

Victory to Lord Shree Swaminarayan

The experiential, knowledge-imbued divine speech of
Pujya Shree Narayanbhai

Amrut Saagar

(OCEAN OF DIVINE NECTAR)
TO SAADHAK

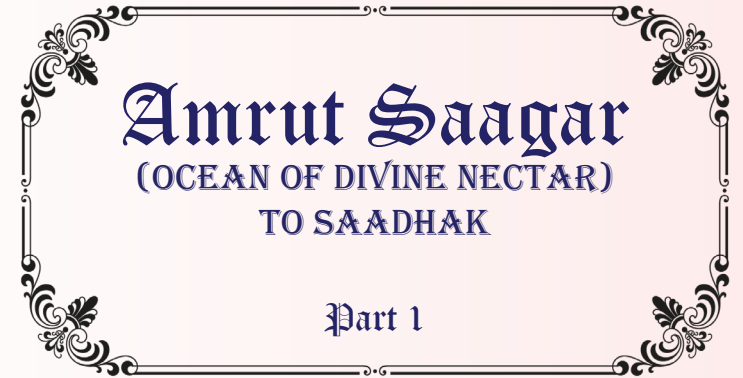
Part 1

compiled and written by
AMPP Jitendrabhai (Jitubhai) Vyas



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The experiential, knowledge-imbued divine speech of
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English Translation
by
Riddhiben Patel
Rekhaben Dave
Punitaben Dave

He who precisely expounded the
supreme, ideal philosophy of
Vishishtadvait doctrine in a
uniquely simple language, through His
own divine words - the *Vachanamrut* ...

He who composed the
Shikshapatri and established
omni-benevolent principles, and thus
through the purity of religion, purity of
character, and purity of conduct,
accomplished the advancement of the
souls by way of the supreme, ultimate
salvation ...

Billions of prostrations at the holy feet
of that Supreme of the Supremes,
Purna Purushottam,
God Shree Swaminarayan!



Ultimate meditative divine form, *Purna Purushottam*
God Shree Swaminarayan

The unique and unparalleled pioneer of
Shree Swaminarayan philosophy and
supreme *upaasana* of *ShreeHari* ...

The bestower of the arcane spiritual
knowledge of the divine words of *Shreeji*
- the *Vachanamrut* ...

In the holy feet of such an embodiment
of *Shreeji*'s divine will, the supreme-
ly compassionate great *AnadiMuktaraj*
Shree Abaji Bapashree, we offer flowers
of faith with billions of salutations!

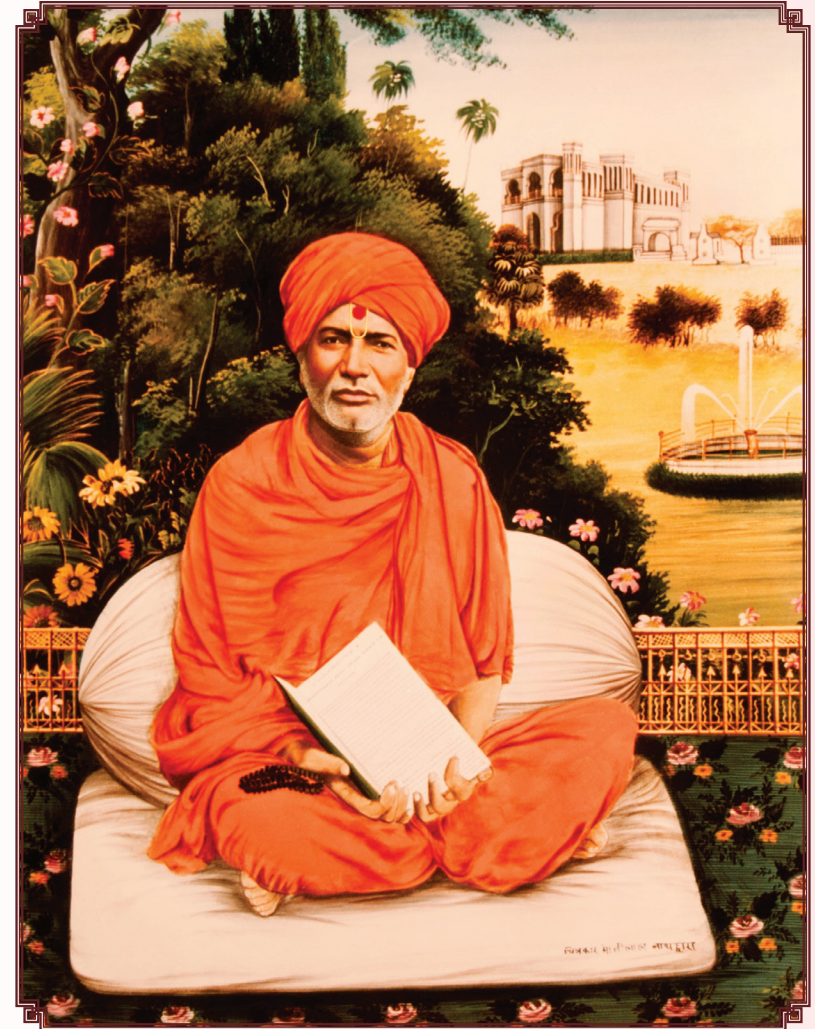


The unparalleled pioneer of *Karan Satsang*
great *AnadiMuktaraj* Abaji Bapashree

The nectar-stream of the supreme
Swaminarayan philosophy was
compassionately showered upon
humanity by the embodiment of
Shreeji's divine will, great *Anadi*
Muktaraj Shree Abaji Bapashree ...

Akin to an oyster catching the *Swati*¹
raindrop, He grasped the arcane
meanings of those discourses and
created *Vachanamrut Rahasyaarth*
(Commentary on *Vachanamrut*) and
Discourses of Shree Abaji Bapashree,
and thereby enriched *mumukshus*
internally ...

Affectionate salutations to such a
symbol of servitude, A.M. S.G. Shree
Ishwarcharandasji Swami!



A.M.S.G. Shree Ishwarcharandasji Swami

¹ Swati is the 15th of the 27 constellations in Vedic philosophy. Believed to refer to the star "Arcturus." It is said that the raindrop captured by an oyster in this constellation yields the most precious and rare pearls

Having attained the grace of the great
AnadiMuktaraj Shree Abaji Bapashree,
He realized within His soul the
transcendent divine form of Supreme
Lord Shree Swaminarayan, enshrined
in the highest state of *AnadiMukta*, and
enabled other worthy *mumukshus* to
experience that divine state ...

Salutations with profound heartfelt
devotion to such an embodied form of
spiritual knowledge, A.M. S.G. Shree
Vrundavandasji Swami!

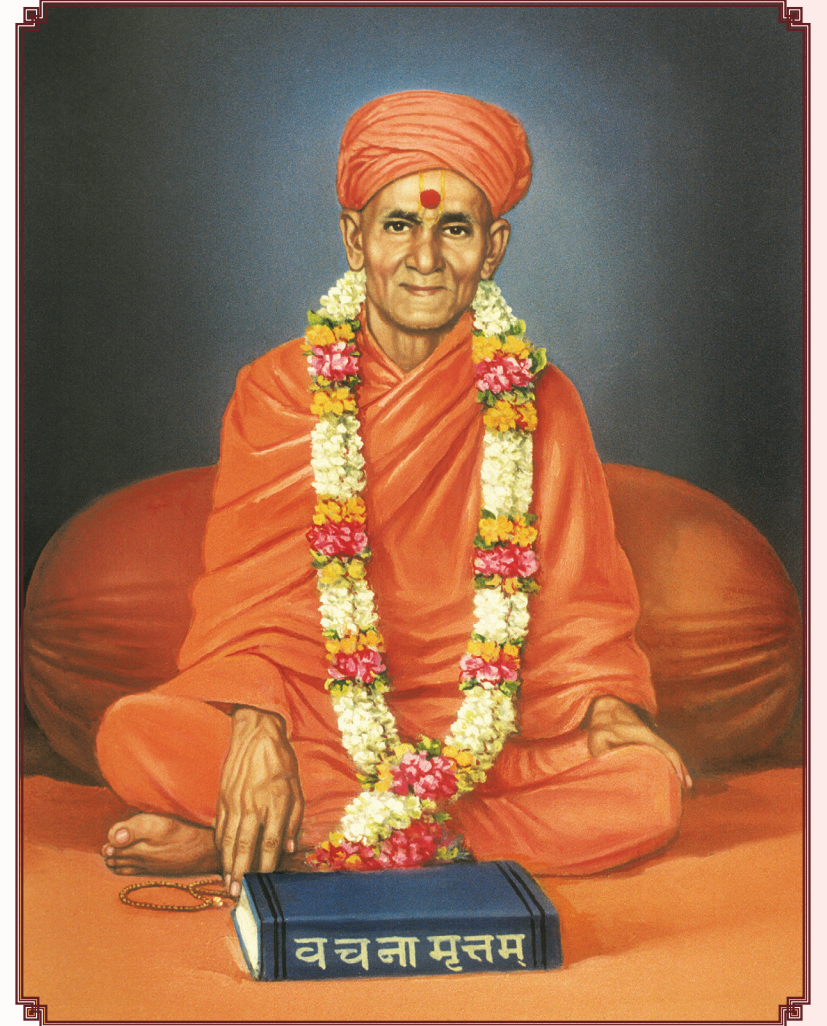


A.M.S.G. Shree Vrundavandasji Swami

Through the excellent scripture named
'*Shikshapatri Rahasyarth*' (commentary
on *Shikshapatri*), He clearly revealed the
direct superficial as well as profound
arcane meanings of the *Shikshapatri*
composed by *ShreeHari* and obliged the
Satsang community and all of
humanity ...

He attained the divine *AnadiMukta* state
through great *AnadiMuktaraj* Shree
Abaji Bapashree and contemplated
incessantly only upon the form of
ShreeHari ...

Repeated salutations at the lotus feet of
A.M. S.G. MuniSwami
Shree Keshavpriyadasji!



A.M.S.G. MuniSwami Shree Keshavpriyadasji Swami

Offering

This work is respectfully dedicated to the One who, assimilated into His own experience, the arcane spiritual knowledge expounded by Lord Shree Swaminarayan, the master of all incarnations, and by great *Anadi Muktaraj* Abaji Bapashree, the embodiment of *Shreeji's* divine will, and the unparalleled pioneer of *Karan Satsang*, and thereby revealed the spiritual path to many by presenting it from a scientific perspective ...

This work is respectfully dedicated at the ignorance-dispelling holy feet of such an embodiment of compassion and supreme affection, *Sadguruvarya* great *AnadiMuktaraj Param Pujya Shree* Narayanbhai Thakker!



Great *AnadiMuktaraj Param Pujya Shree*
Narayanbhai Thakker

Divine Inspiration: *Sadguruvarya A.M.P.P. Shree Narayanbhai Thakker*

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Preface

Victory to Lord Swaminarayan! NarayanLeela published the first original Gujarati printed version of Ocean of Divine Nectar – Amrut Saagar in 3 volumes in June 2020. The knowledge imparted by *A.M.P.P.* Narayanbhai Thakker (NarayanMama) is so soul-touching that in just 6 years we have printed four editions and distributed more than 4000 copies.

We noticed that there are non-Gujarati spiritual aspirants, *mumukshus* and *Saadhaks* who could benefit from *A.M.P.P.* NarayanMama's teachings. So we considered translating the book to English. First of all we got translation permission from the compiler and author, *A.M.P.P.* Jitubhai Vyas. Once we received that, next we formed a translation team.

Search for the translation team was longer and extensive than we thought. The challenges were numerous:

- We weighed on quality and accuracy over speed
- We needed someone well-versed in Gujarati and in English
- We needed a natural student of languages
- We also needed someone spiritually and religiously inclined
- We needed someone with flexibility, time and will
- Lastly, we preferably needed someone who belonged to Swaminarayan Sect

So, it took us a while to form a team. The team consists of 4 of us. Riddhiben is the primary first pass translator for Part 1 and Part 3. Nidhiben is the primary first pass translator for Part 2. Punitaben is the editor and Rekhaben is the reviewer. We all help each other out as and when needed. We have provided a short team introduction, so that the reader can rest assured that the team is bestowed by Lord Swaminarayan and His *AnadiMuktas* the ability to carry out this work.

Riddhiben has studied throughout in Christian English Medium schools in India, has completed B.Pharm. (in English medium). She has worked at a major healthcare company in the USA. She is a devout *Satsangi* and has an ardent desire to please God.

Nidhiben too has studied throughout in English Medium schools in India, has completed MBA (in English medium) and is running her own company in Amadavad (Ahmedabad). She too is a devout *Satsangi* and is keen on learning all that *Satsang* has to offer.

Rekhaben, once again studied in English medium and completed Masters in Accounting and Business Administration as well as Masters in Company Law (in English medium). She lives in the USA and has remained the head of the entire Accounting department for North and South Americas for the Varian company of Siemens. She has had the privilege of meeting *A.M.P.P.* NarayanMama and *A.M.P.P.* LeelaMasi in person, and serving Them. She also translated 2 books from Gujarati to English during those years – “Yoga for entire Life” and “Sermons of *S.G. Vrundavan Swami*” and received direct blessings from *A.M.P.P.* NarayanMama.

Punitaben too studied throughout in Christian English Medium schools in India and has completed MCA (in English medium). She has worked in Senior Executive roles in many reputed technology companies like Google, Apple, Cisco, IBM, Oracle, Broadcom, Visa, etc. She too has had the privilege to meet and serve *A.M.P.P.* NarayanMama and *A.M.P.P.* LeelaMasi. During those years she translated Part 1 of “Sermons of Shree Abaji Bapashree” and offered it in the lotus-feet of *A.M.P.P.* NarayanMama.

During that translation, she received quality guidance from *A.M.P.P.* Jitubhai Vyas (author and compiler; paternal uncle of Rekhaben and Punitaben), especially for the Glossary

words. Many of the meanings of the words in the Glossary for this book have been directly derived from that work.

In this book:

- For italicized words in Gujarati, refer to the Glossary.
- The italicized English words are either presented verbatim from the original Gujarati version, or the detailed meaning is explained in the Glossary.
- For sparingly used Gujarati words the meaning is provided in paranthesis.
- Some words are joined together - like Shreeji and Maharaj to make ShreejiMaharaj. This is indicated by a capital letter in the middle of the word.
- The English used in the book is US English.

In the end, it is our sincere and heartfelt wish and prayer to Supreme Lord Shree Swaminarayan, Shree Abaji Bapashree, our *Guru A.M.P.P.* Shree NarayanMama and infinite *AnadiMuktas* to bring this work to the deserving *mumukshus* and *Saadhaks*. The translation team wishes everyone's goodwill and blessings to keep working on such endeavors in the service of *Satsang*.

**Humblest of the humble servants of
Lord Shree Swaminarayan,
NarayanLeela Team**

Preface of Gujarati Version

The *Satsang* is well aware of the lifelong president of 'Shree Swaminarayan Divine Mission' institution, *A.M. Pujya* Shree Narayanbhai's ceaseless *saakshaatkaar* of soul-God and His state of relisher of supreme bliss associated with the divine transcendent form of God.

Akin to the speech of God, the speech of *AnadiMukta*, who has attained His paramount unification and proximity, is also highly impactful, inspiring, ideal, and exemplary as it arises from a direct connection with God. Since it is *ShreeHari* Himself who acts as the doer through *AnadiMukta*, the true speaker through Their mouth is *ShreeHari* Himself.

The words of such a great *Sadguru AnadiMukta Pujya* Shree Narayanbhai, precious as pearls, have been published under the title 'Amrut Binduo' (Drops of divine nectar) and His audio transcript and recorded discourses has been published under the title 'Amrut Sarita' (River of divine nectar) in three volumes.

P.B. Jitubhai Vyas remained an intimate disciple of *Sadguru Pujya* Shree Narayanbhai for nearly 27 years and gained unattainable and invaluable advantage of His company-association-service. He learnt the profound spiritual mysteries from the *Sadguru* through various conversations as well as question-answer sessions and carefully collected them. His contribution to the creation of institution's literature is invaluable. He prepared a collection of speeches and discourses and made it available with writings-compilations. These are very useful to a *mumukshu Saadhak* for the

attainment of the *saakshaatkaar* - God attainment, as well as the shaping of an excellent life. It is only natural, then, to experience a sense of joy and pride in publishing these diverse topics in three volumes under the title 'Amrut Saagar'.

This is the first part of that scripture. The denotative title '*Amrut Saagar Saadhakne...*' (Ocean of divine nectar to the Saadhak) itself clearly indicates that this scripture is solely dedicated to a conscientious *Saadhak* who is embarking on the path of *saadhana* with a longing for attainment of God. No matter which religion, sect, ideology or school of thought a *Saadhak* may have credence in, it will prove to be equally meaningful to all.

There is clarification of several profound spiritual mysteries in this scripture. Alongside that, it consists of counsels that are highly useful for molding an excellent kind of life. These cannot possibly be obtained from anyone other than an enlightened *Sadguru* who has already achieved the perfect state. This is an invaluable viaticum that provides complete guidance to a *Saadhak* moving on the path of *saadhana*. Just as a gem diver dives into the depths of the ocean and becomes affluent by picking precious gems; similarly, we have faith that a sincere *Saadhak* can plunge in 'Amrut Saagar', gather manifold priceless gems in the form of profound spiritual mysteries, prosper spiritually, and attain God - the paramount goal of life.

We have published four editions of this Gujarati version so far. That is indicative of the importance and relevance of this scripture. Our intention is that a large community of *mumukshu saadhak* benefits from this amazing scripture.

In the end, it is our soulful humble prayer that may the boundless pleasure most gracious *ShreeHariji*, Shree Abaji Bapashree, infinite *Sadgurushrees* and *Sadguruvarya A.M.Pujya* Shree Narayanbhai always continue showering forever upon all those who were helpful in publishing of the scripture and upon the learned readers.

Publisher
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Statement from Author

Due to the boundless grace of most gracious *ShreejiMaharaj*, great *AnadiMuktaraj* Shree Abaji Bapashree, and *Sadguruvarya Pujiyapad* (revered) Narayanbhai, I was introduced to *Guruvarya* Narayanbhai through my maternal uncle P.B. Shree Anantraaybhai Dave during my student years in 1971. An irrepressible attraction towards *Gurudev* arose from the extraordinary experience in the very first meeting. Furthermore, deeply impressed by the divine experiences that He made me experience, I wholeheartedly accepted Him as a *spiritual master*.

During my academic years I would often travel from Anand-Vallabh Vidyanagar to visit *Gurudev* (residing in Amadavad (Ahmedabad)) whenever time permitted. He would provide answers to many questions perplexing me and unravel numerous profound mysteries of the spiritual path. My innate nature was such that I would never accept anything blindly if it lacked intellectual basis. I used to interact with a lot of scholarly saints and devotees - *Saadhaks* of the *Swaminarayan* (Uddhav) sect and various other religious institutions, but I never found a proper, satisfactory, and complete reconciliation. It was readily available from compassion-incarnate *Guruji*. It is a unique characteristic of a completely spiritually accomplished *Mukta* person that They can easily provide a genuine resolution to every question based on Their own direct experience.

After studying (the branch of) 'Commerce' (Bachelors in Commerce), I worked for a short while as a commercial officer at Elecon Engineering Company. In 1983, *Gurudev* made

me quit that job and brought me with Him to Amadavad (Ahmedabad). Over there, keeping me in His proximity, He granted me the rare benefit of service-association while rendering service through various activities at the library such as purchasing books, registering in the register, subject-wise organization of books, cataloging, as well as other various *Satsang*-related tasks. Alongside this, our spiritual knowledge-conversations continued as well.

During approximately 27 years of company-association-service, I would carefully note down all conversations and question-and-answer sessions that took place. Moreover, I would show those to *Gurudev* as well. I always gained *Gurudev's* pleasure and guidance even in the task of writing. (The fact that) I continue to experience that divine inspiration even after He became *Moortinivasi* (*Moorti*-resident - departed from the physical manifestation), is solely the result of His grace.

In the end, it is a humble prayer from within the heart that may the pleasure of highly compassionate *ShreejiMaharaj*, Shree Abaji Bapashree, infinite *Sadgurushrees*, and affection-incarnate *A.M. Pujya* Shree Narayanmama forever showers upon all the committed and dedicated volunteers, who contributed their body, mind and wealth to this publication!

Written by

The humblest of the humble stewards of *Satsang*,
requesting the pleasure of *Shreeji*
Jitubhai Vyas's Jai Shree Swaminarayan.

Abridged life of *AnadiMuktaraj Pujya Shree* Narayanbhai

AnadiMukta Param Pujya Shree Narayanbhai, the founder and lifelong president of the 'Shree Swaminarayan Divine Mission' institution, had an incessant *saakshaatkaar* of soul-God. Because He was enlightened, experienced, and possessed divine insight, He served as fervent and spirited spiritual guide for a *mumukshu Saadhak* who had a true yearning for spiritual knowledge.

Not considering 'Swaminarayan' Religion as a narrow faction, He used to propound it as a great universal religion. His vision was vivid and harmonizing for all religions. His orientation was always omni-beneficent. He used to enunciate, "There is just one complete, divine, God and He is the ultimate-supreme authority. That divine form manifested in its full splendor as God Shree Swaminarayan." The ultimate goal of human life is attainment of the divine form of the Supreme God - the state of *ultimate redemption*. Attainment of that state is not possible without the knowledge-meditation and pure *upaasana* of the complete and perfect *manifestation* of God. Pure *upaasana* of that form and its meditation, and true knowledge are indispensable for that purpose.

Followers of various religions would come to *Pujya Shree Narayanbhai* for spiritual guidance. The clarification to many of their questions used to happen automatically within their *inner organs* simply by sitting in His affectionate proximity. The three-fold travails (physical, mental, natural afflictions) of

the world would subside, and a sense of tranquility used to pervade within them. Many have had such experiences.

Manifestation and Childhood:

God Swaminarayan, out of compassion for the souls, sent amongst us, the one in indefectible state, a spiritually perfect *AnadiMukta*, in the village of Dhraangadhra on Samvat 1778 Maha Vad Paancham, 16th February 1922 A.D., Thursday at 10:46 A.M. Shree Abaji Bapashree, who was the manifest-from of *Maharaj's* volition, introduced this *Mukta* to the entire society when He was just 11 months old, in the form of His blessings, "This is a great *Mukta* of *ShreejiMaharaj*, and God has sent Him solely to liberate infinite souls and perform omni-beneficent works." This *AnadiMukta* is no other than *Pujya Shree Narayanbhai Thakker*, the beloved of *Saadhaks* of spiritual upliftment, an inspiration personified to all, everyone's guide, whom the entire *Satsang* community addresses by the affectionate name '*Mama*' (meaning mother's brother). The word '*Mama*' contains the syllable '*Ma*' (mother) twice. It can be deduced to imply that in this world, just like 'a Mother', *Mama* safeguards one from all adversities and nurtures the soul. Further on, in the ethereal realm, He shows the true path to reach God, and makes a soul worthy of experiencing the divine bliss of God. In this manner, He fulfills the role of a '*Ma*' in both ways, hence He is (aptly named) '*Mama*.'

At the tender age of five, *Muktaraj* lost the security of His father's presence. Consequently, He had to spend His days in extreme financial hardship. During such time, He would neither demand anything from His mother nor would He

bring forth any major necessities. He lived a completely pure, *sattvik*, and simple life.

During His childhood, *Muktaraj* was poised-composed, fearless, naturally introspective, and yet exceptionally cheerful. Being a very talented and brilliant student during His student life, He was highly popular and loved by fellow students. Furthermore, due to His virtues of humility, morality, discipline, and vigilance in obeying instructions, He was respected by His teachers. He remembered everything after reading it just once, so He always ranked first in school. Many students sought guidance from Him and achieved higher success in their studies. Often, friends comprehended a subject much better when explained by the *Mukta* rather than the teacher.

At a mere young age of eight, at His place of residence, He granted salvation to the awry souls in the house (ghosts/spirits) and converted the house to a pilgrimage site. During His life, He bestowed liberation to countless such spiritually awry souls. By the age of 8, *Muktaraj* had already memorized 100 4-part *kirtans*. He used to have loving conversations with the idol of *Ghanshyam Maharaj* at Shree Swaminarayan temple in Vadhwana; and even God used to forsake His idol state and converse with the beloved *Mukta*. Swami Bhaktipriyadasji, the holy saint of the temple, was a witness to this.

Career and Profession:

When *Muktaraj* started going to school, His mother gave Him these instructions: “While walking to and from school, chant

the ‘Swaminarayan’ mantra. Do not look here and there. Walk with your penchant focused on the form of God. Never touch a woman. If you unintentionally touch them, come home and take a bath.”

The *Muktas* who have attained the absolute *Mukta* state, are fully complete in every aspect. They are completely pious. Although such a life was innate to Him, He promised His mother to abide by her words and honored it throughout His life. During His college years, even while residing at a hostel (dorm), He remained completely unaffected by the superficial fashion trends of that era and conducted Himself in an entirely simple and character-driven manner. Due to His humble financial condition, He would only consume unpeeled peanuts with jaggery for snack at the hostel. Moreover, He used to go to the Swaminarayan temple located approximately five kilometers away from His college, for His meals. Living with such simplicity, He consistently ranked first every single year, successfully completing His B.Sc. (Bachelor of Science) and studying D.T.C. (Diploma in Textile Chemistry) thereafter. Before completing the education from the perspective of *avarbhava*, He took a drop for one year due to illness. At that time, He took up a job at a school in Paatan, and a remarkable incident occurred at that time. He demonstrated His divine capacity by simultaneously appearing in two places at once - in the classroom and in the school office at the exact same moment. After completing the studies, *Muktaraj* accepted a job as a dyeing assistant at Calico Mill at a high monthly salary of Rs.350/- However, being an advocate of morals, He left the job because His principles were being compromised due to other officials. He then accepted a job at a school named Saraswati Vidyalaya in Saraspur where the monthly salary was merely Rs.60/- and annual salary raise was Rs.5/. Despite

lower salary, He remained at the job because His principles were preserved there. He also went on to complete a course of Bachelor in Teaching.

The former Finance Minister of India, Shree H.M. Patel along with renowned educationists, Shree Harbhai Trivedi and Shree Raghubhai Nayak, were the chief administrators of Saraswati Vidyamandal. Greatly impressed by *Pujya* Narayanbhai's astuteness and administrative acumen, they assigned Him the position of the Principal of one of Saraswati Vidyamandal's school - J.N. Vidyalaya girls' school. *Pujya* Narayanbhai established bright ideals and benchmarks by serving as a dedicated and highly moral Principal. During the academic period, His *Research Papers on 'Modern Education with respect to teaching'* were also given a National Award. After rendering service for about approximately 25-30 years in the field of Education, He took voluntary retirement.

An Ideal Householder Life:

An *AnadiMukta* has absolutely no personal need to adhere to the *varnaashram* (see *aashram*) code of this world. Yet, solely for the spiritual welfare of all souls - both women and men, He accepted *gruhasthaashram* (see *aashram*). In the year 1944, He connected with *Pujya* Leelamaasi through the bond of marriage. Even though *Pujya* Leelamaasi hailed from a highly affluent family, she completely transformed her lifestyle by embracing the poverty that *Muktaraj Pujya* Narayanbhai had chosen in *avarbhaav*. Along with virtues of *Mukta*, she had the virtues of *satittva* (characteristics of a chaste/devout wife) imbibed in her. She used to maintain such astringency that she would not allow even her own

brother to enter the house, if *Muktaraj* was not home. Within the *Satsang* community, she became popularly known by the affectionate name of '*Maasi*' (sister of mother). *Maasi* means similar to a mother. Regarding her, *Muktaraj* used to say, "If a Ladies' Aashram (a spiritual hermitage, monastery, or secluded retreat where individuals live together, often under the guidance of a *Guru*, to pursue spiritual growth, meditation, *yoga*, and self-realization) was created, then your *Maasi* has such a capable personality that she can skillfully manage it as an ideal motherly matron."

By embracing the principles and ideals of the *Muktaraj* as her own, *Maasi* served as a living example of an ideal lifelong spiritual partner. This virtuous couple observed perpetual celibacy just like world famous Shree Ramkrishna Paramhansa and Sharadamani Devi and demonstrated how an ideal *gruhasthaashram* (see *aashram*) should be like.

To learn detailed information about the lives of this *Mukta* couple, we request you to kindly read the two books titled, '*Pujya Shree Narayanbhai*' and '*Pujya Shree Leelamaasi*' published by Shree Swaminarayan Divine Mission Institute.

Founding of Shree Swaminarayan Divine Mission:

Muktaraj's underlying motive behind taking voluntary retirement from academia was to accelerate the divine work for which God had sent Him on Earth. To fulfill this purpose, with direct inspiration and blessings of Ghanshyam Maharaj of Rangmahol at Kalupur Swaminarayan Temple, He established Shree Swaminarayan Divine Mission on the auspicious day of VijayaDashami, 8th October 1981. At the time of the founding

of the Mission, *Muktaraj* had prepared a fine framework outlining its noble objectives, ideal goals, and activities of the Mission so that a well-structured and uninterrupted flow of divine work could be maintained. Human-welfare activities were initiated at this institution in conformance with the omni-beneficent doctrine of Lord Swaminarayan. The core intention behind establishing this Mission is to foster aesthetic character development, enabling souls to achieve the highest goal of life - God-attainment and salvation.

To this day, in accordance with the goals and objectives laid down by *Muktaraj*, the Mission provides food-clothing and financial assistance to the indigent without discrimination against any caste or creed and extends donations to organizations engaged in such work. '*Pujya* Shree Narayanbhai Sarvajani Davakhanu' (public hospital) is being run with completely free medical services, diagnosis, treatment, and medicine. Furthermore, high-quality notebooks-text books are being distributed at concessional rates so that the students do not face much financial distress in education.

Muktaraj formed a publication committee and initiated publication of 'Sarvajeevhitavah Granthmaala' (omni-beneficent series of scriptures) – a highly useful publication work for shaping life, building character, and elevating consciousness. In accordance with the institution's publishing goals, 77 excellent publications have been printed so far. This pious work continues unabated. The publications published by the institution have received widespread feedback from society. The Book '*Anadi Maha Muktaraj Abaji Bapashreenu jivan charitra*' (biography of great *AnadiMuktaraj* Abaji Bapashree) was presented the *Award for Excellence in Publication* in 1993 by the *Federation of Indian Publishers*,

New Delhi, which proves the excellence of publishing activity.

After establishing the Mission, *Muktaraj* also established a library of scriptures so that everyone could easily access books on various subjects, in one place. To help *mumukshu* advance on the spiritual path, He collected scriptures and books from various religions. This is so that a *mumukshu* can undertake a comparative study, realize that the Swaminarayan religion is supreme and a sovereign world religion, and develop an all religions inclusive, harmonizing vision and broad outlook. So that narrow mindedness and the discriminatory perspectives are eliminated.

He personally went through the trouble to purchase these books using His own modest income. After meticulously examining, only those books that were genuinely useful for shaping life attained a place at the library of scriptures. As a consequence of His inexhaustible hard work spanning nearly fifty years, a library of approximately 25,000 to 30,000 excellent books has been created. It has at present taken shape under the name '*Pujya* Shree Narayanbhai *Gnyanbhavan* (a building housing knowledge) *Granthalaya* (library)'. A reading room has also been set up within the library premises. Student readers are allowed to use it completely free of charge.

It is Shree Narayanbhai's statement - "The *yoga* of the entire life of the soul is to merge with the sentient form of soul and God." For this purpose, He established a knowledge-meditation-*upaasana* center. Over there, *Muktaraj* (consecrated and) installed the captivating forms of God and imparted blessings, "Whosoever comes to this place and performs meditation, *bhajan*, *katha-vaarta*, and *upaasana*

will experience divine bliss, peace, and joy within and attain ultimate liberation. *ShreejiMaharaj* will definitely listen to the prayers offered with an emotionally choked voice and heartfelt sentiment before these idols of God and fulfill their auspicious wishes.” The Mission institution has become an eternal flowing river of divine nectar of *ShreejiMaharaj*’s grace because of this blessing of *Muktaraj*.

He was the first on the list of donors when He founded the Mission. The beginning of the contribution happened through Him. Thereafter, inspired by Him, other donors and contributors became gradually active. *Muktaraj* never reached out to ask anyone for donations for the Mission. Donors were voluntarily attracted to render service with the body, mind, and wealth upon seeing the welfare activities of the Mission. To this day, the institution has never solicited donations from anyone, yet the flow of donations continues to remain steady.

Giving shape to the God’s profound intent, a joyous event also occurred - the road passing by the Mission was named ‘*Pujya Shree Narayanbhai Marg*’ by the municipal corporation, and the road junction further ahead of it was named ‘*Sahajanand Chowk*’. This serves constantly as an inspiration to passerbys, to sow the seed for ultimate redemption of the soul and set out on the path of attaining God.

Personality:

From the viewpoint of *avarbhaav*, *Muktaraj* had a very ordinary-looking dressing style. He just wore a traditional Gujarati cap, a traditional Gujarati long tunic and *dhoti*

(traditional Gujarati lower garment worn instead of pant), and a simple slipper on the feet. Yet His personality was so charismatic that once one was introduced to Him, regardless of their sect or creed, could not help but fall under His magnetic influence. The unity between His speech and His conduct was capable of radically transforming the souls. Despite possessing the absolute state of a *Mukta* of God, He always conducted Himself with a sense of servitude and humility, concealing His cogency. Everyone in His proximity used to experience divine peace and tranquility. It is my personal experience that many devotees were rescued from the three-fold miseries - physical-mental-natural afflictions, through His blessings. *Muktaraj* has shown the right direction to many souls who had a thirst for spiritual knowledge by making them drink the divine elixir of spiritual knowledge.

This *Muktaraj* was not merely a spiritual guide, rather He was intellectually talented, socially adept, and an honorable educationist. He was an ardent advocate of religious purity, administrative purity, and purity of character. Capable *Sadguruvarya* was well-versed across all vital aspects for overall development of life such as educational, social, practical, and benevolent. He was assistive in achieving the proper development of both spiritual well-being as well as material well-being in life.

Despite the insistence of the elder saints of the sect to have *Muktaraj* engage in *tyaagashram* (see *aashram*), *Muktaraj* accepted *gruhasthashram* (see *aashram*) under the direct inspiration of *ShreeHari*. Moreover, He alongside His spouse upheld the lifelong vow of absolute celibacy, just like the famous saint of Bengal, Ramkrishna Paramhansa, and Maa Saradamanidevi. A state of perpetual celibacy was naturally

established for *Muktaraj* Narayanbhai; hence, He did not require any effort for that.

The virtue of service:

The infinite benevolent virtues of God are imbibed within a *Mukta*. From amongst those, the virtue of service was also fully developed in the *Muktaraj*. He served His mother diligently until she relinquished her physical body. In order to do this, He even sacrificed a year of His academic career. Along with His studies, He assisted His mother in both indoor as well as outdoor chores. During His academic years, He used to serve His classmates during their ailments, without a second thought about the time of the day or night. He also served the elder saints and devotees in numerous ways. He kept Muniswami Shree Keshavpriyadasji at His residence for one month, and served him personally, thereby earning his pleasure. He used to serve Bhagwatswarupdasji and other saints quite regularly, with sincerity. He also used to serve the orphans-poor whenever He got a chance according to His capacity, and encouraged others to do the same as well.

Spiritual Divine Life:

An eternally spiritually accomplished *Mukta*, who has attained the spiritual state of a perfect *Mukta*, does not have any spiritual accomplishments left to achieve. They descend upon Earth solely for liberation of the souls by the divine will of God. As They have attained the spiritual state of a perfected *Mukta* and remain perpetually absorbed in the divine bliss of God, God stays within Them and performs

every activity through Them. When They manifest in human form even the mere touch of the wind that brushes against Them destroys the accumulated *karmas* of a soul spanning countless lifetimes; such is Their divine potency. In the same way, by the mere *darshan*-touch-thought of the *Muktaraj*, the thoughts of the souls ceased. People's physical ailments disappeared, and they experienced spiritual peace.

Because of being spiritually accomplished, He had no need to acquire spiritual knowledge in this world. Nevertheless, to set an ideal example for *mumukshus* who wish to progress on the spiritual-path, and to demonstrate the absolute necessity of an *AnadiMukta guru*, in this world He accepted *Sadguru* Bhagwatswarupdasji Swami and *Sadguru* Vrundavandasji as His spiritual *gurus*.

Due to having continuous *saakshaatkaar* of soul-God, He was unceasingly immersed in the divine bliss of God, thus the ability to visualize past, present, and future and omniscience were natural to Him. Anyone who approached Him obtained reconciliation to their queries without even having a conversation. Many people have experienced this. If there was one great miracle of His prowess, it was that the consciousness of whoever came into His contact, got elevated and their soul became worthy of attaining the divine bliss of God.

Once the tasks of this world ordained for Him by *Shreeji Maharaj* were accomplished, He independently wrapped up His physical presence. God attested His greatness by showering sandalwood paste over the Mission for an extended period. In His discourses, Narayanbhai used to say many times that *AnadiMukta* do not need to come or go. Their blessings are

showering incessantly. They are always manifested in a divine form. In the exact same way, NarayanMama is present even today. His blessings are constantly showering upon everyone. Anyone who remembers Him with genuine devotion and affection can experience His divine presence even today.

AnadiMukta Shree Narayanbhai, through His luminous life, kindled the flame of ultimate knowledge, devotion, and faith in many *mumukshu Saadhaks* and spiritually inquisitive beings by disseminating divine inspiration into their *praan*. In addition to that, He illumined the name of the entire Swaminarayan religion by exerting self-efforts to establish the spiritual values of life in both perceptible-imperceptible ways. From that perspective, as much praise is conferred upon Him and as much heartfelt tribute is offered to Him, will always fall short. *Pujya* Shree Narayanbhai has elevated the glory of Swaminarayan sect by rekindling the core spiritual element that was fading away from the *Satsang*.

To continue exerting sincere efforts to keep the passion awakened by Him, kindled, is our sole duty.

Gateway to Content

A *mumukshu Saadhak*, who sets out on the spiritual journey with an intense fervor in the heart to attain the supreme sentient element - God - the Supreme Being, encounters many types of difficulties in advancing on the spiritual path due to the absence of true guidance. The world is filled with a vast array of religions, religious sects, religious communities, religious factions, varied beliefs, and ideologies. Amongst those, deciding which belief, which ideology to adopt, is a major dilemma for the *Saadhak*. Amongst so many beliefs to choose from, if any one belief or ideology suits one's own nature, understanding, grasping power, and aptitude, a dilemma arises as to which of the numerous religious scriptures to follow. Once the right religious scripture is determined according to one's inclination and grasping power, a dilemma arises as to which of the many saints to accept as one's *Guru*.

When many such dilemmas and complications arise, the best remedy is to pray to God with a genuine feeling of the heart. A prayer offered with sincerity invariably shows the right spiritual path to the *Saadhak*. God brings the *mumukshu Saadhak* into contact with a genuine saint through such a prayer and also safeguards the *mumukshu* from hypocrite *Gurus* who lead one astray. Therefore, until one meets a true saint, one must continue praying to God. However, it is absolutely essential for one to stay away from hypocritical Gods or *Gurus* for the meaningfulness of the human birth. Otherwise, there is every possibility that this rare human birth will go in vain. Whom to consider a true saint is also a big challenge for a *Saadhak*. A true saint can

be recognized from the characteristics of the saint described in the scriptures. In this regard, the book '*Santna lakshan* (characteristics of a Saint)' published by Shree Swaminarayan Divine Mission Institute, will prove to be very useful. The definition of a genuine saint may include enlightened *Siddha Muktas* established in the perfect spiritual state as well as the *Ekantik* saints at an advanced level in *saadhandasha* whose sole goal is to attain God and who ceaselessly perform *saadhana* while truthfully observing the commands of God. It is only natural that the egoist deceitful Gods or *Gurus* who are driven by strong desire for fame, prestige and publicity, and who exploit innocent people physically, mentally, or financially through various types of manipulative tactics, are not included in the definition of a saint. In such a time of *Kali* (see *Yug*) when the scandal and fraud of many so-called Gods and *Gurus* are exposed, *Sattvik* human beings feel extreme remorse and grief. The best path for a *mumukshu Saadhak* is to make good use of the discernment power granted by God to identify a genuine saint and progress spiritually under Their guidance.

This scripture consists of the spiritual knowledge – guidance, teachings prophesied by none other than the enlightened and spiritually perfect *Siddha AnadiMukta Pujya* Shree Narayanbhai. He was attested not only by great *AnadiMuktaraj* Abaji Bapashree Himself who experienced incessant *saakshaatkaar* of soul-God, and served as an unparalleled proponent of the *Karan Satsang*, but also by many saints in a highly advanced state and *Muktas* of the *Karan Satsang*. The teachings essential for assisting a *mumukshu Saadhak* to advance systematically in their *saadhana* and the dialogues and question-and-answer sessions with His intimate disciple, Jitubhai Vyas, are encapsulated here. For

example, topics such as Significance of the Human Body, Knowledge of Discernment, Karma, merits, demerits and temperament, Self-effort, Service, Fearlessness, importance of celibacy, meditation of the divine form of God, grace of God and saintly person, suggestions useful in worldly life, guidance of spiritual knowledge etc., are encompassed in it. Wherever the word *Muktaraj* or *Guruvarya* is mentioned in this scripture, it should be understood as a direct reference to the name of *Pujya* Shree Narayanbhai. Here, the excellent remedies to overcome the obstacles, hindrances, etc. that hinder the *Saadhak* to attain *Siddhadasha* have been indicated. During *saadhandasha* the qualities such as courage, patience, assiduity, guidance of a saintly person, grace, etc., are indispensable. All provisions for that purpose are available from this scripture. This scripture serves as a guiding beacon of light for the *Saadhaks*, and its significance can truly be understood solely through its deep study. This scripture is by no means limited only to the *Saadhaks* of the Swaminarayan Religion; rather it will prove to be very useful for the *Saadhaks* belonging to any belief or philosophy in attaining their spiritual goal.

We are absolutely confident that the study of the scriptures, based upon the spiritual knowledge - guidance expounded by *Muktaraj Pujya* Shree Narayanbhai and compiled and written by His intimate disciple Jitubhai Vyas based upon the dialogues, conversations, and question-and-answer sessions between them, (which have been) published by the Mission such as '*Jeevan Patheya*', '*Prerna Stotra*', '*Panch Vartaman*' (Five moral codes), '*Dharma no marma*', '*Sant na lakshan*', etc., will also be extremely useful to the *Saadhak* and will serve the purpose of accurate guidance from a true saint.

1. Significance of the Human Body

When a desire for salvation manifests in a *Saadhak* and the yearning to attain God is born, it is then that one realizes the importance of the human body. The last stage in the evolution of creation is the human body. Only through the human body does it become possible to progress spiritually and achieve the highest goal of salvation.

The upliftment of a soul can happen by the appropriate use of the means - the human body, whereas degeneration can happen through its misuse, all at the discretion of the human being. Nothing is impossible or unattainable for a human being. One can do whatever one intends to do because God has bestowed various powers like intelligence, discernment, decision-making, categorization, analysis, imagination, thought, contemplation, etc., and has also inspired multitudes of possibilities. Hence, a *Saadhak* must be committed to using these God-gifted powers to reach the goal of God-attainment. Attainment of redemption is possible only through the human body and not in other species because the aforementioned, God-given powers are not developed in them. They only possess some natural instincts like eating, sleeping, fear, and mating. Since these instincts are primarily inherent, they are not of any use for redemption. Therefore, as long as the human body is fit and healthy, the *Saadhak* needs to use it consciously as a means to please God. (1)

The human body is an invaluable means of attaining God. One should not disregard it. Instead, one should disregard the *dehbhaav* and *dehaatmabuddhi*, that is, remain devoid of *dehbhaav* by reinforcing *atmabhaav* (sense of oneness with soul). By taking regular care of the body and keeping it engaged in activities like the meditation of God, remembering God, associating with saints, and service to *Satsang*, the *karma sanskaars* of innumerable births erode, due to which *dehbhaav* diminishes and *atmabhaav* and *Muktabhaav* become stronger. (2)

One should not pamper the body continuously on a daily basis. Meaning one should not indulge in activities of the body and bodily care such that it increases *rajogun* and *tamogun*, leading to the growth of *dehbhaav* and *dehaatmabuddhi*. Instead, one should follow the code of ethics and keep the body healthy and clean with the sentiment that the body is a shrine, and that one has to enthrone *MahaPrabhuji* within the soul residing in the body. Doing so is considered service of the body as a temple and is not considered caring for the body for bodily pleasures. Due to ignorance, some people degenerate the power of the body beyond its limits by not restraining themselves. This causes certain chemical reactions in the body, leading to engulfment by various diseases. One then goes to a *Mukta* and seeks blessings to cure them, but what can a *Mukta* do about it? Yet, a *Mukta* brings necessary improvements in one's body by utilizing Their divine powers, merely out of mercy. (3)

Every action should always be performed in connexion with God's *Moorti* instinctively and naturally. Artificial and unnatural feelings should not be displayed while doing any

activity. When sitting in the proximity of *Mukta*, performing actions like prostrating or touching Their feet frequently, laying one's head on Their feet, speaking way too politely in order to display high respect, great reverence, or humility, should be avoided, even if one considers the *Mukta* as a divine being, as these actions would not prove beneficial to others. Those types of actions may be perceived by others as pretentious and they might end up despising the *Mukta*. Therefore, the feeling of divinity towards the *Mukta* and Their bliss should be contained within the soul. That will increase one's inner bliss and lead to the realization of God. Hence, one should adopt a natural, non-pretentious, and immaculate behavior. (4)

To become worthy to realize God, it is much required to practice the *five moral codes* in their subtle form - abstaining from alcohol, abstaining from meat, abstaining from adultery, not committing theft, and not defiling oneself or others, as prophesied by *ShreejiMaharaj*. Without that, worthiness cannot be cultivated. The one who regards *Mukta* as innocent and remains unskeptical achieves spiritual worthiness much faster. (The subtle meaning of the *Five Moral Codes* can be found in the book '*Five Moral Codes*' published by Shree Swaminarayan Divine Mission Institute.) (5)

A person who wants to achieve celibacy and become *Urdhvareta* should never let one's mind remain unoccupied. One should always keep one's mind engaged in a good activity. As soon as the mind becomes free from a good activity, practice meditation of *Maharaj* and *antarvrutti*. Purify the diet of all the senses and become abstinent. One should consume less food than one normally does. Then meditation and *bhajan* are done nicely. It is an edict of *yogashastra* (a

scripture encompassing principles, philosophy, and practices for mental, physical, and spiritual discipline) to fill two parts of the stomach with food, one part with water, and leave one part empty, for air. Many kinds of disorders and abjections are bred in the body as well as in the *inner organs* due to excessive *raajasik* (characterized by *rajogun*) and *taamasik* (characterized by *tamogun*) food, which become a hindrance in *saadhana*. So a *Saadhak* should sensibly refrain from such food. (6)

For God realization, it is extremely essential for a *Saadhak* to make the body very healthy and fit. One can become enlightened only if one cultivates a body that does not become sick due to one's carelessness. The spiritual progress on the path of realization is possible only if the body is fit and the mind is strong. The realization of God occurs due to the grace of a saintly person upon becoming absolutely worthy. (7)

A *Saadhak* should also perform austerity by fasting, so that the body becomes pure, fit, and free of ailments. If the body becomes ailment-free, then the mind also becomes healthy and strong along with it. An increase in the inner strength of soul through a healthy and strong body and mind brings stability of inner sanctity. If possible, a healthy person should fast without eating anything during *vrats* (vows or holy days) like *agyaaras*, etc., which is considered more beneficial. A physically weak person can partake some fruits like bananas, papayas, sapotas, apples, etc. Fluids such as milk, buttermilk, fruit juices, etc., can also be consumed. Such *sattvik* substances increase the lucidity of the *inner organs*, which simplifies enlinking with the form of God through meditation. (8)

One should quit the habit of excessive talking and learn to be patient and solemn by forsaking a childlike temperament and practice maintaining equanimity in all situations. The habit of excessive talking during *saadhandasha* wastes energy and precious time required for *saadhana*. That is why silence is considered important. Accumulation of inner spiritual energy occurs through silence, which is very essential in *saadhana*. (9)

By observing silence in solitude, without expecting any company other than God, one can gain closer proximity to God due to the spiritual upliftment of the soul through viewing, meditation, contemplation, and reminiscing of the form of God. (10)

The mental conflicts with inner enemies or contortions-thoughts should always be conducted intuitively, with simplicity, and without stress-worry, so that the body and mind do not get burdened by these, and the contortions related to sensual pleasures can be easily conquered. If one struggles to overcome the contortions by becoming stressed and perturbed, then the mind becomes more and more restless and tense, which adversely affects the body and mind. Therefore, the *Saadhak* should remain vigilant, have patience and courage, perform *saadhana* diligently, and remain free from stress and anxiety. (11)

A devout *Saadhak* should persistently make a spiritual effort to conceptualize God's *Moorti* along with introspection and observation on how much *dehaatmabuddhi*, *dehbhaav*, ego, passion-anger, etc., faults have diminished or grown. One should check this regularly. All of the subtle desires

for opulence, power, success, fame, and glory, accompany *dehbhaav*. When such desires go away, then understand that the *dehbhaav* is getting diminished. (12)

Most of the groups of *Satsangi* householders and renouncers waste precious time of their lives in aimless meandering here and there, vain discussions, debates, conversations, and casuistry, in fixation on *Kaarya Satsang* (focus on performing tasks and activities of *Satsang* and not on the *Moorti* of *Maharaj*) activities and in the quest to fulfill desires for societal respect and status. But, there is rarely anyone who is fixated on accomplishing the ultimate goal of life, which is attaining God, by way of *antarvrutti*. How ironic is that! (13)

One should unceasingly and tenaciously believe, “I am an *AnadiMukta* residing in the *Moorti* of *Maharaj*.” The ego of ‘I’ in the form of bodily pride is materialistic, *Maayik*, and impure, whereas the ego of “ ‘I’ am the *AnadiMukta*, the servant of God,” is divine. The *Maayik* ego is polluted and binding, whereas the ego in the *Muktabhaav* is *nirgun* and divine. It is not binding. If one tries to focus on the *Moorti* while performing worldly activities, then the task cannot be carried out properly. When one carries out a particular task or duty, it is not appropriate to ruin the designated work or not fulfill the duty due to a lack of concentration. Hence, before doing any work, one should remember the *Moorti* of God for a few moments, pray to God to chaperone in each and every task and work with concentration. So that, God is pleased and the work is also successful. By the practice of remembering God prior to every activity, the continuous connexion of the *Moorti* of God transpires. (14)

It is essential to have one life - one human life exclusively

dedicated to God. In such a life, there is no obligation or duty. If that life is dedicated solely to the attainment of God, then all duties come to an end, and only then does the realization of God become possible. (15)

It is very essential for the one who wants to perform God’s work and progress spiritually to attain God, to be completely dispassionate or disengaged from one’s body and relatives of the body, such as parents, siblings, etc. One should fulfill all the duties towards them dispassionately. One should regard them as any other soul and become detached. Otherwise, it is impossible to escape from the adherence of their attachment and from social dealings and responsibilities. How then can the goal be achieved? Any type of adhesion of attachment results in another birth, hence the *Saadhak* should think. Even Lord Buddha became enlightened because he renounced his wife and child, became completely detached, and performed *saadhana*. Householder devotees should duly perform duties towards their family members but remain detached internally, by cultivating this understanding; otherwise, worldly bondage occurs. (16)

A devotee who has intense detachment and desires to remain celibate to serve *Satsang* despite the destiny to get married, and has a passion to attain the state of a *Mukta* of God by attaining the bliss of God, should not let the youth settle in. That is, one should not think of women or marriage, etc. One should never deliberately think about them. One should keep the mind constantly engaged only in good activities like service to God, service to *Muktas*, service to *Satsang*, etc. When the mind becomes free from those activities, one should engage the mind in meditation and *bhajan* of the form of God. Then one would achieve much spiritual progress and could even

attain an elevated spiritual state. So do not assume that if marriage is written in destiny, then it will happen. It is not like that. Such a staunch and determined devotee will be blessed by God and great *Mukta*, so no obstacles can rock the devotee's spiritual boat. (17)

If a spiritual aspirant, who wants to do human-welfare-related work of God, has developed an intense aversion to worldly things due to the inner desire to realize God through spiritual endeavors, renounces home, etc., then one will not have any concern or attachment to whatever happens to those that one leaves behind. Even though such a spiritual aspirant renounces everything, one is not held responsible for any wrongdoing or bound by *karma*. If one does not possess such detachment and is weak, then such a renouncer will be held responsible for one's actions and will be bound by *karma*. Such a nugatory individual cannot make any inner spiritual progress. Contrarily, one will be more troubled by renunciation. So, it is considered beneficial for such a spiritual aspirant to engage in as much *bhajan*-devotion and acts of service as possible while remaining a householder.

Only a spiritual aspirant, who has made intense effort in the previous birth, can sustain renunciation, achieve spiritual advancement, and carry on the welfare of souls by propagating the knowledge of God. The life of such a spiritual aspirant is either predestined and preorganized to do the benevolent work, or the grace of God or great *AnadiMukta* has descended upon the aspirant, inspiring the aspirant to perform benevolent activities. Such an aspirant should become a renouncer through self-motivation, and spend the lifetime in the attainment of God, thus inviting God's grace to spread the benevolent message of God. A weak - not a

brave, must be inspired to remain a householder. Otherwise, it would lead to *asamaas* (opposite of *samaas*). Thereafter, *Muktaraj* spoke about a devotee who had an instinctual aversion to worldly things, became a renouncer, but could not sustain it and returned four-five years later and became a householder. "*Tyaag na take vairagya vina*" (Renunciation does not last without aversion to worldly things) - *Sadguru Nishkulanad Swami*.

Someone came to *AnadiMuktarajShreeBhagwatswaroopdasji Swami* and asked, "Swami, should I become a renouncer? I will, if you say so." *SwamiShree* told him, "No, you should not become a renouncer and stay in *Gruhasthaashram* (see *aashram*)." Another devotee asked Swami, "Why did you refuse him from becoming a renouncer?" Swami replied, "The one who wants to become a renouncer gets self-inspired, does not wait to ask for permission and abandons everything courageously, but only those who are weak and have wavering faith come to ask whether to become a renouncer or not. Such individuals cannot become renouncers. And even if one happens to become a renouncer, they cannot sustain it. Therefore, such an individual should be encouraged to remain as a householder." (18)

2. Knowledge of Discernment

A *Saadhak* who is embarking on the path of spiritual progress is perplexed by various types of questions, by many self-established new and old ingrained beliefs, by misunderstandings, and may have heard many truths-fallacies. If the *Saadhak* eliminates all those narrow perspectives and cultivates true understanding, only then can one develop a broad vision and can it become effortless to worship God. The guidance of what should be aimed for by the *Saadhak* who sets out to attain God can be found in this topic.

Do not associate with the spiritually imperfect who encourage their own worship as a great *Mukta* or God, and do not engage in vain discussions or debates with them without a reason. Because they cannot unwind the twists of their mind or let go of petty egos and ruin the spiritual progress of many souls along with their own. God safeguards and rescues a genuine spiritual aspirant from such sinful souls. *AnadiMuktaraj* Bapashree also states that eventually, such a so-called hypocrite God or hypocrite *Mukta* gets only starvation, misery, and beating. So, a wise *Saadhak* should always avoid the tempting path and always maintain a distance from hypocritical Gods and *Gurus*. (1)

The duals of happiness-sadness, victory-defeat, profit-loss, success-failure, etc., for the one who is in alliance with a *Mukta* and is under *Mukta's* blissful grace, are all inspired

by *ShreejiMaharaj* Himself. Success and failure are the same to those who possess true understanding and knowledge. *Both are one and the same*. Therefore, one should assume equanimity and situational awareness without getting disappointed or discouraged in the face of failure. The knowledge descends, and experience is gained from a failure, from which the motivation and the key to success also become accessible. There is a saying in English that '*Failure is the ladder to success*.' Success and failure are one and the same for a *Saadhak* established in equanimity. (2)

It is mentioned in the scriptures that genuine devotees only desire to serve God, but do not desire the four types of liberation. The real secret is that when such a devotee becomes identified with *Purushottam* and attains non-dualistic love in the divine form of God, the devotee feels an infinite abundance of happiness, capabilities, radiance, virtues, power, etc. related to God. That is why even in the state of *Mukta*, the constant feeling of master-stewardship remains. In *Parabhav*, remaining engrossed in oneness with the divine form of God and enjoying the divine bliss pertaining to God, and maintaining a servant attitude, is what is considered a service. A true devotee desires that kind of devotional service of *Parabhav*, but does not seek only the state of liberation that is freedom from birth and death. Such is the essence of the words in the scriptures. (3)

The one who only yearns to realize the form of God must cultivate a very subtle understanding. In order to cultivate worthiness, (one should) keep striving to eliminate all desires related to the *five vices* and all desires for respect, honor, success, glory, fame by remaining constantly alert and aware, using subtle and deeper understanding. (4)

Souls have the freedom to act according to their temperament. God or God's *Muktas* do not interfere unnecessarily with it. (5)

The grace of God and *Mukta* descends only upon the *mumukshu* who has a strong urge to conquer one's temperament and is making self-effort in that direction and only such an aspirant is able to conquer one's temperament. The temperament of other souls does not enfeeble even after many births. When a soul desires and exerts self-effort, only then is one's nature repealed. (6)

True happiness and peace cannot be achieved without overcoming attachment and envy. (7)

The souls are in the womb of *Maaya* since eternity. Whatever good or bad deeds the soul does result in bindings and the soul experiences happiness and sorrow as the fruits of those. It is impossible to answer as to when *karma* got attached to the souls because souls have been curtained in the veils of *Maaya* from time immemorial. The law of (spiritual) evolution is to break free from those veils and become complete through gradual spiritual progress. (8)

A *Saadhak* should always remain mentally cheerful during *saadhana*. Futile worries or stress-anxiety should not be allowed to linger in the mind. One who has a stable, coherent intellect can remain mentally cheerful amidst happiness-sorrow, respect-disrespect, joy-grief, etc. Rapid spiritual progress in *saadhana* can be achieved through the happiness of the subconscious mind (see *inner organs*). (9)

Practicing recollection of the *Moorti* of *Maharaj* without being rattled by different types of thoughts and thought-streams, leads to their regression. (10)

When an indefectible *Mukta* is present in the human form, then the *mumukshu* should seek clarification of all the perplexing questions by asking them. Otherwise, those questions always disturb the mind, due to which the progress on the path of *saadhana* is inhibited. Clarification of the perplexing questions through genuine reconciliation paves the way for *saadhana*. (11)

"*AnadiMuktas* are identified with *ShreejiMaharaj*. *ShreejiMaharaj* is divine and radiant and so are His *AnadiMuktas*. Then can the great *Muktas* be meditated upon or not? Because *ShreejiMaharaj* has also regarded *AnadiMukta* as His own manifestations. They are *ne plus ultra*, the various opulence-bearing incarnations like *MulaPurush*, etc. then is it possible to meditate upon them? And if they are meditated upon, what is the potential problem? What does it mean to have solidarity with the *Mukta* that one has met?" In response to these questions, *Gurudev* replied that it is *ShreejiMaharaj's* edict to meditate only upon *Maharaj's Moorti* because *Maharaj* is the master and the *Muktas* are stewards. Therefore, it is best to meditate upon the master and if someone unknowingly meditates upon *AnadiMukta*, then one will attain salvation, but it will be accompanied by the demerit of disobeying the edict of *Maharaj*. Cultivating solidarity with a *Mukta* means acting in conformance with and obeying Their edict, as is. "Just as *Maharaj* has made Their form like *Moorti*, *Maharaj* has also made my form like *Moorti* and established me in His *Moorti*, by His grace." Doing the meditation-*bhajan* only of *Maharaj* with such a belief,

and associating with and rendering service to *Mukta* through *antarvrutti* and *baahyavrutti*, is considered solidarity and oneness (with a *Mukta*) in the true sense. (12)

Most *Satsangi* devotees keep idols of God and *Muktas* in cars, homes, offices, etc. Their intent is that by placing idols of God and *Muktas* in the car, one will not get into an accident, and placing idols in the home will increase happiness-prosperity, matters of life will go on smoothly, and one's wealth will increase. Devotees keep such materialistic wishes. Instead, by keeping the idols of God and *Muktas* and by remembering them, one should examine whether one has attained their benevolent virtues or not. One should try to imbibe Their virtues in one's life, only then can one progress on the path of salvation. Hence, the inspiring idols of God and *Muktas* should be kept for the supreme purpose of the ultimate liberation by eliminating attachment to petty objects and trivial wish fulfillment. (13)

God does not like to dwell where the hearts of devotees have separated and distanced and a situation has arisen where mutual shortcomings are beheld in each other. Hence, one should keep away from environments beset by conflict so that feelings of love and divinity can be maintained. However, if staying together leads to friction, then one should not stay with one another. The bliss of meditation-*bhajan* is inhibited by such conflicts. *Maharaj* does not like any kind of internal-external uncleanness. Therefore, stay clean both internally and externally. It is only through purity of speech and behavior that God is pleased. (14)

For many souls, bodily pride, self-ego, as well as false vanity of being erudite, become obstacles in the path of liberation.

If one eschews those with understanding, assumes modesty, becomes non-deceptive and needy, associates with and renders services to a great *Mukta*, and receives true knowledge from the *Mukta* by pleasing them, then it will be easy for one to become worthy. *Guruvarya* talked about a Brahmin in that context. There was a Brahmin who was very well educated-learned and was a scholar. He had a lot of arrogance due to his erudition. That is why he did not have enough discernment to recognize a great devotee. He had formed a habit of going to anyone without considering their suitability and disseminate his knowledge-talks. He would be at peace only when he preached to others, and he would be restless without it. He was so stimulated with preaching. He used to come to *A.M.S.G.* Bhagwatswaroopdasji Swami every day. *SwamiShree* was very kind-natured, so He would get up and welcome the Brahmin and would lay down a mat for him. The Brahmin would sit on that mat and would expatiate his scholarly knowledge to *SwamiShree* for about one to two hours. *SwamiShree* used to merge with the form of God and go deep within, but the Brahmin used to feel that Swami was attentively listening to his talks. He would get up and leave once he got tired of talking. So *SwamiShree* would pick up the mat and put it back in its place. *SwamiShree* never engaged in discussions with that Brahmin because He was aware of his nature. The Brahmin's ego of erudition became intense because *SwamiShree* did not engage in conversation with him.

Once, *A.M.S.G.* Shree Vrundavandasji Swami arrived at Dhrangadhra temple. He had a stay of about eight to ten days. That Brahmin came to the temple as per his daily routine and started looking for Bhagwatswaroop Swami. During that time, some devotee stated, "A great saint has

arrived at our temple. Therefore, (Bhagwatswaroop) Swami is seated with Him in the assembly.” That Brahmin arrived at the assembly hall. He thought in his mind, “Today, I will display my knowledge even to the great saint in that congregation.” Thinking so, he sat down in the front row in the assembly and flauntingly questioned Vrundavandasji Swami, “Swami, you have become very old now, so why do you endure the trouble of traveling and preaching? If you spend time peacefully in devotional worship of God, then your boat will cross the ocean of *Maaya*. It also seems that your body is ailing.” *SwamiShree* clairvoyantly recognized the haughty nature of the Brahmin and imparted knowledge to eliminate his arrogance, “Age is not applicable to me. It is merely your perception through physical eyes. I am always as I am. It seems to me that you are ailing. That ailment can only be cured if you associate with a great devotee and please them by rendering service because the roots of your ailment are considerably deep. Looking within is required to diagnose that ailment. It is not possible to recognize it without that.”

Even though *SwamiShree* said this, the arrogant Brahmin could not let go of his pretense of erudition, became impulsive, and asked *SwamiShree* cynically, “Have you ever traveled to Kashi (Present day Banaaras. Seat of knowledge in olden days and a place of immense religious relevance)?” *SwamiShree* replied, “I have not been to the Kashi that you have been to. And you have not been to the Kashi that I have been to.” At that point, the Brahmin flinched a little and then asserted that there was only one Kashi mentioned in the scriptures and that Swami seemed to have spawned a new Kashi. Then *SwamiShree* stated, “You have been to the Kashi that is mentioned in the scriptures, and I am always residing at the Kashi that is beyond the scriptures. That Kashi is the divine

form of God.” Then, that Brahmin felt, “This saint seems to have attained some elevated spiritual status. It was not right to unnecessarily engage in debate-arguments with him.” So he stopped asking questions. Thereafter, *SwamiShree* enlightened him. Explaining the state of *AnadiMukta* and sovereign pure worship of God, He said, “One should develop servitude towards a great devotee and acquire knowledge by becoming non-egotistical and needy, otherwise one’s birth goes in vain by engaging in futile discussions and debates-arguments and there is no attainment. Many lifetimes have passed thus and yet there is so much imperfection. It becomes evident when one thinks deeply within. For that, one should possess true urgency and earnestness to attain the form of God and His divine bliss. Then the great devotee will enlighten with the truth. You come to talk to this great saint (Bhagwatswaroop Swami) every day. He stands up and lays out a mat for you. That is like a king seating a pauper on the throne. You should sit humbly before such a great saint, shedding your bodily pride and ego of being a scholar. Then you can attain true knowledge.” Such powerful words of *SwamiShree* had a deep impact on that Brahmin and he could understand the truth. The *mumukshu* in him was awakened and he realized *SwamiShree*’s virtues and dignity. Thereafter, he engaged in God’s meditation-*bhajan* and sat on the floor without laying a mat, next to Bhagwatswaroop Swami, at the temple every day. Even if other devotees sat on a mat, he always sat down on the floor. By assuming such a non-egoistic nature, he attained the pleasure of *SwamiShree*, and thus he realized the form of God as is, and obtained true knowledge. (15)

One should make incessant efforts to completely rein-in the vile tendencies of lust, anger, greed, ego, envy, etc. Such vile

tendencies often land one and others in immense trouble. As long as even a single vice remains, the auspicious qualities of God do not manifest in one. Attaining the form of God is only possible when one becomes as pure as God. (16)

There is no other *prarabdh* for a *Saadhak* who has attained confluence with God and His *Muktas* and received their blessings. Only *ShreejiMaharaj* is the *prarabdh* of such a seeker. Therefore, if one is destined to be married but wants to remain unmarried, attain God, and perform benevolent services related to the welfare of souls, then one can remain unmarried if one has a firm determination, strong faith, and true understanding. It is not difficult to do so. Therefore, one should preclude the mental block that reinforces the belief of difficulty, remain fearless-woriless, and practice the means for pleasing God. (17)

An extroverted person does not achieve anything and remains blank, even if such an individual stays in close proximity to *Maharaj* and *Mukta*. However, if one keeps Their constant alliance internally, then even if *Maharaj* and *Mukta* are (physically) thousands of miles away, *Maharaj* and *Muktas* are always in close proximity. (18)

On hearing the name of *Muktaraj*, once a saint from the sect of followers of Saint Kabir came to visit *Guruvarya Muktaraj Narayanbhai*. He asked *Muktaraj*, “Lord Swaminarayan has mentioned in the *Shikshaapatra* that one should not follow the unrighteous deeds of the great persons. But why would great persons perform unrighteous deeds? If they perform unrighteous deeds, then how can they be called great persons?” In response, *Muktaraj* said, “A perfect *Mukta* who has reached the state of ceaseless realization of the Supreme

Being, can be called a great person and a higher state *Saadhak* can also be called a great person. Before attaining the state of perfection, due to *dehaatmabuddhi*, a *Saadhak* in *saadhandasha* striving for pious conduct, who has not yet overcome all the flaws, may sometimes get angry, get caught up in sensual pleasures, and lose control over the mind, resulting in unrighteous actions. Such a conduct of the one in *saadhandasha* is unrighteous and should never be adopted.

You are a saint too and are striving to attain God but are not yet perfect, even then, you can be called a great person. Now with God as a witness, tell me whether or not you have feelings related to vices like lust, anger, greed, pride, envy, etc. And is it possible that sometimes you might act inappropriately due to those feelings?” Then that saint dimmed a little and said, “I will not lie in front of a great saint like you. Such bad emotions do arise in me sometimes!” *Muktaraj* said, “There are instances recorded in the scriptures where the sensual pleasures beguiled great deities like Shiva, Brahma, and very great sages and they fell. Such conduct can be regarded as an unrighteous deed. Therefore, such unrighteous conduct should not be adopted and their righteous deeds should be followed; that is the intent of Lord Swaminarayan. The word of God is always the absolute truth.” By receiving such an accurate clarification, the saint from the sect of Saint Kabir’s followers was satisfied, sought *Muktaraj*’s blessings to eliminate his vices and attain spiritual progress, paid obeisance, and departed. (19)

Only send good thoughts of well-being and benevolence towards everyone, but never think harmful thoughts towards anyone. One should recognize everyone based on their merits and demerits, so as to know whether their association

is right or not and to protect oneself from wrong associations. With such an understanding, the vices of the *Saadhak* are eliminated and virtues develop, leading to innocence and purity. (20)

God and His *Mukta* can remove the common flaws of the souls by merely looking at them. But if a binding desire for publicity, fame, glory, etc. is interwoven with the soul, then God makes such a desirous person a medium to accomplish certain religious activities. (21)

Due to the rigid and stubborn nature of some devotee, even a great *Mukta* has to be wary of them, as their downfall is entirely possible if they develop an aversion or resentment for the *Mukta* due to their innate temperament. However, those who have a genuine longing and complete faith and affection for the great one (*Mukta*), do not have to be looked out for as much, for they always behold that the great *Mukta* is always pleased with them. (22)

If one resides within the *Moorti* or has a mature understanding of residing in the *Moorti*, one cognizes that the honor and recognition being received is directed towards *Maharaj*, and the indignity is directed towards the physical body and bodily pride. (23)

One must not consider any benevolent virtues developed within oneself through service and association-company of *Mukta* as one's own. (Rather that) All virtues belong to God alone. One must believe that all opulence, powers, capabilities, prowess, etc., belong only to God. One must cognize that enormous is the glory of the *Mukta* through whom the virtues, opulence, powers, happiness-peace, etc. have been

attained. One must never forget gratitude towards *Mukta* by believing, "Whatever I am, I am only because of *Mukta's* grace." One must only exhibit the greatness of one's *Guru* or God to others. Ungrateful is the one who self-professes one's own greatness. God also tests such an incomplete one and subjects one to humiliation by others. Eventually, downfall befalls upon one. Just as one does not consider the jewelry borrowed from a moneylender as one's own, similarly, one must not consider God's virtues, powers, bliss, etc. that one has attained, as one's own. Instead, consider them as God's, and be grateful to the *Guru* by cognizing that they have been obtained through the *Guru's* grace. Only then is the achievement of worthiness expedited, and the state of a *Mukta* of God attained.

Even great *AnadiMukta*, like S.G. Gopalanand Swami, used to say, "Whatever benevolent qualities are in me, belong to my prime God Lord Swaminarayan. None of these are mine." Swami Vivekanand also used to say, "All the good virtues that you observe in me belong to my *Guruji* Ramkrishna Paramhans and whatever shortcomings you observe in me are mine." (24)

The one who desires to be distinguished or revered in this world may achieve fame due to *prarabdha* and become superficially prominent. However, since one has not genuinely reached an elevated state, one has to devise various tricks-tactics and strategies to maintain it and nourish one's hypocrisy. Whereas the one who seeks spiritual greatness does not have to attempt to maintain such a false stature. One continues to achieve one's internal spiritual advancement in secrecy and stealth. (25)

The meaning of the *prasadi* (sanctified) family refers to the family of one who has had *saakshaatkaar* of the form of God. Only such a family is truly considered *prasadi*. The one who aspires to be known as a genuine devotee of God has the responsibility of absolutely impeccable conduct as per the edicts of God. The gross ego in a devotee can be likened to a superficial horn, which can be removed with minimal effort. Whereas the subtle ego of possessing certain virtues, is more dangerous; it resembles an internal horn that is far more challenging to eliminate, leading to numerous rebirths. (Therefore) One must identify it and avert it with understanding. The desire for status is very subtle, so one must eliminate it with diligence. (26)

If the Lord assists one in recollecting one's past lives, one would realize that one has attained authority and status several times over. Therefore, a wise *Saadhak* must abandon infatuations of such binding and subtle desires in this very life and strive to enlink with the form of the Lord. (27)

A soul possesses many types of *dod*. (Bapashree used to use the term "*dod*" to describe infatuations). Until the infatuations for prestige-fame, respect-reputation, opulence, wealth, etc., depart, one does not become deserving. Hence, those infatuations and desires must be eliminated sensibly. (28)

Dissolved is the material ego of a selfless person, who considers the Lord as the sole doer without any sense of self-identity, and the person's divine ego manifests. As in, "I am the steward of *Maharaj*, *Maharaj* is my master". Thereafter, one becomes an excellent medium to carry out the benevolent work of the Lord. This leads to the upliftment of oneself as well as many others. (29)

By believing that just as there is a soul within insects like mosquitoes, ants, etc., a soul also exists in men and women, and by developing a sense of impurity toward the gross, material body of the opposite gender, considering it to be composed of the five elements and containing feces, urine, blood, flesh, bones, skin, etc., the mutual feeling of amorousness between a man and a woman gets eliminated. This leads to fortification of celibacy. (30)

The one who does not practice meditation of the *Moorti* may not experience the pleasure and bliss of the *Moorti* whilst in this physical body. Nevertheless, one must never consider oneself deficient. Instead, one must constantly reinforce the conviction that one is an *AnadiMukta* residing within the *Moorti* of *Maharaj* by the grace of *Maharaj* and *Mukta*. (31)

After attaining *ShreejiMaharaj* or His *AnadiMukta* and receiving Their blessings, one must always firmly believe that one is an *AnadiMukta* residing perpetually within the *Moorti* of *ShreejiMaharaj*, and His divine bliss. But one must never harbor a sense of self-inadequacy. One must instill this in others as well. One must fortify such conviction within oneself and others. One must cast aside weak thoughts such as, "What will my fate be if the *Moorti* is not visible or if I do not receive *darshan* of *Maharaj* in the final moments of life?" One must become fearless and staunchly believe, "I am residing within the divine form of *Maharaj*. I am always blissful." One must never forsake courage. Even if the *Moorti* is not currently visible, upon relinquishing the physical body, to fulfill Their blessings, *ShreejiMaharaj* and *AnadiMukta*, remove all the veils by Their grace and reveal Their divine form, making one experience the bliss that one was already

established in. *A.M.* Shree Vrundavandasji Swami also used to say so. Hence, one must never reckon oneself unworthy or a sinner, as it creates a convoluted mental knot. This, in turn, weakens the mind and renders the soul substanceless. Therefore, one must strive to eliminate all such mental blocks and continue doing meditation and worship of God without ever considering oneself to be imperfect. One must only regard oneself as a complete *AnadiMukta*. The meaning of the *shruti* (holy scripture named shruti: divinely heard by sages, may include Vedas, Upanishads, etc.) ‘*Ante ya matihi, saa gatihi*’ is that whatever knowledge and understanding one upholds now, will ultimately be the outcome at the end of life. Here, the word ‘*Ante*’ means *ultimately*. (32)

It is stated that God and His saints are always ambling upon Earth. However, there has been no mention of *AnadiMuktas* always being present. Therefore, whilst the saints in the state of *Saadhak* may exist, *AnadiMuktas* may not. For this reason, whenever an *AnadiMukta* manifests, a *Saadhak* must unflinchingly take advantage of Their confluence-association. (33)

It is really difficult to shed desire. Both auspicious and inauspicious forms of desire lead to rebirths. For that reason, one must cultivate understanding, abide by the behest of great ones, and endeavor to eliminate desires. Saint Chaitanyadasji, a disciple of *A.M.* Vrundavandasji Swami, was engaged in the service of *SwamiShree* with great sincerity. Even at the end of his life, he expressed a desire to continue serving *SwamiShree*. To eliminate this auspicious desire, *SwamiShree* told him sternly, “You do not have an exclusive stamp of approval to serve me. There are many others besides you who can do so. Therefore, eliminate this auspicious

desire and enlink with the *Moorti*; else you will have to take another birth.” Similarly, the mother of Harji Thakker also had an unfulfilled noble desire to prepare a meal for *Maharaj* and serve Him, and had to take another birth. (34)

Even if one has attained *Maharaj* and *AnadiMukta* and has received Their blessings, one must not become insolent due to its inebriation. One must always remain vigilant to ensure that there is no complacency in observing righteousness-vows. One does not become worthy by remaining inebriated by the mere theoretical knowledge of God’s form and faith in God’s form, without immaculate behavior and conduct or by indulging in sinful and unrestrained behavior. Even if a *Mukta* bestows His grace, such beings cannot seize it, and the grace reverts back to the *Moorti*. (35)

Conduct does not mean external behavior alone. That is to say, simply following the tenets of physical cleanliness and bathing-washing is not sufficient. While such external purity is necessary, it does not contribute significantly to internal spiritual development. *Mukta* adheres to the tenet of physical purity (primarily) to set an example for others, so that they can lead a chaste, healthy, and ailment-free life. However, what is truly essential is the purification of the *inner organs*. Spiritual progress cannot occur in its absence. It is crucial for a *mumukshu Saadhak* to possess an impeccable character and benevolent virtues of *Maharaj* and *Mukta*. In order to attain the state of a *Mukta* of God one needs to imbibe the 39 qualities of God mentioned in the *Vachanamrut*. Therefore, one must make a conscientious effort to cultivate such virtues. (36)

Due to the powerful prior bad *sanskaars*, inappropriate thoughts may occasionally arise in the mind and the

mumukshu may lack the strength to trounce them. However, if one makes self-efforts to eliminate those, and consistently prays to *Maharaj* and the great *Mukta*, then God and *Mukta* will bestow Their grace, grant ultimate redemption, and bless one with the bliss of the *Moorti*. However, if one indulges in defiled conduct through the gross body due to these mental perversions, disobeys the precepts of *Maharaj*, and engages in sinful activities, then one will incur a lot of births. Due to the blessings of *Mukta*, when one becomes immaculate and pure after some lifetimes, then God bestows His bliss upon one. Until then, He makes one endure the fruits of one's sins. One may even attain a body of ghosts-spirits or *brahmarakshas* (evil spirits of someone who was learned and possessed some meagre spiritual powers but had vile tendencies in past life) and undergo the miseries and torments in those. Hence, a *mumukshu* must seriously contemplate this fact and strive to eliminate one's faults and dispositions. One must always make one's life pure effortfully by engaging in undefiled behavior and pure conduct. One cannot become worthy without becoming pure, and without becoming worthy, one cannot attain salvation even after millions of births. (37)

If some great *Mukta* grants the blessings, "Go! This is your last birth. You have been established in the *Moorti*." Thereafter, if one repeatedly proclaims, "We are *AnadiMukta* residing in the *Moorti*." That is (deemed as) arrogance and meaningless speech. One must contemplate over that blessing and accentuate it within oneself. It is not a matter of gossip. One has no right to claim that one is a *Mukta* until one has experienced bliss and has attained a *siddhadasha*. A.M. Chaturbapa had reproached a devotee about this matter in stern words so that one would learn to internalize the blessings. (38)

Whether the idol of God is installed on a throne or mounted on a wall, it is the same. All the idols are (considered to be) of *prasadi*. In *Parabhaav*, God is as He is and remains divine. One must engage in meditation-*bhajan*-devotion of such an idol of God, which evokes affection and divinity for God within oneself. Various types of practices, such as *pooja-aarti-thaal*, etc., are merely the means to enlink with the divine form of God, and to disremember *dehbhaav*, and to educe *Muktabhaav*. Therefore, eliminating all sorts of narrow-mindedness, complexes and doubts, and enlinking with the form of God one way or another, is the real *saadhana*. A divine-sighted person perceives God's divine effulgent form everywhere. It is not defunct anywhere. Hence, one must not object if God's idol is on a wall. One must learn to maintain a divine perspective in all aspects. (39)

The final moments (of one's life) are (impassable) like an ocean. Infinite types of thoughts foment at that time. Even if the *Moorti* of God is not visible at that time, one must maintain a strong conviction in mind, "*Maharaj* and His *Muktas* have graciously liberated my soul and established me in the *Moorti*." If the stronghold of this sentiment persists during the final moments, then God will consummate the journey to salvation (grant salvation). (40)

One must not attempt to know other people's cogitations until one attains divine *darshan* (of God). This is because one might develop disdain towards others and perceive deficiencies in others due to an inability to comprehend the real meaning accurately. Only after one attains divine *darshan* and *saakshaatkaar* does one attain such cognizance. Only then can one properly comprehend how to accomplish tasks

through different people and how to interact with others. (41)

The divine form of God is all-pervading. It is very challenging to explain this to the worldly intellect of a human because the moment we mention “a form”, it perceives the physical form. However, a divine entity is not shrouded. It is called divine (for a reason). The immanent form of God, the radiant *Aksharbrahm* (the indestructible, eternal, *immanent*, omnipresent, all-pervasive, radiant form of God), is omnipresent and is formless. God manifests in a *transcendent* (divinely embodied) form wherever and however He deems appropriate to grant *darshan*. If someone in any foreign country or any other universe achieves *saakshaatkaar* (of God), then God manifests there. How could it be possible if He were not omnipresent?

A divine entity has no shroud or veil whatsoever. One who has the *saakshaatkaar* of God has *darshan* of the all-pervasiveness of the definite divine form of God in every atom. Through God’s grace, one also experiences one’s own omnipresence alongside God. In such a divine state, due to omniscience, all faculties - such as divine cogitations, thinking, knowledge, etc. - along with all virtues and powers, are fully developed. Within a divine embodied soul, divine sensory attributes - akin to eyes, ears, etc., are present throughout in the form of divine cognition and awareness. Each and every follicle of the soul’s divine form possesses the complete ability of seeing, touching, hearing, knowing, etc. (42)

Once, Gandhiji and Vinobaji were deliberating about *Siddha* person Shree Kedarnathji. Gandhiji and Vinobaji had learnt various things about the miracles and marvels of Kedarnathji.

After analyzing and scientifically verifying those miracles and marvels, they concluded that 99% of all the stories of miracles were baseless and were concocted with the exaggeration of glory. 1% of those miracles seemed to be true. Then both Gandhiji and Vinobaji met with Kedarnathji and discussed the miracles that were prevalent about him. Then Kedarnathji himself said that many people fabricate fictional marvel-miracle stories about great men to embellish their glory. *Siddha* person possess immense potential for performing miracles, but they do not resort to it for ordinary matters. They use their divine power only under unavoidable circumstances, which comes across as a form of miracle to others.

After narrating this event, *Muktaraj* mentioned that, while documenting the life of a great person, one must not cite many incidents of miracles-marvels. Such incidents must be incorporated that help reform the lives of *mumukshu* souls, enhance their good virtues, and strengthen their disposition. All-inspiring events must be carefully selected and presented to people. Due to embellishment in expressing the glory, the good virtues of a great person become subdued, and miracles become primary, which is not meaningful for a *mumukshu*. To draw inspiration from the life of a great person and to try to develop eligibility by inculcating it in one’s life is the characteristic of a true *Saadhak*. (43)

Internal enemies cannot be conquered by associating with *Maharaj* and *Mukta* by *baahyavrutti*; it is extremely essential to associate with Them by *antarvrutti*. Meaning, the outcome of superficially engaging in the external service-association, without understanding the true glory, is minuscule. Whereas the inner enemies are conquered and the inner spiritual

progress is achieved by engaging in the service-association by the way of *antarvrutti*. The meaning of association by the way of *antarvrutti* is - contemplating upon the form, virtues, and words of *Maharaj* and *Muktas* internally, and thereafter imbibing those virtues and making the senses-*inner organs* act according to Their edicts. (44)

The Lord has prescribed the *Five Moral Codes* to transform the soul from a beastly existence to a true human being. (For householders) These consist of abstaining from alcohol, meat, adultery, not committing theft, and non-defilement of self and others. Additionally, there are the *Five Great Moral Codes* for renouncers such as *nishkaam* (devoid of desires), *nirmaan* (devoid of ego), *nirlobh* (devoid of greed), *nihsneh* (devoid of worldly affection), *nihsaad* (devoid of desire for taste). By adhering to these moral codes, those who live a beastly existence consumed by the *five vishays* can also become true humans. Only after acquiring the merits of a true *Nar* (human) can one cultivate the worthiness to transition from *Nar* to *Narayan*; *jeev* (soul) to *Shiva* (*AnadiMukta*) - that is, cultivate the worthiness to attain the state of a complete *AnadiMukta*. After becoming a true *Nar*, in order to attain the state of *Narayan* from *Nar*, that is, to attain the spiritual state of a *Mukta*, the enlinkment with the form of the Lord through *pratilom* meditation must be continuously practiced. This is regarded as the final *vartamaan* (initiation rite) (45)

3. *Karma*, merits, demerits and temperament

The inherent temperament and merits-demerits vary from person to person. However, for spiritual progress, it is imperative for a *Saadhak* to develop an awareness of one's merits-demerits. Recognizing one's own merits-demerits indicates the forward mobility of the *Saadhak* on the right path. To be able to recognize one's flaws is in itself a great grace of God. Any frailty in a *Saadhak* who sets out to attain God, becomes a deterrent. Therefore, a *Saadhak* must recognize one's merits-demerits and always strive to eliminate them. Besides this, one must (also) dauntlessly endure whatever *karma* one has to endure and continue forward progress.

Maharaj and His *AnadiMukta* do not have as much repugnance of the other small and big temperamental flaws of souls compared to the repugnance of egoistic individuals. God dispels other flaws with His grace, but the egoist brings disservice to oneself and all others. This is because an egoist might develop contempt for God and *Mukta* due to one's own egoist tendency and hold a mental complex of betrayal towards Them. For this reason, God and *Mukta* do not like egoistic individuals. God does not like weak and cowering human beings, who blaspheme God and *Mukta* or listen to someone who does so, out of fear of damage to one's own reputation, thus expressing tacit consent.

God does not like those who pledge to God and the *Mukta* to obey Their edicts and not act accordingly.

A person who, for the sake of preserving self-interest and safeguarding oneself, or for maintaining one's own reputation, displaces one's own mistakes or faults onto a *Mukta*, is not liked. A person who acts per one's own whim, disregarding the edicts and instructions provided by *Mukta*, and thereby betrays Them, is not liked. The one who misrepresents the words of a *Mukta* to others by manipulating them with overstatement or understatement, for the sake of fulfilling one's own selfish agenda, is not liked. The one who renders service with a selfish intent of gaining vanity-fame-glory and material pleasures, is not liked. The one who upholds one's own intentions before a *Mukta* and forces *Mukta* to act accordingly is not liked. Anyone who possesses any of the above-mentioned flaws has not truly understood the glory of *Maharaj* and the *Muktas*. Hence, the one who desires to become worthy must effortfully eliminate those defects. (1)

Purification and impurification of the *inner organs* continue until *saakshaatkaar* is achieved. This is because it takes time to erase the *sanskaars* accumulated over countless past births. Just as it requires a lot of effort to remove a stain caused by a really strong dye. Similarly, through ardent efforts and the grace of a *Mukta*, the temperament and *sanskaars* are destroyed over time, and eventually the *inner organs* become immaculate. If one genuinely starts eliminating one's flaws by associating with a *Mukta*, as mentioned by *ShreejiMaharaj*, all deficiencies will be eliminated in this birth itself. (2)

Sufferings, hardships, difficulties, various circumstances,

struggle, and inner enemies are all created for the spiritual advancement of the soul. The upliftment of the spiritual consciousness transpires by enduring all of this and facing it valiantly. Just as a tiny seed sown in the soil breaks through the hard crust and germinates, similarly, the spiritual consciousness develops as the intrinsic energy is annealed through struggles. (3)

By happily enduring the sufferings and adversities when they arrive, one expiates the *karmas* of past lives, thus purifying the soul. Therefore, when faced with suffering or adversities, one must not panic by being scared. Instead, one must be patient and confront them fearlessly. By doing so, the endurance grows during such (trying) times, resulting in the waning of the *karmas*, and paving the way to emerge from adversities. (4)

One must let go of one's ruminations before *Maharaj* and great *Mukta* and not repeatedly request or pray to Them to fulfill one's ruminations. One should utilize the language of silence. One should relinquish the habit of prattling. *Nishkaam* has two meanings. One is to the restraint the senses, and the other is being devoid of desires. *Kaam* means desire. One must renounce any kind of desire and not harbor any desire. One must learn to be non-desirous and *nirvikalp*. The pleasure of *Maharaj* and *Mukta* will descend upon a *Saadhak* who learns such subtle things. (5)

'*Khushamat khuda ne pan pyaari chhe*' (Flattery is dear to God as well). The meaning of this proverb is that when a devotee imbibes the divine virtues of God into one's own life and praises Him selflessly, then He becomes immensely pleased with one. However, if the devotee fails to imbibe

the virtues of God into one's life and praises Him for the fulfillment of one's selfish motives, He neither accepts any of that nor does He become pleased. (6)

Being voluble is not a good habit. One must not waste all the time talking. When one needs to communicate, then one must speak explicitly, carefully weighing the words. Merely blurting out the words without thinking does not benefit anyone, and one's energy is wasted. Therefore, when one needs to say something, one must say it with the awareness of the reminiscence of the Lord. As a result, the words are strengthened and empowered. Such potent words are beneficial, useful, and harmonizing to many. (7)

One must practice maintaining a continuous connexion of *Maharaj*. In every action, one must believe in the doership of *ShreejiMaharaj*, "It is *Maharaj* who is performing all actions through me." Upon practicing this, when one attains a higher spiritual state and experiences bliss, one must assimilate that within, intrinsically. One must not prattle in front of others: "*Maharaj* is the doer through me; He performs all of my actions." Otherwise, due to inflated arrogance, one will fail to attain the higher spiritual state, or will fall from the higher state if already attained. Therefore, one must continuously remain vigilant. (8)

Most souls harbor a high regard for themselves. Even if such individuals possess qualities of servitude, chastity, etc., if they harbor haughtiness as well as pride of being erudite or wealthy, one should not trust them. As long as such an arrogant person is respected-honored and ministered to without denouncing their nature, no issue arises. However, as soon as a situation arises in which their reputation

receives a blow, they resort to betrayal and end up causing a disservice to themselves as well as others. If a *Mukta* busts the ego of such an arrogant person, then they will develop a mental complex of betrayal and vengeance with *Mukta* as well. Therefore, one must stay away from such a person. One must limit contact with them. One must refrain from overly encouraging them with excessive honor-praise. This is ultimately beneficial for their soul.

ShreeHari is a pride decimator. Since *Muktas* are extremely dear to Him, if an arrogant person hurts such *Muktas*, then God will do whatever is necessary to destroy their ego. As long as such an individual's ego continues to be nurtured, their intellect continues to be corrupted. Hence, they become harmful to many. Therefore, a *Saadhak* must avoid very close association with such *dehaabhimaani* souls (souls harboring ego from identifying oneself with the physical body as self), because they become a disruption in *saadhana*. (9)

One must neither be egoist or arrogant about the qualities of God that get cultivated in one nor desire glory. (Instead) One must maintain servitude and believe that all the qualities belong to *Maharaj*. Otherwise, if one's blessings to others turn out to be true, one feels happy intrinsically within, which in turn nurtures one's ego. Therefore, one must develop (such) an understanding. Since the ego is very subtle, it can cause degradation during an incomplete spiritual state. Hence, one must tell everyone, "We are all stewards of the same *Maharaj*. We are all equal partners of the same bliss, and in the proximity of the same *Moorti*; none is big or small. We are all equally entitled in the congregation of God." Preach as such and also affirm such conviction within oneself. (10)

Perversions, vices, inner enemies, etc., have no real existence but are merely illusions and complexes fabricated by the mind itself. The absence of the divine, benevolent qualities of God is in itself a flaw. The absence of knowledge is ignorance, and the absence of light is darkness. Darkness truly has no independent existence. Darkness is not energy, whereas light is energy. When light is absent, it is considered darkness. In this way, all of these are relative terms: absence of happiness is sorrow, absence of truth is falsehood, and so on.

Therefore, one must learn the benevolent qualities of God one after another and strengthen them. So that the vices, veils, and temperament will disappear automatically. Just as when the sentiments of love, compassion, and respect for all arise, the sentiments of vengeance, malevolence, hatred disappear. When unity arrives, discord departs. As *satsang* develops, *kusang* (association with unethical beings) departs. When the truth develops, falsehood departs. When non-violence arrives, violence departs.

Thus, when all of the benevolent divine qualities of the Lord manifest, a *mumukshu Saadhak* experiences oneself to be extremely luminous, pure, and free from materialistic attributes. Then one self-realizes that “I have now become worthy to install the form of the Lord (within me)”.

Only when one becomes such an immaculate receptacle, can one attain the *saakshaatkaar* of God by the grace of God and *AnadiMukta*. Without this, if one mechanically engages in means such as meditation, *bhajans*, *dhoon*, *katha*, *vaarta*, *maala*, *pooja*, etc., one will never attain *saakshaatkaar*.

Until one envisions the form of the *Moorti* that one has

achieved in one's *inner organs*, one will not attain the *siddhadasha*. Prior to *siddhadasha* it is regarded as the *darshan* of the *Moorti* in one's imagination. However, by continuing this process, when one becomes completely deserving and attains the *sakshaatkaar* of the divine form of the Lord, exactly as He is, within the soul, then one becomes a *Mukta* and experiences the divine bliss. Therefore, alongside meditating upon the divine form of the Lord, when one stands at the gateway of awareness (remains aware), and assimilates the virtues of the Lord, all flaws will depart.

By adopting humility, pride is conquered. By adhering to and practicing the truth, falsehood is conquered. By observing the vow of celibacy, lust is conquered. The same applies to all the flaws like greed, infatuation, selfishness, pretense, deceit, etc.

Therefore, one must learn the virtues of the Lord through the company-association-service of *Mukta*, to become worthy. However, if one merely folds their hands and meditates mechanically, neither one's flaws will depart, nor will one achieve *saakshaatkaar*. (11)

When God inspires suffering or asperities in the form of a test, a *Saadhak* must understand that it is entirely in one's best interest since it is inspired by God. However, the cogitations such as: “Why does God put us through such a test? Why so much despondency?”, etc., are out of place. Once *Mukta* and God have taken over someone's worries, then it is futile to dwell upon it because They are fully aware of everything. They know exactly what is in the best interest of the soul and how to accomplish it. Therefore, one must remain dauntless, *nirvikalp*, and free of worry. Facing miseries and asperities drawing from the strength of guardianship of God and *Mukta*

is correct spiritual understanding. (12)

Suppose a *mumukshu* serving in stewardship of a great person is entrusted with some work with instructions to return at a specific time after completing it. Then, even if the task is finished early, one must not return to the great person before the specified time, without permission. Also, one must avoid running around aimlessly. One must eliminate such a fickle nature. Once the task is completed, then one must think of something else or meditate upon *Maharaj* by the way of *antarvritti*, or engage in contemplation-reflection. One must refrain from wasting time on futile talks and aimless wandering.

In this context, *Gurudev* spoke about Gandhiji and Vinobaji. When Vinobaji stayed with Gandhiji to serve him, initially Gandhiji assigned him the task of animal husbandry. He carried it out with dedication for a long time without becoming complacent or bored. Whereas when Gandhiji used to assign such a task to someone else, they would get bored and run away. It is because they had a fickle nature and also failed to properly understand the greatness of Gandhiji. Vinobaji was dedicated. Gandhiji would assign him some tasks and instruct him to return at a specific time after completing the task. Thereafter, even if Vinobaji finished the assigned task early, he would not return to Gandhiji right away and disturb him, but return only at the time he was asked to.

He was assigned the task of spinning the cotton spinning wheel. While spinning it, he practiced memorizing the verses of the *Gita* and contemplated deeply upon it. Through contemplation, the conundrums of the *Gita* began to unravel to him. Yet, he did not abandon the task of spinning the cotton

spinning wheel to document it all. Instead, he preserved the entire *Gita* and its secrets in his mind through contemplation. When Gandhiji asked him, “Are you just spinning the spinning wheel or doing something else as well?” Then, Vinobaji shared his research on the *Gita*. Upon hearing this, Gandhiji instructed him to stop the service of spinning the wheel and to write everything down. Since he already had everything prepared in his mind, he wrote it all down beautifully, which is now useful to many. Thus, by acting in conformance with the precepts of a great person and engaging in virtuous activities, one conquers shortcomings, temperament, innate nature, etc., and attains spiritual progress on the path to *saakshaatkaar* through introspection, contemplation, etc. (13)

“Whatever good attributes and capabilities we possess, or good thoughts arise, or good deeds we perform, are all due to *ShreejiMaharaj* and *Mukta*.” - one’s ego dissolves by maintaining this firm conviction in the mind. After attaining the *saakshaatkaar* of God whilst residing in the divine bliss, one clearly cognizes that God is the one doing everything. God evokes the past memories and reveals this realization to the soul, “God was performing all the work through me, and I was merely a medium.” (14)

When a person acquires prestige, fame, power, etc., one becomes inebriated with it like an intoxicated lion (*Madansinh*). However, a thoughtful *Saadhak* must keep distance from such things. We have received such reputation and fame several times in past lives. We would realize it, if God were to reveal this through *samaadhi*. Therefore, we must strive to eliminate the desire for them without succumbing to such fleeting enticements and infatuations. (15)

In this world, there are souls with infinite varieties of temperaments. Even if one is displeased with their ill-temperament, one must maintain compassion towards them. Though being capable, one should endure. For their own benefit, God may chastise some disparagers so that they are purified and their disparaging nature is abraded. By service of a *Mukta* of God, the sinful deeds are abraded, and along with that, ill-temperaments are also abraded. When one genuinely repents for having betrayed a *Mukta*, one's soul then becomes immaculate. (16)

For the one blessed by a *Mukta*, God may sometimes pardon certain *karmas*, and may at other times, make the soul endure the fruits of their *karmas* in installments. For example, someone destined to suffer from a serious ailment like cancer, may instead endure the fruits of their *karma* through other minor ailments. In this way, the intense suffering of *shooli* is replaced by a thorn. In some cases the soul may be made to endure the fruits of some *karmas* instantly. For instance, extinction of the body through events such as accidents, heart attacks, etc. When the soul departs the body, the *sanskaars* of the *prarabdha karma*, and of the unmanifested desires, desires, wishes, etc., within the causal body, all accompany the soul in the form of a veil. As a result, the worldly cycle of birth and death adheres to the soul. (17)

The *karma* maneuvers in subtle ways. When someone is suffering and enduring the consequences of *prarabdha karma* or when the Lord delivers the fruits of *karmas* as punishment to someone, if one is pleased, and derives joy and satisfaction from witnessing it, thinking, "How miserable that person is! This is exactly what they deserve!". Even such thoughts incur

subtle *karma* within one. The individual who harbors such thoughts must face its consequences.

For instance, when Draupadi was being humiliated in the assembly, the eldest of the elders - Bhishma Pitamah, despite witnessing the misconduct of his grandsons, remained silent and did not utter a single word of protest. That is considered his tacit consent. By remaining silent, he became complicit in sin. Therefore, he had to endure the consequences in the form of a bed of arrows at the end of his life. Therefore, profound discretion and awareness are required in performing *kriyaaman karma* (the karma done in the present moment whose fruits are yielded immediately). (18)

As some souls have committed many sinful acts in past lives, their strong ill-*sanskaars* are stored in the subconscious mind. Consequently, these *sanskaars* torment one in this birth as well, causing one to engage in sinful activities once again. One does not fear committing new sins because one does not recall one's past sins. Thus, the chain of sinful-virtuous deeds keeps going on. This happens to all living beings. How then, can one attain liberation? Despite this, God and His potent *AnadiMuktas*, out of Their grace on living beings, recede the *karmas*, reduce one's birth cycles, and grant liberation. They also make it the last birth for eligible *mumukshu* souls, and grant them ultimate redemption. (19)

To illustrate how a *Saadhak* must trounce flaws such as anger, etc., *Guruvarya Muktaraj* narrated the parable of a Buddhist monk. Once, Lord Buddha and his disciple Anand, were traveling and stayed at a village. The people of that village were excessively malicious. They used to harass Buddha and Anand by throwing a lot of mud, sludge, stones,

etc., at them. Unable to endure this agony, Anand suggested, "Lord! The people of this village have a petty penchant; let us go to another village." Buddha replied, "Anand, people are the same everywhere, so we must learn to endure the agony. We must embrace it gladly, believing that God has provided us a unique opportunity to perform penance." Anand did not heed this advice of Buddha and stubbornly insisted on going to another village. Eventually, both of them went to another village. The people there started harassing even more than the people in the previous village. Then they abandoned that village too and went to a third village, but the same trouble befell over there as well. So Anand remarked, "Lord! The first village we left was much better than these villages. Let us go back there again." Buddha smiled and responded, "I told you so in the very beginning, but you did not heed my advice. It is the duty of a true *bhikshuk* (one who lives by begging for alms) to reside happily wherever God places one." The disciple Anand consented to Lord Buddha's advice and commenced residing everywhere equanimously, and with a sense of austerity. In this way, one can conquer the flaws like lust-anger, etc., by gladly accepting whatever situation God has ordained for one and happily doing the *bhajan* of God. (20)

ShreejiMaharaj once asked one saint to document the various dispositions of other saints as well as prominent devotees, "Go! Meticulously examine everyone's dispositions, write it down and bring it back." Thereafter, the saint minutely examined the dispositions of all and noted that, amongst saints and devotees, some had egoistic, some angry, some greedy, some selfish, and some envious natures. In this way, he wrote extensively about the various nature-dispositions of all and brought it to *ShreejiMaharaj*. Upon

looking at the document, *Maharaj* asked, "Sadhuram, have you documented your own disposition in this?" Then the saint replied, "*Maharaj*, I completely forgot about that!" So *Maharaj* reprimanded him by saying, "The soul does not observe one's own virtues-vices, but has a bad habit of constantly observing the virtues-vices of others. Due to which, the soul fails to bring improvement within oneself and achieve spiritual progress." Therefore, rather than constantly observing, "What are others like? What are they doing?", a *Saadhak* must constantly examine, "What am I like? What is still left for me to do?" and continually strive to eliminate one's own flaws and shortcomings. Only then is spiritual progress possible. (21)

Once, at the temple of Halvad, *S.G. Mahanubhavanand Swami* was leading the *dhoon*. The *Diwan* (secretary of a king) of that place arrived and threatened, "If you don't stop the *dhoon*, I will have your temple demolished at eight o'clock tomorrow morning." At that moment, *ShreejiMaharaj* spoke through *SwamiShree*, "You are filled with so much ego and malevolence that everything of yours will be destroyed." Later, the next day, a grievance broke out at *Diwan's* house, and a big altercation ensued. In it, the malevolent *Diwan* utterly perished. This demonstrates that arrogance is a disastrous vice. Worst of all, if one is treacherous to a *Mukta* because of arrogance then one's soul will also get destroyed. (22)

When a *Mukta* applies a *chaandlo* (a circular holy dot marked on the forehead of a devotee using kumkum), some kids pull their heads away, cry profusely, and throw a tantrum; nevertheless, it is inevitable for them to have a *chaandlo* applied by a *Mukta*. Just as a child must be held steady and firmly when an abscess needs to be lanced, similarly, one

must hold their head still to ensure they have a *chaandlo* applied by the *Mukta*. This is because when a *Mukta* applies a *chaandlo*, Their divine thought transforms the child's soul. Consequently, to a great extent, they grow up to become good individuals. Thus, some souls are naturally froward and wayward, and their temperament is evident from childhood itself. On the other hand, some kids are humble and joyfully have the *chaandlo* applied by a *Mukta*. In this way, souls have varied temperaments. However, a transformation can be brought about through the divine thought of a *Mukta*. (23)

Overcoming one's temperament is an arduous task for a soul. But, if a *mumukshu* puts forth intense self-efforts, while staying in association with a complete *Mukta* and conforming to Their will, wish or edicts, and pleasing Them through company-association-service, one can achieve victory over one's flaws and temperament.

Guruvarya shared a story of a hermit who resided in a forest practicing spiritual disciplines such as meditation, *yoga*, penance, austerities, etc. Later, he approached a saint who asked, "Well Sanyaasi (a renouncer) Maharaj, what spiritual progress have you made?" Then the hermit replied, "My mind remains peaceful through *praanaayaam* (see *yoga*), meditation, *yoga*, and such practices. However, neither am I able to experience the bliss of the *Brahm* properly, nor am I able to experience its divinity." The saint responded, "Whatever *yoga*, etc., you have practiced, has been superficial and mechanical. While residing in a forest (in solitude), one may get an impression that the temperament has been conquered, but only when one resides in society can one realize how many temperamental tendencies have been conquered and how many vices-temperaments remain.

If vices such as lust, anger, ego, etc., do not prevail within you while residing in society, consider that worthiness has been achieved. But as long as the vices prevail, worthiness has not been achieved. Until you grow beyond lust, anger, ego, etc., you must continuously strive to cultivate worthiness. Only when you become pure and worthy can you experience the true bliss of *Brahm-Parabrahm* (*Brahm* means divine luminous soul without any veils. *Parabrahm* means God) Hence, leave the forest and reside in the society." As the hermit was a *mumukshu*, he heeded the saint's advice and started living in the society. Initially, at times when someone insulted and slandered him, he used to become very enraged. Through a persistent vigilant effort, he gradually began conquering the vices such as anger-ego-greed, etc. Upon overcoming all the vices, the hermit became humble and revisited the saint. Since he had become worthy, the saint, out of grace, bestowed him with the *darshan* of *Brahm*. Then, he started experiencing the incessant bliss of *Brahm*.

A *mumukshu* who retires from worldly affairs, lives in seclusion does not necessarily conquer the temperament. During *saadhandasha*, there is a total likelihood of growth of *tamogun* whilst one retires in absolute seclusion. When someone has spare time, one either engages in undesirable thoughts-thought streams, or indulges in sensual pleasures, or sleeps, or performs undesirable activities. Therefore, while staying amidst the devotees of God and engaging in noble activities, if one continues the contemplation and meditation-*bhajan* of God, all vices and temperaments are won over. Subsequently, when one becomes eligible, one attains *saakshaatkaar* through the grace of God and *Mukta*. Thereafter, one attains the state of a *Siddha Mukta* of God and becomes profoundly blissful. (24)

4. Service

‘Service’ - the word itself incorporates the feeling of surrender. Service can be towards any person, *Satsang*, or a charitable institution. When the spirit of servitude arises, even a minor act of service brings a feeling of peace and contentment within the soul. The foundation of service for a *Saadhak* is rendering service to the sect or institution in which one has credence and faith. It must be interwoven into one’s life as an integral part of *saadhana*. The service of an enlightened saintly person is the supreme service for a *Saadhak*. Service is an infallible means for burning the *karmas*. “*Seva paramo Dharma*” (Service is the ultimate religion). It is imperative for a *Saadhak* to cultivate the virtue of rendering service. Service helps foster virtues such as team spirit, brotherhood, stewardship, harmony, concord, cooperation, mutual goodwill, etc. These qualities are helpful for a *Saadhak* in earning the pleasure of God. Even if one does not fully comprehend the intricacies for the spiritual endeavors for attaining God, one sails through by genuinely engaging in service of saintly person and *Satsang*.

God purposefully allows certain sentiments such as infatuation, affection, love, fondness, kindness, compassion, and goodwill to remain within the *Saadhaks* whom He intends to engage in *Satsang* service, human welfare, etc. If He does not allow those sentiments to linger, then the work related to the service of God will not be performed.

Additionally, a ‘feeling-of-self’ with *AnadiMukta* of God perceptible in human form, may also not be possible. That is why such magnanimous sentiments are essential. When these feelings are considered *nirgun*, they do not become binding on the *Saadhak*. God is pleased by rendering selfless service, thereby enabling one to be situated within the divine form of God. Thereafter, even those feelings vanish, leaving only the experience of the divine bliss of God. (1)

A *mumukshu* who wants to render services to *ShreejiMaharaj’s Satsang* must always partake only what one has bought by spending from one’s own resources. Only if one is willing to be non-partaking in this way, should one engage in rendering service. One must not expect help from others’ donations. One must always remain self-reliant (non-partaking). In this manner, only a non-partaker can attain liberation. This is because the mind of the donation-recipient becomes weak, losing its independence, and thus its *sattviktaa* (characteristic of being *Sattvik*) diminishes. This in turn makes it difficult for a *Saadhak* to focus on *saadhana*. The pious merits of *saadhana* performed by the donation-recipient accrue to the donor, causing the donation-recipient to become bound. How then can the vulnerable-minded who expect to receive freebies from others, achieve progress on the path of redemption?

A *Saadhak* who renders services neither does it for the Lord or the great *Mukta*, nor is it an act of benevolence. Whatever services one renders are for one’s own redemption. One’s own personal spiritual interest is vested in it. Hence, a *Saadhak* must cognize that the Lord has provided an invaluable opportunity to render services.

If a *Saadhak* resides in a temple and accepts the conveniences of dining, lodging, and financial assistance from the temple, and renders services, then the fruits of the services rendered are also distributed to all those who donated to the temple. Service rendered with an expectation of something in return yields minimal fruit. In this case, the fruits for the services rendered are considered delivered in the form of conveniences of dining, lodging and financial assistance. One does obtain the rewarding fruits for whatever spiritual endeavors - meditation-*bhajan-maala*, etc., one undertakes to please God. However, one cannot achieve spiritual progress from the services rendered with the spirit of receiving something in return. Instead, it delays the redemption by increasing the number of births one has to take. On the contrary, a true *Saadhak* must augment the services rendered by generous contributions from one's possessions. Moreover, only when such services are rendered with absolute selflessness and solely for the pleasure of God and *Mukta*, does it burn away *karma sanskaars* and bring about spiritual progress. (2)

God retains a *sattvik* ego in some devotees who are at a high level in *saadhandasha* so that they can serve the *Satsang*. However, *saakshaatkaar* of God is attained and one becomes *nirgun* only when the three egos - *tamas*, *rajas*, and *sattvik*, are eliminated through self-effort. *Sattvik* ego is also binding. It arises from good activities such as God's devotion, meditation, *Satsang*-service etc. Such *sattvik* ego is eliminated only when one transcends all the veils through *saankhyagnaan* and attains *saakshaatkaar* of the divine form of God in one's soul. (3)

Even when rendering services such as growth of *Satsang* and propagation of knowledge, a *mumukshu* must exercise

prudence. Rather than being merely engrossed in performing the activity itself, one must render services with continuous practice of maintaining an incessant connexion with the divine form of *MahaPrabhuji* - the ultimate cause of all, along with maintaining a *pratilom* penchant towards the *Moorti*. One's spiritual progress is obstructed if one maintains *baahyavrutti* solely due to enthrallment in an activity. Also, monotony sets in even in the mere activities of meditation-*bhajan* and may sometimes bring boredom in *mumukshu*. Being in *saadhandasha* it can also lead to vapidty. It can lead to obstacles in concentrating and in overcoming vices and temperament. It is also possible that at times there is a rise in laziness-indolence. Therefore, practicing both meditation and *antarvrutti* along with rendering services to God, can accelerate spiritual progress. As both of these activities are *nirgun*, God is pleased. Both of these activities are not engagements but are forms of disengagement, the pleasure of God is encompassed in them. Since these activities complement each other, the difficulties in achieving spiritual progress are reduced. Both must go hand in hand. (4)

The one who intends to render services for the pleasure of the Lord must cultivate a spirit of selflessness and become desireless. It is essential for one to eliminate the desire for acquiring honor-dignity and fame-glory. Just as the foundation brick of a building remains unseen, yet it supports the entire structure, similarly, one must be a brick of foundation. One must render service solely for the pleasure of the Lord, without the desire to step into the limelight or gain fame. (5)

While rendering services to *Satsang* for pleasing God, if due to *dehaatmabuddhi*, sometimes a sense or feeling of self or self-doership arises, one must prudently eschew such feelings and

reinforce the doership of God. At that time, if one becomes discouraged or dejected and becomes incapable of rendering the service, how then can the pleasure of God be attained? Therefore, on such an instance, with an apology beseeching spirit, one should tell God in a lighthearted, playful way, “Hey *Maharaj*! In order to test me, You threw me in such a predicament!” Thus, while indulging in a playful humor with God, if one eschews the feeling of self-doership through proper understanding, then God will be greatly pleased. (6)

While performing meditation-*bhajan* and the work of *Satsang*, one should not allow even a trace of pride regarding the inculcation of God’s benevolent virtues within oneself. If someone offers honor-respect, one must believe that it is an honor being directed to God and His benevolent virtues. And when insulted, one must regard it as directed toward one’s own vices and *dehbhaav*. (7)

Many souls perform spiritual endeavors such as service, devotion, etc., driven by a desire for glory-fame. Such desires of one are nourished when one is respected-honored. Consequently, one becomes bound by those desires and cannot free oneself from them for numerous lifetimes to come. Only when there is not even a moment of heedlessness and continuous awareness and vigilance persist, can the extremely subtle veil of ego be eliminated by the grace of God. (8)

Many times, the desires to obtain glory-fame-honor, etc., prevail, even in a *mumukshu-Saadhak*, either explicitly or implicitly. Such desires can only be identified when one inspects one’s *inner organs* by going deep down through *antarvrutti* or due to the grace of a great spiritual person;

otherwise identifying them is difficult. Even after identifying these desires, it requires considerable self-effort to uproot them completely. Since a kind of effectualness is produced due to such desires, the *Saadhak* is inspired to engage in the task of *Satsang* development and acts of service. If a *Saadhak* receives fame-glory or praise from such work, one may savor it and attempt to conceal one’s shortcoming in vain, thus depriving oneself of true bliss. Therefore, only if one undertakes service and the task of *Satsang* development solely for the sake of pleasing God, does the eligibility emerge and *Saadhak* attains progress. The destination will not remain distant if one forsakes the desire to savor glory-fame and develops a fervor to experience divine bliss of the form of God. (9)

Even while preaching someone, one must be cautious not to come under the influence of *rajogun-tamogun*. One must preach with *Sattvikbhaav* (Feeling of being *Sattvik*) while visualizing the *Moorti* through *antarvrutti*. If one gets perplexed by some questions and cannot think of an answer at that moment then one must respond politely, “I do not know this. I will ponder on it and respond later.” But one must not give an incoherent answer that can lead to *asamaas* (opposite of *samaas*) or cause a disservice by misleading others. (10)

One must advise everyone to perform all activities while embodying the *Moorti* by the way of *antarvrutti* so that they can progress spiritually to attain the state of a *Mukta* of God. No matter how many *kathas*, *kirtans*, meditation, *bhajans*, etc. one does through *baahyavrutti*, spiritual progress will not ensue. *S.G. Gunatitanand Swami* had mastered the perceptible *Moorti*, yet he himself admitted, “Sometimes,

I experience disturbances within.” Subsequently, *S.G.* Gopalanand Swami guided him to practice *pratilom* meditation by the way of *antarvritti*. As a result, he attained *saakshaatkaar* and consequently, the ultimate state of the *AnadiMukta*. *S.G.* Gopalanand Swami made him reach the ultimate state of an *AnadiMukta*. Thus, without embodying the *Moorti* through *antarvritti* by the art of *pratilom*, and without visualizing the *Moorti*, one cannot achieve the ultimate spiritual attainment. (11)

One must preach in a straightforward manner only to those who possess genuine eagerness to learn about Lord Swaminarayan. However, one must circumnavigate those who are merely interested in finding faults and engaging in futile debates-arguments, otherwise one’s valuable time and energy will be wasted. (12)

Karan Satsang refers to the continual practice of *antarvritti* by *pratilom* meditation upon the divine form of God. One must affirm the divine conviction that God Himself performs every single action. While fostering a spirit of servitude within *Satsang*, one must recognize one’s own shortcomings and remain ever vigilant to eliminate them. One should explain to everyone how actions can be performed while dwelling in the *Moorti* and subsequently, generate noble thoughts for the betterment of their soul. (13)

If one is required to travel to render service by completing a task entrusted by God, one must regard that destination as a holy place and consider God as the doer in every task. Doing so will ensure easy and successful completion of the task. (14)

Sometimes, in order to test a *mumukshu* and assess the level

of one’s detachment, a great *Mukta* may even direct one, “You must enter *gruhasthaashram* (see *aashram*).” However, even if the *Saadhak* has no inclination whatsoever for a worldly life and possesses intense detachment, *Saadhak* must not disrespect the words of a *Mukta*. Instead, one must pray, “I have absolutely no desire to engage in *gruhasthashram* (see *aashram*). I will not feel at ease in the worldly life. Therefore, please grace me and not instruct me so. Please bless me that I may progress spiritually on the path of God attainment while remaining a renunciate.” Please the *Mukta* by praying in this manner and successfully navigate through their test.

The solution to be free from the *sanskaars* of sinful *karmas* of past lives and the vices is to encase within the behest-*anuvritti* of the great spiritual person and consider the work entrusted by Them as a form of service-devotion and perform it solely for the pleasure of God and *Mukta*. Service carried out selflessly in this manner does not incur bindings of *karma*. By performing such tasks while maintaining constant connexion of the divine form of the *karan* (cause of all) *Moorti ShreejiMaharaj*, one’s *sanskaars* and shortcomings are obviated leading to spiritual eligibility, and the grace of *Maharaj* and *Mukta* descends upon the *Saadhak*. Engaging in the meditation-*bhajan* of God and while maintaining the link with the *Moorti*, imparting the knowledge of God to other *mumukshus*, and engaging them in meditation-*bhajan*, is considered disengagement rather than an engagement. This is because the link with God - the ultimate cause of all, is maintained rendering the devotee’s actions *nirgun*. The devotee is not enmeshed in bindings of *karma*. Rendering services selflessly in this way, together with linkage to the form of God, is the only simplest and most precise way to become worthy to please a great *Mukta* and to attain *saakshaatkaar*

of *MahaPrabhuji*. (15)

Once, *ShreejiMaharaj* was in dire need of funds for the *dharmakul* (descendants of Dharmadev) and for the construction of the Gadhada temple. At that time, everyone was trying to gather funds, but God was not directly inspiring anyone to donate money. In light of this, Mulji Brahmachari devised a clever strategy and set out himself. He gathered information from certain people about which households and families of *darbars* (rulers of small territories) were childless and who longed for an offspring. Then he visited their place and informed them, “I will give you a blessing for one child if you donate one thousand rupees, and two children and if you donate two thousand rupees.” Subsequently, people happily donated the funds as per their desires. Brahmachari gave respective blessings as well. Afterwards, he returned to *Maharaj* and placed a large pile of donations before Him. At that moment, *Maharaj* playfully remarked, “Brahmachari, so much money! Who did you rob?” Brahmachari explained everything in detail and responded, “*Maharaj*, now the responsibility of fulfilling these blessings according to what was promised rests with You; I have done my part. We have the money now. Now, You may do as You deem fit.” *Maharaj* laughed heartily and was pleased with the innocent-candid ingenuity of the Brahmachari. Later, *Maharaj* granted children to all the donors in accordance with the boons given. In this manner, if the *Saadhak*-steward develops the ingenuity of resolving tasks utilizing situational awareness according to the circumstances, then *Maharaj* and *Mukta* are pleased. (16)

ShreejiMaharaj and *AnadiMukta*’s grace descends upon the *mumukshu* who renders personal services to an *AnadiMukta*

and strives incessantly to please *ShreejiMaharaj* and *AnadiMukta*. Numerous veils of that *mumukshu* are dispelled, and spiritual worthiness is achieved. Such *mumukshus* may continue to remain *Saadhak* until the end of life, and engage in spiritual endeavors to please *Maharaj*, but may not achieve *saakshaatkaar* despite attaining a certain level of eligibility. At the end of life of such a *mumukshu*, *Maharaj* and *AnadiMukta* personally grant them divine *darshan* out of grace and place them in the bliss of *Maharaj*. *Saakshaatkaar* while embodied in the physical body happens only when complete worthiness is achieved. In order to attain such worthiness, one has to put in ardent and strenuous self-effort. Nevertheless, *Maharaj* and *AnadiMukta* bestow grace upon a *Saadhak*, who strives ardently and incessantly to become worthy, and place one in Their bliss. Subsequently:

- For those who have the understanding to relish the bliss of the *Moorti* of God whilst residing within the *Moorti*, *Maharaj* enters them into the *Moorti* itself.
- For those who have the understanding to relish the bliss of the form of God face-to-face in His propinquity, *Maharaj* situates them in the state of *Param Ekantik* and grants His bliss.

There is a significant difference between the spiritual states and the extent of bliss experienced amongst those with these two types of understanding.

The one who possesses the understanding of identifying with the *Moorti* and enjoying the bliss of the *Moorti* while remaining completely engrossed and immersed in it, attains the state of the *AnadiMukta*. The bliss experienced by a *Mukta* in such a state is infinitely greater than that of the *Mukta* in the *Param Ekantik* state. At the end of life of a

mumukshu who possesses the understanding of the state of *AnadiMukta*, *ShreejiMaharaj* bestows His grace and within a millionth of a second enters one in His own divine form. He neither grants them *darshan* of His *immanent*-form - the *akshar* (effulgence of the *Moorti* of God. Literal meaning of the word in ‘unwavering’) - form or effulgence nor the *darshan* of His forward-facing form. This is because the conceptual understanding of the state of *AnadiMukta* lacks experience and is hence immature. Therefore, if one were to behold the *darshan* of the divine effulgence, the immense bliss within that effulgence might lead the *mumukshu* to believe, “I have become complete.” Believing so, one might get entangled in the effulgence itself. Moreover, if one is granted forward-facing *darshan* of the *Moorti*, then one might forget the understanding of enjoying the bliss while residing within the *Moorti* and instead feel fulfilled in the state of enjoying the bliss in propinquity of the *Moorti* while facing the *Moorti*. Hence, one would then attain the state of *Param Ekantik* but fail to attain the supreme state of the *AnadiMukta*.

S.G. Premanand Swami has also written: “*Wahla e rasna chaakhanhar te chhas te nav pive re lol*” - (Dear (Lord Swaminarayan), the one who relishes that nectary juice would never settle for buttermilk). The meaning is, the bliss of being forward-facing in proximity of the *Moorti* feels dull like buttermilk when compared to the juicy (divine) bliss of being engrossed and immersed in the *Moorti*, while being identified with the *Moorti*. Thus, there is a vast difference between the bliss received by an *AnadiMukta* versus that obtained by a *Param Ekantik Mukta*.

Therefore, *Maharaj* and *Mukta* directly enter into the *Moorti*, the *mumukshu* who possesses an understanding of the state

of *AnadiMukta*. Thereafter, that soul ceases to be formless and becomes divinely embodied akin to *Maharaj*. Through such *bhagwatitanu* (divine transcendental body) one remains engrossed and immersed in the *Moorti* and begins to experience ever-fresh and unparalleled bliss of every follicle of the *Moorti*. After entering that exquisitely beautiful, youthful, and sixty-four and a quarter inch *Moorti*, it appears unfathomable as an endless ocean. Countless *AnadiMukta*, unobstructed by any veils, revel in that divine bliss. One can neither fathom the bounds of that *Moorti* nor of the bliss, prowess, brilliance, knowledge, grandeur, capabilities, and virtues of that *Moorti*. Such is the divinity of God.

Since *Muktas* are divinely embodied in the form of *Moorti*, within that *Moorti*, and have the cognizance of each and every follicle of it, They behold the divine exquisitely beautiful *Moorti* from the perspective of a soul residing within the *Moorti*. Infinite *AnadiMuktas* enjoy the bliss by remaining completely engrossed and submersed in that form from head to toe, and yet they do not obstruct each other in any way. It is the inscrutable divine play of that divine *Moorti*. Splashes of divine bliss and brilliance emanate from that *Moorti*. At each and every moment, ever-novel exceptional bliss is released, and *Muktas* experience that divine bliss. Infinite *Param Ekantik Muktas* reside face-to-face in the proximity of the *Moorti* enlinking externally with the form of God. They enjoy the bliss through the entire soul with divine sight enabling them to see through every follicle. God remains front-facing and equidistant to all the *Param Ekantik Muktas*. Over there, that is, in *Parabhaav*, there is no concept of ‘near’ or ‘far’. In *Parabhaav*, the *Param Ekantik Mukta* beholds the feeling of absoluteness. However, their state is subordinate compared to that of an *AnadiMukta* and not one of absolute perfection.

Even such a *Mukta* has to assume a human body in order to attain the absolute state of an *AnadiMukta*. They no longer have the cycles of birth-death; they have already been liberated from that cycle. However, to attain the absolute state of an *AnadiMukta*, they are born in a human form at the notion of God. At that time, by the will of God, if one comes in association with a great *AnadiMukta* during their human birth then They impart the understanding required to attain the state of *AnadiMukta*. As one already has attained *saakshaatkaar*, one then immediately attains the ultimate state of *AnadiMukta*. When God causes one (*Param Ekantik Mukta*) to assume a human body, He then makes one oblivious to the sense of fulfillment that one experienced in *Parabhaav* and quells that state. This is because only when that state is quelled, does the amplified affection for God arise and divine devotion manifests. Subsequently, by coming in the confluence of an *AnadiMukta* who has manifested by the will of God, one gains the understanding of the state of *AnadiMukta* and attains that state instantly by Their grace.

When *Maharaj* makes a *Param Ekantik Mukta* to assume a human birth, at that time He mostly sends an *AnadiMukta* along as well through His divine volition. This is so that the *Param Ekantik Mukta* recognizes them, associates with them, and fortifies the understanding of identifying with the *Moorti* and enjoying the bliss by remaining merged and immersed within the *Moorti* itself, thereby attaining the state of *AnadiMukta*. Upon becoming an *AnadiMukta*, one reinforces the same understanding in others and enables them to attain such a state. This human birth is a playfield of action. Whatever one endeavors, one achieves. Whereas all other abodes, as well as other sentient realms, are playfields of

indulgence. Until one achieves an indefectible accomplished state of an *AnadiMukta* one must continue to assume birth. Human birth is the last step in the *Maayik* evolution. Likewise developing parity with the divine form of God, and enjoying the bliss by remaining immersed and merging with God, is the final stage of *spiritual evolution* of the state of a *Mukta* of God. Therefore, after passing through all life-forms in the creation, when a soul becomes a human; it is only then that the soul's spiritual evolution truly begins. Further on, this evolution reaches its culmination only when one becomes identified with the form of *Purna Purushottam* and remains merged in the *Purna Purushottam*. Moving forward, one continues to solely relish the bliss of God for eternity. Even in that divine state, the bliss-aptitude-radiance, etc. continues to increase endlessly. Simultaneously, the ability-potential to enjoy the bliss also grows; there are no confines to it. An *AnadiMukta* never feels satiated in that bliss. Each and every moment, one continues to experience ever-novel bliss for millions of cosmic ages and yet it remains boundless. Such infinite and unfathomable is the *Moorti* and Its bliss.

Even if *Param Ekantik Mukta* manifest in human form but do not get to associate with an *AnadiMukta* during that time, they are still capable of liberating countless souls. They are so capable that they can firmly establish the understanding of the state of *Param Ekantik Mukta* in the *mumukshus* who come in Their association and also enable them to attain that state. They spiritually nurture numerous souls by imparting the supreme knowledge of *Maharaj* and liberating them. They are way more capable than all other incarnations, the presiding deities of other abodes and their (respective) *Muktas*, deities, and sages. They are unrivaled in performing the task of liberating numerous souls, when

compared to all others. This is because they have had the *saakshaatkaar* of the transcendent divine form of *Maharaj* and are thus *Siddha Mukta*. They are above all other spiritual strata; however, they remain secondary to an *AnadiMukta*. The *AnadiMukta* are superior to the *Param Ekantik Mukta* who have attained *siddhadasha*. Above them all is the one and only *ShreejiMaharaj*. There is no other spiritual stratum beyond *ShreejiMaharaj*. This is the unswerving principle of the *Purna Purushottam Narayan ShreejiMaharaj* Himself as well as His *Swasiddha* and *Siddha AnadiMuktas*.

When a *Param Ekantik Mukta* manifests in human form, they elevate many others to a spiritual level akin to themselves. However, if they do not meet or get the association of an *AnadiMukta*, then after abandoning the body, they return to experiencing the divine bliss by forward-facing God. And once again, *Maharaj* makes them assume a human body to attain the state of an indefectible *AnadiMukta*. Therefore, until a soul becomes an *AnadiMukta*, one must continue taking births. When *AnadiMukta* or *Maharaj* assume human birth, they do so while constantly remaining established in their divine state, merely appearing in human form through Their divine volition. That too, They manifest and become visible solely for the ultimate redemption of the souls. *AnadiMuktas* appear at the will of God while residing in the divine bliss. However, Their primary purpose is to grant salvation to the souls, and enable the souls to attain the very spiritual state that They themselves reside in and experience the bliss in. The human body of an *AnadiMukta* is also *nirgun* and divine. Just like God, Their birth, actions are all divine, unlike those of ordinary souls. Every action of theirs, whether it appears auspicious-inauspicious, is solely for the liberation of the

souls. Even the air that has touched Them, when it brushes past another soul, it reduces countless future births of that soul. Through their mere glance and touch, infinite veils over the souls are annihilated, and the cycles of innumerable births are eliminated. It is fortune abound for those who have been in confluence of *AnadiMukta* and associated-accompanied-served while understanding the glory of *AnadiMukta*. Therefore, it is the duty of a devout *mumukshu Saadhak* to recognize an *AnadiMukta* and cultivate eligibility through association and accompaniment, and to progress spiritually on the path towards the *saakshaatkaar* of God. (17)

5. *Niyam*, Pledge, and Austerity

Niyam =A vow to perform a religious practice on a routine basis

When a *Saadhak* is spiritually awakened through the association of a saintly person, then one develops prudence to determine which *niyam* will be truly useful in one's own *saadhana*, and prudence to adopt them. One gains a clear cognizance of which pledges to adopt and the immense importance of adhering to them once adopted. As knowledge dawns upon a *Saadhak* that the inappropriate *niyam* adopted in this world are not particularly useful in *saadhana*, one is inspired to adopt the genuine and appropriate *niyam* that can truly prove helpful in *saadhana*. *Sattvik* austerity is also important for a *Saadhak*; such austerity must be devoid of rigidity or dreariness. Only when misconceptions regarding austerity are dispelled and it is understood and practiced correctly, does it prove beneficial for the *Saadhak*.

Once one has undertaken any kind of *niyams*, or pledged to observe a religious vow or fast, or avowed adherence to the edicts before God or *Mukta*, one must then conduct oneself strictly in accordance with it. If one fails to act accordingly, and instead succumbs to one's own nature and acts willfully disregarding the edicts, then God may sometimes forgive and at times not forgive, and may chastise instead. Such chastisement is veritably a blessing as it makes the soul realize the mistakes one has committed and one's own vices,

which then prevents one from committing such deeds (again). Hence, chastisement is necessary and is in the best interest of the soul. *Punishment is also a blessing*. If a *niyam*, pledge, or vow is violated after adopting it, then one's morale breaks down, and one's faith in the *saadhana* of attaining God also diminishes. Hence, one must observe the *niyams*, vows, and pledges with vigilance.

Even kings like Ramchandraji and Harishchandra strictly upheld their pledges and kept them unbroken to death. That is considered as real ethics. Thus, only those who can uphold their pledge become worthy. Additionally, only such an individual attains liberation. Conversely, if one indulges in unrighteous behavior throughout life under the pretext of staunch faith in the power of God's form, one's liberation will be significantly delayed and one will have to assume many births. However, if one sincerely repents, becomes undefiled through atonement, and refrains from committing such mistakes again, then God pardons everything and grants liberation. (1)

Even if one has pledged by mistake to uphold a particular dictum before *ShreejiMaharaj* and His *AnadiMukta* and has solemnly affirmed an oath by touching Their lotus feet, one must observe the pledge in conformance with it. If one fails to do so, then its *prarabdha* is confected and one will have to endure the consequences. At that time, the suffering will know no bounds. Failing to keep one's promise is considered unethical. Shree Ramchandraji had to undergo exile for fourteen years in accordance with the words of King Dasharath. He renounced his royal life and amenities and resided in a forest, but did not violate the given promise. That is considered an ideal and regarded as ethical. The pleasure

of God and *Mukta* descends only upon such individuals. A soul of the devotee who repeatedly pledges to observe a certain behest before God and saintly person, and yet disregards that promise and commits unrighteous actions, plummets. Therefore, always bear in mind: even if a promise to observe a certain edict is given by mistake before God or a *Mukta*, it must be upheld to death. A *Saadhak* must imbibe this principle in their own life and strive to lead others onto that path of truth as well. Therein lies the great pleasure of God. (2)

If one has pledged before God or *AnadiMukta* to observe a particular vow or to uphold a certain behest e.g. If one has pledged to observe celibacy, then one must always conduct oneself in its conformance. Even in times of extreme crisis, one must never infringe that vow through one's physical body. At times, thoughts-impulses may arise in the mind due to worldly desires or attributes of *rajas-tamas*. As a remedy for that, one must persistently and despondently offer heartfelt prayers to *Maharaj* and *Mukta* for help and protection. There must not be even the slightest bit of heedlessness in observing that pledge. One must never trust the mind, for one can be deceived by it. There are many such instances recorded in the scriptures where even the great *yogis* and saints have fallen due to their negative ingrained temperament and vices. It is very crucial to remain constantly vigilant to conquer the vices-temperament. Even a slight bit of negligence can allow the mind to deceive one in certain situations, resulting in the breach of the pledge.

For this reason, it is absolutely essential to diligently cultivate the following virtues like:

- Continuous connexion with the divine form of God
- Association, accompaniment and service of a great *Mukta*
- Firm conviction
- Understanding the glory
- Unwavering faith
- Detachment, etc.

If one conducts thus, one's spiritual progress will rapidly transpire. Else, progress may not be possible even after countless births due to laziness and indolence. So how then will there be a possibility of attaining God and achieving the state of a *Mukta* of God? (3)

When a great *Mukta* directs any directive to a devotee, one must abide by it. No matter the hardships one has to face or the personal troubles one may experience, if one has agreed to uphold the directive then one must abide by it, but never betray the trust of a *Mukta*. If a soul betrays that trust by failing to act according to the directive, the pleasure of God will not descend upon one. As a result, one will not experience the bliss of God. When a great *Mukta* commands, "You must do this," one should never refuse at that moment. Instead, one should immediately say "yes" and accept the edict in the highest regard. If one is incapable of abiding by edict, then one must undeceitfully and candidly pray to the *Mukta*, "*Gurudev*, I am unable to do this." In such a case, the *Mukta* will pardon and be pleased with one. However, if one agrees initially to uphold the edict and later fails to act accordingly, the *Mukta* will not be pleased with one. Consequently, such a soul neither gains spiritual strength nor worthiness.

Once, *AnadiMuktaraj S.G. Mahanubhavanand Swami* needed

to visit another village. He requested a prominent devotee to arrange for a cart. At that time, the devotee replied, “Yes.” Due to old age, *SwamiShree* was unable to walk, which is why he had requested the cart. Later, however, as it rained, the devotee went to plow his field instead and became so occupied in the field work that he failed to send the cart. He thought to himself, “There will be many others available to deliver a cart. Hence, let me finish my farm chores first!” Moreover, he did not even inform *Swami* that he was unable to make it. As a result, *SwamiShree* walked to the other village and became extremely fatigued. Later, when that devotee came to meet *SwamiShree*, *SwamiShree* asked, “Why did you not send the cart?” Then the devotee responded, “Swami, I stayed back to plow the farm and was occupied in managing other related tasks, so neither could I come nor could I send the cart.” At that moment, *SwamiShree* remarked, “(Given that you could not help a *Mukta* in need,) What dust-worthy crop is going to grow in your field? You must keep your promise once you give your word!” Subsequently, no crop grew on that devotee’s farm for the next three to four years and he endured lots of hardship. Eventually, the devotee earnestly prayed to *SwamiShree* and expressed deep repentance. So, by the blessings of *SwamiShree*, crops began to grow again in his farm. Therefore, a *Saadhak* must reflect upon such subtle matters and diligently obey word of a *Mukta*. (4)

ShreejiMaharaj held austerity very dear to His heart. Therefore, by conducting chapters of spiritual disciplines, He made the saints perform extremely rigorous austerities. He used to make them undertake austerities such as sleeping on the riverbed sand without a blanket during winter, enduring cold-heat-rain, observing fasts, etc.

The senses become immaculate and luminous through austerity and their energy increases. Furthermore, *dehbhaav* diminishes through discerning restraint and austerity. One can easily concentrate on the divine form of the Lord as the *inner organs* become immaculate through austerity. (5)

The true meaning of austerity is to eliminate the *dehbhaav* and ego, and to enlink with the *Moorti*. However, obstinately subjugating the body excessively to the point of making the body extremely weak and emaciated is a form of violence in itself. The obstinate and excessive physical subjugation promotes *tamogun*, which becomes an obstacle in *saadhana*. Therefore, a *Saadhak* must maintain discretion even while practicing austerity. (6)

By consuming delectable food frequently, the soul becomes a fickle-palate. The excessive indulgence for taste awakens sensual-desires, which become an obstacle on the path to achieving *saakshaatkaar* of God. Until one attains the *saakshaatkaar* of God, one must consume whatever raw or dry food is available, with remembrance of God. That too, one must not overeat, but eat in moderation. One must train oneself to adjust to any circumstance, and maintain a fit and ailment-free body. One must eliminate the fickleness of the senses through austerity. Even if one consumes thirty-two types of food (mentioned in scriptures) after one attains *saakshaatkaar*, it is not binding. This is because God Himself is the consumer of food in case of such a *Mukta*. (7)

Austerity and *nivruttidharma* (codes of conduct for remaining disengaged) are for the fortification of celibacy. Only when one substantiates celibacy and becomes an *Urdhvareta* does the worthiness for *saakshaatkaar* of the divine form of the

soul and God arise. Purifying the intake of all the senses-*inner organs* in conformance with the behest of God, is also subsumed in the definition of austerity. (8)

If one maintains a constant connexion of the *Moorti*, then there will be no such thing as the misery in *avarbhaav*. When God protected Prahladaaji, instead of asking for the protection of his physical body, he requested the protection of his soul. At that time, God instructed him to perform penance. Such austerity does not merely mean observing fasts, or remaining hungry; rather, austerity means maintaining uninterrupted remembrance of the divine form of God. God was pleased with such mental-austerity and granted him *saakshaatkaar*, making him blissful. Incessant focus of mind on the form of God is the pinnacle of austerity. (9)

Maun (keeping silent) means conquering the thoughts of the mind and steadily undertaking the practice of enlinking with the *Moorti* of *ShreeHari*, with a calm subconscious mind. That is the definition of *Maun*. Speaking only what is necessary without unnecessary waste of speech, is *Maun*. *Maun* is a mental-austerity. *Maun* means pondering, contemplating, and daily practice of remembering the *Moorti*. That is the subtle spiritual meaning of *Maun*. (10)

Smoking of *hookah* (a type of tobacco smoking; hubble bubble) did not spiritually hinder Ramakrishna Paramahansa and Vivekanand. They utilized it to keep the body invigorated based on their physical constitution. However, it was not binding to them in the form of an addiction. They did not utilize it to derive any kind of pleasure. (They utilized it) *Just to stimulate the body for work selflessly, to serve humanity*. They smoked the *hookah* solely to serve humanity selflessly

by keeping the body invigorated. Whereas for others, such addictions can draw one toward the path of downfall. One becomes enslaved to addiction for one's own pleasure, and then one is unable to quit the addiction. (11)

For a *Saadhak*, to restrain the mind and senses, abstain them from their respective (*five*) *vishays* and control them, is austerity. Additionally, *pratilom* meditation upon the *Moorti* of *Maharaj* while identifying oneself as the embodiment of the *Moorti*, is the supreme austerity. (12)

6. Fearlessness

There is a saying pertaining to a *Saadhak*: “*Harino maarag chhe shuraano, nahi kaayarnu kaam* (The path of God is for the brave; it is not for the coward).” Developing the virtue of fearlessness is extremely essential for a *Saadhak*. For a *Saadhak* advancing on the path of *saadhana*, various kinds of disruptions arise from the micro-universe and realms in other dimensions. Terrifying visions, several types of adversities, challenges, and temptations may present themselves. Additionally, in this world, one may have to face and resist abhorrence, slander-criticism, insults, discouraging comments, disheartening words, envy, hatred, etc., from people. At such times one must remember God, remain fearless and unperturbed and continue progression on the path of *saadhana*.

One must strongly develop a mature understanding of residing in the *Moorti* and belief in the definite divine form of God. The subtle meaning of fearlessness-dauntlessness is being devoid of all possible opulence-bearing realms and strata of fear, including *Kaal*, *karma*, *Maaya*, all the way up to *MulAkshar* (a spiritual strata below *ShreejiMaharaj*). (1)

Always remain fearless. Do not succumb to fear in any way, under any circumstances. Remain fearless by firmly believing that *Maharaj* and *Mukta* are always with you. Whatever the circumstances may be, confront them fearlessly and do not have even the slightest anxiety about what might happen

the next day. This is a hallmark of true faith and complete surrender. If one remains completely insouciant from worries, leaving everything to God, then *Maharaj* bulwarks one. (2)

No matter how many shortcomings, vices, weaknesses, etc. a *Saadhak* may observe in oneself, one must not be discouraged due to them. In addition to this, one must rise above all - death, fear, and grief, by becoming dauntless as well as insouciant from worries and firmly believe oneself to be spiritually complete. If one fortifies such conviction, “This is my final birth. I am now liberated from the cycles of birth and death,” and becomes doubtless, then God removes all veils in an instant and establishes one in divine bliss. Never be skeptical about such unfathomable power of God. Becoming completely dauntless, one must perform the service of making others dauntless as well and guide them towards God, so that one earns the pleasure of God and achieves spiritual progress on the path toward *saakshaatkaar*. One must face valiantly and combat cheerfully the inner enemies, innate temperaments, and bad *sanskaars*. One must never let in boredom, timidity or cowardice. While upholding the understanding of awareness, one must combat the inner enemies and expel them and become immensely strong then the goal will (certainly) be achieved. (3)

A devotee once asked a question, “Why does one experience fear despite having understanding, staunch devotion, and knowledge of the form of God?” *Muktaraj* graciously responded - The soul has been bound by the deep-rooted impression of fear since time eternal. Therefore, one often continues to baselessly harbor fear. A person lives amidst fears that manifest in many forms - fears of worldly affairs, fears of social, economic, physical, mental, etc. asperities,

fears of deities, goddesses, demi-gods, fear of authorities, fear of demonic-illusory powers, fear of external-internal enemies, fear of death, fear of inferiority complex, fear of slander-criticism, fear of harm to reputation, fear of ghosts-spirits, and so on. As a result, mental complex of fear becomes deeply entrenched in the mind. However, it is imperative for a *mumukshu Saadhak* to rise above all kinds of fears. A *Saadhak* must place absolute faith in *ShreejiMaharaj* and His *Muktas*, debar the complex of fear and become totally fearless. Never reckon yourself to be alone or weak. Always firmly believe - "God, by His grace, has made me a *Mukta* and established me ceaselessly within His divine form. *Maharaj* and His infinite *AnadiMukta* are always with me, safeguarding and supporting me." With this conviction, one must remain dauntless. Even when battling with internal enemies, one must never accept defeat by fearfully succumbing to those. Instead, one must uphold complete trust and unwavering faith in *Maharaj* and *Mukta*, and in Their fear-dispelling words so that the feeling of fear is eliminated. (4)

Muktaraj once visited the residence of a devotee in Siddhpur. In that devotee's house, on the *sinhaasan* (a religious throne-like structure in a niche, corner or room for installing God's idols) alongside the *Moorti* of *ShreejiMaharaj*, there were other idols, coconut (representing spiritual entities), and various other (ritualistic) items. *Muktaraj* asked, "Who are all these?" The devotee replied, "Among them are our clan goddesses, clan deities, wealth deities, ancestral spirits and others." *Muktaraj* instructed, "Do not have credence in any deity other than *ShreejiMaharaj*. One should practice *pativrata* (a chaste, devout wife) devotion solely towards *ShreejiMaharaj*, because *ShreejiMaharaj* is the supreme sovereign. He alone is our sole and prime God. Therefore,

either move these elsewhere, or submerge them in the river, but remove them from here." The devotee of God, now gripped by fear, responded, "We dare not touch them. You take them away Yourself. " Thereafter, *Muktaraj* initiated them all with Lord Swaminarayan's name, bundle-wrapped them and submerged them in the river Saraswati. Subsequently, the fear of that devotee of God vanished and peace prevailed. He did not face any obstacles from the deities and ancestors. On the contrary he became even more happier overall. (5)

One must not be mortified by one's flaws. One must not lose courage by being agitated. One must retain such courage and faith, "Since *Maharaj* and *Mukta* have held my hand, They will not let me stumble and will eliminate my flaws." It is the duty of a *Saadhak* to remain persistent in the efforts to eliminate the flaws by becoming courageous through proper understanding. (6)

A *mumukshu* must learn to become courageous-dauntless by always maintaining complete faith and trust in God and *AnadiMukta*. Fear of any aspects such as death, etc., must not remain in the mind. When *Maharaj* and *Mukta* have graciously established our soul in their divine form as a *Mukta* and placed us in divine bliss, then what is there to fear? For instance, say a cannonball was launched towards us, we may not have the power to stop it mid-air with our gaze but, even if it strikes us, at the most the body is destroyed. However, the fact that *Maharaj* has merged our soul in His own divine form will not change. Therefore, one must always believe this and remain fearless. Only then can one attain the bliss of God. However, if one gets scared at such a moment and fears death, then one cannot obtain the bliss of God.

One must firmly establish steadfast understanding and faith from now itself, so that one's faith does not waver under any circumstance. It would perpetually seem that God has made our soul a *Mukta* and kept it engrossed in the bliss of His own divine form. One must continue contemplating that. Surrender means happily accepting any situation that God has created for one and continuously and joyfully engaging in worship-remembrance of God. That is regarded as a complete surrender. If, in the face of even minor rigors, distress, inner enemies, vices, etc., one becomes scared and one's faith wavers, then it is not true surrender-ship. Therefore, one must valiantly develop unwavering faith in God and *Mukta* and become completely fearless. Only then does the eligibility arise. Hence, one must firmly strengthen this understanding and make self-efforts to scape any remaining imperfections; that is the duty of a *Saadhak*. (7)

Every devotee of God must become extremely fearless. One must not harbor any kind of fear in the mind. A devotee of God was traveling from one village to another along with *Muktaraj*. The night fell along the way and they came upon a cremation-yard. *Muktaraj* suggested, "Come, let us just sleep here tonight." *Muktaraj* became engrossed in the *Moorti* of God and experiencing the divine bliss, fell in *yogic* sleep. Because that devotee had a complex of fear in his mind, he was unable to sleep all night, consumed by fearful thoughts. Many people build tents and live in graveyards. Their children spread the bedding on the graves and sleep there and even play there. Yet nothing ever happens to them. The reason is they do not think of fear at all. They are not scared, which is why ghosts-spirits, and other such entities never harass them either. Those who harbor fear of them create an environment of fear through their own thoughts. That is why, sometimes

they have actual experiences of ghosts-spirits, etc. as well. Hence, the *Saadhak* must discard the complex of fear and become dauntless. (8)

When the egotistical and psychotic *pundits*, lacking *spiritual experience* are offensive to God and *AnadiMukta* under the guise of spiritual erudition, one should not frivolously harken to them during such times. Instead, one must become dauntless and retribute courageously. If sometimes the situation demands it, one must not hesitate to respond even in stern words, and not be intimidated by the influence of such nefarious-beguiling people. Only then, will the pleasure of God and *Mukta* descend upon one. (9)

7. Divine inspiration from a Saint

The life of a true saint is exemplary. A true saint always imparts valor, inspiration, counsel and guidance to the *Saadhak* to walk on the right path. They aid a *Saadhak* in *saadhana* by inspiring strength, valor, patience, and courage.

After experiencing worldly life for countless births, at some point, the souls realize the sorrows and vapidness of worldly existence. It is from that realization that the detachment arises, and love for God manifests. Upon coming in confluence of a saintly person, one learns the endeavors to please the Lord from Them and walks on the path of redemption. (1)

In Pandharpur, when people behold the idol of Saint Tukaram, they get attached to the idol of Vitthalnathji, because people draw inspiration of love for God from Saint Tukaram. Hence, one must obtain inspiration from the saint i.e. from a *Mukta*, and enlink with God. (2)

When *Maharaj* and *Siddha AnadiMukta*, who have manifested from *Akshardham* through *Maharaj's* divine resolve, are present in person, at that time, a *mumukshu* cannot derive much inspiration for *saadhana* from Their lives. One can receive grace and bliss from Their lives, which in itself is of great importance. Nevertheless, because Their lives radiate divinity and because devotees perceive them as

divine, their extraordinary actions naturally illuminate that They are *Mukta* who have descended from the divine abode. Thus, it is only natural that They can exhibit such opulence, power, virtues, divinity, extraordinariness, etc. What is surprising about that?

When *Maharaj* used to amble through the forests, He would even sit leaning against a lion. Since He was God Himself, such fearlessness, austerity, opulence, capabilities, strength, virtues, etc., were naturally inherent in Him. Therefore, it does not seem very surprising. Hence, one does not derive needed inspiration. However, when an ordinary human being, through intense self-effort, obtains the grace of *Maharaj* and great *Muktas*, attains *saakshaatkaar*, and attains the *siddhadasha*, then a *Saadhak* certainly derives inspiration from that person's life. A *Saadhak* receives grace and blessings from God and *Siddha AnadiMukta*, but not the motivation to make spiritual progress. A *Saadhak* can derive inspiration to exert self-effort, from the lives of some contemporary saints-devotees of *Shreeji* as well as saints such as Bhagwatswarupdasji Swami, and Vrundavandasji Swami. Buddha, Mahavir Swami, Vivekanandji, etc. were ordinary human beings, yet they advanced by exerting exemplary self-effort. Thus, a *Saadhak* can draw inspiration from the life of those who once had flaws, etc., and have overcome them through self-efforts. (3)

Gurupoornima (the full moon of the month of *Ashaadh* (June/July), celebrated to revere *Guru*) means to continuously perform the *saadhana* to become complete by identifying with the plenary form of *Purna Purushottam* - the God, who is the Supreme *Guru*. That is the true *Gurupoornima*. Practicing to attain the state of complete *Mukta* by enlinking

with the form of God by deriving the divine inspiration of uniting with the *Moorti* from His complete *AnadiMukta* and by understanding the knowledge, is the true effectiveness of *Gurupoornima*. (4)

Every *Mukta* possesses a distinct proclivity. Different *Muktas* exhibit a variety of proclivities.

- *S.G.* Nishkulanand Swami's proclivity was detachment
- *S.G.* Gopalanand Swami's proclivity was royal, yet (He had) excessively deeper intrinsic detachment than *Nishkulanand Swami*. It was an incredibly elevated state.
- *S.G.* Premanand Swami and *S.G.* Sacchidanand Swami had proclivity of divine love.
- *S.G.* Muktanand Swami had proclivity of servitude and spiritual knowledge.
- *S.G.* Nityanand Swami had proclivity of spiritual knowledge and profound understanding.
- *S.G.* Brahmanand Swami had a proclivity of friendliness towards God along with a playful and humorous proclivity.
- *S.G.* ParamChaitanyanand Swami preferred solitude, residing incessantly in the divine form of God.

Thus, there is a diversity in the proclivity, meaning diversity in the virtues-temperaments of the *Muktas*. The *Muktas* embrace diverse proclivities so that the *Saadhak* can derive inspiration to cultivate various virtues from all these various proclivities. (5)

8. Prayer

It is the opinion of holy scriptures and saintly people, that a heartfelt prayer is an infallible weapon for a *Saadhak* before beginning *saadhana*, during the *saadhana* and at any time when an obstacle arises in the *saadhana*. Through prayer, a bridge between the *Saadhak* and God can be built to foster love for God, and to open one's eyes to knowledge, at any stage in the path of *saadhana*.

When those who worship the same prime God and share a common understanding and interest come together and fondly talk about the divine chronicles of *ShreejiMaharaj* and His beloved *Mukta*, Their unfathomable powers, Their divine sermons, Their miracles and the bliss imparted by Them, and sing Their praises by remembering Them affectionately; then, God inspires various kinds of sentiments (within the devotees), so that His devotees derive happiness and pleasure even whilst in the *avarbhaav*. Also, so that sorrows and afflictions are alleviated and *inner organs* are pacified. When like-minded *mumukshu* devotees gather, then due to the influence of collective consciousness, the atmosphere becomes vibrant, blissful, peaceful, and divine. Hence, such a congregation is considered divine. Since *ShreejiMaharaj* and His *Muktas* are all-pervading, They manifest in divine form and impart happiness to Their devotees by evoking the feelings of peace and joy. They also accept the prayers of the devotees. (1)

It is not necessary to pray to *Maharaj* and *Mukta* through

spoken sentences or words. They clairvoyantly know everything already. Therefore, if one prays to Them by the way of *antarvrutti* then *Mukta* and God listen to that prayer and are also appeased. Repeatedly praying verbally to a great *Mukta*, indicates a defect in understanding Their omniscience. They are omnipresent. Nothing is unbeknownst to Them. Hence, whenever one wishes to pray, it is appropriate to offer a silent prayer within, by the way of *antarvrutti*. By doing so, *Maharaj* and *Mukta* become pleased and one does not end up disturbing Them either. (2)

One should never coercively evangelize the supreme *upaasana* of Lord Swaminarayan to any soul. Utilizing such rigidity causes more harm than good to that soul, increasing the number of birth-cycles for that soul. This is because, due to such rigidity, the soul cannot accept even the truth, and if the soul perceives demerit in God and *Mukta*, then its spiritual welfare is delayed. Instead, one must counsel the soul to maintain faith in its prime God and lead a pristine life. If the soul is a *mumukshu*, then it will develop affection towards us. After such an affection is cultivated, if one imparts the true knowledge as it is, then it will bring welfare of the soul. Hence, while explaining to others, one must forsake rigidity and narrow-mindedness and explain everything with love. Even at that time, one must remain careful not to be carried away by attributes like *rajas* and *tamas*. If the souls lack the worthiness to comprehend the truth, one must pray to God and *Mukta* that those souls develop the potential to grasp the true understanding and are able to affirm staunch worship of Supreme God. (3)

Whenever any soul comes to us, we should make a strong auspicious thought, for the soul and pray to God, “O

Maharaj! If possible, please grant ultimate liberation to this soul in this very birth itself, grant it a fulfilled state, and establish it in Your divine bliss. If that is not possible, then (please) set ablaze its *karmas* of countless births and grant it another birth within *Satsang* at a good place and in such a location that it gains the confluence of a true saint. May the soul attain true understanding through Them, so that it gains Your pleasure, and achieves the ultimate redemption.” One must pray in this manner. As such a thought merges with the thought of *AnadiMukta* and God, it unfailingly brings about the welfare of that soul. (4)

Whenever one visits any place then one must pray to *ShreejiMaharaj* and *Mukta*, “May all the souls like humans, trees, animals-birds, etc., who befall our sight or come in our contact, attain the ultimate liberation.” Such a prayer is desireless. When such a prayer is offered with noble intent, it mingles with God’s fundamental thought to grant ultimate liberation to infinite souls. As a result, a strong healthy seed to attain liberation is implanted within those souls and their spiritual evolution toward ultimate redemption commences. (5)

When a *Saadhak* faces various types of entanglements and adversities in the form of mental-social-physical afflictions in this worldly life, one must rather not pray to other deities or incarnations, but instead, pray only to the Supreme prime God *ShreejiMaharaj*, and His *Mukta*. Even though such prayer is driven by worldly desires, it earns the pleasure of *Maharaj* since there is no breach in *upaasana*. God bestows the fruits of such prayer as well. Over time, the devotee transitions from being desire-driven to desirelessness. Therefore, when the necessity for a prayer driven by worldly desires befalls then

one must only pray to *ShreejiMaharaj* and His *AnadiMukta*, so that there is no breach in *upaasana*. (6)

Before meditating upon the form of God, the *Saadhak* must pray with pure intentions of the heart to God and *AnadiMukta* to ensure that no obstacles-distractions arise during meditation. Since such a prayer is desireless, the veils of thoughts-thought streams are removed to quite an extent, allowing one to easily focus on meditation. (7)

9. Self-effort

If no achievement is possible even in the material world without self-effort, then it is only natural that there is an undeniable necessity of indefatigable effort, in order to attain the imperishable bliss of the supremely compassionate God. In *Vachanamrut*, Gadhada Madhya 12 God Swaminarayan has Himself mentioned self-effort as the eminent endeavor amongst all the endeavors of spiritual redemption.

The path to enlink with the Lord is of various kinds. Amongst those, everyone strives to achieve spiritual progress on the path that seems convenient to them. For example, some may find it convenient to enlink with the Lord through the path of *yoga* involving the processes of *aasana-praanaayaam* (see *yoga*), etc. Others may find it convenient to enlink with the Lord through *kirtan* and name recitation or chanting. People may adopt mental worship, music, listening to *katha*, etc. various types of paths whichever suits them the best. However, the salient point is to enlink with the Lord. (1)

A *Saadhak* must remain especially vigilant that the means of devotion - *maala*, performing circumambulations, etc. do not become mechanical, and also vigilantly ensure that one's share of duty entrusted by God is not neglected. (2)

Upon receiving the grace of *Maharaj* and the great *Muktas*, one should reckon oneself fully consummated. Drenched in such divine inebriation, one must joyfully engage in the duties

of meditation, *bhajan*, service of God. However, one must not become insolent from the inebriation either, otherwise even a little bit of honor or respect may inflate one's ego. One realizes one's standing when one reflects upon how many flaws exist within oneself. Therefore, one must believe, "Despite lacking eligibility, God and *Mukta* have bestowed the blessings and established me within the *Moorti* out of grace." As long as the *baadhitaanuvrutti* persists, one cannot experience divine bliss. Until one experiences bliss of *saakshaatkaar*, one must continue performing the subtle duties like meditating upon the divine form of God, cultivating a sense of oneness with Him, abiding by the behest and will of *AnadiMukta*, and engaging in Their association, company, and service. (3)

Every devotee must consider the tasks designed for them as devised by God and assigned by God Himself. Regarding it as a form of devotion, one should perform the task with non-doership, making God the sole doer with a profound sense of awe that 'God Himself is performing this task'. Then the auspicious or inauspicious fruits of that task do not become binding. Through such practice of *Pratilom* focus on the divine form of God, vices, veils are gradually annihilated, and the eligibility develops. The grace of God descends upon such a worthy soul, leading to *saakshaatkaar* and the attainment of transcendental state of a *Mukta* of God. However, if one wastes time due to laziness-indolence and performs deeds driven by ego of body and desires of honor-greatness-glory-fame then those actions become binding. This also causes a delay on the path of salvation.

Even a student, right from their student years, must consistently practice, "It's not me who is studying, it is God.

It's not me taking the exam; God Himself is taking the exam." If one pursues education and other activities with such an exalted attitude, then gradually the mind is tempered to remain focused incessantly on the form of God in *Pratilom* way in all activities. Through such practice, when one attains worthiness, God grants His divine *darshan* and transforms one into a *Mukta* who enjoys divine bliss. Without such practice, life passes by futilely in laziness-indolence, without achieving the goal, and the attainment of God is delayed. (4)

If one behaves flaccidly in righteousness, character, and ethics using the inebriation of grace and blessings as a shield, there is a delay in attaining God. Hence, cultivate all benevolent virtues of God, such as truth, non-violence, celibacy, non-stealing, non-possessiveness, etc., and make a completely earnest effort to lead a life of absolutely immaculate character. By living such a life oneself, preach the same to others as well and *uplift* them - lead them towards upliftment. Only then does the eligibility for *saakshaatkaar* of God develops and the ultimate redemption is attained. (5)

At the time when *Swasiddha AnadiMukta* or a *Siddha AnadiMukta* manifest ostensibly in human form and roam about, the *mumukshu* soul receives grace and divine bliss from Them. However, the inspiration for molding one's life comes from those in *saadhandasha*, who have attained a higher spiritual state. This is because all the altruistic qualities of *ShreejiMaharaj* are naturally ingrained in an *AnadiMukta*. They do not have to strive to cultivate them. A *Saadhak*, however, must cultivate the qualities of God through self-effort in order to become worthy and attain the state of a *Siddha Mukta* of God. Therefore, one derives inspiration for molding one's life from those in elevated *saadhandasha* and

one receives grace and blessings of liberation from a *Siddha Mukta*.

Siddha Mukta's entire life is a divine play because they are *Maharaj*-incarnate. Every action of theirs is divine and meant solely for the sake of the welfare of souls. A *Saadhak* has to shape life through undefiled and pious conduct. A *Saadhak* has to cultivate worthiness by navigating through all the dualities like happiness-sadness, success-failure, etc. and through various kinds of struggles. Hence, other *Saadhaks* get inspiration from the *Saadhak's* life. Therefore, a *mumukshu* must derive inspiration for shaping one's life from the lives of Swami Vivekanand, Mahavir Swami, Buddha, and other such eminent saints. (6)

Some souls may have come under the grace of an *AnadiMukta* but have yet to become worthy and attain *saakshaatkaar*. Moreover, they might have merely pleased the *Mukta* through *Mukta's* grace as well as by rendering a little service without cultivating worthiness. At the time of death, the *Mukta*, out of compassion, enables them to attain the divine bliss of God. Thereafter, whilst established in that bliss, as the potential and capacity to savor the bliss gradually increases, it leads to an ever-growing abundance of bliss. On the other hand, the souls who abide by the behest of a great *Mukta*, and cultivate worthiness through ardent self-effort, receive the grace of *Maharaj* as well as great *Mukta*, attain *saakshaatkaar* and reach the state of *Siddha AnadiMukta*. They independently enjoy as much bliss of God as they desire from God Himself. Their potential-ability, and independence in enjoying the bliss are manifold greater than the aforementioned souls. God imparts bliss according to His own will to the aforementioned souls who have attained bliss merely through compassion.

Whereas, the latter, who have become *Mukta* through self-effort, enjoy the bliss independently according to their own will. Hence, *Moorti* is mastered and achieved only when one cultivates worthiness and makes self-effort to master it. For the most part, *Muktas* do not even bestow grace in the absence of self-effort. Even if, for the sake of someone's *samaas*, They grant the *darshan* of God out of grace, the vices, veils are not eliminated because there is lack of eligibility. However, when one obtains *saakshaatkaar darshan* after cultivating worthiness, then the bliss remains incessant, and one can remain established in that state perpetually. (7)

The *mumukshu* devotee must reflect thus, "Our current birth indicates that we have already undertaken *infinite births* and there is no spiritual destination in sight for upcoming infinite births. Despite this, how incredible it is that we have come in the confluence of *Purna Purushottam Narayan* and His beloved *AnadiMukta* and They have bestowed us the blessing of last birth, out of grace!" Thus, one must solidify the understanding, deeply comprehend the utmost glory of *Maharaj* and *Mukta*, and continually fortify conviction, dedication and faith. One must believe that whatever vices such as lust, anger, etc. that appear to exist within oneself, do not exist. Consider them as non-existent. In reality, there is no existence of vices, veils, inner enemies, etc. They are merely mental complexes created by the mind, through imagination. Akin to dreams (*just as dreams*), they have no real existence at all. Knowing this, one must never dwell upon them. One should firmly believe that only *bliss has an existence*, and nothing else exists. Then everything is overcome. One who has conquered the mind has conquered the world. While performing the work of God, one must continually practice envisioning the *Moorti*, maintaining *antarvrutti*,

and mastering and achieving the *Moorti*. Everything is accomplished through practice alone. Grace too descends only upon such a practitioner. (8)

Remaining constantly vigilant, a *mumukshu* must contemplate upon the words and blessings of the *Mukta*, and constantly assess one's *inner organs*, "To what extent have vices within me reduced? To what extent are the edicts of God, either pertaining to the *Five Moral Codes* or the other generic ones, being observed?" If one persistently examines thus, and strives to eliminate vices, then all the vices are removed and the worthiness for attainment of God dawns. (9)

Muktas certainly help and protect the soul in trouncing the vices-temperaments, but do not eliminate them right away by Their thought. If They were to do so, then the soul is not strengthened and there is a delay in becoming completely worthy. Therefore, if a *mumukshu* combats one's own vices-temperaments and resists those fearlessly without succumbing to them, then the intrinsic strength of the soul awakens. Furthermore, all vices are trounced and one becomes worthy enough to procure the grace of God. (10)

One must make relentless and continuous self-efforts for the *saakshaatkaar* of the form of God, without ever losing courage, while maintaining faith and undepletable patience. Even if one does not have any spiritual experience despite such efforts, one must not become disheartened. Always strive joyfully and maintain the conviction, "By the grace of *Maharaj* and great *Mukta*, I too am a *Mukta*. My soul is never tainted by *Maaya*. Even if tens of millions of thoughts arise in me, they do not touch my soul. I am always dissociated from them." Holding this conviction, one must keep on

making self-effort by casting aside all weaknesses, skepticism, despair, etc. That is the duty of a genuine *Saadhak*. Such devout, steadfast, and patient *Saadhaks*, constantly striving in that direction, certainly get to experience *saakshaatkaar* by becoming worthy recipients of God's grace. This is an indisputable fact. (11)

After receiving the blessing of being established within the *Moorti*, one must trust the words of a great *Mukta*. However, in order to retain the blessings, one must become worthy by making self-efforts, else the fruition of blessings gets delayed. Only when one becomes worthy do the blessings take effect. If one thinks, "Now that we have received blessings, we can relax and enjoy. We do not need to do anything else," and becomes lazy-indolent in performing endeavors to please God, one will not advance even a single step. This is an established principle. Therefore, one must especially bear that in mind to not let laziness-inertia set in after receiving a blessing, and instead, must strive to become worthy to retain the blessing. (12)

When *Maharaj* tests a devotee, the inner latent powers awaken and the devotee flourishes. That is why *Maharaj* Himself never indulged in leisure either. He remained dutifully active throughout His entire life. His *Muktas* live in the same manner. *Maharaj* puts His devotees through a great deal of assiduity as well. This is so that the devotee becomes strong and cultivates eligibility. (13)

When *Shreeji's* beloved completely *Siddha AnadiMukta* roam the Earth in human form, the *mumukshu* souls must take advantage of Their unprocureable association, company, and service and must strive hard to make impeccable effort

to cultivate worthiness and attain the *Moorti*. Then through Their grace, the *Moorti* is mastered and one's spiritual state is forged. Just as in *avarbhaav*, after studying up to a certain grade, one gains the understanding, ability and receptivity to learn further knowledge, allowing one to grasp further knowledge on one's own. Similarly, once a certain spiritual state is established, the path of how to proceed to enlink with the form of God begins to unfold on its own by the grace of God. Thereafter, as the dynamism and dexterity to experience the divine bliss increase, more bliss and dexterity continue to arise. Until a certain spiritual level is reached and a spiritual state established, the strength to grasp the bliss and the *maturity* to understand further knowledge does not arise. For this purpose, one must persistently engage in self-efforts. (14)

This soul toils for the bodily pleasures, yet when asked to meditate, the soul finds it difficult. In this world, there are many proclaimers, workaholics, *pundits*, scholars, etc. but there are very few who practice *antarvrutti*. Those with *antarvrutti* are apparent immediately, just as the rising sun cannot be concealed. Though on the path of non-activity, the extent of benevolent deeds that those with *antarvrutti* perform, outweighs what *pundits* can do. Hence, one must practice *antarvrutti*, only then can it be accomplished. Only a person with *antarvrutti* can truly understand the meaning of the scriptures. No matter how much the individuals with *baahyarvrutti* read and study, all they can become is a *pundit*. They end up wasting their textual knowledge in debates and confrontations with others. A soul tends to remain predominantly in *baahyarvrutti*. The reason for this is, it is difficult to perform *antarvrutti* due to being habituated only to *baahyarvrutti* for infinite lifetimes.

In this *Satsang*, if any devotee wants to disseminate the knowledge of *Maharaj*, then one must prepare plentifully for propagating the knowledge by assimilating and internalizing the knowledge oneself first. Meaning, one must purify the intake of the senses-*inner organs*, become undefiled in the mind and body, practice *antarvrutti*, and (only) after attaining spiritual status must one engage in the work of disseminating the knowledge. All this transpires solely through self-efforts. But, without such endeavors and in lack of worthiness, if one merely continues imploring a *Mukta*, what can God or a great *Mukta* possibly grant? Therefore, self-effort is imperative in order to accomplish anything. In this world, even food cannot be obtained without strenuous efforts, so what is there to be surprised about the fact that one has to undertake strenuous efforts to attain God? Hence, putting in self-efforts is the principle of God. God is pleased only upon such a *Saadhak*. Only such a *Saadhak* can become eligible and attain *saakshaatkaar*. *Maharaj* has asked to perform spiritual endeavors but not give undue importance to the spiritual endeavors. He has not asked to refrain from spiritual endeavors. Clinging on to the undue importance of spiritual endeavors gives rise to the ego related to those in a *saadhandasha*. That ego is very subtle. Hence, one must not bear its burden in order to avoid being ensnared in it. By considering God as the sole doer, the burden of over-importance of spiritual endeavors does not arise. Hence, practice the spiritual endeavors for pleasing God throughout the lifetime, without slacking. Whatever activity one engages in, along the path to God, must solely be carried out for the sake of pleasing God and not with desire like, "If I perform this activity, people will worship me, give me respect, and I will gain wealth." If one performs God's work by becoming

devoid of all desires, only then can one become completely deserving of God's grace. In order for that to transpire, one has to practice *antarvrutti* continuously.

Once Napoleon had also remarked, "I have only practiced *baahyavrutti* all my life. Had I practiced *antarvrutti*, I feel that I could have achieved a lot more." After mastering the *Moorti* through *antarvrutti*, any activity undertaken turns out to be supereminent, as God comingles in whatever work one undertakes. It seems to the one possessing *antarvrutti*, "I am enthralled within *Maharaj* and it is the Lord who works through me. He has merely made me a medium for His work". By perceiving thus, one experiences that bliss deep within. (15)

Bhagwatswaroop Swami was so super-potent that he was able to visualize the *Moorti* in all three states. Whenever he offered mango, banana, etc. fruits, *Maharaj* and *Mukta* would manifest out of space (thin air) and accept them. He had mastered the *Moorti* through intense ardent self-efforts. *Bapashree* had granted him *saakshaatkaar* because he was completely worthy. In order to master the *Moorti* and to become eligible, relentless self-efforts are indispensable. A *Saadhak* must become worthy on their own. The real grace of *Maharaj* and great *Mukta* descends only upon a suitable worthy *Saadhak*. A *Mukta* may, out of grace, grant divine *darshan* to someone for a short while, helping reduce skepticism a little. That is the extent of effect. It neither results in winning of the ingrained temperaments-vices, etc. nor in persistence of the bliss of the *Moorti*, and the *Saadhak* reverts back to their original state post-*darshan*. When one becomes truly worthy, then the *Mukta* grants *saakshaatkaar* to one. Only then can they prevail in that state as well as experience

the joy and bliss of the *Moorti* incessantly. But, it does not happen without worthiness. *Bapashree* explained that when a blacksmith shapes vessels, he strikes them repeatedly with a hammer. Similarly, only when one endures the blows of joys-sorrows, loss-gains, etc. of this world, and develops a mature understanding by facing various types of difficulties and circumstances and always remains equipoised without deriving joy-sorrow from it, does one become eligible. (16)

A discourse that *Muktaraj* had once shared out of grace, is presented here verbatim: "The primary principle is that only when there is pore-to-pore unification of one with God, can one attain the *shaakshaatkaar* of God. Dwelling inside the *Moorti* is not akin to grains stored in a repository. There is no multifariousness in the *Moorti*. Unlike the body, which has various elements like bones, flesh, etc. (*Moorti* is homogeneously made up of divine effulgence and bliss only). The soul becomes divinely embodied, identifies with the *Moorti*, and dwells pervadingly and homogeneously in each and every follicle of the *Moorti*. All grains in a granary remain distinctly apart - it is a mere *physical comparison*. Dwelling in *Moorti* is not like that. An intelligent thinker can comprehend that even though *physical energy*, such as *sound, light, heat, etc.*, they are merged in each other, they are infused with each other, but do they occupy separate space? No, they do not. Similarly, one merges with the divine power - with the divine form. A number of births are required to reach this stage. What a big deal this is! Such is the attainment! If this were to happen only by *grace*, then the fools will abandon it. Those, in whose fate numerous births have been written, cannot benefit from it; *grace* comes within grasp, and yet they let it go! That means in previous births they have committed sins, and those sins prevent them to understand this fact. They

again come back. The cycle of rebirths goes on. That has no end.

If one meets those who are established in the divine abode of God, they can establish one in the divine abode, if they wish so. Suppose this is our car and we offer someone to get in, then whoever boards with trust will reach the same destination as the car. This concept is as simple as one plus one is two. $1+1=2$. Such simple is the process that needs to be understood. Due to ignorance, means due to countless past *sanskaars*, people have become implacable. Due to which, those veils engulf the soul and prevent one from grasping the truth. Therefore, once one meets those through whose association one recognizes God, (one must) *wait and watch for the grace to descend. Those who are impatient do not get to this stage. There is no grace for impatient. Then if they say to Guru, "I will believe whatever you say, but please make me experienced." Then Guru says, "There are a number of souls, so why not all should deserve? You are just one amongst all. Not all souls are deserving."*

Guru's perspective is not that he is a Guru only if you believe in his words. They do not care for such honor or prestige. Therefore, if someone says the aforementioned thing to the Guru, then Guru will simply respond, "Friend, you will not reach." If you want to come under grace, then don't be impatient; if you are impatient, you do not deserve that bliss. If one does not have the capacity to dwell in the Moorti then how can one reside there? If one wants to obtain the bliss of the Moorti, then one must start striving to become deserving. It requires enormous faith. That faith must be such that it does not waver at all. It demands firm resolve, ample patience, adequate whole-hearted effort, and deep interest.

(As the saying goes) "*Harino maarag chhe shuraano, nahi kaayarnu kaam jone, paratham pahelu mastak muki valata levun naam jone* (The path of God is for the brave, not cowards, be prepared to sacrifice everything and then take the name of God)." Only if one has such strength then can one advance forward. Absolute faith in God and great *Mukta* is essential. You have a need from Them, what do They need from you? They will merely cast a glance and numbers of births of the soul will be reduced. The one who does not want it, will not receive it. Don't ever think that those who do not have an inner longing can forcibly obtain grace. Never assume such a thing. One must have earnest need and yearning. There must be sufficient preparations to seize the grace. If one is not adequately prepared and is just experimenting, then *he will remain as he is always, for births together*. Souls keep engaging in such brawls birth after birth.

The soul must remain completely transparent and guileless before God and God's *Muktas*. Until complete transparency is achieved, progress in this regard simply cannot be made. After one cultivates such an understanding, one receives assistance. One receives *inner help*. It is only then that one attains liberation. One must be very open, *clear all doubts*, become free from skepticism, and become doubt-free. One must seek clarity of knowledge. One must ask as many questions as one needs to ask. *Then, he should be clear in his mind*. One must then happily advance further. One must acquire such knowledge which affirms thoughts that one beholds and does not allow one to waver. Otherwise, one might get enmeshed along the way. One must obtain complete clarity if one wishes to tread on this path. Leave no room for any doubt. If one's thoughts change after gaining clarity, it simply means that real clarity was never actually

attained in the first place.

One must have a *complete lack of ego*. *Surgery of the ego must go on continuously. This is the main thing*. Until the ego is completely uprooted, if one does not actively continue the “*ego surgery*”, the ego will resprout from it and flourish. *Ego* is the very last, subtlest veil. Only when it is completely uprooted, does one gain the *darshan* of God. If one practices *antarvritti*, meditation, and contemplation of God in this way, then it will be accomplished. One must discover that path; that path lies within us, it does not come from outside. Once true understanding dawns, then everything consummates. This is all that needs to be done. Once in the bliss of God the *ego* does not arise at all. Thereafter, one only remains engrossed in that state of completeness, in that divine bliss. (17)

The vices can be instantly dispelled by mere thought or words of a great *Mukta*. However, doing so in absence of earnest efforts, does not bring worthiness, and one does not attain bliss. Hence, special pleasure is bestowed upon those who perform relentless and earnest efforts. (18)

Certain types of questions, such as, “If the Lord is so compassionate and capable, why does He not bestow grace upon every soul and grant them liberation?”, in reality, are not questions at all. *It is an ignorance*; a veil of ignorance. Because difficulties have a solution, but spiritual mysteries do not have an answer or a solution. They must simply be experienced. That is why Vedas stall with words like “undescribable”, “unfathomable”, “not this or that” (neti-neti), when describing God. The souls are eternal, and so are the veils of *Maaya* engulfing them. These veils in the form

of ignorance are indeed engulfing the souls. God always bestows His grace to eradicate them. That grace has no cause or condition. The *evolution process*, which is but one of His infinite divine plays, is diurnal, and is eternal. Through this process He helps the souls progress towards the state of completeness or perfection. Therefore, He does not make unnecessary alterations in this divine-play of evolution that He Himself has designed for the welfare of souls. He uplifts the souls through the designed process only.

Until the soul attains *saakshaatkaar* of the divine *transcendent* form of *Purushottam Narayan* and the state of *AnadiMukta* by embodying that form, one has to take births. God and His beloved *AnadiMukta* manifest and assist in this evolution of the souls. They accelerate that *process*. They remove the veils of infinite souls and bring about their upliftment and abate infinite births. According to the inherent property of the sentient-element, the *soul is next to God*. The soul itself beholds the next highest place after God. However, there are veils of nescience, ignorance cloaking the soul. Additionally, whatever *karma* the soul engages in, results in formation of *prarabdh*, temperament, and *sanskaars*. The soul then becomes entangled in the very web of *Maaya* that it has woven. One must make a self-effort to break free from that web. Meaning, the eligibility for *saakshaatkaar* of God has to be cultivated on one’s own. Only then do *Maharaj* and the *Mukta* bestow their grace upon one. (19)

Everyone has a different way of connecting with God. For example, some concentrate their mind through chanting the mantras, whereas others connect with the *Moorti* through other folds of *nine-fold devotion*, such as listening, singing glory, remembrance, etc. Therefore, a *Saadhak* oneself

must discover through *antarvrutti*, the method with which one's mind becomes steady in God and perform devotion-meditation-*bhajan*, etc. accordingly. (20)

It is when one renounces both righteousness and unrighteousness that God is attained. Amongst those, unrighteousness certainly leads to decadence, but even if righteousness, whether in the form of adherence to behests, vows, good comportment, virtuous deeds, or devotion, etc., is practiced with ego, then such practice of ego-tainted righteousness too does not emancipate one from birth and death. Therefore, even such egotistic righteousness has to be abandoned, only then the pleasure of God transpires. (21)

The lust lodged in the causal body does not burn away without celibacy. Celibacy is *Maharaj's* most dear virtue. It is even acceptable to call it God's disposition. The causal body does not burn away in its absence. All the qualities of God manifest within one with virtue of celibacy. All the vices and veils are annihilated (by celibacy). This is because God's pleasure is incorporated in it. (22)

The one who wants to cultivate staunch celibacy must always practice meditation and *antarvrutti* to ensure that the connection with the *Moorti* is maintained. It is not possible to become an *Urdhvareta* without the practice of meditation of the *Moorti*. Without becoming an *Urdhvareta*, the eligibility to attain *saakshaatkaar* does not arise. One gradually becomes an *Urdhvareta* through the warmth of the pleasure and blessings of a great *Mukta*. Only those who are extremely fortunate obtain the association and grace of such a great *Mukta*. (23)

Only when *ShreejiMaharaj*, out of compassion, explains His own principles through a *Mukta*, can they be understood. One must properly instill them in one's own life and spread its message everywhere, so that countless souls may be uplifted. Whoever wishes to make one's life worthwhile by having *saakshaatkaar* of God, must observe celibacy properly. Staunch celibates must duly observe *eight-fold celibacy* (abstaining from 8 things with/about women (or opposite gender): remembering, talking, playing, watching amorously, conversing in solitude, wishing, thinking and mating) in accordance with the edicts. One must fast in atonement if there is a lapse in it. The morsel-less fasting for atonement must be carried out by drinking only water and continuously engaging in virtuous activities, that too, without the feeling of self-ownership. If one performs activities considering only God Supreme as the doer, one's activities take the form of devotion. All *karmas* of such a *karma yogi* (a *yogi* who performs all activities with the association of the divine) are burnt away and as a result of dawn of worthiness, one obtains *saakshaatkaar* of *Maharaj*.

Staunch celibates must disseminate the divine knowledge of *Maharaj* and continue engaging in the virtuous activity of upliftment of souls with selflessness. Upliftment of the soul is not possible without celibacy; therefore, one must especially aim for it. That is the unwavering doctrine of *Maharaj*. Only through it does further spiritual progress transpire on the path to ultimate liberation. Hence, one must propagate it extensively and preach it in the name of *Maharaj* and *Mukta*. This is so that it has the anticipated effect on other souls and the pleasure of *Maharaj* and *Muktas* descends. By observing nominal celibacy, it becomes inherent as time passes. Thereafter, the eligibility to grasp God's grace arrives, and all

veils are removed by the grace of God, and the *saakshaatkaar* of “*Brahm*”, meaning the *Moorti* of *Maharaj*, transpires.

The word “*Brahmacharya*” means to perform “*charya*” (graze/roam around/wander) in the “*Brahm*.” Meaning, relishing the bliss while remaining completely engrossed within the *Moorti*, is called “*Brahmacharya*” (celibacy). That is its expansive and subtle spiritual meaning. The *kundalini* power is a radiant energy manifesting from God’s immanent energy, directly connected to the soul. If that energy ascends then it will uplift the soul on the path of liberation. If it is used for indulgence in carnal pleasures, then it provides momentary sensual pleasure but leads to downfall and results in many births. Since that energy gets wasted on sensual pleasures, the veils encasing the soul cannot be removed. If the veils are not removed, then the *sanchit* (accumulated) and *prarabdh karmas* cannot be burnt, how then can liberation ever be attained? The form of that energy is consistent but the way it is utilized determines the outcome. By observing celibacy properly, *kundalini* ascends and removes the veils over the soul.

Science states that *energy neither can be created nor can be destroyed*. Energy is neither created nor destroyed, but that energy is transformed into its various functions and forms. Consequently, its appearance also seems to have altered, but actually it’s that same energy. It appears altered due to its various functions. The same energy that enables various creations, can also bring about destruction when misused. Just as atomic energy can be utilized for both - creation as well as destruction. Therefore, one must make good use of the divine radiant energy of God to attain salvation. It is only through the observance of celibacy that the energy ascends

and elevates the soul and assists in *saakshaatkaar* of the divine form of God. If the same energy is used for procreation, then that too is possible. The same energy provides sensual pleasure too and also causes degradation of the soul. Hence, in every way it is in the best interest of a prudent *Saadhak* to understand this principle of God and implement it in life.

The perennial adhesion to carnal pleasures cannot be eliminated without observing celibacy. Despite assuming many births, the carnal desires in the causal body of the soul cannot be eliminated. The one who wants to do the virtuous work of propagating knowledge of God, etc., also has to practice celibacy, else, how can desirous unavailing humans save themselves and/or any other souls? (*Nayen Atma Balhinen Labhya*: One who is powerless does not attain the *Atman* (God) - Swami Vivekanand)

Meditating upon the child form of *Ghanshyam* is the best remedy to overcome the turpitude of lust. Since that form is completely innocent, its meditation helps overcome turpitudes and brings about innocence. Just like when one starts learning to ride a bicycle, it seems difficult initially, but one gains its control with practice. Likewise, observing celibacy becomes easy with practice.

Householders must also observe celibacy according to the rules in the scriptures. One must conjugate with a woman only during the *season* (first 16 days of menstrual cycle less first 5 days and days of religious relevance), that too only for having excellent progeny. One must relinquish the desire to enjoy worldly pleasures after having one or two children and practice celibacy by mutual consent. Mating must be done on alternate nights by subtracting the first five days of the

sixteen days from the day a woman menstruates. Also, one must subtract days of religious relevance like *Ekadashi*, Full Moon, manifestation day of God, etc. from amongst those days. Mating must happen only at night, and not during the day. The one who deflects from this rule by desirousness is cleansed by morsel-less fasting. If a householder *mumukshu* acts according to this principle, then one can attain the state of *Mukta* upon realizing God. And even in this world, a tremendous power to perform the activities of upliftment of souls manifests. One's children can also become great personalities. *Unpardonable karmas* are wreathed if one continues indulging in sensual pleasures even after the age of 50 years. One has to endure the fruits in the form of various ailments. Therefore, after the age of 50, upon entering the *vaanprasthaashram* (see *Aashram*), husband and wife must renounce the desire for sensuality and practice celibacy by mutual consent, to qualify for the bliss of God. One must propagate this principle of *Maharaj*, by imbibing it in one's own life, so that many can be redeemed. (24)

Once *Muktaraj* Narayanbhai shared that He had a lot of disdain for a devotee who does not observe celibacy properly and is lax about it. Even *Maharaj* Himself has laid great emphasis on staunch celibacy. It can be said that it is indeed the very path to attain God. Hence, one must connect the senses with God instead of leading them astray on the immoral path. One must engage in a virtuous activity so that the tendency of the mind does not become muddled. *Rajogun-tamogun* flourish in the subconscious mind of a human who remains idle, or keeps on sleeping, or indulges in worldly pleasures. For this reason, one must regulate diet-lifestyle, and keep striving to eliminate impure lust and vices. One does not require profound knowledge to eliminate internal enemies such as lust, anger,

greed, etc. We know that these vices are veils. They can result in numerous births. Therefore, if one resolves in one's mind not to retain them and works persistently to eliminate them, then they depart. However, instead of fighting them with the words, wisdom, and understanding of *Mukta*, if one merely pampers and nurtures them, they will not depart. *Muktaraj* then mentioned the saying, "*Harino maarag chhe shuraano, nahi kaayarnu kaam jone, paratham pahelu mastak muki valata levun naam jone* (The path of God is for the brave, not cowards, be prepared to sacrifice everything and then take the name of God)," and continued that one must be brave in this way. But one must not become cowardly and succumb to the flaws, and inner enemies.

The *Saadhaks* who have made some advances in meditation, visualize such vices personified. When a *Saadhak* attempts to remove them, they fight a lethal-deadly battle and combat the *Saadhak*. Such experiences occur on the path of meditation. However, if one battles those with trust, strength, and conviction in the words of *Maharaj* and *Mukta*, then they are bound to flee. How long can they last? Often, due to past *karma sanskaars*, or if one has perceived a vice in a great *Mukta*, such enemies persecute one more intensely. However, if one comes in the confluence of a great *Mukta*, then the *Mukta* safeguards such a *mumukshu* and does not allow one's soul to degrade. If a *Mukta* is present in human form when a devotee performs tireless self-efforts, then *Mukta* is pleased, resulting in destruction of even the most powerful bad *sanskaars* from the past. Moreover, if one has previously perceived any vice in a *Mukta*, that is also adjudicated. Therefore, duly fight against such enemies, but never concede. When such enemies are about to depart, they exhibit exceptional strength.

When one tries to evict an enemy who has infiltrated one's house and has been residing there for years, the enemy resists. The enemy leaves only when one valiantly quashes them out. However, if one remains cowardly and refrains from fighting, then the enemy will not leave and establish it as their permanent residence. Similarly, when the inner enemies are about to depart, they resist even more and cause greater anguish within. If one fiercely combats them and does not remain a coward, then those enemies will leave. But the more one indulges in sensual pleasures and unleashes the senses, the more powerful these enemies become. Then it becomes challenging to ward them off. Therefore, why ask about the route to a village that one does not intend to visit? With this mindset, one must completely shut off the path of sensual pleasures and cease all thoughts regarding them. If one keeps on thinking about them, then the thoughts take a definite shape or form, and the latent *sanskaars* resurface and gain strength. Hence, one must avoid the thoughts of sensual pleasures. One must continue to offer fervent prayers to *Maharaj* and great *Mukta* to eliminate such flaws, with a voice choked with emotion. By doing so, *Maharaj* and great *Mukta* assist in overcoming the flaws.

In that context, the disciple asked the question, "What are those vices and enemies?" Then *Guruvarya Muktaraj* replied, "Those vices are demonic *Maayik* powers. Good and bad *sanskaars* are also a kind of *energy*. By performing deeds, their *sanskaars* are *recorded* in the mind and attached with the causal body through the immanent power of God. Amongst them, good *sanskaars* are forged from good *karmas*, and bad *sanskaars* are forged from bad *karmas*. Their fruits are good and bad, respectively. If one believes

in the doership of *Maharaj* and becomes a non-doer and performs *karma* with detachment, then good-bad *karmas* do not get attached, and one becomes disencumbered from the bindings of *karma*."

Perfect celibacy is a must for the upliftment of the soul. Complete, innate celibacy is an extremely crucial tool for removing all the veils upon the soul. Therefore, one must observe celibacy decorously. Just as medicine has the power to remove the disease, similarly, the reproductive energy that has been transformed into *ojas* (brilliant spiritual energy), possesses a supernatural power to eliminate the veils. Primarily the soul is immaculate and clean, but from time immemorial it has been encased with *Maayik* veils of misconception-nescience. Those veils of ego, desires, hatred, etc., extend from the causal body to the subtle and gross bodies, and even across the worlds and universes. The veils have not entered the soul. Just as clouds cover the sun and block its light, but do not enter the sun. When the clouds disperse, the sun's light appears as before. Similarly, the veils are encasing the soul.

When one attains *saakshaatkaar*, not a single veil remains. All the good-bad *sanskaars* of the subconscious mind are annihilated. Hence, the soul experiences complete liberation. However, these *sanskaars* remain within the subconscious mind until one attains *saakshaatkaar*. Certain *sanskaars*, having attained a subtle form, remain suppressed in a causal state. When the appropriate environment and conducive circumstances arise, they awaken from that causal state, move to the subtle body, and eventually into the gross body, and the gross body performs that action. Then, as a reaction to that action, they become subtle again, return to

the causal state, and become recorded in the subconscious mind as *sanskaar*. This forges a binding of *karma*, and the fruits of those are given by the Supreme Lord, the giver of the fruits of the *karma*, through His immanent power. Thus, by performing such *karmas* repeatedly, their *sanskaars* become stronger. The soul then continues to assume births in various species according to its *karmas*, imposing more and more veils upon itself.

These veils too are insentient *Maayik* energy. They are destroyed by celibacy, *saankhya-vichar*, purity of *inner organs*, and meditation-*bhajan*. When the *Saadhak* observes celibacy, then the *veerya* energy accumulates. The grains that we consume contain the life-force generated by solar energy. From that grain, the body forms various elements like secretions, blood, flesh, fat, bone, marrow, etc., and from amongst these, the *veerya* is formed as an extract. That *veerya* contains an *extract-form* of nutrients, vitamins, proteins, carbohydrates, minerals, etc. derived from the food. According to scientific research, *veerya* comprises of 200 types of proteins, lecithin, nucleoproteins, sodium, potassium, magnesium, zinc, vitamin C, vitamin B-12, etc., which are extremely useful nourishing elements for the body, brain, and nervous system.

The greater the amount of *veerya* there is in the body of person, the more powerful, the more strong, the more intelligent, excellent-minded, and strong-willed that person is. Even people of *sattvik* intelligence and prudence, thoughtfully try to master celibacy. So, is there a doubt that celibacy is indispensable for a *Saadhak*? When one meditates upon God after purifying the diet of the senses-*inner organs*, then the *praan* becomes regulated. That *praan*

energy converts *veerya* into *ojas* (luster) and *tejas* (brilliance) energy, and a kind of energy akin to electromagnetic energy is generated from it. Through that, the *sanskaars* in the subconscious mind and the veils over the soul are destroyed. Observing celibacy alone does not lead to enlightenment. When celibacy becomes innate, restraint over all senses and the *inner organs* is achieved, and no ill-thoughts arise, then one becomes *Urdhvareta* and attains worthiness. Thereafter, the grace of *Maharaj* and the great ones descends, and one attains *saakshaatkaar* through the power of that grace and mercy. One may observe celibacy for one hundred births, yet, if one does not attain the grace of God or a perfect *Mukta*, then one does not attain *saakshaatkaar*. Hence, celibacy alone does not lead to enlightenment. It is needed as the foundation to develop eligibility and competence. When celibacy becomes innate by observing it gradually, then one becomes an *Urdhvareta*. When *sublimation* of procreative energy occurs, then the worthiness and competence to sustain the *saakshaatkaar* of the divine form of God transpires. Consequently, when a great *Mukta* bestows the grace upon one, does one attain *saakshaatkaar*. Therefore, a *Saadhak* must persevere in observing celibacy by understanding this very subtle fact.

One who wants to observe vow of celibacy must relinquish *taamasik* (characterized by *tamogun*) substances like onion, garlic, etc., and must refrain from an excessive amount of heat-laden substances, garam masala, chilies, etc. Because eating hot and spicy things warms up the blood excessively. Just like when butter is heated, ghee is released. Similarly, when the blood heats up, *veerya* is released from the blood. Subsequently, under the influence of *rajogun-tamogun*, sexual desire arises and *hormones* are released in the form of a

secretion from the endocrine glands known as *gonad glands*. As a result, one feels excitement, and hence the celibacy is transgressed. Hence, one must refrain from *rajasik-tamasik* (characterized by *rajogun-tamogun*) substances such as hand-made cigarettes, cigarettes, tobacco, drugs, intoxicants, tea, coffee, etc. The other senses are conquered easily, only by conquering the sense of taste. Therefore, one must bear that in mind as well. As soon as a thought regarding a woman, etc. arises in the mind, one must instantaneously remember the *Moorti* of God and *Mukta*. So that the mind will forsake the thought of a woman and enlink with God. Thus, one must learn to smash such thoughts. Pray to *Maharaj* and *Mukta* for assistance so that *rajas-tamas* attributes are pacified and the *sattvagun* emerges immediately. A celibate must keep all these remedies in mind. (25)

The shapes of the bodies of women and men are different. However, there is no difference between the souls of women and men. Even if a soul within a woman is great, her physical body is associated with beauty and with the three-attributed (*rajas-tamas-sattva*) power of *Maaya*. This increases the probability of spiritual downfall for a man who is negligent and unalert during *saadhandasha*. Similarly, the physical body of a man can become a cause of abjection for a woman. Even a *Saadhak* who has received the grace of God must remain constantly vigilant. Constant vigilance and the practice of oneness with the form of God are essential for the *sublimation* of sensual energy. Along with meditating and contemplating on the divine form of God, one must contemplate upon the benevolent virtues of God, and assume them to be manifesting in oneself, and thus inculcate them in one's life. One must continue this practice persistently until one attains *saakshaatkaar* and transform one's entire life

into a form of *yoga*. (26)

When there is a deficiency in the vow of celibacy, a lot of diseases colonize the body because the vital energy is eroded through various *chemical reactions* in the body. Those diseases can be cured to a certain extent with the *charanraj* (sanctified sand/dust of the holy feet) of God, and the thought-power of God and *Mukta*. However, if one does not maintain an abstinent life, diseases re-enter. By maintaining an abstinent life, divine power within the *charanraj* renders the body-mind disease-free. Any disease can be destroyed merely by a thought of God and *Muktas*. However, if one's life lacks abstinence, God and *Mukta* do not offer much assistance, and discipline one through that disease. It is very essential to possess steadfast faith, resoluteness in celibacy, and sanctity in order to absorb the divine power of God and to grasp the blessings. (27)

A *Mukta* is capable of granting the bliss of the *Moorti* instantaneously, but one cannot withstand it without complete worthiness. If the bliss descends after attaining worthiness and (appropriate) spiritual state, then it is sustained. Just as when children inherit their father's property without hard work, they will waste it, but if they work hard themselves, then they will retain it, and they will earn even more through their hard work. Similarly, if one obtains the divine bliss of God by becoming worthy then it is sustained and one continues to become capable of enjoying more and more bliss. (28)

10. Grace

One true fact also is that no matter how much a *Saadhak* strives, performs *saadhana*, or churns the ocean of knowledge, till the *Saadhak* receives *Maharaj* and *Mukta's prasad* in the form of grace, one cannot advance even a single step on the path of *saadhana*. Grace is very essential for a *Saadhak* on the path of *saadhana*. If one cannot receive it, then hard work gets wasted. Grace is not just a word or a thought, but it is the tremendous benedictory power of God.

A gradual purification and upliftment definitely happens for the soul, upon whom the grace of the *Mukta* descends. This is because grace carries immense power. However, if alongside that grace, the *Saadhak* exerts self-effort to lead a pure life, then spiritual progress occurs at a rapid pace without any delay. (1)

If one tries to conquer one's ill-temperament and inner enemies allocating weightage only to self-effort in the form of spiritual means and fails to acknowledge the grace of God and *Mukta*, then attachment of subtle ego to the spiritual means is not sequestered. For that reason, a thoughtful *Saadhak* must despondently offer heartfelt prayers to God and *Mukta* within, so that God's grace merges with one's self-efforts. Prayer is an infallible tool. God's grace descends into one's *saadhana* through prayer, and as the *inner organs* become immaculate, one's temperament and inner enemies are removed and true spiritual progress is achieved. Every

spiritual endeavor must be performed solely to please God. (2)

The worthiness in a *mumukshu* arises by self-effort. However, it is impossible to attain the *saakshaatkaar* of God without the grace of God and of *Siddha Mukta* who has attained His *saakshaatkaar*. When God or a *Mukta* is manifest on Earth, if one earns Their pleasure through Their confluence-association-service, and by obtaining the knowledge of pure devotion and true knowledge of the divine form of the God from Them, then one can attain *saakshaatkaar* through Their grace while They manifest. *Saakshaatkaar* is not possible only on the basis of the spiritual endeavors alone. If one has received the blessings of a *Mukta* by initiating the endeavors of Their pleasure in Their very presence then, out of grace, They make such a *Saadhak* attain *siddhadasha* even after They are no longer perceptible in Their human form. (3)

God, residing concealed in the within, stops and safeguards those upon whom the grace of a great *Mukta* has descended, from wrongdoings. If He were not to do so, it would not take long for the soul's downfall. (4)

No matter how many endeavors one performs, *saakshaatkaar* cannot be attained without first pleasing a great *Mukta*. Whoever has ever attained anything on the spiritual path has not done so without the pleasure and grace of a great (spiritual) person. (5)

One may be faithfully obeying the commands of *Shreeji Maharaj* and conducting oneself appropriately in the matters of edicts-religion, but if ego mingles with it, then the commands cannot be obeyed in their true sense. Due

to pretense, it may superficially appear to others that one is obeying the commands, but there is an absolute lack of truthfulness, sanctity, and God's pleasure in it. Nevertheless, the one who has met an *AnadiMukta* and upon whom the pleasure and the grace of the *Mukta* has descended, can obey the commands properly by the power of that grace, and is required to exert far less effort in doing so. Everything is accomplished through grace; grace is an immensely great power. (6)

If one relinquishes all of one's own propositions (stubborn desire - obstinacies) before God and *Mukta*, then the grace of God merges with one's *saadhana* at a rapid pace and spiritual progress transpires. By relinquishing such propositions, the ego is abraded and thus worthiness arises with ease. (7)

As long as the *Saadhak* associates weightage to the spiritual endeavors, even if one strives hard for millions of births, neither will one attain divine bliss nor will one attain the state of a *Mukta* of God. Spiritual culmination happens only when God and His *Siddha AnadiMukta*, out of grace, take the soul into Their own bliss. (8)

Without harboring the desire for *saakshaatkaar*, one should strive to advance on that path, for harboring a desire alone does not lead to its attainment. Such desires lead to cycles of births. As long as there is hidden atheism in a soul, *siddhadasha* does not come about. However, if there is true unwavering determination in a soul, then great *Mukta*, out of grace, will grant *siddhadasha* at the end of one's life and establish one in the bliss of the *Moorti*. Nonetheless, if one becomes worthy through intense self-efforts whilst in the physical body and attains *saakshaatkaar* through the grace

of God, then the momentum and capability to experience that bliss are many times greater than that of the one who attained that bliss merely through grace. Even whilst residing in that bliss, the ability-capacity to enjoy that bliss grows progressively. Many-a-times a great *Mukta*, out of grace, might establish even partially worthy souls into bliss at the end of life. Nevertheless, They make them assume another birth to have them become fully worthy. Even if one reaches the bliss through grace alone, all afflictions come to an end. (9)

If an *AnadiMukta* is present on the Earth in a human form at the time when grand spiritual gatherings, *yagnas*, *Brahmayagna*, etc. are being performed at the pilgrimage sites, then *ShreejiMaharaj*, manifesting in the transcendent form through *AnadiMukta*, bestows spiritual upliftment and liberation to countless souls. He evinces immense pleasure upon the *mumukshu* souls through the *Mukta*. This is a salient characteristic of the manifestation of a *Mukta* in human form. One cannot obtain the benefit of alliance-service-association of an *AnadiMukta* even through the merits accumulated over infinite births. It is obtained only through Their unconditional grace. Hence, if such an opportunity arises, one must seize it immediately. (10)

Souls enamored by women-wealth, i.e. sentient-insentient *Maaya*, are not liked by God and *Mukta*. Nonetheless, *Mukta* bestows grace even upon such abominable souls. Sometimes it may even appear that They evince greater pleasure upon the sinners, but this depends entirely upon Their own will and there can be many reasons behind it. (11)

In order to eliminate the desires of the *mumukshu Saadhaks*,

a *Mukta* often tests them to determine the extent of their *dehbhaav*. Thereafter, They bestow grace upon a *Saadhak* who clears Their test successfully, and also make the *Saadhak* experience the divine bliss of *Maharaj*. (12)

Through the divine will of *ShreejiMaharaj*, Bapashree manifested on this Earth, out of grace, to grant the divine state of *AnadiMukta* to the souls. Therefore, since there is an eternal presence and manifestation of that divine form, if any *mumukshu* soul remembers Him and prays with a heartfelt voice, deep humility, and true sincerity, "O Bapashree! Please establish my soul in the divine form of God, through Your grace;" then Bapashree's divine blessings immediately descend upon one. Furthermore, one's soul gets uplifted and one ultimately attains the ultimate redemption and even the state of *AnadiMukta*. (13)

"In this *Satsang*, everyone has come to please *Maharaj* and to attain the divine bliss of the *Moorti*. To that end, everyone toils in various ways, but they are unable to let go of pride, status, fame, popularity, etc. As a result, they do not experience the bliss of that *Moorti*. The one who wants to attain the divine bliss of *Maharaj* must strictly forbid these."- Utmosty Gracious Bapashree.

Whoever desires to obtain *saakshaatkaar* of the divine form of *MahaPrabhuji* and attain the divine bliss of that *Moorti* must first affirm these words of Bapashree and actualize them in life. Only then must one desire the *saakshaatkaar* of the *Moorti*. Once firm steadfastness is established as per these words, worthiness arises, and once the worthiness arises, the grace descends. It is only then that one attains the *saakshaatkaar* of the *Moorti* and the state of a *Mukta*

of God dawns. If one keeps demanding the *saakshaatkaar* and *darshan* of God from *Mukta* without establishing the firm conviction on Bapashree's words, while still harboring the desires to obtain pride, greatness, fame, and glory and fails to identify and eradicate them, then how can the grace of *Mukta* descend upon one? Therefore, harboring such a desire is ignorance. (14)

There is astonishing power in a prayer. During the period of spiritual endeavors, one experiences a great deal of warmth, strength, and contentment through it. However, after reaching a certain level, there remains no need to implore the Lord for anything. As long as the sense of imploring prevails within a *Saadhak*, desirousness lingers. This indicates inadequacy in worthiness. Upon reaching a certain level, the *Saadhak* oneself experiences that "Nothing is unbeknownst to the Lord. He is omniscient. Everything He perpetrates is entirely in my best interest and is always appropriate." Thereafter, the necessity for prayer or imploring ceases to exist. The Lord is cognizant of the needs of the *Saadhak* and the time that is appropriate to fulfill them. Knowing everything, the Lord fulfills those wishes at the appropriate moment as well as assists and safeguards one. (15)

11. Grandeur Power

When a *Saadhak* embarks on the true path of *saadhana*, it is natural for the grandeur, capabilities, and *Sidhhi* to gradually flourish within one. Until the ultimate goal is attained, such enticing obstacles are bound to appear on the path of *saadhana*. The guidelines presented here will serve the purpose of a true guide for a *Saadhak* to maintain equanimity in the face of all these and for learning how to transcend them with understanding, without getting bound by them.

There are two paths for the soul to attain the Lord. One is *ashtanga yoga* which consists of *yama*, *niyama*, *aasana*, *praanaayaam*, *pratyahaara*, *dhaaraana*, *dhyaan* and *samaadhi* (see *yoga*). Through this, one must open and activate the various *chakras* in the body, namely *Mulaadhaar*, *Swadhishtaan*, *Manipur*, *Anaahat*, *Vishudhdha*, *Agna* and *Sahasraar* (see *Chakra*) and raise the energy upward. In this path of *yoga*, as the *chakras* open up, the energy rises upward, and as a result one attains various *Sidhhis* as well as divine opulence. If a *yogi* attempts to attract others with these *Sidhhis* through their power of *yoga*, their spiritual progress pauses. *Progress stops there*. Consequently, there is a considerable delay in attaining the *saakshaatkaar* of God. However, if instead of expending the *Sidhhis*, one masters and attains *nirvikalp samaadhi* by restraining the subconscious mind through the restraint of *praan*, one can attain the *saakshaatkaar* of God. However, that path is indulgent and alluring. Whereas on the second path, one attains

saakshaatkaar by practicing the supreme *upaasana* of God alone through constant meditation-chanting-remembrance, thus restraining the subconscious mind first and thereby restraining the *praan*. After attaining *saakshaatkaar* of God, nothing else remains to be achieved. One attains infinitely greater divine opulence and bliss than the aforesaid *yogi*. The power and capability attained on this path is unlike the material *Sidhhis* of an incomplete *yogi*; rather, it is divine and benefactory. (1)

As long as the impurity in the form of desire for grandeur remains, the soul cannot be considered completely pure. One will not attain perfection. Therefore, a *mumukshu* must remove the impurity in the form of desire for opulence. Only then can one become as pure as God and become a *Mukta*. The desire for grandeur lies beyond the causal body. Hence, it is referred to as the great-causal (body). It is the fundamental principle that if one desires to remain steadily established in the divine form of God and in its divine bliss, one must attain the same level of purity as God Himself. (2)

Inner enemies like lust, anger, greed, infatuation, etc. are gradually destroyed by continually engaging in the spiritual endeavors that please God such as meditation, *bhajan*, devotion, etc. Thereafter, one begins to receive honor, respect, prestige, etc. The *Saadhak* must remain cautious not to get lured by these. The veil of ego is the subtlest of all. It persists even when other flaws are removed. If one feels pleased when honored and dejected when insulted, then one's spiritual state cannot be considered well-established. Therefore, if one remains constantly vigilant to shatter this veil, it is evanesced by the grace of God. One who desires nothing other than the bliss of God should regard God alone

to be the master of respect-honor, and by believing in His sole doership, such subtle veils are quickly eliminated. (3)

Various types of divine grandeur and *Sidhhis* arise by meditating upon God and enlinking with His divine form. However, one must continue progressing forward by enlinking with God alone without being enticed by them. The desires for *Sidhhis* are binding as well. Since *Muktas* possess an unbroken communion with God, They are able to know the will of God, yet They do not disclose it to others. Otherwise, it leads to *asamaas* (opposite of *samaas*) and people will consider the *Mukta* as primary, making God secondary. Such are the misperceptions of souls. If such *Muktas* are embodiments of truth, there would be no issue. However, false hypocrites often masquerade as a *Mukta*, foster blind traditions, and lead souls towards spiritual downfall. For this reason, *Muktas* do not disclose God's will to anyone. (4)

If one attains any divine grandeur or capabilities while practicing spiritual endeavors such as meditation, *bhajan*, etc., one must attribute it entirely to God without utilizing it for fame or glory. It must be used solely for the purpose of spiritual benevolence. One must believe in the sole doership of *Maharaj* and *Mukta*. The desires for fame, glory, popularity, or hypocrisy are all revealed at the appropriate time. They remain suppressed until then. (5)

Those who seek spiritual grandeur cannot relinquish their own ego. They can only perceive up to the level of their own understanding and spiritual level. They can neither comprehend the state and capabilities of those of a higher spiritual rank nor can they relinquish arrogance of their own adroitness. They waste their entire life trying to attract others

through trivial *Sidhhis* attained through the spiritual means like *yoga*, *praanaayaam* (see *yoga*), etc. Sometimes, out of ignorance, they commit an offense of God and His cherished great *AnadiMukta*. At that time, God does not make them endure its consequences immediately. However, once the *prarabd* of that offense is formed, they have to endure its consequences. This happens because they can neither grasp true knowledge nor can they relinquish their own adroitness. Some people perform *praanaayaam* (see *yoga*) using trivial *Sidhhis* of *yoga* and lie submerged in a pit or water for six hours at a stretch putting on a spectacle for people. They waste everyone's time, energy, and money. Such actions do not bring about their own or anyone else's spiritual welfare. One may possess several *Sidhhis* of *yoga* such as ambling in the sky, traversing through the walls, knowing internal cogitations of others, words coming true, etc. However, if one has not yet attained the state of a *Mukta* within the divine form of God, then regarding all such individuals, *AnadiMukta* S.G. Brahmanand Swami has said, "*Sab Maaya ka das* (They are all slaves of *Maaya*)."

There is a monumental difference between *Maayik Sidhhis*, and the divine power as well as the divine capabilities of God and His *AnadiMukta*. Just as a tremendous amount of energy is released through a nuclear explosion, similarly, a *yogic* energy identified with *praan* is generated when the *chakras* are penetrated through the energy of the *kundalini*. It is ultimately a *physical* energy and is minuscule. If one misuses it to flaunt marvels-miracles, it leads to their spiritual decline. That is why Brahmanand Swami has said, "Even those who know future and past, amble in the sky, and know others' internal cogitations, are all slaves of *Maaya*." Such *Sidhhis* are a form of an obstacle for attaining *saakshaatkaar*. They

are even subtler than the causal (body), they are great-causal (body) in the form of desire for grandeur. Therefore, one must never yearn for such grandeur. There is a vast distinction between the divine power of God that operates after attaining *saakshaatkaar* compared to the material-*Maayik Sidhhis*. (6)

When occasions for earning honor, status, fame, etc. arise through the pleasure of *AnadiMukta*, one must maintain equanimity and not be delighted by them. When someone praises one, one must believe, “The praise is being offered to God, and the honor is being rendered to God and His *Muktas* as well.” In order to ensure that one does not become deeply attached to such praise, one must consider it equivalent to poison. To spew that poison, one must go into solitude and remember *Maharaj* and *Mukta* through *antarvrutti* and firmly contemplate upon their divine glory thereby removing such poison embodied as pride, status and praise. At the time when *ShreejiMaharaj* performed a grand *yagna* at Kankaria (a lake in Amadavad), He accepted the ailment by His volition. He then went to the forest of Ganesh Dholka to expunge it and threw the ailment out at His own volition. In this manner, *ShreejiMaharaj*, using Himself as an example, demonstrated the remedy of becoming devoid of thoughts to His *Ekantik* devotees. He Himself is the complete *Purushottam Narayan*. (7)

12. Chastisement

Once a soul has embarked on the path of God and surrendered to Him, *Maharaj* and *Mukta* ensure that the soul does not deviate from its path, becomes completely chaste and devoid of all kinds of flaws. If the soul appears to waver, lured by the so-called *Sidhhis* of this world, sensual pleasures of the world or the desires for glory-prestige, then a *Mukta* brings soul back onto its path by even inspiring suffering as a form of chastisement. This is because suffering and adversity lead souls toward God. Hence a *Mukta*, disciplines or chastises those who embark on the path to attain *MahaPrabhuji*, cleanses their soul and assists them in their spiritual progress.

Laxity in observing religious vows and codes of conduct under the pretext of *Swaroopnishtha* is a major threat to a *Saadhak*. While *Swaroopnishtha* is indeed preeminent, yet one must not marginalize the religious vows and codes of conduct such as celibacy, desirelessness, etc. either. Religious vows and codes of conduct are the foundation. It is upon this foundation that the entire building of *Swaroopnishtha* is built. Where there is a laxity in observing religious vows and codes of conduct, there is absence of resoluteness of *Swaroopnishtha*. If it appears as such, then it is merely theoretical, and not in reality or experience. Those who have really attained *Swaroopnishtha* and *upaasana*, never show laxity in observing religious vows and codes of conduct. This is evident through their very conduct. Worthiness does not come without becoming

mature in observing religious vows and codes of conduct. This fact is as clear as daylight. The Lord always remains afar from the hypocrites, who commit sinful acts under the cloak of *Swaroopnishtha* and attempt to deceptively cover up with fake inebriation.

Many believe, “If one utters the name ‘*Swaminarayan*’ even once, infinite sins are incinerated. Therefore, it does not matter even if we commit sinful actions. As soon as we utter ‘*Swaminarayan*,’ all of our sins will be incinerated.” The Lord is not deceived by such false notions. Yes, it is true that if one utters the name ‘*Swaminarayan*,’ it incinerates infinite sins. Only if that name is chanted with the feelings drenched in true remorse from within and with a firm conscious pledge, “I will never commit such sinful acts again”. In such cases, *Maharaj* or a great *Mukta* pardons one’s sins. However, if one does not uphold the pledge and indulges in sinful acts again, then all those sins cling back again and one has to endure their consequences. God and *Muktas*, through Their compassionate gaze, pardon some minor flaws and grant liberation to one. The sinful deeds are incinerated even by the service of a *Mukta* through the grace of God. God incinerates those *karmas* through His own divine authority. Another way to destroy sinful *karmas* is to remain constantly vigilant with understanding to avoid misdeeds and observe the religious vows and codes of conduct faithfully and properly. Alternatively, God may inspire afflictions to make one endure the consequences of those sinful deeds, thereby incinerating the *karmas* and purifying the *mumukshu*. (1)

Every devotee must cultivate endurance with understanding in order to endure the fruits of one’s *karmas*, because God makes one endure the fruits of the unpardonable *karmas*.

Otherwise, one cannot be liberated even after innumerable births. Even when one has to endure the fruits of *karma*, one must regard it as mercy of *Maharaj* and the great ones. This is because the causal body is incinerated through it and one attains the divine bliss of the *Moorti* much sooner. (2)

The forces of *Kaal*, *karma*, and *Maaya* cannot exert any influence over a genuine devotee of God. If such a devotee ever happens to falter in observing the edicts, then God Himself chastises one. This is because the *inner organs* are cleansed through such chastisement and the eligibility to progress toward God arises. (3)

Tribulations and calamity are the very means that lead one towards the Lord. Unless tribulations and calamity arise, the souls cannot revert from *rajogun* and *tamogun* oriented activities or from various types of worldly desires and infatuations. It is either true understanding or tribulations and calamity that draw one towards the Lord. The Lord inflicts harsh punishment in the form of tribulations and calamities to extract the soul from certain types of stubborn desires, transgressions and bad habits. Otherwise, souls cannot understand or find a way to come out of them. The Lord reverts back the devotee (to the right path) with whom He is pleased, even by administering chastisement if needed. (4)

Souls may have been committing sinful *karmas* for countless births, but if they attain the confluence of an *AnadiMukta*, then God incinerates all those infinite pardonable *karmas*. Nonetheless, He makes one endure certain unpardonable *karmas* according to His own will. He may also inspire both physical as well as mental chastisement. It comprises physical torments, and amongst mental chastisement, it can be fears

arising in the dream world, experiencing pain in dreams and so on. The arising of various types of inauspicious thoughts or thought-streams is also a form of punishment. A *mumukshu* has to patiently navigate through all this. The strength of auspicious-inauspicious thoughts, *sanskaars*, ingrained temperament, vices, etc. persists until one experiences the *saakshaatkaar* of the divine form of *Maharaj*. As one has attained association of an *AnadiMukta* and Their grace and received blessings from Them to be established within the *Moorti*, one is considered to have attained God. Nevertheless, as long as the *baadhitaanuvrutti* persists, one cannot experience divine bliss. Later, when one becomes deserving and gains the grace of the *Mukta*, all the veils dissipate, all tribulations rescind and one attains true bliss. (5)

Even if God Himself has blessed someone for their current birth to be their last, yet if one commits treachery, offense, or harbors inflamed malice toward a *Mukta* then their current birth cannot be their last. It only becomes possible when one gets one's offense pardoned by that very *Mukta*. (6)

A soul's intellect becomes contaminated by perceiving vices or harboring disdain towards a *Mukta*. The *sanskaars* of sins from past births merge with this, and the intellect becomes exceptionally contaminated. Driven by *dehaabhimaan* (ego from identifying oneself with the physical body as self) such souls refuse to accept the words of God and *Mukta*. Once one's stock of meritorious *karma* runs out, they have to suffer the *punishment* for one's perception of vices in the *Mukta* or for the disdain one harbored towards Them. It is only then that one realizes one's mistake. Until one endures punishment, one cannot comprehend one's mistake. Gandhiji had an *insight*, which is why he had said "no" to Subhash

Chandra Bose. Yet, Subhash Chandra remained adamant on his own view point. At that time, Gandhiji remarked, "*He will learn from experience*. He will improve only after experiencing it but will not heed prior to that." Later, Subhash Chandra realized his mistake at the time of his death. Such is the waywardness of the soul that it refuses to listen even to a great *Mukta* and holds a grudge about it. (7)

The *Mukta* puts the soul through tests to purify one and at times even chastises one both externally as well as internally in order to deliver that *punishment*. This is done so that the soul becomes undefiled and progresses forward on the path of *saakshaatkaar* and becomes worthy. Many times, the souls do not improve without *punishment*. That is why, They make one bear the fruits of one's *karma*. At the same time, out of grace, They also safeguard one, inspire patience in one, and also bestow one the strength of endurance to bear their *prarabdh*. So merciful are the *Mukta*. (8)

If one has rendered personal service to *Maharaj* or to *Mukta*, then even that minutest merit earned in the form of service yields a much greater return. Some individuals may be sinners yet because they have rendered service to a *Mukta* knowing their glory, they enjoy the happiness of this world due to the accumulation of this meritorious *karma*. Once that merit is exhausted, one reverts to their previous state. If one causes great harm to others through sinful deeds, but is not immediately enduring their painful fruits because of one's abovementioned meritorious *karma*; then, by the will of God, one eventually commits an offense against a Great One (*Mukta*) and thus endures the punishment of that sin and thereby becomes undefiled. (9)

Prarabdh karma means the *sanchit* (accumulated) *karmas* of previous births that have ripened and resulted in *prarabdh karma*, due to which one has obtained their current birth. One must inevitably endure those *karmas*. One incurs bindings of *karma* from the *karma* performed in current birth and one has to endure those bindings as well. One must endure the fruits of certain *kriyaaman karma* (the karma created in the present moment whose fruits are yielded immediately) immediately. For instance, traveling without a ticket results in a fine, stealing leads to punishment, engaging in adultery leads to ailments, etc. Thus, one must suffer the *kaarmik* (related to Karma) fruits of both, the previous birth as well as the current birth. It is not that a soul is automatically released from enduring its *prarabdh karma* simply by taking refuge in God or His *AnadiMukta*. God, by His own will, safeguards and lessens the suffering considerably following the principle of “*Shooli nu dukh, kaante kaadhe*” (God eliminates the agony of *shooli* by lessening it to a mere prick of a thorn). However, it is all dependent entirely on His will. (10)

Some souls speak disparagingly about a *Mukta*, behave in a way that bedims a *Mukta*, and yet remain indifferent to the fact that it amounts to an offense against a *Mukta*. This is sheer ignorance. When the extent of such speech-behavior from ignorant souls exceeds a certain limit, the Lord does not tolerate it anymore. Then in order to reform the soul, He sometimes becomes stern and administers severe chastisement. Even such punishment is ultimately in the best interest of that soul. The underlying purpose is to purify the soul and revert it onto the right path. (11)

Hell and similar realms are real, they are not unreal. Sinful souls have to suffer punishment via their subtle bodies after

death. Sinners receive punishment-torment through *Yam* and other deities of the subtle realm, and the soul actually experiences that pain through the subtle body. (12)

13. Fervor for *Darshan*

When a *Saadhak* who has firmly resolved in their mind to attain God, gains the knowledge regarding: What is the actual glory of the divine form of Maharaj? What is that attainment truly like? What the pinnacle of that divine bliss entails?; then a fervor to meet God, and the intense longing for His *darshan* awakens within one. As a result, one becomes expeditious to attain it.

People go to great lengths to please other deities, and incarnations. A *mumukshu* must therefore ruminate on how much neediness, urgency, eagerness, and unwavering self-efforts are required to attain the Supreme Lord Swaminarayan. (1)

Infinite types of diversities are visible in this world. Then how much variety might exist in the bliss of God! If one ruminates on this with knowledge, one would renounce attachment pertaining to all *Maayik* pleasures of this world. One would also cultivate aversion from everything except God, and ethereal love would emerge solely for the divine form of God. Furthermore, a true fervor to attain His divine bliss is kindled within one. (2)

Maharaj and *Mukta* grant *darshan* to a *Saadhak* in dreams time and again so that one may develop affection towards Them and the celerity to attain the *saakshaatkaar* of God may arise. This is so that the *mumukshu* derives inspiration to progress on the path to *sakshaatkaar* through spiritual

means to please God such as meditation, *bhajan*, etc. This is the noble purpose behind granting *darshan* to the *Saadhak*. When the *mumukshu Saadhak* experiences an intense fervor for the *darshan* of God during continued practice of spiritual means to please God, such as meditation, *bhajan*, etc., then God grants His *saakshaatkaar darshan*. Such intense fervor for the *darshan* of God makes the *Saadhak* develop affection for God alone, detaching one from other material objects and worldly relationships, thereby making one worthy. Even this intense fervor for the *darshan* of God is inspired within a genuine *mumukshu* by God and *Mukta* Themselves.

A *Saadhak* must not disclose to anyone the *darshan* one has of *Maharaj* or *Mukta* in dream. If one reveals it, the bliss and joy fade away as one is unable to sustain them. Moreover, the *Saadhak* remains spiritually deficient due to their *dehaabhimaan* (ego from identifying oneself with the physical body). If one contains the experience of that *darshan* within oneself, without revealing to anyone, one's inner spiritual power awakens. This enables one to become so worthy that one can even contain the infinite bliss of *saakshaatkaar* of the Lord. Once one becomes worthy thus, the Lord grants *saakshaatkaar* to one. (3)

A great saint once requested *A.M. Pujya Muktaraj Narayanbhai*, "Please, grace me with the divine *darshan* of God." *Muktaraj* then consulted *ShreejiMaharaj* regarding His will. At that time, *Maharaj* responded, "Tell him that I will grant him *darshan* at the end of life and take him to the *dharm* (see *Akshardham*)." Then that saint replied, "Very well, I have no objection if *Maharaj* grants me *darshan* at end time and takes me into His divine bliss." That saint is considered to be deficient in the celerity and fervor for the divine *darshan* of

God. That is why *Maharaj* responded that way. However, had he exhibited an intense yearning and celerity then God would have showered grace through the *Mukta* and granted him divine *saakshaatkaar*. *S.G.* Shwet Swami used to elucidate that saint (who came to *Muktaraj*) to put special emphasis on meditation. (4)

For the one who seeks God alone and does not have any longing for any worldly object, God is ever ready and waiting. He eagerly awaits such a *mumukshu* who asks for nothing but His divine *Moorti*. “*Jene joiye te aavo moksh maagva re lol* (Whoever truly desires it, come and ask for redemption).” (5)

If one relinquishes even the desire to attain the *saakshaatkaar* whilst still in the current body, and continues to put forth persistent self-effort, that destination will certainly be reached. Therefore, the *Saadhak* must abandon all kinds of desires. If the desire for *saakshaatkaar* is commingled with the desire to attain spiritual grandeur and to cause *samaas* by displaying that grandeur to others, then even such auspicious desire for *saakshaatkaar* becomes sordid and causes a delay in attaining God. This is because the desire for grandeur, i.e. the great causal (body), is even subtler than the causal body. (6)

By leading a pure life alongside maintaining continuous coherence of being established within the *Moorti*, the *inner organs* become immaculate. This in turn leads to worthiness, resulting in the *saakshaatkaar* of the divine form of God within the soul and attainment of *siddhadasha*. In the *siddhadasha*, *Mukta* experiences divine bliss from each distinct part of the form of God. There lies infinite-fold bliss in each and every follicle of God. As the *Mukta*-soul continues

to partake this bliss, it becomes capable of experiencing even more bliss. Then, one experiences the bliss of the entire *Moorti* simultaneously. In this way, even after enjoying such bliss for infinite *kalpas* (eons), and becoming as empowered as a *Swasiddha Mukta*, one can never fully fathom that boundless bliss or glory. (7)

14. The progress of a *Saadhak*

All the beauty that exists anywhere in this world belongs to God alone. It is the beauty of the divine and beautiful form of God that pervades everywhere. Through whose beauty, this world is so beautiful, then how infinitely beautiful must He Himself be! How boundless and wondrous that beauty must be! Reflecting thus, one must develop a deep habitude for the ethereal form of God. In order to attain that form, one must awaken a sense of urgency, eschew attachments to everything else and cultivate profound love for God and His *Siddha AnadiMukta*. God Himself is love incarnate. That love is *nirgun* and divine. It is ultra pure love completely devoid of attachment. Therefore, by loving God, who is the embodiment of love, devotee's love also becomes pure and *nirgun*. Divine devotion for God manifests through such love. Subsequently, *saakshaatkaar* of that divine form is attained and one becomes relisher of His divine bliss by becoming completely unified in God, the embodiment of love, in each and every pore of *Moorti*.

A *mumukshu Saadhak* must maintain compassion towards all other ordinary souls and other devotees. However, one must exercise discernment while cultivating affection with them. There must not be any attachment in that affection for those devotees. If attachment blends with affection, it becomes defiled. Such attachment-laden love is binding and becomes a cause of many more births. Only when pure

love, devoid of attachment, propagates (from one towards) throughout the entire world, does the *Saadhak* truly become worthy of attaining the *saakshaatkaar* of the divine form of God. Love that is driven by selfishness related to specific objects or certain individuals, is binding in nature. Since such desire-driven love is impure, it can also cause downfall from the path of attaining God. For this reason, a *Saadhak* must observe discretion in developing affection towards other devotees to ensure that it does not become binding. (1)

If one remains *aparigrahi* (refrains from accepting things from others) and performs meditation, *bhajan*, service, etc., with a sense of detachment while remaining devoid of greed-temptation, only then through such *saadhana* does one attain spiritual progress and does the worthiness arise. But the desire or greed to obtain any object, money, etc. for free from others leads one onto the path of spiritual decline. When *Maharaj* or *AnadiMukta* of *Maharaj* accept something from a devotee, They do it solely out of benevolence for that soul and in return, They impart the benefit many times over. It is actually *ShreeHari* Himself who accepts through a *Mukta*. If the *Saadhak* accepts stuff from others, it becomes binding. It is the principle of *karma* that even if one has taken five rupees from someone, it has to be returned in either 'cash or kind'. Otherwise, it is binding, and sometimes one has to assume another birth and there may be obstacles in one's spiritual progress. This is a fundamental principle. (2)

During the period of performing spiritual endeavors, a *Saadhak* must maintain a divine outlook towards every devotee so that no negative thoughts arise towards anyone. Moreover, one must always maintain a feeling of servanthood. One must never allow even a trace of ego about the virtues

one may have attained. (3)

During the time when Bapashree was present in human form, there was a great saint named Devjivandasji in the group of saints. In his previous phase of life, he faced strong opposition from his mother, father, and other family members for becoming a renouncer. However, because of his intense worldly aversion, Devjivandasji approached *A.M. SwamiShree* Vrundavandasji to become a renouncer. At that time, due to excessive insistence of his family members, *SwamiShree* instructed him to lead the life of a householder. Despite this, Devjivandasji returned to *SwamiShree* Vrundavandasji nine times to become a renouncer. *SwamiShree* turned him back every time. Eventually, it occurred to his parents and relatives, “He would not be able to live this worldly life due to his intense detachment. If we forbid him from performing *bhajan* of God then we will be guilty of committing an offense to him.” Thinking thus, they approached *SwamiShree* S.G. Vrundavandasji, and said, “We do not need him anymore. Therefore, please initiate him as a renouncer saint and keep him with you.”

Devjivandasji cried profusely before *SwamiShree* and made an earnest plea to accept him. At that time, *SwamiShree* told his parents, “Only if you are happily consenting to send him, will I keep him with me.” At that moment, his parents consented happily. Thereafter, *SwamiShree* accepted him, initiated him as a renouncer and named him Devjivandasji. Being a very high-ranking *mumukshu*, He attained *saakshaatkaar* of *Maharaj* and reached a state of a *Siddha* by the grace of *SwamiShree*. *SwamiShree* used to say regarding him, “One must possess aversion like Devjivandasji, only then will the true sainthood arise.” He was such an ideal renouncer saint.

He was a virtuous saint from whose life many *Saadhaks*, with aversion to worldly things, can draw inspiration. He held profound reverence and divine outlook towards this *Mukhtaraj*, *Pujya* Narayanbhai. (4)

Incessantly praying to God is an infallible spiritual means for inner purification. God is pleased through such selfless prayer and, as the *inner organs* are purified, *premlakshana* (the devotion/worship of God characterised by immense love) devotion towards God manifests. This devotion leads to extremely rapid spiritual upliftment of the soul. Mechanical, dreary, and pretense devotion, devoid of genuine love for God, does not lead the *Saadhak* even a single step forward. Ultimately, such devotion ends in hypocrisy, retrograding the *Saadhak* rather than progressing. (5)

The practice of *antarvrutti* must be done alongside spiritual endeavors to please God and virtuous activities. If one simply withdraws into inactivity then the *sanskaars* accumulated over countless past births lying in the subconscious mind, may bestir and strike the *mumukshu* all at once. The *mumukshu* becomes overwhelmed from being unable to fight back properly, resulting in obstacles arising in the spiritual progress. However, if one prudently practices *antarvrutti* alongside good activities then *Maharaj* and great *Mukta* are pleased. This is because good activities such as selflessly propagating spiritual knowledge of God, pure *karma yoga* (spiritual path of continuous selfless action), benefits many souls. Such *karma* does not cause bondage. God is pleased through such *karma yoga*. Simultaneously, as the old *sanskaars* gradually abrade, progress occurs rapidly. Therefore, one should continue the practice of *antarvrutti* along with virtuous activities but should not resort to inactivity. Otherwise, the

tamogun increases, and as laziness and negligence grow, one's spiritual *saadhana* slows. (6)

By remaining in good association, contact and service of a *Sadguru*, Their divine vibrations touch the soul of a *Saadhak*. Hence, the spiritual consciousness awakens in a *Saadhak* who is extremely steadfast in conviction, is sincere and understands the glory for the Lord. The benevolent virtues of a saint then arise within one and one's spiritual progress gains momentum. (7)

One must daily examine one's own inner self and minutely study through subtle introspection:

- How many virtues of God and *Mukta* have developed and how many are still lacking (in me).
- How many flaws are to be removed, and how many have been removed.
- and so on...

One should steadily increase love as well as strengthen the faith and conviction for *Maharaj* and *Muktas* day by day. Furthermore, one must remember *Maharaj* with intense yearning accompanied by deep love in order to attain Him. (8)

As long as one is in *saadhandasha* and one has not yet attained perfection, one must remember the divine plays and chronicles of *Maharaj*, because it leads to strengthening of *Swaroopnishtha*. Moreover, when the penchant of the mind becomes steady in the form of the Lord through meditation, etc. and remains stable for a long duration, then the divine chronicles, marvels, miracles are all absorbed in the *Moorti*. Thereafter, there is no need to remember the divine

chronicles. Once, the One whose divine chronicles were being sung, has Himself been attained, and His bliss is relished, then nothing else remains to be done. Upon attaining that state, the *Saadhak* becomes complete. (9)

Sometimes God, through His idol, exhibits feelings of perspiration, chills, etc. He does so in order for the devotee to have a sense of urgency to develop divine devotion and to increase love towards God. Devotion means profound affection towards God accompanied by the knowledge of His supreme glory; that is devotion. However, a devotee's love must not be confined only to the physical body, its relatives and material objects, rather, it must extend to the entire world. Only then does true devotion arise and only then can one achieve *saakshaatkaar* and attain the state of a *Mukta* of God. In order to attain *saakshaatkaar* of God, one must learn to understand and digest all these profound topics.

The name and form of God and *AnadiMukta* are a *dynamic divine energy*. If one attributes words originally spoken by *Mukta*, to one's own name, and shares with others, they will neither touch anyone, nor will they cause *samaas*. However, if one enunciates those words in the name of the perfect *Siddha Mukta* who said them, for instance, by saying, "This is a sermon delivered by *AnadiMuktaraj* Shree Gopalanand Swami", then that name itself has such immense power that it brings about *samaas* to countless souls and liberates the souls as well. Thus, even the names and forms of God and *Siddha AnadiMukta* are endowed with supernatural capabilities.

When Bapashree had manifested and was visible on this Earth, souls could neither become *illuminated* by recognizing Him to

be as great as He truly is and associating with Him nor could become a perfect *Mukta*. Such is the deficiency in the soul. Bapashree used to say, "At present, there are only a handful of *Muktas*. However, even after coming in the confluence of such great God and *Muktas*, the soul cannot abandon its own beliefs, temperament, etc. and cultivate the urgency to attain God. How pitiful are the souls! It is like placing crystal sugar in someone's mouth, yet one despises it; such is the nature of some souls." Many souls attained happiness by the grace of Bapashree. However, not everyone could become a perfect *enlightened Mukta* with *saakshaatkaar*. Very few devotees truly took proper advantage and attained the perfect state of a *Mukta* of God. Bapashree used to say, "Even one minute of this divine association is unrivaled in comparison to millions of births of *satsang*." If one truly comprehends this, then all is done. Now that one has come in the confluence of God and great *AnadiMukta*, one must incessantly maintain its divine inebriation and always remain cheerful. One must always remain fearless-worryfree, cultivate eligibility and continue progressing cheerfully.

One must keep making self-efforts to become eligible. One must never let the patience run out. One must never consider oneself as fallen, miserable, or lowly. *Now there are no worries, miseries, and pains, nothing of that sort. There is only divine joy and bliss of Lord Swaminarayan.* Such an association cannot be attained even after infinite births, yet we have received it. Therefore, one must always remain fearless in the divine bliss of the Lord. One must always maintain the divine inebriation that *Maharaj* and *Mukta* have, out of grace, transformed me into a *Mukta* and established me in His divine *Moorti* as a relisher of the divine bliss. (10)

Persistently practicing attaining the divine *Moorti* of *ShreejiMaharaj* and incessantly chanting His divine name "*Shree Swaminarayan*" is the highest form of austerity. Other forms of austerities, such as fasting, practicing *hatha yoga* (severe austerity while practicing *Aasana* and *Praanaayaam* limbs of *Yoga*) postures, intentionally enduring hunger-thirst, cold-heat, etc., weaken the body, boost willpower and help one gain some victory over vices. Furthermore, such austerities can even inhibit desires. However, they cannot enkindle the desires of the causal body and the latent desires. If one does not utilize discernment in such austerity and transgresses it, it leads to the growth of *tamogun* and to elevated ego as one ends up giving more weightage to spiritual endeavors, meaning considers spiritual endeavors to be more important than God's grace. One must always exercise caution to ensure that there is no rise in ego this way.

The essence of all holy scriptures is to practice uninterrupted fixation in the divine form of God alone and to continuously chant His divine name. Through the practice of uninterrupted fixation on the form of God, the mind-flow becomes affixed in that divine form and becomes *nirgun*. As a result, attributes of *Maaya* have no effect on one. The *Moorti* is attained through such *saadhana*, resulting in manifestation of benevolent virtues in that devotee. This is because it is the law of nature that the virtues or attributes of whatever is contemplated upon arise within the contemplator. When the benevolent virtues of God manifest within a *Saadhak* through the uninterrupted contemplation of the divine form of God, one's demerits, temperament, and desires are automatically obliterated. Demerits such as lust, anger, greed, infatuation, envy, longing urge, ego, etc. cannot be obliterated even

by practicing various kinds of spiritual means. Those are obliterated by maintaining uninterrupted propensity in the divine form of God.

Although there are many techniques in the path of *yoga* for becoming an *Urdhvareta*, complete *Urdhvareta*-ness arises only when one gets established in the divine form of God. Until one becomes a complete *Urdhvareta* the eligibility for the *saakshaatkaar* of God does not arise. Furthermore, until one's mental-flow becomes affixed in the form of God, the *Urdhvareta*-ness is not attained. Therefore, the best spiritual means amongst all is the practice of uninterrupted propensity in the divine form of God and chanting His divine name incessantly. (11)

Until one attains the *saakshaatkaar* of the divine form of the Lord, reaches a divine state and enjoys the inner divine bliss, even those in advanced *saadhandasha* require external *sattvik* joy. Therefore, activities such as religious festivities, religious gatherings, pilgrimages, reading religious scriptures, discourses-narratives, *dhoon-kirtan*, etc, are essential during the period of performing spiritual endeavors as they provide *sattvik* joy. *Rajogun*-oriented activity is conducive in conquering *tamogun* and both *tamogun* and *rajogun* are conquered by *sattvagun*. Upon attaining a state of a *Siddha*, the soul transcends beyond three attributes, becomes *nirgun*. Thereafter, the divine bliss unfolds inside, in the within. Therefore, such a *Siddha Mukta* no longer requires external *sattvik* joy. (12)

If *ShreejiMaharaj* intends to accomplish the task of the redemption of souls through a *mumukshu* who associates with an *AnadiMukta*, then at that time, if that *mumukshu*

becomes pure receptacle, then the *Mukta* makes the *Saadhak* a medium by instilling Their powerful divine thought within the *Saadhak* and works through the *Saadhak*. If that *mumukshu* does not become worthy enough to hold that thought-energy, then the energy and bliss retreat back into the *Moorti*. If such a *mumukshu* becomes fully worthy and grasps it then that divine energy performs tremendous tasks through one. The *Mukta* shines through such a *mumukshu* and the *mumukshu* also becomes incredibly blissful. They can make others blissful as well. If they bless someone, the blessings fructify. The souls can even attain the ultimate redemption through such a *mumukshu*. Thereafter, that *mumukshu*'s spiritual state evolves gradually and one achieves *saakshaatkaar* and eventually attains the state of a *Mukta* of God as well. When it is time for one to leave the physical body, one departs for the abode (of God) independently, displaying divinity to many and in such a manner as to cause *samaas* to many. However, if one becomes lured by honor, reputation, status, fame, popularity, etc., then all the bliss evanesces and one does not attain the spiritual state either. (13)

Once *Muktaraj* Narayanbhai said out of grace, "In the *Parabhaav*, *AnadiMuktas* remain completely immersed in the bliss of the divine form of *ShreejiMaharaj* and merrily revel in it and remain frozen in that divine bliss. When an *AnadiMukta* is perceptible upon Earth, They experience the happiness of religious gathering, religious celebrations, *aarti-dhoon*, etc. happening here (on Earth), in a divine manner in the *Parabhaav* and enjoy its phenomenal ethereal bliss. In *Parabhaav*, in the divine sentient state, the bliss of religious gatherings and celebrations is of an entirely different order. In that, the *Mukta* experiences the collective divine bliss of *Maharaj* and *Muktas*. Since *Mukta* exists in complete

solidarity with *Maharaj*, a *Mukta* present here on Earth can enjoy the bliss of the divine play being performed by *Maharaj* and infinite *Muktas* manifesting in a human form across infinite universes because of such a solidarity.

Endless varieties of divine colors are visualized in *Parabhaav*. Such colors are never ever observable in this world. An endless variety of ever-novel divine fragrances are released. The *Mukta* relishes such fragrances. *Mukta* experiences *aarti-dhoo*n as divine reverberations. In this manner, there is a vast difference between the happiness experienced in *avarbhaav* and the divine bliss experienced in *Parabhaav*. After relishing such divine bliss, the *Mukta* once again becomes immersed in the divine bliss of the *Moorti*. In this way, one is never content with the divine bliss of *Parabhaav*. Boredom never arises. One experiences the ever-novel divine bliss each and every moment. Such is the eternal bliss of *Parabhaav*. That divine bliss remains uninterrupted. Despite enjoying that divine bliss for millions of eons, the *Muktas* never ever feel that They are gratified.

While relishing that divine bliss, the ability, worthiness, and capability of a *Mukta* to enjoy the bliss continues to increase. As the ability and pace to enjoy the bliss increases, even more bliss pours in, resulting in a deeper sense of servitude as well. This is because a *Mukta* experiences that whatever bliss They enjoy is granted by Their master, the *Purushottam Narayan*, and yet His bliss, luminance, knowledge, divine virtues, grandeur, capability, strength, splendor, ethereal beauty, elegance, melodiousness, all of these, remain boundless and infinite. The *Mukta* realizes that infinite *Muktas* like Them remain engrossed in that bliss, yet can never know its limit. Therefore, the sense of master-steward, bestower-relisher

of bliss, director-directed with God is incessant. *Muktas* are independent of *Kaal*, *karma*, and *Maaya* but they remain dependent upon God. Such ethereal, incomprehensible is the form of God. Due to discernment of such a marvel, *Mukta* never thinks, “I have become God; become the master.”

Only those in that divine state truly cognize that the soul of God is extraordinary. The souls of other *Muktas* assume a similar form. All *Muktas* attain the form of the *Moorti* and remain absorbed in the bliss of the *Moorti*, and enjoy its bliss yet God remains extraordinary. No *Mukta*’s soul can ever be like His soul. The immersion in the *Moorti* is not a merger of the form like fire merging into fire or water into water. Rather, it is a unity similar to that of milk-sugar. Just as when we add wood into fire, that wood becomes identified with the fire, though in reality fire is distinct from the wood. Likewise, one does not actually become God even if one becomes identified with God. The exclusivity of God is eternal. Therefore, a sense of master-steward is persistent between *Maharaj* and *Muktas*. This is the *Vishishtadvait* principle.

Due to Their divine vision, a *Mukta* finds immensely diversified beauty even in the creation of this world, perceiving it all as a divine play of God. They behold the beauty of a soul, but the beauty of the physical bodies does not attract them. The beauty of the souls is infinitely greater than the beauty of the bodies. The souls appear to be good-bad superficially due to the good-bad veils over them. However, fundamentally the soul itself is immaculate. The veils have not penetrated it, rather the reflection of the soul falls upon the veils of ego, desires-hatred, ignorance and nescience. Because of this, due to experiencing a sense of oneness with them, one mistakenly perceives oneself as the physical form, the body.

The soul regards oneself as happy-sad or wise-ignorant. The cause behind such misconceptions are the veils enshrouding one. When those veils are cast aside through the grace of a great *Mukta* and one attains the *saakshaatkaar* of God, the soul becomes an independent, omnipresent *Mukta*, the very embodiment of divine bliss and joy. Before the state of a *Mukta* of God arises, the soul appears as subtle as an atom and insignificant. However, as the veils are gradually cast aside from it, thence the knowledge, radiance, pervasiveness, power, grandeur, bliss, etc. continue to grow.

When *saakshaatkaar* dawns and all veils are removed, one attains the state of a *Mukta* of God, and becomes identified with God, then one experiences the divine bliss associated with His divine form. Just like an atom, which is so infinitesimal and subtle, yet when split and made to explode, it unleashes an energy capable of catastrophic annihilation the world. If that energy is put to good use, that too is possible. Similarly, by the grace of God, even a seemingly insignificant soul akin to an atom, can become mighty once its veils are cast aside. It can become omniscient, omnipresent, powerful, capable, and resplendent with opulence.

Even when *Muktas* sojourn upon the Earth in the human form, They are perceptible on the Earth by the divine will of God whilst remaining engrossed in the divine bliss of God but They do not have to come or go. Even while engaging in human-like activities in this world, They remain non-doers. No *karma* binds Them, for *ShreejiMaharaj* is the actual doer through Them. They merely serve as a causal conduit for the work of God. All the activities of this world continue to unfold through Their thought, and despite being in a human form, They remain engrossed in the divine bliss of God.

ShreejiMaharaj Himself performs all activities through Them. The *Mukta* also experience that it is *ShreejiMaharaj* who is operating through Them and liberating the souls. When the *Mukta* is sojourning on Earth for the salvation of souls, *Maharaj* grants Them with all-encompassing cognizance. This is so that the task of God in the form of liberating the souls, can be executed.

As soon as the *Mukta* so desires, They acquire the knowledge of everything through the immanent power of God. They can envision and know the infinite birth cycles, *karma*, *sanskaars*, and veils of souls as clearly as one sees an object in one's hand. They can see both the souls and the veils enshrouding them. They see all of this through divine vision. A *Mukta* possesses both types of visions. The vision to behold physical bodies, objects, insentient things, etc., as well as the divine vision to behold souls, deities, *Ishwars* (higher spiritual strata than deities), incarnations, *Brahm*, *Parabrahm*, divine abodes, divine entities, etc. Thus, the *Muktas* have both types of visions. They can truly see, cognize and experience not only the insentient things of this world but also the ethereal things that lie beyond mind-speech.

Such ethereal attributes are present in the *Siddha Muktas*. Even after discerning this, the humans of this world do not have a fervor to attain such knowledge, radiance, bliss, grandeur, etc. and instead, they chase the material objects of this world. They know that such material objects are perishable and frivolous and are incapable of bestowing eternal happiness. The very body for whose pleasure one chases such perishable objects is itself equally perishable and insignificant. So how can that, which itself is not eternal, ever attain eternal bliss? The physical body is bound to perish

over time. It is utterly futile to strive in the pursuit of its pleasures. Souls fail to comprehend this because they have been possessed by the attachment of the body and material objects from time immemorial. It is extremely difficult to overcome this attachment. However, if one grasps the true knowledge from a *Mukta*, then the attachment is overcome and one begins to engage in endeavors to attain the eternal bliss pertaining to God.

The human body is superior to the bodies of all other living beings. The utility of the human body lies solely in advancing along the spiritual path and attaining God. The body is but a top-notch instrument provided by God so that the souls can attain Him. By relinquishing ego for the body and by employing the body in good activities such as rendering service to God, rendering service to and associating with a *Mukta*, and meditation-*bhajan*, etc., one can attain liberation and state of *Mukta* wherein one has to never assume a physical body again. Therefore, one must not squander the body in pursuit of sensory pleasures. One must not spend the entire day pampering, nourishing and grooming-polishing it. Rather, one must regard it as a 'body-temple' and employ it in the service of God. The significance of the body lies in removing the ego for the body and keeping the body pious to attain *MahaPrabhuji* and His eternal bliss, utilizing it in a good way and attaining God; it has no other use. A *Saadhak* must thus cultivate the right understanding. (14)

Whenever a *Siddha AnadiMukta* enunciates, that talk is always novel. As the soul gradually becomes deserving and assimilates the knowledge imparted by a *Mukta*, the *Mukta*, in turn, imparts progressively profound knowledge, makes the soul fully deserving, grants *saakshaatkaar* and

bestows salvation. It is the Lord Himself who preaches to the souls through a *Mukta*. Hence, their discourses are imbued with novelty as well as profoundness. Always maintaining a sense of divinity towards a *Mukta* and never harboring any deliberations regarding Them constitutes a complete surrender. Without it, the path to *saakshaatkaar* is extremely arduous. If one harbors an intense desire to attain *saakshaatkaar* within this very lifetime, but one's body falls before attaining *saakshaatkaar*, then one must assume another birth. That goal is accomplished upon attaining association of a *Mukta*. However, if one has absolute faith in a great *Mukta* and comes under Their immense grace, then at the end of the bodily life, the great *Mukta* Themselves arrive and remove all veils and establish the soul in the divine bliss of the *Moorti*. (15)

The one who travels around to impart spiritual sermons to other souls, with a huge desire to become great and gain fame-recognition, does not attain much. They bring about a little *samaas*, but cannot accomplish their own spiritual development and ultimately fail. The traveling of the *AnadiMukta* like *Muktaraj* Shree Somchandbhai was meant for the liberation of other souls. He himself had attained a state of perfection. Hence, traveling was not binding on Him. Whereas for those in *saadhandasha* it becomes binding and delays the ultimate liberation. Therefore, the one who is zealous and impetus driven in worldly activities before attaining *saakshaatkaar*, is at a loss. No action becomes binding to the one who engages in the work of liberation and *samaas* of the souls after attaining *saakshaatkaar*, as one possesses a state of *Siddha Mukta*. (16)

A devotee once asked, "We practice everything such as

reading religious books, *bhajan-kirtan-dhoon*, pilgrimage, *maala-pooja*, etc. yet we do not experience happiness-peace within. What could be the reason for this?" Then *Muktaraj* responded, "The soul has only been accustomed to *baahyavrutti* for infinite births and has emphasized more on worldly affairs than the divine form of *MahaPrabhuji*. Moreover, due to vices pertaining to *Maaya* and due to perceiving human traits or vices in a great *Mukta*, due to many reasons such as these, the true love towards the divine form of God does not manifest, and one is not able to attach with that form. Hence, the bliss remains elusive. The remedy for this is:

- One must continue meditating on God's divine form without losing courage.
- One must strive to eliminate flaws and temperament.
- One must remain continuously vigilant.

One must please a great *Mukta* through service-association, perform one's duty and service selflessly, eliminate desires-resentment, practice meditation of the divine form of God, chant His name, and remember Him. One must meticulously practice all the spiritual endeavors that please God and *Mukta*, until Their grace descends. By doing so, one becomes worthy, the grace of God descends, a great *Mukta* becomes pleased. Subsequently, a deep attachment towards the divine form of God arises, all the desire-attachment from everywhere else is removed and meditation can be performed without any obstruction. Therefore, one must perform spiritual endeavors of Their pleasure and practice linking incessantly with the form of God through meditation, until one reaches that state and attains divine bliss. Chaitanya Mahaprabhu once mentioned, "I used to harbor atheistic and improper thoughts-thought streams regarding God. Due to this, I

could not obtain happiness-peace and agitation persisted in the mind. Only when God's grace descended after praying intensely to Him for several days with a choked, emotional voice, that love for Him manifested and I developed a singular attachment with Him; only then did I attain true joy and bliss-peace." (17)

God's bliss is not relished till various kinds of desires, lust, and attachments are eliminated. God has kept *baadhitaanuvrutti* solely to make one worthy. If the divine bliss is experienced without eligibility, then one cannot sustain within that bliss. Only after attaining adequate worthiness, can the divine bliss be enjoyed. (18)

It is only when one attains complete steadfastness in the vow of celibacy and becomes an *Urdhwareta*, that the worthiness for the *saakshaatkaar* of the soul and God becomes possible. (19)

Whenever any inauspicious, impure thought-thought streams arise, one must immediately and deliberately suppress them with effort. If one dwells on them for too long and continues to superimpose them in the mind, then it becomes deeply ingrained in the subconscious mind and those thoughts take on a definite form. Then it becomes difficult to remove them. Therefore, whenever such thoughts arise due to past bad *sanskaars*, one must at once remember great *Mukta* and God, pray to Them and suppress the thoughts. One must repeatedly contemplate upon the glory of *Maharaj* and *Mukta* with divine perception. One must reflect upon *atmanishtha* (a firm conviction in one's inner self/soul) and *Swaroopnishtha*, consider oneself to be distinct from these thoughts and thought-streams, and deeply contemplate the

thought, “*Maharaj*, out of grace, has converted my soul into a *Mukta* and established it within His *Moorti*.” If one continues to contemplate upon one’s thoughts-thought streams, they become firmly entrenched. Then it may lead to inauspicious deeds. Then, those flaws are hard to expunge. Those flaws are akin to clan deities. Once installed and worshipped on a regular basis, they do not leave. They become fond of that place. Therefore, a *Saadhak* must make persistent efforts with vigilance to eliminate those demerits.

Thereafter, *Muktaraj* shared an account of an incident with one of His relatives, “He performed rituals and installed the clan deities in coconut, betel nut, stone, etc. in a niche of the house and kept worshipping them.” Later, per the command of Bhagwatswaroop Swami, *Muktaraj* Himself performed the initiation rites on those clan deities, tied them in a bundle and buried them in a pit in the river. He sent all of them to the God’s divine abode through His divine thought and installed the idol of *ShreejiMaharaj* in that niche. He also dispelled the fear of that relative and put the relative’s mental cogitations to rest as well. He also firmly established in His relative, the faith in the supremacy of *Maharaj*. In this manner, a *Mukta* brings about the good of all those who come into Their association and liberates them. (20)

Once, there was an ongoing discussion between Bernard Shaw and Gandhiji regarding Shakespeare. At that time, Bernard Shaw remarked, “*There is no season for a man to be corrupt*.” It is impossible to tell when any person will become corrupt or will fall spiritually. There is no specific time or season for one to falter. Gandhiji supported that viewpoint. Sometime later, Bernard Shaw came to visit Maharshi Arvind. At that time, the aforementioned event came up. At that

time, Arvind said, “*There is no possibility for an enlightened person to be corrupt. An enlightened person is an exception.* A soul that has attained perfection never has a downfall. There is absolutely no possibility of one’s downfall. The Gita also states: ‘*Yad gatvaa nivartante*’. The one who has attained that state never dwells in the feeling of *Maaya*; one always dwells in divinity.” Thereafter, Bernard Shaw understood this and accepted it.

Muktaraj explained that an indefectible *Mukta* soul never attains a downfall. Therefore, if one in *saadhandasha* tries to equate them and behave like them, then one will definitely attain a downfall because there is a full possibility of downfall in a defectible state. Even the slightest negligence and lack of alertness can lead to downfall. That is why even *yogis* become *yoga*-depraved and have to take another birth. “*Enlightened person cannot be imitated*”. One must not emulate a *Mukta*. e.g. Shree Krishna could remain a celibate and an *Urdhvareta* even in the company of *gopis* (devoted ladies of the Gokul village where Lord Krishna grew up) who were young and beautiful. However, if someone imitates that and associates with women, then the soul with bodily ego in an incomplete state, will immediately decline spiritually. Climbing up to a higher level is not easy, it is very difficult. It is easy to slide down. Therefore, one must always remain constantly vigilant and act firmly according to the edicts of God and religious codes of conduct and vows applicable to one. One must never be negligent in it.

It is mentioned in the scriptures that even the deities like Shiva-Brahma, etc. and great ascetic sages have retrograded because they too were in an incomplete state. Shiva-ji would sometimes remain identified with *Brahm* and at

other times, he would be out of it. If perfect divine state is not maintained incessantly, there is a full possibility of a downfall. Downfall is impossible only for those who are in an indefectible divine state and have the highest degree of enlinkment to *Parabrahm*. Otherwise, no matter how great a divine grandeur a person may possess, there still remains a possibility of becoming bound by sensual pleasures. (21)

Once *Muktaraj* mentioned, “*ShreejiMaharaj* orchestrates only as many tasks through His *Mukta* as He intends to. However, if a *Mukta*, at times, attempts to perform more tasks than what God has ordained using the divine grandeur granted by God, then God stops them. Therefore, a *Mukta* only performs as much work as is aligned with *ShreejiMaharaj*’s intent. Each *Mukta* appears to have a different disposition. This is because when a *Mukta* manifests, They resolve to maintain a specific type of nature per the will of *Maharaj*, so that particular disposition is prominently visible in Their life.

Amongst them,

- Some *Muktas* exhibit a disposition characterized by traveling from village to village, performing *katha-kirtan*, and strengthening *Satsang* among devotees.
- Some *Muktas* impart knowledge and guidance on meditation, *yoga*, *saankhya* and lead devotees to act accordingly.
- Some *Muktas* observe religious codes of conduct extremely firmly Themselves and make devotees to do the same.
- Some *Muktas* maintain a stern temperament to purify the conduct of devotees and make them observe religious codes of conduct properly.
- Some *Muktas* possess a compassionate nature;

hence, through love and affection, They impart true understanding and keep the souls firmly rooted in religious codes of conduct and vows.

In this way, *Muktas* assume various dispositions independently. Each such disposition is solely for the benefit and spiritual welfare of the souls.

No disposition is binding for a *Mukta*. They are completely beyond the influence of nature (disposition). *Mukta* maintains sternness solely for the benefit of the souls, but They do not possess such nature. It is merely an outward display of such nature. In fact, a *Mukta* never feels any detestation towards any soul. From within, They always emanate compassion upon the souls. *ShreejiMaharaj* also maintained sternness. This was so that devotees do not get tardy in observing religious codes of conduct and vows, and progress forward on the path of liberation. All the benevolent virtues of *ShreejiMaharaj* inherently manifest in His *Muktas* as well. That is why, *Muktas* also adopt benevolent virtues such as sternness so that *mumukshus* follow pure religious conduct, and the flaws, sins, etc. can be eradicated. At times, *Muktas* express sternness and at other times, They impart a lot of love as well so that the souls do not harbor disdain for Them and do not develop ego-based mental-complex for Them. Since the *Muktas* accurately understand the temperament-disposition of the souls, They make them behave in a manner They deem fit. They are so compassionate that once any soul comes within Their divine sight, they never allow that soul to fall spiritually.

Some *Muktas* do not appear very active in this world and seem to adopt the nature of merely remaining visible.

Although They do not exhibit spectacles, do not seem to travel much, do not seem to conduct religious gatherings, etc., yet, They are so capable that They can grant the ultimate redemption to countless souls while staying in one place. The devotees in *saadhandasha* have much to proclaim in this world as they engage in traveling within *Satsang*, practicing devotional reading-narratives-chanting-singing, printing idols of God, consecrating and installing idols in temple, conducting religious gatherings, doing a pilgrimage, managing *gurukul* (a non-profit educational institute providing lodging, boarding and education to needy children), etc. They are worshipped and revered-honored in this world. Such devotees are indeed necessary in *Satsang*, to carry out the activity of *Satsang* reform and *Satsang* development. These activities too are forms of service to God. However, even such devotees at a high level of *saadhandasha* cannot bring about the ultimate redemption of the souls because they are primarily driven by the celerity to perform the activities and their subconscious mind remains preoccupied only by the impetus of the activities.

By performing activities one attains respect-honor, which makes one happy. Consequently, one becomes bound by it and has to assume more births. Such individuals cannot even achieve their own ultimate liberation, how then, can they grant liberation to other souls? They are so preoccupied in the impetus of performing tasks and rendering service that they fail to recognize the pride or ego within themselves. This is because they do not strive to attain the *Moorti* of *MahaPrabhuji*. Only when they are sighted by a great *Mukta*, can they fulfill the ultimate purpose in a few subsequent births. *Maharaj* grants one a birth in which one is in a state of poverty, faces excessive asperities, is not respected by anyone,

and no worldly greatness is achieved. This enables one to realize one's own faults and one makes efforts to eliminate them. By doing so, the faults, veils are gradually eliminated, and thereafter one receives grace of God and *Mukta* and attains liberation. An *AnadiMukta* is so immensely powerful that They can grant ultimate liberation of infinite souls. Even if infinite devotees in the *saadhandasha* join forces, they can never accomplish what a single *AnadiMukta* can. Those in the *saadhandasha* may conduct religious gatherings and religious festivals, and may vigorously perform a lot many activities, yet they cannot effectuate ultimate liberation of a soul.

Self-realized *AnadiMuktaraj* Abaji Bapashree's intent behind organizing religious gatherings was the ultimate redemption of infinite souls. When Bapashree conducted religious gatherings, radiant bursts of His infinite divine thoughts used to surge (from Him). The souls were drawn through those divine thoughts. As a result their veils were dispelled and they attained ultimate redemption. The saints endowed with divine sight witnessed such *darshan*. During communal mealtimes, when rows of thousands of devotees were seated, Bapashree would be serving sweet delicacies such as *laddus* (Indian sweet relish), etc. in one row. Simultaneously, voices from distant rows would be heard calling out, "Bapa, serve here!", "Bapa, give us *prasadi*." Such callouts used to happen. Many people witnessed Bapashree in His divine form serving everyone across multiple rows simultaneously. Furthermore, Bapa personally chaperoned every soul that received *prasadi*, to the divine abode and granted them ultimate redemption.

Such divine feats can only be performed by *ShreejiMaharaj* and His beloved capable *AnadiMukta* but are beyond the

capacity of those in *saadhandasha*. If a *Saadhak*, who has become prominent and is worshipped by others, blesses the souls, “You will attain liberation. I will come to take you to the divine abode,” then such claims are a fallacy. Their “blessings” are not regarded as genuine blessings but are merely a good wish. Only the blessings of a *Siddha AnadiMukta* come to fruition. Such a *Mukta*, after blessing a soul, at the end of the soul’s life, grants *darshan* alongside *Maharaj*, removes all veils of the soul, establishes soul’s connection with *Maharaj*, and enables the soul to revel in the divine bliss of the *Moorti*. Their words having manifested from the *Moorti* of *Maharaj*, and full of boundless sentient energy, are essentially the words of *Shreeji* Himself. As the saying goes, ‘*Satpurush vakyam na chalati dharma*’ (Not wavering or not turning to fallacy is the attribute of the words of a saint). Words of such a *Mukta* inevitably come true because They are Those whose words turn true. Even if an *AnadiMukta* remains merely visible and does not exhibit spectacles, yet through Their mere thought, They can bring about the ultimate salvation of countless souls. Since Their thoughts are *nirgun*, divine, infused with sentient energy, and extremely powerful, a subtle process of removing the veils encasing the soul and of purifying the subconscious mind remains incessantly active. Ordinary souls remain oblivious to this.

Just as the *Muktas* perform tasks, Their thoughts also perform tasks, as they are embodied and sentient. Since the thoughts of a *Mukta* emerge directly from the *Moorti*, they are devoid of the slightest trace of *Maaya*. In contrast, the thoughts of ordinary souls are insentient, originate from the subconscious mind or mind, are perishable, possess limited power and mundane attributes, making them binding and creating a veil encasing the soul. Whereas, since the thought

of *Maharaj* is mingled with the thoughts of an *AnadiMukta*, they are neither obstructive nor binding. Once a great *Mukta* makes a thought, They do not have to monitor as to how the thought enacts. The thought automatically functions according to what and as much as *Maharaj* and the *Muktas* had intended. Therefore, through the words of the *Mukta* and Their thoughts, the veils encasing infinite souls are removed and the ultimate redemption of innumerable souls transpires. That is why, if those *Muktas* simply remain visible, and do not appear to be engaged in any activities, one must never assume that They are not doing anything. Rather, it is through Them alone that innumerable souls attain liberation.

Since the devotees who are solely driven by the celerity for performing outward tasks often develop an outward-oriented disposition, they are not able to discern the distinction between cause and effect. Compared to such devotees, *Ekantik mumukshu* devotees of *ShreeHari*, who practice *antarvrutti* and maintain a single goal of attaining the *saakshaatkaar* of God through meditation-*bhajan*, and constantly strive for it, are far more superior. Even through them, the noble deeds such as introducing the souls to God, awakening the desire to become *mumukshu*, igniting the intense fervor for *saakshaatkaar*, explaining the glory and *upaasana* of *Maharaj*, etc. can be accomplished effectively. If those with *antarvrutti* can perform the task of liberation better than those consumed by a celerity for work, then it is no surprise that the *AnadiMukta* perform the most sublime work of all. God Himself acts through these *Siddha AnadiMukta*. The *Mukta* is the supreme medium for *ShreejiMaharaj*’s work. By making them a pretext, *MahaPrabhuji* Himself imparts the true knowledge of His form and *upaasana* to the souls, granting them ultimate liberation. (22)

When the *mumukshu Saadhak*, who has become completely worthy of God's grace through self-efforts, attains the *saakshaatkaar* of soul and God, one's body mostly falls (dies) at that very moment. Yet, if one's body sustains by the will of God, then one can lead many souls forward on the path of spiritual redemption. However, so long as one is in the very body in which one attains *saakshaatkaar*, one does not possess the power to remove the veils of *baadhitaanuvrutti* of other *Saadhaks* and effectuate the *saakshaatkaar* within them. Nonetheless, when those *Muktas* having *saakshaatkaar* relinquish that body, and re-manifest endowed with special divine authority by the will of God, They can independently remove the veils of *baadhitaanuvrutti* of other eligible *Saadhaks* and impart *saakshaatkaar* to them. Nevertheless, after one attains the *saakshaatkaar* of the divine form of God, one neither has any other feeling nor the desire to attract others towards oneself. One no longer has any thought or desire other than relishing the divine bliss of God. (23)

Repeated divine *darshan* of *Maharaj* and *Mukta* in a devotee 's dream indicates one's spiritual progress is being accomplished and that the special pleasure of *Shreeji* is descending upon one. *Maharaj* and *Mukta* grant frequent *darshan* with the sole purpose of awakening a fervor, promptitude, and intense longing for *saakshaatkaar* within a *mumukshu*. A *mumukshu* must learn to contain that happiness of *darshan* inside - within one's inner being, so that rapid spiritual development can be achieved. (24)

Compared to the greatness and power of *Maharaj*, the power of independent great *Siddha AnadiMukta* like *S.G.*

Gopalanand Swami's is akin to a meagre drop before an ocean. Even such a great Gopalanand Swami conducted himself with a sense of servitude before *ShreeHari*. Therefore, a *Saadhak* must never harbor any form of ego before the Lord and *Mukta*. The complete absence of ego itself is the true servitude. For a hypocrite who harbors ego within, and portrays servitude outwardly, there is a delay in forestalling the cycles of the birth-death. Hence, one must remain vigilant at every moment, dive deep within and strive to eliminate ego and continue offering prayers as such to *Maharaj* and *Muktas*. (25)

When one actually unites with the divine form of the Lord, one no longer experiences heat-cold, noise, or any such external disturbances. One only experiences divine bliss and peace, perpetually. (26)

As long as both purity and impurity coexist, the *saakshaatkaar* of the absolutely immaculate God cannot transpire. It is only when the *Saadhak* becomes completely pure and immaculate as God, leaving no trace of any external or internal impurity, that the attainment of God becomes possible. (27)

During the period of performing *saadhana*, the *Saadhak* often encounters a variety of experiences such as regressing on the path of meditation, emergence of obstacles, becoming perplexed, etc. When *sattvagun* prevails in the *inner organs*, meditation happens splendidly. One also experiences that one is advancing along the path of meditation. At times, due to past *sanskaars* repositied in the subconscious mind or the causal body, the attributes of *rajas-tamas* mingle with *sattva*. When *rajogun* mingles and its intensity prevails, the thoughts of sensual pleasure arise and cause disruption in

meditation. When there is intensity of *tamogun*, darkness sets in; at that time, torpor envelops the mind and no direction is apparent. Despite experiencing these ups and downs, if the practitioner of meditation remains undeterred without losing courage, and persists with diligent, unwavering effort, one will eventually attain *saakshaatkaar*. Once one attains *saakshaatkaar* of God, one becomes a *Mukta* as none of the *sanskaars*, bindings of *karma*, and complexes remain any longer. From that point onwards, no duties of any kind remain for one to perform. One engages in activities of world-welfare solely at the will of God and incessantly enjoys the divine bliss of God. (28)

The entry of the soul into the form of God takes place in many different ways depending on the soul's spiritual eligibility. A devotee who, through steadfast practice of spiritual means such as righteousness-devotion-knowledge-detachment-service-*atmanishtha* (a firm conviction in one's inner self/soul), etc., becomes a true *Ekantik* devotee and thereafter enlinks with the form of God through incessant remembrance, is also considered to have entered into God. Just as a greedy person is said to have entered into wealth because of its constant remembrance, and a lustful person is said to have entered into the subject of his desire because of his constant remembrance of the opposite gender, similarly must one understand the *Ekantik* devotee's entry into God. When assuming the *Moorti* before oneself, one attains *saakshaatkaar* of the divine form of God within the soul, the soul then enlinks with God through its divine penchant. Such is the entry of *Param Ekantik Mukta* in God through the divine penchant. Thereafter, through the grace of God, in the divine state of complete *AnadiMukta*, when that soul becomes identified with God, brings about loveful unification

with the divine form of God, and becomes completely inseparably engrossed and submersed in the *Moorti*, then that too is the entry of that soul into the *Moorti*. This entry is ultimate and supreme. Every soul has to inevitably reach that perfect state. Until then the spiritual evolution of souls will continue. (29)

The experiences of each individual are different on the path of spirituality. However, in the ultimate state of the *AnadiMukta*, the type of divine bliss remains the same. That ever-fresh, novel, and varied bliss knows no bounds and keeps flowing. Once that state is attained there is absolutely no possibility of downfall. Thereafter, as one gradually progresses within that divine bliss, and as one's capacity to partake the bliss grows, ever more profound bliss continues to unravel. It knows no limits. (30)

Ceaseless remembrance is better than the state of *samaadhi* (see *Yoga*). Above that is the state of *upsham* (A state of deep meditative trance attained through convergence of emanations of mind on the *Moorti* of God Supreme). Higher still is the *saakshaatkaar* of the form of the Lord, that is, the *darshan* of the divine effulgent form of the Lord. Beyond that is the state of experiential-knowledge of the divine bliss of the Lord. Surpassing that, is the state of the *Siddha AnadiMukta*. Surpassing all of that is the state of independent *Siddha AnadiMukta*. (31)

After attaining *saakshaatkaar* and thereby the divine state of the *AnadiMukta*, as such a *Mukta* continues relishing the divine bliss, Their impetus, capability and potential of relishing that divine bliss continue to increase. Whilst relishing that divine bliss, God imparts the independent *Mukta* whatever

type of divine bliss They desire. This implies that They have become entirely worthy of grasping the divine bliss of God. *Muktas* have no desires. They are only aware of the divine bliss and experience nothing but the divine bliss. Due to Their oneness with God, akin to that of water and its waves, nothing else remains except the bliss related to God. This is the philosophy of *Vishishtadvait*. (32)

In a complete state of *Siddha Mukta*, the *Mukta* experiences one's soul to be distinct from the physical body and perceives it as such as well. The activities of the body are carried out solely by God and His thought. The others in *saadhandasha*, understand intellectually that the soul is distinct from the body, but do not experience it. They experience physical pain, whereas the *Mukta* does not experience any agony or pain whatsoever. Once one attains the *saakshaatkaar* and experiences the divine bliss associated with the divine form of God and one is able to sustain in that bliss, then there is no reverting back from that state. One never has any spiritual downfall. '*Yadgatva na nivartante taddham paramam mama*' thus, that state is the highest state. Once it is attained, there is absolutely no possibility of spiritual downfall. (33)

While reading sacred scriptures such as *Vachanamrut*, etc., one must attempt to be completely engrossed in the divine sentiment that *Maharaj* Himself is enunciating. One must allow the mind to be fully drawn in that sentiment. One must fill the entire mind with the divine sentiment of God. Through such divine sentiment, the internal growth is accelerated and the flaws and veils begin to recede. (34)

When *ShreejiMaharaj* and *Mukta* manifest in human form, a *mumukshu Saadhak* receives clarifications for every question

that perplexes one, by asking *Maharaj* or *Mukta* directly. This ensures that those questions do not create confusion during *saadhana*. Otherwise, valuable time of one's life is dissipated merely in the cogitations of seeking clarifications to those questions. Clarification of certain questions only come through experiential knowledge. They cannot be comprehended until they are experienced. Therefore, while a *Mukta* manifests, one must seek Their association and company, and resolve all misunderstandings, mental complexes of knowledge, skepticism, suspicions, etc., and become completely doubtless. Then one progresses swiftly on the path of *saadhana*. Even after *Maharaj* and *Mukta* are no longer visible in Their human form, They always manifest in Their divine form. However, the ethereal, divine, *naad*-oriented (*naad* is the divine sound emerging from the flow of divine bliss) speech They utter, is not audible till one attains *saakshaatkaar* and establishes into divine bliss. Therefore, one must take advantage while the *Mukta* manifests, one must seize that opportunity. If a *Saadhak* has unresolved questions and doubts after a *Mukta* is no longer visible, one must not get caught up in fruitless mental struggle to understand them and should instead continue one's *saadhana*. In due course, those questions will automatically be resolved on their own through experience. (35)

The *Saadhak* who wishes to remain unmarried but has a deficiency in the staunchness of detachment due to worldly desires, must continually pray to *ShreejiMaharaj* and *AnadiMukta* to eliminate it. *S.G. Nishkulanand Swami* has stated: '*Tyaag na take vairagya vina* (Renunciation cannot be sustained without detachment).'" If there is a deficiency in detachment then one's renunciation will not last. In order to remove this deficiency, one must maintain steadfast faith

in the blessings of *Maharaj* and His *Mukta* and practice maintaining an incessant penchant in the *Moorti*. One must regulate their diet-movement and keep the mind engaged in noble activities such as *satsang*, rendering service to a saintly person, etc. as well as in the meditation - *bhajan* of God. One must not allow the thoughts pertaining to women to arise in the mind and must not intentionally look at any woman with lustful feelings. Even if the circumstances necessitate interaction with them, one must avoid looking at them repeatedly. One must avoid handing over anything directly hand-to-hand because there lies a possibility of physical touch. It is the physical touch of the opposite gender that becomes a cause of arousal of lustful desires. Therefore, if one maintains a pure conduct in accordance with God's edicts, then one can gradually become very steadfast in detachment and can become *nishkami* (see *Five Moral Codes*) and a perpetual celibate akin to Hanumanji. Any vice-temperament and mental-complexes can be eliminated if one strives with valor, guided by proper wisdom. (36)

Once, *Muktaraj* stated that before one attains *saakshaatkaar* one experiences a great deal of discomposure because at that time the process of eliminating the subtle veils is underway. It is only when the intense celerity, fervor, and restlessness to attain God awaken that one attains the *darshan* of God. The veils of desires-disdain are the most minuscule of all. Ego too is a form of desire-disdain. It is because of these that the cycle of birth-death continues. Desires-disdain are the primary reasons for keeping the soul bound to *Maaya* and they are difficult even to identify. However, a *mumukshu* devotee comes to recognize their own shortcomings, veils and the attributes of *Maaya* through the spiritual endeavors of pleasing God such as the supreme *upaasana* of God, firm

conviction, faith, self-effort, association-company-service of *AnadiMukta*, and abiding by and aligning with Their edicts, etc. Only the one who recognizes all these can be free from them.

When one attains *saakshaatkaar*, the *sanskaars* stored in the subconscious mind, which result in the cycles of birth-death and cause growth of one's worldly affairs, are burnt away. As all the veils enshrouding the soul are eliminated, one experiences the divine bliss pertaining to the transcendent divine form of God. Only when the *sanskaars* in the form of causal-seeds present in the causal body are annihilated, are all the complexes pierced, allowing the soul to transcend *Kaal-karma-Maaya* and experience liberation. Though such souls become omniscient, omnipresent, independent, and beyond *Kaal-karma-Maaya*, yet They remain dependent before God. They are never subject to birth, aging, and death. Having attained the state of *Mukta*, they remain engrossed in the divine bliss of God with a sense of servitude. Such a *Mukta* has no desire of one's own, because that state is attained only after becoming *nirvikalp*. Such *Muktas* traverse in human form for the ultimate redemption of souls by the divine will of God. Their birth, leaving of the physical body, and various physical activities are unlike those of ordinary souls; rather, Their birth-actions are ethereal and divine akin to God Himself. They never get tainted by *Maaya*. There is a unique distinctiveness in their seemingly human-like activities which only a wise *mumukshu* devotee can discern. Each and every atom of the body of a perfect *Urdhvareta Mukta* who has attained *saakshaatkaar*, becomes *nirgun* and divine. The difference between the divine body of *Mukta* and the physical-worldly body of ordinary souls is comparable to that between Sky and Earth (there is no comparison). (37)

Until one attains *saakshaatkaar* and remains incessantly anchored in the bliss of the *Moorti*, the *sanskaars* present in the subconscious mind are merely impeded by engaging in mediation during *saadhandasha*, but they are not uprooted. These *sanskaars* attain an extremely subtle state and remain dormant merged in the causal state (state related to causal body). They appear to be immobile because these *sanskaars* exist in a very inert state in the subconscious mind. Therefore, they are not perceptible superficially. Superficially it may seem that all desires have been conquered, and all *sanskaars* have been destroyed, but in reality, that is not the case. When the *sanskaars* find a conducive environment, they awaken from their dormant state and become active again. Consequently, *karmas* are incurred again, their *sanskaars* are reinforced and their fruits are delivered. Only when one attains *saakshaatkaar* are the *sanskaars* within the subconscious mind uprooted and annihilated. Thereafter, no bindings of *karma* are created. Since there are no bindings - no good or bad fruits need to be reaped from it, and hence the cycle of birth and death also comes to an end. Therefore, one must remain extremely cautious until one attains *saakshaatkaar*. Do not be even slightly negligent, for the *inner organs* are capable of deceiving one. Thus, one must exercise great caution in *saadhandasha*. Becoming detached from honor-glory, money, relatives, material objects, etc. and striving to enlink with God, is the path to attaining God.

Until the *saakshaatkaar* is attained, the process of purification and impurification of the *inner organs* goes on continually. Therefore, one must control the senses and ensure that their diet is pure. When the *inner organs* become muddled due to any minor or major sin, one must exercise a heartfelt

repentance-remorse from *inner organs*, with remembrance of God. There is no atonement comparable to repentance. Sins are washed away and *inner organs* become undefiled through repentance. One must keep the senses-*inner organs* engaged in *satsang*, service, and noble activities related to God and saintly person. An idle mind begins to generate inappropriate thoughts, which leads to activation of the *sanskaars* suppressed in the subconscious mind, causing the mind and senses to run amok leading to forbidden actions. These actions result in the binding of sinful *karmas*, the fruits of which must then be endured. Therefore, a *Saadhak* must remain extremely vigilant. The mind will gradually develop a natural inclination to enlink with God through persistent practice of enlinking the senses-*inner organs* with the divine form of God. Thereafter, activities such as meditation-*bhajan*, etc. will become natural, inherent, and effortless. In this manner, overall spiritual progress will happen.

A *mumukshu* must continue to practice the spiritual endeavors to please God right up to the deathbed, that is, until the very last breath. One must maintain unswerving faith in the words of God and great *Muktas* and strive earnestly to become worthy. Any service rendered or spiritual endeavor done to please (God), must be performed by completely renouncing selfishness and desire-attachment, while thinking, 'I am doing this solely to earn pleasure of God.' By doing so, one can achieve progress without hindrances. As one continues practicing the spiritual endeavors to please (God), the grace of *Maharaj* and great *Mukta* descends leading to *saakshaatkaar*. Thereafter, all spiritual endeavors consummate and no spiritual endeavor remains. The spiritual endeavors such as meditation-*bhajan*, *katha-vaarta*, *kirtan*-service, pilgrimage, *maala-pooja*-mental worship, etc.,

merge in the *Moorti* alone, attain ultimate consummation in the *Moorti* itself. Thereafter, the perfect state arrives and one becomes truly fulfilled. Until one attains *saakshaatkaar* and *siddhadasha* is achieved, the aforementioned spiritual endeavors are absolutely essential during *saadhandasha*. Therefore, one must continue the spiritual endeavors to please God.

If one has obtained the blessings of a *Mukta*, yet one does not perform any spiritual means to please God, they will not become eligible. Without becoming eligible, how can one attain *saakshaatkaar* and ultimate salvation? If one has received the blessings but has not put in self-efforts, they are not said to have grasped the blessings. A vast majority of the *Satsangi* community seeks the blessings of the last birth and final redemption from *Mukta* along with the blessings for their own selfish interests, worldly happiness and material gains. *Muktas*, being extremely compassionate, grant the blessings without consideration of the faults, offenses, and flaws of a soul. This is because Their very purpose of traversing is solely for the spiritual redemption of the souls. However, after obtaining the blessings for salvation, devotees often believe that they no longer need to do anything. They believe, 'Now that I have received the blessings, what is there to worry about?' Believing thus, they remain heedless and squander their time in laziness-indolence. Such individuals face delay in attaining liberation and God. One cannot seize the blessings in absence of self-effort. It is futile to desire the divine bliss of God without attaining eligibility. Therefore, becoming eligible by performing self-efforts is the fundamental philosophy of *Maharaj* and great *Mukta*. (38)

If one believes that any given task is a form of *worship* of the

Lord, and performs it with detachment and without a sense of doership, then those *karmas* do not become binding. However, every *karma*, whether auspicious-inauspicious, performed with attachment to the *karma* and its fruits, along with a sense of doership, becomes binding. (39)

Only when one genuinely follows the *five moral codes* and rises above *rajogun*, *tamogun*, does one attain true happiness. Observing the *five moral codes* is, in itself, easy; however, it becomes difficult due to the lack of knowledge of discernment and proper understanding. If one cultivates the correct understanding, it becomes easy. When the *five moral codes* are followed genuinely in their subtle sense, then the benevolent qualities of God gradually manifest within, and the bliss of God is attained. As long as even a single flaw remains, there is a deficiency in one's worthiness. One must effortfully eradicate such impurity in the form of a flaw. This can be done through consistent practice. (40)

After attaining the eligibility to sustain the *saakshaatkaar* of the divine form of God, when God Himself or through His *AnadiMukta*, showers grace upon that soul and grants *saakshaatkaar* to the *mumukshu*, then one transforms from a soul into a *Mukta*. As the seeds of all *sanskaars* as well as the repository of *karmas* are incinerated, one no longer has to endure any more *prarabdh karmas*. Unlike other souls who have to assume a body due to the bindings of *karmas*, one does not have to assume birth again in that manner. Upon the demise of the physical body in which one attains the *saakshaatkaar* of God, one receives a *bhagwatitanu* (the divine transcendental body) by the grace of God. That is, one's soul becomes divinely embodied akin to God, and this divinely embodied form remains fully enthralled and

submersed in the divine form of God and savors the divine bliss. After enjoying the divine bliss in a divine state for several eons, a perfect *AnadiMukta* becomes equivalent to a *Swassiddha AnadiMukta*. Such a *Mukta*, at the will of God, independently assumes a thought-form whilst remaining in that divine bliss, descends on earths of various universes in a human form, and grants liberation to the souls. As the *Muktas* continue to enjoy the bliss pertaining to the divine form of God, the pace, capability and capacity to receive the divine bliss keeps increasing. Even as these *Muktas* relish the divine bliss independently according to Their own wish, They still never feel satiated. Whilst enjoying such boundless bliss-grandeur, the *Mukta's* sense of humble stewardship continues to grow as well. (41)

There exist varied paths to enlink with the divine form of God. Amongst those, one should adopt whichever approach gradually reveals incremental love for God, suits one, and renders ease to enlink with the divine form of God. For example,

- Some may find it convenient to enlink with God through the path of *yoga* utilizing the disciplines of *praanaayaam*, *dhaarana*, *dhyaan* (see *yoga*), etc.
- Some evolve spiritually through *katha-vaarta*
- Some find it easier to enlink with God through name chanting
- Some prefer to enlink through *kirtan* devotion
- Some prefer to enlink through mental worship
- Whereas some others prefer to enlink through music

Regardless of the approach one pursues, the cardinal principle is to enlink with God. (42)

Muktaraj once said that *ShreejiMaharaj* and His *AnadiMukta* do not engage in the 'trade of salt and chili pepper'. That is, they do not undertake tasks such as exorcising ghosts and spirits, healing the ailing, curing diseases, ameliorating one's finances, blessing one with happiness of bungalows and vehicles, granting progeny to the childless, or removing worldly afflictions to improve one's social affairs. This is because, from Their perspective, the pleasures of this world are as trivial as litter. They solely perform the ultimate liberation of the souls. Were They to engage in the aforementioned tasks, crowds of millions would gather around Them. Though, *Mukta* is capable of conferring wellness and granting fulfillment of cherished desires, They do not prefer such tasks. Nevertheless, since Their sojourning is for the salvation of souls, if it serves the soul's best interest, even such worldly tasks may be fructified through Their blessings. Souls endure misery and asperities due to their *prarabdh karmas*. Amongst them, onto the soul who takes refuge in *Maharaj* and *Mukta* and practices the supreme *upaasana* of *Maharaj*, the *Mukta* takes pity and incinerates their *prarabdh karmas*. Amongst them, They incinerate as many *pardonable karmas* as possible merely through Their glance, whereas They make one endure the *nonpardonable karmas* so that the soul can become worthy. If one has earned the pleasure of a great *Mukta* by rendering service, then even the most arduous *karmas* are abraded. A *Mukta* possesses such potency that They can remove all veils and make one attain the state of a *Mukta* of God.

During the time of *ShreejiMaharaj*, people used to visit *Siddha AnadiMuktaraj* Gopalanand Swami bearing various kinds of complaints of perplexities, difficulties, and sorrows. Swami would bless them and eliminate their miseries. Later, people even started approaching Him to have ghosts-spirits

exorcised. Swami said to *Maharaj*, “O *Maharaj*! We have come here (on Earth) only to impart knowledge of Your divine form and to grant ultimate salvation to the souls. Yet, people pester Us to perform trivial tasks akin to trading salt-chili pepper. Therefore, it would be nice if You bestow some mercy on Us.” Thereupon, *ShreejiMaharaj* suggested, “Consecrate and install a Hanumanji so that people can go there with their miseries.” Gopalanand Swami, created a pretext, and enshrined a Hanumanji at Sarangpur and infused it with His potent opulent-divine thought. Hence, people now go there for relief from their worldly sufferings, for exorcizing ghosts-spirits and for curing diseases. Moreover, for those who vow to reciprocate in some form to Hanumanji with faith, God removes their travails as well. Therefore, *Muktas* do not prefer to undertake such tasks. Their sole purpose is to impart the knowledge of the form of *MahaPrabhuji* to the souls and grant ultimate liberation. Every action of Theirs is solely for the spiritual redemption of souls.

One must only seek blessings from a *Mukta* for the bliss of *Moorti* of *Maharaj* and for this to be one’s last birth, culminating in ultimate salvation. One must not seek material happiness. Even here (with *Muktaraj*), most people only seek material happiness. Out of 100%, about 99.99% of people only desire material happiness from a *Mukta*. Most of them possess a desire within, “Let me have a bungalow, a motor car, money; let me remain physically healthy and let me eat, drink and make merry.” It is only with such intent that one approaches a *Mukta*. They regard a *Mukta* as a physician or doctor who cures diseases. However, the ones who want nothing but the *Moorti* and crave no other material happiness, are rarely found. Many desire to obtain material happiness along with the divine bliss of the *Moorti*.

There is hardly anyone who wants only the bliss of the *Moorti* and nothing else. Nevertheless, since *Mukta* are incredibly compassionate, the words such as ‘may all fare well’ and ‘may all remain happy’ flow naturally from their mouths. The words spoken with a certain spirit, manifest from the *Moorti* of *Maharaj*, and hence bear colossal power. Therefore, such spiritually vitalized words inevitably come true.

When someone approaches a *Mukta* bearing a complaint of one’s agony and seeks blessings to repeal the suffering, *Mukta* simply says, “*Maharaj* will do good.” By the mere utterance of those words, since it is *Maharaj* Himself who enunciates through the *Mukta*, those words of blessing bring about good for that soul. In the words of *Mukta*, “*Maharaj* will do good,” *Maharaj* ponders upon what is good for the soul and bestows appropriate outcomes. Sometimes, it is not apparent to the soul what good outcome one has received and surmise within one’s mind, “*Mukta* has bestowed a blessing, yet nothing is apparent.” Whatever fruit or outcome *ShreejiMaharaj* has granted is always in one’s best interest and is perfectly appropriate, but the soul fails to understand this. As a result, one’s faith in the *Mukta* may occasionally waver. Often when a *Mukta* bestows a blessing, but no visible outcome appears for a long while, a person’s patience runs out. Due to which one develops a distrust in *Mukta*, resulting in failure to comprehend *Mukta*’s divinity in its true sense.

Since *Maharaj* and *Mukta* know exactly when it is appropriate to grant a certain outcome to a soul and when it is not, despite bestowing a blessing They grant its outcome only at the appropriate moment. A *mumukshu*, however, must not lose patience or faith until then. A surrender is characterized as true only when one:

- Always harbors a sense of divinity towards a *Mukta*
- Never perceives any human traits or flaws in a *Mukta*
- Never harbors any demerits in a *Mukta*
- Always perceives *Mukta* as clairvoyant
- Never harbors any inappropriate-improper thoughts towards *Mukta*

Therefore, one must continually introspect, “Do I possess such divinity and faith towards the *Mukta*? Do I perceive them as clairvoyant?” If it does not seem as such, then one must eliminate one’s own callowness. One must increase the sense of divinity towards *Maharaj* and *Mukta* day by day. One must continue to mature their faith. One must always regard Them to be flawless and clairvoyant. One must abide by Their precept-acquiescence. By doing so, true surrender towards Them will come. Once Their pleasure is obtained, thence, all the flaws will be conquered and God will be attained. Therefore, one must remain ever engaged in spiritual endeavors to please the great *Muktas*. Whoever desires the divine bliss of *Maharaj* must earn the pleasure of the great *Mukta*. Without pleasing them, one can never leap forward and seize the divine bliss of *Maharaj*. It is the original thought of *ShreejiMaharaj* to grant ultimate liberation and impart His bliss to the souls through His *AnadiMukta*. Therefore, without pleasing *AnadiMukta*, it is not possible to gain the pleasure of *ShreejiMaharaj*.

The real knowledge of the divine form of *Maharaj* cannot even be cognized without the company-association of a *Mukta*. The meaning of scriptures too can only be discerned only when the *Mukta* explains them. Even if one were to practice spiritual endeavors for endless births, observe the vow of celibacy, and even master eight-fold *yoga* (see *yoga*), one can neither attain the *saakshaatkaar* of the transcendent

Moorti of *Maharaj*, nor attain the divine bliss of the *Moorti* without meeting a *Mukta* and without receiving Their grace. That is precisely why, when *Maharaj* Himself descended upon Earth, He brought His *AnadiMukta* along with Him so that *mumukshus* observe the conduct of the *Muktas* and conduct themselves accordingly. *Muktas* stand as the role-model for attaining *Maharaj*. They Themselves enable the souls to advance on the path of attaining God by furnishing spiritual admonition in the form of Their own conduct. They inspire the *mumukshus* to cultivate the virtues of God by displaying the virtues within Themselves. They impart the bona fide sovereign knowledge of God and instill steadfastness in *upaasana*. Even practices such as meditation, etc. cannot be mastered without Their tutelage. Therefore, one must identify such a great *Mukta* and associate-accompany-serve Them, abide by Their precepts and please Them by practicing spiritual means such as meditation-*bhajan*, etc. *Mukta* will then remove all the veils, associate one with God, grant *saakshaatkaar* and make the *mumukshu* who has come in Their association, glide and drift incessantly in the divine bliss of the *Moorti*. It is solely to grant *mumukshus* such ethereal attainment that They amble in a human form; there is no other purport besides this. (43)

When the energy of *kundalini* awakens through *yoga* and meditation, then both intrinsic as well as extrinsic factors torment-harass the *yogi*. At that time, if the grace and shield of God and *Mukta* are at *Saadhak*’s aid, then the *Saadhak* encounters fewer difficulties. Therefore, the protection of God and *Mukta* is absolutely essential. Due to the lack of real knowledge of *yoga* and the impurity of the *naadi chakra*, if the *praan* of some *Saadhak yogis* enters the wrong channel, the wrong *naadi*, it will cause severe damage to the brain

cells and nerve cells. Consequently, some *Saadhaks* may even become deranged. Therefore, it is not advisable for a *Saadhak* to practice *kundalini yoga* without the guidance of an experienced *Guru*. That path is so arduous that some *yogis* are even debased from the path of *yoga*. Even a great *yogi* such as *Maharshi* (a great sage) Arvind had to face such a struggle. Therefore, it is in the best interest of a *Saadhak* to practice the spiritual endeavor of meditation of the form of God under the guidance of a saintly person, so that one is shielded from the obstacles on the path of meditation. (44)

Once one crosses eighty years of age, the attachment to women, and other material objects diminishes gradually. By the age of 100, desire for women naturally lessens and a disinterest for sensual pleasures arises. If one adopts such an understanding from one's youth itself and if one cultivates the sense of detachment observed in old age, at the young age itself, then the sensual desires and attachment will be enfeebled. Thereby, it becomes easier to practice maintaining an incessant penchant on the divine form of the Lord. (45)

Yogis who have mastered eight-fold *yoga* can remove the sufferings such as diseases of other beings, afflictions of ghosts-spirits, etc., through their *yogic* power. Both, this process of *yoga* and that energy, are *sattvik* in nature. Therefore, the *yogi* who alleviates the sufferings of others earns a meritorious fruit. Such powerful *yogis* can induce *samaadhi* in others and grant them transcendental experiences through *yogic* power. However, the person experiencing *samaadhi* does not derive much benefit from it because the joy of that experience does not last for long. To utilize the *Sidhhis* of *yoga*, is *sakaam* (desirousness). One cannot attain an indefectible state of *Mukta* if one uses those

Sidhhis. The desire to acquire such divine opulence is beyond the causal body, therefore it is considered as the great-causal (body). One must cultivate worthiness in order to transcend the gross, subtle, causal and great-causal bodies. When one becomes completely worthy, the grace of the Lord and His *Muktas* descends. It is then that the state of the *Siddha Mukta* arrives, and one attains the divine bliss of the Lord. To attain such a state of *Mukta*, one must remove all other desires, become desireless-thoughtless, remain solely enamored by the Lord, and please the great *Mukta* through service-association. It is then that such ethereal attainment can come about. (46)

Once upon a time *ShreejiMaharaj* was seated in *Akshar Oradi* (room designated for *ShreejiMaharaj*), and at that time *S.G.* Brahmanand Swami was also present there. *ShreejiMaharaj* smiled gently, and asked, "Swami, My divine-play in human form on this world may not appear very pleasant and may even provoke suspicion, at times. How does it seem to you then?" Swami responded, "*Maharaj!* We always retain a sense of divinity towards You. Therefore, both Your ethereal divine-play and human divine-play appear one and the same to me. Even Your assumed human traits appear divine to me. Therefore, by Your grace, no speculations or thoughts of human traits in You, arise within me."

In this manner, to perceive both the ethereal and human pastimes of *ShreejiMaharaj* and His *AnadiMukta* as one and the same, and to always retain a sense of divinity towards Them, constitutes the hallmark of true understanding, and of servitude. The pleasure of *Maharaj* and the *Mukta* remains forever upon such a devotee. Hence, worldly flaws can never hinder such a devotee. Moreover, only such a *mumukshu* can

attain the worthiness to obtain the divine *darshan* of God.

If one has a sense of a human being and feeling of vices in God and His *Siddha Mukta*, then impediments arise on the path of liberation. Moreover if one forms a mental-knot of this fault-finding complex, it can lead to one's downfall. However, if one refrains from forming the mental complex and humbly prays to *Maharaj* and *Mukta* with a feeling of deep remorse and has the flaws pardoned, then God, being an ocean of grace, pardons all of one's sins, purifies one and makes one blissful. There is no trace of deficiency in *five moral codes* in the human-like pastime of the *Siddha Muktas*. Those who are deficient in *five moral codes* given by God, and behave per their own whim, engaging in misconduct, corruption and yet claim themselves to be God or a *Mukta*; are called hypocrites. They have to endure terrible and agonizing consequences of it. A *mumukshu* ought to bear this in mind as well so that one can distinguish between real and pretentious saints and know whom to accompany-associate with. In this age of *Kali* (see *yug*), many are draped in the cloak of hypocrisy, posing as God or great *Mukta*. However, when their scandals come to light, those who associated them are left with endless remorse. Therefore, a *Saadhak* must remain extremely careful in choosing a saintly association. Otherwise, the human birth is dissipated in vain and one does not attain anything. (47)

After coming in the confluence of an *AnadiMukta*, one must regard Them in the form of knowledge-*Guru* and always respect Them. One must cultivate a feeling of self and oneness with them. For the one with the tendency to place oneself in the forefront and sideline a *Mukta*, any initial success akin to water of a mirage eventually culminates in a failure. This is because failing to uphold the primacy of a

Mukta, especially after associating with Them, is considered ingratitude. God does not hesitate to shatter the ego of such ungrateful individuals. His own *Muktas* are extremely dear to Him. Therefore, whoever enters into conflict with Them, no matter how great one may be, will inevitably fail. One's spiritual progress is hindered and one must also endure the fruits of that offense. (48)

One must have proper *planning*, preparations in place for the work of *Satsang* service performed in order to please *ShreejiMaharaj*. By rushing into such work, the work may seem to proceed well for a short while. However, due to lack of proper planning, the work eventually stalls. By keeping God and *Mukta* at the forefront in every task, the planning of the work becomes well-organized and success is achieved, since God is the inspirer of energy and dexterity to get the work done. (49)

If one mistakes a person in a deficient spiritual state to be in a perfect state, connects with them believing them as *Guru* or God, renders God as subordinate, and makes the deficient person primal, then both, the so-called *Guru*, who despite being deficient consider themselves to be God or *Mukta*, and the one who attaches with them, all become residents of hell and their suffering knows no bounds. Therefore, one must always only enthrone God Swaminarayan within one's soul. If a *mumukshu* devotee has not yet come in the confluence of or recognized a genuine *AnadiMukta*, they must pray to Gopalanand Swami, Gunatitanand Swami, Brahmanand Swami, Muktanand Swami, Nityanand Swami, etc., considering them to be always divinely embodied and divinely present. As one does so, if one performs the work of God by keeping Them alongside and leading an extremely

chaste, clean life, then one can accomplish far more exceptional work compared to other hypocrite *Gurus* or so-called Gods. By doing so, one earns the pleasure of God and attains salvation. (50)

Whoever desires to attain *MahaPrabhuji* must observe the speech and conduct of *Maharaj* and great *Mukta* and learn Their virtues. One must always maintain patience and never fret or despair. One must maintain unwavering-unbreakable faith in *MahaPrabhuji* and His *Mukta* and in Their transcendental powers. One must neither become agitated and perturbed, nor rejoice-or-lament, under any circumstances. One must behave uniformly in every season, akin to a thread of gold that remains unaffected by the seasons. It is in contrast to a wax-coated thread that remains firm in winter and monsoon but becomes limp in the heat of summer. Therefore, a *Saadhak* must not get elated or lament (i.e. remain unaffected) in any situation; whether conducive or non-conducive. One must always remember the Lord with joy. One must only maintain the celerity to attain Him and desire nothing else but the *Moorti*. One must make a dedicated effort so that the love for the Lord alone manifests from every pore of one's being and so that the divine devotion towards Him alone manifests. (51)

A *mumukshu* may have mastered the *Moorti* of *Maharaj* through self-effort, may be able to maintain an unbroken penchant in the *Moorti* in all three states of mind, may have *darshan* of the *Moorti*, and may experience the divine bliss of *Maharaj* during meditation; nevertheless, one cannot experience true bliss until one attains the *saakshaatkaar* of the original transcendent *Moorti*, the perpetually perfect form of *Maharaj*. However, if one beholds the

Moorti incessantly in all three states of mind, then one is considered completely worthy of the grace of God. Once the grace of God and *AnadiMukta* descends upon one, one attains *saakshaatkaar* and experiences the divine bliss of *MahaPrabhuji*. Whoever desires to attain *saakshaatkaar* of the *Moorti* of *MahaPrabhuji* must first master the *Moorti* through self-efforts. (52)

Guruvaryas spoke about *AnadiMuktaraj* *ShreeVrundavandasji* Swami, "He was a great *Mukta* of *ShreejiMaharaj*. Being completely worthy of divine grace, he was able to behold *Maharaj* incessantly in all three states of mind. He had come in association and company of *Swasiddha* great *AnadiMuktaraj* Abaji Bapashree, who was perceptible in the *Satsang* at the will of *ShreejiMaharaj*, and who was an unparalleled pioneer of *Karan Satsang*. It was *ShreejiMaharaj* Himself who was perceptible through Bapashree. It is through Bapashree that *ShreejiMaharaj* disseminated His own supreme sovereignty and spiritual philosophy exactly as is. He elucidated the facts pertaining to the state of His *AnadiMukta*. He granted many a direct experiential realization of that divine state thereby enabling them to attain that state. Upon coming into the association of such an 'ocean of grace' - Bapashree, *SwamiShree's* joy knew no bounds. He began performing an unceasing *Brahmayagna* by remaining in the association of Bapashree. Once, Bapashree was dispensing the wisdom of *Vachanamrut* and a divine assembly was seated. When the divine assembly concluded, all the saints and devotees left for their respective places except *SwamiShree* who remained seated there. Bapashree asked, 'Swami, everyone is gone and why are you still seated here?' Then Swami replied, 'Bapa, please give me *prasad*.' Then Bapashree responded, 'Meditate. You shall receive *prasad*.'

SwamiShree began to meditate right there. In a short while, he attained the *saakshaatkaar* of divine effulgent form of *Maharaj*, and the authentic bliss of *Maharaj* started streaming. *SwamiShree* remained seated in the same position, immersed in the divine bliss, till the morning. When he emerged from that state, Bapashree asked *SwamiShree*, ‘Well, Swami, did you receive *Prasad*?’ Then *SwamiShree* responded, ‘Bapa, You have bestowed immense grace. Had I known early on how supremely great You are, I would never have had this head shaved (become a renouncer) and I would have remained solely in Your service.’ *SwamiShree* performed extremely rigorous austerities for 30 years and engaged in a lot of meditation-*bhajan*. Such spiritual effort of penance is beyond the capacity of an ordinary human being. It was because he had mastered the *Moorti* through such formidable self-effort that Bapashree’s divine grace descended upon him, and he attained *saakshaatkaar*. Thereafter, he began to perpetually relish the bliss of divinity and the *Moorti* in the state of *AnadiMukta*, and emancipated countless souls.”

The duo of *SwamiShree* Vrundavandasji and *SwamiShree* Ishwarcharandasji was known as ‘*Sadgurus*.’ Having come under the divine grace of Bapashree, these were great *Muktas* who elucidated the glory of *Maharaj* exactly as it is and thereby brought about lasting spiritual beatitude to innumerable souls.

SwamiShree Bhagwatswarupdasji had also come under the divine grace of Bapashree. He was the *Guruji* of *Muktaraj* *Guruvarya* Narayanbhai (in this world). He was spiritually so great that He was able to behold the *Moorti* of *ShreejiMaharaj*

incessantly in all three states of mind. He had memorized all *Vachanamruts* of *Shreeji*. If any devotee read *Vachanamrut* before Him and erred by even a single word, *SwamiShree* would instantly detect their mistake. He had memorized the entire *Vachanamrut* and memorized many four-part *kirtans* as well. When he offered bananas, mangoes, guavas, etc. fruits, then *ShreejiMaharaj* and *Muktas* would appear in divine form and accept them. Such was he - a completely grace-worthy, loving *Muktaraj* of *ShreejiMaharaj*.

Once, Bapashree organized a grand *Brahmayagna* at the village of Vrushpur in Kutch. At that time, thousands of saints and devotees attended the *yagna*. Bapashree granted ultimate liberation to infinite souls through His thought. He bestowed the blessings of final birth to many. He fed sanctified *prasadi* to infinite souls and bestowed the boon of liberation. In this manner, *Maharaj* poured grace abundantly through Bapashree. During that time, Swami Bhagwatswarupdasji was residing at the temple of Chhapaiya. Over there, when all the saints learnt of the event, they all prepared to leave for the *yagna* at Kutch. *SwamiShree* said, “If all of you go where Bapashree is conducting the *yagna* then who will look after the temple over here?” Then the saints replied, “When will we ever obtain such a rare benefit as in when Bapashree conducts a *yagna*? Therefore, we will certainly go.” Then *SwamiShree* responded, “Very well, I shall remain here all by myself. All of you may go and benefit greatly from it. Today, *ShreejiMaharaj* has poured in abundantly through Bapashree. His grace knows no bounds. He is bringing happiness to many, so you may go to the *yagna*, happily.”

Thereafter, all the saints departed and *SwamiShree* stayed behind at the temple. At around midnight, there was a knock

on the temple door. Hence, *SwamiShree* inquired, “Who is it?” Then Bapashree responded, “Open the door, Swami. It is me, Abajibhai.” At that time, Swami was utterly amazed and exclaimed, “Oh! Bapa, where have You arrived from at this hour?”, saying thus, He opened the door. Bapashree then entered and informed, “Swami, I am conducting *yagna* in Kutch, so I have come to fetch you. Tomorrow morning, we shall rise early at 4 AM, bathe-complete ablutions and leave for Kutch. I especially desire to take you to this *yagna*.” Swami replied, “Bapa, You must have arrived tired-weary and You must be hungry as well. Please have a seat on this cot while I prepare a meal for You.” Then Bapashree responded, “Swami, do not cook anything right now, just bring whatever is available. I shall offer to God (I will have it).” *SwamiShree* brought bread, porridge of rice and lentils, cooked vegetables, etc. and served whatever was available. Bapashree ate everything with great love and lay down on the cot after dining. He asked *SwamiShree*, “Swami, did you offer a meal to God (Did you eat yet)?” *SwamiShree* replied, “Yes Bapa.” Bapa suggested, “Swami, you must now make *Maharaj* sleep (You must go to sleep).” Then Swami answered, “Bapa, I shall first recite the daily recitations, etc. before offering Him sleep (before I sleep). But You must be exhausted, so kindly, You offer Him sleep (You please go to sleep).”

Bapashree covered His head with a quilt and fell asleep and soon He started snoring. It occurred to *SwamiShree*, “Bapa has traveled such a long distance, He seems very tired, so let me gently massage His feet.” Then he gently touched His feet. Since Bapashree was asleep, he started massaging His feet slowly. *SwamiShree* was very surprised when massaging His feet. It was because the feet felt as soft as cottonball, exceedingly tender, and he could not sense any bone within

them. At that moment, Swami did not realize that Bapashree had appeared in a divine form. He continued to massage His lotus-feet in that same manner until the break of dawn. When Bapashree woke up, He asked, “Swami. Have you not offered sleep to God yet (You did not sleep yet)?” Then *SwamiShree* replied, “Bapashree! All fatigue disappeared and I experienced immense joy in serving You. It is morning now, so please bathe while I attend to my morning routine.” Then Bapashree said, “Swami, fill a big container with water and bring it.” Then *SwamiShree* brought water accordingly. Bapashree said, “Swami, dip your feet in this. I desire to wash your feet and pour that sanctified water over my head. The glory of a great saint like you is beyond measure.” Then, startled by this, *SwamiShree* exclaimed, “Bapa! What are You saying? How high is Your stature and where do I stand? There is so much disparity. How could You touch my feet? *Maharaj* would be enraged with me.” Then Bapashree explained, “Swami. You are unaware of your glory. A saint like you is rare to find in the entire universe, therefore, please dip your feet.” *SwamiShree* responded, “Bapa, I will let You rinse my feet if You grant me one wish - please place Your hand upon my head (to bless me)”. Bapashree humbly said, “I am but a poor devotee. How can I place my hand on the head of such a great saint like you?” Upon *SwamiShree*’s earnest insistence, Bapashree agreed to place His hands, rinsed *SwamiShree*’s feet, and sprinkled the water over His own head. He then instructed that the remaining water be sprinkled upon the surrounding vegetation and animals, so that countless souls might attain liberation.

SwamiShree said, ‘Bapa, I have let You wash my feet upon Your insistence. Now, please consider my request and place both Your hands upon my head. Bapa, by Your grace, I can

behold the divine *Moorti* of *ShreejiMaharaj* incessantly in all three states of mind. However, I have not yet experienced such divine bliss as You describe wherein splashes of bliss are sprayed, beams of divine effulgence radiate, and infinite *Muktas* dwell within the *Moorti*, enjoying and reveling in its divine bliss. Therefore, please bestow Your grace upon me.” Then Bapashree said, “But you are already blissful, are you not?” Driven by earnest insistence and overflowing love, quivering with ecstatic divine thrill, *SwamiShree*, clasped Bapashree’s lotus-hands and placed them upon his own head. At the very instant Bapashree’s lotus-hands touched *SwamiShree* head, all the veils were dispelled, and he attained the *saakshaatkaar* of *Maharaj*’s divine effulgent transcendent form. The very bliss that Bapashree used to describe and the divine bliss which *SwamiShree* had yearned for, began to stream. Furthermore, *SwamiShree* attained the state of *Siddha AnadiMukta* and began to relish that divine bliss. In this manner, Bapashree bestowed extraordinary grace upon *SwamiShree* by appearing in a divine form, granted Him *saakshaatkaar* of *Maharaj* and made him supremely blissful.

A *Saadhak* obtains the divine inspiration to ignite the celerity to attain God from such amazing life events of such great *Sadgurus*. Thus, only when the intense fervor and restlessness for the *darshan* of God arises can the *saakshaatkaar* be attained. That divine bliss flows unceasingly once one attains the *saakshaatkaar*, and one gains momentum in that divine bliss. Upon attaining the celestial and intangible experience of that divine bliss whilst still within the human body, the body either collapses or by the divine will of *Maharaj*, the body of the *Mukta* sustains for the spiritual welfare of others. However, mostly the body collapses within a short time after attaining *saakshaatkaar*. Thereafter, the *Mukta* remains

independently engrossed and submersed in the *Moorti* and relishes the divine bliss. (53)

15. Patience

If one desires to attain any achievement in this world, then one must remain patient, assimilate the failures and continue to move forward. It is only then that the achievement is attained. The spiritual path, however, is far more intricate and complex. On it, it may so happen that success is not achieved even after a very long time.

At that time becoming cowardly, panicking or becoming despaired, does not help fulfill the purpose. It is precisely when there is no apparent progress that a *Saadhak* needs this attribute (patience). Regardless of whether success is gained or not, and irrespective of whatever obstacles come in the *saadhana*, a *Saadhak* must continue one's efforts with steadfast faith without losing patience.

A person's patience is exhausted even if there is a slight delay in the accomplishment of the tasks of this world. Then, how much patience is needed to attain God! The fact that one is born, just proves that one has had countless births and has not attained God yet. Therefore, now, it is the duty of a true *Saadhak* to target God-attainment, arouse zeal to make progress in that direction, and to lovingly affix oneself solely to God. Even if sometimes God tests patience during the unceasing pursuit for attaining God, one must not let the patience get exhausted. Maintaining immense *patience* and abandoning the habit of getting into thoughts and thought-streams, is the main key to the pleasure of God. It is not deemed appropriate if patience wavers during *saadhana*, because the attainment of God is the supreme attainment.

For that reason, the virtue of patience is inevitably required. Sometimes, God would have enunciated through a *Mukta* that a particular work will be accomplished for one, and if there is a delay in it, one must not doubt the *Mukta*. Remain *totally desireless*, free from desires-thoughts. *Maharaj* and *Mukta*, make one strive to a great extent in order to bring about upliftment, and also test patience at that time, to solidify the virtue of patience and the inexhaustible faith to attain God. The characteristic of a true *Saadhak* is that faith and patience does not waver in any type of test. (1)

The delay in the experience of bliss is due to a deficiency in devotion, faith, and in understanding the glory of *Maharaj* and the great ones. These are the words of *ShreejiMaharaj* Himself that the deficiencies will be eliminated in this birth itself, and the state of *Mukta* will be achieved, by the *mumukshu* who has a very strong faith and renders selfless service while knowing the true glory of the *Mukta* and while abiding by Their edicts and wishes. Hence, one must strive and exert a lot of effort to cultivate worthiness. One must never lose patience in doing so. (2)

One must keep on performing *saadhana* with a lot of patience, without any lapse, for the *saakshaatkaar* of the Lord. It cannot be rushed. There is no room for questions like, When will it happen? Which way will it happen? How will it happen?, etc. It is because the Lord and *Mukta* know everything about when to grant *saakshaatkaar*. There is no other alternative but to perform the *saadhana*, diligently and patiently. (3)

A *Saadhak* must possess inexhaustible patience and unwavering faith to attain *saakshaatkaar* and bliss of the

Moorti. One must never become flustered while performing spiritual means to please God. (*Guruvarya*) gave an example to illustrate this: Once, *Maharshi* (a great sage) Narad Muni was passing through a dense forest, chanting ‘Narayan Narayan’. On the way, a *yogi* was performing penance under a tree, and ant hills had formed over his body. Upon hearing the voice of Narad Muni, *yogi* awoke from his penance and asked, “O Muni, where are you going?” Narad responded, “I am going to Vaikunth (abode of Lord Vishnu) to meet God.” That *yogi* then requested, “Can you please ask the Lord, on my behalf, as to when will I attain liberation?” Narad Muni replied, “Very well, I shall ask.” Narad proceeded from there. Next, beneath a tamarind tree, another *yogi* was merrily singing *bhajans* of the Lord in a state of joyous inebriation. He also saw the Muni and asked, “Muni, where are you going?” Narad gave the same response, “I am going to Vaikunth to meet God.” That *yogi* too asked, “Please ask God about my liberation.” Narad said, “Very well.” After some time Narad Muni returned along the same route. Hence, the *yogi* covered in ant hills asked, “Muni, what did God say for me?” Narad answered. “God said that you will attain liberation after three more births.” Upon hearing this, the *yogi* became despondent and began wailing loudly, “I performed so much penance that ant-hills and termite-hills have encrusted my body, yet I have to assume three more births?”

Muni proceeded further from there. Next, the merry *yogi* saw Muni and asked, “Narad Muni, what did the Lord say regarding my liberation?” Narad said, “God has said that you will attain liberation after as many *yugas* pass as there are leaves on this tamarind tree (a tamarind tree has countless small leaves).” Upon hearing this, the *yogi* was filled with immense joy and began dancing and leaping, exclaiming,

“Is that all? It will be over in just that many *yugas*! At least it is now confirmed that it will only take as many *yugas* as there are leaves on this tree! Aha! How merciful the Lord is!” Upon hearing this, Narad Muni also felt that the patience of this *yogi* was really praiseworthy. At that very moment, there was divine announcement from the sky, “Dear Child! Your liberation has been granted right now.” Due to his inexhaustible patience and steadfast faith, God ended all his *yugas* in an instant, granted *saakshaatkaar* and fulfilled the *yogi*. Hence, the *Saadhak* must ponder on how much patience is required for *saakshaatkaar*. (4)

The one who wants to attain the *saakshaatkaar* of the divine form of *ShreejiMaharaj* and attain the state of *Mukta*, must abandon all the worries like “When will I attain *saakshaatkaar*?”, “When will I attain divine bliss?”, etc. *Saakshaatkaar* of soul-God and attainment of divine bliss of God is not in the hands of a *Saadhak*. Only the effort of spiritual endeavors is in the hands of a *Saadhak*. Expecting *saakshaatkaar* without effort is like plucking flowers from thin air. Not attaining the state of *Siddha* for a long time leads to disappointment. Laxity in the faith to perform *saadhana* leads to losing courage. Therefore, it is the duty of a genuine *Saadhak* to diligently continue *saadhana* to become eligible on that path. *Saadhak* oneself cannot comprehend how much worthiness one has cultivated. That is known only by God and His *Siddha AnadiMukta* as to when to grant *saakshaatkaar* of the divine form, and the divine bliss to the *Saadhak*.

A *Saadhak* must simply strive to become deserving without losing courage, without thinking about anything else, and by becoming fearless and worry-free. Abandoning the desire for honor-reputation, eminence-glory, accomplishment-fame,

one must render service, and perform meditation-*bhajan*, etc. only for the pleasure of God. It is the duty of a *Saadhak* to always be vigilant that there is no laxity in that self-effort due to laziness or indolence. (5)

One must keep trying to obtain the outcome or result of every work by maintaining a lot of patience. One must not abandon the effort altogether due to frustration and agitation for achieving the outcome. Such incessant effort bears its sweet fruit at the right time by the will of the Lord.

Once, *S.G. Brahmanand Swami* had a large boil on his hip. The pain was unbearable. It was uncomfortable to sleep or sit. There was difficulty in performing other activities as well. Once, when *SwamiShree* was sitting beneath the tree under which he used to meditate and rest, that tree spoke up, “Swami, if you crush my leaves and apply its juice, then the boil will heal.” Then *SwamiShree* responded, “I sit under your shade every day. You did not say it earlier, and you said it today! Had you informed me earlier, then the abscess would have healed a long time back.” Then the tree answered, “I can only speak when *Maharaj* makes me! How can I speak without God’s will? So now please do me a favor and use my leaves and grant me salvation.” Thereafter, when *SwamiShree* crushed its leaves and applied its extract, the abscess was cured and the tree attained salvation. (6)

16. Counsel for mastering meditation

When the *Saadhak* is inspired to practice the spiritual endeavor of meditation to achieve the goal of God-attainment, one often becomes even more confused due to lack of real knowledge regarding the profound process of meditation. The mind remains engulfed in logic-counter-logic, thoughts and thought streams. The accurate guidance obtained by such a *Saadhak*, through the instructions on mastering meditation, acts as a pole-star of hope (beacon) amidst a vast ocean of confusion. This imparts momentum to one’s *saadhana* and leads one towards one’s ultimate (spiritual) destination.

AnadiMuktaraj Guruvarya Pujya Shree Narayanbhai compassionately explained once to the steward about how to meditate upon God and how to cultivate the eligibility for *saakshaatkaar*. That discourse is presented here. The one who wants to meditate must first identify and seek the company-association of a beloved *AnadiMukta* of *ShreejiMaharaj*. Affirm the *upaasana* by understanding the true glory of *ShreejiMaharaj* from Them. Have full faith in Their words and blessings and never question that faith. Know Them to be clairvoyant and abide by Their edicts and wishes. By doing this much, *AnadiMukta* will be pleased and *sattvik* feeling will be generated in the mind. Maintain a feeling of divinity towards *Maharaj* and *Mukta*, never perceive a human trait in Them. Remain in servitude by understanding the entire *Satsang*

to be divine. Cultivate the characteristics of a *mumukshu* so that the eligibility for meditation is attained. When the *Mukta* in a perfect state is not manifested on Earth, the path is made visible through Their divine speech. If one prays to Them knowing Their true greatness, one also gets the same blessings as when They manifest. This is because They are always divinely manifested.

Essential and useful guidelines for practicing meditation:

One must select an appealing and beautiful idol of *ShreejiMaharaj*, have a great *Mukta* infuse it with Their thought and have it sanctified, and meditate upon it. God manifests within that idol through the thought of a great *Mukta*. Therefore, God resides therein, showers grace upon the meditator, and enables one to advance in meditation. When a *Siddha Mukta* is not physically present, one can bring an idol in contact with the idol enshrined by God or His *Muktas*, or idol sanctified through Their thought, and use it for meditation. (1/1)

One must consider no difference between the idol of *Maharaj* and His transcendental *Moorti*. Someone might suspect, “All images seem to evoke different emotions, how then can it be claimed that they are identical down to the last pore?” The answer to this is that God manifests in every idol of *Shreeji*. The underlying fundamental consciousness of God in all these forms is the same. Therefore, these forms are like a coconut made of sugar (every part and shape is basically made with sugar). Even when *Maharaj* ambled amongst us in human form, if one eliminated the sense of humanness from Him, what remained was the sense of divinity in Him. Likewise, while meditating upon the idol, one must cast

aside the sense of it being merely an idol. It is not a mere idol, but a transcendental and effulgent divine *Moorti* of *ShreejiMaharaj*. One must practice *pratilom* meditation with a steadfast resolve to attain the *saakshaatkaar* of His divine form, with such a sense of divinity, and with enraptured intense love. First of all, one must meticulously observe every part of God, by the way of *anulom*, maturing the meditation of each part from the toenails to the head-hair-knot. Thereafter, through *antarvrutti* one must imagine all of God’s limbs onto one’s own. One must assume His eyes within one’s eyes, hands within hands, feet within feet, and head within head. Thus, assume all the divine, effulgent limbs of God within all of one’s own limbs. If the *Moorti* is forgotten and other thoughts-distractions arise, one should again gaze at the idol with open eyes and concentrated focus, then resume the meditation within, by the way of *pratilom* as described above. One must keep doing *darshan*, contemplation and daily practice in this manner. (1/2)

If it is convenient for a meditator, one should bathe or cleanse themselves by washing their hands, feet, and face. Thereafter, in a secluded, quiet and clean spot, one must spread a pure mat made of wool or cotton, which allows for a comfortable sitting posture and sit for meditation in a *yogic* pose such as *sukhasan*, *swastikasan*, whichever *yogic* posture feels most comfortable to one, while keeping the body upright. The purport of choosing a mat big enough to allow one to sit comfortably is to prevent the dissipation of the electricity-like energy generated during meditation since a direct touch of the feet to the ground would cause *earthing* (grounding) leading to a loss of this energy. In previous eras, *yogis* used wooden sandals for this very purpose. The process of breathing becomes unperturbed and rhythmic by keeping

the body straight so that the spine remains erect. As the flow of *praan* and blood circulation attain a harmonious rhythm, the frequency of wavering thoughts-thought streams and cogitations decreases, thereby enhancing concentration in meditation. Lighting fragrant incense-diya for a short duration during meditation makes the atmosphere pure and spiritually conducive. (1/3)

The early morning hours of *braahmamuhurta* (duration of 48 minutes which is 1 hour 36 minutes before sunrise. It is considered the best time for spiritual endeavors) as well as the periods of dusk or midnight, are most favorable to a meditator as these times offer relatively more peace. Since the fluctuations of the various *raajasik* (characterized by *rajogun*) and *taamasik* (characterized by *tamogun*) activities of the world are subdued at these hours, there are fewer distractions in meditation. Due to the pleasant temperature and calm environment, the intensity of mental impulses and exuberances diminishes, making the mind calm. This awakens a *sattvik* feeling in the mind, making it easier to achieve concentration during the meditative process. Nevertheless, the key point is to meditate whenever time and circumstances are conducive. (1/4)

Before starting meditation, one should remember an *AnadiMukta*; a *sadguru*, with intense divinity and pray that impediments or distractions do not hinder one. One gains the pleasure of God and *Mukta* through the prayer. This leads to the removal of veils to a large extent making meditation easier. One receives the *invisible help* of God in *saadhana*. (1/5)

A meditator must relinquish all vices and all kinds of

addictions, whether big or small. Addictions to tea, hand-made cigarettes, cigarettes, tobacco, alcohol, etc. promote mental weakness, causing the mind to lose its independence. An addict often considers oneself intelligent and proclaims, "These addictions cause me no harm. My mind is strong, and is under control. I can quit addictions whenever I wish." By such hollow swaggering, one deceives oneself under the guise of hypocrisy merely exposing one's bodily ego. However, if one were to reflect deeply within, one would realize that if one cannot even relinquish these big or small, petty addictions that enslave the mind, how could one ever attain liberation from the powerful internal enemies such as lust, anger, greed, infatuation, hubris, envy, pride, attachment, gluttony, ego, and intense worldly desires-*sanskaars*, etc., that obstruct the path to God? Therefore, one must strive diligently to renounce all addictions.

- One must not muddle or agitate the mind by reading books, novels, or newspapers that make the mental faculties restless and distorted.
- One must not watch films or television programs that corrupt the mind.
- One must avoid foods that are excessively sweet-greasy, sour, salty, or spicy, and must avoid overeating.
- It is very essential for a *Saadhak* to conquer the desire for taste. Therefore, one must eat all foods mixed together with water, and eat in moderation.
- One must not loiter aimlessly.
- One must not waste time in futile discussions, debates-disputes, or worldly gossip.
- One must rise above mental perversions such as backbiting, criticism-slander, narrow-mindedness, etc.

- One must purify the ‘nourishment’ of the senses-*inner organs* and discipline the senses. If left unrestrained, they instantly rush toward sensual pleasures, but one must strive to withdraw them from the *five sensual pleasures* through a moderated diet for each one of them, and bring them under control.

By following the *moral codes* furnished by the Lord in scriptures like the Shikshapatri, etc., one can easily attain victory over the senses and *inner organs*; hence, these edicts must be observed strictly. (1/6)

Considering oneself to be distinctly above the three bodies, and an *AnadiMukta* identified with *Purushottam*, *Moorti*, one should think, “With the grace of God and His *Mukta*, I am completely identified with and immersed in the *Moorti*.” One must meditate with this staunch thought and feeling of servitude. (1/7)

One must avoid conflict arising from debates-disputes and frivolous discussions with world-oriented people. Due to the increase in agitation from such conflict, *tamogun* grows in the mind which, consequently, causes interruption in *saadhana*. (1/8)

When one is outdoors, if one incidentally inadvertently touches someone physically, especially of the opposite gender, one must bathe upon returning home. One must never intentionally touch a person of the opposite gender because physical touch quickly ignites perversion. One must not eat any random thing anywhere and everywhere yielding to one’s covetousness of taste, whenever one is outside. Rather, one should eat, if there is clean food available in a clean

place, with remembrance of God. One must also bathe after defecation. As the body is cleansed and body temperature is reduced through bathing, the mind also becomes calm. (1/9)

It is essential in *saadhandasha* to select such a place for meditation that is secluded and endowed with natural beauty, such as a river-lake, trees, and parks-gardens which makes the mind delighted, and where profound peace prevails. Due to this, the *sattvik*-ness of the mind increases, and the mind becomes prepared for the arduous activity of meditation. (1/10)

A meditator must read *Vachanamrut*, sermons of Shree Abaji Bapashree, sermons of *Siddha Mukta* Gopalanand Swami, Gunatitanand Swami, etc. One must sing the *kirtans* that describe the *Moorti* of God and render service-devotion to the idol of God, considering it to be God, so that the subconscious mind is purified and love for God manifests. (1/11)

A meditator must resolutely observe celibacy and vow of desirelessness. One must genuinely obey the commands of *ShreejiMaharaj*, maintain complete faith in the words of *Mukta*, and stay within Their edicts and *anuvrutti*. (1/12)

A practitioner of meditation must maintain an account of their day-to-day meditative experiences. This is so that one can comprehend the extent of one’s progress, identify how many flaws remain to be removed, and how many flaws-temperaments have been conquered. (1/13)

A meditator must strive to become devoid of thoughts. (1/14)

While meditating, spiritual achievements such as words coming true, clairvoyance, as well as great virtues such as truthfulness, non-violence, *atmanishta* (a firm conviction in one's inner self/soul), steadfastness in righteousness, faith in devotion, detachment, love, compassion, humility, desirelessness, fearlessness, guilelessness, etc. may emerge. One must regard them as belonging to *ShreejiMaharaj*. Furthermore, one must refrain from utilizing them for the purpose of material gain and relinquish the desires for prestige-dignity-praise, etc. (1/15)

Until one attains *saakshaatkaar* and a state of *Siddha* arises, one must keep one's activities of meditation, *bhajan*, etc., confidential. If these are publicized instead of being kept confidential, various types of disturbances arise and the ego also increases. (1/16)

One must meditate during whatever time is left from attending to one's worldly activities. One can begin meditation with about 15 minutes and can gradually extend it to half hour or even two to three hours. One must meditate as one's time permits. (1/17)

During meditation-*saadhana*, various types of worldly desires, intense desires-spite and waves of thoughts-thought streams related to *rajogun* and *tamogun* arise. At such times, one must loudly and shamelessly clap one's hands and chant the divine name-mantra '*Swaminarayan, Swaminarayan*' as *ShreejiMaharaj* has conveyed in *Vachanamrut*. Moreover, one must invoke the names of God and *AnadiMukta* and pray to them. By doing so, the waves of thoughts and lustful impulses will subside. Thereafter, one should resume meditation once the mind is

calm; this leads to rapid progress. (1/18)

When a *Saadhak* feels exhausted during meditation, one can chant the name of God or a mantra such as '*Brahmaham Swaminarayan Dasosmi* (I am *Brahm*, and I am a humble servant of Swaminarayan)'. One must chant the mantra with the a sense of divinity, "I am an *AnadiMukta* identified with *Purushottam*, and a humble servant of Lord Swaminarayan." Thus the worthiness for *saakshaatkaar* of God is achieved quickly by a *Saadhak* who remains absorbed in chanting and meditation. This is also the opinion of *AnadiMukta* such as *S.G. Gopalanand Swami*. (1/19)

By chanting the mantras with the sentiment, "I am identified with *Purushottam* and *Moorti*, and am a humble servant of Lord Swaminarayan," and practicing *pratilom* meditation, there is continuous strengthening of the sense of being a *Mukta*. This leads to formation of an elevated divine state, which in turn results in *saakshaatkaar* of the divine form of the Lord. This creates a real divine state and *Saadhak* attains the state of *Mukta* and experiences the divine bliss of *Maharaj* incessantly. (1/20)

Meditation is mastered quickly by implementing all these suggestions, and *Maharaj* and *Mukta* become pleased, and the worthiness for the *saakshaatkaar* arises. Thereafter, God bestows grace upon such a meditative-*yogi* and grants one an effulgent *saakshaatkaar* of His original transcendent *Moorti*. He then engrosses and submerses one in His divine bliss. A *mumukshu* must implement the above suggestions in order to achieve this goal. (1)

It is extremely difficult to remove desires from the causal

body. Sometimes through the spiritual means of chanting-austerity, self-effort, etc. they remain subdued for a short while; however, they resurface as soon as they find a favorable environment. Therefore, one must engage in self-observation and self-identification as a soul for some time before meditating, otherwise meditation becomes mechanical. Self-observation, identifying as soul, constant vigilance, and soulful prayer to God and *Mukta* are excellent tools to eradicate the desires from the causal body. Along with the meditation of God, one must also meditate on His benevolent virtues and strive to assimilate them in one's life. Upon manifestation of the divine virtues of God, the desires present in the causal body get eradicated. (2)

A devotee used to visit S.G. Gopalanand Swami, every day to listen to the discourses and he maintained affection for Gopalanand Swami as well. Because of this affection, he would frequently have *darshan* of Swami in his dreams. Hence, he once informed Gopalanand Swami, "Swami, I see You in my dreams and it brings me joy." At that time, *SwamiShree* asked, "Do you ever have *darshan* of *Maharaj*?" The devotee then replied, "No Swami, I never have *darshan* of *Maharaj*." Then Swami responded, "How can you? Because you sit before me every day, listen to my discourses and have affection for me. That is why you have my *darshan*, but what is the benefit of such *darshan*? You should have the *darshan* of complete Godhead *Maharaj*, right? Even I myself have completely forgotten this body form of mine so why do you remember it? You cannot even handle the *darshan* you have of me, which is why you mention it to me. By disclosing it repeatedly, the joy vanishes and worthiness is not achieved. *Maharaj* and *Mukta* know everything. What do they not know? They know everything. Hence, where is the need to tell them about it?"

Thereafter, the devotee requested, "Swami, please show me the method to attain *darshan* of *Maharaj* and experience that bliss." Swami answered, "Just as you maintain affection for me and keep doing my *darshan*, in the same way, take a beautiful form of *Maharaj*, and observe each and every limb properly, and memorize it. First, begin meditating on the lotus-feet. Observe the toes of the feet, the nails, the heels, etc. very minutely with open eyes and with a single-threaded focus. Observe that specific limb until it is fully memorized. Thereafter, memorize every limb - calf, thigh, waist, abdomen, chest, shoulder, lotus-hand, lotus-face, head, etc. Then the *Moorti* will be perfected. Return to me after having thus perfected the *Moorti*."

Subsequently, the devotee began meditating diligently utilizing the *anulom* method whilst remaining dexterous in righteousness and religious code of conduct as per Swami's command. Since he had plenty of leisure time, barring daily physical routines, he spent the rest of his time in meditation. He perfectly memorized the lotus-feet in five-six days. Within the next few days, he memorized other limbs such as the calf, etc. Gradually, he perfectly memorized the *Moorti* over the course of one and a half to two months. Later on, by Swami's grace, he had the *darshan* of the *Moorti* of *Maharaj* in his dreams and developed a lot of affection for *Maharaj*. He began experiencing immense joy, but since it was Swami's command to not share with anyone, he did not even inform Swami that he had *darshan* of *Maharaj*. Later on, Swami Himself asked him, "Oh prime devotee! Now you have *darshan* of *Maharaj*, don't you?" He then answered, "Yes Swami! You have bestowed great grace upon me. I now have *darshan* of *Maharaj*, and the bliss I experience is also transcendental. Now, I do not feel affection anywhere other

than the *Moorti*."

Thereafter, Swami recommended him to practice *pratilom* meditation instead of *anulom* meditation, "Forget the shape of your body and envisage every limb of God in place of your own limbs. You must envisage the divine, luminous limbs of God in each of your own in the following manner - His eyes in your eyes, hands in hands, feet in feet, and head in head. You must maintain the connexion that every action is being performed by God Himself. You must become identified with God through *pratilom* meditation. Consequently, your sense of self will dissolve and you will become absorbed in and identified with God."

The devotee was very pleased upon hearing this, and immediately began practicing such meditation. Consequently, he began to experience such transcendental joy that he forgot his own self and started experiencing that every action was being performed by God and that he is completely submersed in the divine form of God. It stayed like that for a while. Eventually, he attained the *saakshaatkaar* of the divine transcendent form of *Maharaj* and cascades of bliss related to the divine form of *Maharaj* began to emanate. He became engrossed in that bliss and attained the state of *Siddha Mukta*. Thereupon, he realized the true glory of *Maharaj* and *Muktas* like *AnadiMukta* Gopalanand Swami, etc. exactly as is and he became a great *Mukta* by Their grace.

Thus, a *Saadhak* must forget their own form and other forms and meditate as per these guidelines. It is then that one can attain such state of *Mukta* through the grace of *Maharaj* and His *AnadiMukta*. (3)

One must insistently and thoroughly practice envisaging the *Moorti*. One must envisage the *Moorti* with a single-minded focus. One must maintain the feeling, "*ShreejiMaharaj*, through a great *Mukta*, has imparted blessings to establish me in the *Moorti*. Hence, I am not the body, I am but a divinely embodied soul identified with the *Moorti*, and I dwell wholly within the *Moorti* by the grace of great God." One must keep contemplating that one is not a formless soul, but by the grace of God, one is a divinely embodied soul identified with the *Moorti*. Believing thus, one must keep on envisaging the *Moorti* of great God in *pratilom* way.

Only when the body is forgotten, does the ego of the body go; and along with the ego go all the vices such as lust, anger, greed, pride, envy, resentment, desires, etc. Only then is the joy of the *Moorti* experienced in meditation. Once worthiness is achieved, one attains *saakshaatkaar* of *Maharaj* and true bliss of the *Moorti* is achieved. Therefore, envisaging the *Moorti* of God is alone the greatest of all penances. Only if the *Moorti* is perfected, are all the veils of demerits removed, and worthiness for *saakshaatkaar* is attained. (4)

In response to the steward's question, "What is the reason disturbance subsists in the *inner organs* despite possessing spiritual understanding?;" *Guruvarya Muktaraj* explained, "It is due to the subtle thoughts and obstructing veils related to desires-spite. The influence of the external environment, the temperament-nature of others, and external conflicts also agitates the *inner organs*. Therefore, one who desires *saakshaatkaar* must form a momentum towards the divine form of God, towards the *Moorti*. One must strive to forget the ego of (possessing) textual knowledge. If one becomes vigilant and toils, then God showers grace through *Mukta*

and makes one devoid of all vices. He also dispels the hurdles caused by external factors.

Every situation, conducive-unconducive circumstances, all exist solely for the benefit of the soul and for its purification and progress. Therefore, if the viewpoint towards life is changed through true understanding then all the obstacles will depart. (5)

Even a little bit of dishonesty hinders one who desires to advance on the path of *saakshaatkaar*. However, there are certain *karmas* that are *pardonable*. For example, if the company provides first-class *fare* for traveling on the job, and the employee chooses to travel in second-class instead and saves money (for oneself), that can be pardoned. This is because the company provides the first-class fare for the sake of the employee's well-being. By traveling in second-class, the employee is not causing harm to anyone else and is still performing the work of the company. Therefore, such *karmas* are destroyed by little *bhajan*-remembrance of God, and do not hinder one. (6)

If someone has a strong desire for honor-reputation, prestige-fame, then one engages in pretend-devotion for the nourishment of that desire. Even though one may not be in a perfected state, one pretends to possess it. One's preaching may create some *samaas*. Due to this, everyone might respect as well as praise one, and if one relishes the 'taste' of it, then one is considered to have received a payback. However, the credit for the self-efforts is not deposited in one's spiritual account. It is like working for a salary. If someone works for God or *Satsang* by accepting a salary, it is not considered as service. One is called a salaried employee. If a salaried

employee works in addition to the designated work or beyond compensation, it is considered service. Therefore, only if one changes one's entire attitude with understanding, then can one progress towards *saakshaatkaar*. Otherwise, one will not achieve the goal for countless births. (7)

Those who have the disposition of meditation and *antarvritti* and are able to meditate upon and contemplate *Maharaj's Moorti* impeccably, do not need to rotate *maala* during meditation. This is because the act of rotating *maala* becomes a hindrance in meditation. For those who have mastered meditation, attained *saakshaatkaar* and thereby achieved the state of *Mukta*, *ShreejiMaharaj* Himself performs *maala-pooja-kirtan-katha-vaarta*, etc. through them for the *samaas* of others. One must not create a mental-knot of rigidity of *katha-kirtan-maala*, circumambulation, etc. If these actions are performed just *mechanically* without any connection to the *Moorti*, it does not accomplish much, and its yield is also insignificant. The one who wants to advance on the path of *saakshaatkaar* must perform the spiritual means to please God with much understanding. Moreover, one must not assign too much weightage to the spiritual means and must not let rigidity set in the spiritual means. One must proceed such that connexion of the *Moorti* specifically remains prime. One must take special caution, remaining aware so as to not forget the *Moorti*, and not become identified with the activities or spiritual endeavors. A *mumukshu Saadhak* must keep this in mind. (8)

Once *Muktaraj* mentioned that, until one attains *saakshaatkaar*, one must keep the activities of meditation-*bhajan*, etc. confidential. This is because if one does not keep it confidential and discloses to others, it leads to interruption

in one's *saadhana* from other people and additionally one may also harbor a desire to attract people. Furthermore, if the blessings given to someone fructify, one feels joy within, leading to elevation in ego, resulting in faltering from the spiritual state.

Therefore, one must keep activities such as meditation, etc., confidential. During the time of *ShreejiMaharaj*, there was a saint who would wake up earlier than other saints, bathe-complete ablutions and meditate every morning. When the other saints woke up they would ask this saint, "Have you finished meditating?" Then that saint would reply, "I have not done it yet. Come, let us meditate together." Then they would all sit down to meditate together. However, he used to wake up earlier than others and meditate. He never informed anyone about it. Therefore, it is in the best interest of a *Saadhak* to keep the activities of meditation-*bhajan* confidential until one attains the *saakshaatkaar* of God. (9)

In order to attain God, it is essential to have *Guru*-devotion towards a *Guruji* who is a *Siddha Mukta*. *Guru*-devotion means to act solely in accordance with the words of the *Mukta* for the sake of pleasing God. One must never allow the transgression of the behests. Conducting oneself in the preference and *anuvrutti* of God and *Mukta* is true *Guru*-devotion. (10)

One must instill the *Moorti* within the soul and perform *pratilom* meditation by identifying with the *Moorti*. Whether East or North, all directions are the same for meditation because all the light radiates from the *Moorti* itself. The direction from where the light originates is East and to progress successively towards that light, is North. (11)

One cannot meditate upon any individual, other than the *Moorti* of *ShreejiMaharaj*, within one's soul. Many hypocrites, despite lacking the state of *Mukta*, make themselves known as God or *Muktas* and make others meditate upon them. They haul many towards downfall by leading them astray. Is it not better to meditate upon the idol of God with a feeling of divinity, rather than meditating upon their body composed of skin-n-bones? That alone is the unimpeded and safe path of meditation. It is the fundamental tenet that meditation of a fake and pretentious person leads to spiritual degeneration. (12)

Once, while talking about the divine form of *Maharaj*, *Muktaraj* enunciated, "*Jyan lagi aatma tattva chintyo nahi, tyan lagi saadhana sarva juthi* (As long as the one does not contemplate upon soul - the sentient element, all *saadhana* is fake and useless). The meaning of this verse by Narsinh Mehta is that the divine form of Supreme God *Purna Purushottam* Shree Swaminarayan, is the essence of soul. Hence, until one contemplates on this form and achieves *saakshaatkaar*, there is no end to the spiritual means. Therefore, what is the point of all other spiritual endeavors if the soul does not contemplate on its essence - the God? Other spiritual means do not yield anything. They may yield meager rewards. But devotion and meditation on that divine form of God are paramount for ultimate redemption. (13)

Those who desire to accomplish the *Moorti* of *ShreejiMaharaj* and advance on the path of *saakshaatkaar*, must select two or three forms of *Ghanshyam Maharaj*, that they personally like and towards which they feel the most affection. This is because often some devotees feel drawn to more than one

form. Such devotees must perform the *darshan* of those forms and envision those forms in their minds. Then the form that immediately comes to mind upon closing the eyes, must be selected for further meditation. One must then let go of envisaging other forms. One must firmly believe that it is the will of God to attract one to that particular form and develop deep affection for that form. Believing thus, one must harbor affection solely towards that particular form, and increase the affection day by day, and keep on envisioning the *Moorti*. Only by doing this will the *Moorti* be accomplished. Otherwise, one may envision one form for a while, and then switch to a second form that one likes. Then one moves on to a third form because it seems even better than the previous form, and visualizes that form. If one keeps switching so, then the *Moorti* will never be accomplished, no matter how much time passes. One cannot attain worthiness without accomplishing the *Moorti* and without worthiness, great God and *Muktas* do not bestow Their grace; and without grace, one cannot attain *saakshaatkaar*; then how can one achieve ultimate liberation? Hence, a *Saadhak* must contemplate upon this. (14)

Along with meditation, one must constantly remain vigilant and also continue to practice imbibing the benevolent qualities of God. For example, if someone is doing something wrong and harming others then one must portray anger like a hissing snake, so that they improve out of fear or stop harming others. However, one must never wish their ill-fortune. One must pray to *Maharaj* so that their bad temperament improves. Thus, one must bestow grace on every soul. Even if a person is doing something wrong yet one must not harbor a stinger of anger and thoughts of contempt towards them in one's mind. One may portray anger superficially but must

maintain compassion within. That is true characteristic of saintliness. (15)

One must meditate upon God in whatever time is left after performing physical and social activities. Moreover, one must read *Vachanamrut* and sermons of Shree Abaji Bapashree, sermons of great saints like S.G. Gopalanand Swami, S.G. Gunatitanand Swami, S.G. Vrundavan Swami to get nourishment for meditation. If one can meditate upon the *Moorti* impeccably, then there is no need to read. (16)

One cannot make significant spiritual progress by performing mediation-*bhajan* with the belief that God is manifesting through the idol. This is because by beholding a belief that God is manifesting through the idol, proves that the feeling of the idol (a physical object) is not removed yet. Only when the feeling of divinity that it is God Himself and not the idol, becomes firm, does the conviction of the divinity towards the form of God arise. Until such conviction arises, one must associate-accompany-serve great *Mukta* and practice cultivating a loveful oneness with the form of God, incessantly. (17)

One must never talk about the feeling of being identified with the body. One must not consider oneself incomplete, and instead must maintain such joy and inebriation that, "I am always within the *Moorti*," and continue practicing the spiritual means of pleasing God such as meditation-*bhajan*-service, etc. If one starts conducting oneself in this manner then one will progress rapidly. (18)

Siddhanand Swami once asked *Maharaj*, "*Maharaj*! What is the extent of Your precepts?" Then *Maharaj* replied, "Till my

Moorti is not forgotten even for a single moment. If my *Moorti* is forgotten even for a single moment, then it is a deficiency in obeying my precepts.” Siddhanand Swami replied, “*Maharaj*, please reveal the technique through which I can maintain incessant focus in Your *Moorti* and accomplish the *Moorti*.” *Maharaj* answered, “If one envisions my *Moorti* continuously for twenty-four hours then it will be accomplished.” Thereafter, Swami envisaged the *Moorti* ever since he woke up in the morning. Carried out all the activities while envisioning the *Moorti*. Even when he walked, he walked with his eyes shut. When he hit a wall, the one attendant inquired, “Did you become blind or what?” Later, he sat down to grind, but the grains would fall out of the grinder. He assumed the *Moorti* in that manner for twenty-four hours without forgetting it for a single moment. Hence, the *Moorti* was accomplished. Therefore, the practice of envisioning the *Moorti* must be done diligently. The *Moorti* should be envisioned with the mind, along with focused sight and flows of mind. While gazing at the *Moorti*, one must envision it with so much concentration that no other surrounding object is visible. If one is envisioning the eyes, only eyes must be visible, and nothing else. One must practice envisioning the *Moorti* with such concentration. Just as Arjun focused on a single target, one must cultivate focused concentration in that manner. There is no requirement for *katha-kirtan*-pilgrimage, etc. after the *Moorti* is accomplished. Those are necessary during *saadhandasha* in order to have the strength to unite with God. But once one attains the *saakshaatkaar* of the *Moorti*, then the spiritual means meet an end and the divine bliss of the *Moorti* is attained. (19)

Just as a sensualist develops an intense attachment to one’s favorite worldly pleasures such as women, etc. and one’s

mind becomes focused on them. Similarly, when immense love manifests for the form of God in a *Saadhak*, and one continues meditating, becomes detached from everything other than God, and aims only for attainment of God, then one’s spiritual progress becomes exceptionally rapid. (20)

When *Shreeji Maharaj* bestows blessing through *Anadi Mukta*, “I have removed all your veils, turned your soul into a *Mukta*, and established you within My *Moorti*,” those words of blessing are absolute truth. There is no disparity in it. However, because one lacks spiritual worthiness, one does not experience that bliss. When a person performs spiritual endeavors to please *Shreeji* without giving even the slightest weightage to those endeavors then God and *Muktas* become pleased and, through Their grace, make that soul worthy to experience His bliss. Until that worthiness is achieved, *baadhitaanuvruti* persists, therefore, the bliss is not experienced. Nevertheless, until the bliss is experienced, one must remain within the commands and *anuvruti* of *Maharaj* and great *Muktas*, maintain absolute faith and conviction in their words, and continue the practice of maintaining one’s penchant in the form of God. One must remain enlinked to the form of God in *pratilom* way and reckon oneself indefectible. One must never feel any sense of inadequacy. One must always believe, “By the grace of *Maharaj*, I am forever within *Maharaj’s Moorti*,” and keep contemplating upon that very thought.

Maharaj has established the soul in the *Moorti* despite lacking worthiness, by bestowing blessing through a *Mukta*. This is much like placing someone in water while they are wearing a *waterproof jacket*. Hence, they do not feel the water; however, if one attempts to remove the jacket while

remaining in the water, others will also assist one. Once the jacket is removed, one finally experiences the water, and gets respite from the heat. Similarly, if a soul strives to remove its unworthiness and becomes deserving, God grants one the experience of His divine bliss and the *saakshaatkaar* of His divine form. (21)

One must concentrate their attention on only one specific form of God. One must not switch that form. One must continue to perform meditation-*bhajan*, contemplation, deep thinking, daily-practice in connection with that form. In that manner, when there is a firm steadfastness of just a single form, the attraction towards other forms at the temples no longer remains. The necessity to do pilgrimage also ceases to exist. By repeatedly gazing at various forms (of God) at different temples, the mental penchant becomes scattered across many shapes. Consequently, due to the lack of steadfastness in one form, one cannot attain anything and cannot become spiritually elevated either. Hence, resoluteness in a single form is indispensable. Pilgrimages and temples are necessary in the primary stages. By visiting these holy places, the strength of internal enemies is reduced to some extent and mental peace is gained. However, for one who is firmly resolute in one specific form, the necessity of pilgrimages no longer remains. Even if such a person visits pilgrimages, it is for the benefit or guidance of others, but one has no personal need for it.” (22)

There is no necessity to visualize *Moorti* externally or to do *anulom* meditation for the one who is able to practice *pratilom* meditation introspectively, diurnally. (23)

Such a meditation through which the desired love in the form

of the Lord does not manifest, is not meditation at all. The *Saadhak* feels that one has not progressed even a single step even after 50-60 years with this type of prosaic meditation, and that one is where one was before. Rather, one seems to have had a setback and to have fallen behind. (24)

The bliss that comes in meditation is such as a wave or breeze of bliss coming from above an ocean of bliss. Entry into the divine form of God takes place when *saakshaatkaar* occurs, and one delightfully enjoys the bliss within the *Moorti* while remaining engrossed in it in a divine form. That bliss is such as diving deep into the middle of the ocean of bliss and capering in it. Therefore, until *saakshaatkaar* is achieved, the action of meditation, the capability received through meditation, the great benevolent qualities of God, the bliss, etc., must be contained within, internally and kept a secret. As a result, the momentum-capability to attain bliss increases. Then when the *saakshaatkaar* is attained then real bliss is experienced. Many devotees cannot conceal even one’s good dream and have an immediate temptation to share it with others. So how can one handle the *darshan*-bliss of God? So, the *Saadhak* must keep this point in mind to develop deservingness. (25)

The path of *saakshaatkaar* is extremely difficult, but one should keep on trying to move forward faithfully on that path and keep on being in the company-association-service of great *Mukta* by becoming thought-free, desireless. (26)

The one who has no desire of any kind and does meditation-*bhajan*-service etc. just for the pleasure of the Lord; attains bliss rapidly. That one gets the Lord’s help and protection in every activity. (27)

Guruvarya Muktaraj Narayanbhai spoke with Himself as an example, that once A.M. Bhagwatswaroop Swami said to me, “What do you do when You listen to a *katha*?” Then *Muktaraj* said, “Swami! I see the form of *Maharaj*. It is in that form that my continuous mental tendency remains. So, there is no attention towards what came in the narrative and there is no memory of it.” *SwamiShree* replied, “Brother, the knowledge of the *katha* is also needed in worldly affairs. So, you must have two mental tendencies. Keep one tendency in the *Moorti* and listen to the *katha* with the other tendency, then the memory of the *katha* will remain.” *Muktaraj* realized with effort that splitting into two mental tendencies is not possible, because the attraction of the divine form of God is so strong that the incessant penchant remains attached to it, and does not split into two mental tendencies. Then when this conversation came up with Shree Vrundavandasji Swami, He said, “Remain in the *Moorti* itself by *pratilom* meditation and by considering the soul to be the form of the *Moorti* so that *Maharaj* becomes a doer. Thereafter, all actions like speaking, walking, listening, seeing, eating, moving around, etc. are performed by *Maharaj* and one remains engrossed in the divine bliss of that *Moorti*. Keep on practicing this continuously so that it can be accomplished.” *Muktaraj*, already being in such a divine state of the *AnadiMukta*, already behaved so. He did not have to divide His mental tendencies into two while listening to the *katha*, yet He was able to experience that God performs everything and that the soul resides within the divine form of God, resides within the bliss itself. However, *Muktas* create such narratives using Themselves as an example to preach to others. (28)

Since S.G. Lokanathanand Swami had practiced envisioning external *Moorti*, meaning, through *anulom* mental approach,

he was unable to attain the divine bliss of the *Moorti* and he did not experience the needed peace within. Thereafter, when he humbly prayed to A.M. Shree Gopalanand Swami, *SwamiShree* taught him how to envisage the *Moorti* within the soul the *pratilom* way by forgetting the form of his own body. Subsequently, Lokanathanand Swami practiced accordingly. Eventually, he attained *saakshaatkaar* of the divine form of the Lord, experienced the divine bliss of the *Moorti* and achieved unwavering peace. (29)

When eating, believe that *Maharaj* is eating. When drinking water, believe that *Maharaj* is drinking. When sleeping, believe that *Maharaj* has retired to rest. If one sleeps believing thus, one will experience the *yogic* sleep. In this manner, only believe that *ShreejiMaharaj* is the doer in every activity. (30)

ShreejiMaharaj mentioned to Gopalanand Swami to meditate by being devoid of form. It means to forget the feeling of body, the shape of one’s own body, and do *pratilom* meditation by identifying with the divine form of the *Moorti*. (31)

It is through *antarvritti* alone that all questions can be resolved and the true knowledge be attained. Meditation upon the divine form of *Maharaj* itself teaches one how to meditate. God and *Mukta* Themselves advance the *Saadhak* further and further. Just as work teaches work, similarly, meditation teaches meditation. One cannot master meditation through someone else’s teaching. Meditation happens through one’s own sincere continuous effort. The act of meditation must not become mechanical, it should occur inherently, and it comes through practice. (32)

The strategies to accomplish the *Moorti* rapidly:

1. Blessings of the *AnadiMukta*.
2. Complete conformity to *ShreejiMaharaj's* precepts, abstinence from consuming impure food from outside, and from all major-minor addictions.
3. Absolute celibacy.
4. Remain devoid of desire of taste, by exercising control over the taste.
5. Avoid reading the newspaper, novels, refrain from watching films-TV, and abstain from foods such as very spicy pickles, very hot spices, very sweet-greasy, very salty, very sour, and very pungent. Consume pure, *sattvik*, nutritious, and easily digestible food. Purify the diet of all senses-*inner organs*. Truly observe the *Five Moral Codes* in their subtle spiritual sense.
6. Avoid spending time on community gossip. Do not roam around without an important purpose.
7. Bathe after defecating. Upon returning from outside, take a bath or wash hands, feet, and face if unknowingly touched someone of the opposite gender or an impure person. Abstain from deliberately, lustfully touching, opposite or same-gender.
8. One should sit upright on a pure, clean mat in *swastikasan* or *sukhasan* pose. One should then assume a firm resolve in the mind to attain *saakshaatkaar* of the *Moorti*, single-mindedly gaze at the *Moorti* with full concentration and enthrallment. Do *pratilom* meditation meticulously by envisioning each of one's own limbs within those of *ShreejiMaharaj*, one's ears with His ears, eye with His eyes, and so on. Master *anulom* meditation so that *pratilom* meditation becomes easier.
9. One must become devoid of thoughts and meditate considering oneself to be identified with *Purushottam*

and to be an *AnadiMukta* dwelling within the *Moorti*.

Even if skepticism persists in the knowledge, one must maintain absolute trust and faith in the words of *ShreejiMaharaj* and *AnadiMukta*. Only then can this be one's last birth; otherwise, there is a possibility of delay despite the blessings. (33)

ShreejiMaharaj Himself mastered eight-fold *yoga* and also taught it to the saints at village Loj. Hence, it (eight-fold *yoga*) is sanctified. Thus, one must adopt a little bit from each of those folds, but focus specifically on meditation. Compliance with *yama-niyama* which are in the eight-fold *yoga*, is a fundamental necessity. It is encompassed in the proper observance of *five moral codes*. The body's endocrine glands and the brain's *neurotransmitters* become balanced through some *yoga* postures and through the practice of a few *praanaayaams* (see *yoga*), maintaining physical and mental health which is essential for *saadhana*. Withdraw the senses-*inner organs* from running amok in their respective subjects through *pratyahaara* from amongst the eight folds of *yoga* and enlink them with the divine form of the Lord. By continuously meditating on the Lord's form through *dhaarana* (see *yoga*) and *dhyaan*, the subconscious mind is restrained, leading to the restraint of the *praan*, resulting in *samaadhi*. In this manner, eight-fold *yoga* is integrated in the *saadhana* of a *Saadhak*. Full mastery of eight-fold *yoga* is impossible without the guidance of a *Siddha AnadiMukta* like *S.G. Gopalanand Swami*. Hence, the best route is to lead a pure, pious life and practice meditation-*bhajan* of the form of the Lord as per the tenet of the Lord. (34)

17. Counsel regarding worldly life

What must the lifestyle of a *Saadhak*, who has dedicated their life to the spiritual path, be like? It is essential for a *Saadhak* to know what one must focus on in life and what to avoid, where to refrain from exaggeration, and what kind of speech-conduct- behavior will make the subconscious mind more purer. If life is pure, the senses-*inner organs* become pure; if the senses-*inner organs* are pure, the soul becomes pure; and only when the soul is pure, does the attainment of God become possible.

One must serve their parents with the profound understanding that serving them is equivalent to serving *ShreejiMaharaj*. Then, their blessings will assist on the path of *saakshaatkaar*. Conversely, failing to serve them properly may result in their silent lamentation sighs, which can obstruct *saadhana* and lead to failure. Even posthumous funerals and final rites must be performed with deep feelings. If one performs these believing that final rites were performed for *ShreejiMaharaj*, it brings immense pleasure to God, and the departed souls also receive special bliss from *Maharaj* in the divine abode. One should serve them until their last breath. It is also the command of *ShreejiMaharaj* that one must serve one's parents, *Guru*, and the sick throughout their life as per one's capacity. (1)

Money-wealth (Lakshmi, goddess of wealth) is also an insentient energy. It is an insentient means. Although the

energy in it is *Maayik*, its good use reduces the sinful deeds of human beings. That too, if one offers wealth with a divine feeling from within, only to please the sinful redeemer like God Swaminarayan, without expecting anything in return, then that form of service becomes a form of devotion and becomes liberation-yielding. (2)

If one misuses even a single penny from donated funds, one violates the command of God, and its fruit is the downfall as well as spiritual degradation. Therefore, donated funds must not be misspent. This is the moral doctrine of God. (3)

On the occasion of interacting with people of *orthodox* mindsets, one must behave very cautiously. Otherwise, they may harbor a disdain for one or one may harbor a disdain for them. This is because someone may have many virtues but also a few flaws, and perceiving those flaws can lead to committing a spiritual offense. Therefore, one must remain extremely cautious in worldly interactions. (4)

The decision regarding conduct, behavior, and atonement must be determined based on place, time, age or physical condition, wealth, caste, and capacity. *ShreejiMaharaj* has explicitly stated this in *Shikshapatri*. Therefore, mental complexes should be adapted based on the era. Otherwise, many kinds of difficulties will get in the way. (5)

When one bows to a person (respectfully) touching their feet, then one must mentally envision the *Moorti* of *Maharaj* in front of that person. Hence, the bow is actually offered to *Maharaj* and that socially prominent person feels that one is bowing to them (respecting them). So they feel respected and develop a goodwill towards one. Therefore, if there is a

pending worldly task, that too gets resolved. Thus, one must even learn to become tactful like that. (6)

It is one's moral and sacred duty to cast a vote during elections for the government of the country. Unless there are adverse circumstances, that duty must be fulfilled. When the devotees of God vote with auspicious intentions for the progress of the country, then the divine energy of God merges with such auspicious intent and auspicious thought. This energy helps in forming a government of good officers who can assist in the advancement of the country. (7)

One should impart true guidance about misconceptions of the people who have superstition in deceptive astrologers, etc., fear of gods and goddesses, belief in the doership of *Kaal*, *karma*, *Maaya*, planets-constellations, etc.; and divert them towards pure *upaasana* of God. If one believes in the doership of anyone other than God, then God does not protect one. One has to then endure the *prarabdha* - the fruit of such deeds. However, if one has conviction in, and understands glory of Lord Swaminarayan alone, and maintains 100% sense of doership and faith towards Him, then the Lord safeguards one at every moment. Excessive belief in good-bad omens is also a form of superstition and blind faith. (8)

Guruvarya Muktaraj himself resigned from His job at a Fabric Mill and accepted a teaching position at a lower salary. It is because it allowed Him to maintain absolute integrity and honesty. He performed His job with an excessive unrelenting insistence to fulfill His duties. He was devoid of any selfishness, greed, or temptation, always remaining content with whatever He received. In the same manner, a *Saadhak* must perform every duty honestly, with a sentiment

that it has been entrusted to one by God.

While employed at the printing press, *A.M. SomchandBapa*, remained equally occupied in the service of the *Satsang*. Being dexterous, He would complete His professional tasks both swiftly and thoroughly in a short duration. He would only accept a salary for the exact number of hours He worked. Even if the owner insisted on paying Him more, He would refuse. He was a person of such high moral integrity. (9)

Vinobaji gladly accepted the service of animal husbandry adhering to the directive of Gandhiji and performed it with high moral integrity. Furthermore, he conducted very thorough research on animal husbandry as well. (10)

In Karachi, Bapashree used to pull a hand-dray (cart) without any sense of inferiority or shame whatsoever. (11)

A person learns through experience. However, if even experience fails to bring about a transformation in one, it stands as a proof of one's arrogance. (12)

Every task must be undertaken only after due deliberation. If mistakes occur in it due to haste, laziness-indolence, or negligence, the Lord does not like it. It is because this proves a deficiency in complete fidelity towards the work entrusted by the Lord. Therefore, regarding it as the work of the Lord Himself, one must apply their entire strength to it with concentration and perform the work with meticulous care. This ensures that the task is accomplished flawlessly and secures the pleasure of the Lord. (13)

An indigent devotee once asked *Shreeji Maharaj*, "*Maharaj!*

You seat these affluent people on cushions and pillows at the front of the assembly, and you do not seat us like that. What deficiency do you perceive in us?" Upon hearing this, *ShreeHari* laughed and replied, while the affluent people were listening, "If I do not impart due respect-honor to those who are socially eminent in this world, their ego will assume an unexpected form and they will heave obstacles in My mission of liberating the souls. It is to prevent this from happening that I have adopted this strategy. However, from My viewpoint, the affluent of this world are not affluent at all but utterly destitute. Only those in whom the beneficent qualities of the Lord have manifested are truly affluent. All the rest are considered destitutes." Upon hearing this, the affluent people also rose from their seats to please *ShreeHari* and began to offer prostrations to *ShreeHari*. (14)

For the sake of the welfare work of souls, the amount legally saved from the *income-tax* may be given as a donation to a noble, clean institution. Moreover, if there is neither corruption nor any selfish motive being perpetrated in that institution, rather, the work of spiritual welfare of souls is taking place, then the donation is indeed a service to the nation. The *income tax* is also levied with the objective of serving the nation. It is a great irony that those funds are not utilized appropriately due to the corruption amongst the officials-in-charge. (15)

If one indulges in some wrongdoing due to one's inherent nature, one must limit it and become alert. If one does not become alert and give it up on time, the fruit-yielding power of God, will strip one of reputation and lead one towards downfall. Therefore, one must become alert promptly if any sinful activity is taking place and abandon it immediately. (16)

Wealth is a tremendous power. However, there must be a certain limit to its accumulation. As its accumulation occurs, so does its attachment and other immoralities increase respectively. Ego becomes ever more nourished and thriving. Later when the limits of that very *Lakshmi* (goddess of wealth) are transgressed, she kicks back and ruins her hoarder, her mis-spender and departs from one's life. (17)

Sometimes, when one is in a great hurry to go out somewhere, one must place the idol of *Maharaj* from one's personal *pooja* on a proper seat, do *darshan* with undivided mental focus for a short while, and then conclude the *pooja*. One can then remember the *Moorti* while on the way and continue the name-chanting and remembrance. However, the *pooja* of one's daily vow must invariably be performed properly. (18)

Before falling asleep, the *nityaniyam-sabhachesta* (the daily recitation: *kirtans*, name chanting, *dhoon*, etc.) of God must be performed with visualization the *Moorti*. (19)

Charity can be given to any institution engaged in virtuous activities. However, one should insist that they keep the name and idol of *Maharaj* in it. Moreover, one should explain the greatness of God Swaminarayan to some extent, to those running such institutions, in a simplified way. Suggest that they keep the name and idol of *Maharaj*. Doing so enables many souls to have *darshan* of God, sows the spiritual seed and does *samaas*. One should donate only if this is possible. Otherwise it is better not to donate. Even during *Maharaj's* time, there were some devotees who would offer water only to those who chant the name of 'Swaminarayan' a certain number of times. Such practices are benevolent; do not

mistake them for rigidity. (20)

Once, Devbaa, Bapashree's significant other (His devout wife) fell from the stairs. So that no one would perceive a worldly attachment in Him, He entrusted others to render service to her, and went to another village where a *Brahmayagna* was being held. Later on, *Shreeji Maharaj*-Bapashree granted divine *darshan* to Devbaa and took her with Them (made Devbaa's soul leave the body) and conferred such *darshan* to the entire village as well. (21)

Once, a Revenue Officer visited Bapashree's house to collect revenue. Bapashree honored him, spread mattress-cushions and seated him on a cushioned seat. He made Bapashree count the bundles of crops. While Bapashree was counting bundles, a devotee named Pratapbhai Vyas, who was sitting there, was about to say, "How can you sit on mattress-cushions while such a great *AnadiMuktaraj* from *Akshardham* is standing?" Sensing his thought, Bapashree immediately rebuked Pratapbhai, saying, "Move aside! One should not hang around when an Officer has arrived. Go, bring water for the officer." After the work was complete, Bapashree bid the officer a respectful farewell. Later, He explained to Pratapbhai, "We must live in conformance to the worldly etiquette and follow the behests of the *Shikshapatni*. Had I not rebuked you, you would have spoken out. That is why I devised that type of strategy. That officer does not know that I am *AnadiMukta* from *Akshardham*. We must maintain worldly etiquette." Thus, God and *AnadiMukta* hide their spiritual powers, whereas ordinary souls expose even the slightest grandeur they gain. A *Mukta* teaches a *Saadhak* how to become socially adept. (22)

Once, Gandhiji was detailedly washing his hands with a very little amount of water in his room at Sabarmati *Aashram* (a spiritual hermitage or retreat in Vedic religions where individuals live together, to pursue spiritual growth). At that time, someone asked, "Bapu, why are you stingy with water when there is such a huge Sabarmati River flowing nearby?" Then Gandhiji replied, "Brother, the river flows here, but in some villages of the country, there is so much scarcity of water that they have to pay money for it. People have to walk miles together just to fetch water. Therefore, I am teaching others that water, money, or any other resources must not be misused or wasted." Gandhiji's *theory* was that if everyone continues to squander money, water, and other things in this manner, how is the poor country going to progress? Therefore, everyone ought to cultivate the virtue of *economy*, or learn to live economically.

In the same manner, while carrying out the work of *Satsang*, the funds given for charity must not be misused. The same *economy* and providence we observe in our personal expenditure must be observed with donation funds as well. If someone has performed five rupees worth of work, one must give him five rupees and no less, but one must not give too much either. Otherwise, if charity funds are squandered improperly, it too becomes an offense of God. Therefore, one must exercise special caution even under the impetus of an activity, not to waste a single penny of charity in the wrong way. *Shreeji Maharaj* Himself acted and made others act with such pragmatism. Thus, one must learn the virtues of God and *Muktas* by observing Their behavior. (23)

When one wants to perform the work of *Maharaj*, or of *Satsang* propagation in this world, one should at times

accomplish the task by praising fellow devotees, saints and others, so that they continue to advance and are nurtured. However, at times, one must also point the finger towards reality with ease. One must neither tolerate laxity, nor must one portray too much sternness. One must learn to be composed. One must conduct oneself according to precepts of God and saintly person and continue improving oneself as well. (24)

In the event of a need to provide *judgement* to a person or a group about some issue, one should always bear in mind that delivering that judgement does not cause any disservice to anyone. Is any innocent person/individual being harmed? If an error occurs in the judgement, it becomes a grave offense. Therefore, one must deliver judgement tactfully and impartially, only after due deliberation. (25)

A *Saadhak* asked a question, “*Guruji!* In this *Kaliyug* (See *Yug*) many times even a good person has to live in such tough-trying circumstances that one cannot figure out what to do. For instance, if a devotee of God is serving in a high-ranking post and everyone around them is engaged in corruption and taking bribes, one might find oneself in great difficulty if one refuses to take a bribe. Sometimes, one’s very life may be threatened. In such a time of crisis, if one accepts a bribe with the intention of utilizing all that money solely for the service of God, does one accrue a sin or not?” Then *Muktaraj* said, “If the time of crisis is extremely harrowing, there is absolutely no way out of it, accepting the bribe becomes inevitable, and one offers the entire amount of that bribe for rendering service, that is, for God’s work, then it still remains a theft, nonetheless. This is because God has explicitly stated, “One must not commit theft even for the sake of religion.”

Therefore, even though it is theft, as it is a duty performed during a dire crisis, it is *pardonable* to a certain extent, and one can be cleansed by its atonement. However, if there is no dire crisis such as a risk to one’s life and if one accepts bribes merely with the sentiment of rendering charitable service, then it is simply theft. It is a sinful deed. Laws framed by the government are founded only upon morality. Therefore, failing to obey them is considered contrary to religion. Only a *Saadhak*, who becomes 100% pure, honest, and ethical, can advance on the path of attaining God; on the path of *saakshaatkaar*. The one who merely talks about the greatness of God and does not maintain ethics, their progress will be obstructed. By accepting a bribe, the receiver loses one’s freedom of mind, and one’s mind and intellect becomes polluted and corrupted, which becomes an impediment on the path of liberation.” (26)

One must set aside a portion of their income for charity according to the dictum of God. Even amongst this, there are distinctions. Those who do not set aside a 10th or 20th part, that is, 10% or 5%, are committing a sin and will have to undergo further birth cycles. Even if someone has a very low income, if one offers a small amount of charity as per the dictum of God, and lives a contented life, then God is pleased. Not setting aside charity is equivalent to theft. That wealth will eventually leave one, in one way or another.

Those who donate with the sense, “I shall become happy in this world materially, physically and financially,” and with the sentiment, “Whatever sins I commit will be washed away,” are of medium category. Compared to the thief who gives no charity at all, such a person is somewhat better, but even the spirit of accumulating merit is obstructive on the path of

salvation. Collections of both sins and merits are binding. In this world, one becomes carnally happy through meritorious deeds and one becomes miserable through sinful deeds. If sinful deeds are a shackle of iron, then meritorious deeds are a shackle of gold. Both bind the soul. Even from meritorious deeds, attachment arises, and from that the inclination to commit sinful deeds develops, and gradually one turns toward sinful activity.

Therefore, renouncing both the desire for sin or merit, and rendering service, charity, etc. solely for the pleasure of God, creates no bondage and earns the pleasure of God. The one who performs *karma* with a selfless spirit alone is the most superior. (27)

If success, glory, fame, wealth-gain, or any kind of selfish intentions or any worldly expectations are mingled with the service-activities related to God's work of welfare of the souls, then that service-activity becomes binding to one. Only a *Saadhak* who merely serves God selflessly, without any expectations, and solely for the pleasure of God can attain liberation. Even if a trace of attachment-hatred or similar feelings are mingled in it, obstacles will definitely arise. While all forms of service are important, if one selflessly serves the manifested perfect *Siddha AnadiMukta* of *ShreejiMaharaj* and earns Their pleasure, then the attainment of God happens without delay. God makes such *Saadhaks* relish the divine bliss of His divine form for a long time. Thereafter, He transforms one into an independent *Mukta* and grants them birth in the *Satsang* for the spiritual redemption of other souls. While remaining a relisher of that divine bliss, such a soul (*Mukta*) becomes capable of working for the spiritual redemption of others.

One develops a true, deep affection for the form of God only when one serves a great *Mukta* selflessly, without expectations, and pleases Them. Only then are the flaws, nature, and mental complexes truly removed. Till one does not develop a sense of divinity and a sense of oneness with a great *Mukta*, the acts of meditation-chanting remain prosaic, dreary, and *mechanical*. No matter how many spiritual endeavors one performs, it is difficult to reach perfection. Spiritual means only attain fulfillment if one pleases a great *Mukta* through service. Without the grace of a *Mukta*, the state of *Mukta* cannot be attained. This is a fundamental doctrine. (28)

If *ShreejiMaharaj* takes into His own bliss, the husband of a woman who is a *Satsangi*, understands the glory of *Shreeji*, and has received the blessings of a great *Mukta*, she should not grieve. She should never consider herself a widow, because her perpetual marriage with God is eternal. *ShreejiMaharaj* and His beloved *Muktas* are constantly with her, therefore, she should never feel a sense of emptiness or loneliness. Since one has been engaged in worldly affairs for countless births, and thus has had infinite relationships with husbands, wives, children, and relatives. But now, one must remember only Him with whom one is to remain eternally, in whose divine bliss one is to reside for infinite eons. In order to attain the bliss of the God, one must center all cogitations, thoughts, and actions pertaining to Him alone. To illustrate this, *ShreejiMaharaj* once granted a divine *darshan* to a female devotee, showing her the great divine bliss He had placed her husband in! Upon seeing this, the lady was filled with such joy that she began to dance. (29)

The glory of *ShreejiMaharaj's* lotus-feet-dust is greater than any other sanctified objects or foot impressions of *ShreejiMaharaj*. This dust is divine because it is infused with the divine thought of *ShreejiMaharaj* and *AnadiMuktas*. If an enlightened *AnadiMukta* provides this lotus-feet-dust with a divine thought, it can drive away ghosts-evil spirits, defeat demonic-illusory powers, bring peace from the threefold afflictions (afflictions of body, mind and nature), cure an ailing person's ailment or provide relief and the strength to endure it. The manifold thoughts-thought streams, impulses-agitations that arise during spiritual practice become calm, the *inner organs* become pure by the lotus-feet-dust. Moreover, at the end of life if someone is given the *prasadi* of lotus-feet-dust, one finds relief from suffering at the time of leaving the body, and if true understanding of God's glory awakens within one, one even attains the divine abode of God. When one accepts lotus-feet-dust or offers it to someone with profound faith in God and *Mukta*, the divine thought of God residing within it works miraculously. The firmer the faith, the faster the results. If the dust is accepted with absolute faith, it can even grant ultimate salvation. This lotus-feet-dust proves immensely beneficial in spiritual practice for those who are firmly faithful, *sattvik*, pious, and steadfast in their vows of desirelessness and in the vow of celibacy. Thus, the significance of the lotus-feet-dust is unsurpassable. (30)

Beauty (elegance) and cleanliness are the virtues of *Maharaj*. Therefore, everything must be kept elegant, clean and well-organized. This instruction was given to the disciples with such counsel while they were spreading the mat in the assembly. (31)

When God and the *AnadiMukta* have a need for funds for

the work of *Satsang*-service for the upliftment and spiritual benevolence of the souls, then the affluent devotees must serve with wealth. When there is a necessity for physical service, those who are physically healthy and strong must serve utilizing the body. In this manner, whenever an opportunity of any kind of service is available, one must seize it. The *mumukshu* who cognizes the will of God and *Mukta* and serves with sagacity and timeliness, casting aside all of one's own cogitations, then God and great *Mukta* become immensely pleased with one. (32)

Once a steward asked *Muktaraj*, "*Gurudev*, householders have to perform several duties towards their families. Amongst these, in the mutual obligations between husband and wife, it is very difficult to observe celibacy. And worthiness is not attained without practicing celibacy. How then could the householders develop the worthiness required to attain the *saakshaatkaar* of God?" Then *Muktaraj* replied kindly, "The answer to that is, once a soul enters the circle of worldly affairs, one has to engage in interactions with one's wife, children, relatives and must also fulfill the duties pertaining to them. If one defaults from one's duties, does not perform them properly, after indulging in worldly pursuits then one will be bound by *karma*, and one will be guilty of it. Many *mumukshus* who were intensely detached, left worldly affairs even after initiating them during *Maharaj's* time. Amongst them, those who were extremely detached, did not face bindings of *karma*. This is because they attained the pleasure of God by performing extreme vows, chanting, austerity, meditation-*bhajan*, etc.; therefore, there were no bindings of *karma*. However, the devotee who does not have intense detachment, indulges in worldly-pursuits, then renounces the world, and fails to incinerate the *karmas* by engaging in

chanting-austerities, meditation-*bhajan* by self-effort, then those *karmas* definitely become binding. This is because it is very difficult to get rid of the demerit incurred by not fulfilling the duties towards one's wife, children, parents, etc. Householders must maintain such courage in mind and think that *Maharaj* Himself has entrusted one with the task of serving God and *Satsang*, whilst remaining amongst the worldly-social affairs. By believing thus and fulfilling one's own duties and responsibilities faithfully, those actions turn into devotion. By serving great *Mukta*, *Guru*, mother-father, and elderly considering it to be one's sacred duty, God and *Muktas* become pleased with one, and thus one attains worthiness because in doing so, edicts of *Maharaj* are obeyed in it."

A householder must enjoy worldly happiness regulated by understanding, and observe celibacy after having one or two children, without any kind of discord and conflict, with mutual understanding with discernment and with mutual consent of the partner. If one stays like this, then with each other's cooperation, one can naturally obtain the ultimate salvation by cultivating worthiness by achieving spiritual progress. Therefore, one must not think that worthiness cannot be cultivated in the life of a householder. If the householders make their lives excellently clean they can certainly achieve progress. Though it is true that a householder life is binding. *Married life is unnatural, but unmarried life is a natural life*. Therefore, if one observes celibacy with understanding and does not indulge in any worldly affairs, one can easily cultivate worthiness. Those who desire to perform the work of *Satsang*-development to propagate the knowledge of *ShreejiMaharaj*, must also make the vow of lustlessness very firm by observing the vow of celibacy. It is only then that one

can perform excellent work and obtain the pleasure of God. (33)

The service of a devotee who is deficient in the vow of lustlessness is not pleasing to *Maharaj* and great *Mukta*. Yet because They are oceans of grace They keep compassion upon such a devotee and, imparting one the true understanding, help to remove the flaws of the devotee. Therefore, the one who has come in the confluence of such a *Mukta* must abide by Their edict-wish. If one faithfully serves Them personally, knowing Their true glory, then, no matter how strong the veils of impure vices may be, they are dispelled by Their grace. One must learn to properly assimilate the words of a *Mukta*. One must adopt Their divine words and retain them in the memory, and inculcate them in life. One must learn to contain the joy of the proximity to a *Mukta*. One should contain inside within oneself, the happiness that comes to one and the divine experiences that arise, while doing meditation-*bhajan*. One must not inform anyone about it; if one discloses it to others, the bliss will diminish. Big virtues such as words coming true, opulence-capabilities may be attained by progressing in meditation, and those too should not be disclosed to attract others. One must believe those virtues to belong to *Maharaj* and make one's stewardship steadfast. Just as currency notes are merely paper; it is because the government's seal is upon them that they have value, but if the seal were not there the paper would have no value. So too, consider that virtues-opulences belong to *Maharaj* alone, and do not aspire for one's own greatness, otherwise one will be distracted from the path of *saakshaatkaar*.

Desire for grandeur is a great obstacle in attaining the *saakshaatkaar* of God. Being even subtler than the causal

body, they are considered to be the great-causal (body). Even after transcending the gross, subtle and causal (body), one becomes entangled in the great-causal (body), and thus there is delay in attaining ultimate redemption. An opulence-seeker has desires for opulence, spiritual accomplishments, etc. Therefore the one who wishes to attain the state of the *AnadiMukta* must not even desire to behold opulence. That path should be kept shut. After one attains the *saakshaatkaar* and the divine status of *AnadiMukta*, there is no objection if *ShreejiMaharaj* displays divine opulence, capabilities, etc. through that *Mukta*. This is because *Maharaj* displays that for the sake of *samaas* of other souls, but *Muktas* do not display it out of Their own will.

The will of *Maharaj* and the will of the *Mukta* are not different. They are one and the same. A *Mukta's* thought is what *Maharaj's* thought is. If a *Mukta* has desires and has separate thoughts than *Maharaj*, then how can one be called a *Mukta*? *Muktas* are desireless and thoughtless. Their thought is the thought of *ShreejiMaharaj* Himself, which is divine. The capabilities that opulence-seekers exhibit are to attract others, and such opulence-seekers get stuck midway because they are full of ego. They fail to attain *saakshaatkaar* of God and to earn His unwavering divine bliss. They remain entrenched in the activities of the universe such as creation, maintenance, destruction, etc. for tens of millions of eons by joining the vexations of the universe. They perform such activities by the immanent power of God. However, they cannot attain the unwavering divine bliss of God. Therefore, a *mumukshu Saadhak* must contain whatever bliss, power, and virtues one obtains, within oneself by renouncing the desire for all opulence, but must not disclose it to anyone. One must mash and eat one's own jaggery (i.e. one must contain one's

happiness to oneself). So that the eligibility for attaining the *saakshaatkaar* of *MahaPrabhuji* is attained. (34)

Once a disciple asked a question, “*ShreeHari* has stated in the *Shikshapatri* that one must not take medicine from a physician whose conduct is unknown. Additionally, Bapashree has also advised against taking doctor's medicines. How should we understand this? Some people obstinately cling to these words that they torment themselves and others. Due to a lack of understanding, some even avoid providing medical treatment to elderly parents or young children. Sometimes, this leads to life-threatening situations. In such cases, what is the solution?” In response to that, *Muktaraj* said that *ShreeHari* Himself has stated in the *Shikshapatri* that conduct, behavior, and atonement must be considered according to the place, time, age or state, wealth, caste, and capacity. One must organize diet and movement in such a way that no illness or disease is contracted and one must try to maintain good health as far as possible. Sometimes when disease or illness occurs due to circumstances, *prarabdh* or *kriyaaman karma* (the karma created in the present moment whose fruits are yielded immediately) then one must practice harmless and pure remedies. However, one may have to get hospitalized when there is an accident, or a heart attack (stroke) or any other fatal disease; or a situation may arise in which one has to undergo *surgery* and one must undergo treatment done by consuming medicine. At that time, one must act with discretion according to the time and circumstances. If one remains rigid at such a time it could be life-threatening. The rare human body is not attained very often, therefore one must maintain proper understanding.

Only if the body remains healthy and disease-free can one

perform the spiritual endeavors to please God. Therefore, in extreme emergencies, if medical treatment in a hospital is required, it must be taken. Once the body is healthy again, one can perform atonement through fasting along with the *bhajan* of God for purification. Thus, one must cultivate discernment and understanding so that the goal of attaining God through the human body may be accomplished with ease. (35)

Epilogue

In 'Amrut Saagar-1', we saw that *Muktaraj Pujiya* Shree Narayanbhai has provided elaborate guidance regarding the topics which are very useful for the *Saadhak*, by giving vital suggestions to the *Saadhak* through questionnaires, for the sake of achieving one's goal which is attaining God as well as for the molding of an ideal and characterful life. There is no doubt that the study of this book will prove to be extremely useful for those whose sole aim is the attainment of God. The student of this book gets accurate solutions to the difficulties, confusion and tangles in understanding the path of revelation that bothers a *Saadhak* during *saadhana*.

No gratitude consideration or expression for *S.G.A.M. Pujiya* Shree Narayanbhai, is enough. His debt cannot be repaid even after endless births. To attain such a great *Sadguru*, who solely bears the sublime intention of the spiritual welfare of the *mumukshu* souls, is not only extremely difficult but rare. Whoever has attained that is solely the result of the unconditional grace of *Sadguru*. The efforts of souls are considered very insignificant and subpar in it. The only way to repay some of the debt of such a great *Sadguru*, a source of inspiration, is to sincerely perform the continuous *saadhana* for the goal of attaining God throughout our lifetime through pure conduct according to the knowledge and guidance imparted by Him. Let us continue to humbly pray at His lotus-feet that the protection, help, and pleasure of God and such a *Sadguru* may always be bestowed upon us in that *saadhana*!

Glossary

Word	Meaning
A.M. (S.G.) or AMPP or A.M.Puja	A title - <i>AnadiMukta (Sadguru) or Anadi Mukta Param Pujiya</i> (highly reverend).
Aarti	1. The adoration or <i>darshan</i> of God's idol performed everyday (5 times a day) with a devotional song and a holy lamp. 2. It is a holy ritual of worship in vedic religion, where light from a diya (lamp using ghee/camphor wick is lit up) is twirled before a deity/God accompanied by singing hymns, ringing bells, and clapping. 3. It symbolizes the removal of darkness and the expressing love, devotion, and gratitude to the Almighty.
Aashram	1. Mainly there are two categories of the followers of Swaminarayan religion - renouncer and householder; either of these may be referred as an aashram. 2. Varna (Class/Duty): Traditionally categorizes society into four groups based on aptitude and work: Brahmins (intellectuals/priests), Kshatriyas (administrators/warriors), Vaishyas (merchants/farmers), and Shudras (workers). 3. Aashram (Life Stages): Divides life into four phases: <i>Brahmachary</i> (celibate student life), <i>Gru-hasth</i> (householder), <i>Vaanaprasth</i> (disengagement), and <i>Sanyaas</i> (renunciation). 4. Varnashrama dharma : The combined, comprehensive system of Varna and Aashram guiding individual behavior and societal structure.

Agyaaras, Eka-dashi	1. Pronounced as Ekaadashi. 2. <i>Ekadashi</i> is a sacred, auspicious 11th day of the lunar fortnight in the Vedic calendar, occurring twice a month (during the waxing and waning moon). Dedicated to God, it is observed through fasting, prayer, and spiritual reflection to promote physical detoxification, mental clarity, and spiritual purification by regulating the intake of the 10 senses and mind, making it 11.
Akshardham	1. Pronounced as Aksharadhaam. 2. Divine and lustrous, all-pervading luminance of Lord Swaminarayan. 3. Divine abode of Lord Swaminarayan in the form of a divine lustre.
AnadiMukta(raj)	1. Pronounced as Anaadimukt. 2. The perfect liberated soul of the highest spiritual stratum, who is merged pore to pore and is identified in entirety with the divine form of God Supreme. 3. The highest state of spiritual liberation, where the <i>Mukta</i> enlinks with, engrosses and submerses within the divine form/Moorti of God and relishes His incessant incomprehensible eternal divine bliss while residing within the divine form. 4. Address for the one who has achieved the state of <i>AnadiMukta</i> .
Antarvrutti	Inwardness of senses. Introversion. Internality. Introspection.
Anulom	Observing and meditating upon God while front-facing Him. Visualizing the Moorti of God while facing it. One must eventually progress to <i>Pratilom</i> .
Anuvrutti	Remaining compliant with behest/precept/command of God, <i>Mukta</i> , Saint or a <i>Guru</i> through thoughts, speech and action.
Avarbhaav	Things related to everything within <i>Maaya</i> . Worldly things related to physical world. Physical existence in this illusory/material world.

Baadhitaanuvrutti	1. Restricted power of clairvoyance; the emanations of mind which bar one from realization of self and God; imperfect spiritual state. 2. Inhibited tendencies. God may obstruct one's spiritual capabilities or tendencies for the progress of the soul - that too is called <i>Baadhitaanuvrutti</i> .
Baahyavrutti	Outwardness of senses. Extroversion. Externality.
Bhajan	Worship or remembrance of God by way of singing devotional songs, name chanting, reciting mantra, reading teachings or life chronicles, etc.
Brahm	1. Divine, lustrous, all-pervading, sentient and Supreme. Immanent energy of God. 2. Divine luminous self/soul without any veils. 3. Not to be confused with deity Brahma.
Brahmayagna	1. Sacrifice in which the emanations of mind are converged on <i>Brahm</i> & God. 2. The <i>yagna</i> offering spiritual knowledge to the soul through spiritual sermons or discourses.
Causal Body	Causal Body (Kaaran Shareer). One of the three bodies associated with a soul. It consists of subtle desires and impressions/fruits of past deeds, attached to the soul through electro-magnetic forces. It is the cause of re-birth. It measures about a tip of the third (ring) finger and its aura is black in colour. The associated state of mind is deep sleep and it dwells in the heart. Its name is Pragna and its syllable is 'M'. The other bodies are Gross/Physical Body (Sthool Shareer) associated with awakened state of mind and Suble/Astral Body (Sukshma Shareer) associated with dreaming state of mind. Also beyond Causal Body is a great Causal Body which is made up of desires of creating universes, etc.

Chakra	<i>Chakras</i> are the 7 Energy Centers in the body through which the sublime spiritual energy flows and increases exponentially. The centers are - <i>Mulaadhaar</i> (coccyx), <i>Swadhishtaan</i> (gonads), <i>Manipur</i> (navel), <i>Anaahat</i> (Heart), <i>Vishudhdha</i> (throat), <i>Aagna</i> (forehead), <i>Sahasraar</i> (head). These form the core of the Vedic religion together with the energy flow network of 72000 <i>Naadis</i> . Three of those <i>Naadis</i> are the primary - Ida, Pingala and Sushumna.
Darshan	1. The perception of God, God's idol, <i>Mukta</i> , saint, devotee, etc. 2. The perception of the original divine transcendental form of God. Divine perception OR Divine vision. 3. Paying obeisance to idol of God, <i>Mukta</i> or a saintly person with due respect.
Dehaatmabud-dhi	Identify oneself with the physical body. Feeling that "I am the body" or "I am one with the body."
Dehbhaav	Body consciousness; sense of attachment to the body; sense of oneness with the body.
Dhoon	Repetitive chanting of God's name together with clapping and other musical instruments. Performed either alone or in a group with other saints and devotees.
Ekantik Mukta/devotee	A staunch devotee of God Supreme who masters spiritual endeavours viz. righteousness, knowledge, aversion and devotion, joins with the Moorti through them and does not get attached anywhere else. One is absolutely eligible for the realisation of the Moorti, but is yet to achieve perfection. Also called Jeevan Mukta.

Five Moral Codes	In Swaminarayan philosophy there are described five fundamental vows for householders as well as renouncers. They have been described in brief here: Five Fundamental Vows for householders: i) Daaru - Abstaining from alcohol or any intoxicating drugs in any form. ii) Maati - Abstaining from eating flesh/meat in any form under any circumstances(non-violence). iii) Chori - Not committing theft physically or mentally in any form. Purification of physical and mental deeds. iv) Averi - Abstaining from adultery/debauchery, be it physical or mental. Purification of character and great vow of celibacy. v) Not violating the sanctity of self and others. Not partaking of food and drinks from corrupt people and polluted sources. Purification of physical and mental sustenance of senses and inner organs. Five Great Vows of renouncers: 1) Nishkam - Absence of lust and any sort of desire. ii) Nirlobh - Absence of greed and avarice. iii) Nirman - Absence of ego and pride. iv) Nihswad - Absence of desire for taste and flavor. v) Nihsneh - Absence of affection and attachment.
Five Vices; Five Vishays	There are ten senses, of which five are senses of perception viz. Ear, Skin, Eyes, Tongue (sense of taste) and Nose, and five are senses of action viz. Tongue(organ of speech), Hands, Legs, Excretory organs and Reproductive organs. Indulgent pleasures of five senses of perception - hearing (ear), touch (skin), vision (eyes), taste (tongue), and smell (nose) are the Five Vices or the Five Vishays.

Ghanshyam, Maharaj, MahaPrabhuji, Paramatma, Parbrahm, Purna Purushottam, Shree-Hari, Shreeji, ShreejiMaharaj, Swaminarayan	1. These are all names of the Lord Swaminarayan 2. Pronounced as Ghanashyaam, Mahaaraaj (King), MahaaPrabhuji (great God), Paramaatma (the supreme sentient spiritual being, the soul of all), Parabrahm (the highest sentient being), Poorn Purushottam (perfect complete Godhead), ShreeHari (reverend God), Shreeji, ShreejiMahaaraaj (Shreeji the king), Swaaminaaraayan.
Gita	A prime Holy scripture of Vedic religion consisting of the preachings of Shree Krishna to Arjun in the epic Mahabharat.
Guru, Guruji, Gurudev	1. Spiritual master, teacher, guide or preceptor. 2. <i>AMPP</i> Narayanbhai Gigabhai Thakker - NarayanMamaShree in the context of Amrut Saagar.
Guruvarya	1. The highly esteemed Guru. 2. <i>AMPP</i> Narayanbhai Gigabhai Thakker - NarayanMamaShree in the context of Amrut Saagar.
Immanent Form of God	See Transcendent Form below.

Inner Organs	Inner organs known as <i>antahkaran</i> are/is composed of Mind (man), Intellect (buddhi), Subconscious mind (chitta), Ego (ahankaar). 1) The Mind is the source of the origination of the desires of sensual objects like woman, wealth, etc., and is in the form of thoughts, sub-thoughts and thought-streams, and is the controller of all the senses. 2) The knowledge of every object is within the Intellect. The respective knowledge in all the senses is due to the Intellect, and within the Intellect are doubt/suspicion, determination, sleep and short-term memory. It has also got the power of discrimination. 3) Subconscious mind is identical to <i>Mahatattva</i> (a higher spiritual stratum). It is the long-term memory and consists of the records and impressions of the past deeds, experiences and habits. It is the cause of the emanations and projections of mind. 4) Ego is the cause of egoism and egotism which creates the feeling of 'I', 'Me' and 'Mine' and the feeling of attachment for body and things related to body.
Kaal	Time energy OR Deity of destruction. A spiritual stratum above <i>MulaPurush</i> .
Karan Satsang	1. Pronounced as Kaaran Satsang. 2. The satsang where the focus is on the <i>Moorti</i> of <i>Maharaj</i> and not on <i>Satsang</i>-activities. <i>Karan</i> means 'cause' and <i>Moorti</i> is the cause of everything.
Karma	Pronounced as Karm. Deeds and actions operating through the law of cause and effect.
Katha	Thorough reading of religious scripture. Narratives or spiritual discourses of God or <i>Mukta</i> .
Kirtan	Devotional song. Singing glory of God. Devotional singing.

Kundalini	1. It is a form of primal, dormant energy believed to reside at the base of the spine which, when awakened, rises through the <i>chakras</i> to the crown, resulting in spiritual enlightenment, heightened self-awareness, and enhanced consciousness. 2. A radiant form of spiritual energy. Spiritual energy in the form of brilliance.
Maala	1. Rosary used for chanting Lord's name or Jap or Mantra. 2. Chanting name of God by rotating a rosary while circumambulating, sitting, etc.
Maaya	1. The illusory power of <i>MulaPurush</i> with three attributes - Sattva, Rajas and Tamas. One of the five eternal entities of the creation. 2. Everything materialistic or worldly. It is the power of God that creates the cosmic illusion, causing the illusory world to appear real. It is often described as a veil that makes the world seem separate from the divine. 3. Any sort of wealth like money, property, gold, silver, ornaments, diamonds, etc. is called Insentient <i>Maaya</i>. As it is a strong binding factor for the soul on the path of liberation it is specifically termed as Insentient <i>Maaya</i>. A woman for a man and a man for the woman is the strongest binding factor in living form; therefore it is specifically termed as Sentient <i>Maaya</i>.
Maayik	Related to <i>Maaya</i> , anything materialistic/illusionary/worldy/temporal.
Moorti	All-controller, all-supporter, all-causal, all-pervading, almighty, omnipotent, omniscient, omnipresent, ethereal, divinely embodied, transcendent and bliss-incarnate form of God Supreme Lord Shree Swaminarayan.

Mukta	1. Pronounced as Mukt. 2. The perfect and liberated soul who has attained the highest attainable spiritual state through God realization.
Muktabhaav, Mukтата	1. Identifying oneself as a <i>Mukta</i> of God. 2. Having attributes of a <i>Mukta</i> OR having a sense of oneness with a <i>Mukta</i> .
Muktaraj	1. Pronounced as Muktaraj. 2. Respectful address for a <i>Mukta</i> . 3. May refer to AMPP NarayanMamaShree in the context of Amrut Saagar.
MulaPurush	1. A spiritual stratum just above the veil of <i>Maaya</i> . It is the first spiritual stratum without the feeling of body and soul. 2. <i>Maaya</i> is the creation energy of MulaPurush, the controlling deity of <i>Maaya</i> , who joins with <i>Maaya</i> by the inspiration of Vasudev Brahm - his presiding deity, for the creation of universes.
Mumukshu	A spiritual aspirant who yearns for liberation. May or may not be actively engaged in spiritual endeavors or <i>saadhana</i> .
Nar	1. Literal translation is "a man" often used to refer to a complete man. 2. In spiritual context it means a soul (irrespective of gender). 3. It may mean a <i>Mukta</i> of God Swaminarayan in some contexts.
Narayan	1. Pronounced as Naaraayan. 2. God, God Swaminarayan in the context of Amrut Saagar. 3. Many deities and incarnations are referred to as Narayan, meaning God.

Nine-fold devotion	Devotion to Lord can be performed in nine different ways. They are: i) Listening to religious scriptures and sermons of saintly person or God (Shravana). ii) Singing devotional songs and chanting Lord's name (Kirtana). iii) Remembering God (Smarana). iv) Worshipping God's feet (Paada Sevana). v) Applying sandalwood paste, etc. (Archana). vi) Saluting God (Vandana). vii) Acting as God's servant (Daasya). viii) Acting as a friend (Saakhya). ix) Surrendering to God (Atmanivedana).
Nirgun	1. Without material attributes. 2. Devoid of three <i>Gunas</i> (attributes) of <i>Maaya</i> - <i>Sattvagun</i> , <i>Rajogun</i> and <i>Tamogun</i> (Or <i>Sattva</i> , <i>Rajas</i> , <i>Tamas</i>).
Nirvikalp	1. Devoid of thoughts and thought-streams. 2. Without the modifications of mind. Desireless. Thoughtless. Non-determinative.
Parabhaav	The divine realm or related to divine realm.
Parabrahm	In association with <i>Brahm</i> it means God. The one above <i>Brahm</i> .
Param Ekantik Mukta	The perfect <i>Mukta</i> higher than <i>Ekantik Mukta</i> , who is divinely embodied and is identified with God Supreme through the realization of transcendent form of God, but, enjoys the bliss of the <i>Moorti</i> while staying (front-facing) in its proximity.
Pooja	1. Worship and adoration of God, <i>Mukta</i> or saintly person. 2. Packet or box containing icons of God and other resources for worship and adoration, which a follower of Swaminarayan religion is supposed to perform everyday.

Praan	The five main <i>Praanas</i> (vital air within body) are Udaan, Vyaan, Samaan, Apaana and Praan. Within the bodies of the animals all these <i>Praanas</i> stay in the centre - navel, and from the navel itself these <i>Praanas</i> move sideways, above and below. i) The Praan is above the navel, and while nourishing the body it pervades in the head and fire in the head. ii) Below the navel is the Apaana which stimulates the digestive power. Between Apaana and Praan is the fire of digestion - the digestive power. iii) The <i>Praan</i> named Vyaan makes the body vigilant and stays in the joints and the vital parts of the body. iv) The Udaan yielding strength, activities and efforts, resides in the throat and directs whatever is eaten or drunk, to its respective path efficiently. v) The Samaan enkindles the fire of the cells and resides in the navel. Apart from these five there are five other <i>Praanas</i>: Naag, Kurm, Krukal, Devadatt and Dhananjay which are respectively derived from Udaan, Vyaan, Apaana, Praan and Samaan. The Naag facilitates speech and uttering; the Kurm facilitates opening of the eyes; the Krukal enkindles hunger; the Devadatt facilitates yawning; the Dhananjay nourishes the body.
Prarabdh/Pr-arabdh Karma	1. Fruits of one's past <i>karma</i> that have ripened in this birth and are to be experienced or endured in the this life. One is born with these. 2. Destiny or fate.
Prasad or Prasadi	1. A sacred present given by God or <i>Guru</i> by way of blessings, grace. 2. Any item such as food, etc. that is offered to <i>Maharaj</i> or <i>Mukta</i> and/or is sanctified by <i>Maharaj</i> or <i>Mukta</i>.

Pratilom	It is a process of meditation in which one merges pore to pore with the <i>Moorti</i> , coinciding the emanations of entire consciousness with the <i>Moorti</i> . Observing God by envisioning oneself within the <i>Moorti</i> of God.
Rajas, Raajas or Rajogun	1. Second of the three attributes of <i>Maaya</i> characterised as being the cause of all the activities in beings, lust, anger, etc. 2. Desire for worldly pleasure driven by worldly pleasures and achievements.
S.G.	<i>Sadguru</i> . It is a title given to the head of a group of saints.
Saadhak	Spiritual seeker actively engaged in (or pursuing) spiritual endeavors.
Saadhana	1. Spiritual Practice. 2. The act/path/process/practice of performing spiritual endeavors. 3. Doing <i>Saadhana</i> means ardently pursuing a life-style conducive to performing spiritual endeavors and performing spiritual endeavors.
Saadhandasha	A state in which an aspirant practices spiritual endeavors, but is yet to attain perfection and the realization of God is yet to happen.
Saakshaatkaar	Attaining the divine <i>Moorti</i> of Lord Swaminarayan, realization of the original divine transcendent form of God.
Saankhyagnaan, Saankhya-vichar	1. Name of one of the schools of Indian philosophy. Knowledge or thought related to that philosophy. 2. The devotional <i>Yoga</i> process described by Rishi Kapil in Shreemadbhagawat. 3. Knowledge which teaches that everything other than <i>Atma</i> and <i>Paramatma</i> is non-factual and worthless. 4. Considering oneself to be a soul, free from gross, subtle, casual, and the great-causal bodies, free from <i>Kaal-karma-Maaya</i>, free from <i>rajas-tamas-sattva guna</i>.

Sadguru	1. One who possesses high spiritual qualities like righteousness, devotion, celibacy, knowledge, aversion, etc. and who has worked for the welfare of religion is given the honour of being called a 'Sadguru'. It means a true and pious preceptor. Pious <i>guru</i>. 2. Also a title given to the head of a group of saints. 3. <i>Sadguruvarya</i> means the topmost or the best amongst the <i>Sadgurus</i>.
Samaadhi	1. State of deep trance. State of superconsciousness. 2. Spiritual trance, deep meditative/transcendental state where one detaches from the physical body. 3. In <i>samaadhi</i>, the meditator, the meditation, and the object of meditation merge. 4. It is also the eighth and final fold of the eight-fold <i>Yoga</i>.
Samaas	Proves beneficial/useful or promotes. Causes abridgment/coalescence amongst everyone. Serves as a paradigm/epitome.
Sanskaars	Impressions of the past deeds in subconscious mind formed by repeatedly doing a <i>karma</i> . The accumulated fruits of past good and bad deeds attached to the soul. These could be accumulated over several lifetimes. They are attached to the soul through electro-magnetic energy.
Satsang	1. Swaminarayan fellowship also known as Udhdhav Sampradaay. Followers (or a community of Followers) of Lord Swaminarayan. Used as a Noun and mentioned with a capital letter. 2. Association with good people, devotees or saint or with holy scriptures. Holy association with saintly person - mentioned as an activity and used as a Verb.
Sattva or Sattva-gun	The first and the highest attribute of Maaya, characterized by purity, stability and serenity of mind, self-restraint, knowledge, etc.

Sattvik	1. Pronounced as Saattvik. 2. Related to, consisting of or characterized by Sattva-gun. Pious.
Shikshaapatri	Book of codes of conduct of Swaminarayan religion, written by God Swaminarayan Himself. Contains 212 verses.
Shiv	1. Lord Shiva. 2. In the phrase "<i>Jeev to Shiv</i>" it means a soul transforms into a <i>Mukta</i>.
Shooli	In olden days it was a form of execution for a death sentence. A pointed spear like prong was placed on a rotating wheel and one's navel was placed on it to pierce the body. Very painful and slow way of execution.
Siddha	1. Pronounced Siddh. 2. Spiritually accomplished. Or the state of being spiritually accomplished. 3. One who has attained a higher spiritual state or a perfect spiritual state. 4. When used as a verb it means to master.
Siddhadasha	State of being a <i>Siddha</i> .

Siddhi	Spiritual or secular achievements. Spiritual achievements or accomplishments that grant certain spiritual powers. There are eight types of Siddhis listed in the scriptures which are explained below. (There are other greater Siddhis too): i) Anima: The ability to reduce the physical body to the size of an atom or shrink infinitely. ii) Mahima: The ability to expand the body to an infinitely large or gigantic size. iii) Garima: The ability to make the body infinitely heavy, rendering oneself immovable. iv) Laghima: The ability to become weightless and light, enabling levitation or rapid movement. v) Praapti: The power to obtain or reach anything, anywhere instantly. vi) Prakamya: The capacity to fulfill any desire, including the realization of whatever one imagines. vii) Ishittva: Supreme lordship and mastery over the universe and nature. viii) Vasitva: The power to control and bring all beings or elements under one's will.
Swami(Shree)	Respectful address for a renouncer saint of Swaminarayan sect (Swami). 'Shree' is a mark of reverence.
Swaroopnishtha	Pronounced as Swaroopanishtha. Inveterate faith in the divine form of God Supreme. Loyalty/fidelity/dedication to the definite divine form of God.
Swasiddha	The one who has become spiritually accomplished by oneself; self-realized.
Swastikasan, Sukhasan	The <i>aasanas</i> in <i>yoga</i> that are used for the sitting (cross-legged) pose, etc.
Tamas, Taamas or Tamogun	The basest attribute of <i>Maaya</i> which is characterized by ignorance, darkness, rigidity, lethargy, etc.

Thaal	1. A holy ritual of offering food to God before consumption to make it sanctified. 2. The devotional song for offering food to God. 3. The prepared food platter for offering to God.
Transcendent and Immanent form of God	God Supreme exists in two forms - the transcendent and the immanent. The transcendent form is a divinely embodied form i.e. divine lustre and divine bliss personified. Its shape is that of a human form and He is eternal, immortal, all-blissful, absolute, omniscient, omnipotent, omnipresent. The immanent form is the divine effulgence which emanates from the transcendent form of God Supreme. It is formless, sentient, immutable divine energy. It is knowledgeable and blissful. It controls and inspires everything right from atoms to galaxies, and from category of souls to the category of MulAkshar.
Upaasana	1. Worship, Devotion. 2. Sublime devotion together with knowledge and unflinching conviction in God Supreme. 3. Worship, devotion, belief and understanding of the supreme and divinely embodied effulgent form of God Supreme and also of His greatness.
Urdhvareta	1. A true perpetual or life-long celibate 2. The one whose vital energy flows upward/is conserved and sublimated.
Vaarta	1. Stories, discourses or conversations pertaining to God, Mukta, saint, scriptures or spiritual knowledge. 2. <i>Mukta</i> or a saint narrating the divine pastimes of God and other <i>Muktas</i> when they manifest as a human.

Vachanamrut	1. Pronounced Vachanaamrut. 2. Prime scripture of Swaminarayan religion compiled divine speech of Lord Swaminarayan expounding abysmal spiritual knowledge. The scripture has been divided into different sections, each corresponding to a village where God had sermonised. Each section is named as the series of sermons (<i>Vachanamrutas</i>) of that particular village. They are respectively Gadhada first series, Sarangpur series, Kariyani series, Loya series, Panchala series, Gadhada middle series, Vadatal series, Amadavad series, Ashlali series, Jetalpur series, and Gadhada last series. These series' respectively have 78, 18, 12, 18, 7, 67, 20, 8, 1, 5 & 39 <i>Vachanamrutas</i>, and thus, there are 273 <i>Vachanamrutas</i> in all.
Veerya	The potency of recreation/reproduction. When accumulated, it leads to sublime divine energy propelling one towards spiritual upliftment.
Vishishtaadvait	There are primarily two belief systems about form of God - one (Advait) says that the God is formless and the soul is a part of God and becomes unidentifiably unified with God upon liberation. The second (Dvait) says that God has a definite divine form and the soul is a formless sentient entity that attains proximity to God but does not merge into that form. Lord Swaminarayan preached a third form where the soul - a separate entity than God, becomes divinely embodied and merges with the definite divine form of God. However the soul and God remain separate entities (Vishisht) but the soul never becomes God. So it is merger as in Advait thinking, but the identity remains separate like in Dvait. So it is Vishisht (augmented) Advait.

Yagna	Holy/religious non-violent offering/sacrifice performed with chanting of <i>Mantras</i> and with fire as witness and as conveyer of the offerings to the divine world.
Yam or Yamraj	Deity of death. King of Hell and bestower of fruits of bad deeds. Also known as Dharmaraj. Should not be mistaken as Dharmadev who is the deity of religion and righteousness.
Yoga	Yoga is a practice to lead life based on Yoga Shastra (Yoga scripture). There are eight folds in Yoga. These are: i) Yama - This is the most important and the fundamental fold. Whole life should be regularized according to this. It includes five sub-parts. a) Ahinsa - Non-violence. Not hurting anybody by mind, speech and deed. b) Asteya - Non-stealing. Not having avarice for wealth by mind, speech and deed. c) Brahmacharya - Celibacy. Having complete control over all the senses by mind, speech and deed. d) Satya - Truth. Being truthful by mind, speech and deed. e) Aparigraha - Not accepting. Non-possession and Non-acceptance of anything from anybody. ii) Niyama - Purification of body and sustenances of body and inner organs. iii) Aasana- (Pronounced Aasan) Yogic posture Any Yogic posture which is suitable for meditation and worship, etc. (this is mostly popular as Yoga these days) iv) Praanaayaam - (Pronounced Praanaayaam) Regulation of breathing (for having control over life-force and vital-energy). v) Pratyahaara - (Pronounced Pratyahaar) Making emanations of mind and senses introvert and introspecting. vi) Dhaarana - (Pronounced Dhaarana) Concentrating the mind on a single object. vii) Dhyaan - (Pronounced Dhyaan) Meditating. viii) Samaadhi - (Pronounced Samaadhi) Attaining the state of superconsciousness.

Yogi	Practitioner of Yoga; Achiever of eight-fold Yoga
Yug	1. It can mean an eon or era. 2. A yuga (cycle) is a cyclic age (epoch). In Vedic cosmology, there is a quadruplet of the four yugas: 17,28,000 years of Satya Yug; 12,96,000 years of Treta Yug; 8,64,000 years of Dvapara Yug; and 4,32,000 years of Kali Yug. When 4,320,000 (4.32 million) years pass, it makes one quadruplet. In one single day of deity Brahma, there are 1,000 (one thousand) such quadruple cycles of yugas. (Excerpt translated from Vachanamrut) 3. Satya yug is the most righteous of the four and Kali is the most unrighteous of all.

