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INTRODUCTION

MANTRA (26) AUM SHREE GNANINE NAMAH

*One who is spiritually Knowledgeable ('Gnani')
to a great extent*

Shatanand Swami is saying, “Oh *Prabhu!* You are Knowledgeable. You have attained realisation of knowledge.” What are the attributes of a knowledgeable one? One who is able to explain four-five *Leelas* of *Bhagwan* is not knowledgeable. A knowledgeable one does not become swollen with pride and is not vain. By no means does a knowledgeable pretend greatness. By no means does a knowledgeable let out rage or quarrel with any individual. A knowledgeable person’s status reaches an extremely high level. One who does not have pride, one who has a simple, straight and humble personality is called someone who is knowledgeable. In spite of this, the rest are all ignorant. BHAGWAN IS THE DONOR OF KNOWLEDGE

TO INTELLIGENT ENTITIES.

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

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

Prabhu Purshotam Narayan is the Donor of knowledge to the universe, the Saints, the scholars and all. The sacred *Vachanamrut* Scripture is in itself full of knowledge from *Purshotam Narayan's* divine words. The *Bhagwad Gita* is also full of knowledge. Within, resides the divine sweet words of *Bhagwan*. The *Ved* also originate from *Bhagwan's* lips. The intelligence that pervades in this uni-

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

santo mayane kidhi khuvaar, ver vaadva thay che taiyaar l
kaliyug rahyo laag tapaase, faavshe to balvaan thaashe ll

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

janma mrutyu tani hoy bik, thasho nahi mayama aasakt l
raajpaat bandhan kaari jevu, che tumbdu bandhan kaari evull

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

The *Shreemad Bhagvat* created by *Vyas Bhagwan* is also composed through *Parmatma*’s knowledge. The *Ramayan* created by *Valmiki Rushi* and the *Ramayan* created by *Tulsidasji* is written through *Parmatma*’s knowledge. The principles implemented by *Ramanujaacharya*, *Shankaraacharya* and *Vallabhaacharya* are furthermore published through *Parmatma*’s knowledge.

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

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

visari ma jaasho vala mara shyaamaliya girdhari re, vaare vaare kahu chu vala araj e che maari re.
visari.

am jeva ghana tamne, mane asha tamari re, te maate rakhjo vala, mane potaani sambhari re. visari.
adhar amrut paajo rasiyaji bolaavi re, pataliya paavan karjo mandire maare aavi re... visari.

When ones memory is committed to *Bhagwan*, it is true wealth and to forget *Bhagwan* is misfortune. A knowledgeable one is only one whose mind does not stray away from *Bhagwan*, even for a split second. He forever secures *Shree Hari* in his heart. *Premanand Swami* is singing:

premsakhi mohi che vala, raajiv nene re, biju nav maagu vala, bolaavjo mithe vene re... visari...

Bhagwan is the Donor of knowledge, even to many great *Muktos*. If the soul is fed with knowledge through *Satsang*, the soul is able to achieve an everlasting status. It is able to reach eternal

bliss, but moreover, the members of the household he is born in also become liberated. Those who have the ownership of this whole universe and no matter how much of a great deal of wealth they have, if they do not have God-related knowledge, they do not experience tranquility within. If there is no tranquility, where is happiness? Paying a humble bow to *Sahajanand Swami*, who is the Ocean bursting with knowledge, *Shatanand Swami* is reciting the twenty-seventh *mantra*.

MANTRA (27) AUM SHREE PARAM-HANSAY NAMAH

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

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

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

WHEREVER THERE IS BLISS, *Bhagwan* RESIDES.

Shreeji Maharaj is identifying the Saints as swans. Saints relentlessly believe that 'I am a soul. This body is not me; however, within the body is the soul; that is me. The body experiences sorrow, however, the soul does not experience such feelings. The body is destroyed; however, the soul is never destroyed. The body is prevailed with darkness; however, the soul is prevailed with illumination. The body is inanimate; however, the soul is an animate matter.' In such a way, one who provokes such deep thoughts is called a swan.

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

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

sansarina sukh eva, zaanzvana paani jeva | tuch jaani asha taali re, shirne saate, vadya me to vanmali
re ||

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

Be aware! If milk and water is mixed, the product looks like milk. Water cannot be seen. In the

same way, the Saints that dwell upon this earth are compared equal to other ordinary humans; but there is a significant difference. Similarly as there is a vast distance between the ground and sky, there is a large difference between Saints and the souls absorbed in illusion. Saints consume the sacred milk. The illusive water does not have the power to drown them. Hence, they are known as Paramhans. The Paramhans of all these Paramhans is *Bhagwan*.

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

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

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

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

samjine satsangi thaiye, labh alokik levaji, hari kathane kirtan kariye, sadaay sukhna mevaji. samjine

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

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

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

MANTRA (28) AUM SHREE TIRTHA-KRUTE NAMAH

The Traveller in the holy places of pilgrimages ('tirth')

Shatanand Swami is offering respectful obeisances to *Prabhu*, "Oh *Prabhu!* You are one who journeys in holy tirths." We set out for a journey to tirths, but there is a major difference between our journey and *Bhagwan's* journey. If we visit a tirth, we become purified, whereas *Bhagwan* is the One who purifies. *Prabhu* went for a yatra; hence the tirths became highly sacred. The sinners, demons and the wicked bought out a negative effect to the sacred tirth by making them impure. To sanitise them, *Prabhu* arrived to journey in these places.

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

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

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

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

tirathe jaane re tu to tirathe jaane, manav ja ja ja ne tu to tirathe jaane...

sant sachani vaat katha saambhalje kaane, narayannu naam leta gangaji naane, tirathe jaane re...

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

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

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

MANTRA (29) AUM SHREE TAIRTHIK-ARCHITAY NAMAH

One who is worshiped by people in the places of pilgrimages ('fairth')

Shatanand Swami is offering respectful obeisances to *Prabhu*, “Dear *Prabhu!* You are Tairthik

Archit, meaning You are worshiped upon in tirths (places of pilgrimages) by Deities and Your loyal devotees. The tirths are worshipping You.”

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

bharat khandma aaj thekaane, mari murti te koik jaane;
mate gujarat madhye vichaari, padhraavjo murti amaari.

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

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

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

tame vyapak sarva pradesh, nathi tamthi ajaanyu lesh l
tame maarge saune chadaavo, bhulelaane maarg bataavo ll
tame cho prabhu antarjaami, anant brahmaandna ek swami l

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

gufamathi ganga aave saami, tenaa sanmukh chaaljo swami l
jyaare paamsho parvat paar, tyaare aavshe maarag saar ll

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

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

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

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

'NOW THE MOST INTERESTING PERFORMANCE WILL BE ENCOUNTERED.'

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

One day, his nephew raised a thought. 'I shall devise such an occasion where my uncles vow will be disrupted.' For this reason, the nephew organised a dinner-party in his own home. "Uncle, you have returned from your pilgrimage so please come to my house for dinner." If one feeds a pilgrim, he is granted the fruits of the pilgrimage journey. Relatives arrived for dinner. Along with the uncle, the relatives sat down ready to eat. The nephew served rice, curry, chappatis and articles of Indian sweets on everyone's plates, but he did not serve even one variety in his uncle's plate.

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

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

Such pledged vows make one's life prosperous and it provides peace. The nephew, thereafter, asked his uncle for mercy. "Dear uncle! I tested you but you did not flicker even for a moment from your pledged vow." To pledge such vows is necessary for both me and you. If you have a habit of

swearing, pledge a vow that, 'From now, I shall never swear'. If you have a very rapacious nature, pledge a vow that, 'I shall never be selfish'. If you have a false habit of fuming in anger, pledge a vow that, 'I shall never let out anger'. If you have a nature of committing theft, pledge a vow that, 'I shall not steal'. If you have a nasty nature of abusing Saints, talk upon talk, pledge a vow that, 'I shall never insult any Saint.' If you have a nature of jealousy and envy, pledge a vow that, 'I shall never show jealousy or envy'.

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

MANTRA (30) AUM SHREE KSHAMA-NIDHAYE NAMAH

One who bears and forgives ('Kshama') the insults of souls

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

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

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

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

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

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

kshama dhare te sukhiya sadaay, kshama vina praani ghanaa pidaay l
kshama raakhjo dhiraj dhaari, raksha karshe shree krushna tamari ll

The pillar of this fellowship is constructed upon the support of tolerance. Observe the lives of the *Nand Santos*. The demons bruised them with stones, threw mud upon them and whipped them with a bulls rein. Their bodies were marked with these bruises. As they would abuse the beasts of the cattle class, they abused the Saints ever so much with sticks, that the sticks would split in half. Imag-

ine how much they must have whipped them. Yet, the Saints suffered silently and hoped for the good for the demons. Hence, the demons gradually came to know the fact of reality and became devotees. The souls of those stone throwing demons humbly fell to the feet of the Saints and they would come to listen to spiritual discourses. The quality of forgiveness results to a great difference.

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

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

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

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

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

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

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

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

Besmearred with soil and mud, everyone continued forward and took a seat under the shadow of a tree. At that moment, *Shreeji Maharaj* proclaimed, “Dear devotees! Today, we have conquered the world. Our anger has been conquered; hence we have conquered the world. If we had started war,

what would have happened? A river of blood would have flowed. Enmity would have intensified rather than die away. Sins of murdering many would have built up.”

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

CLEMENCY IS THE BEAUTIFICATION OF POWER.

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

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

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

If one goes to River *Ganga* and does not bathe, he is a fool. Likewise, the discourse of each and every *mantra* is similar to the River *Ganga*. From *Badrikashram*, the seven waterfalls are flowing and from *Shatanand Swami's* mouth, one hundred and eight *mantra's* are flowing. Under those showers, we must bathe our souls. If daily bathing is performed along with understanding, living will turn out to be prosperous. Living becomes delightful and eternal bliss is assured. One experiences bliss in this world and in the next. Clemency is the beautification of power. A forgiver experiences such bliss. A forgiver is respected with honour. Through clemency, enmity is demolished. A forgiver is more leading than one who performs *Yagnas*. Forgiveness leads to a fortunate destiny and it is a sword used to destroy sufferings.

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

MANTRA (31) AUM SHREE SADO-NIDRAY NAMAH

The Conqueror of sleep ('nidra')

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

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

bhar nindrama re, podhyaay hoy muniraay, koi ajaane re, lagaar adi jaay,
tyaare fadki re, jaage sundar shyaam, kon che puche re, sevakne sukhdhaam ll

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

approached by any. To understand this *mantra*, engage in concentration.

SHREEJI MAHARAJ HAS PERFORMED THE DEED OF AWAKENING THE PUBLIC.

This whole universe is deeply asleep in the state of unconsciousness. A woken individual can awake another. How can a sleeping individual wake another sleeping individual? With opened eyes, this entire universe is asleep in bewitchment and attachment. Bewitchment has deeply lured the humankind so much that it is not permitting humans to hold their heads up. The bewitchment of wealth forcefully drives one to extravagantly waste their entire life chasing after wealth. To accumulate wealth then becomes a strong fascination.

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

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

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

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

jone jeev jaagi jone praani jaagi; haare ede umar jaay che abhaagi... jone jeev...

haare sacha santne sevine sukhi thaane; haare hete guna govindana gaane... jone jeev...

haare harikrushna keshav kana kahene; haare sant braahman ne ann jal dene... jone jeev...

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

haare badrinath kahe jamno maar khaasho; haare pachi haath ghasine pastaasho... jone jeev...

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

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

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

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

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

Laxmanji had not slept for fourteen years. Only he can do such. Others cannot even conquer sleep for fourteen days. So, how should sleep be conquered? Even scientists state that from twenty four hours, six hours should be utilised for rest for the body. This is the body's law of nature. When others sleep exceedingly, it is known to be opposing the law of nature. The more one lives life close to truth, the more he is known to be awake. One who enlightens oneself with devotion to *Bhagwan*, who performs beneficial deeds such as listening to discourses and singing devotional *Kirtans*, etc., is known to be awake. *Shatanand Swami* is saying, "I pay my deep respects to *Shree Hari*, the Conqueror of sleep, who is eternally awake."

MANTRA (32) AUM SHREE DHYAN-NISHTHAY NAMAH

One who is very fond ('nishtha') of meditating ('dhyan')

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

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

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

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

true knowledge is developed.

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

MEDITATION IS A HIGHLY FUNDAMENTAL PERFORMANCE OF DEVOTION

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

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

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

dhyaan dhar dhyaan dhar dharmanaa putranu, je thaki sarva santaap naashe;
koti ravi chandrani kaanti zaankhi kare, evaa taaraa ur vishe naath bhaase... dhyaan...
raat rahe paachali chaar ghatikaa tyaaare,
santne shayan taji bhajan karvu, swaminarayan naam uchaarvu,
pragat parbrahmnu dhyaan dharavu... dhyaan...

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

te same aad pampaad bakvu nahi, chit hari charanma proi devu;
gruhasthane jagat janjaalne parahari, krushna govind gopal kahevu... raat rahe...

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

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

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

MANTRA (33) AUM SHREE TAPAH-PRİYAY NAMAH*One who is very fond ('priya') of penance ('tap')*

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

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

ek page ubha rahi aap, jape gayatri mantrano jaap I
surya narayannu dhare dhyaan, gandki nadima kare nitya snaan II

Standing on a single leg, He committed Himself in penance. He would bathe daily in the River of *Gandki* (a River in the midst of *Pulah-ashram*), chant the *Gayatri Mantra* and meditate upon *SuryaNarayan*.

fal jal leta nathi mukhe, vaayu bhakshi rahe che te sukhe I
sahu naadiyo angni jeh, ughaadi dekhaavaa laagi teh II

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

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

aapan ne upadeshak thaine, tapni riti bataave... saav chet jogine rahevu, maya paase na aave...

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

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

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

savita sanmukh ubha thaine, kare stavan brahmachaari,
jay jay bhaaskar dev divaakar, rashmipati tam haari re...
bala brahmchari ubha rahyaa tap dhaari

Bhagwan tenderly touched the divine feet of *SuryaNarayan* and praised, “Oh Deity of illumination! You are one who brightens the entire universe in which with your sunrise, every soul, ani-

mal and living entity achieves bliss. Deities, demons and humans are paying respects to You. Your glory is wonderful.”

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

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

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

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

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

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

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

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

tap jevu vaalu che vaalamne, tevu vaalu nathi biju kaai;
vachanmaa rahi je tap kare, te paamshe sukh sadaai... tap...
narayan vachanthi vidhiye, aadariyu tap anup;
tene kari ramaapati rijiyaa, aapyo var saaro sukhrup... tap...

Laxmiji performed penance. *Bhagwan* became pleased and said, “Oh *Laxmiji!* Ask for a boon. What desire do You have?” *Laxmiji* then responded, “Be my beloved Husband.” *Bhagwan* unhesitantly replied, “Let it be so.” Thereafter, *Bhagwan* offered *Laxmiji* a permanent place in His heart. Penance is most desirable to *Bhagwan*. In the season of monsoon, *Shreeji Maharaj* Himself observed *Dhaaranaa Paaranaa* (a vow where one day upvaas (complete fast) and the second day *ektanu* (to

consume food only once a day), third day upvaas, fourth day *ektanu*. This carries on for a month). To observe the act of fasting and falahar (to only consume fruits and vegetables) on sacred days such as *Ekadashi*, *Poonam* (the bright half of every month), *Amavasya* (the dark half of every month), *Ramnavmi* (the day of *Ram Bhagwan's* birth), *Janmashtmi* (the day of *Krushna Bhagwan's* birth), etc. is also known as a performance of penance. To daily consume two spoons less than usual and to be temperate in food is also penance. *Shree Hari* Himself performs penance and is advising His dear devotees to perform penance saying, "By acting out penance, the senses become under your control." To control the senses is desired dearly by *Bhagwan*.

MANTRA (34) AUM SHREE SIDHESHVARAY NAMAH

The Master ('eshvara') of the Siddhs

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

There was a *Siddh* by the name of *Magniram* in the region of *Dravid*. He set out for a pilgrimage. During his journey, he arrived in a place named *Dwarika*, where *Dvarika-dhish* resides. Ahead, drums were been played upon a camel and a fine beautiful litter was decorated on an elephant's back. On top of that, upon a velvet cushion and mattress, *Magniram* was seated comfortably. Above him was a golden, big, heavy ornamental umbrella shining brightly. Surrounding him were his disciples waving a fan to cool him. The ceremonious utterances of praise were been cried out at the arrival of their master. His disciples would faithfully obey his orders. He would ask for as much wealth as he desires from Kings and Emperors. If they refuse to give, he would torment them with his supernatural powers. In this way, he would harass all the spiritual teachers.

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

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

"THEREFORE, SURRENDER YOURSELF UNTO HIM."

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

Fuming hot-temperedly, he arrived in the village of *Mangrol*. *Prabhu Swaminarayan Bhagwan* was seated amongst a full assembly. *Magniram* pointed out his hands and shouted furiously, "What

such hypocrisy are You committing Yourself into?! What kind of sect are You leading? If you wish to stay alive then present five thousand rupees before my feet and all the rest of your disciples should become my faithful disciples.”

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

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

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

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

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

suni boliya jan sukhdaani, tame chho atishe abhimaani l
mara nirmaani sant janaay, tema tamthi kem rahevaay ll

At the moment, the Saints said, “Dear *Prabhu*! Think and observe before initiating him as a Saint. Remember the words he uttered just yesterday.” *Shreeji Maharaj* told Magniram, “My Saints are humble and you are too proud. How will you get along with each other?” Magniram replied eagerly, “*Prabhu*! I shall endure my life humbly in the same manner as Your Saints.”

Following this, Magniram would daily attend the assembly during the holy discourses. He would seat himself next to the footwear belonging to the Saints. Others questioned him, “Magniram! You are one who sits upon a golden decorated seat on an elephant and today, you are sitting near the shoes?” Magniram gave a beautiful response, “As the particles of the dust from the Saints footwear diffuses upon me, I shall become pure.” Again, Magniram pleaded, “Oh *Prabhu*! Initiate me as Your Saint. I shall remain in Your command.” *Shreeji Maharaj* then said:-

jodaa santna ekathaa karo, teni gaansadi nij shir dharo l
sarve bethi che sant sabhaay, tene paanch pradakshina thaay l
tyaare paap tamaru jaay, ghaanaa pidya che rank ne raay ll

“Tie a bundle of the Saints shoes, carry it on your head and perform circumambulation around this assembly five times.” “As You say *Maharaj*!” He tied a bundle and performed circumambulation five times. Then, the ignorant ones said, “Magniram! What is this that you are doing? This is a cheap

act!” Magniram bravely answered, “This is not a cheap act. This is the most leading noble act. It is a high service. The shoes belonging to Saints are equivalent to the shoes belonging to *Bhagwan*.”

mara paap badhaa badi jaashe, antarmaa anjvaalaa thaashe l

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

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

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

punarapi jananam, punarapi maranam, punarapi janani jathare shayanam l

iha sansaare khalu dustaare, krupyaa pare paahi muraare... bhaj...

bhaj govindam, bhaj govindam, govindam bhaj mudh mate...

praapte sanihite marane, nahi nahi rakshati dukrung karane... bhaj...

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

MANTRA (35) AUM SHREE SVATANTRAY NAMAH

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

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

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

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

PRABHU’S SUPPORT IS SUPREME.

A *Brahman* once lived in a small village. After picking up his wife, he was returning towards his place of dwelling from the village of his father-in-law’s residence. His wife was wrapped up with a basket full of ornaments. The couple were heading towards the path of the jungle. Catching sight of the ornaments on the woman’s body, a fraudster’s intention became spoilt. ‘This is the opportune moment where I can loot.’ He disguised as a Saint and proceeded with them. The wife was intellectu-

ally smart. She realised that, 'This is not a Saint, but a deceiver. A Saint's eyes are sanitised. I can identify hypocrisy and decay in this criminal's eyes. A Saint's visual perception is steady and this criminal is looking here and there towards all directions.'

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

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

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

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

sahajanand sharanam mamh, sahanand sharanam mamh,
sahajanand sharanam mamh, sahanand sharanam mamh.

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

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

MANTRA (36) AUM SHREE BRAHM-VIDHYA-PRAVARTAKAY NAMAH

The Promoter ('pravartak') of education ('vidhya') of one
being the divine soul ('brahm') and not the body

Shatanand Swami is offering respectful obeisances to *Prabhu*, "My dear *Prabhu*! You are the Promoter of spiritual education. In order to maintain the flow of the spiritual waterfall, You have constructed schools and divine Temples." Temples are schools for spiritual knowledge. In such schools, knowledge of *Bhagwan* is being taught and illustrated. Spiritual education means enlightenment in relation to *Bhagwan*. The discourse of knowledge about *Bhagwan* is spiritual education. This knowl-

edge cannot be attained in any other school. Divine education can only be achieved through the talks with Saints. Worldly education can be acquired in the whole universe. However, divine education can only be accomplished through *Satsang*.

SPIRITUAL KNOWLEDGE IS TRUE WEALTH FOR THE HEART.

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

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

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

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

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

Hear the order of the five discourses. The first is narrated in the morning at five o'clock. The second is narrated at half past eleven after the Saints have eaten. The third is narrated at the time after noon, after five or six o'clock. The fourth is narrated at eight o'clock after *Sandhya Arti*. Finally the fifth is narrated after singing daily *Cheshta*. Two *Vachanamruts* are permanently read. This is the original flow of the discourses that *Bhagwan* has established in advance.

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

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

This narration of *Janmangal* is one to be treasured in our lifetime.

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

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

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

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

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

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

MANTRA (37) AUM SHREE PAKHANDO-CHEDAN-PATAVE NAMAH

The Destroyer ('chedan') of the theories of pretence ('pakhand')

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

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

Bhagwan Swaminarayan demolished the excessive debris where the hypocrites used pretence to deceive. Many hypocrites would fill their stomachs after disguising themselves as mendi-

cants. With pride, they would threaten others and take their desired amount of money. Devotion was a mere name for them. In the name of devotion, they were engaging in immoral acts. *Shree Hari* demolished such pretence and protected civilisation.

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

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

TREACHERY IS NOT A RELATIVE TO THE HUMANKIND.

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

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

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

The *Mahatma*'s secret intentions started to rot. 'If this Princess was to become my wife, oh what pleasure it would be! But how should I request for her?' Therefore, he thought of an idea. Secretly, he asked the King, "Your Princess is a fatal cause to your son. For no longer should she be protected under the shelter of this Royal Kingdom. If you safeguard her here, death will come to your son's doorstep." The King said, "Within two days, I will search for a groom for her and get her immediately married."

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

Having had a dear son, the King perceived the hypocrite to be like *Bhagwan*, but little did he know that *Bhagwan* is the All-Doer. Everything is done by *Bhagwan*'s doing. The King discussed this dilemma to the minister of the Royal Kingdom. "What shall be done now?" The minister was intellec-

tually ingenious. He found out every aspect that this *Mahatma* was up to some business. The sinner's intelligence has decayed. The minister sat the Princess in a room and made a hole in a chest box. He stored a living bear within and left the chest box floating in the ocean. Immediately, the hypocrite thought, "Now, I have a great chance."

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

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

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

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

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

MANTRA (38) AUM SHREE SVA-SVARUPA-CHALA-STHITAYE NAMAH

One who is firmly faithful in the devotion of meditation

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

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

GURU.”

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

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

koti janam lagi ragad hamaari, varu shambhu ka rahu kuvaari

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

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

purve karyo che satsang jene, sadaay raakhi achal tek tene l
prahladne dukh apaar didhu, satsang maate sahu saankhi lidhu ll

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

vibhishane jo satsang kidho, te bhraat bike nahi taji didho l
tethi pan dukh vishesh thaay, tathaapi satsang nahi tajaay ll

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

HE CLEARLY UNDERSTOOD THE MATTER OF REALITY.

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

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

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

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

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

Swami Dayanandji gave an assuring reply, "That's it? Is that all? Just because of such minor purpose, should you leave the hermitage in this way?"

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

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

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

snehe prabhune bhaji le vakhat vahi jaashe vaatmaa, unghne aadas taji de vakhat vahi jaashe
vaatmaa.

kantak pan aavashe ne kaankar pan aavshe, manane majboot kari le... vakhat vahi...
kasoti kharaa khotaani thaay che, sindhu maanthi moti vini le... vakhat vahi...
maya mamtaanu jor jabar chhe, prabhunu sharan grahi le... vakhat vahi...
janma sufal kari le... vakhat vahi...

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

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

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

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

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

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

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

MANTRA (39) AUM SHREE PRASHANT-MURTAYE NAMAH

One who is tranquil ('prashant') natured

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

sheetal shaant che re, tejni upmaa nav devaay

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

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

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

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

If mankind is imprisoned in the wall of anxiety and tension and then if they chant *Shree Hari's* divine name and meditate upon *Shree Hari*, they enter in the realms of mental peace. The reason being is that through the contemplation upon *Sahajanand*, the divine Idol of tranquility, *Prabhu's* good-natured qualities are infiltrated in the hearts of the devotees. *Parmatma* is a soul's resting place for attaining tranquility. The precious tool for attaining peace in the mind is devotion.

Through devotion upon *Bhagwan*, through recitation of His divine name, through *Kirtans* where one forgets consciousness, where one forgets thirst and hunger, where one forgets his own relationships with relatives... only then one achieves the entrance in enlightened peace. *Muktanand Swami* achieved peace and calmness, only through the remembrance and recitation of *Shree Hari's* Leelas.

King Parikshit achieved peace and calm only through the remembrance and recitation of *Shree Krushna's Leelas*. Therefore, they became entirely unconscious and even failed to remember to consume food. Through recitation of *Shree Hari's* name, the worldly enjoyments are also dismissed from the mind.

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

shree krushna naa baal charitra, jyaare gaasho tame mara mitra l
shaanti paamasho tyaare sadaay, te vinaa nathi bijo upaay ll

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

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

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

MANTRA (40) AUM SHREE NIRDOSHAY NAMAH

One who possesses no ('nir') illusive faults ('dosh')

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

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

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

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

Shreeji Maharaj released those who were deeply rooted in faults and made them faultless.

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

Bhagwan is One who makes a person full of faults into a faultless person. One who commits an offence is a person full of faults. A King would imprison an offender in a jail. When the King goes to observe, the guard would show the King that, "Oh liberal King! This man has committed theft. This man has committed murder. This man has set fire to a village. This man has assaulted a female. He is a terrorist." The King shows anger on such people when hearing this.

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

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

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

PRABHU PARDONS THE FAULTS OF HIS DEAR DEVOTEES.

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

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

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

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

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

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

prabhu mane thaaje evo anukul, jethi suze maari bhool..prabhu..

dosh bijaanaa dekhataa, mane suze maaro bhool;

sadaay prabhunu smaran karine, rahu prabhumaa mashgul..prabhu..

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

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

Such Vivekanandji did. He prescribed a severe punishment. However, we should not do such, but efforts need to be put in controlling the senses. One should not engage himself in bad habits such as looking, eating, drinking and wondering. The senses should be disciplined. One should be as valiant as Vivekanandji but not be weak. The Destroyer of faults is *Bhagwan*. Therefore, His name is ‘nirdosha’. *Shatanand Swami* is advising that disregard from the mind what others are doing. ‘Mr. X. is doing this, Mr. X. is doing that.’ Dismiss all such from the mind and think about what we are doing. Do not look at faults in others. Pay attention to yourself. ‘What am I doing?’ Observe that and understand.

MANTRA (41) AUM SHREE ASUR-GURVADI-MOHANAY NAMAH

One who fascinates ('moh') the head of the demons ('asur') into Himself

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

“THIS ATTENDANT IS EXTREMELY CIVILISED.”

While journeying in the forest, *Nilkanth Varni* arrived in the destination of Jagnaath-Puri. There, many demons would commit sinful acts in the name of religion and deceive others by fraud. *Prabhu* approached one of the mendicants there. *Nilkanth Varni* served him with great care. He would massage his feet, bring fruits and flowers for him and speak in a sweet melodious manner. *Bhagwan*’s fine waist was as soft as a lotus flower. He had reached the age of twelve to thirteen. Catching sight of the young Celibate, everyone became lured in Him. Such was *Bhagwan*’s soft,

tender and beautiful divine figure! Hearing His sweet melodious voice, the demonic mendicants became delighted. “This Attendant is very civilised. No work needs to be shown to Him. He is serving promptly and in great speed.” With them, *Nilkanth Varni* remained for eight to ten days.

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

They deluded each other in such manner. Thereafter, the envious ones conflicted ever so much that some lifted sticks, some lifted tridents, some brought razors and violently battled so much that it turned into a feud against each other. In this attack, ten thousand demons were abolished. They conflicted against themselves and died. *Prabhu* resided there for a ten month period. All the mendicants became so fascinated in *Bhagwan*. ‘If He becomes my disciple, it would be great. He serves very well.’ Becoming attached in *Prabhu*’s beauty and virtues with greed, *Prabhu* destroyed those ten thousand wicked demons. He unloaded the burden and accomplished His intentions.

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

hu to mohi rangila tara rangmaa jire, maare anand vadhyo che angmaa jire... hu to...
samjaavi te mujane saanmaa jire, man taani lidhu moralini taanmaa jire... hu to...
hu to gheli thai chu tara geetmaa jire, taaru choglu pethu che mara chitmaa jire... hu to...
brahmanand kahe premani laherni jire, mune bhurki naakhi koi perni jire... hu to...

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

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

MANTRA (42) AUM SHREE ATI-KARUNYA-NAYNAY NAMAH

One who has the vision of immense ('ati') compassion ('karun') upon all

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

karunaa may chaaru lochanam, sharanaayaat janaarti mochanam l
patito dharanaay tatparam, sahanand gurum bhaje sadaa ll

Bhagwan Swaminarayan’s eyes are not overflowed with greed but with sympathy. To *Bhagwan*, the entire universe is perceived as divine. He has a broad divine sight and is forever tranquil. Knowl-

edge, non-attachment and devotion all dwell within *Bhagwan's* eyes. When *Bhagwan* compassionately glimpses at individuals, their minds energise with knowledge, non-attachment and devotion. With His compassionate vision, *Parmatma* fascinates His devotees minds into Himself. If you meet your eyes with *Prabhu's* eyes and recite His divine name, *Prabhu* will harmonise your faculty with the neat extract of compassion. ONLY BHAGWAN IS SUITED TO BE PRESERVED IN THE EYES.

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

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

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

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

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

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

This narration of the *Janmangal* is highly worth understanding from. This world should be perceived with divine sight and with understanding. Anything that looks beautiful in the universe today

will not be perceived as beautiful after one or two days. A flower may look pretty right now. It may look fresh. In a few days, it will wither. The entire world withers in the same manner. The beauty of worldly affairs is momentary. It is artificial. Whatever you perceive as beautiful, others do not perceive as beautiful. Whoever you perceive as malicious may be perceived as well-mannered by others. The beauty of the worldly affairs is the imagination of the mind. It is corrosion of the mind.

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

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

The appearance of the outside world is not very charming. The form of the Master of the world, *Shree Hari*, is divine. If you preserve *Prabhu* in your eyes, your mind will become pure and cleansed. If the mind becomes pure and cleansed, auspicious thoughts will arise. If death occurs pleasantly, the soul will gain the treasure of limitless happiness in his very own hands.

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

MANTRA (43) AUM SHREE UDHAVADHVA-PRAVARTAKAY NAMAH

The Promoter ('pravarta') of the Udhav holy fellowship

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

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

ONE WHO CONTROLS THE MIND IS A TRUE SAINT.

Udhavji sat shedding tears from deep within his heart. *Prabhu* delivered spiritual knowledge. We shall define it in short. *Bhagwan* is saying, "*Udhavji!* The soul comes alone and departs alone. I have showered mercy upon you. Now you should shower mercy upon yourself. Mercy showered from Supreme *Shree Hari*, mercy showered from Saints, mercy showered from Scriptures and lastly, mercy showered from the soul... all four are needed. Oh *Udhavji*, you should have the feeling of compassion in yourself. This soul has become a father many times. It has become a wife many times. This soul has been through the experience of playing with many babies on its lap. It has arranged many

marriage ceremonies. Where is your partner from your previous life? No one knows.

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

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

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

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

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

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

purve kahyu tu udhavne re, laish bijo avataar re, mohan var dayaa karine darshan aapjo re,
te tame bhakti dharmathi re, bhupar lidho avataar re... mohan var...

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

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

are extremely fortunate.

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

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

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

Lalji Bhagat said, “*Maharaj*, what is in *Loj*?” *Ramanand Swami* replied, “*Nilkanth Varni* has arrived in *Loj*. He is the one who should be bowed to. For many years, what I was saying has today become reality. The Guider to the pathway of devotion has arrived. He is extremely great.” “*Swami*, how great is He? As great as *Muktanand Swami*?” *Swami* clarified, “He is not the same as *Muktanand Swami*. He is greater than him.” “Then is He as great as *Bhai Ramdas*?” “He is not the same as *Bhai Ramdas* either. He is greater than him.” “Then *Swami*, is He as great as you?” “No, no. I am nothing in front of Him. He is exceptionally able. He is *Narayan* before our eye's. He is my *Ishtadev*. He is the One whom I worship. You go there. If the One, through whom firm faith has grown from, tells you, only then you will believe the real truth.” This holy fellowship is established by *Ramanand Swami*, thus this *mantra* is namely *Udhavadhva-pravartkay Namah*.

MANTRA (44) AUM SHREE MAHA-VRATAY NAMAH

One who observes the great ('Maha') vows ('vrat') of truth, non-violence, celibacy, etc.

Shatanand Swami is offering respectful obeisances to *Shree Hari*, “Oh *Prabhu*! You are One who observes great vows.” The great vow means the most absolute vow. The most absolute vow is the vow of celibacy. This is where the supremacy lies and this is a great vow. *Astey* (no stealing), *Satya* (honesty), *Aprigrah* (absence of collecting) and *Ahinsa* (non-violence)... these are the four great vows. The vow of celibacy is very dear to *Bhagwan*. The greatness of celibacy is very much defined in the sacred Scriptures.

na tapastay ityaah, brahmcharya tapotamam I udharetaa bhaved yastu, sa devo na tu maanushah II

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

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

‘*Astey*’ means not to steal, not to take any possessions without the permission of the owner. One should not even steal the possessions of their own blood-related father. Secondly, ‘*Satya*’ means to speak with honesty. *Shreeji Maharaj* has stated in the *Shikshapatri* that ‘One should not utter the

truth even if it betrays him or others.’ One should utter words where everyone’s welfare lies. One should utter desirable, sweet and auspicious speech. The speaking of truth should not be expressed when someone’s livelihood elapses, when someone passes away, when someone is murdered and when someone is left in some form of difficulty. However, one should utter speech in which others welfare lies. In reality, in this situation, it is known to be speaking the truth.

Thirdly, ‘Aprigrah’ is also known to be a great vow. One should not engage in the practice of collecting. Only the most necessary objects should be kept. Renunciates should follow the commands written for them in the sacred Scriptures. Householders should gather only necessary items. One should not stock piles of wealth gathered from the old generations. One should feel fulfilled by what he has obtained through attempt and engage himself into devotion upon *Bhagwan*.

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

‘I want a motorbike, I want a house, I want a car, I want a farm, I want a wife, I want a child, I want money.’ When building the habit of ‘I want, I want’, the person would be wanted himself by the *Yamduts* one day. One does not feel satisfaction in anything he gets. This *mantra* is teaching all that one should not be engaged in the practice of collecting unnecessary items. The more you engage yourself in mutual social activities, the more tension you will experience. Take time out for the chanting of Supreme *Shree Hari*. Get involved in *Satsang*.

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

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

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

One time, ascetics said to *Ghanshyam*:- lili taandaljaani bhaaji, todi laavo tame taaji taaji
(‘Go and fetch fresh green spinach...’)

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

bhaaji maahi jeev rahyo chhe, amne evo nishchay thayo che l
maate todu nahi ek patra, tyaaare bolyaa vairaagi vichitra ll

“Why little child? You don’t want to pluck the spinach?” Saying this, as the ascetics ran to hurt Him, *Prabhu* performed a *Leela*. A conflict aroused between the ascetics. They quarreled amongst

each other and, as a result, they met their fate of death. This *mantra* is providing us awareness that, “Oh dear devotees! Avoid the act of killing. Avoid the act of stealing. Avoid the longings for worldly objects. Avoid the wicked hopes towards other individuals and observe the vow of celibacy.” By following this, there is no need for that individual to observe any alternate vows. These five vows dwell within *Prabhu*. Therefore, *Shatanand Swami* is chanting ‘Maha-vratay Namah’. The ones who observe these great vows are known to be eminent.

hakethi daiye, hakethi laiye, hakanu hajam thaay l anhaknu gharmaa laave to, ulati barkat jay ll

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

MANTRA (45) AUM SHREE SADHU-SHILAY NAMAH

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

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

Shreeji Maharaj has specified in the *Vachanamrut* that, ‘One who is endowed with all thirty auspicious qualities is a true Saint.’ *Shreeji Maharaj* lived upon this Earth as a Saint and spread the codes of conducts for Saints. *Shree Hari* states Himself, “I would like to beat him, but alas! I cannot do so as I am a Saint.” *Bhagwan* descended upon this earth in the form of *Krushna Bhagwan*. When He became an Emperor of Dwarika, He had a personal guard with Him, a Royal Palace, a golden throne and a gate-keeper. Without the consent of the gate-keeper, no entities were allowed to enter the Royal Palace. He would not permit an ordinary entity to go in, so what to talk about the entry of a poor person? Therefore, it is unlikely to meet *Bhagwan* when He is in the form of an Emperor. One cannot engage in a conversation with Him. One cannot gain His divine *Darshan*. There are no allowances.

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

*ram rupe dhari thayaa raaj re, karya mota mota bahu kaaj re l
te to lakhaanaa laakho thekaane re, dev daanav maanav jaane re ll
pan din daas rahi paas re, puja puri kari nahi aash re l
shu aapine oshingan thaay re, raanke raajaane kem pujaay re ll*

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

*krushnaavtarma lila kari re, bahu tarya e avtaar dhari re, l
pan emna em na rahyaa re, pachi raja dhiraaj thayaa re, l
tyaare sahune malyaanu sukh re, na rahyu thayu daasne dukh re ll*

Krushna Bhagwan performed many divine *Leelas*. He satisfied many of His devotees. He

showered bliss to a great extent upon the *Gops* and *Gopees* of *Gokul*. After a matter of time, however, He became the Emperor of *Dwarika*. Therefore, negligible and forlorn ones could hardly clasp the opportunity to attain His *Darshan*, divine touch and His service. They were restricted to enter the Kingdom. *Sudama* entered and the gate-keeper restricted him. If poor people wished to meet Him, it was almost impossible.

ONES LEVEL OF PROMINENCE IS MEASURED BY HIS CONDUCT

Today, *Swaminarayan Bhagwan* has showered complete happiness and comfort. If a beggar arrives, if an uncivil one arrives, if a petty shopkeeper arrives, if a prostitute arrives, if a child, youngster or an elderly person arrives, everyone is free to do so. When He is seated in the Royal Court, every individual achieves the precious opportunity to serve Him and gain His divine *Darshan*. Nobody is there to restrict them as He has arrived in the form of a Saint to spread 'Shil-vrat'. Another definition for 'Shil-vrat' is moral behaviour. *Prabhu* is One who possesses moral behaviour and is guiding others to possess the same.

A human who is bereft of the attribute of good qualities cannot acquire achievement of any tasks he carries out. Ones level of prominence is measured by his conduct. No matter how grand a building may be, without the support of pillars, it does not last for a long period of time. Comparatively, moral behaviour is the pillar of support for a joyous and long existence. In this region of the world, the mankind's dignity, fame and scholarship becomes beauty by moral behaviour. If you desire to live your entire life in ecstasy, then purify your physical body, mind and heart and engage in the devotion of *Shree Hari*.

tan man antar svach karine, saachaa sevak thaiye ji;
daas narayan hari bhajine, hari samipe jaiye ji. pragat...
pragat purshotamno mahima dhaaro ne vichaaroji;
aho dhanya aa hari bhajvaano, avasar aavyo saaroji. pragat.

Moral behaviour and good civility only are an individual's true ornaments. No matter how valued a gem is, when with gold, the beauty of the gem stone will look charming. Other than that, alone, it is not attractive. In the same manner, no matter how wealthy a scholar may be, be he a learned man, be he intellectually talented, but if his character is not dignified, he is of no value. *Ravan* had a golden city. He belonged in the *Brahman* caste but his character was not moral. Because stained thoughts were playing in his mind, he polluted his inclination of the mind on *Sitaji* and, as a result, he met his fate of a wicked death. Moral behaviour is needed as well as modesty.

SERVICE WITHOUT THE ESSENCE OF HUMBLENESS.

A *Guru* arrived in the home of his disciple. It was the month of *Vaishakh*. It was scorching hot. There was a *Nimb* tree in the courtyard of the home. In the shade of that tree, the disciple offered the *Guru* a seat upon a bench. For coolness, the disciple sprinkled water in all four directions for the pervading of cool fresh air. He offered water to drink for his *Guru*. The *Guru* would narrate beautiful charming *Leelas* of *Bhagwan* along with knowledge and advice. The disciple would engage himself in the talk of the narration with intense concentration.

Time went by and the disciple became unwell and thought that, 'Now my body will not survive any longer.' Hence, he told his son, "In the same way as I was serving my *Guru*, you should also serve him when he arrives in our home." In a moment of a few days, the disciple left his mortal body. Time passed and yet again, the *Guru* arrived at his disciples dwelling place. It was the month of *Posh*, in the middle of a continuous freezing cold weather. He sat the *Guru* under the protection of the *Nimb* tree. He was an eighty year old elderly *Guru*, therefore the cold weather would have an impact on him most. His disciple's son sprinkled water on four directions, fetched a fan and began to wave it for

fresh air. The *Guru* said, “Please stop waving the fan. I feel cold. Offer me a seat in the house.” Without thought, the disciple’s son answered, “You are not permitted to step a foot in the house.” Saying such harsh words, he began to wave the fan with great force. The *Guru* helplessly said, “Then I will eventually become ill.” The ignorant son impolitely replied, “Whatever happens to you, let it happen. However, I am following my father’s words. My father has ordered me to serve you in the way he himself served you. Therefore, I will precisely do that.” The *Guru* defenselessly made his way to his hermitage. He became severely ill. What is the benefit of service without the essence of humbleness? Hence, in life, modesty is necessarily needed. *Shreeji Maharaj’s* divine name is ‘Sadhu-shil’.

MANTRA (46) AUM SHREE SADHU-VIPRA-PRAPUJAKAY NAMAH

The Worshipper ('puja') of Saints ('sadhu') and Brahmans ('vipra')

Shatanand Swami is offering respectful obeisances to *Shreeji Maharaj*. “Oh *Prabhu!* *Brahma*, *Indra*, the Deities, the *Muktos* of *Akshardham*, Saints and even *Brahmans* all perform worship to You. You are being worshiped by all. However, the greatness lies within the fact that everyone worships You but You worship Saints and *Brahmans*.” The Master of this entire universe is *Bhagwan*, yet such humbleness! Even *Bhagwan* performs worship to Saints and *Brahmans*. As much as Saints and *Brahmans* are as dear to *Bhagwan*, even *Laxmiji* and *Radhaji* are not as dear to Him to the same level.

Shreeji Maharaj carried *Vasudevanand Brahmchari* in His arms and seated him on His own wooded bedstead, dressed him, anointed sandal-wood ointment on his forehead, performed *Arti* to him, washed his feet with water, drank the water Himself and offered it to everyone. *Bhagwan Swaminarayan* possesses intense humbleness. The most astonishing point is that Himself being the Supreme Being, He yet pays homage to Saints and moreover performs worship to them. *Shreeji Maharaj* has performed worship to *Muktanand Swami* many times.

Shreeji Maharaj arranged an *Ankut* celebration in the village of *Aadrej*. At that time, on the outskirts of the village, an assembly of Saints and faithful devotees took place. *Shreeji Maharaj* joined two carts together; spread a cotton bed upon it and seated *Muktanand Swami*, *Brahmanand Swami*, *Nityanand Swami* and *Chaitanyanand Swami* upon it. Thereafter, *Shreeji Maharaj* performed worship to the Saints, decorated them with a garland each and made an announcement in the assembly that, “I am appointing these four Saints as *Sadgurus*’.” The title *Sadguru* was originated in the village of *Aadrej*.

Shreeji Maharaj has declared a number of times, ‘*Sadhvo radayam mayam*’. Meaning, ‘*Saints are simply my heart.*’ A Saint is the highest from all. One time, *Muktanand Swami*, accompanied along with him a group of Saints, came journeying to the village of *Sarangpur*. They bathed in the river there and sat under the protection of the cart. There, *Bhakt Raathod* approached him saying, “Dear *Swami!* Right now, at this moment, *Shreeji Maharaj* is seated in *Jiva Khachar’s* Royal Court.” Upon hearing this, the Saints became delighted that they will get the precious opportunity to gain *darshan* of *Shreeji Maharaj*, but without consent they cannot go.

Muktanand Swami told *Bhakt Raathod*, “Go to *Shreeji Maharaj* and announce to Him that *Muktanand Swami* along with a group of Saints are sat near the river. If He gives permission, only then we shall come to do His *Darshan*.” *Bhakt Raathod* came running fast and let *Shreeji Maharaj* know. At that moment, *Shreeji Maharaj* replied, “Tell the *Swami* not to have the hope of My *Darshan* and tell him to journey further to another village to spread *Satsang*.” *Bhakt Raathod* brought the message to *Swami* that, “Do not have the hope for *Shree Hari’s Darshan*.” At once, the Saints eyes became tearful. Giving courage, *Muktanand Swami* said, “Dear Saints! Do not worry. If not today then after two days we will get the chance to achieve *Darshan*, but never does *Prabhu’s* humble

Attendant feel depressed.” After this, the Saints went travelling.

Bhakt Raathod informed *Shree Hari* about the incident that had previously happened. “The Saints left with tears in their eyes. They were impatiently longing to gain Your *Darshan*. However, with Your restriction, they have become disheartened.” Upon hearing such, *Prabhu* immediately stood up. “Hurry! Bring My horse. I want to meet My beloved Saints.”

“OH SAINTS! YOU ARE MY CHARMING APPEARANCE.”

Shreeji Maharaj rode the horse at a gallop and approached before the Saints.

zat ghodethi utarya hari, pote paanch pradakshina kari l
dodi te same dharma kumaar, karya santone dandvat chaar ll
dandvat karva laagya jyaare, muktanande zaali raakhya tyaare l

(Without delay, *Shree Hari* climbed off the horse. He Himself circumambulated five times around the Saints. The Son of Father *Dharma* ran at that time and performed *Dandvat Pranam*. As He began to do *Dandvat Pranam*, *Muktanand Swami* held Him.)

Muktanand Swami lovingly embraced *Shree Hari* in his arms and stood him up saying, “Dear my Beloved *Prabhu*! You are *Purna Purshotam Bhagwan*. What is this that You are doing? You are doing *Dandvat Pranam* to us? *Maharaj*! Our heads are worthy when at Your lotus-like feet. You are bowing to us? Please do not do this *Maharaj*!” Tears formed in *Prabhu*’s eyes. In an emotional tone, He said, “My beloved Saints, you are my charming appearance.”

santo tame mahaan cho kevaa, nathi brahmaandma tam jevaa l
maare arthe tajyu tame maan, tajyaa saaraa saaraa khaan paan ll
tame tyaagi tapasvi cho bhaare, maate vandan yogya cho maare l
mari agnamaa rahe din raat, eni aagal hu kon maatra ll

Shreeji Maharaj continued, “My beloved Saints! In this entire universe, there is none alike to you. For Me, you have abandoned all your possessions. Singing My virtues, you have moldened My divine form in the hearts of unrighteous souls. You are revealing Me to many. You have enlightened many hearts with My divine form. Hence, I am performing *Dandvat Pranam* to you. Oh Saints! I am your Debtor.” While speaking such, *Prabhu*’s heart overflowed with affection. Becoming emotional, tears began to pour down His smooth cheeks.

Then the Saints said, “Dear *Prabhu*! We are overjoyed when singing Your virtues.”

shurvir bandaa mahima shreejino prasraavshu, nagare nagare shreeji kero sandesho pahonchaadshu,
gaame gaame shreeji keru dhajaa farkaavshu, swaminarayan-no naad jagatma vistaarshu.

In this universe, because of *Rushis*, *Munis* and *Brahmans*, righteousness is surviving. The ones who support the survival of *Yagnas* are true *Brahmans*. In this universe, *Rushis* and *Munis* have composed sacred Scriptures. *Prabhu* is stating, “Those devotees who honour Saints, who offer them food are honouring Me and are offering Me food.”

The entire world performs worship to *Bhagwan* but *Bhagwan* performs worship to Saints and *Brahmans*. Through the relationship with *Bhagwan* Saints and *Brahmans* are been worshiped. Those beings who have no bond with *Bhagwan* are not being worshiped. There lies fame in devotion to *Bhagwan*. This narration is worth understanding. Do honour Saints and *Brahmans*. However, never insult. *Bhagwan* has washed the feet of *Sudama* and has performed worship to him.

Shatanand Swami is saying, “Dear *Prabhu*! Everyone worships You but You worship true Saints and worthy *Brahmans*. You are bestowing them with fame. That is Your immense greatness.”

MANTRA (47) AUM SHREE AHINSA-YAGNA-PRASTOTRE NAMAH

The Prevailer of Yagnas of non-violence ('ahinsa')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu*! Within this

world, You have prevailed upon ‘Ahinsamay *Yagnas* (ceremonial performances of sacrifice of non-violence). In those *Yagnas* where violence of living animals took place, where humans were killed and were offered into the sacrificial fire, where horses were sacrificed, where innumerable animals were murdered and their meat was sacrificed in the *Yagna*, You put a stop to such sins and purified the spiritual path. You taught the mode of *Yagnas* and put a stop to the sins where many *Brahmans* misinterpreted the meanings of the *Veds* and sacrificed the flesh of animals in the *Yagnas*. You enlightened the spiritual path.”

A *Brahman* by the name of Jagjeevan of the city of *Bhuj* committed much violence and commenced the performance of a *Yagna*. At that time, *Swaminarayan Bhagwan* was residing in Gangaraam Mal’s home. He gave an invitation to *Shree Hari* with many regards. “You are an eminent Preceptor of the Hindu religion. You are well-versed in education. You are the Master of the human society. Please attend in my *Yagna* ceremony. Then my *Yagna* will have a charming appearance.”

Along with the Saints, *Bhagwan* arrived at the *Yagna*. Jagjeevan Mehta pleasantly gratified Him. He touched *Shree Hari*’s lotus-like feet and decorated Him with a garland of flowers. Then, he seated *Shree Hari* on a roused seat. The platform of the *Yagna* was congested with a massive crowd of people. Countless *Brahmans* from Kashi, *Ayodhya*, *Jamnagar*, *Dwarika* etc. were present. Catching divine sight of so many *Brahmans*, *Prabhu* became delighted.

Prabhu glanced behind Him and witnessed innumerable innocent animals crying out loud. *Prabhu* questioned, “For what reason are these animals crying out? Are they hungry or thirsty?” Jagjeevan Mehta gave an answer, “They are not hungry. They are well fed animals. However, we have accumulated them all in order to sacrifice them in the *Yagna*. This *Yagna* is performed without the *Veds*. The flesh of goats will be sacrificed in the *Yagna* fire from which the animals can achieve liberation.”

THE TIME OF DEATH FOR ONE WITH A POOR MENTALITY IS VERY NEAR.

Prabhu Swaminarayan began to shiver. “What is this you are declaring? You will murder these poor helpless living animals? By slaughtering there is no liberation. By having compassion there is liberation. Are you saying that liberation is achieved through sacrificing flesh? If so, why not sacrifice human flesh? Why slaughter such poor guileless goats?”

Crying out loud, Jagjeevan lost his temper. “*Swaminarayan!* What do You know?! It is stated in the *Veds* that a *Yagna* should be performed by sacrificing goats.” *Bhagwan* replied, “You do not understand. You are interpreting the meaning of the *Veds* incorrectly. The *Veds* have been originated from *Bhagwan*’s mouth. There is nothing about violence within. If grains are planted and they do not grow, with such grains, one should perform a *Yagna*. The barley grains, sesame seeds and *ghee* in which their offshoots are burnt should be used for the performance of a *Yagna*. As an offering, *Dudhpaak* should be sacrificed. However, slaughtering living animals and then sacrificing them is inappropriate.” *Bhagwan* tried to explain a lot but the time of death for one with a poor mentality is very near. He was impotent to understand the true reality. Therefore, in the end, a violent riot took place. In that, Jagjeevan was killed in the centre of the crowded market place and journeyed his way to hell.

In addition, *Budh Bhagwan* taught not to kill. All the irreligious acts that had invaded in the spiritual morality *Swaminarayan Bhagwan* destroyed and purified the spiritual path. The continuation of *Yagnas* was accumulated but *Shree Hari* put a stop to such violence.

Bhagwan Swaminarayan provided a clear explanation to the *Brahmans*. “The fact that you act out violence before a Goddess is inappropriate. A Goddess is a Mother to all. A mother protects but does not prey on any. Never should meat be offered to a Goddess. In contradiction to this, if meat is offered, the Goddess becomes enraged with anger. In the end She totally destructs the one who

offers meat to Her. In this universe, ones own soul is extremely dear to oneself. The entire nation has the fear of death. The soul is dear to them, and an ants soul is dear to him. If one slightly touches an ant, any soul, animal or any living entity, it will escape fast with fear from within the heart. Who in this world does not hold their own soul closely dear to them? It is dear to all. You are a *Brahman*. Violence should never be

committed by you. If someone violently slaughters an animal you should not even witness it.

A Saint's and *Brahman's* heart is compassionate and you are totally slaughtering? Belonging in the *Brahman* caste, you are committing sins? You will have to undergo the severe punishment of your sins in hell. Therefore, end such cruelty to living animals. What harm have these creatures done to you? Yet you are slaughtering such innocent ones? Don't you tremble when killing them? If you want to experience bliss then do listen to what I say and do not violently slaughter such humble-hearted creatures. Perform *Yagna* using barley grains and sesame seeds. Perform *Yagna* by using food products." *Shreeji Maharaj* clearly illustrated the truth to *Brahmans* and put a stop to the violence. The *Brahmans* perceived the matter in a clear manner. Therefore, they stopped the slaughtering of animals and commenced the performance of the *Yagna* with barley grains, ghee and sesame seeds. *Bhagwan* gifted them with money at the end of the ceremony. They spread the cry of victory. Hence, *Swaminarayan Bhagwan* is known to be 'Ahinsa-yagna-prastote'.

MANTRA (48) AUM SHREE SAKAR-BRAHM-VARNANAY NAMAH

One who guides others by prevailing ('varnan') the truth of Prabhu ('brahm') forever being with form ('sakara')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are Sakar Brahm (Supreme Being with form)." In the past, many *Acharyas* have confabulated upon Brahm (the Supreme Being). The theories of many *Acharyas* vary. However, *Swaminarayan Bhagwan* has strongly proved the Supreme Being to be Sakar (with form) with firm proof from the Vishishtadvait theory.

Shreeji Maharaj has not acknowledged the theory of the Supreme Being to be without form and neither has he offended it. In the *Vachanamrut* of the *Vadtal* chapter, *Shreeji Maharaj* has specifically demonstrated the divine form of *Bhagwan* in a clear manner. Kaandaas Patel of the village of Buvaa was sat in the assembly and questioned *Shreeji Maharaj*, "Oh Patel! If someone is your offender and he circulates such letters which says that the King of the land has no nose, no ears, no hands and no feet, he is known to be an offender to the King, because, no matter what, the King is handsome and perfect in every form of respect. Yet he defames the King; hence he is an offender. In the same way, *Bhagwan* possesses all perfect organs in His divine body and He is with form. Yet, if one states that *Bhagwan* is formless, he has committed a great offence and is certainly an offender."

THIS NARRATION IS WORTH UNDERSTANDING.

A malicious insulter never attains liberation. Some would say that, 'In the *Veds*, *Bhagwan* has been described as being formless.' Well that is true! However, this narration is worth understanding. If *Bhagwan* has no hands, how does He clasp objects? If *Bhagwan* has no eyes, how does He see? If *Bhagwan* has no legs, how does He walk? How should this point be interpreted? Moreover, on the other hand, the *Veds* state that, '*Bhagwan* sees, clasps objects and walks.' *Bhagwan* is certainly with form as He certainly possesses bodily organs. As *Bhagwan* does not possess illusory bodily organs but possesses divine bodily organs, He is interpreted to be without form in the *Veds*; however, as He certainly possesses bodily organs which are divine, He is certainly known to be with form at all times. *Bhagwan's* entire body is perfect and divine and cannot be compared to the bodies of humans with form. This narration is worth understanding.

Whatever *Vyas Bhagwan* and *Shatanand Swami* have stated is stated correctly. *Bhagwan's*

hands and legs are not illusory like ours. *Bhagwan's* divine form is non-illusive. A human's hand becomes fractured. He cannot do any work even if he possesses a pair of hands. Our hands become injured. They break. The brightness in our eyes decreases. Diseases form on our hands and legs. Our body even becomes decayed. It rots. It breaks. *Bhagwan's* divine form is not alike to ours. *Bhagwan's* form is non-illusive.

Bhagwan is divine and non-illusive, hence *Prabhu* is with form. Only because *Prabhu* is with form, His creation of the entire humankind on this earth is perceived as having a physical form. Within *Akshardham*, *Bhagwan* eternally resides in a divine physical form. The well experienced poet is singing a melodious *kirtan* relating to this:-

balihaari shree girdhar laalni re, vaalo tejo nidhi sukh kand, sadaa saakaar biraaje brahm molmaa re.
 satshastra saakaar maari murti re, saachaa sant saakaar mane gaay... balihari shree...
 shankh chakra gada padmane dhare re, yogeshvar shree jagdish... balihari shree...
 chaar hastma chaar aayudh che re, rachyu vishva temaathi jagdish... balihari shree...
 padma maathi rachi vaale pruthvi re, shankh maathi rachyu jal shyaam... balihari shree...

True Saints are singing and clearly defining *Bhagwan* as possessing a divine physical form. *Bhagwan* has created this universe from His own armory. In the hands of *Bhagwan Narayan* are four divine weapons. A conch, circular missile, mace and a lotus flower. From the lotus flower *Shree Hari* created the earth. From the conch He produced water. From the circular missile He produced illumination. Finally, from the mace He produced wind.

em vishva rachine hari avataryaa re, karvaa adhamno udhaar... balihari shree...

Bhagwan is with form. Furthermore, those who believe *Bhagwan* to be formless are atheistic followers. We all are followers of *Bhagwan* who is with form. Hence, we should meditate, contemplate and worship upon *Bhagwan* who is with form. If meditating upon the divine physical form of *Bhagwan*, only then the mind will merge with Him. How can one bond with a formless entity? To whom can one meditate upon? To whom can one offer food to? This narration is worth understanding.

The wind that blows is formless. It cannot be perceived and it cannot be clasped in the hand. How can one perform worship to it? How can one offer food to it? *Prabhu* is not formless. *Prabhu* is eternally with form. He possesses a divine body. He is forever seated in a physical divine form. Everything in this universe, whether animate or inanimate, is created only from *Bhagwan*. Just as the sun brightens the entire universe, similarly, through *Bhagwan's* power, the whole world, all souls, animals and living creatures are perceived through the eyes with form.

Bowing down to *Sahajanand Swami*, who is with form, *Shatanandji* is reciting the *mantra* of Supreme *Swaminarayan*.

MANTRA (49) AUM SHREE SWAMINARAYANAY NAMAH

One who pervades within all universes and is the Master of everything

Shatanand Swami is paying respectful obeisances to *Shree Hari*. *Shree Hari* is the *Swaminarayan* (Master) of all souls, animals and living entities within this universe. 'Swami' and 'Narayan' are two different *mantras*. Giving them both one form, the *avtaarna avtaari* has Himself given this divine *mantra* to us. In the region of Sorath, there lies a village by the name of Faneni, the place where *Jagadguru Ramanand Swami* had left his elemental body. After *Ramanand Swami* departed to the divine *Akshardham*, on the fourteenth day, *Shree Hari* held an assembly there. At that moment, *Prabhu* made an announcement:

HE COMPOSED A UNIQUE AWE-INSPIRING MANTRA.

"Oh My beloved devotees! There are thousands of devotees like you. All you devotees are precious to Me. You are all chanting various different names. Some are chanting 'Krushna, Krushna',

some are chanting 'Ram, Ram' and some are devoting upon 'Hari', 'Krushna', 'Gopal' and 'Mukund'. That is wonderful. However, today, to you all, I shall present a unique awe-inspiring *mantra*. Even the *Veds* are devoting upon this *mantra*. This *mantra* is 'Swaminarayan'. From today, all of you should chant this spiritual *mantra* of the divine name of 'Swaminarayan'." Hearing upon this, all the devotees seated in the assembly pledged that, "From this day, we shall chant the *mantra* of 'Swaminarayan' day and night." The most admirable *mantra* is 'Swaminarayan'.

swaminarayan naam vaalu laage, swaminarayan naam,
 raat divas mara rudiya bhitari, japish aatho jaam...vaalu...
 bhavjal tarvaa paar utarvaa, tharvaanu che maare thaam... vaalu...
 sarvopari shyaam che narvir naam, sundar sukhadaanu dhaam... vaalu...
 nishkulanand na naathne bhajtaa, vaare tenu nahi kaam... vaalu...

Shree Hari publicly proclaimed the 'Swaminarayan' *mantra* in the village of Faneni. *Bhagwan* furthermore said, "I am sending you a large ship for protection in which, for the devotees who do not have the strength of devotion in them, those who do not have the might to perform penance or arduous efforts for the attainment of *Prabhu* can happily cross the worldly ocean." Both these *mantras* are in the *Veds*. The 'Narayan' *mantra* is within the *Veds*. The *mantra* 'Swami' is also in the *Veds*. *Shreeji Maharaj* combined these two *mantras* into one and composed a unique awe-inspiring *mantra*.

Bonding the divine name 'Swami' with 'Narayan', *Prabhu* has precisely emphasised upon the fundamental *mantra*. In the village of *Ayodhya*, *Shree Ram Bhagwan* took birth. *Vashishth Muni* named Him 'Ram'. Many souls continuously chanted the name of 'Ram' and became liberated. Even souls as tough as a rock were liberated by chanting the name of 'Ram'. The fallen sinful souls were also liberated. In the city of *Mathura*, *Shree Krushna* took birth. *Gargaacharyaji* named Him 'Shree Krushna'. The *Gopees*, *Gops*, juveniles, innumerable devotees, the entire community of *Gokul*, *Vrundaavan* and the whole world chanted the name of 'Krushna'. Many attained liberation. Many achieved freedom.

In the small village of *Chapaiya*, *Ghanshyam* took birth. *Maarkanday Rushi* named Him 'Hari', 'Krushna' and 'Nilkanth'. If He wanted others to chant the name 'Harikrushna', *Maharaj* would have influenced this to happen. However, *Prabhu* announced that the 'Swaminarayan' *mantra* should be chanted upon.

'Swami' means the Master of all the universes. The Owner of the entire world is One and Only 'Narayan'. Many are known by the name 'Narayan'. *Viraat* (the Almighty Universal Being) is also known by the name 'Narayan'. The Deity of the Sun is also known by the name 'Narayan'. *Sheshji*, the One who bears this earth is furthermore known as 'Narayan'. When He is with *Laxmiji* (His Companion), they are known to be 'Laxminarayan'. However, the excellence is that *Prabhu* is the 'Swami' of all. He has no owner. He is the 'Swami' of every single entity.

THE DIVINE NAME 'Swaminarayan' IS A PRECIOUS PEARL.

There lies a narration in *Shreemad Bhagvat*. *Satraajit*, a member of *Krushna Bhagwan's* family, carried out penance and *SuryaNarayan* (the Deity of the sun) became pleased. At that time, *Suryanarayan* presented the *Syamantak Mani* (a very precious valued kind of pearl) to *Satraajit*. How much was the faculty in this *Syamantak Mani*? Whoever owns this pearl never experiences any difficulty. An epidemic disease does not occur. Wherever this *Syamantak Mani* lies, wicked illusive power does not enter. This pearl daily provides gold weighing three-thousand-two-hundred kilos.

Bhagwan's divine name is also a pearl. One who continuously chants the name 'Swaminarayan' never ponders upon negative thoughts. One who forever withholds this pearl on the tongue becomes

immortal. The disease of birth and death becomes cured. Wherever this pearl lies, the darkness of ignorance disperses away. Wherever this pearl lies, wicked illusive power, lust, anger, greed and other irreligious roots cannot emerge. This *mantra* is awe-inspiring. First and foremost, it arranges a direct line where a discussion with *Parmatma* can take place. However, only on one condition: The line of tendency should not be wrecked. It must be clear. It must be properly and ceaselessly joined with *Prabhu*. Only then the line will become clear. If the line is clear, only then can you talk over the phone, whether you are in a faraway country land or not.

Whether it is Uganda or Kenya, Arabia or India, America or Australia; wherever you dial the phone, you can communicate with a preferred individual. Similarly, if there is no faulty and noise, only then one can talk with *Prabhu*.

Draupadiji engaged in a discussion with *Krushna Bhagwan* that, “Oh *Krushna!* Arrive without delay! My reputation is going to shame.” As she gave out a loud cry to *Prabhu* with a perfectly clear string of thought, *Prabhu* made an appearance. He created a pile of nine-hundred-and-ninety-nine sarees’. The line was clear, hence *Prabhu* heard. *Jivuba* gave out a loud cry to *Bhagwan*. “Consume the milk; otherwise my father will hurt me. So He arrived immediately and drank the milk.”

Dada Khachar gave out a loud cry to *Prabhu* when he was suffering from the separation of his dear beloved *Shree Hari*. *Shree Hari* heard the loud cry and decorated him with a flower garland saying, “My beloved *Dada!* I have not gone anywhere. I am certainly accompanying you. Do not become anxious.” *Sakhubai* was imprisoned in a small room. However, the line was perfectly clear so *Bhagwan* heard the cry through her soul. He came running in speed. “Oh *Sakhu!* Do not worry. I have come. You head for the pilgrimage. In exchange, I shall perform all the house chores for you.” Like such, *Bhagwan* has heard innumerable cries of many and even in this present time He is listening.

All the garbage such as lust, anger, greed, undue pride, fame, envy, jealousy, enmity, deceit etc. should not flow in one’s inclination. If the line is damaged, nothing can be heard. If dispensable noise is heard, one hangs up the phone in fatigue.

In order to clean the line is this ‘*Swaminarayan*’ *mantra*. Day and night, relinquish censuring of all and engage in the recitation of ‘*Swaminarayan, Swaminarayan*’. The inner heart will then be purified and a discussion with *Bhagwan* will become possible. Many of our Saints have a conversation with *Bhagwan* heart to heart. Through the divine name, *Parmatma* is immediately achieved undoubtedly. This tool is straight-forward, simple and direct. It is simple yet supreme. Upon hearing this *mantra*, the *Yamduts* begin to shiver.

swaminarayan aaj pragat maha mantra che, shravane suntaa kampe dinkar dut jo,
bhavnaa bandhan kaapi sadaa sukhiyaa kare, shu kahi daakhu mahimaa ati adbhut jo...
swaminarayan...

If one who has committed abundant sins in this life and has not committed himself in benevolent deeds and if such a sinful man is lying on his death-bed in a state where in a matter of seconds his life will glide away, then if he chants the holy name ‘*Swaminarayan*’, no matter how sinful he is, the *Yamduts* yet do not have the power to even touch him. Such is the awe-inspiring sacred name, ‘*Swaminarayan*’.

Through the chanting of *Prabhu*’s divine name, ghosts, evil spirits, sorceresses, demons or misfortune and such similar calamities do not affect them. Such is the greatness of *Bhagwan*’s extraordinary name. Those who listen to this discourse or narrate this discourse, their hearts become as purified as water of the sacred River Ganga. The unsteadiness of the mind disappears. Wealth and success is obtained and in the end, one reaches a high condition. Showering such blessings, *Shatanand Swami* is bowing down to *Swaminarayan Bhagwan*, the Master of *Akshardham*.

MANTRA (50) AUM SHREE SWAMINE NAMAH

One who possesses complete power and divinity

What is the definition of 'Swami'? This is not directly referring to Saints who wear orange clothes. Many are known by the name 'Swami'. A lady's husband is known by the name 'Swami'. An attendant's boss is also known as 'Swami'. A King is also known as the 'Swami' of the nation. King *Indra*, the King of the Deities in *Svarglok*, is known as 'Swami'. *Brahma* is also known as 'Swami'. The word 'Swami' is rich and literal.

We have explicitly mastered the '*Swaminarayan*' mantra, but to whom now is *Shatanandji* referring to as 'Swami'? The Master of the entire universe is known by the name 'Swami'. The owner of the entire universe is known by the name 'Swami'. This mantra is extraordinary.

HE IS THE 'SWAMI' OF MANY MILLIONS OF UNIVERSES.

Indra is known to be the 'Swami' of the three regions of this universe but is known to be *Brahma's* attendant. *Brahma* is the 'Swami' of the universe, but is known to be the attendant of Prakruti Purush. Prakruti Purush is known to be the attendant of *Purshotam Narayan*. Complete power and divinity dwells within Mool Akshar, but Mool Akshar is known to be the attendant of *Purshotam Narayan*. *Purshotam Narayan* has no master. He is the master of every entity. There is none supreme to Him. He is the master of many millions of universes.

Purshotam Narayan is everyone's Master. How is this evident? That, I shall precisely explain to you. All of you are sitting. Where is the evidence of how wealthy you are? Then from your clothing, from your ornaments, from your palaces, from your factories and offices and other owning of land and from your prosperity, it can be evident that you own this specific amount of wealth. Through ones mode of life, it can be evident how wealthy one is.

If we observe this universe belonging to *Purshotam Narayan*, we realise that He is the Owner of the entire golden region of Lanka, the entire golden region of Dwarika, America, Africa and other numerous countries, of all diamonds, rubies and wealth, of all the prosperity, achievements and riches perceived in this world and of all the power seen here. If He is the Owner of all this and the Master of many universes, how divine and illuminated must His dwelling place, *Akshardham*, be?! Only *Muktos* can speculate upon this. Such is the supremacy of *Shree Hari*. This is the supremacy of *Purshotam Narayan*. He is the Master of every single soul, animal and living entity. He is the Emperor of many millions of universes. We bow down to Supreme *Purshotam Narayan*.

Bhagwan is our Master and we are all His humble attendants and His wives/companions, whether males or females. Every living being in this world belongs in the female gender. The male is the One and Only *Purshotam Narayan*. Our *Brahmanand Swami* is singing a beautiful melodious *kirtan*. We shall sing it too:-

chaude lokmaa sarve abadaa, tene varine khoti thaavu re... samji chu aavu
variye to natnaagar variye, akhand eva tan chaavu re... samji chu aavu
brahmanand kahe avar purushne, varvaathi rudu vish khaavu re... samji chu...

We call all Saints by the name 'Swami'. That is the way of social life. As they are living under *Bhagwan's* protection, we call them by the name 'Swami'. We relate them to *Bhagwan* and call them 'Swami'. They have surrendered their entire life to *Bhagwan*; hence we call the Saints by the name 'Swami'. A Saint in his likes has faith in surrendering. Saints permanently keep *Bhagwan* with them, thus we call them by the name 'Swami'. Other than that, Saints are not 'Swami'. They are not the Lord of *Laxmiji*. They are *Laxmiji's* sons and the humble attendants of *Shree Swaminarayan*. The 'Swami' of this whole universe is only *Bhagwan*.