



// Shree Swaminarayan Vijaytetram //

www.  
bhujmandir.org-: Date :-  
01 - 06 - 2009

## Shree Janmangal Kathasaar:

Printed and Published by:

Shree Swaminarayan Mandir Bhuj – Kutch, India.

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### INTRODUCTION

#### MANTRA (51) AUM SHREE KAALDOSHNIVARKAY NAMAH

*The Abolisher ('nivaarak') of the defects ('dosh') of Kaliyug ('kaal') such as greed, etc. within the hearts of devotees*

'Kaal' 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, Gnaan-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 *Ramayan*. In some places, there are discourses of *Satsangi Jeevan* and in some places, the discourses of *Bhagvat Gita*. Permanently, the flow of Gnaan-yagna is flowing. Just as the River Ganga is flowing continuously, the river of Gnaan-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.

Khimjibhai of the city of Bhaavnagar was a faithful staunch devotee. He created a *Kanathi* made out of coconut shells and approached the village of *Gadhpur* to offer it to *Shreeji Maharaj*. He presented the *Kanathi* upon *Shree Hari's* lotus-like feet and performed *Dandvat Pranam* to Him. *Prabhu* questioned, "This *Kanathi* has been made by you?" "Yes, oh *Maharaj*. I have formed it." "What have you made it from?" Khimjibhai answered, "I have created it from coconut shells."

*Shreeji Maharaj* instructed Khimjibhai, "Oh Khimji 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, Khimjibhai resided in *Gadhpur*. Thereafter, he arrived to his home in the city of Bhaavnagar. There, he could not get hold of sandalwood; hence he prepared himself to travel to Jamnagar. He sat on the ship.

On the same ship sat a man who was learned in necromancy. The sun had set. Thus, Khimji Bhagat began singing devotional *Kirtans*. He was singing a verse:-

fulani bani re shobha fulani bani, sakhi shamaliyane sange shobha fulani bani.

He then performed *Arti*, sang a *dhun*, recited a *Vachanamrut* and then began to sing *Cheshta*.  
pratham shree harine re, charane shish namaavu, nautam 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!" Khimji 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 Khimji 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 Khimji Bhagat. Therefore, again, the necromancer threw the magic grains. Yet, nothing happened to Khimji 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, Khimji 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 Khimji 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?"

Khimji 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." Khimji 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 ‘Kaal-dosh-nivarak’ (the Abolitionist of the defect of time).”

### MANTRA (52) AUM SHREE SAT-SHASTRA-VYASANAY NAMAH

*One who has the nature ('vyasan') of listening to the eight satshastras (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 satshastras. 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 thaay sabha gaavna, kare katha nityanand nitya,  
pustak lai radiyaaamna, dhanya dhanya nityanand naamne,  
vaanchi raaji karya bhagwan, dharma tanay shyaamne...*

When *Swami* narrates, *Shreeji Maharaj* listens to the narration with great attention. At times, when he becomes enticed in devotion, then:-

*katha saambhalta re, hare hare kari bole, marma kathaano re, suni magan 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 SWAMI SPEAKS AND SHREE HARI OSCILLATES.*

When the discourse ends, He would again say to *Praagji Puraani*, “Oh *Puraani!* 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:

*sant sabhama re, betha hoy avinaash, koi harijanne re, tedvo hoy paas,  
paheli aangdi re, netra tani kari saan, premanand kahe re, saad kare bhagwan.*

*(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 Brahmchari!* Come here! Narrate the discourse of the *Mahabharat*.”

*Shreeji Maharaj* is very fond of listening to discourses of the Scriptures. *Vasudevanand Brahmchari* 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 Brahmchari specifically narrates the discourse. Maharaj becomes extremely pleased.

kyarek raaji re, thaay atishe aali, sant harijanne re, bhete baathmaa ghaali,  
kyarek maathe re, lai mele be haath, chaati maahi re, charan kamal de naath,  
kyarek aape re, haar toraa girdhari, kyarek aape re, angnaa vastra utaari,  
kyarek aape re, prasadina thaal, premanand kahe re, bhakt tanaa pratipaal.

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 SATSHASTRAS. When one discourse comes to an end, again, *Shree Hari* would say, "Now narrate the discourse of the *Ramayana*." When this discourse ends, He would say, "Now narrate the discourse of the Vasudev Mahatmya." When this ends, then, "Narrate the discourse of Vidur Niti." 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 Vyassutra of *Vyas Bhagwan*, *Shrimad Bhagvat*, Vasudev Mahatmya, *Bhagvat Gita*, Vidur Niti 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 *Chaar Saarno Gutko*. This *Chaar Saarno Gutko*, He wore on the neck at the time of His journey to holy places of pilgrimage. This divine *Char Saarno 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 stanchanted 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 SADHYA-SAMADHI-STHITI-KARKAY NAMAH

One who instantly ('sadhya') puts one into the state ('sthati')  
of trance ('Samadhi') with His own powers without  
one having to practice the eightfold processes of Yog

*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 *Yog* yet one cannot go into trance. Going into trance is nothing simple. One must master oneself in the

spiritual practice of *Yog*. 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 *Rushbhadev* along with the twenty-four Tirthmkara (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 upaasi ramne dekhe, krushna upaasi krushna ne dekhe l  
nursinh upaasi dekhe nursinh, dekhe isht thaay dil dang ll  
shiv upaasi dekhe shivne, thaay darshan bahu jeevne l  
dekhe hanumanjina hanuman, vaaman upaasi dekhe vaaman ll

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, *Rampratapbhai*, 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 diyo paakhand meli, satsangma na thaavu feli l  
samadhi kaai nathi soyali, mota yogine pan doyalil  
te to jene tene kem thaay, bijaa mane ame na manaay l

*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, *Shatanand 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 *Shatanand 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, *Shatanand Swami* is saying, "Oh *Prabhu!* You are *sadhya-samadhi-sthiti-karkay*. You are One who engages one in the mode of deep trance."

### MANTRA (54) AUM SHREE KRUSHNACHARYA-STHAPAN-KARAY NAMAH

*One who has installed ('sthan') the divine Idols of Krishna 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 *Badrinarayan*. Any mere person cannot go there to gain *Darshan*. Hence, building divine Temples in *Kutch Bhuj* and *Ahmedabad*, the Idol of *NarNarayan Dev* has been installed. In the village of *Gadhpur*, *Gopinathji Maharaj* has been installed. In the city of *Vadtal*, *LaxmiNarayan 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 *Gadhpur*, 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 *Naagar* caste. All of which were followers of *Shivji*. They devoted upon *Shivji*; hence *Bhagwan Swaminarayan* installed the Idol of *Radharaman Dev* along with the Idol of *Sidheshvar Mahadev*. For the *Darshan* of this particular

Idol of *Sidheshvar Mahadev*, the Naagars 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 *Gadhpur* 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 worshiping. 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 *shodshopchaars*. 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 ‘*Krushnacharya-sthapan-karay*’.”

**MANTRA (55) AUM SHREE KAUL-DVISHE NAMAH**

*The Abolisher of the Kaul theory (theory aboded by sinners and immoral)*

*Shatanand Swami* is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are the Abolisher of the *kaul* 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 *Kichak* 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 *Kichak* 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 Sarovar in the name of purity and the Saints also bathed in the lake. Even holding discussions with a person belonging in the *kaul* sect is a sin. *Bhagwan* destroyed the *kaul* cult. *Bhagwan* dislikes the *kaul* theory. Such immoral acts, *Bhagwan* eradicated from its deep roots.

Today, in the land of Mother India, people of the *kaul* are almost nowhere to be seen. *Shreeji Maharaj* strongly dislikes the immoral customs of the *kaul* 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 sarveshu bhuteshu, mad bhakti labhate paraam

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*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 *Kaul* sect.

### MANTRA (56) AUM SHREE KALI-TARKAY NAMAH

*The Liberator ('tarak') 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 'Kali-tarak'." *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 'Kali-tarak'. Thus, each and every *Sankhyogi Bai* and each and every Saint is observing the vow of celibacy absolutely faultlessly even today. This is all the glory of *Swaminarayan Bhagwan*, the 'Kali-tarak'.

Many believe that, 'In *Kaliyug* a *Yogi* cannot be found.' However, *Bhagwan* has created *Yogis* like the ones who existed in *Satyug*. 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 *Satyug*. 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 'Kali-tarak'.

vaale kali madhye ati karuna kari, lidho vrush kule re gun nidhi avataar,  
pragat purushotam shree hari vaale satyug sam dharma sthaapiyo,  
tadya nij jananaa manthi mad maar, pragat purishotam shree hari...

'WHERE DID SUCH NUISANCE ARISE FROM?'

One time, there was a Mahant (headmanship) of a Temple. He had the desire to unite with *Bhagwan*; hence, he walked towards the path of *Gadhpur*. 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 Mahant's hand. The Mahant 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 Mahant 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 Mahant 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 Mahant walked one or two miles. The Mahant 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 Mahant 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 Mahant 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 Mahant 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 Mahant courageously replied, "Even though you imprison me, I shall not marry!" The male worshipper actually imprisoned the Mahant 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 *Gadhpur*. 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 Govindanand Swami. With the glory of 'Kali-tarak', *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 'Kali-tarak'. He has liberated many in this *Kaliyug* and will liberate many.

### MANTRA (57) AUM SHREE PRAKASH-RUPAY NAMAH

*One who is beautified ('rup') with the rays of immense illumination ('prakash')*

*Shatanand Swami* is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu*! You are 'prakash-rup', 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 luminated. 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 pragatya re, suraj sahanand, adharna andhaaru taadiyu,  
maya raat mumukshuni tadi, thayu hari maltaa, puran prabhaat... adharna...  
muktanand kahe maha sukh aapiyu, ene vaarne re jaau vaaramvaar... adharna...

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 visionary.

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*.

swamiye patra lidha be haath, tarat ukhedyo che be saath.l  
nikadyo tejano te ambaar, netro anjaai gaya te vaar ll

As lustrous brightness gleamed from within, tears began to roll down *Ramanand Swami's* cheeks. *Sundarji Suthar* 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 ujaas, patra maathi thayo che prakaash l  
evu dekhi sahu harijan, paanya aashcharya nirmal man ll

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 *Kala-Tadaav*. He told *Harbham Bhakt*: -kaantaa vagya che mujne paay, tame kaadho karo e upaay l teni thaay che pidaa apaar, maate seva bataavi che saar ll

“Thorns are piercing through My feet. If you take them out, then it will be good.” *Harbham Bhakt* 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.

ej charanmathi nirdhaar, prakash pragatyo che te vaar l  
adho urdhva pramaane rahit, jaane akshardhaam sahit ll

The divine rays of the illumination pervaded all the way to *Akshardham*. In *Akshardham*,

Harbham Bhakt 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 Harbham Bhakt 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 NIRDAMBHAY NAMAH

*One who possesses no ('nir') hypocrisy ('dambh')*

*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 malpuva (a kind of Indian sweet eatable). For ascetics, *Dudh-pak* and malpuva 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 malpuva.’

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 malpuva.” 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*, malpuva 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 malpuva, 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-bhed (unfair 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 *Ramchandraji Bhagwan's* divine form. The mendicants folded both hands in a humble manner, saying:-

he bala brahmchari yogindra, tame cho pote ramchandra l  
ghana divasthi maharaj, karriye chie aava kuda kaaj ll  
tyaagi thaine karyo chhe anyaay, ava dambh karya che sadaay  
have nahi kariye koi din, kshama karo krupa nidhaan ll

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 Khachar* 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 Khachar* sat on top of the horse and made the horse gallop ever so much. He caught up with *Prabhu*. *Prabhu* said, “*Sura Khachar!* 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 *Siddh*. 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 *siddh* 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 *Siddh*. He is a divine sight.”

With the crowd of people, *Nilkanth Varni* walked along and approached the *siddh*. 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 *siddh* sent away the entire public. Not one person did he allow to remain in the hermitage. Alone, *Bhagwan* was seated. The *siddh* 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 *siddh* 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 *siddh* 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 Asceitc! 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 *siddh* 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 *siddh*’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-JEEV-HITAVAHAY NAMAH

*The Well-wisher ('hitavah') of all ('sarva') souls ('jeev'), 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. Dayanand Swami is singing:-

hitkaari hari re sakho hitkaari hari, chapaiyama prite pragatya hitkaari hari.  
aksharvaasi albelaji karuna kari, dharma ne bhakti thaki durlabh deh dhari... hitkaari.

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 Bhukhan Bhavsar's house who was enticed in religion. There, He overheard the noise of someone crying. *Prabhu* questioned, "Bhukhan bhai! 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-jeev-hitavah' (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, *Parmatma Shree Hari*, remains eternally determined to do well for all souls.

*Bhagwan* is 'Sarva-jeev-hitavah' 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-jeev-hitavah’ to all souls, animals and living entities.

### MANTRA (60) AUM SHREE BHAKTI-SAMPOSHKAY NAMAH

*The Nurturer ('samposhak') 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*: Gnaan-maarg (the path of spiritual knowledge) and Bhakti-maarg (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. mahatmya gnaan yug 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:-

bhavsagarma bhakti harini utarvaano aaroji; e vina upaadhi biji vedh tarike dhaaroji.  
mayano prapanch rachyo che, khel khalakno khotoji; daas narayan hari bhajine, laabh kari lyo  
motoji.

Just as food is unavoidable for the body, likewise, devotion is unavoidable for the soul. When the month of Shraavan 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 *Satsangi Jeevan*. *Ladubaa*, *Jivubaa* and other stauched 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 *Jivubaa'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 *Jivubaa* 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 VAGMINE NAMAH

*One who utters melodious and beneficial speech*

*Shatanand Swami* is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are a melodious Speaker.” *Vagmi* means the Master of speech. “Oh *Prabhu!* You are One who utters melodious, sweet and beneficial speech.” A mere human's speech is *Vaikhri* (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*, *Vedants* 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.

esi vaani boliye, mankaa aapaa khoy l aavatko shital kare, oranko sukh hoye ll

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 Gujrati 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 Gujrati 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 human's 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:-

bolmaa bolmaa bolmaa re, radha krushna vina biju bolmaa;  
saakar sherdino rass tajine, kadvo limbdo ghodma 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. *Yamduts* 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*.

ekni vaani laakh le, ekni laakadiyu khaay l ek videsh gayo visre nahi, ek paase bethoy na posaay ll

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 aabrudaar janaay saaro, kare na koi janne tukaaro l  
je dhedh ne vaaghri jevi jaat, te to tukaaraathi j kare vaat ll

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 ‘Vagmi’.”

### MANTRA (62) AUM SHREE CHATUR-VARGA-FALA-PRADAYA NAMAH

*The Giver of the four ('chatur') Purusharths (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), Arth (worldly prosperity), Kaam (fulfilment of worldly desires) and Moksh (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 Arth (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 Kaam (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.

*Shankaraacharya* 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. Shankaraacharya 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.” Shankaraacharya 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. Shankaraacharya immediately said:-

angam galitam palitam mundam, dashan vihitam jaatam tundam l  
vrudho yaati gruhitva dandam, tadapi na munchati asha pindam ll  
bhaj govindam, bhaj govindam, govindam bhaj mudh mate l

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. Harji Thakar’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 smaran bhavam, tyajantyante kalevaram l  
tam tamevaiti kauntey sadaa tad bhaav bhaavitah ll

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 Heerbai. When Heeru turned eleven years old, *Shreeji Maharaj* told Panchubaa, "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-varga-fala-pradata'.

### MANTRA (63) AUM SHREE NIR-MATSARAY NAMAH

*One who possesses no ('nir') vain pride ('matsar')*

*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 be-

fore 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 Vadodra, *Swaminarayan Bhagwan* had praised him in a packed assembly. At that time, within *Nirvikalpanand 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, *Shivji* 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 'Nir-matsar'."

### 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." 'Varman' 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 *Sundarjibhai* 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 Jamnagar 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. *Sundarjibhai* 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. *Sundarjibhai* 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, Sundarjibhai 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 Sundarjibhai’s back. Sundarjibhai bent down but nothing happened to him. Yet again, they dashed the sword on Sundarjibhai’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.’ Sundarjibhai identified that, ‘My Beloved has arrived, otherwise I will not have been alive. I would be sliced in one dash of the sword.’ Sundarjibhai 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 Sundarjibhai’s neck and vehemently squeezed it. As they moreover went to grab his throat, *Prabhu* came to the rescue!

From *Sahajanand*, 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. Sundarjibhai 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 *Sahajanand* from the form of the lion. Perceiving this, Sundarjibhai 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 Sundarjibhai’s head and gave courage saying, “Oh Sundarjibhai! 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 devotees. In order to save many devotes, *Prabhu* comes running in high speed. Even at times like these, He is saving us.

dusaro kon sukhdaai, shyam bin dusaro kon sukhdaai  
panchaali ke chir puranaku, dheer taji aaye dhaai. shyam. 1  
pandavku laakshaa grah jyaare, taasu line bachaai... shyam...2  
jya jya bhid padat bhaktku, tya tya hot sahaai. shyam. 3  
dayanand ko naath dayalu, bhajo bhaav ur laai. shyam. 4

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 Dushasan 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, *Dushasan* 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-dhish* 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*."

swaminarayan, swaminarayan, swaminarayan,

*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 *Vrundavan*, *Shree Krushna Bhagwan* held *Mount Govardhan* 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, *Patidaar 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 BUDHI-DATRE NAMAH

*The Giver ('data') of spiritual knowledge ('budhi')*

*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,

teshaam satat yuktaanaam, bhajtaam priti purvakam l  
dadaami budhi yogam tam, yen maamu payaanti te ll

"Those who engage in devotion to me, I gift them with the confluence of knowledge in which they become potent to reach Me. *Buddhi* (knowledge) means the understanding of walking on the

path which leads directly to *Bhagwan* and ku-buddhi (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 'Indrajavni Faaki'. You will be treated." 'Indrajav' 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 Naath Bhakt 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."

Naath Bhakt was a staunch devotee who belonged in the Patidaar 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 Naath Bhakt as a fool. Youngsters would tease him. One time, he set out for a journey from the city of Vadodra 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 Naath Bhakt. Some would pull Naath Bhakt's dhoti (a big scarf-like lower garment worn by Hindu males). Naath Bhakt would merely be absorbed in the singing of *Bhagwan's Kirtans*. At that moment, the youngsters questioned Naath Bhakt 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."

Naath Bhakt beautifully replied, "Who shall I let out anger upon?" The youngsters replied, "Upon us." Naath Bhakt said, "*Swaminarayan Bhagwan* has taken away all my anger." The youngsters mysteriously asked, "How can anger be taken?" Naath Bhakt 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 Naath Bhakt 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."

Naath Bhakt smiled and said, “How have you tormented me?! You are embracing me in your arms.” Naath Bhakt 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.

*Prajñā Purāṇi* 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 *Vaidik* philosophy, where they narrate beautiful discourses. Who bestows such knowledge? *Bhagwan*.

The *Gopees* were not educated! Yet, *Veds* and *Vedants* would elegantly flow from their mouths. They put *Bhagwan’s* high devotee, *Udhavji*, into great thought. They caused him to tie a bundle of spiritual knowledge. Did *Ladubaa* and *Jivubaa* 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 mind’s 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-PAVANAY NAMAH

*The Purifier ('pavan') 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 *parasmanee* (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. *Kayabhai* was a Muslim. However, as he came into holy contact of *Bhagwan* and His Saints, he developed into a single-minded devotee. *Munjosur* 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.

*Punja 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 *Surat*, 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 *Surat*. They were exceptionally exhausted. In front of *Bhaichand Sheth's* shop, they loudly exclaimed, "Oh *Swaminarayan bapa!*" They placed the bundle on top of the verandah. Taking notice of *Swaminarayan Bhagwan's* name, *Bhaichand Sheth* approached them. Who must be chanting my *Ishtadev's* divine name? He went closer to them. "Oh my! *Punja 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 Sheth sympathised with them. “Punja Bhagat, you must not return to your village. Reside here in *Surat*. I shall provide you with food and clothes. Use that and remain in the devotional service to *Shree Hari*.” Many respectful praises to Bhaichand Sheth 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 *Parmatma Shree Hari* become sanctified. Iron, wood, rocks, clothes etc. become sanitised. Hence, *Bhagwan's* name is ‘Ati-pavanay’.

### MANTRA (67) AUM SHREE ABUDHI-HYATE NAMAH

*The Eradicator of ignorance ('abudhi')*

*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 Bordi trees and thorny trees need to be eliminated. Only then, the planting ought to begin. , *Prabhu* initially cleans the thorny shrubs on the Bordi 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 ‘Abudhi-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 Umreth. No matter how impotent humans are, those who are showered with grace by *Bhagwan* and Saints become potent. mukam karoti vaachalam, pangu langhayte girim

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 Umreth, but they loathe the *Bhagwan Swaminarayan* Sect.

*Bhagwan* stayed the night in a Temple of *Shivji 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*. *Shankaraacharya* has shown a miracle:

mota shankar swami kahaavya, tene paadaane ved bolavya l  
evu aap karo kaam jyaare,ame maaniye ishvar tyaare ll

*(Shankaraacharya 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 lotus-like feet. *Shree Hari* made the entire village make a religious vow and made them staunch devotees.

In the city of Surat 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 'Abudhi-hyate Namah'."

### MANTRA (68) AUM SHREE BRAHM-DHAM-DARSHAKAY NAMAH

*One who reveals ('darshak') the divine Akshardham ('brahm-dham') 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 *Shitaldaas* in the village of Zarna-parna 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 Faneni, the whole community is worshipping *Ramanand Swami* as *Bhagwan*. Go there!" *Shitaldaas* approached Faneni. *Ramanand Swami* was not physically there as he had left his mortal body and gone to *Akshardham*. *Shitaldaas* 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*, *Shitaldaas* was seated and went into deep thought. 'This *Sahajanand 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 Shitaldaas! 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 Shitaldaas. There and then, Shitaldaas went into trance. He caught divine *Darshan* of *Akshardham*. Rays of bright light pervaded everywhere. In the soothing calm illumination, *Sahajanand 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 Shitaldaas! Do not forget. *Sahajanand 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, Shitaldaas 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 Vashishth* would sit upon a higher platform and *Ramchandraji 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 *Gangarambhai*, “Go and call *Ladhibaa*. Tell her that she should come to meet me as her *Guru-bhai* (brother who has a same *Guru*).” At that time, *Ladhibaa* arrived.

ladhibaa saamu joyu dayaal, samadhi karaavi tatkaal l  
tene mokalyaa akshardhaam maay, potano brahm mahol che jyaay ll

*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 namaskar, amara sarvena che aadhaar l  
am jevaa to mukt apaar, juvo aahi bethaa ek taar ll

*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 APRA-JITAY 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 Vadodra, *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 Gayakvaad, the King of Vadodra 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 *Satvogun* the people are acting upon our sayings.”

After this dialogue, the King commanded Shivram Gaardi, “Go to *Vadtal* and imprison *Swaminarayan* in jail, as you are capable of seizing the most powerful and capable beings.” Shivram 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.”

Shivram 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 Shivram’s hands. “Look carefully! This is my ‘kat-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' *dhun* penetrated through the air. *Shreeji Maharaj* Himself began to clap His hands rhythmically and joined in the melodious singing of the *dhun*. Surrounding were millions of people. They also began to sing *dhun*.

*"Swaminarayan, Swaminarayan, Swaminarayan."*

The echo of the *Bhagwan's* divine name pierced through *Shivram's* ears. Hence, the illusive obstructions faded away. He became unconscious and began to clap and also sing along with the *dhun*. 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' *dhun*. The entire universe began to roar through the echo of the clapping of the hands and the devotional auspicious jingle of the *dhun*. *Shreeji Maharaj* clutched the rosary, which was flying in the air, into His own hands.

At that moment, *Shivram* 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 worshipping? 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, *Shivram* 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." *Shivram* had actually come to be the victor against *Bhagwan*, however, *Bhagwan* cannot be conquered by anyone, even by force. *Bhagwan* is 'aprajit'. "No individual is able to conquer You."

There were one hundred *Kauravs* and five *Pandavs*. Along with the *Pandavs* was *Parmatma*. 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.*

*Prahlad* arrived in *Badrikashram* during the journey of his Pilgrimage. There, *Bhagwan NarNarayan Dev* was worshipping. There were arrows in close proximity to *Bhagwan*. Witnessing the weapons, *Prahlad* 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." *Prahlad* 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. *Prahlad* 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." *Prahlad* 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." *Prahlad* 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 ASAMUDRANT-SATKIRTAYE NAMAH

*One's whose fame ('kirti') is pervaded across the entire ocean ('samudra')*

*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 Udhav Sampraday (this holy fellowship) has been spread powerfully in the whole universe. The flag of the *Swaminarayan* Temples are wavering in the whole universe. The divine glory of *Satsang* has been pervaded.

### MANTRA (71) AUM SHREE SHRIT-SANSRUTI-MOCHANAY NAMAH

*One who liberates ('mochan') those who surrender ('shrit') 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 naari aganit athdaataa, bhavsagarma dubkaa khata,  
balvant baahy grahine kadhya baarne re... vaare vaare jao valaaji.

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 *Parmatma'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*, *Laxmanji* 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 Bhakt 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 nathi re, koi koinu nathi re; alya nahaaknaa maro badha mathi mathi re... koi...  
janani janetaye janma ja didho, paadi poshine tane motero kidho;  
paranyaa pachi mata saamu joto nathi 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 *Purshotam 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 UDARAY NAMAH

*One who is extremely benevolent ('udar')*

*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 Pitambar (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*.

*Kubja* 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 *Kachra Bhakt* within the village of *Kanthkot*. No one was at home. *Kachra Bhakt* entered a state of deep thought. What could he offer *Bhagwan*? His wife, *Dhanbai*, 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 *Brahmchari* 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 *Kanthkot*. There the Queen, *Rambai*, was married in the region of *Sindh*.

Rambai 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, "Rambai! If I offer these ornamental garments to someone else, will you be content?" Rambai 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 Kachra 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 Kachra Bhagat. All this is yours. Do take it."

To his surprise, Kachra 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, "Kachra Bhagat! You have sent my sister, Dhanbai'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.

Prembai, of the village of Divbandar, presented a gift upon *Shreeji Maharaj's* lotus-like feet. Thereafter, *Shreeji Maharaj* immediately offered that gift to *Brahman Dinanath*. Such is the generosity of *Bhagwan Purshotam Narayan*.

### MANTRA (73) AUM SHREE SAHAJANANDAYA NAMAH

*One who naturally ('sahaj') bestows one with bliss ('anand')*

*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 Piplana. At that time, he presented Him with two divine names. 'Narayan Muni' and 'Sahajanand Swami'. The divine name 'Sahajanand' is highly precious. The divine name relates to the divine virtues He possesses. Many women are named 'Shantaben', 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, *Narsaiyo*, *Meerabai*, *Ladubaa* and *Jivubaa* attained. The mind is the one who relishes worldly pleasure and the soul is the one who relishes blissful harmony.

THERE ARE FIVE KOSH (BRANCHES/DIVISIONS) IN OUR MORTAL BODY.

1) Anmay 2) Praanmay 3) Manomay 4) Vignaanmay 5) Anandmay. These are the five 'Kosh' (branches/ divisions) within our mortal body. Anmay Kosh means that this body is surviving through food. Every species, animal, etc. are in need for food. This Anmay Kosh is surviving merely through Praanmay Kosh. Hence, only if there is life in the body, it could survive. It cannot survive with only food. There are five praans (five breaths of life) within the Praanmay Kosh i.e. Praan (regulates breathing), Apaana (regulates excretion), Vyaana (operates around the whole body to keep organs in balance and co-ordinates the other Praans), Udaana (regulates facial organs) and Samaana (regulates digestion). Only because of these five Praans, all activities can be carried out. When these five Praans do not operate, it causes death. Thus, in front of the Praanmay Kosh, is the Manomay Kosh. That Manomay Kosh 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 Anmay Kosh. If the Anmay Kosh is dirt-free and purified, the Praanmay Kosh remains sanitised. If the Praanmay Kosh is dirt-free, the Manomay Kosh remains sanitised. If one's intake of food is pure, the mind remains pure.

Furthering this is Vignaanmay Kosh. The entire world is preserved in the faculty of the Vignaanmay Kosh. 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 Anandmay Kosh. Within the Anandmay Kosh, the soul and *Parmatma* resides. If one enters the Anandmay Kosh, he gains divine *Darshan* of *Parmatma* 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 *Sahajanand*.

Many souls having the virtues such as righteousness etc. have reached the state of Anandmay Kosh. Parvatbhai of Agatrai, *Dada Khachar* of *Gadhda*, *King Janak* of the City Mithila, *Shukdevji* who was the narrator of the *Shrimad Bhagvat*, *Muktanand Swami* and many other Saints and emancipated souls reached the Anandmay Kosh and they became enlightened with the vividness of *Prabhu Sahajanand*. Those who have not yet reached the Anandmay Kosh are in fact colliding ferociously in illusion. They are living like an animal.

Animals live in two Koshs only. Anmay Kosh and Praanmay Kosh. They eat their own food and roam around. If the mind is not pure, the Vignaanmay Koshs and the Anandmay Kosh 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 Anandmay Kosh, 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 Anandmay Kosh 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 sahanand gaay re,te to akshar dhaam ma jaay re l  
sahajanand naam jena mukhe re,te to brahm pure jashe sukhe re ll

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 SADHVI-DHARMA-PRAVARTAKAY NAMAH

*The Promoter ('pravartakay') of righteousness ('dharma')  
for chaste women who have surrendered unto Bhagwan ('sadhvi')*

*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 *Parmatma* 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 *Sankhyogis*. Women were not been initiated as *Sankhyogis* 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 *Sankhyogis*. Initiation should be given through the wife of the *Acharya* (*Gadiwala*). 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 *Bhaktchintamni* Scripture, *Nishkulanand Swami* has stated that at one time, *Sankhyogi Bais* got together and were discussing amongst eachother about the solution of conquering the inner enemies.

evi kon naari je hashe, je koi dehnaa sukh ichshe l deh sukhma rahyo sansaar, deh sukhma vishay  
vikaar ll

*Sankhyogi 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 bhavma feraa have nathi farvaa re, me to tandu lidhu che tamne varvaare;  
maare mandire padhaaro ne mavare, albelajji aavaane aavaare,  
maare mandire padhaaro ne mavare...

THIS NARRATION IS ONE TO BE PONDERED UPON BY SANKHYOGI BAIS

jaadu motu male jevu pat, tene karine dhaankiye ghat l  
khaaru khaatu male jevu ann, jami kariye hari bhajan ll  
dravva raakhvu nirvaah kaaj, nahi to aapni na rahe laaj l

*Sankhyogi 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 *Sankhyogi Bais* had got together and were occupied in a conversation.

aapnu che abdaanu tan, temaa raakhvi joiye jatan l ghanu vartvu thaavku theek, ati aani antarma bik 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 rahevu sadaay sachet, hari vina na raakhvu het l  
aani antarmahi vairagya, karva tan man sukh tyaaag 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 Sarangpur, *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, *Sankhyogi Bais* should not play with colour. It is not a problem if married women play with colour.” *Shreeji Maharaj* has established deep modesty.

*Sankhyogi Bais* existed in *Swaminarayan Bhagwan*’s era. *Ladubaa*, *Jivubaa*, *Rajba*, *Zamkubai* and other *Sankhyogi Bais* have become liberated by *Swaminarayan Bhagwan*. With those *Sankhyogi 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-li* (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 KANDARP-DARP-DALANAY NAMAH**  
*The Demolisher of Cupid's (the God of love's) ('kandarp') 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*, *Shivji* and many ascetics shiver. Everyone begins to tremble. This is how stout the arrow is.

*Indra* became infatuated towards *Ahalya*. The Deity of the moon kidnapped his *Guru*’s wife. Savoring a fragment of taste from a prostitute’s hands destroyed the fruits of *Ekalshrungi Rushi*’s penance. Cupid has abolished the reputation of the most powerful ones. Illusion has stroked *Saubhri Rushi* within a second. His mind did not remain in a fixed state. He wedded the fifty daughters of *Mandhata* and squandered his penance.

**ILLUSION IS EXCESSIVELY COLOSSAL.**

Notice that *Ajamil* 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.

*Shivji* had burnt Cupid into ashes. However, furiously, as a comeback, Cupid had come to attract *Shivji*. When *Bhagwan* approached *Shivji* after reincarnating in the divine form of *Mohini*,

*Shivji* disregarded his consciousness. He began to run towards Her. Lust, once again, awakened. ‘Right away, I shall seize Mohini.’ Lust made Him run. In the end, He grabbed Mohini’s hands. Abruptly, the divine form of Mohini transformed in the divine form of *Mohan Bhagwan*. *Shivji* 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 *Shivji*? You had said that illusion does not have the strength to allure you and what is this?” *Shivji* became silent. The main point is that *Shivji* is *Kaamdahak* (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 *NarNarayan 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? *Shivji* 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 *Urvashi*, 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 *Urvashi* 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.

chit chadvaama bahot tofaane re, katha prabhuni saambhalje kaane re,  
brahmanandnu kahyu satya maane... badripati naathnu lene sharnu re.  
maate maha dukh janmane maran... badripati naathnu 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.