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 Kanthi made out of coconut shells and approached the village of Gadhpur to offer it to Shreeji Maharaj. He presented the Kanthi upon Shree Hari’s lotus-like feet and performed Dandvat Pranam to Him. Prabhu questioned, “This Kanthi has been made by you?” “Yes, oh Maharaj. I have formed it.” “What have you made it from?” 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 thay sabha gaavna, kare katha nityanand nitya,
pustak lai radiyaamna, dhanya dhanya nityanand naamne,
avanchi raaji karya bhagwan, dharma tanay shyaamne...

When Swami narrates, Shreerji 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 OSCIL-LATES.

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.”

Shreerji 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.

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 Ramayan.” When this discourse ends, He would say, “Now narrate the discourse of the Vasudev Mahatmya.” When this ends, then, “Narate 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 Sarno Gutko is elegantly placed in the Temple in Vadtal today.

Bhagwan has an addiction to listening to holy discourses. Hence, this mantra is teaching us that, “Oh staunched 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 ininstantly (‘sadhya’) puts one into the state (‘sthiti’) 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 promotors 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.

Everyone then decided that this is certainly Bhagwan. Thus, they became staunched 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 allthese 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 doyali ll
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-stiti-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 (‘sthapan’) the divine Idols of Krushna Bhagwan

Shatanand Swami is paying respectful obeisances to Shree Hari. “Oh Prabhu! You have installed divine Idols with Your own divine palms. In whichever locality a preferred Idol needs to be installed, those preferred Idols You have installed in Temples.”

NarNarayan Dev is dwelling within the divine Abode of 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, Madanmohan Dev 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 Kathis 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-sthapakaray’.”

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

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

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

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 datan, 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 niij jananaa manthi mad maar, pragat purushotam 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 sahajanand, adharma andhaaru taadiyu,
maya raat mumukshuni tadi, thayu hari maltaa, puran prabhaat... adharma...
muktanand kahe maha sukh aapiyu, ene vaarne re jaau vaaramvaar... adharma...

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 will we 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. Nikanth 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.
nikadyo tejano te ambaar, netro anjaai gaya te vaar

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.

ekoti koti ravino ujaas, patra maathi thayo che prakaash

evu dekhi sahu harijan, paamya aashcharya nirmal man

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

“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 vaar
adho urdhva pramaane rahit, jaane akshardham sahit

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**

*Shatanand Swami* is paying respectful obeisances to Shree Hari. “Oh Prabhu! You are One who possesses no (‘nir’) hypocrisy (‘dambh’)”

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 mendics 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 kudaa 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. 

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 Ascetic! I humbly request You not to let anyone know about this matter. Otherwise my reputation will be put down. My hypocrisy will be publicised. Please forgive me.”

Bhagwan said, “Who provides you with these alms?” The deceitful 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
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 smoothened 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 leaded 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 (‘sampooshak’) 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 stabilize 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 utarvano aarioji; e vina upaadhi biji vedh tarike dhaaroji.
mayano prapanch rachyo che, khel khalakno khoitoji; 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 staunched 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 staunched 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

Shatamand 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 humans tongue. Such immense power Bhagwan has showered upon the humankind. We should hence make use of it in a correct manner. Harmonious and sweet speech should be spoken. Devotion should be performed and Kirtans should be sung.

USE SPEECH IN THE EQUIVALENT MANNER AS GHEE.

Think and then speak. Do you pour ghee on dust? Not at all. Thus, do not pour speech on dust. Why does one utter filthy repulsive swear words? Many people have an addictive habit of uttering sinful words in every issue. Besides, they think that, ‘Look how wise, intelligent and educated I am.’ Do not boast about with excessive pride! Respectively, animals are much more superior. At least they are not uttering filthy swear words.

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.

\[je\text{ aabrudaar janaay saaro, kare na koi janne tukaaro l}\]
\[je\text{ dhedh ne vaaghri jevi jaat, te to tukaaraathi j kare vaat ll}\]

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’."

\textit{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.

\textbf{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:-

\[\text{angam galitam palitam mundam, dashan vihitam jaatam tundam l}
\[\text{vrudho yaati gruhitva dandam, tadapi na munchati asha pindam ll}
\[\text{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.

\[\text{yam yam vaapi smaran bhavam, tyajantyante kalevaram l}
\[\text{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-pradaata’. 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.

**BHASHGWA ALW SOE RSHOR TO SHAINTS.**

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 staunched devotees. In order to save many devotees, **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 dhai. shyam. 1 pandavku laakshaa grah jyaare,taasu line bachaai... shyam...2 jya jya bhid padat bhaktku,tya tya hot sahali. 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 **Draupadi** saree, **Bhagwan Krushna** was consuming food at that time. **Draupadi** 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, “**Draupadi** saree is been dragged off.” **Rukshmani** eyes became red. “My **Draupadi** 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 seive. 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.”

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, teshaaam 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.

Pragji Purani was not at all educated but he recited a narration to assemblies which would even put learned scholars into deep thought. Till today, Bhagwan is certainly endowing such intelligence. Our Saints may have learnt up till only the second or third standard, but they would recite discourses in which others think they are learned ones of the 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 minds unstableness, that you no longer have the power to reach Bhagwan, then He will automatically abolish your obstructions. He will bestow you with firm intelligence that it will steady and secure your mentality. At that time, we shall become steady-minded, faithful and intelligent and indeed attain Bhagwan. The main purpose is to enter the path of devotion and not become disappointed.

A charioteer drives a chariot in his own manner. A driver drives a car in his own manner. Some
drivers are such where if jumps and turns arrive; they curve the car in such a way where the passengers do not realise. Some drivers drive in such a way where the car jumps ferociously and all the passengers shake in the back seat. if the driver of knowledge is good, his life would run smoothly and adequately. Worry does not arise. Anxiety does not arise. On the other hand, if the driver of knowledge is uncivil, arguments do not end. That driver becomes jumbled in jealousy and envy. He does not experience even a speck of peace.

Just as much as Bhagwan wishes to keep his devotee in his company, he gives a fine bond of intelligence in which that soul can, without any difficulties, reach Bhagwan’s Akshardham. We all pray in the presence of Bhagwan that, “Oh Maharaj! Give us such bond of knowledge in which we can walk upon the path which is pointed by You.”

**MANTRA (66) AUM SHREE ATI-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 sanctified. 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, Bhaiachand 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 Edradiator 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 vaachaalam, 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 lots-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 Brahmdham-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 possession 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 worshiping 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.

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 divine 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 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.”

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.

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 worshiping? You went with the intention to kill Him?” Shouting such, they, yet again, beat him. He was been beaten in hell whilst his body was jumping wildly here, screaming, “Help me! Help me!”

Seeing such terrible scene, the Arabs ran. “Run! Or we will die!” When the trance ended, 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 worshiping. 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 staunched 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.

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 PERVERDES 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 Brahmchari, “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), Apaan (regulates excretion), Vyaan (operates around the whole body to keep organs in balance and co-ordinates the other Praans), Udaan (regulates facial organs) and Samaan (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 bless and remain engrossed in the harmony with Sahajanand.

Many souls having the virtues such as righteousness etc. have reached the state of Aanandmay 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
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. 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.

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.

Evil women have 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.

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 padhaarao ne mavare, albelaji aavaane aavaare, maare mandire padhaarao 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
dravya 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 tyaag 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 fallen 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, 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 Ekalshrunji 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 strove 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 sharmu re.
maate maha dukh janmane maran... badripati naathnu lene sharmu 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.