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INTRODUCTION

MANTRA (76) AUM SHREE VAISHNAVAKRATU-KARAKAY NAMAH

The Promoter of Yagnas of non-violence

Shatanand Swami is paying his respectful obeisance to *Shree Hari*, saying, “Dear *Prabhu* You are the Establisher of *Vishnuyags* (*satvik yagnas* performed in order to please *Bhagwan*). You particularly have a high regard for *Vishnuyags*. You have put a halt to *yagnas* where animals were sacrificed and You established *Vishnuyags*. You influence others to recite the *Vishnugayatri mantra*. You influence others to recite the *Vishnusahastra Nam.*” *Bhagwan Swaminarayan* had a thought in mind that, ‘In this present time, many *Rajsuy yagnas* (*Rajsik yagnas*) are been performed. Until I do not establish *Satvik yagnas*, the *Rajsuy yagnas* will not come to an end. I shall establish *Satvik yagnas*.

Rajsuy yagnas are not liked by *Prabhu*. He has a strong liking for *Vaishnav Yagnas* (ceremonial sacrifices of spiritual knowlegde). A *yagna* is a worship performed to *Purshotam Narayan* Himself. The fire represents *Bhagwan's* mouth. Contributing sacrificial offerings to *SuryaNarayan* blazes our sins committed physically, orally and mentally. Pure offerings reach *Bhagwan*. One should perform *Vishnuyags* but not *yagnas* that are *Rajsik* and *Tamsik*.

YOU SHOULD ALL CONTINUE YOG YAGNA

Bhagwan Shree Krushna has carried out many *leelas*. He adored His dear devotees very much. He destroyed the burden off Mother Earth. However, He did not get the time to perform *yagnas*. The period exceeded in destroying demons. *Bhagwan Ramchandraji* did perform *Rajsuy yagnas* but only a small amount. *Bhagwan Swaminarayan* established *Vishnuyags* and nourished civilisation. He would perform *Vishnuyags* in *Jetalpur*. Then again, two years later, He would perform *yagnas* in *Dabhan*, *Ahmedabad*, *Vadtal*, *Gadhda* and *Sarangpur*. From village to village, he began the performances of *yagnas*. *Vishnuyag* is also known as *Yog yagna*. Association of Saints, sacred Scriptures and holy discourses, Deities and *Acharyas* is called *Yog yagna*. In the *Vachanamrut*, *Shreeji Maharaj* has said, “You should all continue *Yog yagna*.” To merge the mind and the senses upon *Bhagwan's* divine form is called *Yog*.

Without *Yog yagna*, liberation cannot be attained. To unite with Saints, to read sacred Scriptures, to listen to holy discourses and to sing *Kirtans* is called *Yog yagna*. *Bhagwan Swaminarayan*

put a halt to *Rajsik* and *Tamsik yagnas* and established the beginning of *Satvik yagnas*. Through *Rajsik* and *Tamsik mantras*, sacrifice should not be made in the sacrificial pit.

Offerings in the sacrificial fire should be made in the house of courteous householders; however, offerings of the *Janmangal mantras*, *Sarvamangal Stotras*, recitation of Narayan Kavacha, the recitation of *Hanumanji's mantras*, recitation of the *Bhagvat Gita*, or recitation of *Vishnusahastra Nam* should be made. Other than this, evil *mantras* should not be recited. If recited, peace does not pervade in the house and sorrow and deprivation increases. Quarrels increase and disunity amongst families and relatives arise.

If one desires to make offerings, then offer the *mantras* of *Satvik* Deities. We all are followers of *Purshotam Narayan*; hence, we should not add mixture in our firm faith. If we walk along the path directed by *Prabhu*, only then, one undergoes delight. There was a man who would arrive to listen to a holy discourse. In this city, there was a thief. He would rob everyday but was unable to be identified and arrested. One time, the thief disguised himself in a pair of saffron clothes and took a seat next to the ascetic. By overhearing the holy discourse, his conscience began to alter. He began to find out about his faults and sins. 'I have been terrorising others, beating them and gathering all this wealth. When the time of the punishment of these committed sins arrives, I will have to go through much difficulty.'

With the supremacy of *Satsang*, the thief's mentality changed fundamentally. Hence, he would be present in the holy discourses daily and consume the offerings of the *yagna*. The King would bow down to the ascetic's feet but today, he bowed down to the feet of three ascetics and presented them with offerings. At that time, the thief wearing saffron clothes, said, "Oh King! Do not gift me with anything. I am not an ascetic. You are offering me with a gift thinking that I am a Saint. Thus, take it back."

"I AM A THIEF OF YOUR CITY."

The King asked, "You are doing such in order to conceal your power. You have no desire for wealth. Hence, is this the reason why you are refusing? Other than this, you are an ascetic." The thief answered, "I am not an ascetic. I am a thief of your city." The King said, "If you are robbing anyway and you want money, then why are you not accepting although I am giving to you?"

"I am no longer a thief. Through *Satsang*, I have collected the knowledge of the truth. Thus, what should I do with such counterfeit items?"

ek ghadi aadhi ghadi, aadhime puni aadh l tulsii sangat santki, kate koti aparaadh ll

Within forty-eight minutes of associating in *Satsang*, the thief became a saint. He engaged his mind in *Bhagwan* after forsaking the act of stealing. This is the greatness of *Satsang*. In order to show the correct path of emancipation, *Shree Hari* has carried out the acts of *yagnas*.

MANTRA (77) AUM SHREE PANCHAYA-TAN-SANMANAY NAMAH

One who holds in great reverence ('sanman')

the five ('panch') Deities, i.e. Vishnu, Shivji, Ganpatiji, Mother Parvati and SuryaNarayan

Shatanand Swami is paying his respectful obeisance to *Shree Hari*. "You respectfully welcome the five Deities. You have held in great reverence the five Deities."

vishnuh shivoh ganapatih, parvati cha divaakarah l

etaah poojya tayaa maanyaa, devtaah panch maamkaih l

Vishnu, *Shivji*, *Ganpatiji*, *Mother Parvati* and *SuryaNarayan* are traditionally worshiped. *Bhagwan Swaminarayan* has integrated the entire Hindu religion into one stanza. This matter is believed in the entire axiomatic religion- Sanatan Dharma. 'Whilst travelling on the roads, if a Temple of a Deity appears, one should respectfully bow down.' These five Deities have been formed from *Purshotam Narayan*. The entire world has been formed from *Prabhu's* divine form.

THE FIVE DEITIES ARE THE PILARS OF THE AXIOMATIC RELIGION.

Bhagwan Swaminarayan has performed worship to the five Deities. He has directed His devotees to hold them in great reverence. However, he has not directed about having firm faith on them. One should, beyond doubt bear one point in mind. The five Deities are certainly worth worshipping but firm faith should be upon *Narayan*. In the *Bhagvat Gita*, *Bhagwan* has stated:-

antvatu falam teshaam, tad bhavatyalpa meghasaam |
devandevayjo yaanti, mad bhaktaa yaanti maamapi ||

Bhagwan is saying, "Oh *Arjun!* One who devotes upon Deities, attain the Deities and one who devotes upon Me and has firm faith upon Me, attains Me." Worship should indeed be carried out to these five Deities. Worship of many could be carried out. Worship to the Deities could be carried out. Worship to the Saints and *Acharyas* could be carried out. Worship to holy cows could be carried out. Worship to *Hanumanji* and *Ganpatiji* could be carried out. Worship to Mother Earth could be carried out. Worship to *Garudji* (the carrier of *Vishnu Bhagwan*) and *Varunji* (the presiding Deity of water) could be carried out. Worship to sacred Scriptures could be carried out but firm faith should be upon One and Only *Bhagwan*. There is a contrast between worship and firm faith.

In the *Vachanamrut*, *Shreeji Maharaj* is stating that, 'Just as *Mansi Puja* of *Bhagwan* is carried out, *Mansi Puja* of Saints can be done. Just as five rupees is utilised for *Bhagwan*, one should, similarly utilise five rupees for Saints.' There is no prohibition of performing worship but this point needs understanding. If understood clearly, no doubts arise in the mind and if not correctly understood, one becomes muddled.

Therefore, the *Veds* have established pure firm faith. That pure firm faith, *Bhagwan Swaminarayan* has established. The *Veds* state that, 'There is no other aim other than One and Only *Narayan*. There is no firm faith upon any other than *Narayan*.' *Vyas Bhagwan* has elucidated the essences of all the sacred Scriptures.

saalokya sarva shaastraani, vichaarya cha punah punah | gneyo dhyeyo praapya, poojya ek Narayanah ||

Vyas Bhagwan has stated that, 'One should have firm faith on only *Narayan*.' Meditation should not be carried upon any other than *Narayan*. Firm faith should not be made of any other. Worship should certainly be carried out to them. The greatness of *Vishnu* is not understood clearly by anyone except for *Shivji*. *Shivji* and *Narayan* have the same identity. Both *Vishnu* and *Shivji* carry out the work for this creation. *Vishnu* is the Nurturer and *Shivji* is the Destroyer.

Bhagwan Swaminarayan is saying, "In My work, these five Deities assist Me. I pay reverence to these five Deities. You also perform worship to them but you should have firm faith upon One and Only *Narayan*."

This *mantra* is giving us clear awareness. Do not insult anyone. Pay reverence to everyone. Learn to respect everyone. Parents are also equal to Deities. *Gurus* are also equal to Deities. Respect them but do not disrespect them. In this modern day and age, elderly parents are less admired by the young generation. Youngsters do not like them speaking. When elderly parents speak of their sorrow, the young generation would harshly blow the conversation away. Insult to parents and *Gurus* leads to the equivalent amount of sins committed when insulting *Prabhu*.

Mother *Durga* is a *Satvik* Goddess. *Shree Hari* prohibited the act where liquor and meat would be offered before Goddess *Durga*. *Bhagwan Swaminarayan* abolished such inappropriateness. One should not even consume such offerings. The Goddess never consumes such revolting offerings as She is a *Satvik* Goddess. You should perform worship to these five Deities. They are all devoting upon *Bhagwan*. They have firm faith upon *Narayan*.

Bhagwan is saying that, 'All these Deities are assisting me in the formation of My creation.'

Hence, I am respectfully saluting to Them.’ Salute to all but refuge upon One. *Prabhu* salutes all five Deities. Thus, ‘Panchaya-tan-sanmanay’ is *Prabhu*’s divine name.

MANTRA (78) AUM SHREE NAISHTHIK-VRAT-POSHAKAY NAMAH

The Nurturer (‘poshak’) of the vow (‘vrat’) of sincere celibacy (‘naishtik’)

Shatanand Swami is paying respectful obeisances to *Shree Hari* saying, “Dear *Prabhu*! You are the Nurturer of the vow of sincere celibacy. You are One who authenticates the sincere vow.” Many supposedly believe that in this age of *Kaliyug*, the vow of celibacy is unattainable and that it is impossible. This point is worth understanding.

For those who do not have shelter under a *Guru*, who have not surrendered unto *Shree Hari*’s lotus feet then this vow is prohibited for them. Other than that, those who have been showered with grace from their *Guru*, those who have firm faith upon *Purshotam Narayan* can certainly, without any doubt, observe the vow of celibacy. If one supposes that the vow of celibacy will be able to be observed with his own endeavor, then it is probable that perhaps this vow can actually be broken. However, one who has firm and stable faith upon *Bhagwan*, one in whose heart *Bhagwan* is residing, such staunch devotee is able to simply observe the vow of celibacy for his entire lifetime. For one whose faculty is playing around with *Narayan*, this vow is straightforward for him, but for one whose eyes, speech and heart are disturbed with illusion, this vow is complex for him.

‘Brahm’ means *Bhagwan*. ‘Chari’ means one who walks upon the pathway towards *Bhagwan* and who eternally contemplates upon *Bhagwan*. Such person is called a Brahmachari. ‘Naishtik’ means faith upon One and Only *Bhagwan*. *Bhagwan* certainly gifts the power of observing the vow of celibacy to those who have fully surrendered upon Him. For this focal reason, young *Sankhyogi Bais* and young Saints are competent of living life observing the vow of celibacy and contemplating upon the divine form of *Shree Hari* in this deadly poisonous age of *Kaliyug*. This is *Swaminarayan Bhagwan*’s glory otherwise this cannot be achieved. Even the elderly ones at the age of sixty-eighty are helpless in discarding illusion.

THE ELDERLY ONES ARE HELPLESS IN DISCARDING ILLUSION.

Youngsters at the age of twenty have striked out illusion and are engrossingly performing devotion to *Bhagwan*. This evidently proves that *Bhagwan Swaminarayan* is certainly present in this *Satsang*! If *Bhagwan* is not present in this *Satsang* the five senses and illusion would allure them. They would abandon *Bhagwan* but would not abandon illusion. They are blowing illusion away like a dry blade of grass. Such devotees were present in the past and also exist in this present day.

Rajbai’s mother and father explained, “Oh *Raju*, you have now reached a suitable age. Now, we should search for a fine family and get you married.” Rajbai responded, “Oh mother! Do not be concerned about me at all. I have already found my Companion.” “With who?” Rajbai answered, “With my *Bhagwan*. I have married Him and surrendered unto Him.”

varyaa me to vanamaali re, shirne saate... tanadaani asha tyaagi, lagani e saathe laagi;
mohi hu to bhudhar bhaadi re... shirne saate... sansaarnaa sukh evaa, zaanzvana paani jeva;
tuch jaani asha taadi re... shirne saate...

Rajbai said, “This worldly happiness is similar to dew drops of water.” The dew drops of water can be perceived but cannot be held in the hands. It is merely an illusive sight. One cannot bathe with it, neither can one drink it. , this worldly happiness is merely an illusive sight. Pleasure can be perceived, but in the end, it truly does not last for long. It is destructible.

parni pritam pyaaro, akhand sohaag maaro; randaapaani beek taadi re... shirne saate...

Rajbai said, “I have eternally married my Companion.” At that time, Rajbai’s mother stroked her hands on Rajbai’s head and said, “My dear daughter, the path of renunciation is extremely intri-

cate. It is not as simple as chewing roasted grains of gram. It is a path as complicated as chewing onto iron *ladus*. It is a path as difficult as walking on the sharp edge of a sword.”

At that moment, Rajbai gave a beautiful answer. “Oh Mother. The sharp edge of a sword is like a bed of flowers for me. Hence, be pleased with me and leave the talks about marriage. Please, give me consent for going to the village of *Gadhpur* so I can engage in the devotion to *Bhagwan*.” Mother answered, “My dear daughter, Raju! Just for you, we are running about a lot.” Rajbai spoke, “Mother, why are you all running towards the wrong direction? If you all crave for my eternal bliss, then please, let me marry my *Shree Hari*.”

“PLEASE, LET ME MARRY MY SHREE HARI.”

“Why are you entrapping me in this illusion?” Thereafter, her mother and father vigorously got her married. The marriage party arrived. Wedded, she sat in the vehicle heading towards her in-laws home. Her mortal body is in the vehicle but her mind is engrossed in *Bhagwan*. She is praying, “Oh *Prabhu*! Protect my reputation. There is a tiny gap of a few seconds leading to a dreadful condition for me. I am becoming ensnared further and further.” She was weeping and weeping. ‘What will become of me now?’ She was persistently committing her mentality unto *Bhagwan*.

Night fell and as her mortal husband entered in the bedroom, a horrifying lion was lying on the bed. *Bhagwan* had come to the rescue. Her husband gave out a loud cry and sprinted out. All the relatives in the house gathered together. “Why are you yelling?” “Oh my! Look! A lion is roaring in the house. It is staring and gazing at me.” The mother and father looked in the house but witnessed nothing. “You fool! How can there be a lion in the house?! A lion’s habitat is within a jungle.” “Father, you may not be able to perceive this fearful scene but I certainly can perceive it. If you want to see me alive then send this woman to her paternal home.” In that instant, unique brightness pervaded from Rajbai’s body. The house pervaded with intense illumination. Rajbai’s mother-in-law asked, “Raju, what is all this?”

Rajbai answered beautifully, “Mother, my marriage has become mixed up. My parents have got me married by force. I do not desire to dwell here. Please send me to *Gadhpur* happily.” Thereafter, they dropped Rajbai off to *Gadhpur* with delight. Rajbai became glad and joyful. She humbly surrendered upon *Bhagwan* lotus feet and began to shed tears of joy. “Oh *Prabhu*! You arrived at the right time. Good! Now I shall forever stay within Your service.” *Bhagwan Swaminarayan* is the Nurturer of the vow of celibacy.

MANTRA (79) AUM SHREE PRAGALBHAY NAMAH

One who awe-inspires ('pragalbh') the assembly full of great scholars

Shatanand Swami is paying respectful obeisance’s to *Shree Hari*, saying, “Oh *Prabhu*! You are *Pragalbh*.” ‘*Pragalbh*’ means awe-inspiring and highly intelligent. *Prabhu* is One who speaks through experience. One who speaks after being liberated from illusion is called awe-inspiring and highly intelligent. Those who are liberated from illusion are known to be awe-inspiring.

Many people are highly intellectual. They read and listen to the narrations which Saints and sacred Scriptures have stated. However, they are unable to recall them. They are unable to absorb the narrations in their memory. It goes through as though the divine talks are been sifted in a sieve. The individual does have the brainpower. He also has the understanding but his intelligence does not last for long. It becomes forgotten. Such person is not known to be highly intelligent!

A person becomes highly intelligent when new innovative fondness linking to *Bhagwan* arises from his heart. *Prabhu* speaks from experience. Many scholars and learned men exist in this universe. They do not all speak through experience. Their homes and hearts are more or less full of vanity and darkness. They wander around in intense pride. Ones who educate thousands of Saints and

renunciates while their darkness and vanity do not withdraw from them are not intelligent and are also not known as highly intellectual. They do indeed have intelligence but they do not have the knowledge of how to make apt use of it. They are drowning in their ego. Those individuals who utter words while entangled in illusion are insects of illusion.

“DO NOT TALK DRY.”

Bhagwan speaks through experience. *Bhagwan* showers glory in assemblies full of highly intelligent scholars. *Bhagwan* is stating, “I can perceive everything. I can perceive the divine Abode and I can also perceive the Master of the divine Abode.”

Shreeji Maharaj is advising the Saints, “Oh Saints! You should travel to various regions, foreign countries, village to village for the broadening of *Satsang*; however preach with an intelligent mind. Preach through experience. You should become engrossed in *Satsang* and engross others in this divine *Satsang*. Do not talk dry.”

What is the precise meaning of dry talk? ‘One should single-mindedly listen to holy discourses.’ One preaches in such way but he himself gazes around in all directions and has a bad habit of talking. The preaching which has an implied meaning but no literal meaning is called dry preaching. On top of this, what kind of preaching does the hypocrite offer? ‘One should observe fast on the days of *Ekadashi*. If one does not do this, he is a sinner. He is a fallen soul in hell although he is alive.’ This person does not himself consume fruits and foolishly eats pulses, rice, chapattis and grains; hence his preaches are not preached through experience. He is known to be dry. *Bhagwan* does not possess this inferiority. As a matter of fact, *Bhagwan* is highly intelligent. He performs it Himself, experiences it and subsequently influences other to perform the same.

Bhagwan sermonises the matters that He Himself has performed in His living. *Shreeji Maharaj* has many a times stated in the Sacred *Vachanamrut* that, ‘I am talking through My Own experiences.’ All the issues that *Bhagwan* has stated in the *Bhagvat Gita* have been said after being awe-inspired. Through the experienced foundation, whatever He has accomplished, He has Himself spoken. He says one thing and does another is not *Bhagwan's* trait. Thus, His divine name is ‘Pragalbh’.

MANTRA (80) AUM SHREE NISPRUHAY NAMAH

One who has no desires for any objects

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Dear *Prabhu!* You are free from desires.” *Bhagwan* has no desires for being worshiped. He has no desires for fame and reputation. He has no desires for being superior. He has no desires for obtaining a Kingdom or wealth. He has no sort of intense desires.

Shatanand Swami is saying, “No matter how many gifts are presented to You, yet You gift them to others.” There is no end of the desires of humanity. Whatever they achieve, it is not enough. They possess desires of being worshiped, desires of fame and reputation, desires for being superior. This entire world is running after fame, reputation and superiority. They are causing the flow of a river of blood merely because of their craving for achieving a high status as a King. They would carry out many foolish lunatic acts. They feel no apprehension for their sinful acts.

The soul entity is an expander of desires. If one attains a million, one yearns for two million. If one attains a single bungalow, one craves for yet another bungalow. If one has no sons, one pines for a son. If one has sons, one yearns for grand-children. If one possesses a scooter, one craves for a car. The closing stage for such desires does not approach. Hence, he continues twirling around in the cycle of birth and death. Thus, one should live in this illusive world with open eyes and full alertness.

“MOTHER! WHAT SHOULD I DO WITH A KINGDOM?”

Prabhu Swaminarayan is free from desires. He has no form of cravings. *Prabhu* arrived in

the city of Dharmapur. An elderly Queen at the age of eighty by the name of Kushal Kubarba was ruling the Royal Kingdom. She greeted *Bhagwan* and welcomed Him. The Queen performed worship to Him and said, “Oh Maharaj! From this day, I am handing over this Kingdom in Your ownership. You rule this Royal Kingdom. You take care of the five hundred villages. This is my one and only beloved son. I am giving him to You. He shall forever be present in Your service and shall reside with You. Please dwell within Dharmapur permanently.”

Prabhu gave a beautiful response, “Dear mother! I have certainly not come to rule a kingdom. What shall I do with a kingdom? I am the Master of innumerable millions of universes. Avoiding all that, I have arrived in order to fulfil the wishes of single-minded devotees like you. A kingdom is in fact binding. There is no bliss in a kingdom. Moreover, if there was true joy in a kingdom, for what purpose would great emperors abandon their kingdoms and head in the direction of the forest to carry out severe penance? In reality, I close my eyes and meditate. There is eternal harmony within this practice. Such harmony is not even achievable in the kingdom of the fourteen regions.” This *mantra* is worth understanding! Do not increase your worldly desires. Be contented with the achieved state you are in and engage in the devotion to *Shree Hari*. Do not raise your cravings. To forsake the achieved entities is called true renunciation.

When *Muktanand Swami* went to Vadodra to express the meanings of the holy Scriptures, he put the learned scholars into thought. He clarified the implication of the Scriptures in such a way that everyone became followers of *Swaminarayan Bhagwan*. King Sayajiraav also became so pleased that he performed worship to *Muktanand Swami*. He washed *Swami's* feet with pure milk, touched the pure milk to his eyes and placed them on his head. Thereafter, he applied sandalwood paste on *Swami's* forehead, decorated him with a flower garland around his neck. Furthermore, he offered a big golden plate full of garments, diamonds, pearls and golden garlands in *Swami's* feet. Another plate he presented full of fruits and Indian sweets.

Swami addressed gently, “Oh King! What should I do with these heavy entities? I am a renunciate. These objects are rubbish to me. Please do take them back. As an alternative, gift them to the needy or *Brahmans*.” Being presented with objects worth millions of rupees, he would yet not accept them. He had no desires. If His (*Shree Hari's*) Saints are free from desires, what to talk about Him, their Master and His desire-free mind?

Upon hearing such words of wisdom, the King entered a state of deep thought. ‘Other ascetics belonging in opinionated sects would have intense longing for objects and this Saint has no yearnings?’ He became conscious of the virtues of Saints that the association of a Saint possessing the qualities of Saints is not obtained again and again. The King lovingly bowed down to *Muktanand Swami's* feet.

Within this universe, mankind would have thousands and thousands of desires. Their entire life is put to waste by running to fulfil these desires, yet their wishes are not accomplished and in the end, passions for worldly happiness are still left. Hence, he is incapable of climbing the pathway to final liberation. *Bhagwan* is free from desires. He has no addiction in anything. He is guiding us to additionally live an obsession-free life. To devote to the world is called a ghastly addiction and to devote upon *Bhagwan* is called devotion.

MANTRA (81) AUM SHREE SATYA-PRATIGNAY NAMAH

The true ('satya') Observer of His taken vows ('pratigna')

Shatanand Swami is paying respectful obeisance's to *Shree Hari*, “Oh *Prabhu*! You accomplish the truth of Your taken vows. The speech that You utter is uttered with authority. Every single word of Yours bursts with reality. You speak only the truth. You complete the promises that You

undertake. You do as according to Your sayings whereas an ordinary human would say one thing and do another.”

The humankind make big speeches in the presence of others that, “One should serve his parents. One must lift away the burden from them, otherwise debt builds up. One must certainly perform worship. One must wake up early in the morning.” He speaks such but does not practice his talks himself. He is not yet prepared to look at his parents face. Would such person serve? He would seize all the possessions and wealth but would not stay in his parent’s service. He would talk about doing *Darshan*, yet he does not even have in mind how many steps there are in the Temple. He would bathe and instantly direct himself in the kitchen to eat. He is a tough speaker and a coward performer.

Bhagwan does not possess such hideous traits. He would do precisely what He says. Hence *Prabhu* is honest in His promises. Shatrupa and Manuraja carried out penance. *Bhagwan* became pleased, “Oh King! Ask for a boon. What should I gift you with?”

“Oh *Prabhu!* Gift me with a son alike to You.”

“Let it be so. I shall Myself descend on earth as Your son.”

In their next birth, Shatrupa was born as Kaushalya and Manuraja was born as King Dashrath. There, *Ram Bhagwan* descended as their Beloved Son. HE FULFILS WHATEVER HE UTTERS.

Bhagwan is not like those mortal humans within this mundane world. We say, ‘We shall visit you some time’ but then would not show our face. If one has self-interest, he would go to visit the person, otherwise he cannot be trusted. *Bhagwan* is honest in His promises. He would accomplish as He promises but would not change His mind.

If *Prabhu* tells His devotees that He will arrive on a particular day to collect them, He would surely arrive on that precise day. He would, without any doubt, fulfil His aim. He has sincerely carried out the promises that He has promised.

Bhagwan Ram pledged a vow that, “When the amount of fourteen years pass by, I shall return from the forest.” Hence, fourteen years went by and He approached the village of *Ayodhya* at the fixed period of time. He did not dwell within the forest for an additional one day. This is because he is honestly truthful in His words.

maaraa janane antkaale, jarur maare aavavu l
birud e badale nahi, te sarve janane jaanvu ll

Shreeji Maharaj has promised that, “I will definitely, without any doubt, collect My devotees who reside under My shelter.” In this dark age of *Kaliyug*, *Bhagwan* has arrived to collect many of His dear devotees and He is yet arriving. *Bhagwan* is honest in His words. He goes according to His given word. He never alters His mind.

Suvasani Bhabi said to *Ghanshyam*, “Oh *Ghanshyam!* It seems, by perceiving the lines on Your divine palms, that You will become an Emperor. At that time, You will dismiss us from Your mind.” At that moment, Young *Ghanshyam* answered, “Dear sister-in-law! I am giving you My word that when I become an Emperor, I shall call all of you with Me. I will never put you out of My mind.” *Bhagwan* fulfilled His promise. He called for the family of *Father Dharma* in the city of *Vadtal* and kept them in His presence with much reverence and in the end, He gave them the title of *Acharyas* i.e. the chiefs of *Satsang*. He has fulfilled the promises He has promised.

Prabhu gave a guarantee to *Radhikaji* and *Laxmiji* that, “You will descend in the region of *Kathiavaar* within the village of *Gadhpur* and You will be born as daughters to *Ebhal-Bapu*. There, Me and You shall meet and You shall gain *Darshan* of all the *Leelas* I carry out.” *Prabhu* fulfilled His guarantee. Both Mother’s of power were born as daughters in the *Ebhal* family. They were named as *Jivubaa* and *Ladubaa*. *Bhagwan* has the highest, honest, divine form. He is honestly truthful in His words.

MANTRA (82) AUM SHREE BHAKTA-VATSALAY NAMAH

One who gives affection ('vatsal') to His dear devotees ('Bhakt')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are especially passionate towards Your dear devotees. Your devotees are very dear to You.” A calf is dear to a cow. From this, the word ‘Vatsalya’ has been formed. ‘Vats’ means a calf. The compassion, affection and adore towards the calf is called ‘Vatsalya’. *Shatanand Swami* is not demonstrating here the affection between a mother and a son.

A mother has self-interest upon her dearly loved son. ‘He will mature and will serve me well.’ A cow has no self-interest. When a cow approaches her new born calf, how much fondness does she express! ‘When my calf matures, it will serve me well’... She would have no such self-interest. Yet the cow has extraordinary affinity on her calf. From this, the word ‘Vatsalya’ has been created.

Bhagwan expresses affection upon His devotees. What type of affection? Just as a cow adores her calf, *Bhagwan* showers ‘Vatsalya’ affection. He has no self-interest of His devotees. He craves for nothing. *Bhagwan’s* devotees are very dear to Him. Hence, that devotee is ‘Vatsalya’.

PRABHU MERGED MEERABAI INTO HIS OWN DIVINE FORM.

If a devotee does not dismiss *Bhagwan* from his mind, *Bhagwan* does not dismiss the devotee from His mind either. A child cannot survive without his/her mother. Likewise, a mother cannot survive without her darling child. A devotee forever keeps *Bhagwan* in his mind. He would recall *Bhagwan* in every activity he carries out. If his faculty does not engage in *Bhagwan*, the devotee would sometimes shed tears of sorrow. On the full moon day of the month of Aaso (Sharad Purnima) at night, *Bhagwan* played *Raas* with the *Gopees* in Vrundavan and then immediately disappeared. He could not be perceived. Hence, the *Gopees* were frantically crying. They would ask the trees of the forest, “Have you seen my *Keshav?*” *Meerabai*, from the region of Mevaad, mourned as *Prabhu* was not in her company. At that time, *Prabhu*, like a mother, carried her and merged her into His Own divine Form. Along with her body, *Meerabai* had united into *Dvarika-dhish*.

When *Bhagwan Swaminarayan* was preparing to head for the direction of Gujarat, female devotees such as *Ladubaa* and *Jivubaa* began to shed tears. *Jivubaa* said:-

prabhu dur deshaavar jaasho, tyana bhakto tana vash thaasho l
jashe sukhethi divso tamara, jashe shi rite divas amaaraa ll

Jivubaa is questioning *Shree Hari*, “How will our days pass without You?” Saying these words, all the female devotees began to cry. Giving them courage, *Shreeji Maharaj* said, “My dear sisters! Have courage. I am not going away from you. I am installing My Form within your heart and going. I am not fond of parting from you and leaving. Your affection is preventing Me. Yet, I have to liberate many souls. Hence I have no alternate choice but to leave.

My incarnation is for the liberation of innumerable souls. If I settle in only one place, how will the desires of others be fulfilled? Please, do not cry. I shall return to *Gadhpur* promptly. Give me consent with affection.”

If any person intimidates a calf, terrorises it, the cow would let out a cry. It would bellow with force. It would become heated and run to harm the person. , if any person intimidates a devotee, *Bhagwan* runs ever so rapidly. *Prahlad’s* father threatened *Prahlad*, thus *Bhagwan* ran with rage. He ripped *Hiranyakashipu* into pieces and rescued His devotee.

Ladudanji’s mother said, “Who will fondle with My Laadu like a mother?” *Shreeji Maharaj* announced in a full assembly, “Lalba Devi! From today, I am *Ladudanji’s* Mother. Do not be concerned even a bit. All his fondling and caressing, I shall give.” *Ladudanji*, at that time, sang a *kirtan*:-
bhari sabhama bhudharji, tame thaya cho maadi maari re, betaane hete bolaavo, avganiyaa visaari re...

adham udhaaran avinashi, tara birudni balihari re, grahi baahy chodo nahi, girdhar avichal tek tamari...

This *mantra* is divine. A young baby will be sleeping in a cradle and the baby's mother will be doing some housework, but the mother's mind will focally be on her beloved child. If a mother sets off to buy vegetables, she would be ceaselessly concerned about her baby. 'What might my child be doing right now?'

'Is it awake, or is it crying?' She would hastily run home and look at her child. Then finally she thinks, 'Phew...he/she is sleeping in tranquility!' In a mother's mind, there is concern for her baby. In this precise manner, *Bhagwan* is ceaselessly worried about His beloved devotees. 'What might my devotees be doing right now?' *Bhagwan* gives infinity more love and affection to His own devotees more than a mother who gives warmth and care for her child.

"I AM A MEMBER OF STAFF WITHIN A GOVERNMENT... DO NOT PANIC."

A single-minded devotee, by the name of Nandubhai, in the village of Umreth would eternally keep *Bhagwan* in his mentality. One time, for necessary work, he traveled to the village of Godhra. He returned back thinking, 'I shall reach home in a moment.' It happened to be that he had forgotten the path. The horse galloped upon a diverse pathway. It is a dark atmosphere at night. All of a sudden, a ditch appeared. The horse came to a halt. Nandu Bhakt climbed off the horse. He viewed in all directions but was unable to identify a pathway. A thick dense forest. He had become perplexed.

He had no other individual in his company. Furthermore, it was a gloomy hour of darkness. It immediately appeared in his mind that at an instant of difficulty, one should remember *Shree Hari*. With an affectionate heart, he called out for *Shree Hari*.

maare ek aadhaar tamaaro, valaa aa same vahela padhaaro l aavyaa albelo eh vaar, lai bhojan nana
prakaar ll

In the gloomy time of night, a bright light of a candle was caught in his sight. Assuming that there must be a person there, he approached that route. There he saw *Shree Hari* disguised as a member of staff of the government. Nandubhai questioned *Bhagwan*, "Who may You be at this time of night?" "I am a Member of staff within a government. Do not panic." Saying such, He offered the horse some grass and presented Nandubhai with Sukhdi (an article of Indian food) to eat. "Oh Bhagat! Eat in peace." Then He offered water. He took out a divan. "Bhagat! You must be exhausted. Rest upon this divan." Nandubhai rested. *Bhagwan*, disguised as a staff of the government was massaging Nandubhai's feet. Bhagat fell deeply asleep. It was now five o'clock in the morning. It was slightly daylight and *Bhagwan* said, "Bhagat! Wake up. Head this way. You see the pathway in this direction? Go towards that direction. Do not panic." Saying this much, *Bhagwan* disappeared.

Riding on a horse, he headed towards his village. The sun had risen. Proceeding forward, he met some people. "Nandubhai! You are coming so early?" "Yes brother. There was a station in the jungle. I stayed the night there." "What are you talking about? There is not a station anywhere around here." The Bhagat headed back. He glanced and saw nothing. Not the watchman, not the divan, not the candle and not the station. It was an open clear desert. However, he witnessed the horses dung and the grass which was given to the horse. He came to a fixed decision...

"That Person was no other mere person but was the Master of this universe Himself!" Tears rolled down his cheeks. He came journeying to the city of Vadtal. There, *Shreeji Maharaj* was seated in an assembly. On all four directions were Saints and devotees assembled. At that instant, Nandubhai approached *Prabhu* and while performing *Dandvat Pranam* to Him, he was crying. With a compassionate heart, *Bhagwan Shree Hari* immediately rose from His seat and bent down to embrace and stood the Bhagat up who was doing *Dandvat Pranam*. "My dear Bhagat! Leave this, leave this. Do not cry."

THIS IS A TRUE RELATIONSHIP BETWEEN THE MASTER AND A HUMBLE ATTENDANT.

“Dear *Maharaj!* If I should not cry, what should I do? I made the One I should serve, serve me. When will I become liberated from this dreadful sin? Oh *Prabhu!* You massaged my legs. You should have said! If You had revealed who You are, I would not have let You massage my legs. I am such a coward. I could not make it out. Please forgive me for my grave mistake, oh *Prabhu!* Please have mercy on me.” *Bhagwan* embraced *Bhagat* close to His chest and said, “Dear *Bhagat!* Do not cry. This is a relationship between the Master and a humble attendant. This is a relationship between a *Guru* and a follower.

It is a righteous act for mankind to serve each other. You are daily serving Me. You are feeding Me and massaging My feet in your *Mansi Puja*. With an affectionate heart, you apply sandalwood paste on My forehead, bow down to Me, perform worship to Me. You serve Me daily. Can I not serve you for only one day? I had a doubt that when will I ever get the chance to become free from my devotee’s debt. *Bhagat...* please, do not cry at all. Do not worry. Come, let us both sit together and eat.” *Bhagwan* fed the *Bhagat* with much affinity then with contentment, advised him to depart for *Umreth*. *Bhagwan* is passionate towards His dear devotees in this way. *Bhagwan* is extremely sympathetic. He endures all our responsibilities.

MANTRA (83) AUM SHREE AROSHNAY NAMAH

One who never ('a') becomes raged ('rosh') upon anyone

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You do not possess anger.” *Shree Hari* is faultless natured. In a mortal being, anger pervades in his entire body from head to toe. If something is not completed according to his inclination, his mind discharges rage and if the mind discharges a great deal of rage, it furthermore begins to beat viciously.

“Oh *Maharaj!* *Ragunathdas* bruised you to a great extent through his jealousy causing a line of blood on Your skin, yet You remained calm. During Your pilgrimage, countless demons with demonic minds uttered words that should not have been uttered, yet having an insight that it is not worth to talk back, You stayed serene but did not rage in fury.”

TRUE INTELLIGENCE BECOMES VEILED WITH ANGER.

“SHISHUPAL YELLED OUT ONE HUNDRED SWEAR WORDS TO YOU, HOWEVER YOU DID NOT BECOME IRRITATED EVEN A BIT. IN THE END, YOU GRANTED HIM WITH LIBERATION. SUCH IS YOUR VAST AMOUNT OF COMPASSION.” THOSE WHO *BHAGWAN* HAS KILLED HAVE BEEN RESCUED BY *BHAGWAN* AND *SHREE HARI* HAS MERGED THEM INTO HIMSELF. SUCH IS HIS CONSIDERATION. “YOU ENLIGHTEN THEM AND ACCEPT THEIR SURRENDER. OH *PRABHU!* YOU ARE THE LOVING FATHER OF ALL SOULS, ANIMALS AND LIVING ENTITIES. THE IGNORANT ONES INCONSIDERATELY INSULT YOU WITHOUT ANY REASON, YET YOU TOLERATE ALL THIS WITH A CHEERFUL SMILE. YOU DO NOT SHOW EVEN A MINUTE AMOUNT OF ANGER.”

Anger is a colossal enemy to the soul. Just because of anger, everyone is in a sorrowful state. If you wish that, ‘I want to eat this’ and you do not get it, anger immediately arrives and sits in you. Anger is an extreme danger. Just as fire becomes cloaked with a lot of smoke, just as a mirror becomes cloaked with a lot of dirt, all a person’s knowledge, all their understanding becomes veiled with anger and the name of peace does not become marked as a sign.

Recognise the thief of rage! It is raiding your knowledge, understanding, compassion, peace and unity. Learn to recognise the looter. When anger emerges and you remain silent, the anger will become exceedingly diminished. Anger will think, ‘This being has recognised me. He greatly understands the glory of silence.’

There was a devotee named *Kanjibhai*. However, anger was overflowed within his entire body

from head to toe. He would quarrel talk after talk. His nature was extremely hot as red chilies.

One time, he was heading towards his farm. He was a fast walker; hence, today he was running fast. On the way, the prickly thorns of a Bordi tree stuck on his clothes, so he pulled and ripped his clothes. The following day, he dug out the Bordi tree from its main roots. One time, the edge of the cart injured him. As a result, he bit the cart with his teeth. His mouth began to bleed and his teeth fell out. Everyone informed him, “Do not bite the cart. You are distressing yourself for no reason. Subsequently, he would intimidate his wife. “Sit down, you fool! Stop talking!” All the relatives in the house would shiver in fright of Kanjibhai. No one could call him. Even the dogs of the village become terrified. When they find out that Kanjibhai is approaching here, they would stand up and go away. Days went by and *Gunatitanand Swami* arrived in his village.

Kanjibhai would on a regular basis attend the Saints residence to do *Satsang*. He would take a seat to listen to the holy discourses. He would touch the holy feet of the Saints. Through the *Darshan* of the Saints, tranquility pervaded within his mind. Subsequently, he would perform worship beautifully. He would circumambulate around the divine Idol of *Bhagwan*. As his affection for the Saints developed, the high-quality virtues of the Saints penetrated within him. As his worldly attachment diminished, his craving to become a Saint enhanced. He arrived in the village of *Gadhpur*. He prayed to *Shreeji Maharaj*. “Please, initiate me as Your Saint!” Hearing this, *Prabhu* replied, “I shall initiate you as a Saint but...”

“WHO WILL BE YOUR GURU?”

“If someone takes liability of you, I shall initiate you.” In the assembly, *Shreeji Maharaj* said, “Someone be the *Guru* of Kanjibhai!” Each and every Saint were aware of his nature that this one is as bitter as a serpent. If he beats and punches, he will seize our joy away from us. Hence, they did not reply.

Then, *Shreeji Maharaj* announced in the full assemblage, “*Muktanand Swami* is the mother of *Satsang*. A mother must care for her son, no matter what his behaviour is like. Whether he does not earn money, whether he speaks in any way, where would a mother throw him?! It is a mother’s duty to take care of him. *Muktanand Swami* will undeniably take care of Kanji Bhagat.” *Swami* responded, “As You say. If it is Your command, I shall certainly care for him.”

The Saints have the supremacy to make the life of a soul, who is as solid as a black rock, as purified as filtered water. *Muktanand Swami* thought that, ‘To perfectly carve people like these is hard work; hence, he kept Kanjibhai in white clothes for a few days.

sant paaras chandan baavna, kaam dhenu kalpataru saar... samagam santno
ek paarasthi paaras bane, ek paarasthi hem hoy... samagam santno
ek paaras lohane kundan kare, so varase loh nav hoy... samagam

Saints are akin to a gem in which they can turn iron into gold. With ardor, his fury revolutionised. He became cool-minded. After this moment, he was initiated as a Saint and was named as *Nirmananand Swami*. At one time, *Nirmananand Swami* proceeded towards the village of *Vadtal*. On one peg, he hanged his cloth bag. Another Saint said, “This peg belongs to me. Take away your bag.” He hung it on another peg. That Saint made *Nirmananand Swami* lift his bag from the pegs eight to ten times. However, *Swami* did not show even a speck of anger. The Saint threw the bag on the floor in order to test *Nirmananand Swami*, yet *Nirmananand Swami* did not become raged. One attains the qualities of the one he serves.

He would serve *Muktanand Swami*. He would massage his legs, make him food, prepare his *Guru*’s worshipping accessories, carry out all the needs of his *Guru* and extremely obey *Muktanand Swami*’s orders. *Muktanand Swami* softened the rock and made Kanjibhai’s life fortunate. Through true Saints, many deeds of souls have been accomplished. *Bhagwan* never shows anger towards any

living entity and is guiding others not to be hot-tempered upon anyone.

MANTRA (84) AUM SHREE DIRGHA-DARSHINE NAMAH

One who minutely ('dirgha') investigates ('darshi') fully in all His actions

Shatanand Swami is paying his respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are a detailed Thinker. You think for a long period of time and then commence Your deeds." Simple-minded ones are short thinkers. They carry out deeds without thinking. However, *Bhagwan* performs deeds thinking that throughout time, everyone should achieve bliss.

When extreme excitement emerges, the foolish thinkers who make a decision on the spur of the moment are causing their own fall in dilemmas. If a king is a detailed thinker, the nation lives in harmony and joy. *Bhagwan* is the King of all kings. Thus, there is no doubt that His thoughts are detailed. He does not take a quick verdict. Look! What kind of in depth thoughts did *Bhagwan* think? He created different types of regions. He separated them in the fourteen regions. He formed fourteen floors i.e. Aatal, Satal (where demons reside), Mahatal etc. do not need to be altered ever again. If we construct a house, when five or twenty-five years surpass, we need to transform it.

What sort of deeds does *Bhagwan* perform?! He does not need to change the treasurer. The Deity of the Sun, Deity of the Moon, Deity of water and all other Deities are carrying out their specified job. They do not need to be changed. Ashvane-Kumaara is the Physician of all the Deities. Years after years pass by, yet the Physician need not to be altered. *Shree Hari* has formed this creation. Such is His divine deeds. No other mere being can do such. Recognise Him. We have recognised many of our family and relatives, but until we have not recognised *Bhagwan*, everything is incomplete.

aa srushtino sarjanhaar, tene tame odkhi lyo. (*Become familiar with the Creator of this creation*)

vaalo bhakt tano rakhavaad, ene tame odkhi lyo.

(*He (Shree Hari) is the Protector of His dear devotees.*)

Become familiar with Him) juo janmya pahela saavdhaan kone karya?

(*Look! Who cautioned us before we ate? haad rudhir vache dudh kone bharya?*)

(*Who stored the milk between bones and blood? haad rudhir vache dudh kone bharya?*)

maa na udarmaa besi gadnaar... ene tame...

(*Become familiar with One who produced the embryo within the mother's womb*)

juo aakaashe vaadal kevaa chadyaa, (*Look at the way He has created the clouds in the sky!*)

emaa amrut samaan nir kone bharyaa, (*Who stored the nectar-like water above?*)

e che varsaad no varsaavnaar... ene tame...

(*He is the one who influences the showering of*

the rain... Recognise Him) juo naaliyerna zaad ghanaa unchaa dekhaay,

(*Look at the coconut trees high above*) tena faloma tran tran paldaa janaay,

(*The coconuts have three different layers*) ema paanino poornaar... ene tame...

(*Recognise the One who is the storer of water in the coconuts*)

How tall are coconut trees? Coconuts are produced from there. How must the water be filled within them? Think about it! Did the water become stored inside with a motor? Devoid of occultism, the water rises up. We would locate the tanks of water on upper floors. Only then the water will run down, but imagine! How must the rain-water be at a standstill in the middle? When rain is showered, lakes overflow. This entire creation is bursting with water.

juvo mornaa pichaamaa rang kone purya, eva kidina aantardaa kone ghadya,

evi zini kalaano jaan-naad... ene tame...

Beautiful vivid colours are decorated on a peacocks feathers. *Bhagwan* dearly loves peacock feathers. Therefore, *Shree Krushna Bhagwan*, at all times, has a peacock feather on His head. Think

about it! An ant is so minute. Its intestines are like strings. How must He have made them? If we think about it, we are able to realise the greatness of *Bhagwan*. *Bhagwan* has systematised such power in this world that He does not have to make an effort over again. Through His extraordinary supremacy this universe is functioning as it is today. *Bhagwan's* thoughts are extremely comprehensive and perfect. Hence, His name is Dirgha-darshi.

THIS IS A SYSTEM OF AKSHARDHAM.

Bhagwan Swaminarayan contemplated upon very long thoughts. He constructed separate Temples for males and females in order to care for the modesty of righteousness. He would not accept even a little mixture as this may lead to adulteration. Within the village of *Loj*, the female devotees would provide charcoal through a small recess in the wall and the Saints would receive them by hand from the female devotees. *Bhagwan* put a stop to this practice. This may seem to be a minor point, but in the upcoming future, it would have become an immense flaw and righteousness and codes of conduct would not have been able to be cared for well. The system of righteousness and reverence is not a system of this world... it is the system of *Akshardham*. *Shree Hari* has established this system in this age of *Kaliyug*. For many eras, no changes need to be made.

Bhagwan carries out deeds with great thought and is guiding His dear devotees to also carry out deeds with great thought. One should consider the happiness for the soul. 'Where have I come from?! Where will I be going? Where is my original home? Who is my companion? Who is my true relative? What caste do I belong in? Who is my father? Who is my *Ishtadev*?' One should reflect on these points.

Where have I come from? ... I have come from *Bhagwan*.

Where will I be going? ... I will be going to *Bhagwan*.

Where is my original home?... *Akshardham* is my original home.

Who is my companion? ... My Companion is *Bhagwan*.

Who is my true relative?... My true Relative is *Bhagwan*. What is my caste?... My caste is forever young and immortal. Who is my father?... *Prabhu* is my Father.

Who is my *Ishtadev*?... *Bhagwan Swaminarayan* is my *Ishtadev*.

THINK BEFORE YOU STEP FORWARD.

At the moment, the entire world is running on route for mundane illusion. Everyone is sprinting hurriedly for mundane pleasure. They are biting into smoke. When they become exhausted, while endeavoring more than their tenacity, they are not able to gain any fruits; hence they go through many experiences of disappointments.

Many individuals with less effort achieve bliss and prosperity. They are not in much hurry behind wealth and do not go through future anxiety. The reason being is that they have surrendered their entire life unto *Prabhu's* lotus feet. They have developed unity of the soul with *Prabhu*. 'The Provider of harmony is One and Only *Bhagwan*. Only *Bhagwan* is my life.' To carve this maxim in one's own living is called detailed thinking.

Shatanand Swami is saying, "Swaminarayan *Bhagwan* has carried out innumerable phenomenal deeds. Hence, *Prabhu's* name is Dirgha-darshi."

MANTRA (85) AUM SHREE SHAD-URMI-VIJYA-KSHAMAY NAMAH

The conqueror ('ksham') of the six ('shad') whims ('urmi')

Shatanand Swami is paying respectful obeisance's to *Shree Hari* saying, "Oh *Prabhu*! You are the Conqueror of the six whims." What are the six whims? Joy-sorrow, hunger-thirst and respect-insult. You are beyond envy and greed." *Bhagwan* is in bliss at all times, in all places. Only harmony is found from within Him. Whatever kind of situation arises, quarrels do not influence Him.

No matter what kind of adverse state of affairs occur, *Prabhu* never experiences sorrow or dejection. Witness *Shree Krushna Bhagwan's* life. The entire Yaduvansh who were the five-hundred-and-sixty million *Yadavs*, were relatives of *Krushna Bhagwan*. Struggling and battling, the Yaduvansh departed from their lives one by one by battling against each other. However, *Bhagwan* did not become agitated. The expression of His faces is the very same blissful expression He was living when residing within the golden Dwarika. He did not feel even a bit of sorrow or dejection, as *Prabhu* is the Knower of all. *Bhagwan* is devoid of such whims. He is furthermore the Conqueror of hunger and thirst. In the forest, *Nilkanth Varni* would not get food or water, yet sorrow could not unsteady Him in His faith.

No matter what sort of calamity or adversity arises, if He is insulted by anyone, a smile is always revealed on *Bhagwan's* face. The chief executive of *Ahmedabad* insulted *Prabhu* so much! The demons caused a riot towards Him in the village of *Aanand*, yet *Prabhu* was in His original state. Not even a speck of sorrow. He goes through no remorse in sadness. He goes through no joy in happiness. He forever remains content and pleased in joy.

HARMONY EMERGES FROM THE SOUL.

One who acquires harmony from within us is *Bhagwan* and one who acquires harmony from the outside is the soul. Harmony emerges from the soul. When any mundane calamity materialises, when any mental calamity materialises, no matter how much of a difficult situation materialises, *Prabhu's* consciousness is eternally harmonised. Not even a little bit of agitation or grief. *Bhagwan* is a unique and divine Individual. An enthronement was once been arranged. Drums were being played. The entire *Ahmedabad* city had been beautifully decorated with flags and buntings.

The *Brahmans* were preparing the chanting of *mantras*. When the preparation of the enthronement was been set up, *Kaikeyee* spoke to *Ram Bhagwan* about his journey to the forest, yet this did not have an effect on *Bhagwan*. The contentment on *Bhagwan's* face during the preparation of the enthronement was remained alike during the preparation of heading for the forest. *Prabhu* was sentient to the fact that worldly life has a revolutionary nature. When life sneaks away, it is called worldly life.

jo dikhaataa hai vo sadaa tiktaa nahi, moh sakal vyaadhi kar mulaa, taate upje puni bhav sulaa.

The tree of bewitchment and illusion is awfully entangled. *Bhagwan* is the Creator, Protector and Destroyer of millions of universes, yet He has no fascination in creating souls, no vanity in protecting and no grief in destruction.

In the village of *Nenpur*, *Devji Bhagat's* only son departed his life, yet he had no pain, no fascination, no elation or sorrow. *King Janak's* son passed away. *Parvatbhai's* son passed away. Yet they experienced no anxiety or depression. So does this mean that all these devotees do not have affection towards their sons? They are aware that whatever is bound to happen will certainly happen and that whatever *Bhagwan* is doing is for the good of everyone. They forever remain pleased. Sorrow does not have the power to shift them.

In the city of *Vadodra*, on the day of *Ramnavmi* (the day of *Ram Bhagwan's* birth), *Bhagwan Swaminarayan* was seated in an assemblage. There, a congregation consisting of many worshippers had got together. They were eagerly pining to perform worship and offer gifts to *Prabhu*. At that instant, the King's minister, *Bapu Saheb*, arrived. He had enduring enmity towards *Bhagwan Swaminarayan*. Bursting with poisonous antagonism, with the pride of mastership, he pointed out his finger and yelled furiously, "Are You the *Swaminarayan* which the nation is calling You by? Are You the *Guru* of all these people assembled?"

Bhagwan answered with potency, "Yes! That is Me."

Bapu Saheb continued, "You are a grand hypocrite! You are entrapping the entire world. What

is your motive for performing hypocrisy? Get out of here. You are prohibited to dwell within state of Vadodra. If You desire to stay, leave such pretence, otherwise we shall imprison You in jail.”

Laughing, *Bhagwan* replied, “You will arrest Me? I will arrest you and imprison you. No one will be able to release you.”

Bapu Saheb fired back with fury, “Your practices are strange and bizarre when compared to this world. If You are the *Guru* of all these Saints, why are You clothed in silky heavy garments? Additionally, Your name is completely unusual to others in this world. I have never heard such name up till this day. You are sitting been called *Bhagwan*. *Bhagwan* does not even descend in this world. You are falsely performing treacherous acts. You are putting them into trance and magnetising them towards You. If no being was able to go into trance in the age of *Satyug*, how can it be possible in this *Kaliyug*? This is a flaw. I can never accept Your false talks to be true.”

Shreeji Maharaj said, “I am not telling you to believe me. Do as you wish.”

Bapu Saheb became hot red with fury. He shouted with much rage, “*Sahajanand!* Are You the Companion of *Sitaji*, *Radhikaji* and also *Laxmiji*?”

At that moment, *Bhagwan Swaminarayan* touched His hand on His chest and said with a lot of power, “I am the Companion of them All!”

Bapu Saheb said, “All Your utterances are false! Stating such lies will lead to increasing Your sins. One day we have to leave this world and go; hence walk on the path of righteousness. Forsake such hypocrisy and walk on the path of truth.”

Shree Hari gave an answer.

“I NEVER TELL A LIE.”

“The sins of those who chant My name burn into ashes. I am the Master of this entire universe. I never free the ones who I capture. I even release them from the prison of the illusive cycle of birth and death.”

With extreme anger, Bapu Saheb said, “What will You gain out of lying and saying that You are *Bhagwan*. Do have fear of *Parmatma*?” Like this, he spoke such harsh words to *Bhagwan*. *Bhagwan* put him into heavenly trance. He attained *Darshan* of *Bhagwan* during trance. Then he had faith that this is not a hypocrite but the Supreme Being Himself. He fell upon *Bhagwan*'s lotus feet and with a soft heart prayed to Him. He performed *Dandvat Pranam*. “Oh *Prabhu!* Please, forgive me.” *Prabhu* held both his hands and got him up. He embraced him close to His heart. “Bapu Saheb! You are Mine. You are a great *Mukt* from the past. You are powerful to a great extent.

As you came into false association of time, you were obstructed by illusion. Now that has been cured.” When Bapu Saheb insulted *Bhagwan* in the full assembly, *Shree Hari* did not become agitated. He did not let out anger. Moreover, when Bapu Saheb fell to *Shree Hari*'s lotus feet, *Shree Hari* did not become overjoyed. With a forever pleased consciousness, His heart was bursting with harmony. *Bhagwan* is beyond the six whims.

MANTRA (86) AUM SHREE NIRHANKRUTAYE NAMAH

One who possesses no ('nir') kind of ego ('ahan')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You do not preserve a speck of ego within You. You are One who proceeds in Your performances without possessing self-esteem.” *Bhagwan* has concealed all His divinity and is residing with His devotees in a form of a human being. If a mere soul attains a bit of authority, it would immediately shoot out with ego that, ‘How great am I! Everything is done according to my sayings. I am in charge.’ He blossoms in such ego as if there is no other than me. Such is the nature of an ordinary being, but *Bhagwan* possesses no such traits.

All our belongings have been given by *Bhagwan*, yet we are covered with pride. There was an underprivileged young boy. He wanted to get married; hence he brought ornaments from his neighbour. He brought beautiful expensive clothes. Then, he went to get married in pride. He was blossoming in his mind with emptiness that, 'I am wearing so many ornaments. I am like a master.' Leave it, leave it! Do not act like a coward. Whatever you have is not yours. It is your neighbours. Similarly, we are all blossoming unnecessarily. 'Oh how great I am!' However, the greatness is not of yours. The ornaments do not belong to you. It has been borrowed to us from *Parmatma*, our neighbour. When He wishes, He will seize them away.

Our good virtues are been devoured upon by false vanity. It is destroying all our harmony. Within the village of Loya, *Swaminarayan Bhagwan* was offering words of wisdom in an assemblage. At that time, a female Harijan (untouchable) by the name of Gangabai arrived and was sitting in a corner listening to the holy discourse. Witnessing the Harijan female, the females within the assembly began to chatter. "This lady is impure. Why has she been given the right to sit in this assembly?"

Hearing such quiet chattering in the assembly, *Shreeji Maharaj* said, "Why are you talking during the holy discourse? One should not talk while sitting in an assembly. Those who talk during a holy discourse are born as a monkey in their next life. Hence, listen with silence!"

Swaminarayan Bhagwan said, "When a domestic quadruped dies in your home, who would take it away? It does not matter if they come to your house, but when Gangabai is sitting in one corner in this assembly, have you all become impure?! Do you know why Gangabai has been born within a Harijan family?" "No Maharaj. We are unaware."

Shreeji Maharaj said, "*Gangabai* was a celibate in her previous life. She had a birth in a high-status family. Therefore, she had increased pride. She had a lot of egotism. Because of different castes, she would consider everyone to be inferior and would consider herself to be great. She would insult many. As for a reason for that fault, she has taken birth in a Harijan family in this particular life." As an exchange pride itself lowers a person's status.

A person should certainly protect his ways of morality but should never offend others in any manner. One should not possess arrogance because of their high status, mastership and increased wealth.

Bhagwan is the Master of many millions of universes. He has done everything, yet does not have even a bit of self-esteem. If a poor individual wants to meet a master, it is impossible but *Bhagwan* gladly respects the poor. He may be an Emperor, however, He is an exceptional Respector of the poor that his heart melts when seeing a deprived person. When a worldly person gathers four pennies, he immediately shows pride. Conversely, *Bhagwan* is the Master of wealth, yet He is 'Nirhankrutaye'. He has no pride whatsoever.

MANTRA (87) AUM SHREE ADROHAY NAMAH

One who does not ('a') insult ('droh') anyone

Shatanand Swami is saying, "Oh *Prabhu!* You never insult anyone. You are 'Adrohi' (One who never insults). When someone insults You, You tolerate it but never insult back. Furthermore, You are guiding others that if you ever insult, you will be a hindered soul." Insults throw one in the darkness of hell. There is no other sin as insulting. Repentance of other sins may be stated in the sacred Scriptures, but there is no repentance stated in the Scriptures for an insulter. That sin becomes stuck to the sinner like a strong plaster of cement and iron.

If one has committed grave sins such as killing a holy cow, a child, a female or a *Brahman*, one may become liberated from that sin by repenting, but those who offend or insult a Saint, *Brahman*, *Guru*, Deity or Incarnations of *Bhagwan*, do not become pure even by repenting. He subsequently

becomes a demon.

HENCE, HE PERFORMED FIVE EXTRA *Dandvat Pranams*.

It was *Swaminarayan Bhagwan's* daily routine to perform *Dandvat Pranams* after performing the act of worshipping. One time, he performed one extra *Dandvat Pranam*. Viewing this, *Shukamunee* asked, "Oh *Maharaj!* Why did You perform one extra *Dandvat Pranam* today?" *Bhagwan* gave a beautiful reply. "In case I have knowingly or unknowingly insulted anyone, for the prevention, I have performed one extra *Dandvat Pranam*." This is a narration worth understanding.

Towards *Bhagwan*, many demonic natured demons approach Him with fury. They insult in a full assembly that, 'Get out from this village.' Hearing such insults, *Shreeji Maharaj* would never offend them back. He would attempt to enlighten them but would not insult and offend them. He is the Emperor of all Kings, yet He is tolerating such harsh words of such minor souls. His nature is such where He has a friendly behaviour towards all.

Many are known to be devotees of *Bhagwan*, but they insult and afflict upon *Bhagwan*, *Bhagwan's* Saints and single-minded devotees because of jealousy. Whether they perform devotion, play instruments and ceaselessly chant *Shree Hari's* name, they do not attain *Akshardham*. They are destined to fall in hell.

Shreeji Maharaj has stated in the *Vachanamrut* that, 'If an act is committed where *Bhagwan's* Saints or *Bhagwan's* Incarnations become distressed, that person would suffer the pain of hell through this very mortal body within this *Mrutyulok* (the region where the cycle of birth and death continues). If one upsets *Bhagwan* or Saints, even though he has performed righteous acts leading to heaven, he is fated to fall in the darkness of hell. Hence, one should by no means insult *Bhagwan's* devotees or Saints. If one can commit himself to fruitful acts, he should do so, but one should have fear for sins. *Devanand Swami* is singing:-

paapno bhare re maathe paapno bhare, paapi ke ke ke ke ne kem paapno bhare;
juvaanima aag laagi, partriyaa hare, dev sadhune braahman teni nindaa bahu kare. paapi...
e paape kari ravi kinkar zaalyaa te nare, devanand kahe maar tadaatad van mote mare... paapi.

If you abuse Saints or *Brahmans*, the *Yamduts* will beat you ever so much and turn you into smoke in hell. One time, *Brahmanand Swami* was journeying from one village to another with Saints. On the way, youngsters obstructed them. Without any reason, they began to insult the Saints. If they do not want give anything or take anything, the demonic-minded ones would, without any cause, abuse. Whether you bow down to Saints or do not bow down, that is up to you, but one should on no account tease them and hurt their hearts.

In the *Puranas*, narrations of devils such as *Ravan's* and *Kans's* names have been written. *Ravan* and *Kans* did not have horns on their heads. *Ravan* has not died. Many *Ravans* still exist in this world. The youngsters are engaging in a conversation between each other. Youth is extremely puffed up that if one is not cautious, it would abuse many. The youth are saying, "Look at these *Swaminarayan* bold heads. Look how they have puffed up their stomachs by eating *ladus*."

Brahmanand Swami heard these words with his own ears. *Brahmanand Swami's* pot-belly was a little big. These youths teased him. *Swami* said, "Cowards! I have not increased the size of my belly by eating *ladus*. I have merely filled my heart with faith of *Parmatma Swaminarayan* and devotion to Him. You fools! The food at the size of a mere lemon is been eaten daily and gone into this stomach and you are ignorantly speaking as you wish?!" Uttering such words, the Saints continued in their journey.

Just on the following day, one youth became mentally mad. He would shout in the village and roam around. In a miserable condition, in the end, he fell in the darkness of hell. He rotted in this birth

and in the next. He became exceptionally traumatised. Insulting Saints demolishes one's generation. It Devstates one's life span, intelligence and harmony. The narration of this *Janmangal* is extremely phenomenal. This is a narration where, after reading it, our faults or defects within us ought to be washed away.

Hence, the sacred Scriptures are warning and cautioning us. Do not abuse. Do not insult. One should bow their head down to the Saints holy feet. This earth becomes sanctified through their holy footsteps. One should wash their holy feet and drink the water. *Shreeji Maharaj* washed Vasudevanand Brahmchari's holy feet and drank the water. If *Parmatma* Himself understands the greatness, then we are as minor as a mosquito. It is not a simple task to become a Saint. We should not perform acts in which others may be afflicted. More than blood relations, one should forever last their relationships with devotees.

MANTRA (88) AUM SHREE RUJAVE NAMAH

One whose nature is simple-hearted

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are Ruju. You have a simple-hearted nature. You do not maintain grudges against anyone. You are not tying knots of enmity in your mind." One who endures life by meeting and mixing well with one another is called Ruju. One whose life is not crooked is called Ruju. One who does not have an obstinate nature, one who does not cause controversy, one who does not blame others without witnessing is called Ruju.

Bhagwan becomes like a child when with a child. He becomes like an elderly when with an elderly. He even mixes with the wealthy ones and also approaches *Sitaji's* little hut. In this universe, people who belong in a high-status do not in general even look at the poor. If they do not even talk to them, what to talk about visiting their homes?! However, the Master of this entire world would go to *Sagraam Vagri's* house. He would go to fulfil his devotees' wishes bare-footed.

He would accept the requests of the poor and, at the same time, accept the requests of young children. If a devotee offers Him Indian sweets, He would consume it and if a devotee offers Him *Mathno rotlo*, He would also consume it. Give a *Mathno rotlo* to a mere officer and you will see! It will be an interesting sight. A quarrel takes form.

'You are insulting me?!' Nevertheless, many praises to the Master of this universe! He is fond of Indian sweets as well as spinach. He is fond of bungalows as well as little huts. He is fond of cities as well as jungles.

REMEMBER THESE FOUR THINGS.

'*Chalse, favshe, bhavshe ane gamshe.*' If this aphorism is accomplished, one will experience harmony. One should attain the virtues of water. Water can be stored in any place. It can be stored in a metallic pot. It can be stored in a glass. It can be stored in a clay pot. It does not require a specific type of dish to be stored in. It can be stored anywhere. In the same way, we should settle everywhere in the manner of water.

'I cannot live without a fan in the summer time.' 'I cannot get mental peace without drinking tea in the mornings.' 'If there is not a bedroom with air conditioning, I cannot fall asleep.' 'I do not enjoy it when the food is not hot and when there is no bitter curry.' 'Whatever my mind wants, it should obtain.' 'Whatever I say should happen.' Mankind is living in many types of peculiar viewpoints and, as a matter of fact, this is the actual reason why, step by step, calamities are arising in the mind and why afflictions arise.

If one wishes to liberate from such fear, be simple-hearted. '*Chalse, favshe, bhavshe ane gamshe.*' Weave this phase in your life. The core nature of water is tranquil and cool. No matter how

much you boil water, in the end, it will cool down. In order to cool it down, no physical effort is needed. , in all our lives, tranquility is particularly crucial. No matter how much the opposing individual endeavors to irritate you, if you become extremely raged, remember this narration. In case you become emotionally fuming, learn to cool down in the end. If you disregard each other's faults, only then the mentality will turn to be calm.

If the appalling nature of the individual is cured, that individual will become enlightened. The thought of letting go and the thought of compromising and sorting out the problems will lead a person to peace and bliss. Hence, it is crucial for a person to be simple-hearted. The nature of our *Ishtadev*, *Shree Swaminarayan Bhagwan*, is Ruju. If one preserves Him in his heart and meditates upon Him, if one performs *Mala* and at that same time if his personality is like a scorpion, what is the point? Ones negative nature becomes healed if one heals it himself.

If a ripe mango is sour but it tolerates the intense heat of the sun, the sourness would die out and sweetness would penetrate within. A lady had a habit of eating extremely bitter food where the oil and red chillies would rest on the surface of the curry. When the lady's wedding day approached she found out that her fiance had a habit of eating tasteless food. Both had different eating habits. The wife thought, 'How will I survive in this house? I will have to make different food for both of us. This will be double trouble.

From today, I shall not consume bitter food but tasteless food. I will eat plain food, but how will I enjoy the taste? Her whole life she had fed upon extremely bitter food. Tasteless food did not go down her throat. She did not enjoy it. She would eat two spoonfuls and then spit it out. She then built her mind with toughness. 'I have married my husband; hence, I should live according to his nature. Only then will I achieve peace and harmony.' After a matter of two to three months, the lady's nature had altered. She succeeded and built the habit of eating tasteless food.

If you give grief to your husband and desire to be content, then that bliss is akin to mirage water. If you make your husband shed tears and laugh about it, a day will appear where there will be no one to wipe your tears. If *Athanu* was to deteriorate, it would deteriorate in a year, but if the lady of the house deteriorates, her entire life deteriorates. *Shatanand Swami* is saying, "You act in favour of Your dear devotees. You possess simple-heartedness especially for the sake of Your devotees."

MANTRA (89) AUM SHREE SARVA-OPKAR-KAY NAMAH

One who shows benevolence ('opkar') towards all ('sarva') living entities

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu*! You are benevolent to all souls, animals and living entities. You are even benevolent towards the ones who are ungrateful to You. You have accepted the surrender of those hypocrites, lustful, wicked, iniquitous and fraudulent ones who used to elude millions of people and terrorise them. Being a *Guru*, they would loot women and wealth. You changed the polluted devious souls who would commit to sinful acts, and changed them into devotees. You acted out benevolent deeds towards thousands of men who belonged in the Marathi caste, Koli caste, Vaagri caste and the Muslims whose hearts became solid and impure. With generosity, You even liberated their souls."

Shree Hari accepted the surrender of Muslims of the Khoja caste, the inhabitants of Sindh, the Arabs and other people whose hearts were overflowing with pollution. He performed benevolent acts and liberated those innumerable greatly polluted attached souls who could not even be liberated after many births. The precarious living entities such as the animals living on land, creatures living in water, birds in the sky, serpents, tigers, bears and so on, were glanced upon by the divine sight of *Prabhu*, becoming sanctified and entitled for final liberation.

"You demonstrated Your magnificent glory to the arrogant demonic souls who, through the

attributes of illusion, beat and traumatised Saints and devotees. You made individuals observe complex vows which cannot even be observed and followed by anyone in the age of *Satyug*. You made these divine souls entitled to reach your divine heavenly *Akshardham*.” *Bhagwan* is benevolent towards every entity.

WHO IS DIGESTING ONE’S EATEN FOOD?

Who is keeping us alive through food, water and light? *Bhagwan* is keeping us alive. Who is waking us up in the mornings? *Bhagwan* is waking us. If He does not wake us up, the final procession (one’s own funeral) would need to be organised. Who is putting us to sleep at the time of night? *Bhagwan* is putting us to sleep. We are powerless of doing anything. Even sleep is not in our hands, yet we announce with power that, ‘I do not believe in *Bhagwan*.’ If you do not believe in Him, *Bhagwan* will not become less potent. You should become aware of what will happen to you.

Who is digesting one’s eaten food? *Bhagwan* is digesting it. *Bhagwan* is saying, ‘You go to sleep and I will stay awake all night digesting your food.’ What will happen if He does not digest it? One will pass away. Who is controlling the rhythm of our every breath? *Bhagwan* is controlling it. Day and night *Bhagwan* is waving the fan of the current of air. Who is ripening the fruits, flowers and food in accordance of the weather? *Bhagwan* is ripening them. If you keep on watering them, but *Bhagwan* does not wish to ripen them, nothing will happen. Hence, every step you take, remember *Bhagwan*.

Bhagwan created this Mother Earth in favour of us. He created these trees. He gifted us with speech so we can talk. If we did not possess speech, what would we have done? He gifted us with eyes. If he had not, what would we have done? What would we have done if we did not have ears? Wherever we glance, bear in mind *Bhagwan*’s benevolence. There is no end to *Bhagwan*’s benevolence. Do not dismiss Him from your mind.

upkaar tamara bhaare re, he shree nivaasaa, hu nirkhu vaare vaare re, he shree nivaasaa,
kaya maanasni kevi rudi kidhi, tema yukti kevi bhari didhi;
jagdishe karuna kidhi re, he shree nivaasaa... upkaar...
taaju dudh baalakne kaaje, maana stanma bharyu maharaje,
daant aapyaa jamvaa kaaje re, he shree nivaasaa.upkaar.

Look at *Bhagwan*’s immense benevolence! Before birth, He filled a mother’s chest with milk. He bestowed us with teeth to chew. He bestowed us with food to eat. He bestowed us with water to drink. He gifted us with air at no cost. He gifted us with an intellectual brain. *Bhagwan* has offered us many types of gifts.

This is a narration which needs to be appreciated. *Bhagwan*’s divine names are auspicious. His generosity comes to no end. If you are poor and a person takes you abroad and you properly earn money there, you would appreciate the benevolence of that person who took you there that, ‘This brother has been compassionate to me.’ If *Bhagwan* has brought us to this earth of Mother India and gave us understanding of the faith towards Supreme *Shree Hari*, we should be grateful for His deep compassion. ‘Dear *Bhagwan*! What can I say about Your intense consideration?!’ The first gift is that He has given such human birth in the country of India, in a high status family and moreover, within *Satsang*.

If you are awfully ill and you go to the doctor and you become well with the doctor’s prescribed medicine, you would appreciate the doctor’s sympathy. If your leg is broken then only through *Bhagwan*’s compassion the doctor prescribes you with medicine. When you reach a good condition, you thank the doctor. Even though you pay him, you are thankful to him. *Bhagwan* has given such fine eyes, legs and everything. Did He take a penny from us? He gifted us with everything free off charge. Think deeply.

You will be enlightened on how much sympathy *Bhagwan* has showered upon us. We do not forget the virtue of one who takes out a thorn stuck to our skin. However, if *Bhagwan* has given such human body and one forgets such virtue, then, in reality, he is an ungrateful person. *Premanand Swami* is intensely appreciative of *Bhagwan's* compassion and is singing emotionally from deep within the heart:-

baay zaaline kadhi lidhi baarne re lol, nahitar vahi jaat kyaayne kyaay alabele jau,
dharma kuvarne vaarne re lol.

Just as *Bhagwan* is greatly benevolent, His Saints are also greatly benevolent. Benevolent Saints are ornaments of Mother India. There is no end to *Bhagwan's* benevolence and there is no end to mankind's obstinacy. *Swaminarayan Bhagwan* frequently states, 'Look at My efforts. Do not stain My golden-like *Satsang*. Wish well for those who have surrendered.' To be benevolent is a great matter. *Shatanand Swami* is saying, "Oh *Prabhu!* You are compassionate. You show benevolence towards all souls, animals and living entities."

MANTRA (90) AUM SHREE NIYAMKAY NAMAH

The Controller ('niyamak') of all

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are the Controller of all souls, animals and living entities. You control the sun, moon, *Indra*, *SheshNarayan*, the Deity of water, time, illusion, musicians of the Deities, celestial musicians, the thirty-three-hundred-thousand Deities and the innumerable universes."

If we want to perform a deed such as a *yagna* ceremony, marriage ceremony or any other social deeds, certain individuals need to be assigned. Various different work needs to be assigned. The leader allocates. *Parmatma* wants to manage innumerable factories of the universes; hence, He has allocated different jobs and they are all assisting *Bhagwan* in His management. *Vishnu* has been allocated to preserve. *Shivji* has been allocated to destruct and *Brahma* has been allocated to create all souls, animals and living entities. He creates their appearances in a way where no one has the same face. Everyone's face is dissimilar and unique! You will never be able to see two people with the same face.

Bhagwan told *Indra*, 'You are allocated to shower rain.' The Deity of the Sun has been allocated the job to illuminate the entire universe. The Deity of the Moon has been allocated to pervade coolness. The Deity of water has been allocated to control water. *Dharmaraja* (the King of righteousness) has been allocated the job to investigate everyone's account of life. *Chitragupta* has been allocated the job to calculate everyone's fruitful and sinful acts. Time has been allocated the job to take souls to the *Dharmaraja*. Fire has been allocated to glow and flame. *Vidhata* has been allocated to write everyone's documents of karmas (effects of past actions, from this or previous lifetimes). The King of the *Yamduts* has been allocated to punish the sinful souls. Cupid has been allocated to increase the nation. The

weathers have been allocated to produce different fruits. *Kuberji* has been allocated to be *Shree Haris'* treasurer. *Dharmaraja* has been allocated to be the judge. He must make a decision between justice and injustice. The Deity of wind has been allocated to give wind. In this way, *Bhagwan* has allocated all the Deities with different jobs.

Whoever *Bhagwan* has allocated in their specific jobs, each of them is carrying out their duties. They are assisting *Bhagwan* in His creation. They are staying within the boundaries of the moralities and rules that *Bhagwan* has established and are at the same time performing their allocated tasks. They are not failing at all in their duties. They are performing their tasks in accordance to *Bhagwan's* order. In this way, *Bhagwan* is the Controller of all.

brahmaane raakhya satya lokmaa,shivne raakhya kailaas l
vishnune raakhya vaikunth maa,em aapyo juvo vaas ll

indrane raakhya amraavati,sheshne raakhya paataal 1
 jyaa jyaa kari hariye aagaa,tyaa rahyaa sukhe sadaakaal ll
 badrikashram ma rakhya rushiyo,niran muktne rakhya shvet dvip 1
 gop gopine rakhya golokma,akshardham ma rakhya akshar mukt ll

The Controller of all of them is *Parmatma*, but there is no controller of *Bhagwan*. Whoever is allocated with their specific duties should carry out their tasks. This is the intention of this *mantra*. One should stay within their own boundary of morality and carry out their duties. All the Deities are living within their created boundary of duties, but a human is such a foolish living entity that it is going away from the created boundaries of its moralities and rules. It is acting as it wishes; hence it becomes afflicted and falls in the darkness of hell.

“IMPROVE YOUR BEHAVIOUR.”

The most unforeseen matter is that all the Deities are performing their given tasks by *Bhagwan* and are following their moralities and rules but a human is such an obstinate person that He is not obeying his Master’s commands.

The *Guru* of a ruler once arrived at his home. He stayed there for a few days. The guru presented a great deal of advice but it did not take an effect on him. He was then on his way on a cart to another village to drop his *Guru*. During the journey the horse began to misbehave.

It would jump and gallop in all directions. The coachman would work particularly hard to control the horse. He would put a lot of effort in riding the horse properly but the horse could not be managed in any way. The ruler said to his *Guru*, “Oh *Guru!* I have bought this horse for four thousand rupees as he looked like he was in a good condition. I am feeding him well, giving him water and have kept many coachmen who have tried to improve his movement, but this horse is not improving his galloping. My money has been thrown in water and I am experiencing distress.”

Hearing this, the *Guru* said, “How much pain are you suffering by witnessing the appalling movement of your horse? You are the master of your horse; hence you are undergoing pain. , if your actions are also appalling, does *Bhagwan* not also undergo pain? The horse is not doing as you are commanding; hence you are hurt. So if you do not do as *Bhagwan* is commanding, does *Bhagwan* not become hurt?” Thoughtfully, the ruler answered, “That is true. *Bhagwan* does become hurt.”

The *Guru* said, “I had given you a vow that from now, you should not consume liquor, gamble or steal, yet you have begun to commit these sinful acts. There is no end to the horse’s obstinacy and similarly there is no end to your obstinacy. Just as you are feeding your horse well with pleasant food, *Bhagwan* has also produced pleasant food for us. Forsaking that, why are you consuming impure products?

Just as you have kept those coachmen to improve your horse, *Bhagwan* has also kept sacred Scriptures and Saints as coachmen to improve behaviours like yours, yet your behaviour has not improved. First, improve your own behaviour and then improve the horse’s behaviour.” Hearing this, the ruler abandoned all his sinful acts and committed himself to a vow to do daily *Satsang*. *Shatanand Swami* is saying, “Oh *Prabhu!* You are the Controller of all.”

MANTRA (91) AUM SHREE UPSHAM-STHITAYE NAMAH

One who directs all the senses towards the heart

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are in a condition of ‘Upsham’.” To direct the faculty of the organs towards the heart is called ‘Upsham Sthiti’. Just as a tortoise contracts its own parts of the body from all four directions, one that pulls his organs from speech and so on, is known to be in an ‘Upsham’ state. It is exceedingly intricate to reach such state. The state of ‘Upsham’ is also known to be ‘Sthitipragna’ (one whose mind is fixed in

the knowledge of the highest truth and is consequently free from the vicissitudes of hope and despair, pleasure and suffering). A 'Sthitipragna' person can never be distressed by anyone. If any material intricacy arises, if any mental activity arises, this person contracts its body parts in the manner of a tortoise.

A tortoise is a small creature. When a tortoise walks, we can notice its head, feet and everything. When the tortoise thinks that someone is approaching, it contracts its head and feet and remains still like a rock. Likewise, one who is in an 'Upsham' state cannot be moved by the worldly pleasures sufferings. No matter what kind of obscurity occurs, his mind remains beyond worries. One who manages its mind from all four directions into *Bhagwan* is called an 'Upsham'. Just as a fountain of water shoots out, from the mind, long chains of indecisive imagination shoot out. The power is not left free, but one should preserve his faculty in the *Leelas* of *Bhagwan*, in *Kirtans* and devotion and become ever so madly in love with *Bhagwan* that he does not feel conscious of his own body. When all material powers come to an end, a person can reach an 'Upsham' state.

You entangle Your devotees in Your own divine form." One who forgets consciousness while in the body is known to be 'Upsham'. If we enter the deepness of this *mantra*, the clear meaning is that one should enter a divine mood and engage in the devotion to *Bhagwan*. One should consider that 'I am different from the body.' One should identify the original form of oneself through knowledge. If one views the body to be false, one penetrates within the pleasure of the soul.

One cannot reach an 'Upsham' state without having stable faith and trust upon *Bhagwan*. It is not an easy task to forget the conscious of the body. It was the *Gopees* who forgot the awareness of their body. They became crazy after *Bhagwan*. Govardhanbhai forgot the awareness of his body and entered an 'Upsham' state in which he ate a pot of sutarfeni (name of an Indian sweet) yet nothing happened to him. He fed himself and also fed *Bhagwan's* hunger.

In a village, there was a devotee of *Bhagwan* who had deep faith that he was a soul. He was an affectionate devotee. Unexpectedly, his wife passed away. His neighbour's wife also passed away. The neighbour would ceaselessly shed tears of pain but a knowledgeable person never experiences sorrow. He possessed the understanding that everything happens according to *Bhagwan's* wish. Just as abundant people get together in a public charitable water-house and in a short amount of time, they head towards different paths, in the same way many souls with different names are born in a single home. In the end, they head towards their own pathways.

In a flow of a river, the grains of sand do not forever remain united. Similarly, souls never remain united. This life is also as unsteady as the flow of water. The foundations of a building are always deep. The roots of a tree are deep. However, on the contrary, there is no root of a human's life.

When a building is constructed, we would advise the builder to dig and lay the foundation deep. However, the body living within it has no foundation itself, so how can the foundation be dug deep? If one becomes in a state where he thinks of himself as a soul and not the body and if he then engages in devotion, he gains a deep foundation and his cycle of birth and death comes to a halt. The knowledgeable person is explaining to his neighbour, "Day and night you are crying after your wife's death. Will your wife come back if you cry? Why are you beating your chest without any reason?" The neighbour answered, "I am surprised my wife has passed away. My intake of food and sleep has lessened. I do not like anything. I feel this worldly life is desolate and why are you not feeling anything?" At that time, the knowledgeable person said:-

murkho maani rahyo che maaru, temaa kaai nathi taaru, saat sagar jeni choki kartaa, fartu nir khaaru;
 chaud chokdi raajya chaalyu gayu, raavanaadik vaalu re... murkho...
 dukhane to koi dekhe nahi ne, sukh laage saaru, velaya velaye chaaydi taari, badi jaashe vaaru re. murkho.

“Why are people ceaselessly saying ‘mine, mine’? Some people are at an early stage, some at a later stage. In the end, everyone will depart. Now do not shed tears after your wife. Cry for your life that ‘I want to attain liberation in this life.’ One’s teeth become destroyed, one’s eyes become destroyed, one’s strength in the body becomes destroyed but one’s hunger is never destroyed. Who knows how deep its roots are! The stump of the trees in a field can be uprooted with a tractor but the roots of illusion cannot be uprooted. It can only be uprooted with understanding. It can be uprooted with *Satsang*. What should one do to dig it out?” Listen to what the devotee is saying:-

hari bhajanma het j raakho, smaran karo saaru,
 bhojo bhagat kahe rakho radayma, prabhu bhajan pyaru re..murkho
 (Those who have affection towards devotion to Bhagwan and who recite
 Bhagwan’s divine name and preserves Him in the heart, achieve eternal bliss)

The knowledgeable devotee explained the true reality. Therefore the neighbour began to do *Satsang* and his affection decreased. The main point is that *Prabhu* is ‘Upsham’ and is guiding His followers to firstly become cloaked with the understanding that he is the soul and thereafter devote upon *Bhagwan*.

MANTRA (92) AUM SHREE VINAYVATE NAMAH

One who is extremely polite and humble (‘vinay’)

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu*! You are extremely polite. Along with this virtue, You are also modest. Oh *Prabhu*! You accumulate all the virtues within Yourself. You are the Ocean of virtues, yet You never fail in Your modesty.” How humble is *Bhagawan*? He has an impartial view towards everyone. He nurtures souls according to their worth.

In the *Shikshapatri*, *Shreeji Maharaj* has stated that, ‘My devotees shall give due respects to the deserving persons (on the basis of birth, quality, qualification, culture and so on) without equating the low with the high.’ *Bhagwan* is the Treasurer of politeness and modesty. He is adorned with knowledge, modesty and humbleness. PRABHU IS THE OCEAN OF POLITENESS.

How polite is *Bhagwan*? When sat on a Royal Throne, when a king or any great Saints arrive, he would provide them a seat in the front row of the assembly. If an affectionate devotee brings a gift, He would rise from His wooden bedstead, walk towards him and accept the gift with a sweet smile. Such is His politeness. *Jeevan Bhakt* of the village of *Jetalpur* brought *Mathno rotlo* and approached *Bhagwan* to feed Him with affection. At that moment, *Shreeji Maharaj* advanced towards him to accept the offering. Giving warmth in such way, He is showing and showering His devotees with love. “This *Mathno rotlo* has the taste of nectar.” He then gave His devotees the offerings. *Prabhu* is the Ocean of politeness.

When the family of *Father Dharma* arrived in *Vadtal* from *Chapaiya*, *Prabhu Swaminarayan* embraced His big brother *Rampratapbhai* and touched his feet. *Bhagwan*, whose lotus feet are touched by the whole world, would touch His own brother’s feet. He would ask about his health and show hospitality towards him and ask about the other family members. *Bhagwan Swaminarayan* has taught politeness through His divine speech and divine *Leelas*. He Himself is polite; hence is the Father of this entire world. He has descended upon this earth with a divine human form. At that time, He touches the holy feet of His Mother and Father. He touches the feet of His elder brother. He touches the feet of His sister-in-law. If an elderly person arrives in the village of *Chapaiya*, He would humbly bow down His head. He is exceptionally polite. He would greet those who arrive in His courtyard and would provide a seat for them to sit. He would offer them water and would take a seat with them and eat. He would welcome them in a well-manner.

Oh how civil is *Bhagwan*! He would walk by foot towards His poor devotees and accept their service. When Sudama came to meet Him in Dwarika, *Bhagwan Dvarika-dhish* ran hurriedly, down the stairs two steps at a time, held Sudama's hands and greeted Him in the royal court. He washed Sudama's feet and welcomed him. He fed him well. *Prabhu* would talk in a way where the underprivileged ones would become satisfied. When he speaks there is no scarcity of speech. Yet how polite is He, that He would acknowledge the most plain and simple gift. He keeps everyone content.

DO NOT KEEP ANYONE OR ANYTHING DEAR OTHER THAN BHAGWAN.

Shreeji Maharaj bathed in the River Ghela in *Gadhpur* and was journeying His way towards the Royal Court. It was nine o'clock in the night. There was a beggar seated near Jiva Khachar's front door. He was yelling, "I am hungry. Give me something to eat." *Bhagwan* offered him thick chapattis. Being pleased, He placed His right lotus-like feet on the beggar's chest and granted him with the gift of final liberation. We should also be prepared to go to *Bhagwan's* divine heavenly *Akshardham*. Whenever *Bhagwan* arrives to pick us up, we should not say, "I still have this much to do." Be wise and do not keep anything left to do. If you do, it will lead you to a miserable condition.

There was an old lady in the village of Dabhan. She had buried her thirteen rupees under the grinding hand-mill. After some time, she became ill. *Shreeji Maharaj* came to pick her up to take her to His divine *Akshardham*. The old lady told *Shree Hari*, "Oh *Maharaj*! Let me consign these thirteen rupees to the care of my daughter. I will come after that." Hearing these words, *Shreeji Maharaj* walked off. The lady became a spirit, who was unable to give the money to her daughter and was most importantly unable to reach *Akshardham*.

When we are engaged in a conversation with an individual at a bus station and the bus arrives, we rapidly take a seat on the bus. Live life in this way. Do not keep anyone or anything dear other than *Bhagwan*. *Bhagwan* is polite. He is modest. He is compassionate. He is the Well-wisher of every single soul, animal and living entity. However, we should be very cautious and learn to be modest. To possess humbleness is a Saint's ornament. It is the beauty of a single-minded devotee.

MANTRA (93) AUM SHREE GURAVE NAMAH

The Abolisher of ignorance and the Guru of all Gurus

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu*! You are the *Guru* of all *Gurus*."

gurur brahmaa gurur vishnuh, gurur devo maheshvarah |
guruh saakshaat param brahm, tasmai shree guruve namah ||

The *Guru* is *Brahma* Himself, the Creator. The *Guru* is *Vishnu* Himself, the protector of all souls, animals and living entities. The *Guru* is *Shivji* Himself. Oh *Guru Shree Hari*! Only You are the Supreme Being *Shree Purshotam Narayan* Himself. You possess the abundance of knowledge. I am bowing down to You.

You are the *Guru* of all the *Gurus* within this entire universe." One who enlightens one from the darkness is a true *Guru*. One who journeys one to the path of the illumination of knowledge from the darkness of ignorance is a true *Guru*. One who influences one's mind to be played with *Mohan Bhagwan* and halts one's mind from playing in illusion, is a true *Guru*.

WITHOUT MAKING A GURU, NO DEEDS CAN BE PERFORMED WITH SATISFACTION.

If one wishes to be successful in any kind of deed, one must initially make a *Guru*. Without making a *Guru*, no deed is performed gracefully. If one wants to learn the skill of art one must make a skillful *Guru*. If one wants to learn the skill of music, one must be trained by a professional in that art of music. If one wants to learn medical science, one must be trained by a high-quality physician. If one wants to learn true knowledge, one

must approach a superior and advanced Saint and learn from him, just as if one wants to liberate oneself from the cycle of birth and death, one must make Supreme *Shree Hari* his *Guru*. One must surrender upon Him.

Without a *Guru*, one cannot attain knowledge. Without knowledge, the obscurity within the heart does not ease away. Saints liberate those souls who are distressed by ignorance and bewitchment. Saints guide the humans who are moulded in confusion and chaos and carve them into blissful souls.

A father's one and only son had passed away. All his relatives that came to pay respect cried. Hence, that householder mourned increasingly. At that instant, a Saint approached and said, "Why are you all getting together and crying?!" "Oh Swami! My one and only son has passed away." The Saint said, "You are all sitting here gathered, yet why did you let the son pass away?" The relatives answered, "There is no method of preventing death." The great man said, "Why then are you all shedding tears? Will his life come back if you cry? If you all want to be saved from death, have affection for *Prabhu* and cry. This is the only method of the discontinuing of birth and death. Other than that, no benefits will be achieved by crying." Through the words of wisdom of such true Saint, everyone stopped crying and began to devote upon *Bhagwan* and chant His divine name. Such Saints cause the fading of one's confusion and chaos in the mind.

Shatanand Swami is saying, "Oh *Prabhu!* You established good civilisation and nurtured many souls. You destructed the immoral behaviour in this world, the appalling practices, the bad habits and the blindness of people who were illumined in *Tamsik* Deities. You increased knowledge and non-attachment within the souls of this illusive world. You are the *Guru* of *Jagadgurus*."

‘KRUSHNAM VANDE JAGADGURUM.’

There is one point which must be understood. Without serving your *Guru*, one does not reach a level where he deserves knowledge. *Shree Krushna* resided with Sandipni Rushi where he studied and at the same time, served him. *Bhagwan Swaminarayan* very affectionately served His *Guru*, *Ramanand Swami*. *Ram Bhagwan* served His *Guru*, *Vashishth*. By serving, the pleased *Guru* would not educate but the disciple would experience the sprouting of knowledge in their mind. There is a beautiful narration relating to this point.

Jagadguru Shankaraacharya had a foolish natured disciple. His name was *Totak*. His other disciples were intellectual in studying and singing but this disciple had no talent. He did not know how to study but would enthusiastically run and engage in service according to his potency. The intellectual ones in studying and singing possessed ego that, 'How intelligent and smart are we. This *Totak* is such a coward. He is foolish.' *Totak* would massage his *Guru's* legs and head, wash his clothes and dishes, clean the hermitage, cook delicious food and feed his *Guru*. He would engage in good-quality service. Sometimes when his *Guru* would tell him off, his mind would not become dull. Thus, His *Guru* becomes pleased. Educated ones would not engage in service. They would study but would not have motivation to serve.

THE EGO OF THE EDUCATED ONES MELTED AWAY.

One time, held back in serving, *Totak* did not arrive to study. The *Guru* asked, "Has *Totak* not come yet? Then, wait for a little while." The intelligent disciples interrupted, "*Guru!* He is utterly inappreciative and uneducated. Why linger around for him?" The *Guru* did not like what he heard. 'Day and night *Totak* is serving me.' The *Guru* raised a thought that, 'All these have been educated from me but are intertwined with knowledge along with ego. *Totak* has not studied; hence they perceive him to be in a low state. The fact that they perceive themselves as great is a grave mistake.' With

his own power, Shankaraacharya transferred

education and knowledge into *Totak*. Whilst washing his *Guru's* clothes, Saraswati, the Goddess of knowledge and intelligence, penetrated within his heart. After washing and drying the clothes, he was arriving to study but, at the same time, chanting a beautiful verse in the divine Sanskrit language:-

urdhva mul madh shaakhaa, mashvatham praahur vyayam
chhandaansi yasya parnaani, yastam ved sa vedvit ll

Upon hearing such beautiful, clearly articulated verses, everyone stood up to look. 'Who has come reciting a verse so well?' As they looked, they saw *Totak*. He was walking while reciting. Everyone fell in deep thought. Their ego immediately melted away.

Through the surrender upon his *Guru*, through engaging in the service of his *Guru*, he gained such fruits. *Bhagwan* is the *Guru* of all *Gurus* in this entire universe. One should remain in His service and do *Satsang*. A tree Rushi is saying, "There is no wealth on this earth from which a disciple can become free from the debt of his *Guru*, who has gifted him the knowledge of even a mere single letter." A *Guru* in life is essentially required. Without a *Guru*, one cannot reach one's set goal. Bowing down to *Jagadguru Bhagwan, Shatanand Swami* is reciting the ninety-fourth *mantra*.

MANTRA (94) AUM SHREE AJATA-VAIRINE NAMAH

One who has no ('a') enemies ('vairi') in the entire universe

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You have no enemies and do not perceive anyone as Your enemy. You are the conqueror of the inner enemies. Everyone is affectionate to You. Perhaps demons like *Kans, Ravan* and the King of *Ahmedabad* named *Subaa*, would have enmity towards You, but You do not have enmity towards them." Maybe a human mind will doubt that if there is no enemy of *Bhagwan*, why did He battle with *Ravan, Kans, Hiranyakashipu* and the likes? Why did He kill them? As an answer to that, *Prabhu* has liberated those who He has taken the lives of. He has not insulted them but has liberated them. He has given them the attainment of a high status.

When *Putna* came to feed him poison, *Prabhu* gave her liberation akin to His Mother *Jashoda*. If He had enmity, He would not liberate her like He liberated His mother. A soul might have enmity against Supreme *Shree Hari* but Supreme *Shree Hari* does not have enmity against any soul, animal or living entity. *Prabhu's* vision is not opposing at all. *Bhagwan* does not possess any sinful sources such as antagonism and anger. There is no enmity in His divine heavenly *Akshardham* either. There is no enmity between the animals and birds there either. Everyone simply plays with each other.

Each and every *mantra* of the *Janmangal* is divine. The locks within the hearts of those who listen to or read this discourse are let loose. Their hearts become illuminated. Such is the power of this discourse. This *mantra* is worth understanding. If one identifies with it, he attains liberation in this very life. We are daily witnessing that one's own parent, sons and brothers are taken to court. We then think that what *Satsang* have they digested upon? They persist in arguments for land and legacy. If they have digested anything in *Satsang*, how would one's own brother be taken to court? Subsequently, they would agree to a decision made by a third person. However, why do these two brothers not have the power to sit together and compromise? For conditions like this, this particular *mantra* is very inspiring. When dialogues like 'this is mine' and 'this is yours' begins, quarrels occur.

'This is mine' and 'this is yours' are two blades in a pair of scissors. It cuts a line through the intact relationships of two brothers. The function of a pair of scissors is never to sew. Between two brothers there may be tough threads of affection and compassion; however, when the two blades of 'mine' and 'yours' begin to function, immediately, the relationship between the two brothers are slit open. Differences of opinions arise. To maintain the connection between blood-relations and to

maintain the connection between devotees is a wise person's nature.

There were two brothers. They would bond well and sit together to eat. If one brother does not arrive home, the other would wait for him. Due to some social social dealing, a difference in opinion arose. In the calculation of money, they began to quarrel. When the two brothers would see each other, they would glance elsewhere and proceed forward but would not talk. One day, they were discussing with each other, "You are intimidating me." The younger brother said, "You are intimidating me." Like this, they bickered and went home. When the tension in the mind diminished the elder brother thought, 'whatever the situation, I am still the eldest. He is my younger brother. What big significance would it make if he spoke a few words?

He has permanently caught the words that I have spoken to him. Thus, I should tolerate it. It is not pleasant to argue with my young brother. As a devotee, this will put me to shame. The world will say that, 'These *Swaminarayan* brothers are ceaselessly quarreling.' This is a disgraceful situation. If I threaten him as being his big brother, my prominence is not worth anything.' Like this, all night he was regretting his acts. Therefore he did not get any sleep. 'What a great shame to my speech!'

'Whatever else happens, I do not care, but my *Ishtadev* will not be pleased upon me.' He spent the entire night crying. He woke up early the next morning, bathed and sat to perform *Mansi Puja*. He humbly prayed to *Prabhu*, "Oh *Prabhu*! You have stated that, 'One should not threaten any living entity.' Today I have threatened my younger brother. I have lost my patience and caused mischief. Now, oh *Prabhu*, enlighten me with the knowledge that none shall be grief-stricken or have to shed tears because of me." Saying this, his eyes were full with tears. *Bhagwan* heard the sound of the heartfelt prayer and immediately approached his devotee. He put his hand on his devotee's head. "Oh! Who has put their hand on my head all of a sudden?" As he took a look, he gained *Darshan* of *Purshotam Narayan*. The devotee touched his head upon *Shree Hari's* feet and performed *Dandvat Pranam*.

"I DO NOT LIKE THIS DUDH-PAK."

The devotee at once got up and offered a seat to *Prabhu*. He offered *Dudh-pak* to *Prabhu*. *Prabhu* said, "Oh Bhagat! One should not eat alone. Go! Call your younger brother! We shall all sit together and eat." The elder brother ran to his young brother's house. "Brother! Come to my home. *Shreeji Maharaj* is there and is calling you." The young brother was fuming that, 'From today I shall not step foot in my brother's home but today, *Bhagwan* is calling me so I should certainly go.' Without delay, he arrived at his brother's home.

Shreeji Maharaj sat both brothers beside each other and said, "Both of you are quarreling as brothers which does not suit a devotee. I do not like this *Dudh-pak*. I like the food made by those who have unity in the house, who have love, who do not have differences in their opinions. Why are you producing poisonous enmity between each other, despite possessing such knowledge? Why are you planting the seeds of enmity in such small issues? You are My devotees. You are wearing a *Kanathi* around your neck. You have a *Tilak Chandlo* marked on your forehead. You perform worship and You have *Shree Hari's* divine name in your mouth. You go to gain darshan in the Temple every morning and evening. You are offering gifts and donations for religious purposes, yet you are arguing which does not suit a devotee."

The elder brother began to shed tears. "Oh *Maharaj*! It is my fault. We shall not do anything like this any longer. We will unite with each other just as the surface line of water." Witnessing the elder brother crying, the younger brother held onto his elder brother's legs. "Oh big brother! It is my fault. Do not cry. Please forgive me. From today, I shall not talk too much or too less." Saying this, he embraced his big brother closely and touched his feet.

Shreeji Maharaj said, "Whatever happened has happened. Do not cry any longer. Let us all sit

together and eat.” They all ate sitting together. *Prabhu* is ‘Ajaatavairi’ and is giving advice to His devotees that, “You also should not build poisonous enmity towards anyone.” Enmity is extremely awful. *Prabhu* does not consume the food made in the house where there is enmity. *Prabhu* accepts the food wherever there is *Satvik* reality.

There are many people who utter sinful words against *Shreeji Maharaj*, yet *Shreeji Maharaj* has not kept any enmity nature towards anyone; hence, He is ‘Ajatavairi’.

MANTRA (95) AUM SHREE NIR-LOBHAY NAMAH

One who is not ('nir') avaricious ('lobh')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are not greedy.” *Bhagwan* is generous. However, when He gives, He gives in accordance to the person’s suitability. If an ignorant person is not worthy, *Bhagwan* takes back the prosperity that the ignorant person possesses. This is a beautiful enlightening *mantra*. When a mother shares out food and three of her sons are seated, she would not share out equal amount of food. The mother does not possess greed in her mind, but she would share out food according to the sons’ suitability.

She would offer four *ladus* to her twenty-four year old son. She would offer two *ladus* to her twelve year old son. She would offer one *ladu* to her five year old son.

The reason why she offers them more or less is because she knows only how much they can eat; hence she gives that certain amount of food. A mother is not greedy but is generous. However, if she gives an additional amount to her two year old son, her child would not be able to eat it. Pointlessly, food will go to waste. *Prabhu* gives items after long thought. *Bhagwan* is exceptionally magnificent. As an exchange of a *datan* (a margoa stick used for brushing the teeth), He grants final liberation. As an exchange to water, He grants final liberation. He grants liberation to even one who offers a false coconut unto His lotus feet and takes him to His divine *Akshardham*. *Bhagwan* is much more vigilant than us. He is extremely intelligent.

Bhagwan NarNarayan Dev is practicing penance in *Badrikashram*. One time, *Paramanand Swami* asked a question, “*Bhagwan* is practicing penance in *Badrikashram*, yet why are not all the human beings on this earth walking on the path of righteousness? Why are they not following *Satsang*?” *Bhagwan* then said, “*Bhagwan* is performing penance for the excellence of His devotees but not for the non-devotees. He is granting liberation to His dear devotees. The non-devotees do not achieve liberation.”

The end wires of the non-devotees are not attached with *Bhagwan*, hence no current is passed. If the electrical board is joined with the electrical wires, light occurs. If the ends are not joined, light does not emerge. The wires of those who are connected with *Bhagwan* are touched with *Bhagwan*. Those devotees get the fruits of penance. Not all achieve the fruits as they are not worthy for the achievements. THE SEEDS OF DONATION AND FRUITFUL ACTS ARE BEEN PLANTED IN THE SOIL OF RIGHTEOUSNESS.

If you keep the ends attached with *Bhagwan*, maybe if there are any defects in your life, any imperfections or any deficiencies, with *Bhagwan’s* compassionate vision, He will make your life powerful. With that, we can make our mind faithfully firm.

Bhagwan is non-avaricious. He is giving all according to their suitability. When the four-handed *Shree Hari* gives the soul, it will not be able to grasp it well and it will not be aware of where all this is coming from. Thereafter, if one utilises it well, his wealth and prosperity lasts and if he does not utilise it in a favourable way, he may even take it back. *Prabhu* is certainly compassionate. However, He does not give to the unworthy.

A father gives his deserving son his own earnings. He does not give to the undeserving ones.

He, who has achieved, yet is not fulfilled, is greedy. His desires enhance ceaselessly. If one thinks about riches day and night, how does he become capable of remembering *Bhagwan*? *Bhagwan* is saying, 'If you turn over the word 'lo-bha' (avarice), what word would it make? 'bha-lo' (courteous). Be courteous.' Utilise money in a beneficial advantageous manner. We think that we are using money for righteous acts. In true reality, this is not the case. It is not been used. It is actually been sowed in the soil of righteousness. The sowed will be reaped, hence *Bhagwan* will grant an infinite amount. If we sow in land, it provides infinite more, so why would *Bhagwan* not provide an infinite amount?

In worldly life and its activities, in mutual social dealings and in marriage ceremonies, one would wander around broad-mindedly and when he wants to serve *Shree Hari*, he presents only ten rupees in the donation box. *bije vaavre chhe ghanu dhan,tya to mokdu raakhe chhe man*

Everywhere else, he would twist his moustache and walk around and when he wants to serve *Bhagwan*, he would make an excuse that, 'Look how spoiled the present age and time is. There seems to be no end to the dearness allowance.' He would feed the worldly souls very well in festive ceremonies, have parties, throw away money, yet he would not feed Saints, *Brahmans* or the needy. This is an opportunity. We feed many relatives, our beloved ones and friends, but all of them eat and walk away. However, only the blessed ones get the opportunity to feed those who have *Bhagwan* residing in their hearts. Only the blessed ones get the opportunity to feed the holy mother cows who have three hundred-and-thirty million Deities residing within them.

Wealth becomes *Satvik*. If we take out a share from our earnings for *Bhagwan*, that wealth will flourish our lives up with bliss. Just as a mother takes care of her child, the *Satvik* Mother *Laxmiji*, will abundantly take care of us.

One should be content with what has been given. To be content is the core virtue. A man would have plentiful wealth or knowledge, but if he does not have contentment, he will remain in the same shoes as a penurious person. One without satisfaction stays roaming around like a beggar. You think about it. Who achieves every satisfaction according to the desires in the mind? No body. The mind eternally hangs about unsatisfied and keeps on running about. This is because it is all dependant on *Bhagwan*. Therefore, one should feel content with all that is gained through striving. One should not falsely express distress and grief.

So, what is known to be contentment? It is essential to precisely understand the statement stated in the *Shrimad Bhagvat*. To possess abundances of wealth and to be satisfied with the interest of the money, is not called contentment.

yaavat mriyet jatharam, taavatsvatvam hi dehinah | adhikam yo abhimanyet, sa steno dand maharti ||

The amount of wealth needed up until one's time of death, is one's own wealth. However, those who store more than necessary and show ego that, 'I possess such large sum of money', is known to be a thief of a Deity and he is certainly worthy of severe punishment.

Does this then mean that one should not own an increased amount of wealth? The answer to this is that within the *Vasudev Mahatmya*, stating the rules for the *Vaishyas* (the agricultural and the commercial class), it is noted that no matter how much earnings they make, the *Vaishya* class should be discontented, meaning, until this mortal body is in good condition, one should continuously earn but the profit of the earnings should be used for Deities, sacred cows, the needy, the sick people or living animals. However, one who sits with satisfaction of his profit is never known to be satisfied. In fact, he is known to be inactive.

Hence, one should donate 10-20% of ones income to *Bhagwan*. That is the key act of righteousness for the *Vaishya* class.

Bhagwan is non-avaricious Himself and is offering advice to his staunch devotees that one

should not be extremely wasteful and should not be extremely greedy. He should donate according to his own potency.

MANTRA (96) AUM SHREE MAHA-PURUSHAY NAMAH

One who possesses all qualities of great ('Maha') reputable men ('Purush')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are a 'Maha-Purush' (a great reputable Man). Because they devote upon You, *Rushis* and *Munis* are also known to be Maha-Purush. You are more of a superior Maha-Purush than them."

In one's bodily city, the animate power is of the souls. *Prabhu*, the most reputable Man, is residing within that soul. Through the illumination of this great reputable Man, *Shree Hari*, the soul is illuminated. *Parmatma* resides within every living entity. Such *Maha-Purush (Shree Hari)* resides within all souls, animals and living entities. The soul resides within one mere city, whereas *Parmatma* resides within every city.

ghat ghat me praan, khaali ghat nahi koi

The soul is certainly animate. However, *Parmatma* is the controller of the animates. 'Maha' means a Great Man. *Purshotam* is known to be a Great Man.

"Oh *Prabhu!* You are greater than the *Yogis*. You are even greater than those practicing penance. You are even greater than this entire universe. We bow down to such Maha-Purush, *Shree Swaminarayan Bhagwan*. The souls of many millions of universes are folding their hands before You. Those who do not bow down humbly in front of others are certainly bowing down to You." If we hand over our hands to such Maha-Purush, our life becomes fortunate. Our life becomes cared for.

*dinanath dayaalu natvar haath maaro muksho maa, haath maaro muksho maa,
daas saaru chuksho maa... dinanath.. aa bhavsagare bhagwan hu bhulo padyo chhu,
chaud lok nivaasi chapdaa, kaant aa tak chuksho maa... dinanath..
aadhaar prabhu ek aapno, saadhan vishe samju nahi hu,
bhakti tamaari chaahu chhu, ghanshyam naam chuksho maa.. dinanath..*

When does *Bhagwan* hold our hands? If our heart is pure, if our mind, knowledge consciousness and tendency is pure, if they are full of good-quality virtues and become worthy of the knowledge of the soul, only then, *Prabhu* holds our hands. If our mind is polluted, if it raises inapt thoughts and the heart overflows with ego, *Bhagwan* does not hold our hands. If intense desires for worldly objects are playing within our minds, *Bhagwan* does not hold our hands.

FROM A HUMAN BODY, HE HAD TO BECOME AN ANIMAL.

There was one attendant of *Shree Hari*. He would travel from village to village with *Shreeji Maharaj* and serve Him. He would stand behind *Shree Hari* as His attendant. He would take great care of *Shree Maharaj's* *mojdis*' (a type of light, embroidered pair of shoes). In such a manner, he would serve. He is gaining daily *Darshan* of *Shreeji Maharaj* Himself, yet the desire for lust is not fading away from within his heart. When female

devotees approach *Shreeji Maharaj* for His *Darshan*, this attendant would stare at them with a gazed vision. Just think. Through a human body, he was achieving *Darshan* of *Shreeji Maharaj*. The soul is eternally bathing within the River Ganga of knowledge, he was listening to holy discourses and singing *Kirtans*, yet the desire for females did not leave his heart. Some time went by and his lifespan came to an end. He became a horse in his next birth. The soul who had climbed high, had fallen down. He had to become a four-legged animal from a human birth. Hence, remain awakened.

The horse became older. Through the fruits of his service, He achieved *Darshan* of *Bhagwan*. The owner of the horse brought it into *Dada Khachar's* royal court. The horse was, without a single

wink, staring at *Bhagwan*. In its heart, the horse came to know that in its past birth it was *Shreeji Maharaj's* attendant. Its desire for females did not fade away; hence, it has taken birth as a horse. From its eyes, tears began to flow.

Bhagwan indeed knows everything. *Bhagwan* has the knowledge of all the thousands and millions of previous births of all. Thus, he announced in the assembly, "Dear devotees! Do you recognise this horse?" The devotees answered, "No, oh *Prabhu!* How could we know?" *Swaminarayan Bhagwan* continued, "This was my attendant. His desire of lust did not disappear; therefore, he has become a horse. So be aware. Such lustful desires have twisted the lives of the most capable ones." In this manner, if desires for worldly objects remain, *Bhagwan* will not hold our hands. *Bhagwan* does not take such rotten, foul-smelling souls to His *Akshardham*.

vande maha purush! te charan-aarvindam

(Many respectful bowings to the lotus-like feet of our *Ishtadev*, who is the greatest *Maha-Purush*)

MANTRA (97) AUM SHREE ATMADAY NAMAH

One who surrenders Himself to faithful single-minded devotees

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* If You become pleased, You give away Your soul. Some donate money, gold, land or their daughters. However, no one donates their own soul. But Your nature is such that if You become pleased, You respectively become an Attendant of Your devotees, even though You are the most venerable. Oh *Prabhu!* You give Yourself away.

You do as Your devotees say! You become dependant to Your devotees." *Bhagwan* remained as King *Bali's* gate-keeper. He would guard the deep stratum of the earth. Thereafter, *Laxmiji* arrived and tied a *rakhdi* (a thread tied by a sister around a brother's wrist with a view to protection against misfortune) around King *Bali's* wrist. King *Bali* said, "Dear Sister, You tied a *rakhdi* on me, hence, ask for all You yearn for and I shall give." *Laxmiji* said, "I am not craving for any objects. I do not desire for any gold or silver. I do not desire any clothes or ornaments." "So what do you desire?"

Laxmiji answered, "This Person who is guarding this city of yours, the One who we perceive as a Soldier..." King *Bali* questioned, "How is He related to You?" "He is My Companion, *Narayan.*" King *Bali* said, "You both are the same. One came and seized away my Kingdom and now one has come to take away *Narayan?* Okay, You take Him." *Bhagwan* is compassionate in this manner. He gives Himself away to His devotees. He becomes their Attendant.

BHAGWAN SURRENDERS UPON HIS DEVOTEES.

Bhagwan became pleased on *Sakhubai*. Therefore, He disguised Himself as *Sakhubai* and carried out the duties in the house. He would go to fill water. He would cover His face and cook food in the house. He would churn the butter milk. *Sakhubai's* mother-in-law would take out the churned liquid curds. The mother-in-law thinks that, 'What if She (*Shreeji Maharaj*) eats the butter? This is ironic as *Bhagwan* admired the taste of butter. He would sweep the rubbish but would not let out the secret that He was *Bhagwan*. *Sakhubai* was peacefully travelling on pilgrimage and *Bhagwan*, on the other hand, was carrying out her household chores. Think how highly great He is; He is the King of this entire universe and yet is carrying out other's chores. He would massage *Sakhubai's* mother-in-law's feet. He would make such delicious food that *Sakhubai's* mother and father-in-law would become extremely delighted. For One who feeds upon the fifty-six items, to cook for others, is not ordinary but is

extraordinary. *Bhagwan* is compassionate in such a manner. *Bhagwan* surrenders upon His devotees.

He would ask for *Ladubaa* and *Jivubaa's* permission. "Baa! Today, if you give permission,

can I proceed to *Vadtal*?" One who commands all the Deities is asking for *Ladubaa's* permission. When *Ramchandraji Bhagwan* went to Janakpuri, if He wanted to go to pick flowers, He would ask for His *Guru Vashishth's* permission. *Vashishth* would say, "Go." Only then, He would go to pick flowers. He walks through the commands of His devotees.

Prabhu, to Whom *Brahma* and other Deities bow down and asks for alms, becomes an Attendant in His devotees presence. The *Gopees* say, "*Keshav!* Dance before us." *Bhagwan* never danced for His hunger for butter. He would dance for hunger for affection. Otherwise, *Nandbava (Krushna Bhagwan's* father) had plenty of butter in his home. Nine-hundred thousand holy cows were giving milk in his home. Hence, there was no shortage of butter. *Bhagwan* is exceptionally passionate and loving that He Himself pulls the minds of His own devotees.

On the full moon day of the month of *Aaso* at night, *Bhagwan* played *Raas* in *Vrundavan*. At that time, the *Gopees* had a natural feeling of vanity that, '*Prabhu* is playing *Raas* with us. Look how dear we are to *Bhagwan!*' Instantly, *Bhagwan* walked away from there. *Radhikaji* found out about this. Thus, she walked along with *Bhagwan*. Proceeding forward, she became exhausted. *Radhikaji* said, "*Keshav!* I've become exhausted. Lift me on Your shoulders." *Bhagwan* lifted *Radhikaji* on His shoulders and continue forward. *Radhikaji* had vanity that, 'There is no one as smart as me. Oh how favourite and dear I am to *Bhagwan* that *Bhagwan* has lifted me on His shoulders.' *Bhagwan* thought, 'All this time, *Radhikaji* was as light as a flower. However, with the emergence of ego, she has become heavy-weighted.' *Bhagwan* is not fond of even a fraction of ego.

Hence, *Bhagwan* said, "*Radhikaji!* Hold the branch of the tree for a second, I have been pricked by a thorn." *Radhikaji* held onto the branch. From there, *Bhagwan* disappeared. *Radhikaji* was kept hanging on the branch of the tree. Then the *Gopees* came to help her down. The key moral of this is that *Bhagwan* is compassionate. If the devotees say, 'Oh *Prabhu!* Consume this,' He would consume it. 'Oh *Prabhu!* Play with us' and He would play.

Dada Khachar said, "Oh *Maharaj!* I will only marry again on one condition. If You come with me in the marriage ceremony." *Prabhu* replied, "As you say. I am prepared."

prabhu kahe chhe jaanmaa aavu, paase rahi tamane paranaavu l
haankyo arjunno rath jem, tamaaro rath haankish tem ll

Dada Khachar sat on the chariot with leisure and *Prabhu* rode the chariot. He became an Attendant. *Bhagwan* is compassionate. He would set out to give food. He would ride a chariot. He would disguise as a Sister-in-law in a house. He would disguise Himself as a Son and serve. He would also disguise as an Attendant and massage His devotees' feet. He is the Master of all, yet He becomes an Attendant. He takes all the responsibilities of His devotees' lives in His own hands. This is nothing small or insignificant. It is not simple to become someone's attendant. To serve others is not a simple act. *Bhagwan* is compassionate; hence He is able to carry out such acts.

MANTRA (98) AUM SHREE AKHANDITARSHA-MARYADAYA NAMAH

One who follows the rules tied for Rushis and Munis

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You have eternally upheld reverence. You have eternally followed the rules tied for the *Rushis* and *Munis*. You act according to the rules of the *Rushis* and *Munis*, maintaining the tradition. When *Bhagwan Purshotam Narayan* begins a holy discourse, He would firstly establish *Ganpatiji* and *Vishnu*. Is it a necessity for *Bhagwan* to install *Ganpatiji* and *Hanumanji*? However, in order to maintain the tradition, He is following this rule.

Bhagwan Swaminarayan has carefully nurtured the *Aarya* civilisation. Talk upon talk, He has kept *Vyas Bhagwan's* theories as proof. *Bhagwan* has protected the *Aarya* civilisation. *Bhagwan* has

Himself carried out the ceremonial offerings (shradh) to His Mother and Father and has taught us that, 'You should also maintain the reverence of civilisation.' Reverence is an act of non-attachment. One should remain in one's own modesty, meaning one should strictly follow the rules of righteousness. One should never utter hateful words.

One should not speak such where the arrows of untruth, false, bitter words shoot at someone's chest. Innumerable devotees go to Temple and sing *Kirtans*, which is a good deed. One should, without doubt sing. However, when sitting in the car, one would play English or Hindi music and sing along with it. This does not mean that he has uttered righteous words. If one does not know how to speak, it is ok. However, one should not speak and perform foolishly.

Bhagwan has protected the Aarya tradition. *Purshotam Narayan* never disobeys modesty. It does not mean that if *Krushna Bhagwan* has put aside modesty that He has disobeyed it. One should understand that *Bhagwan* has broadened His *Leelas*. He has played and made His devotees content. *Bhagwan* is akin to fire. Termites do not climb on fire. Similarly, faults do not touch *Prabhu*. If you perceive the assemblage in *Ramchandraji Bhagwan's* presence, the assembly would be seated with extreme modesty. Firstly a seat for *Bhagwan*, then of the *Gurus*, then of judges and the chief executives of the royal state, then of ministers and behind them, rulers would be seated. In the front, guards would be standing. The assemblage would be ever so attractive just as a garden full of roses, daisies and tulips! Like such gardens, the assemblages would be beautifully organised.

MODESTY IS AN INDIVIDUAL'S ORNAMENT.

What are *Bhagwan Swaminarayan's* assemblies like? *Shreeji Maharaj* would be seated on a thick mattress and bolster. Then celibacies would be seated. Following them, Saints would be seated. Thereafter, in accordance to their divisions, devotees would be seated. On one side, female devotees would be seated with modesty. *Bhagwan* has preserved such reverence. *Shreeji Maharaj* has preserved modesty in such a way that if *Shreeji Maharaj* is engaged in a playful talk and if *Muktanand Swami* approaches, He becomes quiet. *Shreeji Maharaj* used to highly respect *Muktanand Swami*.

The chaste wife of *Ram Bhagwan*, *Sitaji*, also followed modesty in an appropriate manner. The exile to the forest was given to *Ram Bhagwan*. Yet *Sitaji* headed for the forest with Her companion. She served *Prabhu* with extreme care. She would be a part of Her husband's sorrow. She would be a part of Her Husband's joy. She has never taken a step back for Her bliss only. She has never uttered bad words about *Bhagwan*. Not to utter negative words to anyone is also a type of modesty.

If you consider *Shree Krushna Bhagwan's Leelas*, you will discover them to be extraordinary. *Bhagwan* would eat His youthful friend's leftover food. He has wandered in the forest alone with the *Gopees*. Whether His youthful friends climb unto *Prabhu's* back and bring down the clay pot from above and whether the same *Prabhu* plays the melodious flute and sometimes blows a conch in a battle field; *Bhagwan's Leelas* are indeed conducive to happiness and prosperity.

Bhagwan Swaminarayan would feed Saints with various sweets. He would feed them with *Dudh-pak*. He would thereafter return them back to modesty. "Dear Saints! Now observe the vow where you should eat no tasty food. Dear Saints! You should now consume the amount of food equal to the size of a single lemon." In this manner, He would feed them with many Indian sweets and satisfy them, but then would bring them back to their original modesty. Witness the modesty he has followed and then the way He has spread it in this holy *Swaminarayan*

fellowship. In the festival of colour, He would play with Saints and celibates. *Bhagwan* would throw powdered colour upon Saints. Saints would throw powdered colour upon *Bhagwan*. However, there is no presence of females with Saints and celibates. Females would play *Raas* with females. Males would play with males. He has forever maintained the tradition of the past *Rushis*. He has maintained

reverence to a great extent.

THE FOUNDATION OF SATSANG IS MODESTY.

BHAGWAN SWAMINARAYAN CONSTANTLY HELD A HANDKERCHIEF IN HIS HANDS. WHEN HE WOULD LAUGH, HE WOULD COVER HIS MOUTH WITH A HANDKERCHIEF AND LAUGH THEREAFTER. WHEN HE WOULD SNEEZE, HE WOULD COVER HIS MOUTH. ALL THESE *LEELAS* ARE PERFORMED TO TEACH US.

chink jyaare aave re, tyaaare rumaal laine, chink j khaay re, mukh par aado daine,
ramuj aani re, hase ati ghanshyam, mukh par aado re, rumaal lai sukh dhaam.

The foundation of *Satsang* is modesty. There are many impolite individuals who would sneeze facing another individual and yawn loudly. One should not yawn in front of others. One should cover his mouth with a handkerchief or with the hand and then yawn. However, one should not yawn with his mouth revealed. Even this is one kind of respect. In this day and age, a father cannot say anything to his own son. Even if the son is walking on the wrong path, the father is unable to give him true knowledge. If the father does give him advice, the son would let out an enraged roar. On the contrary, he would threaten his father and sit him down quietly. "Sit there silently! Your prattling has increased." He would utter such harsh words. In the past, when a father would tell his son off in the presence of five to twenty-five people, the son would not even utter back a word. Instead, he would bow down to his father and accept his sayings. Today, when a father wishes to say something to his son, he would have to think deeply. When a father wishes to say something to his daughter-in-law, he would have to think deeply. When a *Guru* wishes to say something to his disciple, he would have to think deeply. 'What will he say? If this causes contradictions, it will result to differences in opinions.'

The essence of this *mantra* is that one should act strictly according to the modesty that the past *Rushis* and *Munis* have established and at the same time, should engage in the devotion of *Prabhu*.

MANTRA (99) AUM SHREE VYAS-SIDHANT-BODHAKAY NAMAH

The Sermoniser ('bodhak') of Vyas Bhagwan's theories ('sidhant')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu*! You are the Sermoniser of *Vyas Bhagwan's* theories." *Bhagwan* has brought light into *Vyas Bhagwan's* theories. *Vyas Bhagwan*, the Spreader of modesty is Himself the Incarnation of spiritual knowledge. He is the Enlightener of spiritual knowledge. *Vyas Bhagwan* is the spiritual Preceptor of all spiritual preceptors. Our spiritual preceptors have created Scriptures using *Vyas Bhagwan's* theories. If *Vyas Bhagwan's* did not take birth in this country, this country would have drowned in the darkness of ignorance!

Bhagwan Swaminarayan is guiding us; however, He is maintaining the authority of *Vyas Bhagwan's* theories and enlightening us. He has not offered a single piece of advice which opposes *Vyas Bhagwan's* theories. Within the *Vachanamrut*, He has mutually enlightened many with answers. These answers have been given according to *Vyas Bhagwan's* words. Not a single point has been told which is outside the boundaries of *Vyas Bhagwan's* theories. Moreover, when others would speak on the contrary, *Shreeji Maharaj* had often said that, 'I have full trust upon *Vyas Bhagwan's* words. If you explain your matter linking to His theories, I will honour it. However, I will not honour the words which are crossing over the boundaries of *Vyas Bhagwan's* theories.' The *Vachanamrut* highlights the verses of the *Shreemad Bhagvat* and *Bhagvat Gita*.

Bhagwan created the *Veds*, but *Rushis* were incapable of understanding them. Some spiritual preceptors would state that *Bhagwan* is with form and some would state that *Bhagwan* is without form. Some would state that *Bhagwan* does not possess any attributes and some would say that

Bhagwan does possess attributes. In this manner, the spiritual preceptors became perplexed amongst themselves in which they were powerless to decide which the true path was. They would all insist amongst themselves. Subsequently, *Vyas Bhagwan* demonstrated to them clearly that *Bhagwan* is devoid of an illusive form. He does not possess a worldly human body; hence He is known to be without form. However, *Bhagwan* has a divine form, hence *Bhagwan* is forever known to be with form.

If *Vyas Bhagwan* did not descend upon this earth, the Aarya civilisation of Mother India would have been destructed. This country would have fallen in the deep hole of ignorance. *Vyas Bhagwan* is an Incarnation of spiritual knowledge. *Vyas Bhagwan* divided the *Veds* in two. One named Purva Mimasa and the second named Utar Mimasa. The Purva Mimasa consists of twelve chapters. This section deals with 'karma-kaand' (religious rites and ceremonies). The Utar Mimasa also consists of twelve chapters. This section deals with the fruits achieved when a man carries out certain deeds. However, at the end of the deeds, there is no other solution to final liberation other than affection upon *Bhagwan's* lotus-like feet.

Vyas Bhagwan, subsequently, created the Brahmasutra. This is also known as Vyassutra, which *Bhagwan Swaminarayan* is extremely fond of. He honoured the eight sacred Scriptures. Why did He choose the Vyassutra? The reason being is that within this, the issues of righteousness have been precisely clarified and *Bhagwan Narayan* is shown to be the Almighty Supreme Being. *Indra* is indeed the Master of *Svarglok*, *Brahma* is indeed the Master of *Brahmlok*; however, the Master of innumerable universes is the One and Only *Narayan*. Hence, *Prabhu* is known to be the All-doer.

To believe others, other than *Bhagwan* as being the all Doer, is the highest level of ignorance. *Bhagwan* has stated in the *Vachanamrut* that, 'This talk of essence can be found in all the sacred Scriptures.' *Bhagwan* is giving credit to *Vyas Bhagwan's* sayings. Therefore, every person should indeed follow according to this tradition. Our *Vaidik* faith is surviving upon *Vyas Bhagwan's* words. *Swaminarayan Bhagwan* is saying, "I have full faith upon *Vyas Bhagwan's* words."

MANTRA (100) AUM SHREE MANO-NIGRAHA-YUKTI-GNAY NAMAH

One who has the powerful skill ('yukti') to control ('nigraha') His mind ('man')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are the Knower of the skills needed to control the mind. You are the Knower of the necessary skills required to conquer the mind. You know how to keep the mind under control." One should engage one's mind in *Bhagwan's* divine form. This is simply the control of the mind. One has to decorate the daughter i.e. the faculty, with virtuous ornaments, build firm faith and marry her to *Prabhu*.

When a daughter resides within her mother's home, she is known to be unmarried. When she marries, she is known to be a woman whose husband is alive. However, she is not recognised to be well-adorned. She is identified as well-adorned only when she has an embryo within her womb. When a seed is planted in her womb, she is called a well-adorned woman. It is an essential action for *Bhagwan's* devotees to become well-adorned. When the womb of faith becomes planted within one's heart, through this, the fruits of devotion develop.

Just as a woman carefully cares for her own womb, *Bhagwan's* staunch devotees should also, in the same manner, care for their inner self so that the inner enemies do not influence them. He should be vigilant that the liquid in the womb of faith does not discharge. Do not keep the faculty unmarried. Our Saints have married their faculty with *Prabhu*.

mune kidhi sohaagan kaan, dosh na joyaa re | tame gun saagar gopal, muj par mohyaa re ||

Those who have firm faith upon *Bhagwan* have married the soul's companion. In true reality, she is married. She is eternally wedded.

mune aapyo akhand sohaag, kunj vihaari re l muktanand kahe maharaj, jaau balihaari re ll

One should unite his mind and tightly entangle his mind into *Bhagwan's Leelas*. He should not allow the opportunity for sleep to develop. The core intention of this *mantra* is that one should return the unstable mind from the various worldly objects. It is a tremendously huge task to control the mind. This does not mean that it cannot be controlled. When you enter a shop, your mind is been controlled and you spend money in an efficient manner. You carefully pay attention that you do not make any mistakes. When you count money, why does the mind not roam around here and there? You know that if the mind scurries away, the sum of the calculation will be calculated as a more or less amount than its original sum. When the mind is controlled, only then money can be calculated fully and accurately. ONE SHOULD CARVE BHAGWAN'S DIVINE FORM IN HIS HEART.

The mind certainly becomes controlled in worldly affairs, but the mind cannot be promptly controlled in *Bhagwan*. If the attachment in worldly objects is discharged and destroyed, the mind can definitely be controlled in *Prabhu*. The mind can be controlled by becoming involved in *Satsang*. *Bhagwan* has stated in the *Vachanamrut* that, 'The mind cannot be controlled merely by observing fasts. The mind cannot be controlled merely through knowledge of the soul. When these two are performed mutually, then the inner enemies will be conquered.' The discourse of how to conquer the mind is stated in the *Vachanamrut*. If one acts upon the solutions, the mind will be conquered.

The tool for conquering the mind is the nine types of *Bhakti* (the nine types of devotion:

1. listening to holy Scriptures and talks in praise of *Bhagwan*,
2. singing devotional *Kirtans*,
3. remembering and reciting the divine names of *Bhagwan*,
4. serving at the lotus-like feet of *Shree Hari*,
5. worshipping *Bhagwan*,
6. paying homage to *Prabhu*,
7. serving *Prabhu* like an attendant,
8. cultivating comradeship with *Shree Hari*,
9. completely surrendering one's self unto *Prabhu*).

One should not remain idle without engaging in devotion. Through the eyes, one should contemplate upon *Bhagwan* and carve *Bhagwan's* divine form in his heart. Through the nose, one should smell the aroma of the flowers that have been offered to *Bhagwan* and carve *Bhagwan's* divine form in his heart. Through speech, one should sing *Kirtans* and *dhuns* and carve *Bhagwan's* divine form in his heart. Through the ears, one should listen to holy discourses and narrations and carve *Bhagwan's* divine form in his heart. Through the mouth, one should sing *Bhagwan's* heavenly virtues and carve *Bhagwan's* divine form in his heart. One should have association with *Bhagwan* through mind, intelligence, consciousness and other senses.

I am embracing *Bhagwan* with both hands. One should carve Him in his heart through touch. In this way, meditating upon *Bhagwan* calms down all stained thoughts and the control of the mind can be aimed upon *Bhagwan*. It is the habit of the mind that it yearns to do exactly as it wishes. There is no such thing as bliss or sorrow in this world. If what the mind prefers happens, one experiences happiness. If what the mind does not prefer happens, one experiences sorrow.

jeetam jagat ken mano hi yen

Those who have conquered the mind have conquered the world. They have defeated the entire universe.

To defeat the unsteady mind, to stable it is not a game which children play. To seize the mind is particularly complex. When the wind blows, an intense wind storm raises clouds of dust and someone says, "I can steady the wind", how will this happen? It is an impossible act. In your home, if a fan is on, only if you switch the fan off, the wind will become steady. However, no individual is able to steady the blowing wind on earth. In the same manner, to steady the mind is an incredibly tough task. *Muktanand Swami* has noted this matter down:-

pimpar patra pataak pat, vidhyut kunjara kaan l mukt kahe manujaad jyu, sthir na rahat ek dhyan ll

The leaf of a Peepal tree, the cloth of a flag, the lightning of the sky and the ears of an elephant never remain stable. In the same way, *Muktanand Swami* is saying that the mind does not remain steady for even a split second.

Not only is the mind unsteady, but after a while, it can even make one restless and leave him perplexed. It is as stubborn as a child. If it becomes stubborn, it cannot understand. Forcefully, it pulls the soul into illusion. With practice, the mind can become controlled. The mind is like a ghost. When it becomes free, it will be ready to eat the soul. Hence, one should bond the mind with *Bhagwan's* divine form. One should ceaselessly recall the *Leelas* of *Bhagwan*. One should sing and learn *Kirtans*. Like such, one should keep the mind engaged in the nine types of devotion. This is called practice.

With eternal practice of deep thinking, the mind can be conquered and one experiences tranquility. Have control over the mind but do not let the mind control you. Otherwise, it will pull you towards disorderly thoughts. If one controls the mind in *Bhagwan*, what is the result? That individual becomes rescued from the punishment of the *Yamduts*. Let us move onto the next *mantra* and understand it properly.

MANTRA (101) AUM SHREE YAMDUT-VIMOCCHAKAY NAMAH

One who releases ('vimoch') devotees from the Yamduts

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* You are the Saviour of souls from the *Yamduts*. Those who surrender unto Your lotus-like feet are saved by You from the beatings of the *Yamduts*. Other than that, You let the sinful souls be punished well." Only those who recite *Shree Hari's* divine name can be rescued from the beatings of the *Yamduts*.

If your forehead is completely dry, if you have not marked a *Tilak-chaandlo* on it, and if you fail to wear a *Kanathi* of *Tulsi* around your neck, the *Yamduts* think that this is a beast without an owner. They will seize such souls and take them to hell. Those who consume uneatable food and consume liquor, those who eat grains on the sacred days of *Ekadashi*, commit adultery, steal, afflict their parents, ruin the lives of Saints and *Brahmans*, insult, torment the poor without reason and give pain to souls and creatures are taken to hell by the *Yamduts* and are punished. At that time, the sinner screams outrageously. It wails. 'Save me! Save me!' However, who will come to save him?

aavenge jam aavenge, hari bhajan vinaa jam aavenge,
harijan dekhke haasi karat vaanke, mukhme aag jaraavenge... hari...

Many people are obstinate. On talk upon talk, they would insult Saints and devotees. Insults climb up to their mouths. Be careful! Committed acts will have to be suffered. They will insert burning coals in their mouths. Then they will realise!

kirtan katha sune nahi taake, shraavan me sisaa tharaavenge... hari...

If one does not listen to holy discourses, then there is no problem. However, when Saints are reading and one insults them, *Yamduts* will pour sizzling lead in his ears. At that moment, just as a fish struggles hopelessly without water, the soul will also struggle hopelessly for escape.

HE COULD NOT BEAR THE BEATINGS OF THE YAMDUTS.

Shobharam and *Pitambar* were blood-related brothers. However, not all brothers are the same. *Shobharam* would speak as he wants in any manner. When brother *Pitambar* would go to associate with Saints, *Shobharam* would quarrel with him. "Why did you go to those imprudent Saints? Will those Saints offer you a job or something? What if you had come to the farm to do farming instead? You are roaming around like a big devotee with marks of *Tilak Chandlo* and spots on your forehead. Leave such hypocrisy! They gained no food so they became mendicants. What are you achieving by approaching them? You will suffer misery for no reason." He would abuse devotees to a great extent. He would offend Saints and followers of *Shree Hari*. It becomes such a habit that if he does not

insult, he does not like the taste of the chappatis in his plate.

On one occasion, Saints met him. The Saints said, “Be wise and devote upon *Shree Hari*. Forsake the insulting otherwise you will end up in hell and get beaten.” Shobharam answered, “I’ve seen your hell! All that is nothing. You have all gathered together and raised pretence. You are evasively frightening others.” The Saints glanced at him and sent him to hell. The *Yamduts* there grabbed hold of him. “Oh Sinner!!! You are insulting *Shree Hari*’s disciples?!” Saying this, with a loud thundering sound, they beat him five to ten times. The sinner would scream loudly. “Let me free! I will not commit such acts anymore! Leave me!” The *Yamduts* shouted, “Why should we let you free? We have gripped you well.” Uttering such, they would push and punch him.

They beat him well. They weakened all his joints. He was suffering internal physical injury. He came back into his mortal body and immediately got hold of the Saints holy feet. “Oh Swami! My bones will suffer internal physical pain for the rest of my life. I thought that all this was false. Now I have decided that just as the government in this world capture and beat those who are guilty, likewise is *Bhagwan*’s government. Over here, one can become free through bribery, but none of these deceptions work in hell.

Swami! From now on, I shall not insult anyone. Please teach me the acts of righteousness.” Subsequently, the Saints gave him *Vartman*, a *Kanthi* around his neck, offered him worshiping accessories and explained to him the righteousness of a devotee. He then became a devotee.

There is only one solution to be saved from beatings of the *Yamduts*. Abide by the commands set by *Bhagwan* and become engaged in devotion to *Bhagwan*. Chant *Prabhu*’s name during all tasks.

swaminarayan swaminarayan unche saade gaay | saambhline yamduto tene durthi laage pay ||

Bhagwan is the Saviour of souls from the *Yamduts*.

MANTRA (102) AUM SHREE PURNA-KAAMAY NAMAH

One whose every (*purna*) wishes (*Kaam*) are accomplished and One who is perfect (*purna*)

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu*! You are *’purnakaam*’ (perfect). You are *Purna Purshotam*. You do not possess any imperfection.” *Bhagwan* is perfect. *Bhagwan*’s motives are also perfect. He is the Idol of Perfection Himself.

purna madah purna midam, purnaat purna mudachyate |

purnasya purna maadaay, purna mevaa vashishyate ||

Bhagwan descends upon this Earth in order to fulfil the desires of His staunch devotees. Some devotees crave to feed *Bhagwan*. Some devotees wish to be the parents of *Bhagwan*. Others desire to associate with Him as a friend. In order to accomplish the wishes of all these devotees, *Bhagwan* arrives in this region of the universe.

Prabhu is perfect. Those entities that are perfect become content with affection. Some become pleased if they are given a worldly object and they begin praising, ‘Wow! You did very well. May your sons live a long life. May you lead a flourishing life.’ They will shower a flow of blessings. This is because they are imperfect. Those who are perfect do not become pleased through worldly objects. They become pleased through adore.

Bhagwan Shree Krushna firstly situated the *Yadavs* in the right place thinking that, ‘If they are committing sins in My presence, they will all cause black disaster in my presence. They will not let anyone live peacefully. They are insulting Saints and *Brahmans* and they will continue.’ Hence, He sent the *Yadavs* to His Abode in His presence.

Ramchandrajji *Bhagwan* destroyed countless demons and established righteousness. Thereafter, He left. *Swaminarayan Bhagwan* also established righteousness on this earth, abolishing the demonic devils and prepared to unfold His lifetime *Leelas*. On the ninth day of the bright half of the

month of Jeth VS 1886, He called a meeting with the Saints and devotees saying, “I want to tell you something. I am certain that none of you will like to hear it, yet it must be accepted. Dear devotees! I have completed what I had come to do for the souls who have become entangled from an infinite amount of eras. Nothing has been left incomplete. My *Leelas* have been fulfilled. The installations of the divine Idols have been performed after the construction of the Temples. Sacred Scriptures have been written. The creation of the two *Acharyas* has been established. Great Saints have also been prepared. Now you should all necessarily water the garden of *Satsang* in which the garden remains eternally verdant and tender.” *Prabhu* announced:-

have jaish hu dhaam maare re, maare shikh devi chhe tamaare re l
raaji rahevu rovu nahi vaase re, kede karvo nahi kankaas re ll
am kede marsho nahi tame re, ann muksho maa kahiye amere l
aatmaghaat na karsho jan re, eh maanjo maaru vachan re ll

“Be understanding and bear patience. None shall come after Me by committing suicide. Do not cry and also do not quarrel. Stay within the commands of these elder Saints. Do not worry about anything. When you remember Me, I shall grant you with *Darshan*.” Just as a father gives advice to his son, *Shreeji Maharaj* gave advice to His devotees. “I am forever with you.”

Subsequently, *Shreeji Maharaj* told *Gopalanand Swami*, *Muktanand Swami* and other *Sadgurus*, “Oh My Dear Saints!”

satsangnaa sthambh chho tame, em dhaaryu chhe antare ame l
maate dhiraj sau tame dharjo, satsangnu rakshan karjo ll

Shreeji Maharaj said, “Oh Saints! You are the foundations of My *Satsang*. Take care and have intense will, so that the flow of the River Ganga of devotion increases with the passage of time. So that the motivation, affection and faith forever flows and the beautiful reputation of the *Swaminarayan* flag flutters in the entire universe. Have courage and also give others courage. You have eternally remained in My command and continue this going forward.

I am not departing by leaving you. I am eternally residing within this *Satsang*. However, you will not be able to see Me as you are seeing Me at present. You will be able to see Me only through a divine form.” Hearing such words, everyone became confounded. They fell to the ground. They became as still as lifeless bodies and began to shiver. The assembly surrounded with a complete still atmosphere. *Bhagwan Swaminarayan* called upon the Goddess of the power of courage. “Reside within the hearts of all these devotees and make their minds tough and courageous in which they can bear the sorrow of My separation.”

The devotees gazed at *Shreeji Maharaj* without a blink. “Oh *Prabhu*! Whatever You like is right.” Saying this, they loudly chanted, ‘*Swaminarayan, Swaminarayan, Swaminarayan*’. No one fell asleep all night. Their hearts struggled hopelessly. ‘Our Beloved will be a long distance away from us by tomorrow.’ Their hearts were painfully pining for *Shree Hari*. The sun rose and everyone gathered. Today, no one’s face was illuminated. *Dada Khachar*’s royal court had become abandoned. Their eyes were exploding with continuous tears of pain and loss. It was the tenth day. In the afternoon the clock ticked to exactly twelve o’clock and *Bhagwan* peacefully folded up His *Leelas*. *Muktos* from *Akshardham* arrived. They seated *Shree Hari* on a heavenly carrier and headed towards *Akshardham*. Thereafter, the Saints and devotees together, took the divine Body to the grounds of Laxmi-Vadi in *Gadhda* and performed the last ceremonial act of the fire. The intentions of *Shreeji Maharaj* having descended on this earth had been completed. He has established righteousness, spiritual knowledge, non-attachment and devotion perfectly. “Hence, Oh *Maharaj*, You are perfect. You have not left anything incomplete. I humbly bow down many times to the lotus-like feet of *Purshotam Narayan Shree Swaminarayan Bhagwan*.”

MANTRA (103) AUM SHREE SATYAVADINE NAMAH

One who forever speaks ('vad') the truth ('satya')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are perfect. You are also ‘satyavadi’ (veracious).” *Bhagwan* does as He says. *Bhagwan* accomplishes the truth of His taken vows. He, who utters only the truth, is known to be veracious. *Bhagwan* states in the *Vachanamrut* that, ‘I swear in the name of *Ramanand Swami* that I am not uttering a lie.’ Why did He say such? Simply to bestow trust.

Bhagwan Swaminarayan takes an oath upon His Saints in order to emphasise the truth. *Bhagwan* is truthful. At this particular point, you may doubt that if *Bhagwan* is the Encourager of veraciousness, why did He lie during the *Krushna* Incarnation? When He ate the butter belonging to the *Gopees*, the *Gopees* asked, “*Keshav*, who has been eating the butter?” *Krushna* would clearly answer back, “Not me,” even though He had in fact consumed the butter? *Bhagwan* had not consumed the butter of the *Gopees*. He had consumed their affection. *Bhagwan* is not hungry for worldly objects. He is hungry for affection.

Once, in the city of *Ayodhya*, *Ghanshyam* stole His sister-in-law’s ring. His sister-in-law said, “Oh *Ghanshyam!* If You have taken the ring, return it back to me.” “I have certainly not taken the ring.” He had taken it and given it to the confectioner in exchange for sweets. Yet He claimed, “I have certainly not taken the ring.” He uttered a lie. However, do not raise doubt upon this act. It is certain that He had taken the ring, but this was only to bring the greedy confectioner into a state of consciousness, to make him forsake his greediness and to broaden His *Leelas*. Other than this, *Bhagwan* is forever truthful. By no means does He utter a lie.

Only truth is the tool for final liberation. Wherever truth lies, there is harmony, prosperity, success and fame. One should eternally serve truth. Only through truth, the earth is preserving everyone. Only through truth, the sun is heating. Through truth, the wind is blowing and the ocean is staying within its limits. Those who want to attain bliss, should forever serve truth. At an unexpected moment and sudden instance, the mountains of sorrow broke down in the lives of the veracious *King Harishchandra* and *King Nal*. The clouds of obstruction impeded against each other, yet they did not forsake truth. Hence, they became worthy of *Shree Hari*’s compassion and in the end, they reached *Prabhu*’s *Akshardham*. *Duryodhan* served dishonesty; hence this led to his wicked deeds. *King Yudishtir* served honesty; therefore he attained victory in every aspect of life. This is the glory of honesty.

“I WILL NOT LET YOU GO.”

Shatanand Swami has given extraordinary glory in this *Janmangal Stotra*. He has sealed all the essences of the *Satsangi Jeevan* Scripture into these one hundred and eight *mantras*. Those who read this *Janmangal* narration gain the equal fruits of reading the five chapters of the *Satsangi Jeevan* Scripture. There are one hundred and eight beads within a rosary. , this *Janmangal* is a special and unique divine rosary. *Bhagwan*’s divine names flourish with limitless greatness. *Prabhu* is honest. He is the Form of truth. There is a saying: ‘In the end, victory of righteousness is attained.’ There is a beautiful narration relating to this. Please read with devotion.

King *Satyadev* was a devotee and follower of *Shree Hari*. His name was matching with his virtues (‘*Satya*’ - Truth, ‘*Dev*’ - Deity). He would protect the nation in the same manner as he would protect his son. According to law and honesty, he would give justice. He would give distress to anyone. There was only one aim in his life: ‘To never desert the Truth, despite the dire consequences’. He would perform the act of worshipping *Bhagwan*, as a daily routine and would wake in the early morning and begin recitation. The habit of a devotee of *Bhagwan* is to naturally wake up in the early hours

of sunrise.

Once, he woke up early and was performing *Mala*. At that time, he witnessed a beautiful lady heading out of his royal palace. The King became astonished. Therefore, he immediately questioned, “Sister! Who are You?” “I am *Laxmiji*. I am requesting to depart from your home.” The King replied, “Fine. You may leave.” A while later, a handsome male departed from the palace. The King asked, “Who are You?” “I am the Deity of donation. *Laxmiji* has departed from here, so how will you be able to donate? I shall also depart with *Laxmiji*.” The King answered, “Fine. You may leave.” After a while, a third male departed from the palace. The King again asked, “Who are You?” “I am the Deity of moral conducts. If *Laxmiji* and the Deity of donation have taken leave, I shall go along with them.” The King said, “Fine. You may also leave.” Thereafter, a fourth male departed out. The King asked, “Who are You?” “I am the Deity of success. *Laxmiji*, the Deity of donation and the Deity of moral conducts has left; hence I shall also leave.” The King answered, “Fine. You may also take leave.”

Behind Him, a youthful, enlightened, beautiful male headed out towards the gate of the palace. The King asked, “Who are You?” “I am the Deity of truth. If *Laxmiji*, the Deity of donation, the Deity of moral conducts and the Deity of success have left, I shall also leave with them.” The King said, “I have never forsaken You. In my life, I have followed the path of honesty in every performance I carry out. I have not carried out a single deed with dishonesty. I have not carried out any immoral deeds or ever uttered a lie. I have never been a dishonest witness to anything or ever wrongly accused any individual. Furthermore, I have never gathered wealth with dishonesty and I have forever served with honesty. I have never disobeyed *Parmatma*’s single command. Therefore, how can You leave like this? I shall not let you go. If everything else leaves, let it leave, but I will not let go of truth.”

The King told the Deity of truth, “If you leave, every belonging of mine will leave.” The Deity of truth did not leave. He stayed. *Laxmiji*, the Deity of donation, the Deity of moral conducts and the Deity of success were waiting outside. The Deity of truth stayed; thus, *Laxmiji* and the other Deity’s, entered back into the royal palace. Wherever there is truth, there, everyone wished to reside in its company. Endure truth in your life. Truth, penance, compassion and purity are the four branches of righteousness. Those who possess all these four essences are fully righteous beings.

Wherever truth resides, there, *Parmatma* resides. The fruits of those who utter dishonesty become abolished. *Shatanand Swami* is saying, “Oh *Prabhu!* You are veracious.”

MANTRA (104) AUM SHREE GUNA-GRAHINE NAMAH

One who acknowledges ('grahi') the virtues ('gun') of every entity in the manner of Dataatreya Bhagwan

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You are the Acknowledger of virtues.” *Shreeji Maharaj* is training us. Those who want to develop in *Satsang* should learn to acknowledge the virtues in every entity. One should never perceive the bad qualities in any entity. If we acknowledge the good qualities, the virtues will survive within us. Moreover, those who acknowledge the negative qualities fall behind in *Satsang*. A modest individual sees faults in oneself and an immodest individual sees faults in others.

THE VESSEL OVERFLOWED FULLY.

Bhagwan Swaminarayan, once arrived to serve food to the Saints seated in a row. He had served all. He served all the food that was made. *Muktanand Swami* and *Premanand Swami* were left behind. The items of food were finished. The two Saints stopped and said, “Not a problem. Today, we will consume fruits.” *Shreeji Maharaj* answered, “That is not acceptable.” *Shreeji Maharaj* without a delay announced, “Oh Saints! No one should begin to eat. Present a spoonful each in *Muktanand*

Swami's and *Premanand Swami's* vessels. They have been left behind.

Do not become generous-minded and pour half of the food. You must present a spoonful each in each of their vessels.” Both Saints walked around the row of Saints. All the Saints would present a spoonful in each of their vessels. The vessels of the Saints who were sat in the row, were half or a quarter full. However, *Muktanand Swami's* and *Premanand Swami's* vessels became overflowed.

Shreeji Maharaj said, “Saints! In this manner, if we learn to gather small amount of virtues from every entity, our vessels will overflow. All humans possess at least one or two virtues. If one’s sight is divine and pure, virtues can be noticed. *King Yudishtir's* sight was virtuous. Thus, he would perceive everyone as virtuous. On the other hand, *Duryodhan's* sight was wicked. Thus, he would perceive everyone as flawed entities.”

Shreeji Maharaj would send Saints to beg for alms from door to door. They were not permitted to collect alms from one house only. They would consume the food collected from various homes. A honeybee gathers the taste from all flowers a little bit at a time. It would gather the taste in a way where the flowers do not become impaired and in a way where it does not become affected. In addition, if that same honeybee stings, it will sting so harshly that a wound will emerge on the body. However, if it rests on a flower, it would suck the taste with the same mouth and when that honeybee sits on dirty mud, it will gain taste from it. There is no taste in dirty mud, yet the honeybee discovers taste from it. It would gather all the taste and produce such sweet honey that even we say, ‘Oh! This honey is so sweet and tasteful.’ A honey-bee would even acknowledge the essence from dirty mud. Likewise, *Bhagwan* is saying, “You should learn to acknowledge virtues from every entity.” A crow would seize awful objects. One should perform in the same manner as a honeybee, but not as a crow.

One of the unique qualities that *Bhagwan* possesses is that He makes minute qualities meaningful. There was a Muslim ruler in the city of *Junagadh*. Everyone opposed saying, “We will not consent to the construction of a Temple in *Junagadh*.” *Brahmanand Swami* tried to explained but all the ministers

declined. “We will not allow a Temple to be constructed.” However, one Muslim ruler agreed. “Construct the Temple unhesitatingly and merrily. I am present. I am giving consent.” He favoured the Temple and the Saints and everyone’s courage grew. The construction of the beautiful Temple was being prepared. Years went by and the Muslim ruler became ill. *Shreeji Maharaj* with accompanying Saints, came to take the Muslim ruler to *Akshardham*.

The Muslim ruler was drunk. For the reason of his unpleasant smell, *Shreeji Maharaj* covered His nose with a handkerchief. In one form, *Bhagwan* was residing within *Gadhpur*. There, He covered His nose with a handkerchief. At that instant, the devotees asked, “Oh *Prabhu!* Why have You covered Your nose with a handkerchief?” *Shreeji Maharaj* answered, “I went to collect a Muslim ruler. I have covered my nose with a handkerchief because of the unpleasant stench of the liquor he has drunk.” The Muslim ruler had not committed any good deeds. However, through the virtuous deeds of favouring the construction of the Temple, *Shreeji Maharaj* arrived to collect him to *Akshardham*. Otherwise, a liquor drinker is apt for the darkness of hell. However, *Bhagwan* believed the slight virtue to be great. *Bhagwan* is the Acknowledger of virtues in this manner. His nature is to acknowledge good qualities.

MANTRA (105) AUM SHREE GATASMAYAY NAMAH

To whom nothing is astounding and One who is naturally potent

Shatanand Swami is paying respectful obeisances to *Shree Hari*. “Oh *Prabhu!* You do not possess vanity. You are the Idol of divinity. No one is powerful enough to identify Your artistic skill and miracles. You have created a universe which puts all souls, animals and living entities into astonishment.”

A human is born to a human. An animal is born to an animal. He kept the constellation of the stars and planets above. He showers rain and moves the clouds. He would move the clouds above as if they are alive. *Prabhu* is miraculous. We become wonder-struck. 'How does this happen?' Just as we buy new clothes after our old clothes become worn out, when our mortal body becomes old and rattles, *Prabhu* grants us a new body. On one side, the drums and musical instruments are been played and on the other side, after an individuals death, mournful tears are been wept.

Many scientists are attempting to get hold of a soul, yet witness *Bhagwan's* artistic skills. The soul cannot be seen, but on the other hand, everything happens through it. Just as the wind cannot be viewed, life cannot be viewed. *Prabhu* is able to do as He wishes. We may think how does one go into deep trance? When someone experiences a sudden death, we become shocked that, 'What happened all of a sudden? How can his soul be taken away? What are the attributes of the soul?' Like this, we become stunned. However, for *Bhagwan*, this is not miraculous or astounding. All this is natural to Him.

A magician can produce money out of ordinary paper. He would fascinate others with many of his tricks. We become amazed. 'How did he produce money out of ordinary paper?' However, more surprisingly, think how *Bhagwan* puts life into the dead corporeal bodies in which the bodies begin to speak and play.

For *Bhagwan*, the creation of many millions of universes is typical. When an earthquake takes place, we become staggered. Although this earth is wide and heavy, how did *Bhagwan* cause it to shake? It is startling. We cannot even lift a mere rock and *Shree Hari* can lift the earth and shake it. These matters seem to be surprising and incredible to humankind, but for *Bhagwan*, this is not astonishing. It is natural.

He is One Himself, yet can form into many divine Forms. No mere being can measure His power. One certainly cannot measure *Bhagwan's* power, but one cannot even measure the powers of the Saint's, which are bestowed by *Bhagwan's* glory. One indeed becomes stunned. When the deep ocean was bursting with water, Agatsya Muni drank the water in the palm of one hand. Whose supremacy was this? It was *Bhagwan's* power. If *Bhagwan* desires, He can fundamentally revolutionise the minds of infinite souls. *Bhagwan's* divine Form is phenomenal. Although performing such divine *Leelas*, He possesses no ego.

MANTRA (106) AUM SHREE SADACHAR-PRIYA-TARAY NAMAH

One who is very fond ('priya') of following the morally sound conducts ('sadachar')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* Morally sound conducts are dear to You. You are fond of moral conducts. You cause Your disciples to follow the moral conducts. You are teaching them manners of purity." The moral conducts that the *Rushis* and *Munis* have established are dear to *Prabhu*. *Sadachar* means ethical manners, ethical thinking. Those who obey the moral conducts experience eternal bliss in this life and the next.

The sacred *Shikshapatri* Scripture is enclosed with a compilation of moral conducts. How one should conduct oneself from birth to death, how one should conduct oneself from sunrise to sunset has been described clearly by *Shreeji Maharaj*. When one awakens in the morning, one should immediately remember *Prabhu*. He should then bathe and single-mindedly, with full consciousness perform worship. One should cook food with purity and then offer the food to *Prabhu*.

At the time of eating, one should take a vow of silence and recall *Bhagwan* in the mind, with every bite taken. One who consumes food in such ways, gains the fruits of a full fast. Thereafter, one should trade according to justice and fairness. *Prabhu* has taught such ways in which one should obey the moral conducts.

One shall remain pure through the body, speech and mind. One shall not waste food and take the amount of items needed to eat, but should not put to waste. To waste food and wash it down the gutter is also a sin. Hence, one should take only the amount of food needed. *Prabhu* has clearly taught such moral conducts in which His devotees shall obey to.

When purchasing fruit and vegetables from the market, one shall wash them with clean water and then make use of it in the house. One shall not even bathe within the water which contains tiny insects. The reason is that if those insects die, one gets the sin of killing them. One becomes impure rather than becoming pure from bathing and this builds their sins. If those minute insects stick to the skin, they die.

Furthermore, no matter what type of periods of adversity arise, one should not commit suicide. One shall not falsely accuse or accept bribes. One shall not insult or associate with company of the immoral. *Shree Hari* precisely clarified the definitions of the do's and don'ts. One shall serve ones parents, *Guru* and the ill persons. One shall not take others belongings. One shall perceive every female in this universe to be one's mother, sister and daughter. One shall perceive every male in this universe to be one's father, brother and son. One shall by no means spoil ones inclinations.

Shree Hari has endured moral conducts in His life in an appropriate manner. *Shreeji Maharaj* has taught the moral conducts of control over the senses and the moral conducts of forgiveness in a proper way. Moral conducts are extremely dear to *Prabhu*.

MANTRA (107) AUM SHREE PUNYA-SHRAVANA-KIRTANAY NAMAH

One whoms holy discourses and Kirtans are fruitful ('punya')

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* Your *Kirtans* and attention in holy discourses are fruitful acts." The melodious singing of *Prabhu's* virtues and *Kirtans* describing *Prabhu's* virtues are fruitful acts. "The minds of those who listen to the discourses of Your *Leelas* become sanitised. Those who sing Your *Kirtans* become rescued from the worldly ocean." *Bhagwan Swaminarayan* has widely expanded the art of singing. *Prabhu* dearly loves melodies. When Saints sing melodious *Kirtans*, *Shreeji Maharaj* would swing in joy.

THE GROUP OF SAINTS WOULD SING ALONG WITH INSTRUMENTS.

When the Saints sing *Kirtans* along with instruments, *Prabhu* would gradually move forward towards the Saints.

premanand aage gaay tyaare, aave oraa oraa khastaa,
kyaare hari dekhu re hastaa, maaraa mandiriyama vasataa...kyaare.

When Saints sing *Kirtans*, *Shreeji Maharaj* would shift towards them. *Prabhu* very much admires *Kirtans* with the melody of instruments. *Prabhu Swaminarayan* has kept the singing in Scriptures lively in the *Swaminarayan* fellowship today. *Bhagwan* arrives in the Temple of the heart, through one's ears. The impurities within Temples of the hearts of those who listen to the purifying *Leelas* of *Parmatma*, become abolished. *Bhagwan* resides within those purified hearts. The provision for the body is food and the provisions for the soul are holy discourses and melodious *Kirtans*.

Through listening to holy discourses, the heart becomes enlightened by the illumination of knowledge. Just as the dirt of clothes and the body becomes clean through soap, the pollution of ones senses becomes cleansed through listening to God-related holy discourses.

Shreeji Maharaj has stated in the *Vachanamrut* that, 'when I was at a youthful age, I admired the following of five daily routines: to go to the temples for *Darshan*, to listen to holy discourses, to associate with Saints, to meditate upon *Bhagwan's* divine Idols and to set out for pilgrimage.' In order to demonstrate the greatness of holy discourses, He pointed out His nature when at a young age.

Some may doubt that, 'If such is the greatness of holy discourses, then why are those people who listen to holy discourses daily, not influenced in any positive way?' The answer to this is that they may be listening with the ears but are not listening reverently with full attention of the mind. If one listens with the mind and if they do not have motivation, greatness and liking of the holy discourses, they are listening through one ear and taking it out from the other. Hence, it does not influence them and no positive differences are made in their life and nature. From the nine types of devotion, listening to holy Scriptures and talks in praise of *Bhagwan*, is considered to be the utmost highest type of devotion.

Devotion of singing *Kirtans* is very much liked by *Shreeji Maharaj*. Through singing *Bhagwan's Kirtans*, illusion run far away and the mind becomes fixed in *Bhagwan*, through which the soul attains liberation. It is stated in the *Puranas*:-

kalau sankirtan keshavam, sankirtya narayan naam maatram l
vimukt dukhaa sukhino bhavanti ll

In this age of *Kaliyug*, there is no other solution to liberation other than *Kirtans* of *Shree Hari*. If you turn the letters around of *kee-rt-an*, it becomes *na-rt-kee*. *Na-rt-kee* means, one who makes one dance in illusion. Through singing *Kirtans*, the mind which is dancing in illusion begins to dance in *Bhagwan*. Hence, one should ceaselessly sing *Kirtans*. Without singing *akirtan* and a *dhun*, the end of the holy discourse does not come to a conclusion. If one does not sing *akirtan* and a *dhun* and concludes the holy discourse, the holy discourse is known to be incomplete. *Kirtans* are a large ship for one to be rescued from this age of *Kaliyug*.

MANTRA (108) AUM SHREE SARVA-MANGALA-SADRUP-NANA-GUNA-VICHESTITAY NAMAH

One's whose divine Leelas opens the path of liberation for all

Shatanand Swami is paying respectful obeisances to *Shree Hari*. "Oh *Prabhu!* Your virtues are propitious." *Bhagwan's* speech, His style of walking, His smile and His *Leelas* are auspicious. He is the divine form of all auspiciousness. Those who meditate upon Him and sing His melodious *Kirtans* become auspicious themselves. *Bhagwan's* speech brings out this auspiciousness.

vaani mangal rupini ch hasitam, yasyaasti vai angalam,
netre mangal dech dorvilasitam, nrunaam param mangalam l
vaktram mangal kuch paad chalitam, yasyaasti vai mangalam,
sau'yam mangal murti raasu jagato, nityam kriyaan mangalam ll

Prabhu's form is eternally unchanged. A human being's form alters. A baby does not possess any teeth. When he reaches a youthful stage, his teeth grow. When he becomes aged, his teeth fall out and his mouth becomes like a small recess in the wall. The individual is the same, but many alterations are made. Alterations of the appearance, the body and the power have occurred. There are two kinds of appearances: false appearance and true appearance. The affection increased through appearance does not endure for long. When leprosy marks appear on the mortal body and when the body becomes diseased, the increased affection that one once had disintegrates.

The illusive appearance is a false appearance. Those forms which fundamentally change are known as false appearances. *Shreeji Maharaj* is saying that the affection increased through virtues, lasts a lot longer. The affection increased towards the body through self-interest and materialism, on the other hand, does not last forever. Any material appearances of the world are not eternal. *Bhagwan's* divine Form is eternal. He is the treasure of all beauty. He is the divine form of truth. No alterations are made of His divine Form.

Prabhu's divine Form does in fact change. He does in fact appear in a form which is particularly necessary in a specific situation. However, His divine form remains everlastingly youthful. On

no account does it aged. *Bhagwan's* VIRTUES ARE WORTHY TO BE SUNG.

Those who sing *Bhagwan's* virtues experience bliss. *Prabhu's* virtues are everlasting. The virtues of a mere human come and go. At times, it would possess *Satvogun*, or *Rajogun*. At other times, it would possess *Tamogun*. *Bhagwan* possesses *Satvogun*. He is superior to these three qualities. He is the ocean of good qualities. An ocean does not become desiccated and the amount of water within it cannot be measured. One cannot quantify *Prabhu's* qualities. All the types of qualities are possessed within *Prabhu*, yet *Bhagwan* is known to also be without qualities. The reason is that *Bhagwan* does not possess ILLUSIVE qualities; however, all the virtues He possesses are DIVINE. He makes the lives of those who sing His virtues auspicious. Eras upon eras surpassed, yet holy discourses of *Prabhu* have remained fresh and full of energy. They seem to be new and clean. They are eternal, hence, they feel new.

At present, we are singing the virtues that the *Rushis* and *Munis* were singing in *Satyug*. The hearing of *Bhagwan's* virtues is eternal and unfathomable. *Prabhu's* nature is divine. There is no end to *Shree Hari's* Leelas.

THE GREATNESS OF THE JANMANGAL. *ITYE TATPARAM STOTRA, JANAMANGAL SANGNITAM L*

yah patheten pathitam, bhavedhai sarva mangalam || 23 ||
yah pathechru nyaad bhaktya, trikaalam shraav yech vaa l
etattasya tu papani, nashyeyuh kil sarvashah || 24 ||
etatsansev mananam, purusharth chatushtaye l
durlabham naasti kimapi, hari krushna praasadatah || 25 ||

As a conclusion, *Shatanand Swami* is saying, "Those who chant this *Janmangal Stotra*, those who recite the one hundred and eight greatly divine *mantras* achieve the equivalent amount of fruits of chanting the *Sarvamangal Stotra*." The *Sarvamangal Stotra* contains one-thousand sacred names of *Shree Hari* and the *Janmangal Stotra* contains one hundred and eight sacred names of *Shree Hari*.

The sins of those who listen to or recite the *Janmangal* in the morning, afternoon and evening are burnt to ashes (paapaani nashyett). 'Chatushta ye', meaning those who chant this *Janmangal* attain the four pursuits of a man's life: (1) Dharma (moral emancipation), (2) Arth (worldly prosperity), (3) Kaam (fulfilment of worldly desires) and (4) Moksh (final liberation). He does not have to run after the efforts of achievement. He attains them naturally. Wealth lasts in conditions where there is appropriateness. Wherever righteousness is settled, there is justice. Wherever *Bhagwan* resides, there is everything.

If a lake in a jungle is full to the brim, then birds, animals, humans and many others will arrive. Frogs, fishes and alligators settle in the lake. They would wander and roam and experience harmony. The lake does not go to call anyone that, 'Come to me!' Everyone approaches it naturally. Likewise, those who have moral sound conducts, achieve righteousness, devotion and other high-quality virtues. They achieve truth, righteousness, justice, peace, fulfilment and other superior qualities. *Bhagwan* grants whatever is needed at any time.

MORE THAN LUCK, *Prabhu's* DIVINE NAME IS POTENT.

bhoot pret pishachanam, dakini brahm rakshasaam l
yogini naam tatha bal, grahadi namu padravah || 26 ||
abhicharo ripu kruto, rog shvaanyo pyu padravah l
ayuta varta nadasya, nashya tyeva na sanshayah || 27 ||
dasha vrutya prati din, masyaa bhishitam sukham havet l
gruhi bhi styaaagi bhishchaapi, pathaneeyamidam tatah || 28 ||

Those who recite the *Janmangal* are not distressed by evil spirits. Their confusion and chaos become eliminated. If a wicked person performs black magic upon someone and that person then chants the *Janmangal* ten thousands times, he goes through harmony. This *Janmangal* liberates the ill and its illnesses.

If one is destined to lie restlessly on a bed for a length of six months and if he recites this *Janmangal* daily with enthusiasm and affection, he becomes liberated from the restlessness and illness in a period of two mere days. More than luck, *Prabhu's* divine name is potent.

'Gruhi bhi styaagi', meaning whether he is a householder or a renunciate, he should indeed recite this *Janmangal* ten times on a daily basis. Narrating this *Janmangal* discourse is bestowing us with joy. All the essences that *Shatanand Swami* has taken out from the deep surface, we have tried to sing to the best of our knowledge. *Shatanand Swami* can understand the full meaning of these one hundred and eight divine *mantras*.

These *Janmangal mantras* have been emerged from *Shreeji Maharaj's* divine *Leelas*. Those who have attained the state of realisation of *Swaminarayan Bhagwan* can explain these *mantras*. *Shatanand Swami* has attained the full state of realisation of *Swaminarayan Bhagwan*. *Shatanand Swami* has resided with *Bhagwan* during His presence. Hence, his ecstasy and experience is amazing. Only *Shatanand Swami* is familiar with the extraordinary greatness of these *mantras*.

Through *Bhagwan's* compassion and Saint's blessings, whatever has been understood has been presented before you. If any mistakes are made in this *Janmangal* explanation, if the *mantras* and the compounds of the explanations are not fully understood, if any faults come into view in the level of understanding, then may *Swaminarayan Bhagwan* forgive. Any of these essence(s) which are considered to be fine are the fruits of *Bhagwan's* compassion.

We shall all take a vow from today onwards that we should undoubtedly recite the *Janmangal* ten times a day. For our liberation, we should certainly recite the *Janmangal* with understanding of its prominence.

Shreeji Maharaj will become pleased upon those devotees who read the meaning of this *Janmangal*, who organise a holy discourse of this *Janmangal* narration and those who listen to it. In the ending stage, He bestows them with a supreme position.

॥ Iti Shree Shatanand Muni Virachitam Shree Janmangal aakhyam Shree Haryashottar shat naam Stotra sampurnam ॥

Shree Swaminarayan Bhagwanni Jay!

Shree Dharma-Bhakti Hari-Krushna Maharaj ni Jay!

Shree NarNarayan Dev ni Jay!

Shree LaxmiNarayan Dev ni Jay!

Shree Chapaiyadhish Ghanshyam Maharaj ni Jay!

॥ THUS CONCLUDES 'SHREE JANMANGAL ITS DIVINE ESSENCE' ॥

-: Shanti Shanti Shanti :-