One should then understand that, that individual has not properly bathed in the lake of *Satsang*. Thus, how would he attain bliss? This bliss, *Brahmanand Swami* attained. This bliss, *Narasiyo*, *Meerabai*, *Ladubaa* and *Jeevubaa* attained. The mind is the one who relishes worldly pleasure and the soul is the one who relishes blissful harmony.

THERE ARE FIVE KOSHA (BRANCHES/DIVISIONS) IN OUR MORTAL BODY.

1) Anmaya 2) Praanamaya 3) Manomaya 4) Vignaanamaya 5) Aanandamaya. These are the five 'Kosha' (branches/divisions) within our mortal body. Anmaya Kosha means that this body is surviving through food. Every species, animal, etc. are in need for food. This Anmaya Kosha is surviving merely through Praanamaya Kosha. Hence, only if there is life in the body, it could survive. It cannot survive with only food. There are five praanas (five breaths of life) within the Praanamaya Kosha i.e. Praana (regulates breathing), Apaana (regulates excretion), Vyaana (operates around the whole body to keep organs in balance and co-ordinates the other praanas), Udaana (regulates facial organs) and Samaana (regulates digestion). Only because of these five praanas, all activities can be carried out. When these five praanas do not operate, it causes death. Thus, in front of the Praanamaya Kosha, is the Manomaya Kosha. That Manomaya Kosha is situated in the foundation of the heart.

If the mind is not cleansed, the bliss does not accumulate. If one wants to keep the mind purified, one must purify the Anmaya Kosha. If the Anmaya Kosha is dirt-free and purified, the Praanamaya Kosha remains sanitised. If the Praanamaya Kosha is dirt-free, the Manomaya Kosha remains sanitised. If one's intake of food is pure, the mind remains pure.

Furthering this is Vignaanamaya Kosha. The entire world is preserved in the faculty of the Vignaanamaya Kosha. Everything that is in the universe is in the body. The soul is as brilliant as gold. In the same way, the faculty is also as dazzling as a mirror. In that faculty, passion for worldly happiness, stained thoughts and desires are preserved. If a mirror is filthy, the reflected image cannot be clearly perceived.

In the same way, if dust of bad qualities such as passion for worldly happiness, stained thoughts and desires are resided within the faculty, the individual cannot enter the Aanandamaya Kosha. Within the Aanandamaya Kosha, the soul and *Paramatma* resides. If one enters the Aanandamaya Kosha, he gains divine *Darshan* of *Paramatma* and he fails to recall the consciousness of his body. He becomes divine. He is then known to have reached a highly intelligent state in the pathway to *Bhagwan*.

One who has the ability to identify that the mortal body is separately unrelated to the soul, can dwell naturally in eternal bliss. Happiness or misery and joy or sorrow will not have the power to influence him in any way. Whether he is in a favourable condition or an adverse condition or any other condition, he would reside within the ocean of eternal bliss and remain engrossed in the harmony with *Sabajanand*.

Many souls having the virtues such as righteousness etc. have reached the state of Aanandmay Kosh. Parvatabhaai of Agatraaya, *Dada Khachar* of *Gadhada*, *King Janak* of the City Mithilaa, ShukaDevjee who was the narrator of the *Shrimand Bhagvat*, *Muktanand*

Swami and many other Saints and emancipated souls reached the Aanandamaya Kosha and they became enlightened with the vividness of *Prabhu Sahajanand*. Those who have not yet reached the Aanandamaya Kosha are in fact colliding ferociously in illusion. They are living like an animal.

Animals live in two koshas only. Anmaya Kosha and Praanamaya Kosha. They eat their own food and roam around. If the mind is not pure, the Vignaanamaya Koshs and the Aanandamaya Kosha become totally blocked. In reality, they are preserved within the body, but they are blocked. They are not functioning. If one desires to open the Aanandamaya Kosha, then he should chant *Shree Hari's* divine name daily and become engrossed in devotion. Only then, one will be able to penetrate through the Aanandamaya Kosha and enjoy the divine heavenly taste of bliss.

If you savor the sweetness of divine bliss, the illusion and passion for worldly objects in the faculty will melt. Subsequently, the enjoyment for illusionary objects will not have the power to obstruct. The bliss residing in its surface will naturally emerge out. Thereafter, worldly attachment, malice, happiness, sorrow, loss, damage etc. will not negatively affect you.

**IF YOU DO NOT WANT TO BE BEATEN BY ILLUSION, SURRENDER UPON
SAHAJANAND.**

The bliss of the outer five senses are artificial, false and vain. The bliss in the heart is everlasting and real. In *Sahajanand*, the bliss incessantly enhances. The person experiencing this also experiences bliss in listening holy discourses and singing *Kirtans*. He enjoys playing *Raas*. He takes the pleasure in performing worship and takes interest in *Satsang* festivals. Seeing all the worldly activities causes him to throw up. His mind does not attach to anything except for *Bhagwan*. His mind is constantly emotionally involved in *Bhagwan*. Hence, he experiences the blissful harmony of *Akshardham* right here, sitting in this mundane world. If the extract of this *mantra* is understood from the *Janmangal*, then ones boat of life reaches the other end of the bank. *Nishkulanand Swami* has sung a lot of the greatness of *Sahajanand Swami*.

*Sahajanand Sahajanand gaaya re, te to akshara dbaamamaa jaaya re,
Sahajanand naama jena mukhe re, te to brahma pure jaasbe sukhe re.*

Those who chant '*Sahajanand, Sahajanand*', blissfully reach the destination of *Akshardham* and, in the end, attain the highest condition. You should stay in bliss and make others blissful.

**MANTRA (74) AUM SHREE SAADHVEE-DHARMA-PRAVARTAKAAYA
NAMAH**

The Promoter ('pravartakaaya') of righteousness ('dharma') for chaste women who have surrendered unto Bhagwan ('saadhvee')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are the Promoter of righteousness for those who have surrendered upon Bhagwan in the manner of a chaste wife. You are the Encourager of righteousness for chaste women." Womens lives were been stepped upon. The people in the past used to perceive women as having inferior qualities. When a woman becomes a widow, her mother and father would not get her married again. She becomes smeared with dust of distress for the rest of her life. Secondly, in history, the tradition was such where the widow would sacrifice her life with enforcement by burning with her husband's corpse. The tradition where women would burn alive when her husband dies was prevented by *Swaminarayan Bhagwan*. *Shreeji Maharaj* created such a beautiful custom where when the husband dies, the chaste wife should not sacrifice her life but, instead, accept *Paramatma* as her eternal Husband and engage in His devotional service.

HE BEAUTIFULLY TAUGHT THE MORAL WAYS OF LIVING FOR THOSE WHO SURRENDER UNTO HIM.

Shree Hari established the moral ways of living for *SaankhyaYogis*. Women were not been initiated as *SaankhyaYogis* in any other sect at that time. This custom, *Bhagwan Swaminarayan* initiated. Furthermore, what kind of boundaries of modesty did He construct? A female initiates *SaankhyaYogis*. Initiation should be given through the wife of the *Acharya* (Gaadeewaalaa). So that the moral ways of living for females are cared for, He constructed separate temples especially for females. He executed the moral ways of living for women with extreme attention. He beautifully taught the moral ways of living for female ascetics. In chapter one-hundred-and-eleven of the *Bhakta-chintaamani* Scripture, *Nishkulanand Swami* has stated that at one time, *SaankhyaYogi Bais* got together and were discussing amongst eachother about the solution of conquering the inner enemies.

evee kona naaree je hashe, je koi dehanaa sukha ichchhashe I
deha sukhamaa rahyo sansaara, deha sukhamaa vishaya vikaara II

SaankhyaYogi Bais avoid yearning for the contentment of their mortal bodies. Some are embodied in a feminine body form and some are embodied in a masculine body form. If we rewind our inclination of the mind and reflect upon it, we will be able comprehend that this momentary, perishable mortal body is bursting with stench and indispositions of flesh, skin, fat, blood, bones, spit, saliva, mucus, intestines in the stomach and bowls of excretion and urine. In the exterior, it is coated merely with beautiful skin. In the mouth, there remains a row of bones. Although countless of fruitful sweets have been consumed, the tongue yet remains dried up and it causes the amplification of the longing

of taste. What would one do with this perishable body by wearing attractive clothing? At this instant, we want to be dressed in righteousness, devotion, knowledge and non-attachment and marry *Purshotam Narayan*. We no longer want to spin in the cycle of birth and death.

*maare bhavamaa feraa nathee faravaa re, me to tanadu leedhu chhe tamane varvaare;
maare mandire padhaaro ne manavaare, alabelaajee aavaane aavaare,
maare mandire padhaarone maavaa re...*

THIS NARRATION IS ONE TO BE PONDERED UPON BY SAANKHYA YOGI BAIS

*jaadu motu male jevu pata, teno kareene dhaankee-e ghata l
khaaroo khaatu male jevu anna, jamee karee-e hari bhajana ll
dravya raakhavu nirvaaha kaaja, nahi to aapanee na rahe laaja l*

Saankhya Yogi Bais should not clothe themselves in very thin clothing. They shall dress in a manner where their entire body is covered. They should not be extremely fond of tasty food. They should eat the original food that they get and engage in the devotional service to *Shree Hari*. They should preserve a limited amount of money which is sufficient for their livelihood. They should not live in such greed. They should even have the fear of their own shadow. The *Saankhya Yogi Bais* had got together and were occupied in a conversation.

*aapanu chhe abadaanu tana, temaa raakhavee joi-e jatana l
ghanu vartavu dhaavaku theeka, ati aanee antaramaa beeka ll*

‘I have no fear of any person. I am not afraid of any individual.’ One should not answer in such way as a reaction. In every way, they should have fear of *Bhagwan*. Perpetually, they should keep their sight in control.

*maate rahavu sadaaya sacheta, hari vinaa na raakhavu beta l
aanee antara maabee vairaagya, karavaa tana mana sukha tyaga ll*

Mother India is the earth belonging to female ascetics, women who are devoted to their husbands, brave men and to saints. Upon this sacred earth, numerous saints and female ascetics have sacrificed their lives and have acquired intense reputation. With the supremacy of *Bhagwan Swaminarayan*, in many intricacies, circumstances and obscurities, their understanding has not befallen to be defective. They have surrendered their entire lives unto *Sahajanand Swami’s* lotus-like feet, firmly having unyielding faith that, ‘*Parmeshvar* is my true Companion.’

HE SATISFIED THE FEMALE SOCIETY

Swaminarayan Bhagwan is the Promoter of the ways of living for female ascetics. *Bhagwan* Himself has given guidance of the manner of modesty. In the village of Saarangapura, *Shreeji Maharaj* had celebrated the festival of colour. *Bhagwan* would throw the dye of colour on His beloved Saints and single-minded devotees. The Saints and devotees would, in return, throw the dye of colour on *Bhagwan*. They exceptionally entertained themselves with coloured dye. The females exclaimed, “Oh *Prabhu!* Shower us with such opportunity.” *Prabhu* answered, “If you crave to play with colour, you ladies play amongst each other. On top of that, *SaankhyaYogi Bais* should not play with colour. It is not a problem if married women play with colour.” *Shreeji Maharaj* has established deep modesty.

SaankhyaYogi Bais existed in *Swaminarayan Bhagwan's* era. *Ladubaa, Jeevubaa, Raajabaa, Zamkubaa* and other *SaankhyaYogi Bais* have become liberated by *Swaminarayan Bhagwan*. With those *SaankhyaYogi Bais*, *Satsang* is bursting with vigor. They may be young, yet they have no absorption for clothes, ornamental objects and hair. At the time of night, they would spread a *saad-dee* (a mat prepared by interweaving grass) and sleep upon that. They would merely wear a *Kanthi* around their necks. When we make a contribution of anything as a donation, we would offer leaves of *Tulsi*. , this mortal body is surrendered to *Bhagwan*; hence, we are wearing a *Kanthi* made from *Tulsi*. Many ordinary people believe that the *Swaminarayan* holy fellowship is insulting females. *Bhagwan* has not, however, insulted females. He has in fact saved the female society. He has set free the female baby daughters from being killed by drowning them upside-down in hot boiling milk. *Swaminarayan Bhagwan* has satisfied the female society.

MANTRA (75) AUM SHREE KANDARPA-DARPA-DALANAAYA NAMAH The Demolisher of Cupid's (the God of love's) ('kandarpa') vanity

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are the Demolisher of Cupid's vanity.” Cupid has interspersed water upon the most capable ones who are putting great effort into God-realisation. When the arrow of lust is arrowed, *Brahma, Shivaji* and many ascetics shiver. Everyone begins to tremble. This is how stout the arrow is.

Indra became infatuated towards *Ahalyaa*. The Deity of the moon kidnapped his *Guru's* wife. Savoring a fragment of taste from a prostitute's hands destroyed the fruits of *Ekalashrungee Rushee's* penance. Cupid has abolished the reputation of the most powerful ones. Illusion has stroked *Saubharee Rushi* within a second. His mind did not remain in a fixed state. He wedded the fifty daughters of *Maanadhaataa* and squandered his penance.

ILLUSION IS EXCESSIVELY COLOSSAL.

Notice that Ajaamila built trust; hence he drifted away towards the prostitute. *Naradji* built trust, hence his face converted into a monkey's face. Illusion is excessively colossal. Illusion is not allowing one to meet up with *Mohan Bhagwan*. If one surrenders upon *Shree Hari's* lotus-like feet and chants His name only, illusion does not have the power to terrorise him. If *Bhagwan* firmly grips onto an individual's hand, illusion does not have the power to terrorise that individual. When one has devotional belief for *Bhagwan*, has perfectly developed his recognition as a soul, observes the vow of firm sincere celibacy, only then *Bhagwan* will hold his hand.

Those whose hands *Bhagwan* has held, Cupid cannot dare to affect him in any way. Cupid is a Deity. The *mantras* of Cupid are recited in marriage ceremonies. Cupid is surely not a demon. He should not be insulted. He should not be mocked upon. He is *Prabhu's* son. The power of Cupid is immense. With that power, this creation can be enhanced. If Cupid was to be precarious, if he was a demon, then the courteous mankind would have been unable to become liberated. Without lust, this worldly creation cannot be enhanced. However, one should gain knowledge of how and when to use it in an appropriate way. Moreover, if used inappropriately, it will throw one in the darkness of hell and would bring disgrace on one.

Cupid is *Bhagwan's* son. If we sit down in *Bhagwan's* lap, *Bhagwan* shall protect us from Cupid. Cupid is extremely attractive. Hence, the most capable ones become fascinated in him. However, devotees would think that my *Bhagwan* is million times more handsome, supreme and virtuous. In this case, Cupid cannot afflict him in any manner.

Just as a person residing in a bungalow is not keen to reside in a hut, one who devotes engrossingly upon *Bhagwan* with the full understanding of *Bhagwan's* greatness does not yearn to enjoy false lust. It is highly simple to burn up lust but, on the contrary, it is highly complex to conquer lust. Burnt lust arises from fire and draws near; however, conquered lust can never glance up.

Shivaji had burnt Cupid into ashes. However, furiously, as a comeback, Cupid had come to attract *Shivaji*. When *Bhagwan* approached *Shivaji* after reincarnating in the divine form of Mohinee, *Shivaji* disregarded his consciousness. He began to run towards Her. Lust, once again, awakened. 'Right away, I shall seize Mohinee.' Lust made Him run. In the end, He grabbed Mohinee's hands. Abruptly, the divine form of Mohinee transformed in the divine form of *Mohan Bhagwan*. *Shivaji* became mortified as a reason of disgrace. Wherever He glanced, He could vision *Bhagwan*. He became embarrassed. 'What shall I give as an answer?' *Bhagwan* questioned, "How are You *Shivaji*? You had said that illusion does not have the strength to allure you and what is this?" *Shivaji* became silent. The main point is that *Shivaji* is Kaamadaahaka (He burns Cupid); however *Bhagwan* is *Madanmohan* (He burns the ego of Cupid). He is the Capturer of the ego of lust.

Yet again, the same Cupid arrived in *Badrikashram* in order to test *Nar-arayan Bhagwan*. *King Indra* ordered him. “You go and hinder *NarNarayan Bhagwan’s* penance.” Cupid arrived and strived to pervade his own illusive powers, but *Bhagwan* did not glance up to look. He was in a stable state, meditating upon *Prabhu*. Cupid became irritated, got a handful of flowers and threw it upon *NarNarayan Bhagwan’s* chest. *Prabhu* glanced up steadily with a compassionate vision. Within a second, Cupid began to tremble with fear. ‘What condition will become of me now? *Shivaji* had burnt me into ashes. What if *NarNarayan Bhagwan* burns me into flames yet again?’ Perceiving *Bhagwan’s* divine form, Cupid entered in a deep cool state. *Bhagwan* had calmed Cupid down.

Bhagwan exclaimed, “Oh Brother! For what reason did you arrive in My *Badrikashram*?” Cupid answered, “*Indra* has sent me to see if You become enticed in the celestial damsels. I have come in His command.” With His hands, *Bhagwan* touched His thighs. All of a sudden *Urvashee*, an attractive celestial damsel, came into existence. *Prabhu* spoke, “There is no celestial damsel in *Indraloka* (*Indra’s* Abode) as beautiful as this one. Take *Urvashee* and present her as a gift to *Indra* from Me.” Cupid became wonderstruck. If the celestial damsel comes into existence from His thighs, how is it possible for the celestial damsel’s jingling anklet to allure Him? Cupid folded both hands in the presence of *Bhagwan*.

“OH PRABHU! PLEASE PARDON ME.”

“I will never come to test You. I had in my mind that if I have swayed the most capable Saints and ascetics, can I not sway *NarNarayan Bhagwan*? I had come to defeat but You are unconquerable. You cannot be defeated by anyone.” “Oh *Prabhu*! You pulverised Cupid’s vanity.” Cupid became ashamed. He cooled down. *Prabhu* is serene. *Bhagwan* said, “It is of no problem that you came to Me. However, today I am commanding you that you should not approach towards those who are contemplating upon My divine form and those who perform worship with affection.” Cupid will not intimidate upon those devotees who situate *Bhagwan’s* divine form in their eyes and who engage in *Shree Hari’s* devotional service. The impish faculty will penetrate into a calm state.

*chitt chadavaamaa bahota tofaane re, kathaa prabhunee saambhalaje kaane re,
Brahmanandanu kabhu satya maane... badree pati naathanu lene sharnu re
mate Maha dukha janmane marana, badree pati naathanu lene sharnu re*

What do *Yogis* do? They disallow lust and anger to pervade in their body.

kaamaat krodho bhijaayate

Through anger, other many bad qualities will pierce through within the body. If you fume

upon lust and infuriate upon it, Cupid will alternatively infuriate upon the body. If you insult a dog, it will bark even more. If you do not utter a word and walk straight ahead, the dog will not react. , there is no need to think about Cupid. Furthermore, there is no need to insult it. If you stay within the boundaries of respect and engage in *Shree Hari's* devotional service, Cupid will not harass you.

MANTRA (76) AUM SHREE VAISHNAVA-KRATU-KAARAKAAYA NAMAH The Promoter of Yagnas of non-violence

Shatanand Swami is paying his respectful obeisance to *Shree Hari*, saying, “Dear *Prabhu* You are the Establisher of Vishnuyaagas (*satvik yagnas* performed in order to please *Bhagwan*). You particularly have a high regard for Vishnuyaagas. You have put a halt to *yagnas* where animals were sacrificed and You established Vishnuyaagas. You influence others to recite the Vishnugaayatree *mantra*. You influence others to recite the *Vishnushastra Nam.*” *Bhagwan Swaminarayan* had a thought in mind that, ‘In this present time, many Raajasuya *yagnas* (*Rajsik yagnas*) are been performed. Until I do not establish *Satvik yagnas*, the Raajasuya *yagnas* will not come to an end. I shall establish *Satvik yagnas*.

Raajasuya *yagnas* are not liked by *Prabhu*. He has a strong liking for Vaishnava *Yagnas* (ceremonial sacrifices of spiritual knowlegde). A *yagna* is a worship performed to *Purshotam Narayan* Himself. The fire represents *Bhagwan's* mouth. Contributing sacrificial offerings to *SuryaNarayan* blazes our sins committed physically, orally and mentally. Pure offerings reach *Bhagwan*. One should perform Vishnuyaagas but not *yagnas* that are *Rajsik* and *Tamsik*.

YOU SHOULD ALL CONTINUE YOGA YAGNA

Bhagwan Shree Krushna has carried out many *leelas*. He adored His dear devotees very much. He destroyed the burden off Mother Earth. However, He did not get the time to perform *yagnas*. The period exceeded in destroying demons. *Bhagwan Ramchandraji* did perform Raajasuya *yagnas* but only a small amount. *Bhagwan Swaminarayan* established Vishnuyaagas and nourished civilisation. He would perform Vishnuyaagas in *Jetalpur*. Then again, two years later, He would perform *yagnas* in *Dabhaana, Ahmedabad, Vadtal, Gadhada* and *Saarangapura*. From village to village, he began the performances of *yagnas*. Vishnuyaaga is also known as *Yoga yagna*. Association of Saints, sacred Scriptures and holy discourses, Deities and *Acharyas* is called *Yoga yagna*. In the *Vachanamrut, Shreeji Maharaj* has said, “You should all continue *Yoga yagna*.” To merge the mind and the senses upon *Bhagwan's* divine form is called *Yoga*.

Without *Yoga yagna*, liberation cannot be attained. To unite with Saints, to read sacred Scriptures, to listen to holy discourses and to sing *Kirtans* is called *Yoga yagna*. *Bhagwan Swaminarayan* put a halt to *Rajsik* and *Tamsikyagnas* and established the beginning of *Satvik*

yagnas. Through *Rajsik* and *Tamsikmantras*, sacrifice should not be made in the sacrificial pit.

Offerings in the sacrificial fire should be made in the house of courteous householders; however, offerings of the *Janmangal mantras*, *Sarvamangal Stotras*, recitation of Narayan Kavacha, the recitation of *Hanumanji's mantras*, recitation of the *Bhagvat Gita*, or recitation of *Vishnushastra Nam* should be made. Other than this, evil *mantras* should not be recited. If recited, peace does not pervade in the house and sorrow and deprivation increases. Quarrels increase and disunity amongst families and relatives arise.

If one desires to make offerings, then offer the *mantras* of *Satvik* Deities. We all are followers of *Purshotam Narayan*; hence, we should not add mixture in our firm faith. If we walk along the path directed by *Prabhu*, only then, one undergoes delight. There was a man who would arrive to listen to a holy discourse. In this city, there was a thief. He would rob everyday but was unable to be identified and arrested. One time, the thief disguised himself in a pair of saffron clothes and took a seat next to the ascetic. By overhearing the holy discourse, his conscience began to alter. He began to find out about his faults and sins. 'I have been terrorising others, beating them and gathering all this wealth. When the time of the punishment of these committed sins arrives, I will have to go through much difficulty.'

With the supremacy of *Satsang*, the thief's mentality changed fundamentally. Hence, he would be present in the holy discourses daily and consume the offerings of the *yagna*. The King would bow down to the ascetic's feet but today, he bowed down to the feet of three ascetics and presented them with offerings. At that time, the thief wearing saffron clothes, said, "Oh King! Do not gift me with anything. I am not an ascetic. You are offering me with a gift thinking that I am a Saint. Thus, take it back."

"I AM A THIEF OF YOUR CITY."

The King asked, "You are doing such in order to conceal your power. You have no desire for wealth. Hence, is this the reason why you are refusing? Other than this, you are an ascetic." The thief answered, "I am not an ascetic. I am a thief of your city." The King said, "If you are robbing anyway and you want money, then why are you not accepting although I am giving to you?"

"I am no longer a thief. Through *Satsang*, I have collected the knowledge of the truth. Thus, what should I do with such counterfeit items?"

eka ghadee aadhee ghadee, aadhee me punee aadha
Tulsi sangata santakee, kate kotee aparaadha

Within forty-eight minutes of associating in *Satsang*, the thief became a saint. He engaged his mind in *Bhagwan* after forsaking the act of stealing. This is the greatness of *Satsang*. In order to show the correct path of emancipation, *Shree Hari* has carried out the acts of *yagnas*.

MANTRA (77) AUM SHREE PANCHAAAYA-TANA-SANMAANAAYA NAMAH
One who holds in great reverence ('sanmaana') the five ('pancha') Deities, i.e. Vishnu, Shivaji, Ganpatiji, Mother Parvati and SuryaNarayan

Shatanand Swami is paying his respectful obeisance to *Shree Hari*. "You respectfully welcome the five Deities. You have held in great reverence the five Deities."

vishnub shivoh ganapatih, Parvati cha divaakarab l
etaah poojya tayaa maanyaa, Devtaah pancha maamakaih ll

Vishnu, Shivaji, Ganpatiji, Mother Parvati and *SuryaNarayan* are traditionally worshiped. *Bhagwan Swaminarayan* has integrated the entire Hindu religion into one stanza. This matter is believed in the entire axiomatic religion- Sanaatana Dharma. 'Whilst travelling on the roads, if a Temple of a Deity appears, one should respectfully bow down.' These five Deities have been formed from *Purshotam Narayan*. The entire world has been formed from *Prabhu's* divine form.

THE FIVE DEITIES ARE THE PILLARS OF THE AXIOMATIC RELIGION.

Bhagwan Swaminarayan has performed worship to the five Deities. He has directed His devotees to hold them in great reverence. However, he has not directed about having firm faith on them. One should, beyond doubt bear one point in mind. The five Deities are certainly worth worshipping but firm faith should be upon *Narayan*. In the *Bhagvat Gita*, *Bhagwan* has stated:-

antavatu falam teshaam, tad bhavatyalpa meghasaam l
DevanDevjo yaanti mad, bhaktaa yaanti maamapi ll

Bhagwan is saying, "Oh *Arjun!* One who devotes upon Deities, attain the Deities and one who devotes upon Me and has firm faith upon Me, attains Me." Worship should indeed be carried out to these five Deities. Worship of many could be carried out. Worship to the Deities could be carried out. Worship to the Saints and *Acharyas* could be carried out. Worship to holy cows could be carried out. Worship to *Hanumanji* and *Ganpatiji* could be carried out. Worship to Mother Earth could be carried out. Worship to *Garudaji* (the carrier of *Vishnu Bhagwan*) and *Varoonajee* (the presiding Deity of water) could be carried out. Worship to sacred Scriptures could be carried out but firm faith should be upon One and Only *Bhagwan*. There is a contrast between worship and firm faith.

In the *Vachanamrut*, *Shreeji Maharaj* is stating that, 'Just as *Mansi Puja* of *Bhagwan* is carried out, *Mansi Puja* of Saints can be done. Just as five rupees is utilised for *Bhagwan*, one should, similarly utilise five rupees for Saints.' There is no prohibition of performing worship but this point needs understanding. If understood clearly, no doubts arise in the mind and if not correctly understood, one becomes muddled.

Therefore, the *Veds* have established pure firm faith. That pure firm faith, *Bhagwan Swaminarayan* has established. The *Veds* state that, 'There is no other aim other than One and Only *Narayan*. There is no firm faith upon any other than *Narayan*.' *Vyaas Bhagwan* has elucidated the essences of all the sacred Scriptures.

saalokya sarva shaastraani, vichaarya cha punah punah *l*
gneyo dhyeyo praapya, poojya eka Narayanah *ll*

Vyaas Bhagwan has stated that, 'One should have firm faith on only *Narayan*.' Meditation should not be carried upon any other than *Narayan*. Firm faith should not be made of any other. Worship should certainly be carried out to them. The greatness of *Vishnu* is not understood clearly by anyone except for *Shivaji*. *Shivaji* and *Narayan* have the same identity. Both *Vishnu* and *Shivaji* carry out the work for this creation. *Vishnu* is the Nurturer and *Shivaji* is the Destroyer.

Bhagwan Swaminarayan is saying, "In My work, these five Deities assist Me. I pay reverence to these five Deities. You also perform worship to them but you should have firm faith upon One and Only *Narayan*."

This *mantra* is giving us clear awareness. Do not insult anyone. Pay reverence to everyone. Learn to respect everyone. Parents are also equal to Deities. *Gurus* are also equal to Deities. Respect them but do not disrespect them. In this modern day and age, elderly parents are less admired by the young generation. Youngsters do not like them speaking. When elderly parents speak of their sorrow, the young generation would harshly blow the conversation away. Insult to parents and *Gurus* leads to the equivalent amount of sins committed when insulting *Prabhu*.

Mother *Durgaa* is a *Satvik* Goddess. *Shree Hari* prohibited the act where liquor and meat would be offered before Goddess *Durgaa*. *Bhagwan Swaminarayan* abolished such inappropriateness. One should not even consume such offerings. The Goddess never consumes such revolting offerings as She is a *Satvik* Goddess. You should perform worship to these five Deities. They are all devoting upon *Bhagwan*. They have firm faith upon *Narayan*.

Bhagwan is saying that, 'All these Deities are assisting me in the formation of My creation.'

Hence, I am respectfully saluting to 'Them.' Salute to all but refuge upon One. *Prabhu* salutes all five Deities. Thus, 'Panchaaya-tana-sanmanaaya' is *Prabhu's* divine name.

MANTRA (78) AUM SHREE NAISHTHIKA-VRATA-POSHAKAAY NAMAH

The Nurturer ('poshaka') of the vow ('vrata') of sincere celibacy ('naishthika')

Shatanand Swami is paying respectful obeisances to *Shree Hari* saying, "Dear *Prabhu!* You are the Nurturer of the vow of sincere celibacy. You are One who authenticates the sincere vow." Many supposedly believe that in this age of *Kaliyug*, the vow of celibacy is unattainable and that it is impossible. This point is worth understanding.

For those who do not have shelter under a *Guru*, who have not surrendered unto *Shree Hari's* lotus feet then this vow is prohibited for them. Other than that, those who have been showered with grace from their *Guru*, those who have firm faith upon *Purshotam Narayan* can certainly, without any doubt, observe the vow of celibacy. If one supposes that the vow of celibacy will be able to be observed with his own endeavor, then it is probable that perhaps this vow can actually be broken. However, one who has firm and stable faith upon *Bhagwan*, one in whose heart *Bhagwan* is residing, such staunch devotee is able to simply observe the vow of celibacy for his entire lifetime. For one whose faculty is playing around with *Narayan*, this vow is straightforward for him, but for one whose eyes, speech and heart are disturbed with illusion, this vow is complex for him.

'Brahma' means *Bhagwan*. 'Chaaree' means one who walks upon the pathway towards *Bhagwan* and who eternally contemplates upon *Bhagwan*. Such person is called a Brahmachaaree. 'Naishthika' means faith upon One and Only *Bhagwan*. *Bhagwan* certainly gifts the power of observing the vow of celibacy to those who have fully surrendered upon Him. For this focal reason, young *SaankhyaYogi Bais* and young Saints are competent of living life observing the vow of celibacy and contemplating upon the divine form of *Shree Hari* in this deadly poisonous age of *Kaliyug*. This is *Swaminarayan Bhagwan's* glory otherwise this cannot be achieved. Even the elderly ones at the age of sixty-eighty are helpless in discarding illusion.

THE ELDERLY ONES ARE HELPLESS IN DISCARDING ILLUSION.

Youngsters at the age of twenty have striked out illusion and are engrossingly performing devotion to *Bhagwan*. This evidently proves that *Bhagwan Swaminarayan* is certainly present in this *Satsang!* If *Bhagwan* is not present in this *Satsang* the five senses and illusion would allure them. They would abandon *Bhagwan* but would not abandon illusion. They are blowing illusion away like a dry blade of grass. Such devotees were present in the past and also exist in this present day.

Rajbai's mother and father explained, "Oh *Raaju*, you have now reached a suitable age. Now, we should search for a fine family and get you married." Rajbai responded, "Oh mother! Do not be concerned about me at all. I have already found my Companion." "With who?" Rajbai answered, "With my *Bhagwan*. I have married Him and surrendered unto Him."

varyaa me to vanamaalee re, shirane saate...
tanadaanee aashaa tyaagee, laganee e saathe laagee;
mohee hu to bhoodhara bhaalee re... shirane saate...
sansaaranaa sukha evaa, zaaanzavaanaa paanee jevaa;
tuchcha jaanee aashaa taalee re... shirane saate...

Rajbai said, "This worldly happiness is similar to dew drops of water." The dew drops of water can be perceived but cannot be held in the hands. It is merely an illusive sight. One cannot bathe with it, neither can one drink it. , this worldly happiness is merely an illusive sight. Pleasure can be perceived, but in the end, it truly does not last for long. It is destructible.

paranee preetama pyaaro, akhanda sohaaga maaro;
randaapaanee beeka taalee re... shirane saate...

Rajbai said, "I have eternally married my Companion." At that time, Rajbai's mother stroked her hands on Rajbai's head and said, "My dear daughter, the path of renunciation is extremely intricate. It is not as simple as chewing roasted grains of gram. It is a path as complicated as chewing onto iron *ladus*. It is a path as difficult as walking on the sharp edge of a sword."

At that moment, Rajbai gave a beautiful answer. "Oh Mother. The sharp edge of a sword is like a bed of flowers for me. Hence, be pleased with me and leave the talks about marriage. Please, give me consent for going to the village of *Gadhapur* so I can engage in the devotion to *Bhagwan*." Mother answered, "My dear daughter, *Raaju*! Just for you, we are running about a lot." Rajbai spoke, "Mother, why are you all running towards the wrong direction? If you all crave for my eternal bliss, then please, let me marry my *Shree Hari*."

"PLEASE, LET ME MARRY MY SHREE HARI."

"Why are you entrapping me in this illusion?" Thereafter, her mother and father vigorously got her married. The marriage party arrived. Wedded, she sat in the vehicle heading towards her in-laws home. Her mortal body is in the vehicle but her mind is engrossed in *Bhagwan*. She is praying, "Oh *Prabhu*! Protect my reputation. There is a tiny gap of a few seconds leading to a dreadful condition for me. I am becoming ensnared

further and further.” She was weeping and weeping. ‘What will become of me now?’ She was persistently committing her mentality unto *Bhagwan*.

Night fell and as her mortal husband entered in the bedroom, a horrifying lion was lying on the bed. *Bhagwan* had come to the rescue. Her husband gave out a loud cry and sprinted out. All the relatives in the house gathered together. “Why are you yelling?” “Oh my! Look! A lion is roaring in the house. It is staring and gazing at me.” The mother and father looked in the house but witnessed nothing. “You fool! How can there be a lion in the house?! A lion’s habitat is within a jungle.” “Father, you may not be able to perceive this fearful scene but I certainly can perceive it. If you want to see me alive then send this woman to her paternal home.” In that instant, unique brightness pervaded from Rajbai’s body. The house pervaded with intense illumination. Rajbai’s mother-in-law asked, “Raaju, what is all this?”

Rajbai answered beautifully, “Mother, my marriage has become mixed up. My parents have got me married by force. I do not desire to dwell here. Please send me to *Gadhapur* happily.” Thereafter, they dropped Rajbai off to *Gadhapur* with delight. Rajbai became glad and joyful. She humbly surrendered upon *Bhagwan* lotus feet and began to shed tears of joy. “Oh *Prabhu!* You arrived at the right time. Good! Now I shall forever stay within Your service.” *Bhagwan Swaminarayan* is the Nurturer of the vow of celibacy.

MANTRA (79) AUM SHREE PRAGALBHAAYA NAMAH

One who awe-inspires (‘pragalbha’) the assembly full of great scholars

Shatanand Swami is paying respectful obeisance’s to *Shree Hari*, saying, “Oh *Prabhu!* You are *Pragalbha*.” ‘*Pragalbha*’ means awe-inspiring and highly intelligent. *Prabhu* is One who speaks through experience. One who speaks after being liberated from illusion is called awe-inspiring and highly intelligent. Those who are liberated from illusion are known to be awe-inspiring.

Many people are highly intellectual. They read and listen to the narrations which Saints and sacred Scriptures have stated. However, they are unable to recall them. They are unable to absorb the narrations in their memory. It goes through as though the divine talks are been sifted in a sieve. The individual does have the brainpower. He also has the understanding but his intelligence does not last for long. It becomes forgotten. Such person is not known to be highly intelligent!

A person becomes highly intelligent when new innovative fondness linking to *Bhagwan* arises from his heart. *Prabhu* speaks from experience. Many scholars and learned men exist in this universe. They do not all speak through experience. Their homes and hearts are more or less full of vanity and darkness. They wander around in intense pride. Ones who educate thousands of Saints and renunciates while their darkness and vanity do not

withdraw from them are not intelligent and are also not known as highly intellectual. They do indeed have intelligence but they do not have the knowledge of how to make apt use of it. They are drowning in their ego. Those individuals who utter words while entangled in illusion are insects of illusion.

“DO NOT TALK DRY.”

Bhagwan speaks through experience. *Bhagwan* showers glory in assemblies full of highly intelligent scholars. *Bhagwan* is stating, “I can perceive everything. I can perceive the divine Abode and I can also perceive the Master of the divine Abode.”

Shreeji Maharaj is advising the Saints, “Oh Saints! You should travel to various regions, foreign countries, village to village for the broadening of *Satsang*; however preach with an intelligent mind. Preach through experience. You should become engrossed in *Satsang* and engross others in this divine *Satsang*. Do not talk dry.”

What is the precise meaning of dry talk? ‘One should single-mindedly listen to holy discourses.’ One preaches in such way but he himself gazes around in all directions and has a bad habit of talking. The preaching which has an implied meaning but no literal meaning is called dry preaching. On top of this, what kind of preaching does the hypocrite offer? ‘One should observe fast on the days of *Ekadashi*. If one does not do this, he is a sinner. He is a fallen soul in hell although he is alive.’ This person does not himself consume fruits and foolishly eats pulses, rice, chapattis and grains; hence his preaches are not preached through experience. He is known to be dry. *Bhagwan* does not possess this inferiority. As a matter of fact, *Bhagwan* is highly intelligent. He performs it Himself, experiences it and subsequently influences other to perform the same.

Bhagwan sermonises the matters that He Himself has performed in His living. *Shreeji Maharaj* has many a times stated in the Sacred *Vachanamrut* that, ‘I am talking through My Own experiences.’ All the issues that *Bhagwan* has stated in the *Bhagvat Gita* have been said after being awe-inspired. Through the experienced foundation, whatever He has accomplished, He has Himself spoken. He says one thing and does another is not *Bhagwan’s* trait. Thus, His divine name is ‘Pragalbha’.

MANTRA (80) AUM SHREE NISPRUHAAYA NAMAH

One who has no desires for any objects

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Dear *Prabhu!* You are free from desires.” *Bhagwan* has no desires for being worshiped. He has no desires for fame and reputation. He has no desires for being superior. He has no desires for obtaining a Kingdom or wealth. He has no sort of intense desires.

Shatanand Swami is saying, “No matter how many gifts are presented to You, yet You gift them to others.” There is no end of the desires of humanity. Whatever they achieve, it is not enough. They possess desires of being worshiped, desires of fame and reputation, desires for being superior. This entire world is running after fame, reputation and superiority. They are causing the flow of a river of blood merely because of their craving for achieving a high status as a King. They would carry out many foolish lunatic acts. They feel no apprehension for their sinful acts.

The soul entity is an expander of desires. If one attains a million, one yearns for two million. If one attains a single bungalow, one craves for yet another bungalow. If one has no sons, one pines for a son. If one has sons, one yearns for grand-children. If one possesses a scooter, one craves for a car. The closing stage for such desires does not approach. Hence, he continues twirling around in the cycle of birth and death. Thus, one should live in this illusive world with open eyes and full alertness.

“MOTHER! WHAT SHOULD I DO WITH A KINGDOM?”

Prabhu Swaminarayan is free from desires. He has no form of cravings. *Prabhu* arrived in the city of Dharmapura. An elderly Queen at the age of eighty by the name of Kushala Kuvarabaa was ruling the Royal Kingdom. She greeted *Bhagwan* and welcomed Him. The Queen performed worship to Him and said, “Oh Maharaj! From this day, I am handing over this Kingdom in Your ownership. You rule this Royal Kingdom. You take care of the five hundred villages. This is my one and only beloved son. I am giving him to You. He shall forever be present in Your service and shall reside with You. Please dwell within Dharmapura permanently.”

Prabhu gave a beautiful response, “Dear mother! I have certainly not come to rule a kingdom. What shall I do with a kingdom? I am the Master of innumerable millions of universes. Avoiding all that, I have arrived in order to fulfil the wishes of single-minded devotees like you. A kingdom is in fact binding. There is no bliss in a kingdom. Moreover, if there was true joy in a kingdom, for what purpose would great emperors abandon their kingdoms and head in the direction of the forest to carry out severe penance? In reality, I close my eyes and meditate. There is eternal harmony within this practice. Such harmony is not even achievable in the kingdom of the fourteen regions.” This *mantra* is worth understanding! Do not increase your worldly desires. Be contented with the achieved state you are in and engage in the devotion to *Shree Hari*. Do not raise your cravings. To forsake the achieved entities is called true renunciation.

When *Muktanand Swami* went to Vadodraa to express the meanings of the holy Scriptures, he put the learned scholars into thought. He clarified the implication of the Scriptures in such a way that everyone became followers of *Swaminarayan Bhagwan*. King

Sayaajeeraava also became so pleased that he performed worship to *Muktanand Swami*. He washed *Swami's* feet with pure milk, touched the pure milk to his eyes and placed them on his head. Thereafter, he applied sandalwood paste on *Swami's* forehead, decorated him with a flower garland around his neck. Furthermore, he offered a big golden plate full of garments, diamonds, pearls and golden garlands in *Swami's* feet. Another plate he presented full of fruits and Indian sweets.

Swami addressed gently, "Oh King! What should I do with these heavy entities? I am a renunciate. These objects are rubbish to me. Please do take them back. As an alternative, gift them to the needy or *Brahmans*." Being presented with objects worth millions of rupees, he would yet not accept them. He had no desires. If His (*Shree Hari's*) Saints are free from desires, what to talk about Him, their Master and His desire-free mind?

Upon hearing such words of wisdom, the King entered a state of deep thought. 'Other ascetics belonging in opinionated sects would have intense longing for objects and this Saint has no yearnings?' He became conscious of the virtues of Saints that the association of a Saint possessing the qualities of Saints is not obtained again and again. The King lovingly bowed down to *Muktanand Swami's* feet.

Within this universe, mankind would have thousands and thousands of desires. Their entire life is put to waste by running to fulfil these desires, yet their wishes are not accomplished and in the end, passions for worldly happiness are still left. Hence, he is incapable of climbing the pathway to final liberation.

Bhagwan is free from desires. He has no addiction in anything. He is guiding us to additionally live an obsession-free life. To devote to the world is called a ghastly addiction and to devote upon *Bhagwan* is called devotion.

MANTRA (81) AUM SHREE SATYA-PRATIGNAAYA NAMAH

The true ('satya') Observer of His taken vows ('pratignaa')

Shatanand Swami is paying respectful obeisance's to *Shree Hari*, "Oh *Prabhu!* You accomplish the truth of Your taken vows. The speech that You utter is uttered with authority. Every single word of Yours bursts with reality. You speak only the truth. You complete the promises that You undertake. You do as according to Your sayings whereas an ordinary human would say one thing and do another."

The humankind make big speeches in the presence of others that, "One should serve his parents. One must lift away the burden from them, otherwise debt builds up. One must certainly perform worship. One must wake up early in the morning." He speaks such but does not practice his talks himself. He is not yet prepared to look at his parents face. Would such person serve? He would seize all the possessions and wealth but would not

stay in his parent's service. He would talk about doing *Darshan*, yet he does not even have in mind how many steps there are in the Temple. He would bathe and instantly direct himself in the kitchen to eat. He is a tough speaker and a coward performer.

Bhagwan does not possess such hideous traits. He would do precisely what He says. Hence *Prabhu* is honest in His promises. *Shatrupaa* and *Manuraajaa* carried out penance. *Bhagwan* became pleased, "Oh King! Ask for a boon. What should I gift you with?"

"Oh *Prabhu*! Gift me with a son alike to You."

"Let it be so. I shall Myself descend on earth as Your son."

In their next birth, *Shatrupaa* was born as *Kaushalyaa* and *Manuraajaa* was born as King *Dasharatha*. There, *Ram Bhagwan* descended as their Beloved Son.

HE FULFILS WHATEVER HE UTTERS.

Bhagwan is not like those mortal humans within this mundane world. We say, 'We shall visit you some time' but then would not show our face. If one has self-interest, he would go to visit the person, otherwise he cannot be trusted. *Bhagwan* is honest in His promises. He would accomplish as He promises but would not change His mind.

If *Prabhu* tells His devotees that He will arrive on a particular day to collect them, He would surely arrive on that precise day. He would, without any doubt, fulfil His aim. He has sincerely carried out the promises that He has promised.

Bhagwan Ram pledged a vow that, "When the amount of fourteen years pass by, I shall return from the forest." Hence, fourteen years went by and He approached the village of *Ayodhya* at the fixed period of time. He did not dwell within the forest for an additional one day. This is because he is honestly truthful in His words.

*maaraa janane antakaale, jaroora maare aavavu,
biruda e badale nahi, te sarve janane jaanavu*

Shreeji Maharaj has promised that, "I will definitely, without any doubt, collect My devotees who reside under My shelter." In this dark age of *Kaliyug*, *Bhagwan* has arrived to collect many of His dear devotees and He is yet arriving. *Bhagwan* is honest in His words. He goes according to His given word. He never alters His mind.

Suvasani Bhabi said to *Ghanshyam*, "Oh *Ghanshyam*! It seems, by perceiving the lines on Your divine palms, that You will become an Emperor. At that time, You will dismiss us from Your mind." At that moment, Young *Ghanshyam* answered, "Dear sister-in-law! I

am giving you My word that when I become an Emperor, I shall call all of you with Me. I will never put you out of My mind.” *Bhagwan* fulfilled His promise. He called for the family of *Father Dharma* in the city of *Vadtal* and kept them in His presence with much reverence and in the end, He gave them the title of *Acharyas* i.e. the chiefs of *Satsang*. He has fulfilled the promises He has promised.

Prabhu gave a guarantee to *Radhikaji* and *Laxmiji* that, “You will descend in the region of *Katheevaara* within the village of *Gadhapur* and You will be born as daughters to *Ebhala-Baapu*. There, Me and You shall meet and You shall gain *Darshan* of all the *Leelas* I carry out.” *Prabhu* fulfilled His guarantee. Both Mother’s of power were born as daughters in the *Ebhala* family. They were named as *Jeevubaa* and *Ladubaa*. *Bhagwan* has the highest, honest, divine form. He is honestly truthful in His words.

MANTRA (82) AUM SHREE BHAKTA-VATSALAAYA NAMAH One who gives affection (‘vatsala’) to His dear devotees (‘bhakta’)

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are especially passionate towards Your dear devotees. Your devotees are very dear to You.” A calf is dear to a cow. From this, the word ‘*Vaatsalya*’ has been formed. ‘*Vats*’ means a calf. The compassion, affection and adore towards the calf is called ‘*Vaatsalya*’. *Shatanand Swami* is not demonstrating here the affection between a mother and a son.

A mother has self-interest upon her dearly loved son. ‘He will mature and will serve me well.’ A cow has no self-interest. When a cow approaches her new born calf, how much fondness does she express! ‘When my calf matures, it will serve me well’... She would have no such self-interest. Yet the cow has extraordinary affinity on her calf. From this, the word ‘*Vaatsalya*’ has been created.

Bhagwan expresses affection upon His devotees. What type of affection? Just as a cow adores her calf, *Bhagwan* showers ‘*Vaatsalya*’ affection. He has no self-interest of His devotees. He craves for nothing. *Bhagwan*’s devotees are very dear to Him. Hence, that devotee is ‘*Vaatsalya*’.

PRABHUMERGED MEERABA INTO HIS OWN DIVINE FORM.

If a devotee does not dismiss *Bhagwan* from his mind, *Bhagwan* does not dismiss the devotee from His mind either. A child cannot survive without his/her mother. Likewise, a mother cannot survive without her darling child. A devotee forever keeps *Bhagwan* in his mind. He would recall *Bhagwan* in every activity he carries out. If his faculty does not engage in *Bhagwan*, the devotee would sometimes shed tears of sorrow. On the full moon day of the month of *Aaso* (*Sharada Purnimaa*) at night, *Bhagwan* played *Raas* with the *Gopees* in *Vrundaavana* and then immediately disappeared. He could not be perceived.

Hence, the *Gopees* were frantically crying. They would ask the trees of the forest, “Have you seen my *Keshav?*” *Meerabai*, from the region of Mevaada, mourned as *Prabhu* was not in her company. At that time, *Prabhu*, like a mother, carried her and merged her into His Own divine Form. Along with her body, *Meerabai* had united into *Dvarika-desh*.

When *Bhagwan Swaminarayan* was preparing to head for the direction of Gujarat, female devotees such as *Ladubaa* and *Jeevubaa* began to shed tears. *Jeevubaa* said:-

*prabhu doora deshaavara jaasho, tyaanaa bhakto tanaa vasha thaasho,
jashe sukhethe divaso tamaaraa, jashe shee reete divasa amaaraa*

Jeevubaa is questioning *Shree Hari*, “How will our days pass without You?” Saying these words, all the female devotees began to cry. Giving them courage, *Shreeji Maharaj* said, “My dear sisters! Have courage. I am not going away from you. I am installing My Form within your heart and going. I am not fond of parting from you and leaving. Your affection is preventing Me. Yet, I have to liberate many souls. Hence I have no alternate choice but to leave.

My incarnation is for the liberation of innumerable souls. If I settle in only one place, how will the desires of others be fulfilled? Please, do not cry. I shall return to *Gadhapur* promptly. Give me consent with affection.”

If any person intimidates a calf, terrorises it, the cow would let out a cry. It would bellow with force. It would become heated and run to harm the person. , if any person intimidates a devotee, *Bhagwan* runs ever so rapidly. *Prabhlad’s* father threatened *Prabhlad*, thus *Bhagwan* ran with rage. He ripped *Hiranyakashipu* into pieces and rescued His devotee.

Ladudanji’s mother said, “Who will fondle with My Laadu like a mother?” *Shreeji Maharaj* announced in a full assembly, “Laalabaa Devee! From today, I am *Ladudanji’s* Mother. Do not be concerned even a bit. All his fondling and caressing, I shall give.” *Ladudanji*, at that time, sang a *kirtan*:-

*bharee sabhaamaa bhoodharajee tame thayaa chho maadee maaree re,
betaane hete bolaavo avaganiyaa visaaree re...
aDharma udhbaarana avinaashee taaraa biroodanee balibaaree re,
grabee baahya chbodo nabi giradhara avichala teka tamaaree...*

This *mantra* is divine. A young baby will be sleeping in a cradle and the baby’s mother will be doing some housework, but the mother’s mind will focally be on her beloved child. If a mother sets off to buy vegetables, she would be ceaselessly concerned about her baby. ‘What might my child be doing right now?’

‘Is it awake, or is it crying?’ She would hastily run home and look at her child. Then finally she thinks, ‘Phew...he/she is sleeping in tranquility!’ In a mother’s mind, there is concern for her baby. In this precise manner, *Bhagwan* is ceaselessly worried about His beloved devotees. ‘What might my devotees be doing right now?’ *Bhagwan* gives infinity more love and affection to His own devotees more than a mother who gives warmth and care for her child.

“I AM A MEMBER OF STAFF WITHIN A GOVERNMENT... DO NOT PANIC.”

A single-minded devotee, by the name of Nandubhai, in the village of Umaretha would eternally keep *Bhagwan* in his mentality. One time, for necessary work, he traveled to the village of Godharaa. He returned back thinking, ‘I shall reach home in a moment.’ It happened to be that he had forgotten the path. The horse galloped upon a diverse pathway. It is a dark atmosphere at night. All of a sudden, a ditch appeared. The horse came to a halt. Nandu Bhakta climbed off the horse. He viewed in all directions but was unable to identify a pathway. A thick dense forest. He had become perplexed.

He had no other individual in his company. Furthermore, it was a gloomy hour of darkness. It immediately appeared in his mind that at an instant of difficulty, one should remember *Shree Hari*. With an affectionate heart, he called out for *Shree Hari*.

*maare eka aadhara tamaaro, vahaalaa aa same vabelaa padhaaro,
aaryaa alabelo eha vaara, lai bhojana naanaa prakaara*

In the gloomy time of night, a bright light of a candle was caught in his sight. Assuming that there must be a person there, he approached that route. There he saw *Shree Hari* disguised as a member of staff of the government. Nandubhai questioned *Bhagwan*, “Who may You be at this time of night?” “I am a Member of staff within a government. Do not panic.” Saying such, He offered the horse some grass and presented Nandubhai with Sukhadee (an article of Indian food) to eat. “Oh Bhagat! Eat in peace.” Then He offered water. He took out a divan. “Bhagat! You must be exhausted. Rest upon this divan.” Nandubhai rested. *Bhagwan*, disguised as a staff of the government was massaging Nandubhai’s feet. Bhagat fell deeply asleep. It was now five o’clock in the morning. It was slightly daylight and *Bhagwan* said, “Bhagat! Wake up. Head this way. You see the pathway in this direction? Go towards that direction. Do not panic.” Saying this much, *Bhagwan* disappeared.

Riding on a horse, he headed towards his village. The sun had risen. Proceeding forward, he met some people. “Nandubhai! You are coming so early?” “Yes brother. There was a station in the jungle. I stayed the night there.” “What are you talking about? There is not a station anywhere around here.” The Bhagat headed back. He glanced and saw nothing.

Not the watchman, not the divan, not the candle and not the station. It was an open clear desert. However, he witnessed the horses dung and the grass which was given to the horse. He came to a fixed decision...

“That Person was no other mere person but was the Master of this universe Himself!” Tears rolled down his cheeks. He came journeying to the city of Vadtal. There, *Shreeji Maharaj* was seated in an assembly. On all four directions were Saints and devotees assembled. At that instant, Nandubhai approached *Prabhu* and while performing *Dandvat Pranam* to Him, he was crying. With a compassionate heart, *Bhagwan Shree Hari* immediately rose from His seat and bent down to embrace and stood the Bhagat up who was doing *Dandvat Pranam*. “My dear Bhagat! Leave this, leave this. Do not cry.”

THIS IS A TRUE RELATIONSHIP BETWEEN THE MASTER AND A HUMBLE ATTENDANT.

“Dear *Maharaj!* If I should not cry, what should I do? I made the One I should serve, serve me. When will I become liberated from this dreadful sin? Oh *Prabhu!* You massaged my legs. You should have said! If You had revealed who You are, I would not have let You massage my legs. I am such a coward. I could not make it out. Please forgive me for my grave mistake, oh *Prabhu!* Please have mercy on me.” *Bhagwan* embraced Bhagat close to His chest and said, “Dear Bhagat! Do not cry. This is a relationship between the Master and a humble attendant. This is a relationship between a *Guru* and a follower.

It is a righteous act for mankind to serve each other. You are daily serving Me. You are feeding Me and massaging My feet in your *Mansi Puja*. With an affectionate heart, you apply sandalwood paste on My forehead, bow down to Me, perform worship to Me. You serve Me daily. Can I not serve you for only one day? I had a doubt that when will I ever get the chance to become free from my devotee’s debt. Bhagat... please, do not cry at all. Do not worry. Come, let us both sit together and eat.” *Bhagwan* fed the Bhagat with much affinity then with contentment, advised him to depart for Umaretha. *Bhagwan* is passionate towards His dear devotees in this way. *Bhagwan* is extremely sympathetic. He endures all our responsibilities.

MANTRA (83) AUM SHREE AROSHANAAYA NAMAH
One who never (‘a’) becomes raged (‘rosha’) upon anyone

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You do not possess anger.” *Shree Hari* is faultless natured. In a mortal being, anger pervades in his entire body from head to toe. If something is not completed according to his inclination, his mind discharges rage and if the mind discharges a great deal of rage, it furthermore begins to beat viciously.

“Oh *Maharaj!* Rangunathdas bruised you to a great extent through his jealousy causing a line of blood on Your skin, yet You remained calm. During Your pilgrimage, countless demons with demonic minds uttered words that should not have been uttered, yet having an insight that it is not worth to talk back, You stayed serene but did not rage in fury.”

TRUE INTELLIGENCE BECOMES VEILED WITH ANGER.

“Shishupal yelled out one hundred swear words to You, however You did not become irritated even a bit. In the end, You granted him with liberation. Such is Your vast amount of compassion.” Those who *Bhagwan* has killed have been rescued by *Bhagwan* and *Shree Hari* has merged them into Himself. Such is His consideration. “You enlighten them and accept their surrender. Oh *Prabhu!* You are the loving father of all souls, animals and living entities. The ignorant ones inconsiderately insult You without any reason, yet You tolerate all this with a cheerful smile. You do not show even a minute amount of anger.”

Anger is a colossal enemy to the soul. Just because of anger, everyone is in a sorrowful state. If you wish that, ‘I want to eat this’ and you do not get it, anger immediately arrives and sits in you. Anger is an extreme danger. Just as fire becomes cloaked with a lot of smoke, just as a mirror becomes cloaked with a lot of dirt, , all a person’s knowledge, all their understanding becomes veiled with anger and the name of peace does not become marked as a sign.

Recognise the thief of rage! It is raiding your knowledge, understanding, compassion, peace and unity. Learn to recognise the looter. When anger emerges and you remain silent, the anger will become exceedingly diminished. Anger will think, ‘This being has recognised me. He greatly understands the glory of silence.’

There was a devotee named Kanjibhai. However, anger was overflowed within his entire body from head to toe. He would quarrel talk after talk. His nature was extremely hot as red chilies.

One time, he was heading towards his farm. He was a fast walker; hence, today he was running fast. On the way, the prickly thorns of a Boradee tree stuck on his clothes, so he pulled and ripped his clothes. The following day, he dug out the Boradee tree from its main roots. One time, the edge of the cart injured him. As a result, he bit the cart with his teeth. His mouth began to bleed and his teeth fell out. Everyone informed him, “Do not bite the cart. You are distressing yourself for no reason. Subsequently, he would intimidate his wife. “Sit down, you fool! Stop talking!” All the relatives in the house would shiver in fright of Kanjibhai. No one could call him. Even the dogs of the village become terrified. When they find out that Kanjibhai is approaching here, they would stand up and go away. Days went by and *Gunatitanand*

Swami arrived in his village.

Kanjibhai would on a regular basis attend the Saints residence to do *Satsang*. He would take a seat to listen to the holy discourses. He would touch the holy feet of the Saints. Through the *Darshan* of the Saints, tranquility pervaded within his mind. Subsequently, he would perform worship beautifully. He would circumambulate around the divine Idol of *Bhagwan*. As his affection for the Saints developed, the high-quality virtues of the Saints penetrated within him. As his worldly attachment diminished, his craving to become a Saint enhanced. He arrived in the village of *Gadhapur*. He prayed to *Shreeji Maharaj*. “Please, initiate me as Your Saint!” Hearing this, *Prabhu* replied, “I shall initiate you as a Saint but...”

“WHO WILL BE YOUR GURU?”

“If someone takes liability of you, I shall initiate you.” In the assembly, *Shreeji Maharaj* said, “Someone be the *Guru* of Kanjibhai!” Each and every Saint were aware of his nature that this one is as bitter as a serpent. If he beats and punches, he will seize our joy away from us. Hence, they did not reply.

Then, *Shreeji Maharaj* announced in the full assemblage, “*Muktanand Swami* is the mother of *Satsang*. A mother must care for her son, no matter what his behaviour is like. Whether he does not earn money, whether he speaks in any way, where would a mother throw him?! It is a mother’s duty to take care of him. *Muktanand Swami* will undeniably take care of Kanji Bhagat.” *Swami* responded, “As You say. If it is Your command, I shall certainly care for him.”

The Saints have the supremacy to make the life of a soul, who is as solid as a black rock, as purified as filtered water. *Muktanand Swami* thought that, “To perfectly carve people like these is hard work; hence, he kept Kanjibhai in white clothes for a few days.

santa paaRaas chandana baavanaa,
kaama dbenu kalpataroo saara... *samaagama santano*
eka paaRaasthee paaRaas bane,
eka paarasthee hema hoya... *samaagama santano*
eka paaRaas lohane kundana kare,
so varase loha nava hoya... *samaagama santano*

Saints are akin to a gem in which they can turn iron into gold. With ardor, his fury revolutionised. He became cool-minded. After this moment, he was initiated as a Saint and was named as Nirmananand Swami. At one time, Nirmananand Swami proceeded towards the village of *Vadtal*. On one peg, he hanged his cloth bag. Another Saint said, “This peg belongs to me. Take away your bag.” He hung it on another peg. That Saint

made Nirmananand Swami lift his bag from the pegs eight to ten times. However, Swami did not show even a speck of anger. The Saint threw the bag on the floor in order to test Nirmananand Swami, yet Nirmananand Swami did not become raged. One attains the qualities of the one he serves.

He would serve *Muktanand Swami*. He would massage his legs, make him food, prepare his *Guru's* worshipping accessories, carry out all the needs of his *Guru* and extremely obey *Muktanand Swami's* orders. *Muktanand Swami* softened the rock and made Kanjibhai's life fortunate. Through true Saints, many deeds of souls have been accomplished. *Bhagwan* never shows anger towards any living entity and is guiding others not to be hot-tempered upon anyone.

MANTRA (84) AUM SHREE DEERGA-DARSHINE NAMAH

One who minutely ('deergha') investigates ('darshi') fully in all His actions

Sbatanand Swami is paying his respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are a detailed Thinker. You think for a long period of time and then commence Your deeds." Simple-minded ones are short thinkers. They carry out deeds without thinking. However, *Bhagwan* performs deeds thinking that throughout time, everyone should achieve bliss.

When extreme excitement emerges, the foolish thinkers who make a decision on the spur of the moment are causing their own fall in dilemmas. If a king is a detailed thinker, the nation lives in harmony and joy. *Bhagwan* is the King of all kings. Thus, there is no doubt that His thoughts are detailed. He does not take a quick verdict. Look! What kind of in depth thoughts did *Bhagwan* think? He created different types of regions. He separated them in the fourteen regions. He formed fourteen floors i.e. Aataala, Sutala (where demons reside), Mahatala etc. do not need to be altered ever again. If we construct a house, when five or twenty-five years surpass, we need to transform it.

What sort of deeds does *Bhagwan* perform?! He does not need to change the treasurer. The Deity of the Sun, Deity of the Moon, Deity of water and all other Deities are carrying out their specified job. They do not need to be changed. Ashvanee-Kumaara is the Physician of all the Deities. Years after years pass by, yet the Physician need not to be altered. *Shree Hari* has formed this creation. Such is His divine deeds. No other mere being can do such. Recognise Him. We have recognised many of our family and relatives, but until we have not recognised *Bhagwan*, everything is incomplete.

aa srushtino sarjanahaara, tene tame olakbee lyo.
(Become familiar with the Creator of this creation)
vaalo bhakta tano rakhavaala, ene tame olakbee lyo.

(He (**Shree Hari**) is the Protector of His dear devotees.
Become familiar with Him)

ju-o janmyaa pahelaa saavadhaana kone karyaa?

(Look! Who cautioned us before we ate?)

haada roodhira vachche doodha kone bharyaa?

(Who stored the milk between bones and blood?)

maa naa udaramaa besee gadanaara... ene tame...

(Become familiar with One who produced the
embryo within the mother's womb)

ju-e aakaashe vaadala kevaa chadyaa,

(Look at the way He has created the clouds in the sky!)

emaa amruta samaana neera kone bharyaa,

(Who stored the nectar-like water above?)

e chhe vaRaasada no vaRaasavanaara... ene tame...

(He is the one who influences the showering of
the rain... Recognise Him)

ju-o naaliyeranaa zaada ghaana unchaa dekhaaya,

(Look at the coconut trees high above)

tenaa jalomaa trana trana pada-daa janaaya,

(The coconuts have three different layers)

emaa paaneeno pooranaara... ene tame...

(Recognise the One who is the storer of water in
the coconuts)

How tall are coconut trees? Coconuts are produced from there. How must the water be filled within them? Think about it! Did the water become stored inside with a motor? Devoid of occultism, the water rises up. We would locate the tanks of water on upper floors. Only then the water will run down, but imagine! How must the rain-water be at a standstill in the middle? When rain is showered, lakes overflow. This entire creation is bursting with water.

juvo moranaa peechaamaa ranga kone puryo,

evaa keedeena aantaradaa kone ghadyaa,

evee zeenee kalaano jaana-naara... ene tame...

Beautiful vivid colours are decorated on peacocks feathers. *Bhagwan* dearly loves peacock feathers. Therefore, *Shree Krushna Bhagwan*, at all times, has a peacock feather on His head. Think about it! An ant is so minute. Its intestines are like strings. How must He have made them? If we think about it, we are able to realise the greatness of *Bhagwan*. *Bhagwan* has systematised such power in this world that He does not have to make an effort over again. Through His extraordinary supremacy this universe is functioning as it is today. *Bhagwan's* thoughts are extremely comprehensive and perfect. Hence, His name is

Deerga-darshee.

THIS IS A SYSTEM OF AKSHARDHAM.

Bhagwan Swaminarayan contemplated upon very long thoughts. He constructed separate Temples for males and females in order to care for the modesty of righteousness. He would not accept even a little mixture as this may lead to adulteration. Within the village of *Loj*, the female devotees would provide charcoal through a small recess in the wall and the Saints would receive them by hand from the female devotees. *Bhagwan* put a stop to this practice. This may seem to be a minor point, but in the upcoming future, it would have become an immense flaw and righteousness and codes of conduct would not have been able to be cared for well. The system of righteousness and reverence is not a system of this world... it is the system of *Akshardham*. *Shree Hari* has established this system in this age of *Kaliyug*. For many eras, no changes need to be made.

Bhagwan carries out deeds with great thought and is guiding His dear devotees to also carry out deeds with great thought. One should consider the happiness for the soul. 'Where have I come from?! Where will I be going? Where is my original home? Who is my companion? Who is my true relative? What caste do I belong in? Who is my father? Who is my *Ishtadev*?' One should reflect on these points.

Where have I come from? ...	I have come from <i>Bhagwan</i> .
Where will I be going? ...	I will be going to <i>Bhagwan</i> .
Where is my original home? ...	<i>Akshardham</i> is my original home.
Who is my companion? ...	My Companion is <i>Bhagwan</i> .
Who is my true relative? ...	My true Relative is <i>Bhagwan</i> .
What is my caste? ...	My caste is forever young and immortal.
Who is my father? ...	<i>Prabhu</i> is my Father.
Who is my <i>Ishtadev</i> ? ...	<i>Bhagwan Swaminarayan</i> is my <i>Ishtadev</i> .

THINK BEFORE YOU STEP FORWARD.

At the moment, the entire world is running on route for mundane illusion. Everyone is sprinting hurriedly for mundane pleasure. They are biting into smoke. When they become exhausted, while endeavoring more than their tenacity, they are not able to gain any fruits; hence they go through many experiences of disappointments.

Many individuals with less effort achieve bliss and prosperity. They are not in much hurry behind wealth and do not go through future anxiety. The reason being is that they have surrendered their entire life unto *Prabhu's* lotus feet. They have developed unity of the soul with *Prabhu*. 'The Provider of harmony is One and Only *Bhagwan*. Only *Bhagwan* is my life.' To carve this maxim in one's own living is called detailed thinking.

Shatanand Swami is saying, “*Swaminarayan Bhagwan* has carried out innumerable phenomenal deeds. Hence, *Prabhu’s* name is Deergha-darshee.”

MANTRA (85) AUM SHREE SHAD-URMI-VIJYA-KSHAMAAYA NAMAH

The conqueror (‘kshamaa’) of the six (‘shad’) whims (‘urmi’)

Shatanand Swami is paying respectful obeisance’s to *Shree Hari* saying, “Oh *Prabhu!* You are the Conqueror of the six whims.” What are the six whims? Joy-sorrow, hunger-thirst and respect-insult. You are beyond envy and greed.” *Bhagwan* is in bliss at all times, in all places. Only harmony is found from within Him. Whatever kind of situation arises, quarrels do not influence Him.

No matter what kind of adverse state of affairs occur, *Prabhu* never experiences sorrow or dejection. Witness *Shree Krushna Bhagwan’s* life. The entire Yaduvansha who were the five-hundred-and-sixty million *Yadavs*, were relatives of *Krushna Bhagwan*. Struggling and battling, the Yaduvansha departed from their lives one by one by battling against each other. However, *Bhagwan* did not become agitated. The expression of His faces is the very same blissful expression He was living when residing within the golden Dwarika. He did not feel even a bit of sorrow or dejection, as *Prabhu* is the Knower of all. *Bhagwan* is devoid of such whims. He is furthermore the Conqueror of hunger and thirst. In the forest, *Nilkanth Varni* would not get food or water, yet sorrow could not unsteady Him in His faith.

No matter what sort of calamity or adversity arises, if He is insulted by anyone, a smile is always revealed on *Bhagwan’s* face. The chief executive of *Abmedabad* insulted *Prabhu* so much! The demons caused a riot towards Him in the village of *Aananda*, yet *Prabhu* was in His original state. Not even a speck of sorrow. He goes through no remorse in sadness. He goes through no joy in happiness. He forever remains content and pleased in joy.

HARMONY EMERGES FROM THE SOUL.

One who acquires harmony from within us is *Bhagwan* and one who acquires harmony from the outside is the soul. Harmony emerges from the soul. When any mundane calamity materialises, when any mental calamity materialises, no matter how much of a difficult situation materialises, *Prabhu’s* consciousness is eternally harmonised. Not even a little bit of agitation or grief. *Bhagwan* is a unique and divine Individual. An enthronement was once been arranged. Drums were being played. The entire *Abmedabad* city had been beautifully decorated with flags and buntings.

The *Brahmans* were preparing the chanting of *mantras*. When the preparation of the

enthronement was been set up, Kaikeyee spoke to *Raam Bhagwan* about his journey to the forest, yet this did not have an effect on *Bhagwan*. The contentment on *Bhagwan*'s face during the preparation of the enthronement was remained alike during the preparation of heading for the forest. *Prabhu* was sentient to the fact that worldly life has a revolutionary nature. When life sneaks away, it is called worldly life.

*jo dikhaataa hai vo sadaa teekataa nahi,
moha sakala vyaadhi kara mulaa, taate upaje puni bhava sulaa*

The tree of bewitchment and illusion is awfully entangled. *Bhagwan* is the Creator, Protector and Destroyer of millions of universes, yet He has no fascination in creating souls, no vanity in protecting and no grief in destruction.

In the village of Nenapura, Devjee Bhagat's only son departed his life, yet he had no pain, no fascination, no elation or sorrow. *King Janak*'s son passed away. *Parvatabhaai*'s son passed away. Yet they experienced no anxiety or depression. So does this mean that all these devotees do not have affection towards their sons? They are aware that whatever is bound to happen will certainly happen and that whatever *Bhagwan* is doing is for the good of everyone. They forever remain pleased. Sorrow does not have the power to shift them.

In the city of Vadodraa, on the day of Ramnavamee (the day of *Ram Bhagwan*'s birth), *Bhagwan Swaminarayan* was seated in an assemblage. There, a congregation consisting of many worshippers had got together. They were eagerly pining to perform worship and offer gifts to *Prabhu*. At that instant, the King's minister, Baapu Saaheba, arrived. He had enduring enmity towards *Bhagwan Swaminarayan*. Bursting with poisonous antagonism, with the pride of mastership, he pointed out his finger and yelled furiously, "Are You the *Swaminarayan* which the nation is calling You by? Are You the *Guru* of all these people assembled?"

Bhagwan answered with potency, "Yes! That is Me."

Baapu Saaheba continued, "You are a grand hypocrite! You are entrapping the entire world. What is your motive for performing hypocrisy? Get out of here. You are prohibited to dwell within state of Vadodraa. If You desire to stay, leave such pretence, otherwise we shall imprison You in jail."

Laughing, *Bhagwan* replied, "You will arrest Me? I will arrest you and imprison you. No one will be able to release you."

Baapu Saaheba fired back with fury, "Your practices are strange and bizarre when compared to this world. If You are the *Guru* of all these Saints, why are You clothed in

silky heavy garments? Additionally, Your name is completely unusual to others in this world. I have never heard such name up till this day. You are sitting been called *Bhagwan*. *Bhagwan* does not even descend in this world. You are falsely performing treacherous acts. You are putting them into trance and magnetising them towards You. If no being was able to go into trance in the age of *Satayuga*, how can it be possible in this *Kaliyug*? This is a flaw. I can never accept Your false talks to be true.”

Shreeji Maharaj said, “I am not telling you to believe me. Do as you wish.”

Baapu Saaheba became hot red with fury. He shouted with much rage, “*Sahajanand!* Are You the Companion of *Sitaji*, *Radhikaji* and also *Laxmiji*?”

At that moment, *Bhagwan Swaminarayan* touched His hand on His chest and said with a lot of power, “I am the Companion of them All!”

Baapu Saaheba said, “All Your utterances are false! Stating such lies will lead to increasing Your sins. One day we have to leave this world and go; hence walk on the path of righteousness. Forsake such hypocrisy and walk on the path of truth.”

Shree Hari gave an answer.

“I NEVER TELL A LIE.”

“The sins of those who chant My name burn into ashes. I am the Master of this entire universe. I never free the ones who I capture. I even release them from the prison of the illusive cycle of birth and death.”

With extreme anger, Baapu Saaheba said, “What will You gain out of lying and saying that You are *Bhagwan*. Do have fear of *Paramatma*?” Like this, he spoke such harsh words to *Bhagwan*. *Bhagwan* put him into heavenly trance. He attained *Darshan* of *Bhagwan* during trance. Then he had faith that this is not a hypocrite but the Supreme Being Himself. He fell upon *Bhagwan*’s lotus feet and with a soft heart prayed to Him. He performed *Dandvat Pranam*. “Oh *Prabhu!* Please, forgive me.” *Prabhu* held both his hands and got him up. He embraced him close to His heart. “Baapu Saaheba! You are Mine. You are a great *Mukta* from the past. You are powerful to a great extent.

As you came into false association of time, you were obstructed by illusion. Now that has been cured.” When Baapu Saaheba insulted *Bhagwan* in the full assembly, *Shree Hari* did not become agitated. He did not let out anger. Moreover, when Baapu Saaheba fell to *Shree Hari*’s lotus feet, *Shree Hari* did not become overjoyed. With a forever pleased consciousness, His heart was bursting with harmony. *Bhagwan* is beyond the six whims.

MANTRA (86) AUM SHREE NIRAHANKRUTTAYE NAMAH
One who possesses no ('nir') kind of ego ('ahan')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You do not preserve a speck of ego within You. You are One who proceeds in Your performances without possessing self-esteem.” *Bhagwan* has concealed all His divinity and is residing with His devotees in a form of a human being. If a mere soul attains a bit of authority, it would immediately shoot out with ego that, ‘How great am I! Everything is done according to my sayings. I am in charge.’ He blossoms in such ego as if there is no other than me. Such is the nature of an ordinary being, but *Bhagwan* possesses no such traits.

All our belongings have been given by *Bhagwan*, yet we are covered with pride. There was an underprivileged young boy. He wanted to get married; hence he brought ornaments from his neighbour. He brought beautiful expensive clothes. Then, he went to get married in pride. He was blossoming in his mind with emptiness that, ‘I am wearing so many ornaments. I am like a master.’ Leave it, leave it! Do not act like a coward. Whatever you have is not yours. It is your neighbours. Similarly, we are all blossoming unnecessarily. ‘Oh how great I am!’ However, the greatness is not of yours. The ornaments do not belong to you. It has been borrowed to us from *Paramatma*, our neighbour. When He wishes, He will seize them away.

Our good virtues are been devoured upon by false vanity. It is destroying all our harmony. Within the village of Loya, *Swaminarayan Bhagwan* was offering words of wisdom in an assemblage. At that time, a female Harijan (untouchable) by the name of Gangabai arrived and was sitting in a corner listening to the holy discourse. Witnessing the Harijan female, the females within the assembly began to chatter. “This lady is impure. Why has she been given the right to sit in this assembly?”

Hearing such quiet chattering in the assembly, *Shreeji Maharaj* said, “Why are you talking during the holy discourse? One should not talk while sitting in an assembly. Those who talk during a holy discourse are born as a monkey in their next life. Hence, listen with silence!”

Swaminarayan Bhagwan said, “When a domestic quadruped dies in your home, who would take it away? It does not matter if they come to your house, but when Gangabai is sitting in one corner in this assembly, have you all become impure?! Do you know why Gangabai has been born within a Harijan family?” “No *Maharaj*. We are unaware.”

Shreeji Maharaj said, “*Gangabai* was a celibate in her previous life. She had a birth in a high-status family. Therefore, she had increased pride. She had a lot of egotism. Because of different castes, she would consider everyone to be inferior and would consider herself to be great. She would insult many. As for a reason for that fault, she has taken birth in a

Harijan family in this particular life.” As an exchange pride itself lowers a person’s status.

A person should certainly protect his ways of morality but should never offend others in any manner. One should not possess arrogance because of their high status, mastership and increased wealth.

Bhagwan is the Master of many millions of universes. He has done everything, yet does not have even a bit of self-esteem. If a poor individual wants to meet a master, it is impossible but *Bhagwan* gladly respects the poor. He may be an Emperor, however, He is an exceptional Respector of the poor that his heart melts when seeing a deprived person. When a worldly person gathers four pennies, he immediately shows pride. Conversely, *Bhagwan* is the Master of wealth, yet He is ‘Nirhankrutaye’. He has no pride whatsoever.

MANTRA (87) AUM SHREE ADROHAAYA NAMAH

One who does not (‘a’) insult (‘droha’) anyone

Shatanand Swami is saying, “Oh *Prabhu!* You never insult anyone. You are ‘Adrohee’ (One who never insults). When someone insults You, You tolerate it but never insult back. Furthermore, You are guiding others that if you ever insult, you will be a hindered soul.” Insults throw one in the darkness of hell. There is no other sin as insulting. Repentance of other sins may be stated in the sacred Scriptures, but there is no repentance stated in the Scriptures for an insulter. That sin becomes stuck to the sinner like a strong plaster of cement and iron.

If one has committed grave sins such as killing a holy cow, a child, a female or a *Brahman*, one may become liberated from that sin by repenting, but those who offend or insult a Saint, *Brahman*, *Guru*, Deity or Incarnations of *Bhagwan*, do not become pure even by repenting. He subsequently becomes a demon.

HENCE, HE PERFORMED FIVE EXTRA *DANDVAT PRANAMS*.

It was *Swaminarayan Bhagwan*’s daily routine to perform *Dandvat Pranams* after performing the act of worshipping. One time, he performed one extra *Dandvat Pranam*. Viewing this, *Shukamunee* asked, “Oh *Maharaj!* Why did You perform one extra *Dandvat Pranam* today?” *Bhagwan* gave a beautiful reply. “In case I have knowingly or unknowingly insulted anyone, for the prevention, I have performed one extra *Dandvat Pranam*.” This is a narration worth understanding.

Towards *Bhagwan*, many demonic natured demons approach Him with fury. They insult in a full assembly that, ‘Get out from this village.’ Hearing such insults, *Shreeji Maharaj* would never offend them back. He would attempt to enlighten them but would not insult and offend them. He is the Emperor of all Kings, yet He is tolerating such harsh words

of such minor souls. His nature is such where He has a friendly behaviour towards all.

Many are known to be devotees of *Bhagwan*, but they insult and afflict upon *Bhagwan*, *Bhagwan's* Saints and single-minded devotees because of jealousy. Whether they perform devotion, play instruments and ceaselessly chant *Shree Hari's* name, they do not attain *Akshardham*. They are destined to fall in hell.

Shreeji Maharaj has stated in the *Vachanamrut* that, 'If an act is committed where *Bhagwan's* Saints or *Bhagwan's* Incarnations become distressed, that person would suffer the pain of hell through this very mortal body within this *Mrutyulok* (the region where the cycle of birth and death continues). If one upsets *Bhagwan* or Saints, even though he has performed righteous acts leading to heaven, he is fated to fall in the darkness of hell. Hence, one should by no means insult *Bhagwan's* devotees or Saints. If one can commit himself to fruitful acts, he should do so, but one should have fear for sins. *Devanand Swami* is singing:-

*paapano bhare re maathe paapano bhare,
paapee ke ke ke ne kema paapano bhare;
juvaaneemaa aaga laagee, paratreeyaa hare,
Dev saadhunyae Brahman tenee nindaa bahu kare... paapee...
e paape karee ravikeenkara zaahyaa te nare,
Devanand kabhe maara tadaatada vana mote mare... paapee...*

If you abuse Saints or *Brahmans*, the *Yamduts* will beat you ever so much and turn you into smoke in hell. One time, *Brahmanand Swami* was journeying from one village to another with Saints. On the way, youngsters obstructed them. Without any reason, they began to insult the Saints. If they do not want give anything or take anything, the demonic-minded ones would, without any cause, abuse. Whether you bow down to Saints or do not bow down, that is up to you, but one should on no account tease them and hurt their hearts.

In the *Puranas*, narrations of devils such as *Ravan's* and *Kans's* names have been written. *Ravan* and *Kans* did not have horns on their heads. *Ravan* has not died. Many *Ravans* still exist in this world. The youngsters are engaging in a conversation between each other. Youth is extremely puffed up that if one is not cautious, it would abuse many. The youth are saying, "Look at these *Swaminarayan* bold heads. Look how they have puffed up their stomachs by eating *laadus*."

Brahmanand Swami heard these words with his own ears. *Brahmanand Swami's* pot-belly was a little big. These youths teased him. *Swami* said, "Cowards! I have not increased the size of my belly by eating *laadus*. I have merely filled my heart with faith of *Paramatma Swaminarayan* and devotion to Him. You fools! The food at the size of a mere lemon is

been eaten daily and gone into this stomach and you are ignorantly speaking as you wish?!” Uttering such words, the Saints continued in their journey.

Just on the following day, one youth became mentally mad. He would shout in the village and roam around. In a miserable condition, in the end, he fell in the darkness of hell. He rotted in this birth and in the next. He became exceptionally traumatised. Insulting Saints demolishes one’s generation. It Devstates one’s life span, intelligence and harmony. The narration of this *Janmangal* is extremely phenomenal. This is a narration where, after reading it, our faults or defects within us ought to be washed away.

Hence, the sacred Scriptures are warning and cautioning us. Do not abuse. Do not insult. One should bow their head down to the Saints holy feet. This earth becomes sanctified through their holy footsteps. One should wash their holy feet and drink the water. *Shreeji Maharaj* washed VasuDevanand Brahmcharee’s holy feet and drank the water. If *Paramatma* Himself understands the greatness, then we are as minor as a mosquito. It is not a simple task to become a Saint. We should not perform acts in which others may be afflicted. More than blood relations, one should forever last their relationships with devotees.

MANTRA (88) AUM SHREE RUJVE NAMAH

One whose nature is simple-hearted

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are Ruju. You have a simple-hearted nature. You do not maintain grudges against anyone. You are not tying knots of enmity in your mind.” One who endures life by meeting and mixing well with one another is called Ruju. One whose life is not crooked is called Ruju. One who does not have an obstinate nature, one who does not cause controversy, one who does not blame others without witnessing is called Ruju.

Bhagwan becomes like a child when with a child. He becomes like an elderly when with an elderly. He even mixes with the wealthy ones and also approaches *Sitaji’s* little hut. In this universe, people who belong in a high-status do not in general even look at the poor. If they do not even talk to them, what to talk about visiting their homes?! However, the Master of this entire world would go to SagaRam Vagri’s house. He would go to fulfil his devotees’ wishes bare-footed.

He would accept the requests of the poor and, at the same time, accept the requests of young children. If a devotee offers Him Indian sweets, He would consume it and if a devotee offers Him *Mathno rotlo*, He would also consume it. Give a *Mathno rotlo* to a mere officer and you will see! It will be an interesting sight. A quarrel takes form.

‘You are insulting me?!’ Nevertheless, many praises to the Master of this universe! He is

fond of Indian sweets as well as spinach. He is fond of bungalows as well as little huts. He is fond of cities as well as jungles.

REMEMBER THESE FOUR THINGS.

'Chaalase, faavashe, bhaavashe ane gamashe.' If this aphorism is accomplished, one will experience harmony. One should attain the virtues of water. Water can be stored in any place. It can be stored in a metallic pot. It can be stored in a glass. It can be stored in a clay pot. It does not require a specific type of dish to be stored in. It can be stored anywhere. In the same way, we should settle everywhere in the manner of water.

'I cannot live without a fan in the summer time.' 'I cannot get mental peace without drinking tea in the mornings.' 'If there is not a bedroom with air conditioning, I cannot fall asleep.' 'I do not enjoy it when the food is not hot and when there is no bitter curry.' 'Whatever my mind wants, it should obtain.' 'Whatever I say should happen.' Mankind is living in many types of peculiar viewpoints and, as a matter of fact, this is the actual reason why, step by step, calamities are arising in the mind and why afflictions arise.

If one wishes to liberate from such fear, be simple-hearted. *'Chaalase, faavashe, bhaavashe ane gamashe.'* Weave this phase in your life. The core nature of water is tranquil and cool. No matter how much you boil water, in the end, it will cool down. In order to cool it down, no physical effort is needed. , in all our lives, tranquility is particularly crucial. No matter how much the opposing individual endeavors to irritate you, if you become extremely raged, remember this narration. In case you become emotionally fuming, learn to cool down in the end. If you disregard each other's faults, only then the mentality will turn to be calm.

If the appalling nature of the individual is cured, that individual will become enlightened. The thought of letting go and the thought of compromising and sorting out the problems will lead a person to peace and bliss. Hence, it is crucial for a person to be simple-hearted. The nature of our *Ishtadev, Shree Swaminarayan Bhagwan*, is *Ruju*. If one preserves Him in his heart and meditates upon Him, if one performs *Mala* and at that same time if his personality is like a scorpion, what is the point? One's negative nature becomes healed if one heals it himself.

If a ripe mango is sour but it tolerates the intense heat of the sun, the sourness would die out and sweetness would penetrate within. A lady had a habit of eating extremely bitter food where the oil and red chillies would rest on the surface of the curry. When the lady's wedding day approached she found out that her fiancé had a habit of eating tasteless food. Both had different eating habits. The wife thought, 'How will I survive in this house? I will have to make different food for both of us. This will be double trouble.

From today, I shall not consume bitter food but tasteless food. I will eat plain food, but how will I enjoy the taste?! Her whole life she had fed upon extremely bitter food. Tasteless food did not go down her throat. She did not enjoy it. She would eat two spoonfuls and then spit it out. She then built her mind with toughness. 'I have married my husband; hence, I should live according to his nature. Only then will I achieve peace and harmony.' After a matter of two to three months, the lady's nature had altered. She succeeded and built the habit of eating tasteless food.

If you give grief to your husband and desire to be content, then that bliss is akin to mirage water. If you make your husband shed tears and laugh about it, a day will appear where there will be no one to wipe your tears. If *Athanu* was to deteriorate, it would deteriorate in a year, but if the lady of the house deteriorates, her entire life deteriorates. *Shatanand Swami* is saying, "You act in favour of Your dear devotees. You possess simple-heartedness especially for the sake of Your devotees."

MANTRA (89) AUM SHREE SARVA-OPAKAARA-KAAYA NAMAH
One who shows benevolence ('opakaara') towards all ('sarva') living entities

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are benevolent to all souls, animals and living entities. You are even benevolent towards the ones who are ungrateful to You. You have accepted the surrender of those hypocrites, lustful, wicked, iniquitous and fraudulent ones who used to elude millions of people and terrorise them. Being a *Guru*, they would loot women and wealth. You changed the polluted devious souls who would commit to sinful acts, and changed them into devotees. You acted out benevolent deeds towards thousands of men who belonged in the Marathee caste, Kolee caste, Vaagharee caste and the Muslims whose hearts became solid and impure. With generosity, You even liberated their souls."

Shree Hari accepted the surrender of Muslims of the Khojaa caste, the inhabitants of Sindha, the Arabs and other people whose hearts were overflowing with pollution. He performed benevolent acts and liberated those innumerable greatly polluted attached souls who could not even be liberated after many births. The precarious living entities such as the animals living on land, creatures living in water, birds in the sky, serpents, tigers, bears and so on, were glanced upon by the divine sight of *Prabhu*, becoming sanctified and entitled for final liberation.

"You demonstrated Your magnificent glory to the arrogant demonic souls who, through the attributes of illusion, beat and traumatised Saints and devotees. You made individuals observe complex vows which cannot even be observed and followed by anyone in the age of *Satayuga*. You made these divine souls entitled to reach your divine heavenly *Akshardham*." *Bhagwan* is benevolent towards every entity.

WHO IS DIGESTING ONE'S EATEN FOOD?

Who is keeping us alive through food, water and light? *Bhagwan* is keeping us alive. Who is waking us up in the mornings? *Bhagwan* is waking us. If He does not wake us up, the final procession (one's own funeral) would need to be organised. Who is putting us to sleep at the time of night? *Bhagwan* is putting us to sleep. We are powerless of doing anything. Even sleep is not in our hands, yet we announce with power that, 'I do not believe in *Bhagwan*.' If you do not believe in Him, *Bhagwan* will not become less potent. You should become aware of what will happen to you.

Who is digesting one's eaten food? *Bhagwan* is digesting it. *Bhagwan* is saying, 'You go to sleep and I will stay awake all night digesting your food.' What will happen if He does not digest it? One will pass away. Who is controlling the rhythm of our every breath? *Bhagwan* is controlling it. Day and night *Bhagwan* is waving the fan of the current of air. Who is ripening the fruits, flowers and food in accordance of the weather? *Bhagwan* is ripening them. If you keep on watering them, but *Bhagwan* does not wish to ripen them, nothing will happen. Hence, every step you take, remember *Bhagwan*.

Bhagwan created this Mother Earth in favour of us. He created these trees. He gifted us with speech so we can talk. If we did not possess speech, what would we have done? He gifted us with eyes. If he had not, what would we have done? What would we have done if we did not have ears? Wherever we glance, bear in mind *Bhagwan's* benevolence. There is no end to *Bhagwan's* benevolence. Do not dismiss Him from your mind.

*upakaara tamaaraa bhaare re, he shree nivaasaa,
hu neerakhu vaare vaare re, he shree nivaasaa,
kaayaa maanasanee kevee roodee keedhee, temaa yukti kevee bharee deedhee;
jagadeeshe Karuna keedhee re, he shree nivaasaa... upakaara...
taaju doodha baalakane kaaje, maanaa stanamaa bharyu Maharaaje,
daanta aapyaa jamavaa kaaje re, he shree nivaasaa... upakaara...*

Look at *Bhagwan's* immense benevolence! Before birth, He filled a mother's chest with milk. He bestowed us with teeth to chew. He bestowed us with food to eat. He bestowed us with water to drink. He gifted us with air at no cost. He gifted us with an intellectual brain. *Bhagwan* has offered us many types of gifts.

This is a narration which needs to be appreciated. *Bhagwan's* divine names are auspicious. His generosity comes to no end. If you are poor and a person takes you abroad and you properly earn money there, you would appreciate the benevolence of that person who took you there that, 'This brother has been compassionate to me.' If *Bhagwan* has brought us to this earth of Mother India and gave us understanding of the faith towards Supreme *Shree Hari*, we should be grateful for His deep compassion. 'Dear *Bhagwan!* What can I say

about Your intense consideration?!’ The first gift is that He has given such human birth in the country of India, in a high status family and moreover, within *Satsang*.

If you are awfully ill and you go to the doctor and you become well with the doctor’s prescribed medicine, you would appreciate the doctor’s sympathy. If your leg is broken then only through *Bhagwan’s* compassion the doctor prescribes you with medicine. When you reach a good condition, you thank the doctor. Even though you pay him, you are thankful to him. *Bhagwan* has given such fine eyes, legs and everything. Did He take a penny from us? He gifted us with everything free off charge. Think deeply. You will be enlightened on how much sympathy *Bhagwan* has showered upon us. We do not forget the virtue of one who takes out a thorn stuck to our skin. However, if *Bhagwan* has given such human body and one forgets such virtue, then, in reality, he is an ungrateful person. *Premanand Swami* is intensely appreciative of *Bhagwan’s* compassion and is singing emotionally from deep within the heart:-

*baaya zaaleene kadhee leedhee baarane re lola,
nabitara vabee jaata kyaayane kyaaya alabele jaaoo,
dharma kuvarane vaarane re lola.*

Just as *Bhagwan* is greatly benevolent, His Saints are also greatly benevolent. Benevolent Saints are ornaments of Mother India. There is no end to *Bhagwan’s* benevolence and there is no end to mankind’s obstinacy. *Swaminarayan Bhagwan* frequently states, ‘Look at My efforts. Do not stain My golden-like *Satsang*. Wish well for those who have surrendered.’ To be benevolent is a great matter. *Shatanand Swami* is saying, “Oh *Prabhu!* You are compassionate. You show benevolence towards all souls, animals and living entities.”

MANTRA (90) AUM SHREE NIYAAMAKAAYA NAMAH The Controller (‘niyaamaka’) of all

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are the Controller of all souls, animals and living entities. You control the sun, moon, *Indra*, *SheshNarayan*, the Deity of water, time, illusion, musicians of the Deities, celestial musicians, the thirty-three-hundred-thousand Deities and the innumerable universes.”

If we want to perform a deed such as a *yagna* ceremony, marriage ceremony or any other social deeds, certain individuals need to be assigned. Various different work needs to be assigned. The leader allocates. *Paramatma* wants to manage innumerable factories of the universes; hence, He has allocated different jobs and they are all assisting *Bhagwan* in His management. *Vishnu* has been allocated to preserve. *Shivaji* has been allocated to destruct and *Brahma* has been allocated to create all souls, animals and living entities. He creates their appearances in a way where no one has the same face. Everyone’s face is dissimilar

and unique! You will never be able to see two people with the same face.

Bhagwan told *Indra*, ‘You are allocated to shower rain.’ The Deity of the Sun has been allocated the job to illuminate the entire universe. The Deity of the Moon has been allocated to pervade coolness. The Deity of water has been allocated to control water. Dharmaraja (the King of righteousness) has been allocated the job to investigate everyone’s account of life. Chitragupta has been allocated the job to calculate everyone’s fruitful and sinful acts. Time has been allocated the job to take souls to the Dharmaraja. Fire has been allocated to glow and flame. Viddata has been allocated to write everyone’s documents of karmas (effects of past actions, from this or previous lifetimes). The King of the *Yamduts* has been allocated to punish the sinful souls. Cupid has been allocated to increase the nation. The weathers have been allocated to produce different fruits. Kuberajee has been allocated to be *Shree Haris*’ treasurer. *Dharmaraja* has been allocated to be the judge. He must make a decision between justice and injustice. The Deity of wind has been allocated to give wind. In this way, *Bhagwan* has allocated all the Deities with different jobs.

Whoever *Bhagwan* has allocated in their specific jobs, each of them is carrying out their duties. They are assisting *Bhagwan* in His creation. They are staying within the boundaries of the moralities and rules that *Bhagwan* has established and are at the same time performing their allocated tasks. They are not failing at all in their duties. They are performing their tasks in accordance to *Bhagwan*’s order. In this way, *Bhagwan* is the Controller of all.

Brahmane raakhyaa satya lokamaa, shivane raakhyaa kailaasa l
vishnune raakhyaa Vaikunt maa, ema aapyo jujavo vaasa ll
indrane raakhyaa amaraavatee, sheshane raakhyaa paataala l
iyaa iyaa karee hari-e aagnaa, tyaa rahyaa sukehe sadaakaala ll
badrikaashrama maa raakhyaa rushi-o, niranna muktne raakhyaa shveta dvipa l
gopa gopeene raakhyaa golokamaa, akshara dhaama maa raakhyaa akshara mukta ll

The Controller of all of them is *Paramatma*, but there is no controller of *Bhagwan*. Whoever is allocated with their specific duties should carry out their tasks. This is the intention of this *mantra*. One should stay within their own boundary of morality and carry out their duties. All the Deities are living within their created boundary of duties, but a human is such a foolish living entity that it is going away from the created boundaries of its moralities and rules. It is acting as it wishes; hence it becomes afflicted and falls in the darkness of hell.

“IMPROVE YOUR BEHAVIOUR.”

The most unforeseen matter is that all the Deities are performing their given tasks by

Bhagwan and are following their moralities and rules but a human is such an obstinate person that He is not obeying his Master's commands.

The *Guru* of a ruler once arrived at his home. He stayed there for a few days. The guru presented a great deal of advice but it did not take an effect on him. He was then on his way on a cart to another village to drop his *Guru*. During the journey the horse began to misbehave.

It would jump and gallop in all directions. The coachman would work particularly hard to control the horse. He would put a lot of effort in riding the horse properly but the horse could not be managed in any way. The ruler said to his *Guru*, "Oh *Guru!* I have bought this horse for four thousand rupees as he looked like he was in a good condition. I am feeding him well, giving him water and have kept many coachmen who have tried to improve his movement, but this horse is not improving his galloping. My money has been thrown in water and I am experiencing distress."

Hearing this, the *Guru* said, "How much pain are you suffering by witnessing the appalling movement of your horse? You are the master of your horse; hence you are undergoing pain. , if your actions are also appalling, does *Bhagwan* not also undergo pain? The horse is not doing as you are commanding; hence you are hurt. So if you do not do as *Bhagwan* is commanding, does *Bhagwan* not become hurt?" Thoughtfully, the ruler answered, "That is true. *Bhagwan* does become hurt."

The *Guru* said, "I had given you a vow that from now, you should not consume liquor, gamble or steal, yet you have begun to commit these sinful acts. There is no end to the horse's obstinacy and similarly there is no end to your obstinacy. Just as you are feeding your horse well with pleasant food, *Bhagwan* has also produced pleasant food for us. Forsaking that, why are you consuming impure products?"

Just as you have kept those coachmen to improve your horse, *Bhagwan* has also kept sacred Scriptures and Saints as coachmen to improve behaviours like yours, yet your behaviour has not improved. First, improve your own behaviour and then improve the horse's behaviour." Hearing this, the ruler abandoned all his sinful acts and committed himself to a vow to do daily *Satsang*. *Shatanand Swami* is saying, "Oh *Prabhu!* You are the Controller of all."

MANTRA (91) AUM SHREE UPASHAMA-STHITAYE NAMAH

One who directs all the senses towards the heart

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are in a condition of 'Upashama'." To direct the faculty of the organs towards the heart is called 'Upashama Sthiti'. Just as a tortoise contracts its own parts of the body from all four

directions, one that pulls his organs from speech and so one, is known to be in an 'Upashama' state. It is exceedingly intricate to reach such state. The state of 'Upashama' is also known to be 'Sthitpragna' (one whose mind is fixed in the knowledge of the highest truth and is consequently free from the vicissitudes of hope and despair, pleasure and suffering). A 'Sthitpragna' person can never be distressed by anyone. If any material intricacy arises, if any mental activity arises, this person contracts its body parts in the manner of a tortoise.

A tortoise is a small creature. When a tortoise walks, we can notice its head, feet and everything. When the tortoise thinks that someone is approaching, it contracts its head and feet and remains still like a rock. Likewise, one who is in an 'Upashama' state cannot be moved by the worldly pleasures sufferings. No matter what kind of obscurity occurs, his mind remains beyond worries. One who manages its mind from all four directions into *Bhagwan* is called an 'Upashama'. Just as a fountain of water shoots out, from the mind, long chains of indecisive imagination shoot out. The power is not left free, but one should preserve his faculty in the *Leelas* of *Bhagwan*, in *Kirtans* and devotion and become ever so madly in love with *Bhagwan* that he does not feel conscious of his own body. When all material powers come to an end, a person can reach an 'Upashama' state.

You entangle Your devotees in Your own divine form." One who forgets consciousness while in the body is known to be 'Upashama'. If we enter the deepness of this *mantra*, the clear meaning is that one should enter a divine mood and engage in the devotion to *Bhagwan*. One should consider that 'I am different from the body.' One should identify the original form of oneself through knowledge. If one views the body to be false, one penetrates within the pleasure of the soul.

One cannot reach an 'Upashama' state without having stable faith and trust upon *Bhagwan*. It is not an easy task to forget the conscious of the body. It was the *Gopees* who forgot the awareness of their body. They became crazy after *Bhagwan*. Govardhanabhaai forgot the awareness of his body and entered an 'Upashama' state in which he ate a pot of sutarafenee (name of an Indian sweet) yet nothing happened to him. He fed himself and also fed *Bhagwan's* hunger.

In a village, there was a devotee of *Bhagwan* who had deep faith that he was a soul. He was an affectionate devotee. Unexpectedly, his wife passed away. His neighbour's wife also passed away. The neighbour would ceaselessly shed tears of pain but a knowledgeable person never experiences sorrow. He possessed the understanding that everything happens according to *Bhagwan's* wish. Just as abundant people get together in a public charitable water-house and in a short amount of time, they head towards different paths, in the same way many souls with different names are born in a single home. In the end, they head towards their own pathways.

In a flow of a river, the grains of sand do not forever remain united. Similarly, souls never remain united. This life is also as unsteady as the flow of water. The foundations of a building are always deep. The roots of a tree are deep. However, on the contrary, there is no root of a human's life.

When a building is constructed, we would advise the builder to dig and lay the foundation deep. However, the body living within it has no foundation itself, so how can the foundation be dug deep? If one becomes in a state where he thinks of himself as a soul and not the body and if he then engages in devotion, he gains a deep foundation and his cycle of birth and death comes to a halt. The knowledgeable person is explaining to his neighbour, "Day and night you are crying after your wife's death. Will your wife come back if you cry? Why are you beating your chest without any reason?" The neighbour answered, "I am surprised my wife has passed away. My intake of food and sleep has lessened. I do not like anything. I feel this worldly life is desolate and why are you not feeling anything?" At that time, the knowledgeable person said:-

*moorakho maanee rahyo chhe maaroo, temaa kaai nathee taaroo,
saata saagara jenee chokee karataa, faratu neera khaaroo;
chauda chokadee raajya chaalyu gayu, Ravanadika vaalu re...moorakho...
dukhane to koi dekhe nahi ne, sukha laage saaru,
velaa velaane chhaayadee taaree, Bali jaashe vaaroo re... moorakho...*

"Why are people ceaselessly saying 'mine, mine'? Some people are at an early stage, some at a later stage. In the end, everyone will depart. Now do not shed tears after your wife. Cry for your life that 'I want to attain liberation in this life.' One's teeth become destroyed, one's eyes become destroyed, one's strength in the body becomes destroyed but one's hunger is never destroys. Who knows how deep its roots are! The stump of the trees in a field can be uprooted with a tractor but the roots of illusion cannot be uprooted. It can only be uprooted with understanding. It can be uprooted with *Satsang*. What should one do to dig it out?" Listen to what the devotee is saying:-

*bari bhajanamaa beta ja raakho, smarana karo saaroo,
bhojo Bhagat kabe raakho hyadayamaa, prabhu bhajana pyaaroo re...moorakho...*

*(Those who have affection towards devotion to **Bhagwan** and who recite
Bhagwan's divine name and preserves Him in the heart, achieve eternal bliss)*

The knowledgeable devotee explained the true reality. Therefore the neighbour began to do *Satsang* and his affection decreased. The main point is that *Prabhu* is 'Upashama' and is guiding His followers to firstly become cloaked with the understanding that he is the soul and thereafter devote upon *Bhagwan*.

MANTRA (92) AUM SHREE VINAYAVATE NAMAH One who is extremely polite and humble ('vinaya')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are extremely polite. Along with this virtue, You are also modest. Oh *Prabhu!* You accumulate all the virtues within Yourself. You are the Ocean of virtues, yet You never fail in Your modesty.” How humble is *Bhagawaan?* He has an impartial view towards everyone. He nurtures souls according to their worth.

In the *Shikshapatri*, *Shreeji Maharaj* has stated that, ‘My devotees shall give due respects to the deserving persons (on the basis of birth, quality, qualification, culture and so on) without equating the low with the high.’ *Bhagwan* is the Treasurer of politeness and modesty. He is adorned with knowledge, modesty and humbleness.

PRABHU IS THE OCEAN OF POLITENESS.

How polite is *Bhagwan?* When sat on a Royal Throne, when a king or any great Saints arrive, he would provide them a seat in the front row of the assembly. If an affectionate devotee brings a gift, He would rise from His wooden bedstead, walk towards him and accept the gift with a sweet smile. Such is His politeness. *Jeevan Bhakta* of the village of *Jetalpur* brought *Mathno rotlo* and approached *Bhagwan* to feed Him with affection. At that moment, *Shreeji Maharaj* advanced towards him to accept the offering. Giving warmth in such way, He is showing and showering His devotees with love. “This *Mathno rotlo* has the taste of nectar.” He then gave His devotees the offerings. *Prabhu* is the Ocean of politeness.

When the family of *Father Dharma* arrived in *Vadtal* from *Chapaiya*, *Prabhu Swaminarayan* embraced His big brother *Ramapratapbhai* and touched his feet. *Bhagwan*, whose lotus feet are touched by the whole world, would touch His own brother’s feet. He would ask about his health and show hospitality towards him and ask about the other family members. *Bhagwan Swaminarayan* has taught politeness through His divine speech and divine *Leelas*. He Himself is polite; hence is the Father of this entire world. He has descended upon this earth with a divine human form. At that time, He touches the holy feet of His Mother and Father. He touches the feet of His elder brother. He touches the feet of His sister-in-law. If an elderly person arrives in the village of *Chapaiya*, He would humbly bow down His head. He is exceptionally polite. He would greet those who arrive in His courtyard and would provide a seat for them to sit. He would offer them water and would take a seat with them and eat. He would welcome them in a well-manner.

Oh how civil is *Bhagwan!* He would walk by foot towards His poor devotees and accept their service. When *Sudama* came to meet Him in *Dwarika*, *Bhagwan Dwarika-desh* ran hurriedly, down the stairs two steps at a time, held *Sudama*’s hands and greeted Him in

the royal court. He washed Sudama's feet and welcomed him. He fed him well. *Prabhu* would talk in a way where the underprivileged ones would become satisfied. When he speaks there is no scarcity of speech. Yet how polite is He, that He would acknowledge the most plain and simple gift. He keeps everyone content.

DO NOT KEEP ANYONE OR ANYTHING DEAR OTHER THAN *BHAGWAN*.

Shreeji Maharaj bathed in the River Ghelaa in *Gadhapur* and was journeying His way towards the Royal Court. It was nine o'clock in the night. There was a beggar seated near *Jiva Khachar's* front door. He was yelling, "I am hungry. Give me something to eat." *Bhagwan* offered him thick chapattis. Being pleased, He placed His right lotus-like feet on the beggar's chest and granted him with the gift of final liberation. We should also be prepared to go to *Bhagwan's* divine heavenly *Akshardham*. Whenever *Bhagwan* arrives to pick us up, we should not say, "I still have this much to do." Be wise and do not keep anything left to do. If you do, it will lead you to a miserable condition.

There was an old lady in the village of *Dabhaana*. She had buried her thirteen rupees under the grinding hand-mill. After some time, she became ill. *Shreeji Maharaj* came to pick her up to take her to His divine *Akshardham*. The old lady told *Shree Hari*, "Oh *Maharaj!* Let me consign these thirteen rupees to the care of my daughter. I will come after that." Hearing these words, *Shreeji Maharaj* walked off. The lady became a spirit, who was unable to give the money to her daughter and was most importantly unable to reach *Akshardham*.

When we are engaged in a conversation with an individual at a bus station and the bus arrives, we rapidly take a seat on the bus. Live life in this way. Do not keep anyone or anything dear other than *Bhagwan*. *Bhagwan* is polite. He is modest. He is compassionate. He is the Well-wisher of every single soul, animal and living entity. However, we should be very cautious and learn to be modest. To possess humbleness is a Saint's ornament. It is the beauty of a single-minded devotee.

MANTRA (93) AUM SHREE GURAVE NAMAH
The Abolisher of ignorance and the Guru of all Gurus

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are the *Guru* of all *Gurus*."

guroor Brahma guroor vishnub, guroor devo maheshvarah l
guroob saakshaat param brahma, tasmai shree guroove namah ll

The *Guru* is *Brahma* Himself, the Creator. The *Guru* is *Vishnu* Himself, the protector of all souls, animals and living entities. The *Guru* is *Shivaji* Himself. Oh *Guru Shree Hari!* Only

You are the Supreme Being *Shree Purshotam Narayan* Himself. You possess the abundance of knowledge. I am bowing down to You.

You are the *Guru* of all the *Gurus* within this entire universe.” One who enlightens one from the darkness is a true *Guru*. One who journeys one to the path of the illumination of knowledge from the darkness of ignorance is a true *Guru*. One who influences one’s mind to be played with *Mohan Bhagwan* and halts one’s mind from playing in illusion, is a true *Guru*.

WITHOUT MAKING A GURU, NO DEEDS CAN BE PERFORMED WITH SATISFACTION.

If one wishes to be successful in any kind of deed, one must initially make a *Guru*. Without making a *Guru*, no deed is performed gracefully. If one wants to learn the skill of art one must make a skillful *Guru*. If one wants to learn the skill of music, one must be trained by a professional in that art of music. If one wants to learn medical science, one must be trained by a high-quality physician. If one wants to learn true knowledge, one must approach a superior and advanced Saint and learn from him, just as if one wants to liberate oneself from the cycle of birth and death, one must make Supreme *Shree Hari* his *Guru*. One must surrender upon Him.

Without a *Guru*, one cannot attain knowledge. Without knowledge, the obscurity within the heart does not ease away. Saints liberate those souls who are distressed by ignorance and bewitchment. Saints guide the humans who are moulded in confusion and chaos and carve them into blissful souls.

A father’s one and only son had passed away. All his relatives that came to pay respect cried. Hence, that householder mourned increasingly. At that instant, a Saint approached and said, “Why are you all getting together and crying?!” “Oh Swami! My one and only son has passed away.” The Saint said, “You are all sitting here gathered, yet why did you let the son pass away?” The relatives answered, “There is no method of preventing death.” The great man said, “Why then are you all shedding tears? Will his life come back if you cry? If you all want to be saved from death, have affection for *Prabhu* and cry. This is the only method of the discontinuing of birth and death. Other than that, no benefits will be achieved by crying.” Through the words of wisdom of such true Saint, everyone stopped crying and began to devote upon *Bhagwan* and chant His divine name. Such Saints cause the fading of one’s confusion and chaos in the mind.

Shatanand Swami is saying, “Oh *Prabhu!* You established good civilisation and nurtured many souls. You destructed the immoral behaviour in this world, the appalling practices, the bad habits and the blindness of people who were illumined in *Tamsik* Deities. You increased knowledge and non-attachment within the souls of this illusive world. You are the *Guru* of *Jagadgurus*.”

'KRUSHNAM VANDE JAGADGURUM.'

There is one point which must be understood. Without serving your *Guru*, one does not reach a level where he deserves knowledge. *Shree Krushna* resided with Saandeepani Rushi where he studied and at the same time, served him. *Bhagwan Swaminarayan* very affectionately served His *Guru*, *Ramanand Swami*. *Ram Bhagwan* served His *Guru*, *Vashishtha*. By serving, the pleased *Guru* would not educate but the disciple would experience the sprouting of knowledge in their mind. There is a beautiful narration relating to this point.

Jagadguru Shankara-Acharya had a foolish natured disciple. His name was *Totako*. His other disciples were intellectual in studying and singing but this disciple had no talent. He did not know how to study but would enthusiastically run and engage in service according to his potency. The intellectual ones in studying and singing possessed ego that, 'How intelligent and smart are we. This *Totako* is such a coward. He is foolish.' *Totako* would massage his *Guru's* legs and head, wash his clothes and dishes, clean the hermitage, cook delicious food and feed his *Guru*. He would engage in good-quality service. Sometimes when his *Guru* would tell him off, his mind would not become dull. Thus, His *Guru* becomes pleased. Educated ones would not engage in service. They would study but would not have motivation to serve.

THE EGO OF THE EDUCATED ONES MELTED AWAY.

One time, held back in serving, *Totako* did not arrive to study. The *Guru* asked, "Has *Totako* not come yet? Then, wait for a little while." The intelligent disciples interrupted, "*Guru!* He is utterly inappreciative and uneducated. Why linger around for him?" The *Guru* did not like what he heard. 'Day and night *Totako* is serving me.' The *Guru* raised a thought that, 'All these have been educated from me but are intertwined with knowledge along with ego. *Totako* has not studied; hence they perceive him to be in a low state. The fact that they perceive themselves as great is a grave mistake.' With his own power, Shankara-Acharya transferred education and knowledge into *Totako*. Whilst washing his *Guru's* clothes, *Saraswati*, the Goddess of knowledge and intelligence, penetrated within his heart. After washing and drying the clothes, he was arriving to study but, at the same time, chanting a beautiful verse in the divine Sanskrit language:-

oordhva moola madbah shaakhaa, mashvattham praahura vyayam l
chandaansi yasya parnaani, yastam Ved sa Vedvit ll

Upon hearing such beautiful, clearly articulated verses, everyone stood up to look. 'Who has come reciting a verse so well?' As they looked, they saw *Totako*. He was walking while reciting. Everyone fell in deep thought. Their ego immediately melted away.

Through the surrender upon his *Guru*, through engaging in the service of his *Guru*, he gained such fruits. *Bhagwan* is the *Guru* of all *Gurus* in this entire universe. One should remain in His service and do *Satsang*. Atree Rushi is saying, “There is no wealth on this earth from which a disciple can become free from the debt of his *Guru*, who has gifted him the knowledge of even a mere single letter.” A *Guru* in life is essentially required. Without a *Guru*, one cannot reach one’s set goal. Bowing down to *Jagadguru Bhagwan, Shatanand Swami* is reciting the ninety-fourth *mantra*.

MANTRA (94) AUM SHREE AJAATA-VAIRINE NAMAH

One who has no (‘a’) enemies (‘vairi’) in the entire universe

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You have no enemies and do not perceive anyone as Your enemy. You are the conqueror of the inner enemies. Everyone is affectionate to You. Perhaps demons like *Kans*, *Ravan* and the King of *Ahmedabad* named *Subaa*, would have enmity towards You, but You do not have enmity towards them.” Maybe a human mind will doubt that if there is no enemy of *Bhagwan*, why did He battle with *Ravan*, *Kans*, *Hiranyakashipu* and the likes? Why did He kill them? As an answer to that, *Prabhu* has liberated those who He has taken the lives of. He has not insulted them but has liberated them. He has given them the attainment of a high status.

When *Putna* came to feed him poison, *Prabhu* gave her liberation akin to His Mother *Jashodaa*. If He had enmity, He would not liberate her like He liberated His mother. A soul might have enmity against Supreme *Shree Hari* but Supreme *Shree Hari* does not have enmity against any soul, animal or living entity. *Prabhu’s* vision is not opposing at all. *Bhagwan* does not possess any sinful sources such as antagonism and anger. There is no enmity in His divine heavenly *Akshardham* either. There is no enmity between the animals and birds there either. Everyone simply plays with each other.

Each and every *mantra* of the *Janmangal* are divine. The locks within the hearts of those who listen to or read this discourse are let loose. Their hearts become illuminated. Such is the power of this discourse. This *mantra* is worth understanding. If one identifies with it, he attains liberation in this very life. We are daily witnessing that one’s own parent, sons and brothers are taken to court. We then think that what *Satsang* have they digested upon? They persist in arguments for land and legacy. If they have digested anything in *Satsang*, how would one’s own brother be taken to court? Subsequently, they would agree to a decision made by a third person. However, why do these two brothers not have the power to sit together and compromise? For conditions like this, this particular *mantra* is very inspiring. When dialogues like ‘this is mine’ and ‘this is yours’ begins, quarrels occur.

‘This is mine’ and ‘this is yours’ are two blades in a pair of scissors. It cuts a line through

the intact relationships of two brothers. The function of a pair of scissors is never to sew. Between two brothers there may be tough threads of affection and compassion; however, when the two blades of 'mine' and 'yours' begin to function, immediately, the relationship between the two brothers are slit open. Differences of opinions arise. To maintain the connection between blood-relations and to maintain the connection between devotees is a wise person's nature.

There were two brothers. They would bond well and sit together to eat. If one brother does not arrive home, the other would wait for him. Due to some social social dealing, a difference in opinion arose. In the calculation of money, they began to quarrel. When the two brothers would see each other, they would glance elsewhere and proceed forward but would not talk. One day, they were discussing with each other, "You are intimidating me." The younger brother said, "You are intimidating me." Like this, they bickered and went home. When the tension in the mind diminished the elder brother thought, 'whatever the situation, I am still the eldest. He is my younger brother. What big significance would it make if he spoke a few words?

He has permanently caught the words that I have spoken to him. Thus, I should tolerate it. It is not pleasant to argue with my young brother. As a devotee, this will put me to shame. The world will say that, 'These *Swaminarayan* brothers are ceaselessly quarreling.' This is a disgraceful situation. If I threaten him as being his big brother, my prominence is not worth anything.' Like this, all night he was regretting his acts. Therefore he did not get any sleep. 'What a great shame to my speech!

'Whatever else happens, I do not care, but my *Ishtadev* will not be pleased upon me.' He spent the entire night crying. He woke up early the next morning, bathed and sat to perform *Mansi Puja*. He humbly prayed to *Prabhu*, "Oh *Prabhu*! You have stated that, 'One should not threaten any living entity.' Today I have threatened my younger brother. I have lost my patience and caused mischief. Now, oh *Prabhu*, enlighten me with the knowledge that none shall be grief-stricken or have to shed tears because of me." Saying this, his eyes were full with tears. *Bhagwan* heard the sound of the heartfelt prayer and immediately approached his devotee. He put his hand on his devotee's head. "Oh! Who has put their hand on my head all of a sudden?" As he took a look, he gained *Darshan* of *Purshotam Narayan*. The devotee touched his head upon *Shree Hari*'s feet and performed *Dandvat Pranam*.

"I DO NOT LIKE THIS DUDH-PAK."

The devotee at once got up and offered a seat to *Prabhu*. He offered *Dudh-pak* to *Prabhu*. *Prabhu* said, "Oh Bhagat! One should not eat alone. Go! Call your younger brother! We shall all sit together and eat." The elder brother ran to his young brother's house. "Brother! Come to my home. *Shreeji Maharaj* is there and is calling you." The young

brother was fuming that, 'From today I shall not step foot in my brother's home but today, *Bhagwan* is calling me so I should certainly go.' Without delay, he arrived at his brother's home.

Shreeji Maharaj sat both brothers beside each other and said, "Both of you are quarreling as brothers which does not suit a devotee. I do not like this *Dudh-pak*. I like the food made by those who have unity in the house, who have love, who do not have differences in their opinions. Why are you producing poisonous enmity between each other, despite possessing such knowledge? Why are you planting the seeds of enmity in such small issues? You are My devotees. You are wearing a *Kanthi* around your neck. You have a *Tilak Chandlo* marked on your forehead. You perform worship and You have *Shree Hari's* divine name in your mouth. You go to do *Darshan* in the Temple every morning and evening. You are offering gifts and donations for religious purposes, yet you are arguing which does not suit a devotee."

The elder brother began to shed tears. "Oh *Maharaj!* It is my fault. We shall not do anything like this any longer. We will unite with each other just as the surface line of water." Witnessing the elder brother crying, the younger brother held onto his elder brother's legs. "Oh big brother! It is my fault. Do not cry. Please forgive me. From today, I shall not talk too much or too less." Saying this, he embraced his big brother closely and touched his feet.

Shreeji Maharaj said, "Whatever happened has happened. Do not cry any longer. Let us all sit together and eat." They all ate sitting together. *Prabhu* is 'Ajaatavairi' and is giving advice to His devotees that, "You also should not build poisonous enmity towards anyone." Enmity is extremely awful. *Prabhu* does not consume the food made in the house where there is enmity. *Prabhu* accepts the food wherever there is *Satvik* reality.

There are many people who utter sinful words against *Shreeji Maharaj*, yet *Shreeji Maharaj* has not kept any enmity nature towards anyone; hence, He is 'Ajaatavairi'.

MANTRA (95) AUM SHREE NIR-LOBHAAYA NAMAH

One who is not ('nir') avaricious ('lobha')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are not greedy." *Bhagwan* is generous. However, when He gives, He gives in accordance to the person's suitability. If an ignorant person is not worthy, *Bhagwan* takes back the prosperity that the ignorant person possesses. This is a beautiful enlightening *mantra*. When a mother shares out food and three of her sons are seated, she would not share out equal amount of food. The mother does not possess greed in her mind, but she would share out food according to the sons' suitability.

She would offer four *laadus* to her twenty-four year old son. She would offer two *laadus* to her twelve year old son. She would offer one *laadu* to her five year old son.

The reason why she offers them more or less is because she knows only how much they can eat; hence she gives that certain amount of food. A mother is not greedy but is generous. However, if she gives an additional amount to her two year old son, her child would not be able to eat it. Pointlessly, food will go to waste. , *Prabhu* gives items after long thought. *Bhagwan* is exceptionally magnificent. As an exchange of a datan (a margoa stick used for brushing the teeth), He grants final liberation. As an exchange to water, He grants final liberation. He grants liberation to even one who offers a false coconut unto His lotus feet and takes him to His divine *Akshardham*. *Bhagwan* is much more vigilant than us. He is extremely intelligent.

Bhagwan NarNarayan Dev is practicing penance in *Badrikashram*. One time, *Paramaanand Swami* asked a question, “*Bhagwan* is practicing penance in *Badrikashram*, yet why are not all the human beings on this earth walking on the path of righteousness? Why are they not following *Satsang*?” *Bhagwan* then said, “*Bhagwan* is performing penance for the excellence of His devotees but not for the non-devotees. He is granting liberation to His dear devotees. The non-devotees do not achieve liberation.”

The end wires of the non-devotees are not attached with *Bhagwan*, hence no current is passed. If the electrical board is joined with the electrical wires, light occurs. If the ends are not joined, light does not emerge. The wires of those who are connected with *Bhagwan* are touched with *Bhagwan*. Those devotees get the fruits of penance. Not all achieve the fruits as they are not worthy for the achievements.

THE SEEDS OF DONATION AND FRUITFUL ACTS ARE BEEN PLANTED IN THE SOIL OF RIGHTEOUSNESS.

If you keep the ends attached with *Bhagwan*, maybe if there are any defects in your life, any imperfections or any deficiencies, with *Bhagwan's* compassionate vision, He will make your life powerful. With that, we can make our mind faithfully firm.

Bhagwan is non-avaricious. He is giving all according to their suitability. When the four-handed *Shree Hari* gives the soul, it will not be able to grasp it well and it will not be aware of where all this is coming from. Thereafter, if one utilises it well, his wealth and prosperity lasts and if he does not utilise it in a favourable way, he may even take it back. *Prabhu* is certainly compassionate. However, He does not give to the unworthy.

A father gives his deserving son his own earnings. He does not give to the undeserving ones. He, who has achieved, yet is not fulfilled, is greedy. His desires enhance ceaselessly.

If one thinks about riches day and night, how does he become capable of remembering *Bhagwan*? *Bhagwan* is saying, 'If you turn over the word 'lo-bha' (avarice), what word would it make? 'bha-lo' (courteous). Be courteous.' Utilise money in a beneficial advantageous manner. We think that we are using money for righteous acts. In true reality, this is not the case. It is not been used. It is actually been sowed in the soil of righteousness. The sowed will be reaped, hence *Bhagwan* will grant an infinite amount. If we sow in land, it provides infinite more, so why would *Bhagwan* not provide an infinite amount?

In worldly life and its activities, in mutual social dealings and in marriage ceremonies, one would wander around broad-mindedly and when he wants to serve *Shree Hari*, he presents only ten rupees in the donation box.

beeje vaavare chhe ghannu dhana, tyaa to mokalu raakhe chhe mana

Everywhere else, he would twist his moustache and walk around and when he wants to serve *Bhagwan*, he would make an excuse that, 'Look how spoiled the present age and time is. There seems to be no end to the dearness allowance.' He would feed the worldly souls very well in festive ceremonies, have parties, throw away money, yet he would not feed Saints, *Brahmans* or the needy. This is an opportunity. We feed many relatives, our beloved ones and friends, but all of them eat and walk away. However, only the blessed ones get the opportunity to feed those who have *Bhagwan* residing in their hearts. Only the blessed ones get the opportunity to feed the holy mother cows who have three-hundred-and-thirty million Deities residing within them.

Wealth becomes *Satvik*. If we take out a share from our earnings for *Bhagwan*, that wealth will flourish our lives up with bliss. Just as a mother takes care of her child, the *Satvik* Mother *Laxmiji*, will abundantly take care of us.

One should be content with what has been given. To be content is the core virtue. A man would have plentiful wealth or knowledge, but if he does not have contentment, he will remain in the same shoes as a penurious person. One without satisfaction stays roaming around like a beggar. You think about it. Who achieves every satisfaction according to the desires in the mind? No body. The mind eternally hangs about unsatisfied and keeps on running about. This is because it is all dependant on *Bhagwan*. Therefore, one should feel content with all that is gained through striving. One should not falsely express distress and grief.

So, what is known to be contentment? It is essential to precisely understand the statement stated in the *Shrimand Bhagvat*. To possess abundances of wealth and to be satisfied with the interest of the money, is not called contentment.

yaavat mriyeta jatharam, taavatsvatvam hi dehinah l
adbikam yo abhimanyet, sa steno danda mabarti ll

The amount of wealth needed up until one's time of death, is one's own wealth. However, those who store more than necessary and show ego that, 'I possess such large sum of money', is known to be a thief of a Deity and he is certainly worthy of severe punishment.

Does this then mean that one should not own an increased amount of wealth? The answer to this is that within the VaasuDev Mahatmya, stating the rules for the Vaishyas (the agricultural and the commercial class), it is noted that no matter how much earnings they make, the Vaishya class should be discontented, meaning, until this mortal body is in good condition, one should continuously earn but the profit of the earnings should be used for Deities, sacred cows, the needy, the sick people or living animals. However, one who sits with satisfaction of his profit is never known to be satisfied. In fact, he is known to be inactive.

Hence, one should donate 10-20% of ones income to *Bhagwan*. That is the key act of righteousness for the Vaishya class.

Bhagwan is non-avaricious Himself and is offering advice to his staunch devotees that one should not be extremely wasteful and should not be extremely greedy. He should donate according to his own potency.

MANTRA (96) AUM SHREE MAHA-PURUSHAYA NAMAH

One who possesses all qualities of great ('Maha') reputable men ('Purush')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are a 'Maha-Purush' (a great reputable Man). Because they devote upon You, *Rushis* and *Munis* are also known to be Maha-Purush. You are more of a superior Maha-Purush than them."

In one's bodily city, the animate power is of the souls. *Prabhu*, the most reputable Man, is residing within that soul. Through the illumination of this great reputable Man, *Shree Hari*, the soul is illuminated. *Paramatma* resides within every living entity. Such *Maha-Purush (Shree Hari)* resides within all souls, animals and living entities. The soul resides within one mere city, whereas *Paramatma* resides within every city.

ghata ghata me praana, khaalee ghata nahi koi

The soul is certainly animate. However, *Paramatma* is the controller of the animates. 'Maha' means a Great Man. *Purshotam* is known to be a Great Man.

“Oh *Prabhu!* You are greater than the *Yogis*. You are even greater than those practicing penance. You are even greater than this entire universe. We bow down to such Maha-Purush, *Shree Swaminarayan Bhagwan*. The souls of many millions of universes are folding their hands before You. Those who do not bow down humbly in front of others are certainly bowing down to You.” If we hand over our hands to such Maha-Purush, our life becomes fortunate. Our life becomes cared for.

*Denanath dayaalu natavara haatha maaro mookasho maa,
haatha maaro mookasho maa, daasa saaroo chookasho maa... Denanath..
aa bhavasaagare bhagavaana hu bhoolo padyo chhu,
chauda loka nivaasee chapalaa, kaanta aa taka chookasho maa... deenaanaatha..
aadhaara prabhu eka aapano, saadhana vishe samaju nabi hu,
bhakti tamaaree chaahu chhu, Ghanshyam naama chookasho maa... Denanath..*

When does *Bhagwan* hold our hands? If our heart is pure, if our mind, knowledge consciousness and tendency is pure, if they are full of good-quality virtues and become worthy of the knowledge of the soul, only then, *Prabhu* holds our hands. If our mind is polluted, if it raises inapt thoughts and the heart overflows with ego, *Bhagwan* does not hold our hands. If intense desires for worldly objects are playing within our minds, *Bhagwan* does not hold our hands.

FROM A HUMAN BODY, HE HAD TO BECOME AN ANIMAL.

There was one attendant of *Shree Hari*. He would travel from village to village with *Shreeji Maharaj* and serve Him. He would stand behind *Shree Hari* as His attendant. He would take great care of *Shree Maharaj's* mojaris (a type of light, embroidered pair of shoes). In such a manner, he would serve. He is gaining daily *Darshan* of *Shreeji Maharaj* Himself, yet the desire for lust is not fading away from within his heart. When female devotees approach *Shreeji Maharaj* for His *Darshan*, this attendant would stare at them with a gazed vision. Just think. Through a human body, he was achieving *Darshan* of *Shreeji Maharaj*. The soul is eternally bathing within the River Ganga of knowledge, he was listening to holy discourses and singing *Kirtans*, yet the desire for females did not leave his heart. Some time went by and his lifespan came to an end. He became a horse in his next birth. The soul who had climbed high, had fallen down. He had to become a four-legged animal from a human birth. Hence, remain awakened.

The horse became older. Through the fruits of his service, He achieved *Darshan* of *Bhagwan*. The owner of the horse brought it into *Dada Khachar's* royal court. The horse was, without a single wink, staring at *Bhagwan*. In its heart, the horse came to know that in its past birth it was *Shreeji Maharaj's* attendant. Its desire for females did not fade away; hence, it has taken birth as a horse. From its eyes, tears began to flow.

Bhagwan indeed knows everything. *Bhagwan* has the knowledge of all the thousands and millions of previous births of all. Thus, he announced in the assembly, “Dear devotees! Do you recognise this horse?” The devotees answered, “No, oh *Prabhu!* How could we know?” *Swaminarayan Bhagwan* continued, “This was my attendant. His desire of lust did not disappear; therefore, he has become a horse. So be aware. Such lustful desires have twisted the lives of the most capable ones.” In this manner, if desires for worldly objects remain, *Bhagwan* will not hold our hands. *Bhagwan* does not take such rotten, foul-smelling souls to His *Akshardham*.

vande Maha Purush! te charana-aaravindam

*(Many respectful bowings to the lotus-like feet of our Ishtadev,
who is the greatest Maha-Purush)*

MANTRA (97) AUM SHREE AATMADAAYA NAMAH One who surrenders Himself to faithful single-minded devotees

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* If You become pleased, You give away Your soul. Some donate money, gold, land or their daughters. However, no one donates their own soul. But Your nature is such that if You become pleased, You respectively become an Attendant of Your devotees, even though You are the most venerable. Oh *Prabhu!* You give Yourself away.

You do as Your devotees say! You become dependant to Your devotees.” *Bhagwan* remained as King Bali’s gate-keeper. He would guard the deep stratum of the earth. Thereafter, *Laxmiji* arrived and tied a rakhdi (a thread tied by a sister around a brother’s wrist with a view to protection against misfortune) around King Bali’s wrist. King Bali said, “Dear Sister, You tied a rakhdi on me, hence, ask for all You yearn for and I shall give.” *Laxmiji* said, “I am not craving for any objects. I do not desire for any gold or silver. I do not desire any clothes or ornaments.” “So what do you desire?”

Laxmiji answered, “This Person who is guarding this city of yours, the One who we perceive as a Soldier...” King Bali questioned, “How is He related to You?” “He is My Companion, *Narayan*.” King Bali said, “You both are the same. One came and seized away my Kingdom and now one has come to take away *Narayan*? Okay, You take Him.” *Bhagwan* is compassionate in this manner. He gives Himself away to His devotees. He becomes their Attendant.

BHAGWAN SURRENDERS UPON HIS DEVOTEES.

Bhagwan became pleased on Sakhubai. Therefore, He disguised Himself as Sakhubai

and carried out the duties in the house. He would go to fill water. He would cover His face and cook food in the house. He would churn the butter milk. Sakhubaa's mother-in-law would take out the churned liquid curds. The mother-in-law thinks that, 'What if She (*Shreeji Maharaj*) eats the butter? This is ironic as *Bhagwan* admired the taste of butter. He would sweep the rubbish but would not let out the secret that He was *Bhagwan*. Sakhubaa was peacefully travelling on pilgrimage and *Bhagwan*, on the other hand, was carrying out her household chores. Think how highly great He is; He is the King of this entire universe and yet is carrying out other's chores. He would massage Sakhubaa's mother-in-law's feet. He would make such delicious food that Sakhubaa's mother and father-in-law would become extremely delighted. For One who feeds upon the fifty-six items, to cook for others, is not ordinary but is extraordinary. *Bhagwan* is compassionate in such a manner. *Bhagwan* surrenders upon His devotees.

He would ask for *Ladubaa* and *Jeevubaa*'s permission. "Baa! Today, if you give permission, can I proceed to *Vadtal*?" One who commands all the Deities is asking for *Ladubaa*'s permission. When *Ramchandraj* *Bhagwan* went to Janakapuree, if He wanted to go to pick flowers, He would ask for His *Guru* *Vashishtha*'s permission. *Vashishtha* would say, "Go." Only then, He would go to pick flowers. He walks through the commands of His devotees.

Prabhu, to Whom *Brahma* and other Deities bow down and asks for alms, becomes an Attendant in His devotees presence. The *Gopees* say, "*Keshav!* Dance before us." *Bhagwan* never danced for His hunger for butter. He would dance for hunger for affection. Otherwise, *Nandabaavaa* (*Krushna Bhagwan*'s father) had plenty of butter in his home. Nine-hundred thousand holy cows were giving milk in his home. Hence, there was no shortage of butter. *Bhagwan* is exceptionally passionate and loving that He Himself pulls the minds of His own devotees.

On the full moon day of the month of Aaso at night, *Bhagwan* played *Raas* in *Vrundaavana*. At that time, the *Gopees* had a natural feeling of vanity that, '*Prabhu* is playing *Raas* with us. Look how dear we are to *Bhagwan!* Instantly, *Bhagwan* walked away from there. *Radhikaji* found out about this. Thus, she walked along with *Bhagwan*. Proceeding forward, she became exhausted. *Radhikaji* said, "*Keshav!* I've become exhausted. Lift me on Your shoulders." *Bhagwan* lifted *Radhikaji* on His shoulders and continue forward. *Radhikaji* had vanity that, 'There is no one as smart as me. Oh how favourite and dear I am to *Bhagwan* that *Bhagwan* has lifted me on His shoulders.' *Bhagwan* thought, 'All this time, *Radhikaji* was as light as a flower. However, with the emergence of ego, she has become heavy-weighted.' *Bhagwan* is not fond of even a fraction of ego.

Hence, *Bhagwan* said, "*Radhikaji!* Hold the branch of the tree for a second, I have been pricked by a thorn." *Radhikaji* held onto the branch. From there, *Bhagwan* disappeared. *Radhikaji* was kept hanging on the branch of the tree. Then the *Gopees* came to help her

down. The key moral of this is that *Bhagwan* is compassionate. If the devotees say, ‘Oh *Prabhu!* Consume this,’ He would consume it. ‘Oh *Prabhu!* Play with us’ and He would play.

Dada Khachar said, “Oh *Maharaj!* I will only marry again on one condition. If You come with me in the marriage ceremony.” *Prabhu* replied, “As you say. I am prepared.”

*prabhu kahe chhe jaanamaa aavu, paase rabee tamane paranaavu,
haankyo Arjunno ratha jema, tamaaro ratha haankeesha tema*

Dada Khachar sat on the chariot with leisure and *Prabhu* rode the chariot. He became an Attendant. *Bhagwan* is compassionate. He would set out to give food. He would ride a chariot. He would disguise as a Sister-in-law in a house. He would disguise Himself as a Son and serve. He would also disguise as an Attendant and massage His devotees’ feet. He is the Master of all, yet He becomes an Attendant. He takes all the responsibilities of His devotees’ lives in His own hands. This is nothing small or insignificant. It is not simple to become someone’s attendant. To serve others is not a simple act. *Bhagwan* is compassionate; hence He is able to carry out such acts.

MANTRA (98) AUM SHREE AKHANDITAARSHA-MARYAADAAYA NAMAH One who follows the rules tied for *Rushis* and *Munis*

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You have eternally upheld reverence. You have eternally followed the rules tied for the *Rushis* and *Munis*. You act according to the rules of the *Rushis* and *Munis*, maintaining the tradition. When *Bhagwan Purshotam Narayan* begins a holy discourse, He would firstly establish *Ganpatiji* and *Vishnu*. Is it a necessity for *Bhagwan* to install *Ganpatiji* and *Hanumanji*? However, in order to maintain the tradition, He is following this rule.

Bhagwan Swaminarayan has carefully nurtured the Aarya civilisation. Talk upon talk, He has kept *Vyaas Bhagwan’s* theories as proof. *Bhagwan* has protected the Aarya civilisation. *Bhagwan* has Himself carried out the ceremonial offerings (shraadhha) to His Mother and Father and has taught us that, ‘You should also maintain the reverence of civilisation.’ Reverence is an act of non-attachment. One should remain in one’s own modesty, meaning one should strictly follow the rules of righteousness. One should never utter hateful words.

One should not speak such where the arrows of untruth, false, bitter words shoot at someone’s chest. Innumerable devotees go to Temple and sing *Kirtans*, which is a good deed. One should, without doubt sing. However, when sitting in the car, one would play English or hindi music and sing along with it. This does not mean that he has uttered righteous words. If one does not know how to speak, it is ok. However, one should not

speak and perform foolishly.

Bhagwan has protected the Aarya tradition. *Purshotam Narayan* never disobeys modesty. It does not mean that if *Krushna Bhagwan* has put aside modesty that He has disobeyed it. One should understand that *Bhagwan* has broadened His *Leelas*. He has played and made His devotees content. *Bhagwan* is akin to fire. Termites do not climb on fire. Similarly, faults do not touch *Prabhu*. If you perceive the assemblage in *Ramchandrajji Bhagwan's* presence, the assembly would be seated with extreme modesty. Firstly a seat for *Bhagwan*, then of the *Gurus*, then of judges and the chief executives of the royal state, then of ministers and behind them, rulers would be seated. In the front, guards would be standing. The assemblage would be ever so attractive just as a garden full of roses, daisies and tulips! Like such gardens, the assemblages would be beautifully organised.

MODESTY IS AN INDIVIDUAL'S ORNAMENT.

What are *Bhagwan Swaminarayan's* assemblies like? *Shreeji Maharaj* would be seated on a thick mattress and bolster. Then celibacies would be seated. Following them, Saints would be seated. Thereafter, in accordance to their divisions, devotees would be seated. On one side, female devotees would be seated with modesty. *Bhagwan* has preserved such reverence. *Shreeji Maharaj* has preserved modesty in such a way that if *Shreeji Maharaj* is engaged in a playful talk and if *Muktanand Swami* approaches, He becomes quiet. *Shreeji Maharaj* used to highly respect *Muktanand Swami*.

The chaste wife of *Ram Bhagwan*, *Sitaji*, also followed modesty in an appropriate manner. The exile to the forest was given to *Ram Bhagwan*. Yet *Sitaji* headed for the forest with Her companion. She served *Prabhu* with extreme care. She would be a part of Her husband's sorrow. She would be a part of Her Husband's joy. She has never taken a step back for Her bliss only. She has never uttered bad words about *Bhagwan*. Not to utter negative words to anyone is also a type of modesty.

If you consider *Shree Krushna Bhagwan's Leelas*, you will discover them to be extraordinary. *Bhagwan* would eat His youthful friend's leftover food. He has wandered in the forest alone with the *Gopees*. Whether His youthful friends climb unto *Prabhu's* back and bring down the clay pot from above and whether the same *Prabhu* plays the melodious flute and sometimes blows a conch in a battle field; *Bhagwan's Leelas* are indeed conducive to happiness and prosperity.

Bhagwan Swaminarayan would feed Saints with various sweets. He would feed them with *Dudh-pak*. He would thereafter return them back to modesty. "Dear Saints! Now observe the vow where you should eat no tasty food. Dear Saints! You should now consume the amount of food equal to the size of a single lemon." In this manner, He would feed them with many Indian sweets and satisfy them, but then would bring them back to their

original modesty. Witness the modesty he has followed and then the way He has spread it in this holy *Swaminarayan* fellowship. In the festival of colour, He would play with Saints and celibates. *Bhagwan* would throw powdered colour upon Saints. Saints would throw powdered colour upon *Bhagwan*. However, there is no presence of females with Saints and celibates. Females would play *Raas* with females. Males would play with males. He has forever maintained the tradition of the past *Rushis*. He has maintained reverence to a great extent.

THE FOUNDATION OF SATSANG IS MODESTY.

Bhagwan Swaminarayan constantly held a handkerchief in His hands. When He would laugh, He would cover His mouth with a handkerchief and laugh thereafter. When He would sneeze, He would cover His mouth. All these *Leelas* are performed to teach us.

*cheenka jyaare aave re, tyaare roomaala laine,
cheenka ja khaaya re, mukhapara aado daine,
ramooja aani re, base ati Ghanshyam,
mukha para aado re, roomaala lai sukha dhaama*

The foundation of *Satsang* is modesty. There are many impolite individuals who would sneeze facing another individual and yawn loudly. One should not yawn in front of others. One should cover his mouth with a handkerchief or with the hand and then yawn. However, one should not yawn with his mouth revealed. Even this is one kind of respect. In this day and age, a father cannot say anything to his own son. Even if the son is walking on the wrong path, the father is unable to give him true knowledge. If the father does give him advice, the son would let out an enraged roar. On the contrary, he would threaten his father and sit him down quietly. “Sit there silently! Your prattling has increased.” He would utter such harsh words. In the past, when a father would tell his son off in the presence of five to twenty-five people, the son would not even utter back a word. Instead, he would bow down to his father and accept his sayings. Today, when a father wishes to say something to his son, he would have to think deeply. When a father wishes to say something to his daughter-in-law, he would have to think deeply. When a *Guru* wishes to say something to his disciple, he would have to think deeply. ‘What will he say? If this causes contradictions, it will result to differences in opinions.’

The essence of this *mantra* is that one should act strictly according to the modesty that the past *Rushis* and *Munis* have established and at the same time, should engage in the devotion of *Prabhu*.

MANTRA (99) AUM SHREE VYAAS-SIDHDHAANTA-BODHAKAAY NAMAH
The Sermoniser (‘bodhaka’) of Vyaas Bhagwan’s theories (‘sidhdhaanta’)

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are the Sermoniser of *Vyaas Bhagwan’s* theories.” *Bhagwan* has brought light into *Vyaas Bhagwan’s* theories. *Vyaas Bhagwan*, the Spreader of modesty is Himself the Incarnation of spiritual knowledge. He is the Enlightener of spiritual knowledge. *Vyaas Bhagwan* is the spiritual Preceptor of all spiritual preceptors. Our spiritual preceptors have created Scriptures using *Vyaas Bhagwan’s* theories. If *Vyaas Bhagwan’s* did not take birth in this country, this country would have drowned in the darkness of ignorance!

Bhagwan Swaminarayan is guiding us; however, He is maintaining the authority of *Vyaas Bhagwan’s* theories and enlightening us. He has not offered a single piece of advice which opposes *Vyaas Bhagwan’s* theories. Within the *Vachanamrut*, He has mutually enlightened many with answers. These answers have been given according to *Vyaas Bhagwan’s* words. Not a single point has been told which is outside the boundaries of *Vyaas Bhagwan’s* theories. Moreover, when others would speak on the contrary, *Shreeji Maharaj* had often said that, ‘I have full trust upon *Vyaas Bhagwan’s* words. If you explain your matter linking to His theories, I will honour it. However, I will not honour the words which are crossing over the boundaries of *Vyaas Bhagwan’s* theories.’ The *Vachanamrut* highlights the verses of the *Shreemad Bhagvat* and *Bhagvat Gita*.

Bhagwan created the *Veds*, but *Rushis* were incapable of understanding them. Some spiritual preceptors would state that *Bhagwan* is with form and some would state that *Bhagwan* is without form. Some would state that *Bhagwan* does not possess any attributes and some would say that *Bhagwan* does possess attributes. In this manner, the spiritual preceptors became perplexed amongst themselves in which they were powerless to decide which the true path was. They would all insist amongst themselves. Subsequently, *Vyaas Bhagwan* demonstrated to them clearly that *Bhagwan* is devoid of an illusive form. He does not possess a worldly human body; hence He is known to be without form. However, *Bhagwan* has a divine form, hence *Bhagwan* is forever known to be with form.

If *Vyaas Bhagwan* did not descend upon this earth, the Aarya civilisation of Mother India would have been destructed. This country would have fallen in the deep hole of ignorance. *Vyaas Bhagwan* is an Incarnation of spiritual knowledge. *Vyaas Bhagwan* divided the *Veds* in two. One named Purva Mimaasaa and the second named Uttara Mimaasaa. The Purva Mimaasaa consists of twelve chapters. This section deals with ‘karma-kaanda’ (religious rites and ceremonies). The Uttara Mimaasaa also consists of twelve chapters. This section deals with the fruits achieved when a man carries out certain deeds. However, at the end of the deeds, there is no other solution to final liberation other than affection upon *Bhagwan’s* lotus-like feet.

Vyaas Bhagwan, subsequently, created the Brahmasutra. This is also known as Vyaassutra, which *Bhagwan Swaminarayan* is extremely fond of. He honoured the eight sacred Scriptures. Why did He choose the Vyaassutra? The reason being is that within this, the

issues of righteousness have been precisely clarified and *Bhagwan Narayan* is shown to be the Almighty Supreme Being. *Indra* is indeed the Master of *Svargloke*, *Brahma* is indeed the Master of *Brahmlok*; however, the Master of innumerable universes is the One and Only *Narayan*. Hence, *Prabhu* is known to be the All-doer.

To believe others, other than *Bhagwan* as being the all Doer, is the highest level of ignorance. *Bhagwan* has stated in the *Vachanamrut* that, "This talk of essence can be found in all the sacred Scriptures." *Bhagwan* is giving credit to *Vyaas Bhagwan's* sayings. Therefore, every person should indeed follow according to this tradition. Our *Vaidika* faith is surviving upon *Vyaas Bhagwan's* words. *Swaminarayan Bhagwan* is saying, "I have full faith upon *Vyaas Bhagwan's* words."

MANTRA (100) AUM SHREE MANO-NIGRAHA-YUKTI-GNAAYA NAMAH
One who has the powerful skill ('yukti') to control ('nigraha') His mind ('man')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are the Knower of the skills needed to control the mind. You are the Knower of the necessary skills required to conquer the mind. You know how to keep the mind under control." One should engage one's mind in *Bhagwan's* divine form. This is simply the control of the mind. One has to decorate the daughter i.e. the faculty, with virtuous ornaments, build firm faith and marry her to *Prabhu*.

When a daughter resides within her mother's home, she is known to be unmarried. When she marries, she is known to be a woman whose husband is alive. However, she is not recognised to be well-adorned. She is identified as well-adorned only when she has an embryo within her womb. When a seed is planted in her womb, she is called a well-adorned woman. It is an essential action for *Bhagwan's* devotees to become well-adorned. When the womb of faith becomes planted within one's heart, through this, the fruits of devotion develop.

Just as a woman carefully cares for her own womb, *Bhagwan's* staunch devotees should also, in the same manner, care for their inner self so that the inner enemies do not influence them. He should be vigilant that the liquid in the womb of faith does not discharge. Do not keep the faculty unmarried. Our Saints have married their faculty with *Prabhu*.

*mune keedhee sohaagana kaana, dosha na joyaa re,
tame guna saagara Gopal, miya para mohyaa re*

Those who have firm faith upon *Bhagwan* have married the soul's companion. In true reality, she is married. She is eternally wedded.

*mune aapyo akhanda sohaaga, kunj vihaaree re,
Muktanand kabe Maharaj! jaa-u balibaaree re*

One should unite his mind and tightly entangle his mind into *Bhagwan's Leelas*. He should not allow the opportunity of sleep develop. The core intention of this *mantra* is that one should return the unstable mind from the various worldly objects. It is a tremendously huge task to control the mind. This does not mean that it cannot be controlled. When you enter a shop, your mind is been controlled and you spend money in an efficient manner. You carefully pay attention that you do not make any mistakes. When you count money, why does the mind not roam around here and there? You know that if the mind scurries away, the sum of the calculation will be calculated as a more or less amount than its original sum. When the mind is controlled, only then money can be calculated fully and accurately.

ONE SHOULD CARVE BHAGWAN'S DIVINE FORM IN HIS HEART.

The mind certainly becomes controlled in worldly affairs, but the mind cannot be promptly controlled in *Bhagwan*. If the attachment in worldly objects is discharged and destroyed, the mind can definitely be controlled in *Prabhu*. The mind can be controlled by becoming involved in *Satsang*. *Bhagwan* has stated in the *Vachanamrut* that, 'The mind cannot be controlled merely by observing fasts. The mind cannot be controlled merely through knowledge of the soul. When these two are performed mutually, then the inner enemies will be conquered.' The discourse of how to conquer the mind is stated in the *Vachanamrut*. If one acts upon the solutions, the mind will be conquered.

The tool for conquering the mind is the nine types of Bhakti (the nine types of devotion: 1. listening to holy Scriptures and talks in praise of *Bhagwan*, 2. singing devotional *Kirtans*, 3. remembering and reciting the divine names of *Bhagwan*, 4. serving at the lotus-like feet of *Shree Hari*, 5. worshiping *Bhagwan*, 6. paying homage to *Prabhu*, 7. serving *Prabhu* like an attendant, 8. cultivating comradeship with *Shree Hari*, 9. completely surrendering one's self unto *Prabhu*). One should not remain idle without engaging in devotion. Through the eyes, one should contemplate upon *Bhagwan* and carve *Bhagwan's* divine form in his heart. Through the nose, one should smell the aroma of the flowers that have been offered to *Bhagwan* and carve *Bhagwan's* divine form in his heart. Through speech, one should sing *Kirtans* and *dhuns* and carve *Bhagwan's* divine form in his heart. Through the ears, one should listen to holy discourses and narrations and carve *Bhagwan's* divine form in his heart. Through the mouth, one should sing *Bhagwan's* heavenly virtues and carve *Bhagwan's* divine form in his heart. One should have association with *Bhagwan* through mind, intelligence, consciousness and other senses.

I am embracing *Bhagwan* with both hands. One should carve Him in his heart through touch. In this way, meditating upon *Bhagwan* calms down all stained thoughts and the

control of the mind can be aimed upon *Bhagwan*. It is the habit of the mind that it yearns to do exactly as it wishes. There is no such thing as bliss or sorrow in this world. If what the mind prefers happens, one experiences happiness. If what the mind does not prefer happens, one experiences sorrow.

jeetam jagata kena mano hi yena

Those who have conquered the mind have conquered the world. They have defeated the entire universe.

To defeat the unsteady mind, to stable it is not a game which children play. To seize the mind is particularly complex. When the wind blows, an intense wind storm raises clouds of dust and someone says, "I can steady the wind", how will this happen? It is an impossible act. In your home, if a fan is on, only if you switch the fan off, the wind will become steady. However, no individual is able to steady the blowing wind on earth. In the same manner, to steady the mind is an incredibly tough task. *Muktanand Swami* has noted this matter down:-

peempara patra pataaka pata, vidhyuta kunjara kaana l
mukta kabe manujaada jyu, sthira na rahata eka dhyana ll

The leaf of a Peepala tree, the cloth of a flag, the lightning of the sky and the ears of an elephant never remain stable. In the same way, *Muktanand Swami* is saying that the mind does not remain steady for even a split second.

Not only is the mind unsteady, but after a while, it can even make one restless and leave him perplexed. It is as stubborn as a child. If it becomes stubborn, it cannot understand. Forcefully, it pulls the soul into illusion. With practice, the mind can become controlled. The mind is like a ghost. When it becomes free, it will be ready to eat the soul. Hence, one should bond the mind with *Bhagwan's* divine form. One should ceaselessly recall the *Leelas* of *Bhagwan*. One should sing and learn *Kirtans*. Like such, one should keep the mind engaged in the nine types of devotion. This is called practice.

With eternal practice of deep thinking, the mind can be conquered and one experiences tranquility. Have control over the mind but do not let the mind control you. Otherwise, it will pull you towards disorderly thoughts. If one controls the mind in *Bhagwan*, what is the result? That individual becomes rescued from the punishment of the *Yamduts*. Let us move onto the next *mantra* and understand it properly.

MANTRA (101) AUM SHREE YAMADOOTA-VIMOCHEMAAYA NAMAH

One who releases ('vimoche') devotees from the Yamduts

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are the Saviour of souls from the *Yamduts*. Those who surrender unto Your lotus-like feet are saved by You from the beatings of the *Yamduts*. Other than that, You let the sinful souls be punished well.” Only those who recite *Shree Hari*’s divine name can be rescued from the beatings of the *Yamduts*.

If your forehead is completely dry, if you have not marked a Tilak-chaandlo on it, and if you fail to wear a *Kanthi* of *Tulsi* around your neck, the *Yamduts* think that this is a beast without an owner. They will seize such souls and take them to hell. Those who consume uneatable food and consume liquor, those who eat grains on the sacred days of *Ekadashi*, commit adultery, steal, afflict their parents, ruin the lives of Saints and *Brahmans*, insult, torment the poor without reason and give pain to souls and creatures are taken to hell by the *Yamduts* and are punished. At that time, the sinner screams outrageously. It wails. ‘Save me! Save me!’ However, who will come to save him?

*aavenge jama aavenge hari bhajana vinaa jama aavenge,
Harijan dekhke haasee karata vaanke, mukhame aaga jaraavenge... hari...*

Many people are obstinate. On talk upon talk, they would insult Saints and devotees. Insults climb up to their mouths. Be careful! Committed acts will have to be suffered. They will insert burning coals in their mouths. Then they will realise!

kirtan kathaa sune nahi taake, shravana me seesaa tharaavenge... hari...

If one does not listen to holy discourses, then there is no problem. However, when Saints are reading and one insults them, *Yamduts* will pour sizzling lead in his ears. At that moment, just as a fish struggles hopelessly without water, the soul will also struggle hopelessly for escape.

HE COULD NOT BEAR THE BEATINGS OF THE YAMDUTS.

ShobhaaRam and Peetambar were blood-related brothers. However, not all brothers are the same. ShobhaaRam would speak as he wants in any manner. When brother Peetambar would go to associate with Saints, ShobhaaRam would quarrel with him. “Why did you go to those imprudent Saints? Will those Saints offer you a job or something? What if you had come to the farm to do farming instead? You are roaming around like a big devotee with marks of *Tilak Chandlo* and spots on your forehead. Leave such hypocrisy! They gained no food so they became mendicants. What are you achieving by approaching them? You will suffer misery for no reason.” He would abuse devotees to a great extent. He would offend Saints and followers of *Shree Hari*. It becomes such a habit that if he does not insult, he does not like the taste of the chappatis in his plate.

On one occasion, Saints met him. The Saints said, “Be wise and devote upon *Shree Hari*. Forsake the insulting otherwise you will end up in hell and get beaten.” ShobhaaRam answered, “I’ve seen your hell! All that is nothing. You have all gathered together and raised pretence. You are evasively frightening others.” The Saints glanced at him and sent him to hell. The *Yamduts* there grabbed hold of him. “Oh Sinner!!! You are insulting *Shree Hari’s* disciples?!” Saying this, with a loud thundering sound, they beat him five to ten times. The sinner would scream loudly. “Let me free! I will not commit such acts anymore! Leave me!” The *Yamduts* shouted, “Why should we let you free? We have gripped you well.” Uttering such, they would push and punch him.

They beat him well. They weakened all his joints. He was suffering internal physical injury. He came back into his mortal body and immediately got hold of the Saints holy feet. “Oh Swami! My bones will suffer internal physical pain for the rest of my life. I thought that all this was false. Now I have decided that just as the government in this world capture and beat those who are guilty, likewise is *Bhagwan’s* government. Over here, one can become free through bribery, but none of these deceptions work in hell.

Swami! From now on, I shall not insult anyone. Please teach me the acts of righteousness.” Subsequently, the Saints gave him *Vartman*, a *Kanthe* around his neck, offered him worshiping accessories and explained to him the righteousness of a devotee. He then became a devotee.

There is only one solution to be saved from beatings of the *Yamduts*. Abide by the commands set by *Bhagwan* and become engaged in devotion to *Bhagwan*. Chant *Prabhu’s* name during all tasks.

*svaamiNarayan svaamiNarayan oonche saade gaaya,
saambhaleene yamadooto tene doorathee laage paaya...*

Bhagwan is the Saviour of souls from the *Yamduts*.

MANTRA (102) AUM SHREE POORNA-KAAMAAYA NAMAH

One whose every (‘poorna’) wishes (‘kaama’) are accomplished and One who is perfect (‘poorna’)

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are ‘*poorna*’ (perfect). You are *Purna Purshotam*. You do not possess any imperfection.” *Bhagwan* is perfect. *Bhagwan’s* motives are also perfect. He is the Idol of Perfection Himself.

poorna madah poorna midam, poornaat poorna muda chyate l

Bhagwan descends upon this Earth in order to fulfil the desires of His staunch devotees. Some devotees crave to feed *Bhagwan*. Some devotees wish to be the parents of *Bhagwan*. Others desire to associate with Him as a friend. In order to accomplish the wishes of all these devotees, *Bhagwan* arrives in this region of the universe.

Prabhu is perfect. Those entities that are perfect become content with affection. Some become pleased if they are given a worldly object and they begin praising, ‘Wow! You did very well. May your sons live a long life. May you lead a flourishing life.’ They will shower a flow of blessings. This is because they are imperfect. Those who are perfect do not become pleased through worldly objects. They become pleased through adore.

Bhagwan Shree Krushna firstly situated the *Yadavs* in the right place thinking that, ‘If they are committing sins in My presence, they will all cause black disaster in my presence. They will not let anyone live peacefully. They are insulting Saints and *Brahmans* and they will continue.’ Hence, He sent the *Yadavs* to His Abode in His presence.

Ramchandraji *Bhagwan* destroyed countless demons and established righteousness. Thereafter, He left. *Swaminarayan Bhagwan* also established righteousness on this earth, abolishing the demonic devils and prepared to unfold His lifetime *Leelas*. On the ninth day of the bright half of the month of Jetha VS 1886, He called a meeting with the Saints and devotees saying, “I want to tell you something. I am certain that none of you will like to hear it, yet it must be accepted. Dear devotees! I have completed what I had come to do for the souls who have become entangled from an infinite amount of eras. Nothing has been left incomplete. My *Leelas* have been fulfilled. The installations of the divine Idols have been performed after the construction of the Temples. Sacred Scriptures have been written. The creation of the two *Acharyas* has been established. Great Saints have also been prepared. Now you should all incessantly water the garden of *Satsang* in which the garden remains eternally verdant and tender.” *Prabhu* announced:-

*have jaisha hu dhaama maare re, maare sheekha devec chhe tamaare re,
raajee raheru rovu nahi vaase re, kede karavo nahi kankaasa re,
ama kede marasho nahi tame re, anna mookasho maa kabee-e amere,
aatma ghaata na karasho jana re, eha maanajo maaroo vachana re.*

“Be understanding and bear patience. None shall come after Me by committing suicide. Do not cry and also do not quarrel. Stay within the commands of these elder Saints. Do not worry about anything. When you remember Me, I shall grant you with *Darshan*.” Just as a father gives advice to his son, *Shreeji Maharaj* gave advice to His devotees. “I am forever with you.”

Subsequently, *Shreeji Maharaj* told *Gopalanand Swami*, *Muktanand Swami* and other Sadgurus, “Oh My Dear Saints!”

*satasanganaa sthambh chho tame, ema dhaaryu chhe antare ame,
maate dbeeraja sau tame dharajo, satasanganu rakshana karajo*

Shreeji Maharaj said, “Oh Saints! You are the foundations of My *Satsang*. Take care and have intense will, so that the flow of the River Ganga of devotion increases with the passage of time. So that the motivation, affection and faith forever flows and the beautiful reputation of the *Swaminarayan* flag flutters in the entire universe. Have courage and also give others courage. You have eternally remained in My command and continue this going forward.

I am not departing by leaving you. I am eternally residing within this *Satsang*. However, you will not be able to see Me as you are seeing Me at present. You will be able to see Me only through a divine form.” Hearing such words, everyone became confounded. They fell to the ground. They became as still as lifeless bodies and began to shiver. The assembly surrounded with a complete still atmosphere. *Bhagwan Swaminarayan* called upon the Goddess of the power of courage. “Reside within the hearts of all these devotees and make their minds tough and courageous in which they can bear the sorrow of My separation.”

The devotees gazed at *Shreeji Maharaj* without a blink. “Oh *Prabhu!* Whatever You like is right.” Saying this, they loudly chanted, ‘*Swaminarayan, Swaminarayan, Swaminarayan*’. No one fell asleep all night. Their hearts struggled hopelessly. ‘Our Beloved will be a long distance away from us by tomorrow.’ Their hearts were painfully pining for *Shree Hari*. The sun rose and everyone gathered. Today, no ones face was illuminated. *Dada Khachar’s* royal court had become abandoned. Their eyes were exploding with continuous tears of pain and loss. It was the tenth day. In the afternoon the clock ticked to exactly twelve o’clock and *Bhagwan* peacefully folded up His *Leelas*. *Muktos* from *Akshardham* arrived. They seated *Shree Hari* on a heavenly carrier and headed towards *Akshardham*. Thereafter, the Saints and devotees together, took the divine Body to the grounds of Laxmi-Vaadee in *Gadhada* and performed the last ceremonial act of the fire. The intentions of *Shreeji Maharaj* having descended on this earth had been completed. He has established righteousness, spiritual knowledge, non-attachment and devotion perfectly. “Hence, Oh *Maharaj*, You are perfect. You have not left anything incomplete. I humbly bow down many times to the lotus-like feet of *Purshotam Narayan Shree Swaminarayan Bhagwan*.”

MANTRA (103) AUM SHREE SATYAVAADINE NAMAH

One who forever speaks (‘vaad’) the truth (‘satya’)

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are

perfect. You are also ‘satyavadi’ (veracious).” *Bhagwan* does as He says. *Bhagwan* accomplishes the truth of His taken vows. He, who utters only the truth, is known to be veracious. *Bhagwan* states in the *Vachanamrut* that, ‘I swear in the name of *Ramanand Swami* that I am not uttering a lie.’ Why did He say such? Simply to bestow trust.

Bhagwan Swaminarayan takes an oath upon His Saints in order to emphasise the truth. *Bhagwan* is truthful. At this particular point, you may doubt that if *Bhagwan* is the Encourager of veraciousness, why did He lie during the *Krushna* Incarnation? When He ate the butter belonging to the *Gopees*, the *Gopees* asked, “*Keshav*, who has been eating the butter?” *Krushna* would clearly answer back, “Not me,” even though He had in fact consumed the butter? *Bhagwan* had not consumed the butter of the *Gopees*. He had consumed their affection. *Bhagwan* is not hungry for worldly objects. He is hungry for affection.

Once, in the city of *Ayodhya*, *Ghanshyam* stole His sister-in-law’s ring. His sister-in-law said, “Oh *Ghanshyam*! If You have taken the ring, return it back to me.” “I have certainly not taken the ring.” He had taken it and given it to the confectioner in exchange for sweets. Yet He claimed, “I have certainly not taken the ring.” He uttered a lie. However, do not raise doubt upon this act. It is certain that He had taken the ring, but this was only to bring the greedy confectioner into a state of consciousness, to make him forsake his greediness and to broaden His *Leelas*. Other than this, *Bhagwan* is forever truthful. By no means does He utter a lie.

Only truth is the tool for final liberation. Wherever truth lies, there is harmony, prosperity, success and fame. One should eternally serve truth. Only through truth, the earth is preserving everyone. Only through truth, the sun is heating. Through truth, the wind is blowing and the ocean is staying within its limits. Those who want to attain bliss, should forever serve truth. At an unexpected moment and sudden instance, the mountains of sorrow broke down in the lives of the veracious *King Harishchandra* and *King Nala*. The clouds of obstruction impeded against each other, yet they did not forsake truth. Hence, they became worthy of *Shree Hari*’s compassion and in the end, they reached *Prabhu*’s *Akshardham*. *Duryodhan* served dishonesty; hence this led to his wicked deeds. *King Yudishtir* served honesty; therefore he attained victory in every aspect of life. This is the glory of honesty.

“I WILL NOT LET YOU GO.”

Shatanand Swami has given extraordinary glory in this *Janmangal Stotra*. He has sealed all the essences of the *Satsangi Jeevan* Scripture into these one hundred and eight *mantras*. Those who read this *Janmangal* narration gain the equal fruits of reading the five chapters of the *Satsangi Jeevan* Scripture. There are one hundred and eight beads within a rosary. ,

this *Janmangal* is a special and unique divine rosary. *Bhagwan's* divine names flourish with limitless greatness. *Prabhu* is honest. He is the Form of truth. There is a saying: 'In the end, victory of righteousness is attained.' There is a beautiful narration relating to this. Please read with devotion.

King SatyaDev was a devotee and follower of *Shree Hari*. His name was matching with his virtues ('Satya'- Truth, 'Dev'- Deity). He would protect the nation in the same manner as he would protect his son. According to law and honesty, he would give justice. He would give distress to anyone. There was only one aim in his life: 'To never desert the Truth, despite the dire consequences'. He would perform the act of worshipping *Bhagwan*, as a daily routine and would wake in the early morning and begin recitation. The habit of a devotee of *Bhagwan* is to naturally wake up in the early hours of sunrise.

Once, he woke up early and was performing *Mala*. At that time, he witnessed a beautiful lady heading out of his royal palace. The King became astonished. Therefore, he immediately questioned, "Sister! Who are You?" "I am *Laxmiji*. I am requesting to depart from your home." The King replied, "Fine. You may leave." A while later, a handsome male departed from the palace. The King asked, "Who are You?" "I am the Deity of donation. *Laxmiji* has departed from here, so how will you be able to donate? I shall also depart with *Laxmiji*." The King answered, "Fine. You may leave." After a while, a third male departed from the palace. The King again asked, "Who are You?" "I am the Deity of moral conducts. If *Laxmiji* and the Deity of donation have taken leave, I shall go along with them." The King said, "Fine. You may also leave." Thereafter, a fourth male departed out. The King asked, "Who are You?" "I am the Deity of success. *Laxmiji*, the Deity of donation and the Deity of moral conducts has left; hence I shall also leave." The King answered, "Fine. You may also take leave."

Behind Him, a youthful, enlightened, beautiful male headed out towards the gate of the palace. The King asked, "Who are You?" "I am the Deity of truth. If *Laxmiji*, the Deity of donation, the Deity of moral conducts and the Deity of success have left, I shall also leave with them." The King said, "I have never forsaken You. In my life, I have followed the path of honesty in every performance I carry out. I have not carried out a single deed with dishonesty. I have not carried out any immoral deeds or ever uttered a lie. I have never been a dishonest witness to anything or ever wrongly accused any individual. Furthermore, I have never gathered wealth with dishonesty and I have forever served with honesty. I have never disobeyed *Paramatma's* single command. Therefore, how can You leave like this? I shall not let you go. If everything else leaves, let it leave, but I will not let go of truth."

The King told the Deity of truth, "If you leave, every belonging of mine will leave." The Deity of truth did not leave. He stayed. *Laxmiji*, the Deity of donation, the Deity of moral conducts and the Deity of success were waiting outside. The Deity of truth stayed;

thus, *Laxmiji* and the other Diety's, entered back into the royal palace. Wherever there is truth, there, everyone wished to reside in its company. Endure truth in your life. Truth, penance, compassion and purity are the four branches of righteousness. Those who possess all these four essences are fully righteous beings.

Wherever truth resides, there, *Paramatma* resides. The fruits of those who utter dishonesty become abolished. *Shatanand Swami* is saying, "Oh *Prabhu!* You are veracious."

MANTRA (104) AUM SHREE GUNA-GRAAHINE NAMAH

One who acknowledges ('graahi') the virtues ('guna') of every entity in the manner of *Dataatreya Bhagwan*

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are the Acknowledger of virtues." *Shreeji Maharaj* is training us. Those who want to develop in *Satsang* should learn to acknowledge the virtues in every entity. One should never perceive the bad qualities in any entity. If we acknowledge the good qualities, the virtues will survive within us. Moreover, those who acknowledge the negative qualities fall behind in *Satsang*. A modest individual sees faults in oneself and an immodest individual sees faults in others.

THE VESSEL OVERFLOWED FULLY.

Bhagwan Swaminarayan, once arrived to serve food to the Saints seated in a row. He had served all. He served all the food that was made. *Muktanand Swami* and *Premanand Swami* were left behind. The items of food were finished. The two Saints stopped and said, "Not a problem. Today, we will consume fruits." *Shreeji Maharaj* answered, "That is not acceptable." *Shreeji Maharaj* without a delay announced, "Oh Saints! No one should begin to eat. Present a spoonful each in *Muktanand Swami's* and *Premanand Swami's* vessels. They have been left behind.

Do not become generous-minded and pour half of the food. You must present a spoonful each in each of their vessels." Both Saints walked around the row of Saints. All the Saints would present a spoonful in each of their vessels. The vessels of the Saints who were sat in the row, were half or a quarter full. However, *Muktanand Swami's* and *Premanand Swami's* vessels became overflowed.

Shreeji Maharaj said, "Saints! In this manner, if we learn to gather small amount of virtues from every entity, our vessels will overflow. All humans possess at least one or two virtues. If one's sight is divine and pure, virtues can be noticed. *King Yudishtir's* sight was virtuous. Thus, he would perceive everyone as virtuous. On the other hand, *Duryodhan's* sight was wicked. Thus, he would perceive everyone as flawed entities."

Shreeji Maharaj would send Saints to beg for alms from door to door. They were not permitted to collect alms from one house only. They would consume the food collected from various homes. A honeybee gathers the taste from all flowers a little bit at a time. It would gather the taste in a way where the flowers do not become impaired and in a way where it does not become affected. In addition, if that same honeybee stings, it will sting so harshly that a wound will emerge on the body. However, if it rests on a flower, it would suck the taste with the same mouth and when that honeybee sits on dirty mud, it will gain taste from it. There is no taste in dirty mud, yet the honeybee discovers taste from it. It would gather all the taste and produce such sweet honey that even we say, ‘Oh! This honey is so sweet and tasteful.’ A honey-bee would even acknowledge the essence from dirty mud. Likewise, *Bhagwan* is saying, “You should learn to acknowledge virtues from every entity.” A crow would seize awful objects. One should perform in the same manner as a honeybee, but not as a crow.

One of the unique qualities that *Bhagwan* possesses is that He makes minute qualities meaningful. There was a Muslim ruler in the city of *Junagadh*. Everyone opposed saying, “We will not consent to the construction of a Temple in *Junagadh*.” *Brahmanand Swami* tried to explain but all the ministers declined. “We will not allow a Temple to be constructed.” However, one Muslim ruler agreed. “Construct the Temple unhesitatingly and merrily. I am present. I am giving consent.” He favoured the Temple and the Saints and everyone’s courage grew. The construction of the beautiful Temple was being prepared. Years went by and the Muslim ruler became ill. *Shreeji Maharaj* with accompanying Saints, came to take the Muslim ruler to *Akshardham*.

The Muslim ruler was drunk. For the reason of his unpleasant smell, *Shreeji Maharaj* covered His nose with a handkerchief. In one form, *Bhagwan* was residing within *Gadhapur*. There, He covered His nose with a handkerchief. At that instant, the devotees asked, “Oh *Prabhu!* Why have You covered Your nose with a handkerchief?” *Shreeji Maharaj* answered, “I went to collect a Muslim ruler. I have covered my nose with a handkerchief because of the unpleasant stench of the liquor he has drunk.” The Muslim ruler had not committed any good deeds. However, through the virtuous deeds of favouring the construction of the Temple, *Shreeji Maharaj* arrived to collect him to *Akshardham*. Otherwise, a liquor drinker is apt for the darkness of hell. However, *Bhagwan* believed the slight virtue to be great. *Bhagwan* is the Acknowledger of virtues in this manner. His nature is to acknowledge good qualities.

MANTRA (105) AUM SHREE GATASMAYAAYA NAMAH
To whom nothing is astounding and One who is naturally potent

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You do not possess vanity. You are the Idol of divinity. No one is powerful enough to identify Your artistic skill and miracles. You have created a universe which puts all souls, animals and

living entities into astonishment.”

A human is born to a human. An animal is born to an animal. He kept the constellation of the stars and planets above. He showers rain and moves the clouds. He would move the clouds above as if they are alive. *Prabhu* is miraculous. We become wonder-struck. ‘How does this happen?’ Just as we buy new clothes after our old clothes become worn out, when our mortal body becomes old and rattles, *Prabhu* grants us a new body. On one side, the drums and musical instruments are been played and on the other side, after an individuals death, mournful tears are been wept.

Many scientists are attempting to get hold of a soul, yet witness *Bhagwan’s* artistic skills. The soul cannot be seen, but on the other hand, everything happens through it. Just as the wind cannot be viewed, life cannot be viewed. *Prabhu* is able to do as He wishes. We may think how does one go into deep trance? When someone experiences a sudden death, we become shocked that, ‘What happened all of a sudden? How can his soul be taken away? What are the attributes of the soul?’ Like this, we become stunned. However, for *Bhagwan*, this is not miraculous or astounding. All this is natural to Him.

A magician can produce money out of ordinary paper. He would fascinate others with many of his tricks. We become amazed. ‘How did he produce money out of ordinary paper?’ However, more surprisingly, think how *Bhagwan* puts life into the dead corporeal bodies in which the bodies begin to speak and play.

For *Bhagwan*, the creation of many millions of universes is typical. When an earthquake takes place, we become staggered. Although this earth is wide and heavy, how did *Bhagwan* cause it to shake? It is startling. We cannot even lift a mere rock and *Shree Hari* can lift the earth and shake it. These matters seem to be surprising and incredible to humankind, but for *Bhagwan*, this is not astonishing. It is natural.

He is One Himself, yet can form into many divine Forms. No mere being can measure His power. One certainly cannot measure *Bhagwan’s* power, but one cannot even measure the powers of the Saint’s, which are bestowed by *Bhagwan’s* glory. One indeed becomes stunned. When the deep ocean was bursting with water, Agatsya Muni drank the water in the palm of one hand. Whose supremacy was this? It was *Bhagwan’s* power. If *Bhagwan* desires, He can fundamentally revolutionise the minds of infinite souls. *Bhagwan’s* divine Form is phenomenal. Although performing such divine *Leelas*, He possesses no ego.

MANTRA (106) AUM SHREE SADACHAR-PRIYA-TARAAY NAMAH

One who is very fond (‘Priya’) of following the morally sound conducts (‘Sadachar’)

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* Morally sound conducts are dear to You. You are fond of moral conducts. You cause Your disciples to follow the moral conducts. You are teaching them manners of purity.” The

moral conducts that the *Rushis* and *Munis* have established are dear to *Prabhu*. Sadachar means ethical manners, ethical thinking. Those who obey the moral conducts experience eternal bliss in this life and the next.

The sacred *Shikshapatri* Scripture is enclosed with a compilation of moral conducts. How one should conduct oneself from birth to death, how one should conduct oneself from sunrise to sunset has been described clearly by *Shreeji Maharaj*. When one awakens in the morning, one should immediately remember *Prabhu*. He should then bathe and single-mindedly, with full consciousness perform worship. One should cook food with purity and then offer the food to *Prabhu*.

At the time of eating, one should take a vow of silence and recall *Bhagwan* in the mind, with every bite taken. One who consumes food in such ways, gains the fruits of a full fast. Thereafter, one should trade according to justice and fairness. *Prabhu* has taught such ways in which one should obey the moral conducts.

One shall remain pure through the body, speech and mind. One shall not waste food and take the amount of items needed to eat, but should not put to waste. To waste food and wash it down the gutter is also a sin. Hence, one should take only the amount of food needed. *Prabhu* has clearly taught such moral conducts in which His devotees shall obey to.

When purchasing fruit and vegetables from the market, one shall wash them with clean water and then make use of it in the house. One shall not even bathe within the water which contains tiny insects. The reason is that if those insects die, one gets the sin of killing them. One becomes impure rather than becoming pure from bathing and this builds their sins. If those minute insects stick to the skin, they die.

Furthermore, no matter what type of periods of adversity arise, one should not commit suicide. One shall not falsely accuse or accept bribes. One shall not insult or associate with company of the immoral. *Shree Hari* precisely clarified the definitions of the do's and don'ts. One shall serve ones parents, *Guru* and the ill persons. One shall not take others belongings. One shall perceive every female in this universe to be one's mother, sister and daughter. One shall perceive every male in this universe to be one's father, brother and son. One shall by no means spoil ones inclinations.

Shree Hari has endured moral conducts in His life in an appropriate manner. *Shreeji Maharaj* has taught the moral conducts of control over the senses and the moral conducts of forgiveness in a proper way. Moral conducts are extremely dear to *Prabhu*.

MANTRA (107) AUM SHREE PUNYA-SHRAVANA-KIRTANAYA NAMAH
One whoms holy discourses and Kirtans are fruitful ('punya')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* Your *Kirtans* and attention in holy discourses are fruitful acts.” The melodious singing of *Prabhu’s* virtues and *Kirtans* describing *Prabhu’s* virtues are fruitful acts. “The minds of those who listen to the discourses of Your *Leelas* become sanitised. Those who sing Your *Kirtans* become rescued from the worldly ocean.” *Bhagwan Swaminarayan* has widely expanded the art of singing. *Prabhu* dearly loves melodies. When Saints sing melodious *Kirtans*, *Shreeji Maharaj* would swing in joy.

THE GROUP OF SAINTS WOULD SING ALONG WITH INSTRUMENTS.

When the Saints sing *Kirtans* along with instruments, *Prabhu* would gradually move forward towards the Saints.

*Premanand aage gaaya tyaare, aave oraa oraa khasataa,
kyaare hari dekhu re hasataa, maaraa mandireeyaamaa vasataa... kyaare...*

When Saints sing *Kirtans*, *Shreeji Maharaj* would shift towards them. *Prabhu* very much admires *Kirtans* with the melody of instruments. *Prabhu Swaminarayan* has kept the singing in Scriptures lively in the *Swaminarayan* fellowship today. *Bhagwan* arrives in the Temple of the heart, through one’s ears. The impurities within Temples of the hearts of those who listen to the purifying *Leelas* of *Paramatma*, become abolished. *Bhagwan* resides within those purified hearts. The provision for the body is food and the provisions for the soul are holy discourses and melodious *Kirtans*.

Through listening to holy discourses, the heart becomes enlightened by the illumination of knowledge. Just as the dirt of clothes and the body becomes clean through soap, the pollution of ones senses becomes cleansed through listening to God-related holy discourses.

Shreeji Maharaj has stated in the *Vachanamrut* that, ‘when I was at a youthful age, I admired the following of five daily routines: to go to the temples for *Darshan*, to listen to holy discourses, to associate with Saints, to meditate upon *Bhagwan’s* divine Idols and to set out for pilgrimage.’ In order to demonstrate the greatness of holy discourses, He pointed out His nature when at a young age.

Some may doubt that, ‘If such is the greatness of holy discourses, then why are those people who listen to holy discourses daily, not influenced in any positive way?’ The answer to this is that they may be listening with the ears but are not listening reverently with full attention of the mind. If one listens with the mind and if they do not have motivation, greatness and liking of the holy discourses, they are listening through one ear and taking it out from the other. Hence, it does not influence them and no positive

differences are made in their life and nature. From the nine types of devotion, listening to holy Scriptures and talks in praise of *Bhagwan*, is considered to be the utmost highest type of devotion.

Devotion of singing *Kirtans* is very much liked by *Shreeji Maharaj*. Through singing *Bhagwan's Kirtans*, illusion run far away and the mind becomes fixed in *Bhagwan*, through which the soul attains liberation. It is stated in the *Puranas*:-

kalan sankirtan Keshavam, sankeertya Narayan naama maatram |
vimukta dukkhaa sukhino bhavanti ||

In this age of *Kaliyug*, there is no other solution to liberation other than *Kirtans* of *Shree Hari*. If you turn the letters around of *kee-rt-an*, it becomes *na-rt-kee*. *Na-rt-kee* means, one who makes one dance in illusion. Through singing *Kirtans*, the mind which is dancing in illusion begins to dance in *Bhagwan*. Hence, one should ceaselessly sing *Kirtans*. Without singing a *kirtan* and a *dhun*, the end of the holy discourse does not come to a conclusion. If one does not sing a *kirtan* and a *dhun* and concludes the holy discourse, the holy discourse is known to be incomplete. *Kirtans* are a large ship for one to be rescued from this age of *Kaliyug*.

MANTRA (108) AUM SHREE

SARVA-MANGALA-SADRUPA-NAANAA-GOONA-VICHESTITAAYA NAMAH

One's whose divine Leelas opens the path of liberation for all

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* Your virtues are propitious." *Bhagwan's* speech, His style of walking, His smile and His *Leelas* are auspicious. He is the divine form of all auspiciousness. Those who meditate upon Him and sing His melodious *Kirtans* become auspicious themselves. *Bhagwan's* speech brings out this auspiciousness.

vaanee mangala roopinee cha hasitam, yasyaasti vai mangalam,
netre mangalade cha dorvila sitam, nrunaam param mangalam |
vakatram mangala kuchcha paada chalitam, yasyaasti vai mangalam,
sau'yam mangala moorti Rasu jagato, nityam kriyaat mangalam ||

Prabhu's form is eternally unchanged. A human being's form alters. A baby does not possess any teeth. When he reaches a youthful stage, his teeth grow. When he becomes aged, his teeth fall out and his mouth becomes like a small recess in the wall. The individual is the same, but many alterations are made. Alterations of the appearance, the body and the power have occurred. There are two kinds of appearances: false appearance and true appearance. The affection increased through appearance does not endure for long. When leprosy marks appear on the mortal body and when the body becomes

diseased, the increased affection that one once had disintegrates.

The illusive appearance is a false appearance. Those forms which fundamentally change are known as false appearances. *Shreeji Maharaj* is saying that the affection increased through virtues, lasts a lot longer. The affection increased towards the body through self-interest and materialism, on the other hand, does not last forever. Any material appearances of the world are not eternal. *Bhagwan's* divine Form is eternal. He is the treasure of all beauty. He is the divine form of truth. No alterations are made of His divine Form.

Prabhu's divine Form does in fact change. He does in fact appear in a form which is particularly necessary in a specific situation. However, His divine form remains everlastingly youthful. On no account does it aged.

BHAGWAN'S VIRTUES ARE WORTHY TO BE SUNG.

Those who sing *Bhagwan's* virtues experience bliss. *Prabhu's* virtues are everlasting. The virtues of a mere human come and go. At times, it would possess *Satvogun*, or *Rajogun*. At other times, it would possess *Tamoguna*. *Bhagwan* possesses *Satvogun*. He is superior to these three qualities. He is the ocean of good qualities. An ocean does not become desiccated and the amount of water within it cannot be measured. One cannot quantify *Prabhu's* qualities. All the types of qualities are possessed within *Prabhu*, yet *Bhagwan* is known to also be without qualities. The reason is that *Bhagwan* does not possess ILLUSIVE qualities; however, all the virtues He possesses are DIVINE. He makes the lives of those who sing His virtues auspicious. Eras upon eras surpassed, yet holy discourses of *Prabhu* have remained fresh and full of energy. They seem to be new and clean. They are eternal, hence, they feel new.

At present, we are singing the virtues that the *Rushis* and *Munis* were singing in *Satyug*. The hearing of *Bhagwan's* virtues is eternal and unfathomable. *Prabhu's* nature is divine. There is no end to *Shree Hari's* Leelas.

THE GREATNESS OF THE JANMANGAL.

itye tatparamam Stotra, Janmangal sangnitam |
yah padhettena padhitam, bhavedhdhai sarva mangalam ||23||
yah padhechchbrunu yaad bhakatyaa, trikaalam sbraava yechch vaa |
eta ttasya tu paapaani, nashyeyuh kila sarvashah ||24||
eta tsam seva maanaanaam, Purushartha chatushtha ye |
durlabham naasti kimapi, hari krushna pRaasadatah ||25||

As a conclusion, *Shatanand Swami* is saying, "Those who chant this *Janmangal Stotra*, those

who recite the one hundred and eight greatly divine *mantras* achieve the equivalent amount of fruits of chanting the *Sarvamangal Stotra*.” The *Sarvamangal Stotra* contains one-thousand sacred names of *Shree Hari* and the *Janmangal Stotra* contains one hundred and eight sacred names of *Shree Hari*.

The sins of those who listen to or recite the *Janmangal* in the morning, afternoon and evening are burnt to ashes (*paapaani nashyett*). ‘*Chatushta ye*’, meaning those who chant this *Janmangal* attain the four pursuits of a man’s life: (1) Dharma (moral emancipation), (2) Artha (worldly prosperity), (3) Kaama (fulfilment of worldly desires) and (4) Moksha (final liberation). He does not have to run after the efforts of achievement. He attains them naturally. Wealth lasts in conditions where there is appropriateness. Wherever righteousness is settled, there is justice. Wherever *Bhagwan* resides, there is everything.

If a lake in a jungle is full to the brim, then birds, animals, humans and many others will arrive. Frogs, fishes and alligators settle in the lake. They would wander and roam and experience harmony. The lake does not go to call anyone that, ‘Come to me!’ Everyone approaches it naturally. Likewise, those who have moral sound conducts, achieve righteousness, devotion and other high-quality virtues. They achieve truth, righteousness, justice, peace, fulfilment and other superior qualities. *Bhagwan* grants whatever is needed at any time.

MORE THAN LUCK, PRABHU’S DIVINE NAME IS POTENT.

bhoota preta pishaachaanaam, daakinee brahm rakshasaam *l*
yogininaam tathaa baala, grahaadee naamu padravah *ll26ll*
abhichaaro ripukruto, roga shvaanyopyu padravah *l*
ayutaa varta naadasya, nashyatyeva na sanshayah *ll27ll*
dashaa vrutyaa pratidina, masyaa bhishtam sukham bhavet *l*
gruhibhi styaagi bhischaapi, pathniya midam tatah *ll28ll*

Those who recite the *Janmangal* are not distressed by evil spirits. Their confusion and chaos become eliminated. If a wicked person performs black magic upon someone and that person then chants the *Janmangal* ten thousands times, he goes through harmony. This *Janmangal* liberates the ill and its illnesses.

If one is destined to lie restlessly on a bed for a length of six months and if he recites this *Janmangal* daily with enthusiasm and affection, he becomes liberated from the restlessness and illness in a period of two mere days. More than luck, *Prabhu’s* divine name is potent.

‘*Gruhibhi styaagi*’, meaning whether he is a householder or a renunciate, he should indeed recite this *Janmangal* ten times on a daily basis. Narrating this *Janmangal* discourse is bestowing us with joy. All the essences that *Shatanand Swami* has taken out from the deep

surface, we have tried to sing to the best of our knowledge. *Shatanand Swami* can understand the full meaning of these one hundred and eight divine *mantras*.

These *Janmangal mantras* have been emerged from *Shreeji Maharaj's* divine *Leelas*. Those who have attained the state of realisation of *Swaminarayan Bhagwan* can explain these *mantras*. *Shatanand Swami* has attained the full state of realisation of *Swaminarayan Bhagwan*. *Shatanand Swami* has resided with *Bhagwan* during His presence. Hence, his ecstasy and experience is amazing. Only *Shatanand Swami* is familiar with the extraordinary greatness of these *mantras*.

Through *Bhagwan's* compassion and Saint's blessings, whatever has been understood has been presented before you. If any mistakes are made in this *Janmangal* explanation, if the *mantras* and the compounds of the explanations are not fully understood, if any faults come into view in the level of understanding, then may *Swaminarayan Bhagwan* forgive. Any of these essence(s) which are considered to be fine are the fruits of *Bhagwan's* compassion.

We shall all take a vow from today onwards that we should undoubtedly recite the *Janmangal* ten times a day. For our liberation, we should certainly recite the *Janmangal* with understanding of its prominence.

Shreeji Maharaj will become pleased upon those devotees who read the meaning of this *Janmangal*, who organise a holy discourse of this *Janmangal* narration and those who listen to it. In the ending stage, He bestows them with a supreme position.

*Iti Shree Shatanand Muni Virachitam Shree Janmangal aakhyam
Shree Haryashottara shata naama Stotra sampoornam ll*

*Shree Swaminarayan Bhagwan nee Jay
Shree Dharma-Bhakti Hari-Krushna Maharaj nee Jay
Shree NarNarayan Dev nee Jay
Shree LaxmiNarayan Dev nee Jay
Shree Chapaiya dheesha Ghanshyam Maharaj nee Jay*

II 'SHREE JANMANGAL – ITS DIVINE ESSENCE' COMPLETE II

Shanti Shanti Shanti

GLOSSARY

Acharya

1) One who teaches by his own example; a spiritual master; 2) The chief of *Satsang*.

Arti

A hymn sung with offering of lamp, incense, flower and water, praising the divine qualities and actions of *Prabhu* and calling upon Him to bless His devotee. This ceremony involves waving a lamp gently in front of the deity. *Arti* is performed five times a day to *Prabhu* in Shikharbandh Temples. The five *Arti*'s are: 1. *Mangla Arti*: performed before sunrise, 2. *Shangar Arti*: performed after *Shree Hari* has adroned His clothes, 3. *Rajbhog Arti*: performed after the noon offering to *Shree Hari*, 4. *Sandhya Arti*: performed at dusk before sunset, 5. *Shyan Arti*: performed before *Prabhu* rests for the night.

Akshardham	The divine heavenly Abode of <i>Shree Swaminarayan Bhagwan</i> .
Akshay-patra	A kind of utensil with everlasting supplies.
Ahmedabad	The centre of <i>Shree NarNarayan Dev</i> diocese.
Arjun	<i>Shree Krushna Bhagwan's</i> friend and devotee who was the third brother of the 5 <i>Pandavs</i> and was a fabled archer.
Athanu	Indian spiced pickles.
Avtar na Avtari	The Incarnation of all Incarnations, <i>Purna Purshotam Shree Swaminarayan Bhagwan</i> .
Ayodhiya	The name of a village in the Uttara Pradesha region of India. It is the birthplace of <i>Shree Ram Bhagwan</i> .
Badrikashram	The divine heavenly Abode of <i>Shree NarNarayan Dev</i> .
Bhagvat Gita	One of the greatest and philosophical religious dialogues known to man. It originally appears as an episode in the <i>Mahabharat</i> . <i>Shree Krushna Bhagwan</i> spoke the <i>Bhagvat Gita</i> to His friend and devotee <i>Arjun</i> .
Bharat Khand	India, the Motherland
Bhishmapita	The Son of King Shantanu and the paternal grandfather of the <i>Kauravs</i> and the <i>Pandavs</i> .
Bhuj	A city in the region of Kutch.
Brahman	A person belonging to the highest caste of the Hindus.
Brahma	The Creator of the universe. One of the three demi-gods.
Brahmanand Swami	A devout Saint and poet. He was Ladudanji before he was initiated as a Saint. He had a jolly character and had a strong bond with <i>Shree Hari</i> . He had the skills of an architect. He wrote the Brahmananda Kaavya.
Char Sarno Gutko	A notebook containing 4 shortened sacred Scriptures tied in a small cloth around the neck.
Ceshta	<i>Kirtans</i> of <i>Shree Hari's Leelas</i> sang daily every evening.
Chapaiya	The name of a village in the Uttara Pradesha region of India. It is the birthplace of <i>Ghanshyam Maharaj</i>

Dada Khachar

Dada Khachar was also known as Uttamasinha. He was the sole owner of the entire estate of *Gadhada*. He had total faith and trust in *Swaminarayan Bhagwan*. He was a unique firm single-minded devotee of the holy fellowship and had surrendered his every belongings and his heart to *Shree Hari*. Without any hesitation, he would obey every command of *Shree Swaminarayan Bhagwan's*.

Dandvat Pranam

Prostrate bows carried out by males when gaining *Darshan* of *Bhagwan*. Males do this by lying down with seven parts of the body (eyes, forehead, mouth, hands, chest, knees and feet) touching the ground. The mind should be focused upon *Shree Hari*.

Darshan

Gaining divine sight of *Bhagwan* and visualising His divine form.

Devanand Swami

A devout Saint and poet. He was *Devedaana* before he was initiated as a Saint. His *Guru* was *Brabmanand Swami*. He wrote the *Devanand Kaavya*.

Dholera

The centre of *Shree Madanmohan Dev* diocese.

Dhun

Incessant collective utterance of the name of *Shree Hari*.

Dhruvji

The son of *Uttaanapaada* and a great devotee of *Vishnu Bhagwan*.

Dudh-pak

A tasteful liquid indian article of food containing milk, rice and sugar.

Draupadiji

The wife of the five *Pandavs* and a staunch female devout follower of *Shree Krushna Bhagwan*.

Durvasa Rushi

The son of *Atri* and *Anasooyaa*. He was very anger natured. He had cursed the members who were seated in the assemblage in *Badrikashram* to be born once again on earth.

Duryodhan

The son of King *DhrutaRashtra* and the eldest of the *Kaurava* brothers. He built grudge towards the *Pandavs* and was very demon-natured.

Ekadashi	A day of fast and penance, falling on the eleventh day of each lunar cycle.
Father Dharma	The father of <i>Ghanshyam Maharaj</i> .
Gadhapur	The divine centre of the <i>Swaminarayan</i> holy fellowship. The main royal palace in <i>Gadhapur/Gadhada</i> is known as <i>Dada Khachar's Darabaara</i> . In the centre of the palace is a courtyard and in the centre of the courtyard is a Nimb tree - 'Limbado tree'. <i>Swaminarayan Bhagwan</i> made <i>Gadhapur</i> His home and stayed here most of His life. He has said that, 'I belong to <i>Gadhapur</i> and <i>Gadhapur</i> belongs to Me'.
Gadhada	See <i>Gadhapur</i> .
Ghee	Refined butter.
Gokul	A small village near the village of <i>Mathuraa</i> where <i>Shree Krushna Bhagwan</i> was born.
Goloka	The divine heavenly Abode of <i>Shree Krushna Bhagwan</i> .
Gopalanand Swami	A devout Saint who was learned in the eightfold processes of <i>Yoga</i> . He was <i>Khushaala Bhatta</i> before he was initiated as a Saint. He was highly regarded by <i>Swaminarayan Bhagwan</i> .
Gops	Male cowherds of <i>Gokul</i> devoted to <i>Shree Krushna Bhagwan</i> .
Gopees	Female cowherds of <i>Gokul</i> devoted to <i>Shree Krushna Bhagwan</i> .
Guru	A spiritual teacher.
Hanumanji	A devout attendant of <i>Shree Hari</i> in the form of a monkey. He is a celibate and is skilled in <i>Yoga</i> , medicine and the <i>Veds</i> .
Hiranyakashipu	The demonic father of <i>Prabhad</i> .
Icharam Bhai	The younger brother of <i>Ghanshyam Maharaj</i>
Indra	The King of the Deities in <i>Svarglok</i>
Ishtadev	A favourite Deity.
Ishvar	The Supreme Being, <i>Shree Hari</i> .
Jagadguru	The spiritual teacher of the world.

Janmangal Stotra	A collection of one hundred and eight names of <i>Shree Swaminarayan Bhagwan</i> . The <i>Janmangal Stotra</i> is composed by <i>Shatanand Swami</i> .
Jay Swaminarayan	A greeting used by <i>Swaminarayan Bhagwan's</i> followers.
Jeevubaa	A devout follower of <i>Swaminarayan Bhagwan's</i> . <i>Jeevubaa</i> was the daughter of <i>Ebhal Khachar</i> and the sister of <i>Dada Khachar</i> . She was the Incarnation of <i>Laxmiji</i> . <i>Jeevubaa</i> was very fond of preparing and offering food to <i>Bhagwan</i> .
Joban Pagi	A fierce villain, murderer and thief who would frighten people in the region of Gujarat. He attempted to steal <i>Manki Godi</i> but was unsuccessful. He realised <i>Bhagwan's</i> greatness and later became a devout stanch follower of <i>Swaminarayan Bhagwan</i> .
Junagadh Kathi	The centre of <i>Shree Radharaman Dev</i> diocese. Resident of <i>Kathiaavaara</i> (a name of a city). The members of this so-named caste are known to be warriors.
Kaliyug	The age of immorality, quarrel and hypocrisy, which began five thousand years ago and lasts a total of 432,000 years. At this moment of time, the age of <i>Kaliyug</i> is running.
Kalpa-vruksh	A fabulous tree having the power to satisfy all the desires of persons who sit under it.
Kans	The King of Mathuraa. Mother <i>Devkee</i> , <i>Shree Krushna Bhagwan's</i> mother, was <i>Kans's</i> sister; therefore <i>Kans</i> was <i>Krushna Bhagwan's</i> uncle. <i>Kans</i> was a demon and had enmity towards <i>Krushna Bhagwan</i> . He attempted to kill <i>Krushna</i> but was unsuccessful. In the end, <i>Krushna Bhagwan</i> killed him and granted him with liberation.
Kanthi	A double stranded necklace of <i>Tulsi</i> beads worn around the necks of devotees as a token of the <i>Swaminarayan</i> holy fellowship.

Kaula	A theory abided by sinners and immoral. These immoral become enticed in other women with a lustful faculty.
Kauravs	The descendants of the Kuru clan, in particular the sons of DhruvRashtra who opposed the <i>Pandavs</i> .
Kirtan	Devotional song of <i>Bhagwan</i> .
Khudaa	<i>Bhagwan</i> .
King Janak	The father of <i>Sitaji</i> .
King Yudishtir	The eldest lawful brother of the 5 <i>Pandavs</i> .
Laadu	An article of indian sweets shaped in a round ball.
Ladubaa	A devout follower of <i>Swaminarayan Bhagwan</i> . <i>Ladubaa</i> was the daughter of Ebhal Khachar and the sister of <i>Dada Khachar</i> . She was the Incarnation of <i>Laxmiji</i> .
Ladudanji	See <i>Brahmanand Swami</i>
Lalji Suthar	<i>Lalji Suthar</i> was born in the town of Shekhapaata. He was married and had two sons. He later met <i>Swaminarayan Bhagwan</i> and was initiated as a Saint with the name <i>Nishkulanand Swami</i> .
Laxmanji	The Companion of <i>Vishnu Bhagwan</i> and the Goddess of wealth.
Leela	<i>Bhagwan's</i> divine pastime deeds
Loj	The town where <i>Nilkanth Varni</i> ended His epic pilgrimage. <i>Nilkanth Varni</i> worked and served in <i>Loj</i> , in <i>Ramanand Swami's</i> hermitage. He taught the art of <i>Yoga</i> to the disciples in the hermitage.
Mala	To perform <i>Mala</i> means to turn the 108 beads of a rosary one by one whilst reciting the divine name of <i>Shree Hari</i> .
Manki Godi	The divine horse of <i>Shree Swaminarayan Bhagwan</i> . She is an incarnation of <i>Garudaji</i>

Mansi Puja	Meditative worship of <i>Shree Swaminarayan Bhagwan</i> where one should think of oneself as a soul and then mentally bathe, decorate, feed and perform worship to <i>Shree Hari</i> . <i>Mansi Puja</i> should be carried out five times a day.
Markanday Rushi	A famous astrologer who carried out the naming ceremony of <i>Ghanshyam Maharaj</i> and named Him <i>Krushna, Hari, Harikrushna</i> and <i>Nilkanth</i> .
Mahabharat	The longest Hindu epic story of <i>Paandava</i> and <i>Kaurava</i> brothers. It deals with issues relating to philosophy, spirituality and politics. This includes the <i>Bhagvat Gita</i> .
Mahatma	A great man.
Mangla Arti	See <i>Arti</i> .
Mantra	A transcendental sound or <i>Vaidika</i> hymn.
Mathno rotlo	A thick, circular bread made from a kind of pulse.
Mayaram Bhatt	A devout follower of <i>Swaminarayan Bhagwan</i> . He personally took <i>Nilkanth Varni's</i> written letters to <i>Bhuj</i> and passed them on to <i>Ramanand Swami</i>
Meerabai	A single-minded female devotee who was born in the village of Mevaada. She was madly in love with <i>Krushna Bhagwan</i> in the manner of a chaste wife.
Mother Bhakti	The mother of <i>Ghanshyam Maharaj</i> .
Mother Kali	The Goddess of Power.
Mother Kuntaji	The mother of the <i>Pandavs</i> .
Mother Parvati	The consort of <i>Shiva Bhagwan</i> and daughter of the Himalayas.
Mrutyulok	The mundane world where the cycle of birth and death continues.
Mukta	Those great souls who are liberated from material existence.
Muktanand Swami	A devout Saint and poet. He was Mukundadas before he was initiated as a Saint. He was known to be the Mother of the holy fellowship. He wrote the <i>Muktanand Kaavya</i> .

Mukto	See <i>Mukta</i> .
Mukund Brahmchari	<i>Shree Swaminarayan Bhagwan's</i> attendant also known as Mulaji Brahmachari.
Muni	A sage.
Naradji	The son of <i>Brahma</i> and a devotee of <i>Shree Hari</i> .
Nand Santos	Saints initiated in <i>Shreeji Maharaj's</i> time.
Nandram	The eldest son of <i>Ramapratapbbai</i> .
Nilkanth Varni	One of the four names given to <i>Ghanshyam Maharaj</i> by <i>Markanday Rusbi</i> . It is the name adopted by Almighty Supreme <i>Shree Hari</i> whilst on a pilgrimage journey.
Nishkulanand Swami	A devout Saint and the Vairagya Murti (the idol of non-attachment to worldly objects and pleasures). He was Lalji Suthar before he was initiated as a Saint. He was skilled in carpentry, masonry and sculpting. He wrote the Bhaktachintaamani Scripture and the Nishkulanand Kaavya.
Nityanand Swami	A devout Saint and scholar. He was Deenamanee Sharmaa before he was initiated as a Saint. He was a very strong debater and had profound knowledge of all Scriptures. He composed the Shree Hari Digvijay scripture and produced the first Gujaraatee translation of the Shikshapatri.
Nurshi Bhagwan	The fourth Incarnation of <i>Vishnu Bhagwan</i> where the top part of His body was of a lion's and the bottom part of a human's.
Pandavs	The descendants of the Paandu clan, in particular the sons of Paandu, namely: <i>Yudhishtir, Arjun, Bhima, Nakul</i> and SahaDev.
Patallok	The lowermost of the seven regions of the earth where serpents reside .
Pragji Purani	A great scholar.
Prahlad	A great faithful devout follower of <i>Vishnu Bhagwan</i> and the son of the demon, <i>Hiranyakashipu</i> .

Premanand Swami	A devout Saint, a born poet and the Premni Murti (the idol of love for <i>Shree Hari</i>). He was Hathiraam before he was initiated as a Saint. When he was first initiated, his name was Nijbodhanand Swami. His name was then changed to <i>Premanand Swami</i> due to the extreme love for <i>Bhagwan</i> .
Purans	The eighteen historical supplements in the <i>Veds</i> .
Radhikaji	<i>Krushna Bhagwan's</i> true consort and the Goddess of devotion.
Rajsik	See <i>Rajogun</i> .
Ramanand Swami	The <i>Guru</i> of <i>Shree Swaminarayan Bhagwan</i> and the incarnation of <i>Udbhaji</i> . <i>Ramanand Swami</i> handed over His Acharyaship to <i>Swaminarayan Bhagwan</i> and granted two boons to <i>Swaminarayan Bhagwan</i> .
Ramanuj-acharya	The <i>Guru</i> of <i>Ramanand Swami</i> .
Ramayan	A great epic and a source of guidance, inspiration and morality of Hindu life. <i>Valmiki Rusi</i> originally wrote the <i>Ramayan</i> in the divine ancient Sanskrit language. It tells the factual lifetime story of <i>Shree Ram Bhagwan</i> .
Ramapratapbhai	The elder brother of <i>Ghanshyam Maharaj</i> .
Raas	The dancing and singing sports played by devotees in a round circle formed around the divine idol of <i>Shree Hari</i> .
Ravan	The King of Lanka who kidnapped <i>Sitaji</i> . <i>Ravan</i> was a demon and had enmity towards <i>Ram Bhagwan</i> . He caused havoc and distress to society. In the end, <i>Ram Bhagwan</i> killed him and granted him with liberation.
Rajogun	Quality manifesting in physical terms as: force and motion. In human terms as activity and passion. In spiritual terms as selfless action and service to others. Anything <i>Rajsik</i> is endowed with worldly pleasures.
Rukshmani	<i>Krushna Bhagwan's</i> consort .
Rushabhadev Bhagwan	Father of <i>Jadbharat</i> .

Rushi	A penitent.
Satvik	Quality appearing in physical terms as: balance and light. In human terms as contentment and peacefulness and in spiritual terms as illumination and knowledge. Anything <i>Satvik</i> is endowed with divine virtues.
Sankadiks	One of the twenty-four Incarnations of <i>Bhagwan</i> . They are the four divine <i>Yogis</i> who eternally remain aged five and reside upon the lotus-like feet of <i>NarNarayan Dev</i> . The names of the four <i>Sankadiks</i> are Sanandan, Sanata, Sanatakumaara and Sanaatana.
Sandhya Arti	See <i>Arti</i> .
Sankyayogi Bais	Female ascetics of the <i>Swaminarayan</i> fellowship.
Sarvamangal Stotra	A collection of one-thousand names of <i>Shree Swaminarayan Bhagwan</i> . The <i>Sarvamangal Stotra</i> was composed by <i>Shatanand Swami</i> .
Satayuga	The golden age of truth, morality, religion, bliss and prosperity.
Satsang	Association of Saints, sacred Scriptures and holy discourses, Deities and Acharyas
Satsangi Jeevan	The core Scripture composed by <i>Shatanand Swami</i> of the <i>Swaminarayan</i> holy fellowship. It describes the <i>Leelas</i> of <i>Swaminarayan Bhagwan's</i> entire life.
Satvogun	See <i>Satvik</i> .
Sitaji	The daughter of <i>King Janak</i> and the consort of <i>Shree Ram Bhagwan</i> .
Shabaree	The name of a faithful single-minded poor devotee of <i>Ram Bhagwan</i> .
Satanand Swami	A devout Saint also known as Santdasji. He had the gift of entering the state of eternal heavenly trance. With his power and divine vision, he composed the <i>Satsangee Jeevan</i> , <i>Sarvamangal Stotra</i> , <i>Janmangal Stotra</i> and <i>Shikshapatri Artha Dipika</i> .
Sheero	A sweet article of food made of wheat flour, <i>ghee</i> and sugar.

Sheshnag	The Serpant God.
Shikshapatri	The letter of teachings containing 212 shlokas written by <i>Sabajanand Swami</i> in the divine ancient Sanskrit language within the region of <i>Vadtal</i> . It was translated by <i>Nityanand Swami</i> in Gujaratee. It is also available in English. If one follows the moral code of conducts of the <i>Shikshapatri</i> , he is benefited to an improved life and is destined to attain liberation.
Shivaji	The Destroyer of the universe. One of the three demi-gods.
Shodshopacharas	Sixteen materials used for the performance of worship.
Shreemad Bhagvat	This <i>Vaidika</i> literature contains <i>Leelas</i> of the incarnations of <i>Vishnu Bhagwan</i> , great kings and sages of the past. It contains spiritual knowledge about the creation of the universe.
Shrutis	See <i>Veds</i> .
Siddha	A great <i>Yogi</i> who has attained supernatural spiritual powers.
Sideshvar Mahadev	See <i>Shivaji</i> .
Stotra	A hymn of praise.
Sundarajee Suthaara	A devout follower of <i>Swaminarayan Bhagwan</i> . He was the advisor of to the King of <i>Bhuj</i> and was the brother of Narayanjee Suthaara. Whenever <i>Swaminarayan Bhagwan</i> would arrive in the city of <i>Bhuj</i> , He would reside in the home of <i>Sundarajee Suthaara</i> .
Sura Khachar	A devout follower of <i>Swaminarayan Bhagwan</i> . He was <i>Shreeji Maharaj's</i> friend and was the King of Loya. He possessed jothroughl characteristics; hence, he had the skill of making <i>Shreeji Maharaj</i> laugh even in a serious condition.
SuryaNarayan	The Deity of illumination/the sun.
Suvasani Bhabi	The sister-in-law of <i>Ghanshyam Maharaj</i> .
Svarglok	The divine heavenly Abode of King <i>Indra</i> .

Tamsik	Quality appearing in physical terms as: inertia and darkness. In human terms as laziness and dullness and in spiritual terms as ignorance and wrong beliefs. Anything <i>Tamsik</i> is endowed with evil qualities.
Tilak Chandlo	A <i>Tilak</i> is the 'U' shape marked on the forehead and represents the lotus-like feet of <i>Shree Swaminarayan Bhagwan</i> . A <i>Chandlo</i> is the round dot between the <i>Tilak</i> and represents <i>Laxmiji</i> residing in <i>Shree Swaminarayan Bhagwan's</i> heart.
Tulsi	A sacred plant which is the divine form of <i>Laxmiji</i> .
Tulsidasji	The poet and the author of the <i>Ramayan</i> Scripture.
Udhavji	Previous incarnation of <i>Ramananda Swami</i> .
Upnishad	The one hundred and eight philosophical treatises that appear within the <i>Veds</i> .
Valiyo	<i>Valiyo</i> , the looter, would loot marriage ceremonies in pure daylight and commit many other violent acts. With the association of <i>Naradji</i> , He became enlightened. He was given the <i>mantra</i> 'Ram, Ram' to chant. However, unable to pronounce this, he chanted 'Maraa, Maara' instead. He became one with <i>Paramatma</i> . As time went by, He became <i>Valmiki Rushi</i> from <i>Valiyo</i> and composed the sacred Scripture, <i>Ramayan</i> .
Valmiki Rushi	See <i>Valiyo</i> .
Vachanamrut	<i>Vachanamrut</i> is the main sacred Scripture in our holy fellowship. It contains the words (' <i>Vachana</i> ') of nectar (' <i>amruta</i> ') of <i>Shree Swaminarayan Bhagwan</i> . It contains questions asked by Saints and devotees and replies given by <i>Prabhu</i> . This sacred Scripture contains the essence of all the Hindu Scriptures. This Scripture contains two hundred and seventy three <i>Vachanamruts</i> collected and compiled by five great Saints, namely: <i>Shukanand Swami</i> , <i>Muktanand Swami</i> , <i>Gopalanand Swami</i> , <i>Brahmanand Swami</i> and <i>Nityanand Swami</i> .

Vadtal	The centre of <i>Shree LaxmiNarayan Dev</i> diocese.
Vaidika	Spiritual.
Vaikunt	The divine heavenly Abode of <i>Vishnu Bhagwan</i> .
Vartman	Implementation of a vow in which one takes an oath to remain in the boundaries of morality.
Ved	The first four books known to mankind, namely: Riga Ved (deals with general knowledge), Yajura Ved (deals with knowledge of <i>karma</i>), Saama Ved (deals with worship) and Atharva Ved (deals with knowledge of science).
Vedanta	The philosophical treatise written by <i>Vyaas Bhagwan</i> which consists aphorisms that embody the essential meaning of the <i>Upnishads</i> .
Vishnushastra Nam	A collection of one-thousand names of <i>Vishnu Bhagwan</i> .
Yadavs	Relatives of <i>Shree Krushna Bhagwan</i> .
Yagna	A ceremonial performance of a sacrifice carried out to please <i>Bhagwan</i> .
Yamduts	The servants of the God of death.
Yoga	Means of spiritual practise which enables one to merge the mind and the senses into <i>Bhagwan</i> .
Yogi	One who practices the art of <i>Yoga</i> .
Yogiraj	<i>Nilkanth Varni</i> , the <i>Yogi</i> of all <i>Yogis</i>

THE DIVINE NAMES OF BHAGWAN USED THROUGHOUT THIS SCRIPTURE

BadriNarayan	Paramatma
Bhagwan	Prabhu
Budha Bhagwan	Purshotam Narayan
Chaturbhuj	Radharaman Dev
Dvarika-desh	Ram Bhagwan
Ghanshyam Maharaj	Ramchandraji Bhagwan

Gopinathji Maharaj	Sahajanand
Hari	SheshaNarayan Bhagwan
Harikrushna	Shree Hari
Keshav	Shree Krushna
LaxmiNarayan Dev	Shree Krushnachandra
MadanmohanDev	Shree Narayan Bhagwan
Maharaj	Shree Ram
Mohan Bhagwan	Shree Swaminarayan Bhagwan
Narayan	Shreeji Maharaj
NarNarayan Dev	Vishnu Bhagwan
Nilkanth Varni	Vyaas Bhagwan
Narshi Bhagwan	Yogiraj
Parabrahm	

SHREE JANMANGAL STOTRA

namo namah shree haraye, budhdhhi daaya dayaavate /
bhakti dharmanga jaataaya, bhakta kalpa drumaaya cha // 1 //
sugandhha pushpa haaraadhhye, rvividhai roopa haarakaih /
sampoojeetaaya bhaktau dhhaih, sitaambara dharaaya cha // 2 //
naamnaa masthottara shatam, chatur varga mabheepsataam /
sadhhyah fala pradam nrnaam tasya, vakshyaami satpateh // 3 //

asya shree Janmangal aakhyasya shree haryashtottara shata naama stotra mantrasya
Shatanand rushih /
anushtup chhandah dharm nandanah shree harir Devtaa /
dhaarmika iti beejam /
bruhad vrata dhara iti shaktih /
bhakti nandana iti keelkam /
chatur varga sidhdhha yathe jape viniyogah /

-: Atha dhyaanam :-

varni vasha ramaneya Darshanm, manda haasa roochiraana naambujam /
poojitam sura naro tmair mudaa, dharm nandana maham vichintaye // 4 //

shree krushnah shree vaasudevo, Nar Narayanh prabhuh /
bhakti dharmaatma jo janmaa, krushno naaraayano harih // 5 //
hari krushno ghanashyaamo, dhaarmiko bhakti nandanah /

bruhad vrata dharah shudhdhho, Radha krushneshta daivatah // 6 //
 marootsuta priyah kaalee, bhairavaadhyati bheeshanah /
 jitendriyo jitaahaara steevra vairaaagya aastikah // 7 //
 yogeshvaro yoga kalaa, pravruttirati dhairya vaan /
 gnaanee parama hansashcha, teertha kruttair thikaarchitah // 8 //
 kshamaa nidhih sado nnidro, dhyaana nishtha stapah priyah /
 sidhdheshvarah svatantrashcha, brahma vidhyaa pravartakah // 9 //
 paashando chchedana patuh, svasva roopaa chala sthitih /
 prashaanta moorti nirdosho, sura gurvaadi Mohanh // 10 //
 ati kaaroonya nayanah udhdhhavaadhhva pravartakah /
 Maha vratah saadhu sheelah, saadhu vipra prapoojakah // 11 //
 ahinsa yagna prastotaa, saakaara brahma varnanah /
 svaamiNarayanah svaamee, kaala dosha nivaarakah // 12 //
 sachchhastra vyasanah sadhyah, Samadhi sthiti kaarakah /
 krushna aarchaa sthaapana karah, kaula dvit kali taarakah // 13 //
 prakaasha roopo nirdambhah, sarva jeeva hitaavahah /
 bhakti samposhako vaagmi, chatur varga fala pradah // 14 //
 nir matsaro bhakta varmaa, budhdhhi daataa tipaavanah /
 abudhdhhi hyad brahma dhaama, darshaka shchaapa raajeetah // 15 //
 aasamudraanta satkeerti, shruta sansruti mochanah /
 udaarah Sahajanandh, saadhvee dharmah ravartakah // 16 //
 kandarpa darpa dalano, vaishnavakra tukaarakah /
 panchaaya tana sanmaano, naishthika vrata poshakah // 17 //
 pragalbho nispruhah satya, pratigno bhakta vatsalah /
 aroshano deergha darshee, shadoormi vijay kshamah // 18 //
 nirahan krutira droha, rujuh sarvopa kaarakah /
 niyaamaka shchopa shama, sthithir vinaya vaan guruh // 19 //
 ajaata vairee nirlobho, Maha Purushh aatmadah /
 akhandi taarsha maryaado, Vyaas sidhdhhanta bodhakah // 20 //
 mano nigraha yuktigno, yamadoota vimoachakah /
 poorna kaamah satya vaadee, guna graahee gatasmayah // 21 //
 Sadachar priya tarah, punya shravana kirtanh /
 sarva mangala sadroopa, naanaa guna vicheshitah // 22 //
 itye tatparam Stotra, Janmangal sangnitam /
 yah pathetena pathitam, bhavedhdhhai sarva mangalam // 23 //
 yah pathechchhru nuyaad bhaktyaa, trikaalam shraava yechcha vaa /
 etattsya tu paapaani, nashyeyuj kila sarvashah // 24 //
 etatsam seva maanaanaam, Purushartha chatusthaye /
 durlabham naasti kimapi, hari krushna pRaasadatah // 25 //
 bhooti preta pishaachaanaam, daakinee brahma raksha saam /
 yoginee naam tathaa baala, grahaadee naamu padravah // 26 //
 abhichaaro ripu kruto, roga shvaanyo pyu padravah /

ayutaa varta naadasya, nashya tyeva na sanshayah // 27 //
dashaa vrutyaa prati dina, masyaa bhishtam sukham bhavet /
gruhi bhi styaagi bhishchaapi, pathaneeya midam tatah // 28 //

*Iti Shree Shatanand Muni virachitam Shree Janmangal aakhyam
Shree Haryashtottara shatanaama Stotra sampoornam*

SHREE JANMANGAL NAMAVALI

- (1) Aum Shree Shree Krushnaaya Namah
- (2) Aum Shree VaasuDevaya Namah
- (3) Aum Shree NarNarayanaya Namah
- (4) Aum Shree Prabhava Namah
- (5) Aum Shree Bhakti-dharmaatma-jaaya Namah
- (6) Aum Shree Ajanmane Namah
- (7) Aum Shree Krushnaaya Namah
- (8) Aum Shree Narayanaya Namah
- (9) Aum Shree Haraye Namah
- (10) Aum Shree HariKrushnaaya Namah
- (11) Aum Shree Ghanshyamaya Namah
- (12) Aum Shree Dhaarmikaaya Namah
- (13) Aum Shree Bhakti-Nandanaaya Namah
- (14) Aum Shree Bruhad-vrata-dharaaya Namah
- (15) Aum Shree Shudhdhaaya Namah
- (16) Aum Shree Radhakrushna-eshta-daivataaya Namah
- (17) Aum Shree Maroot-suta-priyaaya Namah
- (18) Aum Shree Kaalee-bhairavaa-dhyati-bheeshanaaya Namah
- (19) Aum Shree Jitendriyaaya Namah
- (20) Aum Shree Jitaharaay Namah

- (21) Aum Shree Tivra-vairagyaay Namah
- (22) Aum Shree Aastikaaya Namah
- (23) Aum Shree Yogeshvaraay Namah
- (24) Aum Shree Yoga-kalaa-pravrutaye Namah
- (25) Aum Shree Ati-dhairya-vate Namah
- (26) Aum Shree Gnaanine Namah
- (27) Aum Shree Parama-hansaaya Namah
- (28) Aum Shree Teertha-krute Namah
- (29) Aum Shree Tairthi-kaarchitaaya Namah
- (30) Aum Shree Kshamaa-nidhaye Namah
- (31) Aum Shree Sado-nidraaya Namah
- (32) Aum Shree Dhyaana-nishthaaya Namah
- (33) Aum Shree Tapah-priyaaya Namah
- (34) Aum Shree Sidhdeshvaraaya Namah
- (35) Aum Shree Svatantraaya Namah
- (36) Aum Shree Brahma-vidhyaa-pravartakaaya Namah
- (37) Aum Shree Paakhando-chchhedana-patave Namah
- (38) Aum Shree Sva-svaroopaa-chala-sthitaye Namah
- (39) Aum Shree Prashaanta-moortaye Namah
- (40) Aum Shree Nirdoshaaya Namah
- (41) Aum Shree Asura-gurvaadi-Mohanaya Namah
- (42) Aum Shree Ati-kaarunya-naynaay Namah
- (43) Aum Shree Udhdhavaadhva-pravartakaaya Namah
- (44) Aum Shree Maha-vrataaya Namah
- (45) Aum Shree Saadhu-Sheelaaya Namah
- (46) Aum Shree Saadhu-vipra-prapoojakaaya Namah
- (47) Aum Shree Ahinsa-yagna-prastotre Namah
- (48) Aum Shree Saakaara-brahma-varnanaaya Namah
- (49) Aum Shree SvaamiNarayanaya Namah
- (50) Aum Shree Svaamine Namah
- (51) Aum Shree Kaala-dosha-nivaarakaaya Namah
- (52) Aum Shree Sat-shaastra-vyasanaaya Namah
- (53) Aum Shree Sadhyah-Samadhi-sthiti-kaara-kaay Namah
- (54) Aum Shree Krushna-Acharyaa-sthaapana-karaaya Namah
- (55) Aum Shree Kaula-dvishe Namah
- (56) Aum Shree Kali-taarakaaya Namah
- (57) Aum Shree Prakaasha-roopaaya Namah
- (58) Aum Shree Nirdambhaaya Namah
- (59) Aum Shree Sarva-jeeva-hitaavahaaya Namah
- (60) Aum Shree Bhakti-samposhakaaya Namah
- (61) Aum Shree Vaagmine Namah

- (62) Aum Shree Chatur-varga-fala-pradaaya Namah
- (63) Aum Shree Nir-matsaraaya Namah
- (64) Aum Shree Bhakta-varmane Namah
- (65) Aum Shree Budhdhi-daatre Namah
- (66) Aum Shree Ati-paavanaaya Namah
- (67) Aum Shree Abudhdhi-hyate Namah
- (68) Aum Shree Brahma-dhaama-darshakaaya Namah
- (69) Aum Shree Aparaa-jitaaya Namah
- (70) Aum Shree Asamudraanta-satkeertaye Namah
- (71) Aum Shree Shrita-sansruti-mochanaaya Namah
- (72) Aum Shree Udaaraaya Namah
- (73) Aum Shree Sahaja-aanandaaya Namah
- (74) Aum Shree Saadhvee-dharma-pravartakaaya Namah
- (75) Aum Shree Kandarpa-darpa-dalanaaya Namah
- (76) Aum Shree Vaishnava-kratu-kaarakaaya Namah
- (77) Aum Shree Panchaaya-tana-sanmaanaaya Namah
- (78) Aum Shree Naishthika-vrata-poshakaay Namah
- (79) Aum Shree Pragalbhaaya Namah
- (80) Aum Shree Nispruhaaya Namah
- (81) Aum Shree Satya-pratignaaya Namah
- (82) Aum Shree Bhakta-vatsalaaya Namah
- (83) Aum Shree Aroshanaaya Namah
- (84) Aum Shree Deergha-darshine Namah
- (85) Aum Shree Shadurmi-vijya-kshamaaya Namah
- (86) Aum Shree Nirahankruttaye Namah
- (87) Aum Shree Adrohaaya Namah
- (88) Aum Shree Rujve Namah
- (89) Aum Shree Sarva-opakaara-kaaya Namah
- (90) Aum Shree Niyaamakaaya Namah
- (91) Aum Shree Upashama-sthitaye Namah
- (92) Aum Shree Vinayavate Namah
- (93) Aum Shree Gurave Namah
- (94) Aum Shree Ajaata-vairine Namah
- (95) Aum Shree Nir-lobhaaya Namah
- (96) Aum Shree Maha-Purushaya Namah
- (97) Aum Shree Aatmadaaya Namah
- (98) Aum Shree Akhanditaarsha-maryaadaaya Namah
- (99) Aum Shree Vyaas-sidhdhaanta-bodhakaay Namah
- (100) Aum Shree Mano-nigraha-yukti-gnaaya Namah
- (101) Aum Shree Yamadoota-vimochakaaya Namah
- (102) Aum Shree Poorna-kaamaaya Namah

- (103) Aum Shree Satyavaadine Namah
(104) Aum Shree Guna-graahine Namah
(105) Aum Shree Gatasmayaaya Namah
(106) Aum Shree Sadachar-Priya-taraay Namah
(107) Aum Shree Punya-shravana-kirtanaya Namah
(108) Aum Shree Sarva-mangala-sadrupa-naanaa-goona-vichestitaaya Namah

Iti Shree Janmangal Namavali Samapt