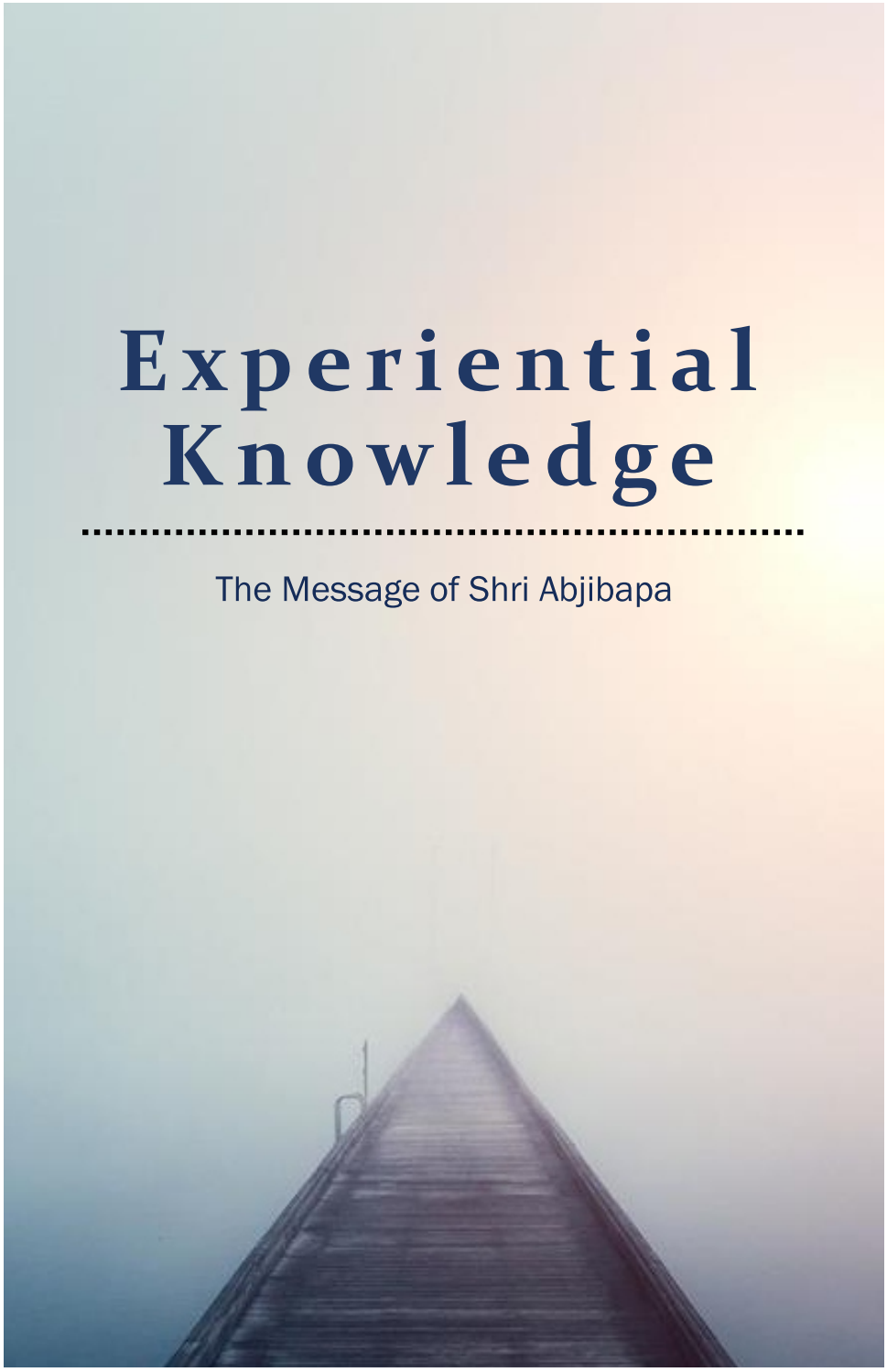
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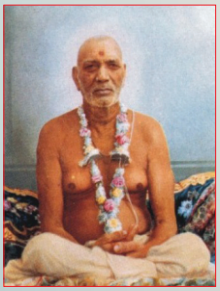
The Message of Shri Abjibapa





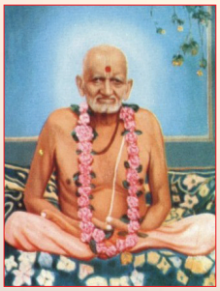


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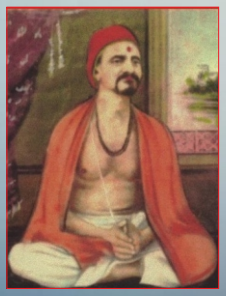


Shri Ishwarcharandasji Swami





Shri Vrundavandasji Swami



Shri Nirgunanandji Brahmchari



Shri Keshavpriyadasji Swami

: Let Lord Swaminarayan Triumph :

EXPERIENTIAL KNOWLEDGE

The Message of Shri Abjibapa

To get engrossed in the form of God is the greatest mean of all the means.
- Shri Abjibapa

Under the Auspices of 100 year Celebration of "*Shri Bhidbhanjan Dev" installed by Shri Abjibapa*

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EXPERIENTIAL KNOWLEDGE
The Message of Shri Abjibapa

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Muniswami Shri Keshavpriyadasji Swami

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Forward

The Divine form of Almighty God *(Parbrahma)* amidst His luminescence *(Brahm/Akshardham-the absolute)* incarnated on this Earth as Lord Swaminarayan. Saints and Devotees with great affection called Him as 1) Ghanshyam Maharaj 2) Shriji Maharaj OR Maharaj 3) Swaminarayan Bhagwan 3) Hari Krushna OR Krushna 4) Maha Prabhu OR Prabhu 5) Nilkanthvarni 6) Sahajanand Swami 7) Narayanmuni 8) Purushottam Narayan 9) Shri Hari 10) Vasudev etc.

Shri Abjibapa, great poets like Brahmanand Swami and great writers like Shatanand Muni have many a times narrated Him as "***Murti"*** in their divine songs, hymns and scriptures.

Before entering into this book "Experiential Knowledge (The message of Shri Abjibapa)", let's know about life of Supreme Lord Shri Swaminarayan and Anadi Mahamuktraj Shri Abjibapa (Bapashri).

Breif Sketch of the Life of Supreme Lord Shri Swaminarayan *(Shriji Maharaj)*:-

Lord Swaminarayan incarnated Himself on 2nd April, 1781 through Bhaktimata and Dharmdev in a small village called Chhapaiya about 35 KM from Ayodhya (Uttar Pradesh - India). He was named Ghanshyam. Sage Markandey named Him Hari, Krushna and combination of the two as Hari-Krushana and also as Nilkanth. When the Lord was three-year-old the whole family moved to Ayodhya. At the age of eight the Lord was given the sacred thread *(Janoi)*. Having sent His parents to His spiritual abode *(Akshardham)* He renounced the house on 29th June, 1792 and started His pilgrimage of whole of India on foot under the name of Nilkanthvarni. After seven years of pilgrimage, He came to Loj (Gujarat - Western India) on 21st August, 1799. There He met Ramanand Swami on 19th June, 1800 and was initiated on 29th October, 1800. He was named Sahajanand Swami and Narayan Muni. Ramanand Swami enthroned Him to his seat on 16th November, 1801 at the age of just 20 years.

After passing away of Ramanand Swami the Lord started His new sect under the name of SWAMINARAYAN. He performed many *Ahimsamay* sacrifices in which no killing of any sort was allowed. He stayed at Gadhda and got built eight magnificent temples at Ahmedabad, Bhuj, Vadtal, Junagadh, Gadhda, Muli, Dholka and Dholera. He initiated 500 High grade saints called *Paramhansas* and also initiated 300 nuns and had as many as 5,00,000 followers. On 16th November, 1825 He appointed two Spiritual Heads of the sect called *Acharyas*, one for the Seat of Nar Narayan Dev at Ahmedabad and another for the seat of Laxmi Narayan Dev at Vadtal. He published Shikshapatri on 12th February, 1826 for the welfare of all beings. His Nectarian eloquences *(Vachanmrut)* and other scriptures describing His glory are the collection by His great sages

like Gopalanand Swami, Muktanand Swami, Brahmanand Swami, Nityanand Swami, Shukanand Swami, Shatanand Muni, Nishkulanand Swami, Premanand Swami, Vasudevanand Brahmchari etc. is the heart of the sect.

His mission being over He disappeared from this earth on 28th June, 1830 remaining in the fold in four form viz. 1. His images and Idols to be worshipped. 2. Spiritual Heads of the sect *(Acharya)* to Initiate. 3. Saints to Preach and Advise and 4. Scriptures to be read.

Breif Sketch of the Life of Anadi Mahamuktraj Shri Abjibapa *(Bapashri)*:-

On the Banks of holy Kali Talawadi of village Baladia (Kachchh - Gujarat) Devbai was performing mental worship (*mansi pooja)*. Lord Swaminarayan appeared to her divinely and bestowed a boon upon her saying, "You will be soon blessed with Anadimukt as your son who will redeem innumerable souls by My will." By wish of Supreme Lord Shri Swaminarayan, Great Anadimukt appeared on 20th November, 1844 through Devbai and Panchabhai at a village Baladia, 18 KM from Bhuj (Gujarat - India). He was initiated and named as Abjibhai by Sadguru Achyutdasji Swami of The Swaminaryan Temple, Bhuj.

During his play time in childhood, he taught the lesson of keeping communion with Lord Swaminarayan to his friends. Sometimes he would independently pass into Trance *(Samadhi)*. Devotees from distance came to have this divine sight and experienced peace. Sadguru Shri Nirgundasji told him to glorify Lord Swaminarayan for which he was sent for.

Bapashri used to preach, "There is only one God that is Lord Swaminarayan. His divine form in *Akshardham,* His human form He assumed by taking birth in Chhapaiya and His Idols are one and the same. There are innumerable Anadimukts immersed in Him like sugar in milk. There is innumerable Param Ekantik Mukts taking bliss of God staying outside like bark attached with tree. Devotees on this earth shall worship Him, obey His command, and shall understand His form as supreme to all. They should keep association of Great Mukts and saints. They shall remain humblest of humble to the saints and devotees in the fold and shall betray none. Living that way is the only path of Ultimate Liberation." He made many devotees to experience the bliss of the state of Anadimukt the highest state of taking the bliss of Lord Swaminarayan.

Sadguru Shri Ishwarcharandasji Swami published "Vachnamrut Rahasyarth Pradipikatika", The commentary on Vachanmrut as expounded by Bapashri. The notes of preaching and life of Bapashri was also pen down by Sadguru Shri Ishwarcharandasji Swami, Sadguru Shri Vrundavandasji Swami, Sadguru Shri Keshavpriyadasji Swami, Brahmchari Shri Nirgunanandji, and A.M. Shri Somchandbhai etc. and have been published for the welfare of devotees.

On the bank of holy Kali Talawadi where Lord Swaminarayan had blessed Devbai, a Chhatri (Umbrella shaped small temple) was built, and the replica of Lord's Footprint was installed on 18th March, 1915. On that occasion Bapashri had proclaimed, "Whosoever whether human being or deities pays obeisance here and even a bird flying over this temple shall be granted eternal salvation." On 30th April, 1922 Bapashri installed 'Bhid-Bhanjan Hanumanji' and said, "This Hanumanji will relieve all the sorrows like Hanumanji of Sarangpur. He celebrated six big sacrifices and the last one in April-1928. He disappeared from this earth on 22nd June, 1928.

"Experiential Knowledge (The message of Shri Abjibapa)"

This Book "Expereintial Knowledge (The message of Shri Abjibapa)" contains the excerption from the "Discourses of Abji Bapashri part 1 and 2"- the words of Shri Abjibapa noted and complied by Sadguru Shri Ishwarcharandasji Swami, the disciple of Sadguru Shri Nirgundasji Swami. An attempt is made to sort words of Shri Abjibapa with place and date when said along with reference to aforesaid discourses as **'D.O.A.-1 or 2/discourse No.'** in five different attributes viz. **1. The Righteousness (Dharma) 2. The Spiritual Science (Gyan) 3. The Renunciation (Vairagya) 4. The Devotion (Bhakti) and 5. The Blessings (Krupa).** In the text some Gujarati words are kept as it is to focus on exact meaning. The Glossary is given at last page to understand the meaning of such words.

Your valuable feedback regarding this book is heartily welcome.

Kalyanbhai Naranbhai Vekaria
Editor, "Murti" - Monthly, Shri Abjibapani Chhatedi - Baladia,
Dt. 13.05.2022

Two Words

When Abjibapa used to visit Kalupur-Ahmedabad temple, Swami Nirgundasji Swami the disciple of Great Saint Gopalanand Swami and Guru of Shri Ishwarchardasji Swami used to call Abjibapa as his *'Jivanpran'* (Soul of my soul). He told all his disciple and other saints and devotees too to associate with Shri Abjibapa. Therefore, many saints and devotees used to visit village Baladia (Vrushpur as mentioned in Shri Discourses of Abji Bapashri) for association and grace of Shri Abjibapa.

In his Association, the divinity of Murti, state of *Anadimukt* and happiness used to come in talks of Shri Abjibapa. Such talks about divine miraculous Murti lead to realisation to many saints and devotees. They became happy in the happiness of Mūrti. Saints and devotees would get charmed. His words were pen down by Shri Ishwarchardasji Swami, the disciple of Shri Nirgundasji Swami.

An attempt is made to put up the words of Shri Abjibapa in this book attribute wise. The text also contains details of place and time which magnifies the importance of the place where Shri Abjibapa moved and gave his holy message. The holy message was given in Gujarati language. But the new generation and followers of the Swaminarayan sect who has settled abroad could not read Gujarati cannot get divine touch of Bapashri's message. Therefore, this Book “Expereintial Knowledge (The message of Shri Abjibapa)” is published in English for welfare of all.

May Almighty Lord Shri Swaminarayan, Anadi Mahamuktraj Shri Abjibapa and Sadgurus bless the readers of this book, so that they can tread on the path of spirituality to attain Ultimate salvation; the state of Anadimukt. I pray.

Govindbhai Kalyanbhai Vekaria
President, Shri Abjibapani Chhatedi - Baladia,
Dt. 13.05.2022

Dedication

Dedicated to Anadi Mahamuktraj Shri Abjibapa

Who expounded the Glory of Lord Swaminarayan

and established Chhatedi Dham by installing

footprints of Lord Swaminarayan and Idol of

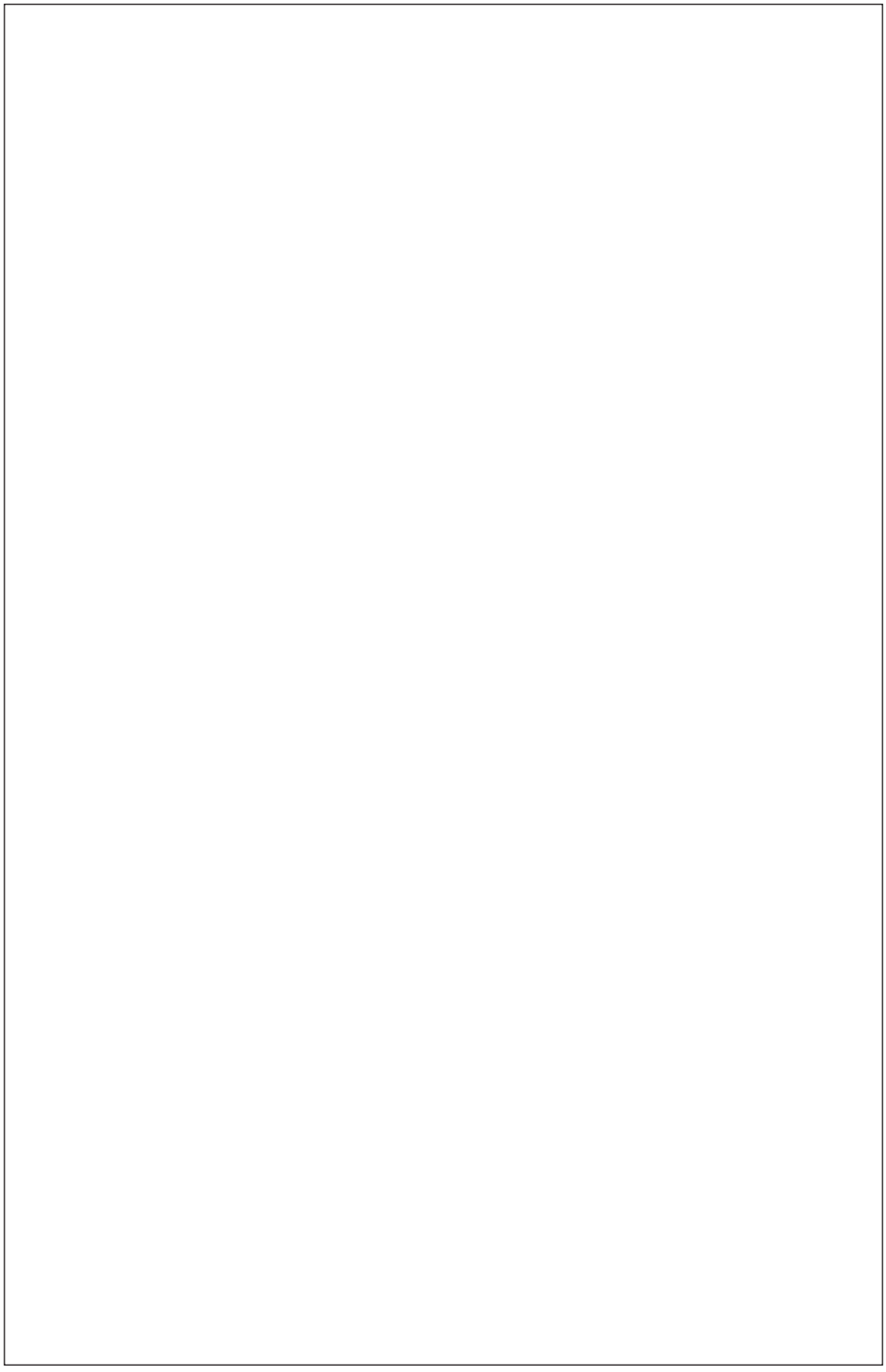
Bhidbhanjan Dev at the bank of Holy Kali

Talavadi and granted the Great Boon

"Whosoever, whether human being or deities

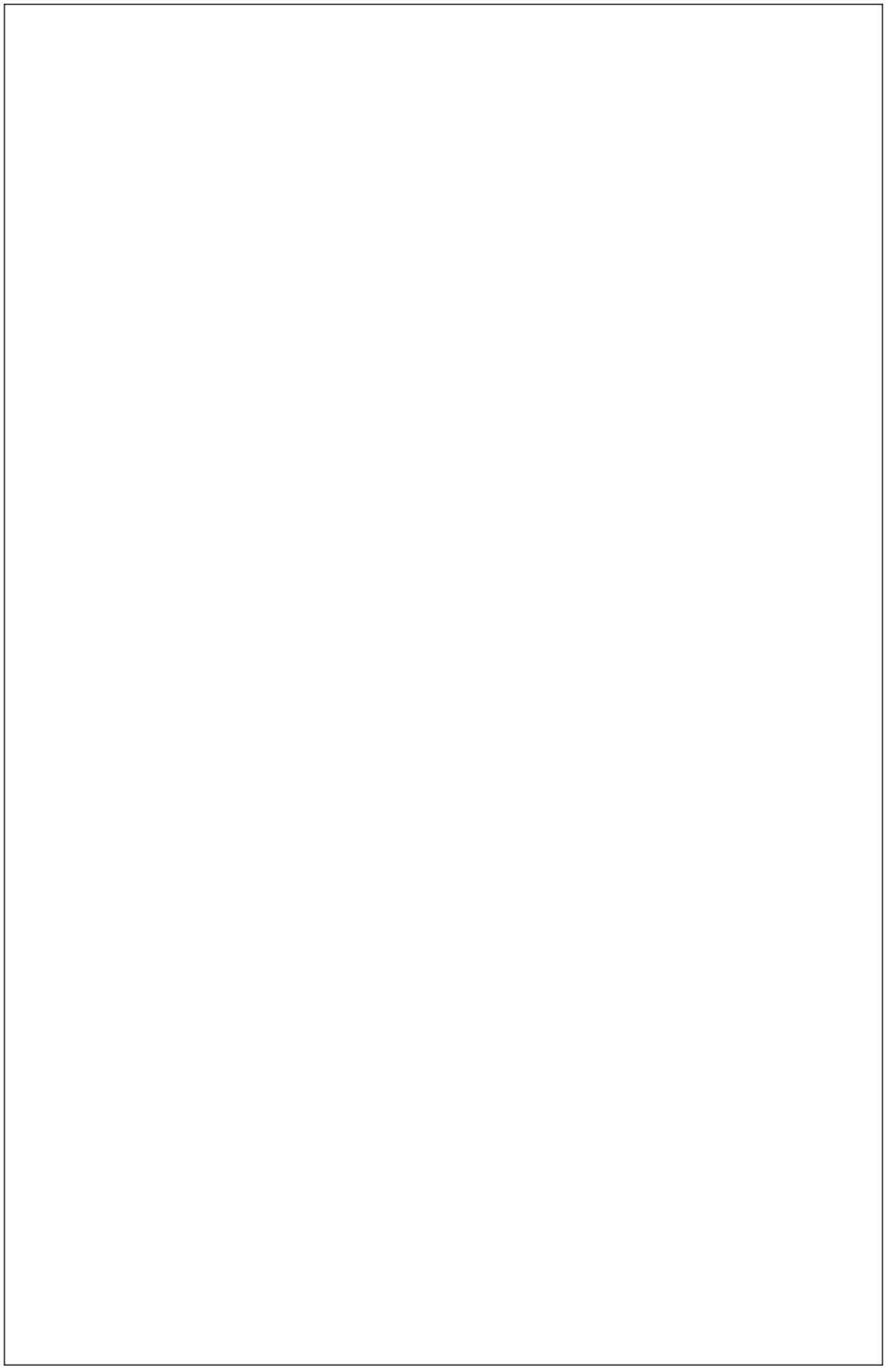
pays obeisance here and even a bird flying over

this place shall be granted Eternal Salvation"



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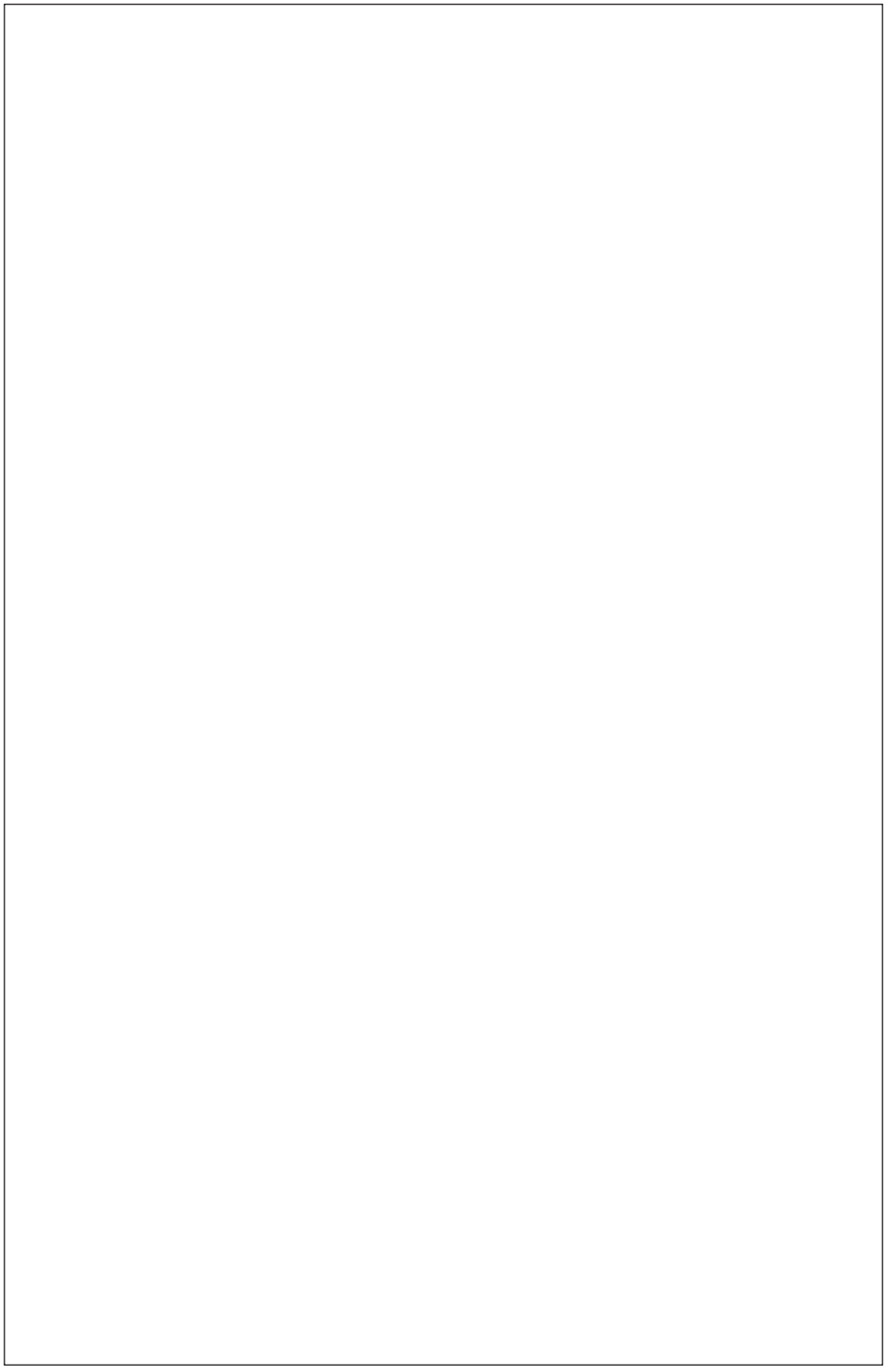
CHAPTER 1

The Righteousness

DHARMA

Regard righteousness as good character approved by *Shriti* and *Smriti*

Lord Swaminarayan
Shikshapatri 103



1.1 - Compassion

1. (***Shri Swaminarayan Temple, Baladia***
Dt. 23.03.1911; D.O.A.-1/92)
Someone will doubt that how can he who has not become worthy will be taken to Murti! To clear the doubt, remember that those who are imperfect will be made perfect or worthy at the time of their death but will not be given rebirth. Those who have got the opportunity of Mukts will be fulfilled by taking pity on them. How many means this poor Jiva will do! Today Maharaj and Mukts are realized by their grace, and they fulfill them who are desirous.

2. (***Shri Swaminarayan Temple, Baladia***
Dt. 07.10.1912; D.O.A.-1/113)
The mercy of the Mukts is bountiful on whole satsang, but those who get attached to Mukts with real feeling have special mercy on them. Mukts do not look at the guilt of Jiva. Those who have become one with Mukts by mind, deeds, and words, will have this birth the last one. What is the meaning of meeting Mukts if salvation is achieved after a long time? Those who have met Mukts will not have to take birth.

3. (***Shri Swaminarayan Temple, Baladia***
Dt. 25.03.1915; D.O.A.-1/144)
What is the way to get the state like that of Swami Achyutdasji? Bapashri replied, “The one who keeps constant tendency of mind in Shriji Maharaj's Murti will achieve that state by getting the pleasure of very great Mukt.

4. (***Shri Abjibapa Chhatedi, Baladia***
Dt. 05.06.1917; D.O.A.-1/185)
Nothing is gained by means. Just as one wishes to fight with the king to get his kingdom by earning money from the labour work, but one cannot get it. On the other hand, if you simply offer a small gift to the king, he may give you, his kingdom. Similarly, if you want salvation by doing means, it is just like winning kingdom with a labour's money. On the other hand, if you surrender your body, mind, and Jiva, you will be liberated. It will be done soon- such are this Maharaj and Mukts who show their grace.

5. (***Shri Swaminarayan Temple, Baladia***
Dt. 11.06.1917; D.O.A.-1/192)
Those who are of Swaminarayan belong to us. They should be pitied and liberated- this is our duty.

6. (***Shri Swaminarayan Temple, Naranpar***
Dt. 10.05.1925; D.O.A.-1/217)
We should follow the dharma of non-violence even for mean Jiva. We should have mercy on them. Even such are to be liberated. Therefore, all of you wish that they are also benefited.

7. (***Shri Swaminarayan Temple, Baladia***
Dt. 15.05.1925; D.O.A.-1/222)
Weak persons who criticize great Satpurush do harm in satsang. Such persons do not know God and Anadimukt. One who has fault in oneself finds fault in Mukts. If there is shortcoming in determination, he may loose faith. Therefore,one should become passionless and should be one with God and His saints. The one having matured determination will not have obstacles. Anadimukt do not see any one's fault, they liberate even the meanest Jiva and lest any Jiva become miserable, keep mercy on it. Maharaj will be pleased if there is such mercy.

8. (***Shri Swaminarayan Temple, Baladia***
Dt. 20.05.1925; D.O.A.-1/226)
The renouncer according to the dharma should not touch a woman; but, if she is drowning, he should pull her out. Similarly, if anyone's wisdom becomes devilish and finds fault in us, even then, he should be brought in satsang by any how and see that he is benefited, but should not be discarded.It is our duty (dharma). Therefore, we should wish good of him.

9. (***Shri Swaminarayan Temple, Baladia***
Dt. 25.05.1925; D.O.A.-1/231)
Great sin means harassing the one who is an orphan. It is a great sin.Nowadays the work of betrayal is in full swing. A saint is inauspicious, and he criticizes another saint and thus he does the work of betrayal.If Mukts are betrayed, Jiva will become devilish. Mukts do not keep differences at all but Jiva itself becomes devilish.Mukts wish well even for the meanest Jiva. Jiva behaves rudely because of illusion. Life

is very short and try to achieve goal. Keep mercy on all. '*Daya dharam ko mulhai*' (mercy is the root of dharma).

10. **(*Shri Swaminarayan Temple, Karachi***
Dt. 23.03.1927; D.O.A.-2/50)

We want to liberate even a wretched *jīva*. Anādis never see anybody's shortcomings, because they think that the poor *jīva* will become unhappy. Mahārāj will be much happy if one liberates *jīva*, which may be mean. Mercy of Mukts is limitless. Just as one has six sons and out of them, one is lazy but the saṅkalpa of beating him does not occur. Similarly, Mahārāj and great Mukts, make good saṅkalpa for even the wretched *jīva*. The real jeweller can recognise such diamond. How can the other know about the happiness of Akṣardhām and domain of Mukts? The covering of infinite *jīvas* is removed by the time they make a saṅkalpa; and while sitting here, they can get you *darśan* of Mahāprabhujī along with innumerable Mukts in Akṣardhām.

11. **(*Shri Swaminarayan Temple, Karachi***
Dt. 24.03.1927; D.O.A.-2/53)

Puṭlībāī the stepmother of Lakṣmībāī would kick idol of God and say, see how your God runs. “Seeing this Lakṣmībāī would cry much.” When Puṭlībāī left her body, she was dipping in reservoir of hell*(yampurī)* because of her sin. Then Mahārāj asked Lakṣmībāī, “Would you like to see your mother?” Then she said, yes. So, she was shown. Then Lakṣmībāī prayed to Mahārāj and got her mother liberated. Thus, great Mukts liberate *jīva*. They do not look at their guilt.

12. **(*Shri Swaminarayan Temple, Karachi***
Dt. 24.03.1927; D.O.A.-2/54)

Bāpāśrī told Haribhāī that mistakes, guilt, sin of *jīva* are so much that no one knows how many rebirths it will have to take. Even then, it will not be over. Such guilts are pondered as soon as he surrenders to Mahārāj and Mukts.

13. **(*Shri Swaminarayan Temple, Karachi***
Dt. 24.03.1927; D.O.A.-2/55)

May Mahārāj do good of all- such is my saṅkalpa. If *jīva* realises its own shortcoming, it should be known that goal is achieved. We should follow the path of non-violence, norms, dharma, obey commands, etc. but we should not make such

a saṅkalpa that may hurt someone. I do not want to leave anyone- want to take them directly in happiness of Mūrti. Even the people of this world extend their helping hand, they do not desert us then how can I desert you?

14. (*Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/63)*

I was in Bhuj along with Swāmī Nirguṇdāsjī and Lakṣmīrāmbhāī, etc. There came a devotee and he prayingly asked for repentance. Buthis situation was such that he could neither do itby bodily nor by the power of wealth. Then I said,"This Lakṣmīrāmbhāī who is known as good as Vyāsa's dais. Swāmī you are also like Lakṣmīrāmbhāī and I am your servant. So, I know something- please do a favour so that his five great sins get burnt. Scriptures have been written by sages formerly but Mukt like you is present here. So, show your mercy." Then showing mercy on him told him,"All your guilts are pardoned from today- thus I beg from Mahārāj." The principle of Mukts is to save *jīva* by any means. Do not apply logic. If one applies logic, he will commit guilt. Therefore, all of you be doubtless. *Māyā* is the form of sin, and it changes decision. It will take you on the wrong path and will draw you in worldly affairs. Therefore, obey Śrījī Mahārāj's commands properly. The power of Mahārāj and Mukts is very much and should know that this trunk is real. If there is divine feeling in *satsaṅg*, goal will be achieved. This time the opportunity is good, and all have been fulfilled. If there is knowledge of greatness, all will have new birth. This assembly is like Akṣardhām as said by Mahārāj. Here there is difference of superior and inferior but in divine perspective (*parbhāv*) all are equal. Thus, Mahārāj has sworn.

15. (*Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/65)*

Our dharma is non-violence. Non-violence dharma means nobody should be hurt by mind, deeds or words. The person having authority has to be strict so others will be hurt and if he is not strict, the administration will not work properly. In such situation if one has learnt the art of *satsaṅg* thoroughly and if he has knowledge of joining Mūrti, everything will be all right. Mahārāj has said that there are many like Bhīmsen who threatens, but one who keeps Mūrti will have no trouble. The function can be managed even by others- it will not stop.

Great saints and devotees had authority, but they had the art of *satsaṅg.*So they were appreciated.

16. **(*Shri Swaminarayan Temple, Karachi***
Dt. 27.03.1927; D.O.A.-2/70)
A lady named Jeṭhibāī was affected by ghost. On seeing Bāpāśrī, that lady started shaking her body violently.So there was commotion, and women folk forcibly caught hold of that lady. Bāpāśrī said to start dhoon of Swāmīnārāyaṇa, Swāmīnārāyaṇa and asked who she was. Women folk asked her, and she gave the name of some woman who had not paid her labour charges for the work she had done for one and a half day. The ghost had affected her for that money. Then Bāpāśrī asked her if she wanted money.But she refused and said,"She had become such because of the passion for money. You are a great man and do good of me because I am very unhappy." At that time, Bāpāśrī asked to bring water and it was thrown on the lady and told her to go to Badrikāśram. As soon as Bāpāśrī said thus, that ghost came out of the body of that lady. Then Bāpāśrī told the group of women which had assembled there toworship God and obey commands of Mahārāj sincerely.

17. **(*Shri Swaminarayan Temple, Karachi***
Dt. 27.03.1927; D.O.A.-2/74)
If we makeothers happy, we also become happy; and if we give unhappiness, we also become unhappy. Just as if we put biṅdī of kumkum on our forehead, the same will be seen in the mirror; but if we put biṅdī of meś it will be seen the same black biṅdī in the mirror. Maharaj and Mukts are automatically pleased by seeing the devotees' good nature of pleasing God and his virtues.

18. **(*Shri Swaminarayan Temple, Karachi***
Dt. 28.03.1927; D.O.A.-2/78)
Bāpāśrī advised that even if one may be envying us, we should do his work when he needs our help without considering his deeds of the past. We should think good of him by heart. Such is the way of God's devotee.

19. **(*Shri Swaminarayan Temple, Kera***
Dt.04.11.1927; D.O.A.-2/114)
Śrījī Mahārāj incarneted in the east (Chhapaiya-U.P.) and

settled down in the west(Gujarat). Moreover, He moved from place to place and showing His much mercy on infinite *jīvas* liberated them. What a great compassion!

20. **(*Shri Swaminarayan Temple, Baladia Dt.27.03.1928; D.O.A.-2/130)***

This is my *yajña* which is non-violent. I see that nobody is displeased in it because non-violence is our religion. When a saint goes to another village, he requires a bullock cart,but he should think in this way (way of non-violence). Whenever I want to go somewhere and if someone gets bullock cart ready and if bullocks are old or weak, I refuse to go by the cart giving some excuse. Instead of giving trouble to such dumb *jīva,* it is better to go on foot and Mahārāj is pleased in it. Formerly great saints used to do like that. Similarly, in other work also I try to see that no one is displeased. In this *yajña* I have told all that if some one's bullock is ill or old or weak, it should not be made to draw the cart. If someone yokes such a bullock and if it has to draw forcibly, so it will sigh and that will be sin for me. I am not such that I harm anyone. In case of obeying Dharma (righteous act), I have to say even though it may give him mental agony because he who violates Dharma will have to suffer much in future. Instead, I scold him and make him do penance so that he may escape suffering.

1.2 - Non-Betray

1. ***(On a way returning from Kera to Baladia Dt. 13.05.1906; D.O.A.-1/5)***
Even though a person may be virtueless, he will have at least some virtue and we should consider that virtue and should not consider his vice. We should be impartial to all.

2. ***(Shri Swaminarayan Temple, Baladia Dt. 14.05.1906; D.O.A.-1/9)***
Shriji Maharaj protects His devotee from lust, anger, etc., but the one who offends His devotee will not be protected by Him. Dada Khachar begged, "Please forgive all guilts of Your devotees and atthe time of death please take them to Your abode." Shriji Maharaj said, "I shall forgive countless guilts of My devotee and will take them to My abode, but those who offend My devotees will not be pardoned. One should not offend even small creature like an ant." If one who remains as a servant in the Satsang, will not find faults in any one and will get virtues. The one, who does not remain servant and considers himself to be great, will have faults like ego, anger, etc. Those faults will make him take faults of the Satsang and will make him leave the Satsang and make him miserable.

3. ***(Shri Swaminarayan Temple, Baladia Dt. 18.05.1906; D.O.A.-1/24)***
If one has such feeling that this Mukt has realization of Maharaj and if one has no doubts in his talk and if he does not seek support of scripture thenMukt will not keep him unfulfilled.Just as *kalpataru* makes our thoughts true, similarly,Mukt makes our thoughts true. The one who wishes salvation will get salvation and if he takes fault of others, he will get fruits of faults. If one doubts Mukt's talk, he will be a loser. Even though there is no trust, shortcoming should not be taken. If we take shortcoming of great Mukt, it will be harmful.

4. ***(Shri Swaminarayan Temple, Baladia Dt. 24.05.1906; D.O.A.-1/36)***
Mukts give liberation only. They ignore virtues or faults of soul and liberate even an ordinary soul-they are such merciful. They are beyond have virtues, faults, criticism, praise, etc."*Nakhe adavatdiyegalu, tenebhaktshamjedayalu.*" means, ("Even if one Develops the hostility and gives abuses even then a devotee takes him to be merciful.") Then

Bapashri said that if such type of understanding is grasped, he will be very happy. The Jiva does not give up his insistence and if it is not done according to his insistence, he will betray God and Mukts who are doer of welfare and thus he spoils his welfare.

5. ***(Shri Swaminarayan Temple, Baladia Dt. 26.05.1906; D.O.A.-1/39)***

Those who are great Muktsthey never find fault with anyone. Seekers find faults in souls. Just as stray clouds above the mountain can be seen from a distance, but if we go on the mountain they will not be seen. Similarly, those who have no nearness of God find faults with others. Those who realize Murti do not see faults of a soul. The remedy of removing fault finding tendency of seekers is that he should think that all whether big or small are worshiper (upasak) of Shri Purushottam. They all are members of Mahaprabhuji's assembly but are not inferior equal to even an atom because all of them will become Mukt, some have achieved Akshardham even though their life span is not over, some will go there after death and some after two or three births. Ultimately all will go to Maharaj. Therefore, we should consider them as Mukts hence forth so we will not imbibe their faults.The one who puts more efforts on means and at the same time imbibes faults of Mukts is not as good as the one who puts less efforton means but does not imbibe faults of anyone.

6. ***(Shri Swaminarayan Temple, Rampar Dt. 04.03.1916; D.O.A.-1/154)***

One who remains as the servant of the servant, Maharaj keeps him in his presence. So, one should become servant of all but should not try to become master. Moreover, one should not insist for the implementation of his wish, should not imbibe any one's fault and we should not give up kindness as the wicked person does not give up his wickedness. In the half part of Vachanamrut Shriji Maharaj has cautioned his devotee against finding faults in Mukts and in the other half portion He has written about the knowledge, renunciation, devotion, dharma, glory etc. We should be afraid of betraying anyone, and one should not feel proud of wisdom or intellect. One who find faults in this assembly, he will become empty- just as when it snows, the seeds will be burnt and there will remain only husk.

7. ***(Shri Swaminarayan Temple, Rampar***
Dt. 09.03.1916; D.O.A.-1/158)

What is the reason that the person with low intellect finds no fault in anyone? Bapashri said, "The person having low intellect is dull and he has faith and love for Mukts so he does not find fault with anyone. The words of saints are as valuable as thousands of diamonds for him, and faults will not be seen by him. DevshiBhakt, brother of Dhanbai of Rampar was guileless and used to give talks about Shriji Maharaj to other devotees, wicked persons laughed at; then that devotee would say look! This devotee (in that reference is wicked persons) is pleased by understanding talks about the greatness. Such type of trust he had, so he could not see the faults in even wicked persons.

8. ***(Shri Swaminarayan Temple, Rampar***
Dt. 11.03.1916; D.O.A.-1/162)

Just as if someone betrays the king he will be imprisoned. Similarly, if someone betrays God's devotee he will be punished. Such harsh punishment will not be given if he betrays other *jivas* which are not God's devotees. Shriji Maharaj has said that we should not betray God and His devotees. If they are betrayed *jiva* will be destroyed. When saint or devotee is betrayed, it means God is betrayed because when one starts betraying, he will forget the limit. The one who is fond of taking virtues will get virtues from all and everything will appear divine to him, and he will have darshan of all with politeness.Therefore, we should not tread on the path of vices. He who wishes salvation must understand this. The one who knows his faults and repents for it and begs for pardon deserves bravo.

9. ***(Shri Swaminarayan Temple, Baladia***
Dt. 20.05.1919; D.O.A.-1/203)

If there is no firm determination for Shriji Maharaj and if one has done means for achievement, means will become divine and it will reach to Shriji Maharaj, whereas he will be left here in this world. When his determination becomes firm and goes to Maharaj, he will get fruits of means. If he betrays any Mukt he will be perished and means will go to Maharaj and one will not be liberated. Therefore, one should not betray any saint or devotee who has firm determination of Shriji Maharaj or observer of fivemorals (*Panchvartman*). Means get burnt up by betraying such person.

10. ***(Shri Swaminarayan Temple, Baladia***
Dt. 15.05.1925; D.O.A.-1/222)

I have to liberate even mean Jiva. We have real thing and why we should lose it. I was very much in pain when I heard people bowing guilt in NirgunandBrahmchari. By such guilt all means will burn. If you put lighted match in a haystack it will burn. Therefore, by such guilt everything will be burnt. Maharaj says that three attributes should be driven out. Till then there are three attributes, they will not allow happiness in Satsang. One having 'Tam' attribute will go everywhere and will become impure. Weak persons are not needed in satsang. They are not useful in worship of God. Weak persons who criticize great Satpurush do harm in Satsang. Such persons do not know God and Anadimukt. One who has fault in oneself finds fault in Mukts.

11. ***(Shri Swaminarayan Temple, Baladia***
Dt. 17.05.1925; D.O.A.-1/224)

Bapashri quoted a kirtan. '*Shree harisurnar Muni shirtaj*' and said when Maharaj Himself is there, it is a sin to take support of scripture- so should not be taken. If one takes support of scriptures, he will create unnecessary dispute. Such a person will find fault in places of pilgrimage, in katha, in scriptures and everywhere.

12. ***(Shri Swaminarayan Temple, Saraspur***
Dt. 26.11.1925; D.O.A.-1/238)

The one who can bear the load of satsang is called '*Atmanishtha*' (firm determination in soul). If one has no *Atmanishtha* and be insulted he will leave the group and go elsewhere, and if he is insulted there, he will go elsewhere. If *Atmanishtha* is sincere, he will not find faults with Acharya, saints, devotees, etc. and would not try for material objects.If one has ego, he may even insult great Anadimukt. If he has Atmanishtha, everything will become divine and will not take Mukts as human beings, but divine.

13. ***(Shri Swaminarayan Temple, Karachi***
Dt. 20.03.1927; D.O.A.-2/35)

Mahārāj and Mukts are not away. If one meditates on Mūrti in all three states, and the wind that touched him touches the person who is dying will also be benefited. This opportunity is very good, salvation is easy, and saints are there to give salvation. Therefore, do not violate Mahārāj's limit under

influence of mind and senses. And do not find fault with any saint or devotee by seeing his normal activity. How can be known what kind of *jīva* is his? Therefore, whatever shortcomings, we want to imbibe we should imbibe from ourselves. Mukts may do any activity, but they never forget Mūrti.We should also take such attributes from everyone by which we have attraction for Mūrti. Just as honeybee makes honey and takes juice even from impure things- such is the quality in its molar tooth. Similarly, we should keep such tendency and take attributes from all.

14. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/38)

When the rivers of betrayal flows, the devotee of God should protect himself against it. No one should be deceived by a false conception and should not imbibe faults by false conception to anyone. Saints are putting efforts for us. Therefore, we should not keep pride of passion, anger, young age, kingdom, wealth, etc.

15. (Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/48)

After getting attached to Mūrti, one should not care for physical body and always remain in such state, one may get happiness or unhappiness, but he should not have disliking for anyone. Unless we know the state of someone, we may doubt his bonafides. Do not throw a stone without knowing-looking. One has not known the state and virtues even then, one insults- do not do like this. Get attached to Mūrti in all the three states and while doing this activity see that what the wish of Mahārāj is. Great renunciants like Muktānaṅd Swāmī and BrahmānaṅdSwāmī are there in this assembly. Their power has been withheld by Mahārāj. Do not waste time. You will not get such time and such Mukts. Keep the same feeling for these Mukts. Our duty is to liberate even the meanest *jīva*. We should not despise anyone in *satsaṅg* even if he has behaved improperly because non-violence is our religion (dharma). Many may say whether they like and behave as they want but we should have the sympathy for them and pray for them that they do not become guilty of Mahāprabhujī. Even for me some may speak adversely. All know me other than what I am, but we should remain silent.

16. ***(Shri Swaminarayan Temple, Karachi***
Dt. 28.03.1927; D.O.A.-2/80)
If *jīva* finds a little fault in great Mukts considering them as ordinary human beings, everything of *jīva*, which is ready work, will be spoiled.We should behave in such a way that we see no fault in anyone.

17. ***(Shri Swaminarayan Temple, Karachi***
Dt. 31.03.1927; D.O.A.-2/97)
We should always sing songs of Swāmīnārāyaṇa and even if someone threatened with sword, we should continue singing and should not commit any fault of a saint, a *satsaṅgī*, or any devotee. If fault of God's devotee is committed, *jīva* will be perished.

18. ***(Shri Swaminarayan Temple, Godpar***
Dt. 02.10.1927; D.O.A.-2/23)
Some *sādhu*s engage themselves in handling the store of a temple, some in handling the kitchen of atemple and some in being the chief of a temple; but where can we get emancipated saints like these? Where can we get Mūrti of Mahāprabhujī? The work, which these saints do, cannot be done by anyone.Therefore, we should not care for anybody's word, nor should we find any one's fault. *'Mere to tum ek ādhārā, tum bin sub jag jharataṅgārā.'* (O*nly God is my support; without Him the whole world is like a burning coal*). If one has this understanding, one will not be affected by words. We have got such great Lord Swāmīnārāyaṇa.

19. ***(Shri Swaminarayan Temple, Baladia***
Dt. 12.11.1927; D.O.A.-2/119)
AnādimuktGuṇātitānaṅdSwāmī says that temples will be made ofgold, but one will not get saints like this. He says so because such great Mukts are rare. So, tread on the path, by which Mukts are pleased. If one could not please them, he should see that he does not tread on the path of betrayat least, which would displease Mukts.

1.3 – Pious Attributes

1. ***(Shri Swaminarayan Temple, Baladia Dt. 26.05.1906; D.O.A.-1/38)***

If you want to give advice to someone, it should be given by remaining in pure sattvaguna. If one boosts attributes of raj, tam, etc in oneself and display it by force of nature, one's good deeds will be burnt.Therefore, one should keep mercy. One should advise anyone in the way that he become righteous but should not be given that the advice becomes punishment. If someone has violated religion, he should be made to repented by persuasion, and bring him back to his senses. If he does not improve, he should be discarded. Repentance is also meant for the one who has committed mistake once only. If he commits the same mistake second time he should be driven out. If one follows religion but makes us forget God should also be discarded. If one is efficient in panchvartaman and may be somewhat else in nature, will be fulfilled by me, but if there is any mistake in his upasana (understanding God), he will not be fulfilled.

2. ***(Shri Swaminarayan Temple, Baladia Dt. 05.10.1912; D.O.A.-1/109)***

The 7thVachanamrut of the First Chapter of Gadhada was being read in the assembly. In it, it is said that in the Golok abode of Shriji Maharaj there is Brahmjyoti. It is above Aksharbrahm. On this point saints discussed among themselves. Some of them said that Aksharbrahm is above Golokwhereas some said that Golok is above Aksharbrahm. Then Bapashri said, “Do not make any controversy on any topic. In controversy Tam attribute is there. If some one's argument is accepted, he will be proud of it. Therefore, do not tread on that path. During discussion and questionnaire, the feelings of Raj-Tam attributes should not be brought. Then there is much benefit in the association of Mukts. The bliss of Maharaj is neither hot nor cold, but it is as cool and peaceful like a breeze. This bliss comes to only him who is above Raj-Tam attributes.In controversy, there will be Tam attribute and all arguments will be in vain and Maharaj will be forgotten –such will be a loss- and such controversy will not give any result.

3. ***(Shri Swaminarayan Temple, Baladia***
Dt. 03.03.1914; D.O.A.-1/131)
Those who want to keep Maharaj and Mukt, should keep their heart pure; he should behave outwardly as he is inwardly, but there should not be any kind of deceit or trickery. The highest happiness will not be achieved, and he will not be able to live with Maharaj and Mukts until the heart is pure.

4. ***(Shri Swaminarayan Temple, Rampar***
Dt. 09.03.1916; D.O.A.-1/158)
One should be alert in avoiding the effect of attributes and in the holy assembly if the reader forgets any letter while reading, he should be shown his mistake and should be explained peacefully (without coming into the effect of Raj-Tam attribute). The person who is willing to understand should understand by keeping peace but should not make haste and should avoid passion and jealousy. Support of Shriji Maharaj's words should be taken but should not speak haphazardly with thickheadedness without understanding. One should not believe in words opposingVachanamrut but whatever is said in Vachanamrut should be believed true but should not take the support of any other scriptures.

5. ***(Shri Swaminarayan Temple, Rampar***
Dt. 09.03.1916; D.O.A.-1/159)
What is pure *sattva* attribute? Pure *sattva* means installing Murti in the soul and keeping it always with us we should do activities like katha, varta, (holy discourses) etc. but not forget Murti-it is called pure *sattva*. The attribute of Raj, Tam and impure*sattva* mix up if Shriji Maharaj is not kept in heart (soul).

6. ***(Shri Swaminarayan Temple, Rampar***
Dt. 12.03.1916; D.O.A.-1/163)
We should not be angry and should be cool with pure *sattva* attribute and should not be angry during discussion. If someone pinches the one having *sattva* attribute of illusion(maya), the anger will come out from him soon. If one is with divine attribute (nirguna), he will not have anger. Therefore, one should become chaste saint. One should avoid feeling of three bodies (physical, subtle, causal) and become real saint. The one who contemplates on harsh words will be unhappy and if he does not, he will be happy.

7. (Shri Swaminarayan Temple, Baladia
Dt. 08.05.1917; D.O.A.-1/172)
When somebody comes to express his thoughts to saints, he should be explained peacefully by remaining in pure *sattva* virtue so that his bad thoughts disappears but there should not be hatred or anger for him. If someone has violated commands, he should be told peacefully but not by getting angry with him because anger will damage self.

8. (Shri Swaminarayan Temple, Baladia
Dt. 12.06.1917; D.O.A.-1/193)
If a saint has to say something to someone who is in fault, he must say it politely in *sattva* attribute and with mercy and say it gently but should not say it mercilessly or with frown and should not humiliate and give him repentance with mercy but not with frown.

9. (Shri Swaminarayan Temple, Baladia
Dt. 14.06.1917; D.O.A.-1/195)
Such type of path has been adopted by ShrijiMaharaj that, if his devotee thinks of Liberating Jiva it will be done but if His thought is meant for harming someone, it will not be done. Once when it was intended by someone to drownShriji Maharaj in the tank of hot oil at Bhadra (Ahmedabad), Devanand Swami (sanyasi) made a thought of destroying the city, at that time Maharaj said that the curse of my followers will fail.

10. (Shri Swaminarayan Temple, Baladia
Dt. 15.05.1925; D.O.A.-1/222)
Passion for mortal should be avoided. One should keep feeling of sevak (servant) in *Satsang*to please God. Attribute of Raj and Tam are of form of sin. They should be avoided, only pure *Sattva* attribute should be kept, so that we have regard for guru, assembly, *Satsang*. If one considers attributes more than God, he will become miserable. Tam attribute is like cobra. This Tam attribute is not required at all.

11. (Shri Swaminarayan Temple, Baladia
Dt. 27.05.1925; D.O.A.-1/234)
Five objects of senses viz. word, touch, beauty, taste, smell should be controlled, and if *sattva* attribute is polluted, Mukts will be displeased. Therefore, we should behave with '*sattva*' attribute. Without *sattva* attribute, modesty of guru will be

violated. Therefore, pure *sattva* attribute should be kept. The one who keeps pure *sattva* attribute would not care for words.

12. ***(Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/48)***

Bāpāśrī said that one who constantly practices looking at Mūrti, should try to reduce objects of five senses (word, touch, beauty, taste, smell). If polluted Sattvaguṇa is achieved, Mukts will be displeased because then reverence for Mukts will be violated and favour of Mahārāj and Mukts will not be had.

13. ***(Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/50)***

If one has committed any guilt of great Mukts, everything of his good deeds will be burnt. Therefore, one should be very careful. Mahārāj says that drive away three attributes of *maya*viz. sattvaguṇa, rajoguṇa, tamoguṇa. Until these attributes are there, they will not allow happiness in *satsaṅg*. Tamoguṇa is the worst of all. Weak persons are not required in *satsaṅg*. They cannot be useful in worshipping God. The seed should be thoroughly natural. If it is natural, it will grow. When one complaint that he is not following this norm, not following this religious duty (under the intention of degrading him or fulfilling one's ego)his goal of achieving salvation will not be successful. Therefore, one should become desireless and be one with God and His devotees. Anādis never see anybody's shortcomings, because they think that the poor *jīva* will become miserable. Mahārāj will be much happy if one liberates *jīva*, which may be mean. If you remember ŚrījīMahārāj, you will become Sadguru and if you leave Him, nobody will care for you. We have got the supporter of all, doer of all, controller of all, and divine of all divine Lord. Therefore, one who wants to become constant companion, he should wake up from affectionate sleep and keep the feeling of servant. When one becomes pure means worthy of God, God will stay with Him.

14. ***(Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/53)***

One should not see anyone's physical nature, otherwise it will be harmful. In *satsaṅg*, one should examine his own self. On some occasion, one has to be cautioned with harsh word, but

it should be said with divine feeling. So that the teller himself is happy and others are happy. While advising someone if one himself gets attributes of rajoguṇa, tamoguṇa, etc. he will spoil his own self. In case if one has to say something, he must say remaining in pure sattvaguṇa. Pure sattvaguṇa is divine and polluted sattvaguṇa is *māyik*.

15. (Shri Swaminarayan Temple, Karachi Dt. 25.03.1927; D.O.A.-2/62)

If you want to advise someone, advise in pure sattvaguṇa but not in tamoguṇa. Just as, parents punish their children but remaining soft inwardly. Then they please the children by giving them eatable of their liking- do it thus. If one tries to cool someone but he himself is with agony and may be the cause of becoming guilty- do not do thus. Sattvaguṇa brings goodwill. If even a little is said with pure sattvaguṇa, it has more effect. Polluted Sattvaguṇa is the attribute of *māyā*. If one meditates in that attribute or does rosary, there will be shock from inside and then he starts quarrelling, becomes angry, so achieve pure Sattvaguṇa.

16. (Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/83)

Whatever obstacles come while remembering Mūrti should be avoided only by the power of Mūrti. Do not allow attributes of *māyā* to come in us. When we get honour or insult or there is predominance of three attributes, we are affected by attributes, and we do not become aware of it. Those attributes should be identified and should be taken out. If we have inclination for eating, drinking, dressing, it is the sign of rajoguṇa and if our behaviour is not normal, it is attribute of tamoguṇa and if we remain in non-opposing mood, it is attribute of sattvaguṇa. Therefore, we should remain free from attributes of *māyā*.

17. (Shri Swaminarayan Temple, Karachi Dt. 01.04.1927; D.O.A.-2/98)

One gets *māyik* happiness from *māyā*, so is divine happiness from the divine Mūrti, where is doubt in it? If one does not keep the distance with God, bliss can be got. Mahārāj and great Muktshave come to give only bliss to the *jīva*. They do not have any other work but if one has pride, Mukts will not be pleased. *'Mohanvarnemānsaṅgāthever'* (God has enmity

with pride). Pride has such attribute that all means are spoiled in no time, and it takes one far away from this holy assembly. Until you are under the control of three attributes happiness will not come. Therefore, everyone should insist to take divine happiness. Great Mukts are such that they give such happiness immediately. Thereafter one will not believe that there is happiness anywhere except in the bright luminescent Mūrti of Mahārāj. That happiness is unfathomable, beyond words. In that Mūrti, there is only happiness, and it is known only to the one who has made communion with God.

1.4 – Repentance

1. ***(Shri Swaminarayan Temple, Baladia Dt. 14.03.1909; D.O.A.-1/70)***
If the devotee of God commits any sin knowingly or unknowingly, he should repent it. If the sin of killing small creatures like ants, etc. is committed, we should chant Swaminarayan*mahamantra*. Repentance should be done according to the sin. The body becomes pure by doing repentance and jiva becomes pure by doing meditation. The attribute of *tam* increases by doing much penance and as a result Shriji Maharaj is forgotten and one cannot follow the norms of the sect. Such excessive penance or *Vrat* should not be done. Fasting and *Vrat* for repentance are debts. That debts must be paid; there is no way out.

2. ***(Shri Swaminarayan Temple, Baladia Dt. 26.03.1911; D.O.A.-1/98)***
If one who is proud is asked to observe fast for repentance, he will not agree; on the other hand, he may observe a number of fasts on his own. For that he will not feel bad. If he wants to get up in the assembly, he will get up many times but if, saint and devotee ask him to get up he would not. He will take the side of the person who has been asked to repent by saying that he would not do it. He should be known as averse and immoral. If one gets up by some one's wish or repents, the whole assembly and Shriji Maharaj will be pleased. If one knows Maharaj as omniscient (*anataryami*), it will not be difficult for him to do so.

3. ***(Shri Swaminarayan Temple, Baladia Dt. 04.10.1912; D.O.A.-1/108)***
The householder can remember Shriji Maharaj with love, rules of conduct like katha-varta, meditation, devotion, rosary, mental worship, etc. can be preserved properly and means of achieving salvation can be done comfortably, that much efforts for livelihood should be done so that need of body is satisfied but should not be so much engrossed in business(work)that one's aim becomes only business9work). One should insist to behave so that Maharaj and Mukts are pleased, and he should constantly remain alert for that purpose. And rules of conduct should be observed thoroughly. If there is any mistake one should repent by remembering Mukts. Bad and good thoughts are seen by

Maharaj and Mukts and if one will repent by knowing that, he shall get ultimate salvation.

4. ***(Shri Swaminarayan Temple, Baladia Dt. 08.06.1917; D.O.A.-1/188)***

The service of the person who violates vows of vartman should not be taken in temptation though he may be house holder and serving Thakorji. After he does repentance, he should be taken in *Satsang,* but he should not be allowed without repentance in the greed of money. He must be made to repent. One may be disciple of saint and may be doing much service but if falls from dharma, guru should not keep his side and he should be made to repent but should not be favoured in the greed of service. Similarly, if one is guru and may be giving many things to his disciple but if he falls from dharma, the disciple should discard him but should not be favoured in the greed of many things and should not stay together. Acharya should also repent so that Shriji Maharaj and Mukts will be pleased and make him happy in their happiness. If one does not say anything to anyone in negligence or in love and if he remains together, his salvation is difficult. Therefore, all should be made to repent. He who does not do repentance must be discarded.

5. ***(Shri Swaminarayan Temple, Baladia Dt. 12.06.1917; D.O.A.-1/193)***

If you have to say something to someone you must say it as a servant in *satwa* attribute and with mercy and say it gently but should not say it mercilessly or with frown and should not humiliate and give him repentance with mercy but not with frown. Here repentance was to be given to a big man he was on the death bed. I gave him secret repentance in the month of Purushottam and saved him, and he went to Akshardham. Thus, one should be given advice with mercy and give repentance and if he does not obey, it should be made public. Then Swami Ishwarcharandasji asked, “In the first question of theVachanamrutGadhada Middle chapter-62, Karma is said to be proper and improper- which is that?” Bapashri said, “The one who behaves according to commands is proper Karma and in it if there is thought of behaving against the command is improper Karma. If one gets angry with someone, it is also an improper Karma and it should be repented.If that repentance is done immediately by going to Mukts and revealing the guilt to him, it will require half of it and

if he takes time, he will have to do it fully, and if it is done by someone's suggestion, it will have to be done in double proportion. If fast is to be done for *nishkamvrat* it should be done immediately but should not postpone it. If it falls on the next day the day of *ekadashi* the fast of repentant should be done on *terash* (on 13th day of month) but if there is no such obstacle it should be done on the same day.

6. ***(Shri Swaminarayan Temple, Baladia Dt. 20.05.1919; D.O.A.-1/203)***
In our *kanbi* (farmer) community if someone else's millet has been eaten, he will ask for repentance, but Merchants and Goldsmiths do not ask for repentance even though their income may be from unfair means. He who does not steal sits in front of all in Akshardham and he who steal, will have no place anywhere.

7. ***(Shri Swaminarayan Temple, Saraspur Dt. 30.11.1925; D.O.A.-1/241)***
If repentance is given by only one by remembering Shriji Maharaj's Murti, there is no harm and sins of the one who does repentance will be burnt. After doing repentance if he does rosary, mental worship will all be fruitful and they will become divine and if he does not do, all his means will become void.

8. ***(Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/41)***
The renouncer has been told to follow five vartamāns and householder has been told to follow eleven rules. If one differs from that he should do repentance. If he does not do that *jīva* will become habitual. If he ignores once, twice, or for a long time, *jīva* will become corrupt. Therefore, one should behave properly according to commands.

9. ***(Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/82)***
One commits theft even though he sits in this assembly- it is the theft of body, mind and *jīva*. Though he is punished, he does it. God has given us hands, legs, eyes, ears, gave us also opportunity of *satsaṅg* even then *jīva* becomes disloyal and there are *jīvas* which spoil their birth. We have to take much care. If small or big sin is committed, we should repent. If someone in such divine assembly says with folded hands

that Oh Mahārāj! Oh God! I am your convict please be pleased on me. I have committed such mistake; then Mahārāj will soon be pleased and all his faults will be done away. If some fault happens unknowingly, Mukts should be consulted and whatever repentance they suggest, must be done immediately but should not remain impure. One should become pure by sitting in such assembly.

1.5 – Lessons

1. ***(Shri Swaminarayan Temple, Baladia Dt. 13.05.1906; D.O.A.-1/6)***
Shriji Maharaj speaks, eats, sees through the medium of Mukts– all activities are done by Maharaj Himself. Mukts always dwell in the bliss of Murti and never see anything else except bliss. Therefore, those who are attached should know that Shriji Maharaj gives happiness in the Satsang through the medium of Mukts and preaches through Mukts. Thus, one should know that all these words are of Shriji Maharaj and grasp them with trust. Mukts explain greatness of God more than that has been explained in the scriptures. It should be taken as true but should not refer the scriptures. If words of someone are such that they make saints disobey *vartman*, they should eschew him taking him as passionate and hypocrite. If they do not eschew him, the soul will be spoiled; Therefore, he should be eschewed. Mukts are always independent and obey words of Shriji Maharaj thoroughly and make those who are attached to them obey thoroughly and such Mukts tell about the greatness of Shriji Maharaj and Mukts by taking pity, it should be taken as true.

2. ***(Shri Swaminarayan Temple, Baladia Dt. 16.05.1906; D.O.A.-1/18)***
We are children of Lord Swaminarayan. Therefore, we should become worthy of the kingdom of Akshardham. If we do not become worthy of it, the kingdom will not be handed over to us, but it will be kept aside. People of this world look for worthy persons among the head of sect and states. Therefore, we should be worthy so that we can remain close to Shriji Maharaj. We should not keep love elsewhere except for Shriji Maharaj and should remain as an humble servant. This humbleness should be like Muktnand Swami.

3. ***(Shri Swaminarayan Temple, Baladia Dt. 19.05.1906; D.O.A.-1/25)***
I perform activity as per the capacity of your soul and get it done from you in the same way, but the goal is to give Murti. That will be given after making you worthy of it. In all activities there should be link of Murti and other rituals should be lessened. If rituals take time, there will be no time for worship, chanting, *katha-varta* (holy discourse), knowledge,

meditation, etc.There is no means or rituals other than association with Mukts which can remove maya (illusion) from the soul.Just as with the touch of *paras* (philosopher's stone) it becomes *paras*, similarly with the association of *Anadmukt* one becomes *Anadimukt*. We should not give up means even though we may be fortunate to get the association of Mukts but the importance of means should be given up. Those who are sincere in their efforts will surely be fortunate to get such association by the grace of Shriji Maharaj.

4. ***(Shri Swaminarayan Temple, Baladia Dt. 25.05.1906; D.O.A.-1/37)***

When Shriji Maharaj intended that He should be seen as a human being, He was seen as a human being. Similarly, His second intension was that He should be seen as Murti. Therefore, today He is visible as Murti. His darshan should be made through senses and greatness of His Murti should be known through Mukts in conscience, and this Murti we should see in the soul during meditation. When He is seen in the soul, there will be liberation. In case no darshan can be had in the soul, there will be salvation provided there is thorough knowledge of Shriji Maharaj's form.If Maharaj Himself meets in the form of human being, there will be salvation and when He appears as Murti, His Param Ekantik Mukts who are kept in His court meet us and they explain the importance of Murti and liberate us. Anadimukts and Shriji Maharaj are one like ripples.Therefore, association should be done after recognising Mukts because some may not be mumukshu (desirous of salvation), may not be passionate, may not be insignificant and pretend to be Anadimukt and if one associate with them knowing them as Mukts, it will be ridiculous for the one who associates. Similarly, those who are not Mukts and become Mukts will no longer be able to deceive others and will have to retreat. On the other hand, those who are real Mukts become famous day by day but do not retreat. If one associate with them will become Mukt like them, but those who are not Mukts and have become so forcefully violating vartman (five vows) and asking devotees to meditate on them, will never be able to end their misery, even after thousands of ages. Wherever they go they are greeted with three dishes-hunger, misery and beating. Akshardham is miles away from them. When they die, they become Brahmrakshas and become very miserable. Their

devotees also face the same fate. Therefore, before associating with Mukts be sure and then only accept him. The one who is not Mukt and says that he is Mukt should be known as a great sinner. The one who tells the devotee to meditate on him, taking him as God should be known as greater sinner than the aforesaid one.

5. ***(Shri Swaminarayan Temple, Baladia Dt. 15.05.1907; D.O.A.-1/47)***

We are mad after five senses and for the happiness of this world, we quarrel with others for it, but nobody quarrels for achieving the God. The life is very short, if we quarrel for those items, it is perverted nature. There are quarrels for land, wealth, borrowing, and lending, food, etc. We quarrel for the trivial happiness. We are not going to come back for enjoyment after death. Therefore, one who wishes to realize Mahaprabhuji should not worry for his children and we should not desire to get more wealth, farm, etc. for them. Praises of this world are like giving sugar in fever. One has innumerable faults and there is not a single virtue but even then, he takes himself as superior such is his crooked nature. He has continued in satsang because nobody has so far rebuked. In case he is rebuked he will leave satsang. Therefore, such crooked nature must be given up and should behave as told by saint and God, if one behaves so, all his faults will disappear and will become very happy.

6. ***(Shri Swaminarayan Temple, Baladia Dt. 21.05.1907; D.O.A.-1/53)***

One has resolution about Shriji Maharaj that He is God but if he is deceitful and does not allow to disclose his deceit, he will have to take rebirth.One who have surrendered his body, mind and deeds and have accepted Shriji Maharaj and Mukts as his fate have left nothing behind to do.Everything should be surrendered to Shriji Maharaj means senses, mind and Soul should be attached to the God- this is said to have surrendered everything in true sense.

7. ***(Shri Swaminarayan Temple, Baladia Dt. 21.05.1907; D.O.A.-1/53)***

If the householder keeps aside tenth or twentieth part of his income is the lowest kind of charity and associating with great Mukts for a month or a two in a year, is moderate charity and getting attached to Murti of Shriji with senses, conscience and

soul by getting engrossed, is the best charity. These are three kinds of charities –every householder should give and one should not drop any one of it. We should not think that since we are doing association there is no necessity of keeping aside 10th or 20th part of our income. If you are doing meditation and if you see Murti in meditation and associating with Mukts, even than charity meant for religious purpose should be given fully. Money spent for feeding food and dhoti to saints and money spent on pilgrimage should not be counted in 10th or 20th part of charity. There is no harm if this 10th or 20th part money is counted for money spent for God's clothes and ornaments, to purchase land for building temple, and spending on mattresses, vessels, food grain, ghee, jaggery for temple.

8. (Shri Swaminarayan Temple, Baladia
Dt. 01.10.1912; D.O.A.-1/104)

If one sets aside Murti, all his means are like shadow, which cannot be avoided. The one who keeps Murti with him will not remember the means. Just as if someone keeps the light of the sun behind, and want to get rid of shadow, it will not go but if he keeps the light of the sun in the front of him the shadow will vanish. Similarly, if one keeps Maharaj in front of him, the importance of means will become null and void. The person with resolution is miserable and the person having feeling of last stage (about to leave this world) is happy. Person thinks his importance because of his sainthood, his authority, his skill of activity, his speech, his smartness, his education, his wealth, etc. He believes in infinite kinds of such importance. They all give agony and are binding. So long there is attributes of *maya*, he is unhappy. When he realizes that there is no *maya* at all, he is happy. All means are obliging but unless one gets attached to Murti, there is no happiness. When he knows this, he will be flawless. Therefore, one who wishes to take the bliss of Maharaj early, he should give up passion, anger, greed, publicity, credit, fame, etc. Then only there will be bliss of Maharaj. In case these sins come to us, we should pray to Mukts and these Mukts will destroy them.

9. (Shri Swaminarayan Temple, Baladia
Dt. 21.05.1913; D.O.A.-1/126)

Moreover, service of saint should be done after knowing him thoroughly. Some disciples feed guru with tasty food in abundant quantity but that guru is of no use. So, guru should

be made after knowing him thoroughly. House holder are advised to serve the one who is worthy of it.

10. ***(Shri Swaminarayan Temple, Baladia***
Dt. 02.03.1914; D.O.A.-1/129)
We should not wish to have superpower or to perform miracles. They all are binding. The happiness which is from other than Murti is like the seed of *gunda* (a kind of sticky fruit meant for pickles). Time of flies is wasted in sticking to it and then tries to free from it but could not.Therefore, when the passion is avoided from Jiva, one will become free and happy.

11. ***(Shri Swaminarayan Temple, Baladia***
Dt. 05.03.1914; D.O.A.-1/135)
The happiness believed to be outside Murti is ignorance which should be avoided and all activities should be done by dwelling in Murti but should not do any activity by keeping aside Shriji Maharaj.

12. ***(Shri Swaminarayan Temple, Baladia***
Dt. 07.03.1914; D.O.A.-1/137)
Shriji Maharaj and Mukts are observing all but Jivas do not know it so violate commands. Therefore, Maharaj and Mukts do not give bliss of Murti. Therefore, commands must be observed and all faults like honour, pride, jealousy, etc. should be avoided- then only bliss of Murti can be had.

13. ***(Shri Swaminarayan Temple, Rampar***
Dt. 28.02.1916; D.O.A.-1/149)
When Shriji Maharaj Himself has met one should not depend on medicine or on jantra-mantra or gods or devil. We should also not depend on alchemists who are unreliable. They show gold by hypnotizing. Afterwards there is nothing. Therefore, they should not be trusted. The one who has recognised Swaminarayan will not be influenced by any one of them. Today Shriji Maharaj and Mukts have built the path of ultimate welfare*(Atyantik kalyan)*. Those who do not follow the rules given in it and violates vartman are fit for hell. They will never come out. Therefore, they should be avoided. Today jyan-yagna and yog-yagna are being held. There will be ultimate liberation in it.

14. ***(Shri Swaminarayan Temple, Rampar***
Dt. 28.02.1916; D.O.A.-1/150)
Shriji Maharaj and great Mukts should be kept with us to save us, but robbers should not be kept. There are many robbers- they rob us by becoming pandit (learned), by becoming disciple, intellectual by his intellect and lastly Shriji Maharaj's prasadi also robs. Because the one who is desirous of prasad only will take the side of the party in which he is, even though there is injustice and it will be blot on him and he fall from the path of salvation.Therefore, all desires should be given up and only Murti should be kept.

15. ***(Shri Swaminarayan Temple, Rampar***
Dt. 29.02.1916; D.O.A.-1/151)
Activity of earning more and more wealth should be known as painful. It is such that it makes us forget God.Therefore, God should be worshipped by avoiding it. Maharaj has shown the superiority of God over the activity in the 22nd Vachanamrut of the Middle Chapter of Gadhada. The one, who wishes to get attached to Murti, should not keep eagerness for activity.

16. ***(Shri Swaminarayan Temple, Rampar***
Dt. 03.03.1916; D.O.A.-1/153)
Renouncer and householder do deeds like butchers, would take bribe because of greed, would beat someone, would speak lie, would do injustice, so one should think twice before behaving in that way. If one takes bribe, his earned will also be wasted, so householder should not accept bribe. It is a great sin of kanya-vikray (father of the bride takes certain amount from the in-laws of the bride) and it is also a sin to accept bribe.Therefore, one should not tread on this path. One should not follow in the footstep of others in such matter. If he saves himself from such attraction, he has won the life. One should not take part in the controversial matter of scripture and religion. Intakes of senses should be purified.

17. ***(Shri Swaminarayan Temple, Rampar***
Dt. 05.03.1916; D.O.A.-1/155)
The personthinks of becoming rich by seeing other rich, but he does not think of becoming devotee by seeing a great devotee and says that he cannot afford to become like him. Those who have become renouncer desire to collect material

objects by seeing other's objects but would not like to become like the one who does much meditation, worship, etc. - such is the crooked nature of Jiva. He goes on falling from satsang but does not care to rise in satsang.

18. (Shri Swaminarayan Temple, Rampar Dt. 07.03.1916; D.O.A.-1/157)

The devotee of God should be favoured even though we get wounded or there may be danger of death. Kathi of Gundali village favoured a devotee till his death so he was liberated. To keep side with God and godly, to obey God's rule and God's firm determination, all three are equal, so if the devotee of God is in trouble he should be protected and if the sinner troubles him, the sinner should be considered as an enemy and satsangi should be favoured knowing him as from our own gotra. If devotee is favoured in a dispute till one face death then in that case favouring is greater than obeying rules and determination. We are sons of the same father so we should side with satsang and more than that if one sides with one who is attached to Shriji Maharaj's Murti, even if one has to sacrifice his life, one will get ultimate liberation.

19. (Shri Swaminarayan Temple, Rampar Dt. 12.03.1916; D.O.A.-1/163)

The person having ego will do service by spending lacs of rupees and may know God as God and may know saint as giver of liberation even then his ego is always there. That egoistic may not remain alive means falls from the path of liberation.He may get ocean of happiness provided he gives up his ego and pleases God and saints.Ego, envy and anger spoil both, the path of salvation and practical life, but Jiva do not leave them. They are of no use. On the contrary, they are harmful so they should be driven out. If one has no ego, etc, Shriji Maharaj and Mukts will show more love for him.We are not concerned if one who has firmness of Shriji but violates His commands.Those who obey commands and joins in Shriji Maharaj's Murti by becoming form of Purushottam will become happy. Therefore, after coming in satsang we should go on progressing. The renouncer should be like Gopalanand Swami and Brahmanand Swami and the householders should become like Parvatbhai, etc.

20. (Shri Swaminarayan Temple, Baladia Dt. 10.05.1917; D.O.A.-1/174)

The disciple should not use tricks before the guru and should not be intriguing and should not do topsy-turvy. He should not deceive, and he should not be fraudulent. Then guru and Maharaj will be pleased and will liberate. Therefore,after becoming pure one will go to Akshardham. Fraudulent means will not be useful. He will not get Akshardham and will have to come back (rebirth). When such guru and such Maharaj are met why we should not become pure- we must. The guru serves and accepts service of his disciple and also liberates him – we should live with such guru. Service (Sewa) means getting up early, performing pooja after bath and routine work and does katha, varta, for devotee.Hypocrate guru should be discarded but the disciple and the guru should not keep affection for each other. Even if an unwanted thing is not given up then how can Maharaj and Mukts be pleased? He has not got the path of saint. Therefore, undesirable guru and undesirable disciple should be discarded.

21. (Shri Swaminarayan Temple, Baladia Dt. 13.06.1917; D.O.A.-1/194)

Except Maharaj kal, karma etc. should not be known as doer. Storm or rain may take place or may not – that is done by Maharaj- it is done according to the wish of Maharaj. '*Mari marji vina re koithi tarnu nav todaya*' –nobody can even break a straw without my desire. If one knows Maharaj as such doer, he is all fulfilled even if Murti is not seen. He is there in Murti in this life itself. Therefore, if one knows Maharaj as doer of everything his fate is Shriji Maharaj himself. Even then one should not dwell in adverse place and in time- should live in favourable place and time.

22. (Shri Swaminarayan Temple, Baladia Dt. 15.06.1917; D.O.A.-1/197)

Obeying the command of God does the work of soul-authority (Atmasatta). Therefore, small or big commands of Shriji Maharaj must be observed properly. They should not be differed. If differed, in the next birth he will have to obey, there is no way out. The one who does not discard animate and inanimate illusion, he is like a burnt coal. He is not ours and

we are not going to take his care. You are also my followers and all of you should not accept the service of his who does not follow dharma and if he is disciple drive him out and if he is guru leave him. This is my order so obey it thoroughly. So, I will be very much pleased and you will be made capable that you will be able to liberate many inferior quality people and also be made as I am and we all will dwell together in Murti and enjoy happiness.

23. (Shri Swaminarayan Temple, Baladia Dt. 19.05.1919; D.O.A.-1/202)

The one who is the follower of Shriji Maharaj but does not follow the norms of religion as told by Shriji Maharaj should be known averse. The one who sides with irreligious person will become averse either in this birth or in the next birth. Therefore, one should not side with irreligious person. By not siding with him, the sky is not going to fall and if you leave Shriji Maharaj, you will not get salvation. The one who has firm determination in his soul for Shriji Maharaj and for his great Mukts and he is without ego can only side with religion*(dharma).* I had ordered my children to sit till *chestas* (devotion song describing Maharaj's daily activites) are finished. So, they never miss the rule even if there is any kind of work. They till the land, produce grain and worship God. Whereas children of some people used to put flowers in their ears and some of them are in Mandvi, some in Karanchi, some in Calcuatta and some in Africa. They do not know anything about katha, varta, darshan of saints etc. They have become averse to satsang. Therefore, whosoever comes under our fold should obey God.

24. (Shri Swaminarayan Temple, Baladia Dt. 07.10.1920; D.O.A.-1/210)

The resolution of saints should be like that of Shree Gopalanand Swami, Muktnand Swami, Brahmanand Swami and should try to become like them. But the resolution should not be like that of low thinking people. Householder should also keep resolution like of Parvatbhai and Dadakhachar but should not keep resolution for happiness of this world. Resolution should be of dedicating everything to God and saints.

25. (Shri Swaminarayan Temple, Baladia
Dt. 08.10.1920; D.O.A.-1/211)

Our body, mind and wealth are for Swaminarayan. There is no means like the means of service of God's Mukt and God. Our wealth cannot be spent elsewhere excepting satsang. In satsang, we should identify those obeying dharma and not obeying- we should serve obeying dharma and association should be done by recognizing them. You should not serve in any way the one who loves money because he is not at all of Swaminarayan. Serving him will not reach Shriji Maharaj. Therefore, there should be discretion in service too.

26. (Shri Swaminarayan Temple, Baladia
Dt. 05.05.1925; D.O.A.-1/214)

Today Shriji Maharaj Himself sits gloriously in this satsang. We should associate with those who have met Shriji Maharaj and do katha varta. We should not give up our attachment with them. We should not leave such company by becoming victim of inanimate illusion. Today great Mukt is one with Murti. You have met them- nobody has met them. You have got this opportunity and time and pointing out to it, are also good. You will become such as you recognize Maharaj and Mukts. Vruti of great Mukts is not anywhere excepting in Shriji Maharaj. But they appear passionate and ignorant to ignorant and passionate people. If vruti is drawn in taste, it should be called back and should take the path of Murti. The talks of Mukts are never outside the circle of Murti. Prasad given by great Mukts, their glance, and wind coming to us by touching them, will lead to salvation. We should not come out of Murti. If we come out of Murti, we will be drawn in the worldly luxury. Therefore, we should remain in Murti. Saint will not remain saint if he interferes in the work of a temple. A snake will not bite a real snake charmer but will bite others. Who is that snake charmer-the one who obeys the commands of Maharaj.

27. (Shri Swaminarayan Temple, Naranpar
Dt. 10.05.1925; D.O.A.-1/217)

The person of *vachayarth* (literal meaning) nature may talk loudly but his words are barren, and the person of *lakshyarth* (implied meaning-manifest) nature will talk dwelling in

Maharaj's Murti and will talk by concentrating on bright luminescence of Maharaj's Murti and he will talk gently, his only goal is Maharaj. Whereas the talks of the person of *vachayarth* nature may seem suitable in this world but his talks are fruitless.

28. (Shri Swaminarayan Temple, Naranpar Dt. 13.05.1925; D.O.A.-1/220)

Devotees should have darshan of saint, listen to them. But when sometimes if such saint meets and tells contrary to our faith, you should not listen to him and agree with him.Stop there. Darshan of such saint and discourses should be avoided. What is the capacity of Jiva that it can recognize God and His devotee? We have to go the house of Swaminarayan and there are many obstacles and if they are not known, we may get bound elsewhere.

29. (Lakhaivadi, Bapashri's farm, Baladia Dt. 26.05.1925; D.O.A.-1/233)

One should surrender to Shriji Maharaj. Such persons are protected by Maharaj from Kal, Karma and Maya. Just as parents, protect the child from a snake, tiger and fire; similarly,he is protected by Maharaj. His fate is Maharaj- thus Maharaj has promised.

30. (Shri Swaminarayan Temple, Saraspur Dt. 27.11.1925; D.O.A.-1/239)

The happiness of Mukt is taken by some, even if they are away from them and some cannot take it even though they are in front of them due to ego. Just as the calf of the cow is away from her, still it takes the taste of milk and the insect stick to udders, yet they cannot take the taste of milk.

31. (Shri Swaminarayan Temple, Saraspur Dt. 30.11.1925; D.O.A.-1/241)

Laziness and passion are blind horses. Blind man is led by stick. He may lead anywhere and may crush him. Where will he go who has no worship, meditation, upashana, understanding, greatness and does not obey commands? One will become as big as he understands the greatness of Maharaj and Saints.Therefore, one should have love only for

Swaminarayan and should associate withAnadimukt. '*mai hu adi Anadi, mit gai sarve upadhi*'. If one recognizes Anadimukt sitting in this assembly, all his work will be completed. Big persons like pandit, learned, the wise, have been given seats in front, it is avarbhav (according to the custom of the world) and all have been said to be equal- it is parbhav (here it means in Akshardham). If this difference is not understood just doing means is of no use.

32. (Shri Swaminarayan Temple, Saraspur Dt. 30.11.1925; D.O.A.-1/241)

Great saints have made the devotional song fabulous, this they have done by dwelling in Murti. If we sing devotional song with bodily conscious, we may go anywhere. You saints should take meals mixed with water and if you forget to do so, it will be a great mistake.

33. (Shri Swaminarayan Temple, Saraspur Dt. 11.12.1925; D.O.A.-1/246)

Shriji Maharaj and saints are there today in satsang but who abuses, steals, tells lie would not know them. He has not understood that Shriji Maharaj knows that there is wrong thought. He has no determination. Though they are in the sect, do katha-varta are called as His but they do not obey commands. They are called thieves in the disguises of a rich man and their determination is not matured. Today Maharaj and Mukts move about and know thought (Ghat–sankalp) of all. Though he is in satsang, he cannot give up wrong acts and wears good clothes and ornaments – he is called cheater. He cannot get any benefit.

34. (Shri Swaminarayan Temple, Saraspur Dt. 16.12.1925; D.O.A.-1/248)

In every saint, there is group of several *Munis.* Associate with such a saint, get attached to them and serve them- so that your life will be worth living.I have to liberate even wretched Jiva. If you want to avoid illusion (*maya*), do not forget me and Maharaj. Do not associate with him who tries to disassociate from me.

35. (Shri Swaminarayan Temple, Viramgam Dt. 20.12.1925; D.O.A.-1/251)

He who may be having the power of penance, dharma and renunciation but they are of no use if he has no trust in God and His saints. We have got the opportunity. When one goes to the market, one constantly remembers Murti, whereas others sees beauty. We should keep the company of Shriji Maharaj, this assembly and saints. If they are forgotten, inanimate and animate illusion will take our hold. Therefore, householder should be passionless, then only he will be happy. If he becomes pure, Maharaj will dwell in him. The time and opportunity are good. If we increase illusion (Maya) instead decreasing it, we get entangled in it. We should recognize Akshardham's assembly and give up illusion. They who are said to be good but if their acts are shameful, they are not call satsangi. Satsangi should obey five vartman without fail and should give up greed because the greedy person and the thief lose prestige and may commit suicide.

36. (Shri Swaminarayan Temple, Baladia Dt. 01.11.1926; D.O.A.-2/4)

Nature of person is such crooked that even if he is in association with mukts, he will leave their association if he gets honour, respect in *adharma* and gets bound in *adharma* because of ego. Never get bound anywhere. I have made three of you give up *mahaṅtāī*(Headship of temple). I made Swāmī Vṛṅdāvandāsjī, Swāmī Ghanśyāmjīvandāsjī and Swāmī Īśvarcharaṇadāsjī give up *mahaṅtāī* of Dhoḷakā, Amdāvād and Jetalpur respectively. Now, please never accept *mahaṅtāī*(head of temple). Some gurus, when they become old, wish that it will be well and good if their disciples become scholar and get honour and respect. Therefore, be kind enough not to accept *mahaṅtāī*. Worship God and make others worship- do that work only.

37. (Shri Swaminarayan Temple, Naranpar Dt. 16.11.1926; D.O.A.-2/9)

To remain engrossed in Mūrti is called experiential knowledge. *'Rasbas hoī rahī rasiyā saṅg jyuṅ misarī*

paymāṅhī bhaḷī' (To be engrossed in Mūrti just as sugar gets mixed in milk). We should remain in Mūrti in this way and should not come out of Murti. The one who dwells in Mūrti becomes free from the dualities like mine-yours, *sādhu*-householder, etc. and he needs nothing. He does not have emphasis of the efforts like *dharma*, *jñān*, *vairāgya*, etc. He becomes oblivious of everything except Mūrti. He does not insist anything except Mūrti.

38. (Shri Swaminarayan Temple, Baladia Dt. 18.11.1926; D.O.A.-2/10)

In 58th Vachnamrut of Gadhada first chapter, it is said that even a poor might become a king. To that, Purāṇī Keśavpriyadāsjī asked, "Bāpā! What is the meaning of it?" Bāpāśrī replied, "One is poor till one is led by instincts like desire, anger, greed, arrogance, etc.; whereas the one who establishes control over these vices and becomes free from them is called the king. This is the meaning from worldy perspective. From divine perspective one is considered to be a king only when one realises Mūrti by becoming free from the bondages of *kāḷ*, *karma*, *māyā*, etc.

39. (Shri Swaminarayan Temple, Baladia Dt. 19.11.1926; D.O.A.-2/11)

Drinking of tea incurs violation of the command of Mahārāj. In Jāmnagar, someone had made some *satsaṅgīs* drink tea. So, I made all of them observe a fast as a penance. Here in Kutch the use of tea is prohibited.

40. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/34)

Just as masons make Mūrti, then invoke Mahārāj and then install it. When it is done so, God Himself shines in it. Whereas *jīva* is worthy, so installing Mūrti in it takes no time. Therefore, by requesting mukts, one should cling to Mūrti. Just as a calf of a cow clings while sucking milk. Similarly, one should go on taking happiness from Mūrti but no other saṅkalpa or pondering should be allowed. In case one has to observe fast because of bodily relationship, one should do penance for it but should not ponder on it. Infinite kinds of

happiness lie only in Śrījī's Mūrti- they all can be had by *darśan* only. If one enters in the happiness of Mūrti, his all means will be fulfilled soon.

41. ***(Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/35)***

If we wish evil of anyone, it should be known that our faith in Śrījī Mahārāj is not firm, and we do not consider Him as doer of everything. Even if young son dies one should think that creation, maintenance and destruction is all līlā of Śrījī Mahārāj. Whatever Īṅdra, Brahmā, etc. do, they are doing it according to the commands of Śrījī Mahārāj- it should be believed thus. If anyone falls ill and if he is cured by medicine, we should not believe that medicine has cured him- when Mahārāj gets involved in it, one is cured. In every activity, Śrījī Mahārāj should be considered as the doer and His work as doer should not be underestimated. Nobody can even tear a dry leaf. Therefore, one should not violate Śrījī Mahārāj's command for the happiness of body. Then only Mahārāj and great mukts become pleased.

42. ***(Shri Swaminarayan Temple, Karachi - Dt. 20.03.1927; D.O.A.-2/35)***

Causal body of *jīva* is informidably strong; but if a little twinkle of Śrījī Mahārāj comes in *jīva*, the causal body burns away soon. Therefore, above our three bodies (physical, subtle and causal) believe ourselves as the form of Mahārāj's luminescence and install His Mūrti in it so that we can become happy. There is no happiness anywhere excepting in Mūrti. Luminescence emits like jet from that Mūrti. If he achieves that, *jīva* will become happy otherwise there is no happiness up to Akṣar. Therefore, one should not wish anything except Mūrti.

43. ***(Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/37)***

Mahārāj dwells in every atom with His concealed power and He Himself is there in *satsaṅg*. But *jīva* does not know thus, because it is restrained by human being. Even such restrain is not shown for Mahārāj – means there is hidden atheism. If

one thinks that whatever thought arise in me is known by Mahārāj and Mukts, and keeps modesty and moves sincerely for the goal, he will be made very happy.If one who is educated and sticks to only education (learning scriptures etc.), but does not please Mukt, it is called *kusaṅg*. Therefore, purification of education/knowledge takes place only when one comes in contact with mukts and then only his *vṛiti* (tendency) remains in God. In the 49th Vachanāmṛt of Gaḍhaḍā First Chapter, Śrījī Mahārāj has said that if one's *vṛtti* does not remain in the form of God, he is not God's devotee. He is called devotee only when he keeps his vṛiti constantly in God.

44. ***(Shri Swaminarayan Temple, Karachi***
Dt. 20.03.1927; D.O.A.-2/38)

If there is faith, love-oriented devotion will come. '*Pativratāno dharma achaḷ karī pāḷjo'* (obey unchangeable duty as faithful wife). The faithful wife obeys whatever commands are given by her husband,but if she behaves as she likes, where the question of remaining faithful to husband is! Similarly. By taking oath of vartamān one is betrothed means one has worn *Chuṅdaḍī* of God. Now, our fate is Śrījī Mahārāj. Just, as the fate of children is their parents. Similarly, our fate is Śrījī Mahārāj. Just as children are guarded against fire, water, etc, similarly, we are guarded against kāḷa, *karma,māyā*, etc. by Śrījī Mahārāj. If punishment is to be given, Śrījī Mahārāj Himself will give. Therefore, He is our fate. Why should we call anything else as our fate?

45. ***(Shri Swaminarayan Temple, Karachi***
Dt. 21.03.1927; D.O.A.-2/40)

Some strive for authority, but authority is like wastage labour. If one behaves according to Mahārāj's commands and makes others behave similarly, there is no harm. But without it, the authority is harmful. It will spoil the otherworld (heavenly world). One cannot do without imposing authority but before imposing think twice. We have got very good thing. If anyone finds Śrījī Mahārāj and such great saints from any cosmos, I will give him reward but it is impossible. They are in *satsaṅg* only.

46. ***(Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/41)***

The real devotee of Mahārāj does not consider medicine and physician, auspicious time and astronomer etc. as the doer excepting Mahārāj.Without Mahārāj *kāḷa, karm*, *māyā*, *dev*, *maṅtra*, medicine, etc. should not be considered, as doer. Nobody is capable to break even straw withoutwish of Mahārāj. '*Mārī marjīvinā re koīthī tarṇu nav toḍāy',*Only Mahārāj should be known as the doer. Whatever Mahārāj does, he does for good. Saint Harijīvandāsjī asked, “Who is then responsible for adverse activity?” Bāpāśrī said, “Mahārāj does not support undesirable activity. Mahārāj always supports the one who is pure, remains with him and makes him do good deeds. If he is not worthy, Mahārāj will not remain with him in his deeds- in it *māyā* gets it done according to his nature- it should not be known that Mahārāj has done it.

47. ***(Shri Swaminarayan Temple, Karachi Dt. 22.03.1927; D.O.A.-2/44)***

One should make firm attachment(*ātmabuddhi*-feeling of soul oneness), with great Anādimukt. It should be made as powerful as it is with body. One should thoroughly obey the commands of Mahārāj and mukts, *upāsanā (understanding)* should be firm and one should get attached to Mūrti by meditation. Therefore, we should meditate on Mūrti day and night and should join Mūrti- then only happiness of Mūrti will come.Theshortcomings like honour, pride, taste, etc. should be given up and get attached to Mūrti. Then only it is said that there is association of mukt. After associating with mukts, one will have to give up childish nature and will have to obey Mahārāj's command properly. If the renounciant's follower is irreligious, he should renounce such follower and if householder's son is irreligious, that son should be renounced but commands should never be violated. The renounciant should never come in contact with wealth and woman. If he comes in contact with them, he should know that a cobra has clung him. Just as after clinging a cobra takes one's life, similarly, it is also the cause of fall from the path of salvation. The one who keeps contact with wealth and woman should never be associated.

48. ***(Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/49)***

The one who wants to join constantly in Mūrti should know that let anything happen to this body. There may be happiness or unhappiness in body, we should behave in such a way that we do not develop dislike for anyone. Wherever Mahārāj and mukts tread, that place should be known as *naimiśāraṇya.* Tendency will become steady there. As one goes on getting attached to Mūrti, experiential knowledge comes by and by. The householder and the renunciant have to do that only.We have come in such *naimiśāraṇya*- will faults remain? They will become ineffective. Whatever you sow here, it will grow– if you commit guilt, guilt will grow and if you do service, service will grow. We should sacrifice our body in the words of mukts. There is rajoguṇa and tamoguṇa attributes in activities of *paroksh*sect, but here in this *naimiśāraṇya* there is nothing of it. The one, who does not see God and mukts as divine but knows God and mukts as human being only, finds faults in God and mukts. By such fault, *jīva* gets rebirth. *Jīva* believes joy in body because of its beauty but there is no joy; there is only misery. If there is no understanding, mind will wander leaving such assembly. So do not leave this assembly and Mūrti. We should keep only Swāmīnārāyaṇ. If He is with us, everything is with us. We have only this business- do not do any other business. When experiential knowledge is realised there will not be any hurdle.

49. ***(Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/50)***

Even if we have eagerness in means but it should be kept keeping God and mukts with us. It is difficult to recognise Anādimukt. Just as a goldsmith recognises pure gold, similarly this is the assembly of Akṣardhām and it should not be spoiled.We want only two things, the assembly of Mahārāj and Mūrti.

50. ***(Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/51)***

The householder has many problems of practical things and devotees who are householders have to do the work of maintaining his daily routine but while doing this he should remember Śrījī Mahārāj gladly and should see that routine of

kathā-vārtā, meditation, devotional songs, rosary, mental worship can be properly maintained. This is the chief means by which jivātmā gets happiness of the other world. The activity should be done for livelihood but it should be done according to the commands of Śrījī Mahārāj and mukts but the devotee of God should never do that activity by which Mūrti is forgotten, and should not get so much involved in the activity by which the life's goal becomes activity only.If our nature becomes obstacle on the path of ultimate liberation, it should be avoided by getting attached to mukts but should not allow any change in the commands of Mahārāj and mukts and should remember that whatever activities and thoughts we do are known and always seen by Mahārāj and great mukts. Moreover, we should think that if we act contrary to their wish or command they will be displeased, and goal will not be achieved, and we will be called shameless. Thus, we should constantly insist to know how to please Śrījī Mahārāj and great mukts and we should insist to behave accordingly.

51. ***(Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/52)***

Today Lord Swāmīnārāyaṇa and His mukts have become very favourable, in their association everything will be realised. But some are in the grip of ghosts viz. ghosts of authority, pride, education, wisdom, etc. if you are in that grip you will be deprived of such benefit. One should ask for donation of salvation in this divine assembly and in such naimiśāraṇya place.

52. ***(Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/52)***

Zīṇābhāī was going somewhere with his tendency (vṛiti) in Mūrti lost the memory of his body. When he came near the corner of the well, he was about to fall in it. At that time, Mahārāj was in Gaḍhpur. There He trembled and caught hold of Zīṇābhāī's arm and drew him away from the corner of the well. A devotee asked, “Oh Mahārāj! Why did you tremble?” Mahārāj said, “Zīṇābhāī was coming with his tendency (vṛiti) in Me. If I had not drawn him away from the corner of the well, he would have fallen in it. On seeing this, I trembled. Thus, when God's devotee forgets activity of his body and worldly affairs because of his tendency (vṛiti) concentrated on God, God has to be vigilant for him. Mahārāj will very much be

pleased with the devotee who takes care of all necessities like his eating, drinking, etc. of that devotee whose vṛtti is in God's form.

53. ***(Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/56)***

Understanding the greatness of God,one should meditate, do rosary, have divine feeling in *satsaṅg*- this is all the cause of becoming worthy. When he becomes such worthy, he gets full grace of Mahārāj and great Anādis- only then he gets Bhagvatitanu (Divine Body).

54. ***(Shri Swaminarayan Temple, Karachi Dt. 25.03.1927; D.O.A.-2/62)***

If dust of this assembly is put by the sinner on his head with the understanding of the importance of the dust, and even if he is sinner, he will become free from sin and if he is ghost, he will be free from that birth as ghost. The birth as ghost is got because of passion and by becoming guilty of mukts. Goblin (*Pret*) means having passion, and it has shame, and ghost means having committed more sins, and he who betrayed great mukts. He who has betrayed devotees will become ghost and it is shameless. Moreover, its food is dirty- means prohibited food. So, he becomes dirtier day by day. Some become such miserable because they are thoughtless. Therefore, if you want to advise someone, advise in pure sattvaguṇa but not in tamoguṇa. Just as, parents punish their children but remaining soft inwardly.

55. ***(Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/68)***

Whenever passion-anger etc. arises or there are some wicked thoughts, one should think about his own self and should recite Swāmīnārāyaṇa, Swāmīnārāyaṇa and recite the names of great Sadgurus and thereby avoid them by the power of greatness of Mahārāj and mukts. Then one should not often remember those faults, thoughts, etc.- remember only Mūrti.

56. ***(Shri Swaminarayan Temple, Karachi Dt. 27.03.1927; D.O.A.-2/71)***

When wrong thoughts or wicked thoughts arise, they should be made false and if they are made false soon, how long they

will remain! Just as when the enemy raised his head and if he is hammered immediately, how long he will remain alive- he will die. Similarly, such thoughts should be avoided by knowing greatness of Shriji Maharaj.

57. ***(Shri Swaminarayan Temple, Karachi Dt. 27.03.1927; D.O.A.-2/71)***

Dhanjībhāī of Nārāyaṇapur requested Bāpāśrī to give thebliss as much as one is worthy of it. Bāpāśrī said, "Lord Swāmīnārāyaṇa's Anādi great mukts do not act haphazardly. Those who take *siddhi*(power of miracle) from mukt by insistence is like wearing ornament got by begging. When the owner of the ornament takes it away, the wearer will become blank. God and God's great mukts should be known as clairvoyant."

58. ***(Shri Swaminarayan Temple, Karachi Dt. 27.03.1927; D.O.A.-2/74)***

If one achieves supernatural powers by the grace of Śrījī Mahārāj, he should remain humble, should remain as a servant's servant of devotee of God and get attached to great Anādimukts who are there in *satsaṅg* and understand the greatness of God, and do not make show of his happiness. If he does thus, he would become great Mahā Mukt by and by and achievesunceasing happiness of God and would become the form of Śrī Puruṣottam by achieving wonderful constant joy. But if he declares his supernatural power, tries to draw people towards him, and shows some miracles to boast about his greatness and his happiness or talks about miracles and happiness, he will fall down from his state and become blank and ultimately will fall from *satsaṅg*- such hurdles will come in his way.

59. ***(Shri Swaminarayan Temple, Karachi Dt. 28.03.1927; D.O.A.-2/78)***

Whenever we have averse thought for Mahārāj and mukts or for woman etc., we should pray to Mahārāj and mukts so that our wealth in the form of devotion (bhakti) will all go in the treasure and in case if it is not done, everything will not go in the treasure. Therefore, constantly remember Mahārāj and mukts. Always have their association.

60. ***(Shri Swaminarayan Temple, Karachi***
Dt. 28.03.1927; D.O.A.-2/79)
A devotee stole footprint (charaṇārviṅd) from a saint knowing its importance. He was considered to be a good devotee, but he did not think that though he knew the importance of footprint (charaṇārviṅd), he did not understand the greatness of Mahārāj whose footprints they were and he did the act of theft, which would displease Mahārāj. Therefore, no one should do like that.

61. ***(Shri Swaminarayan Temple, Karachi***
Dt. 29.03.1927; D.O.A.-2/82)
The mother of Harjī Ṭhakker in Gadhada had a kind wish of offering meals prepared with her own hands to Mahārāj, but it could not be fulfilled during her lifetime. So, it became cause of her rebirth. She took rebirth. In her young age, she had gone for *darśan* of Mahārāj. At that time, Mahārāj asked Harjī Ṭhakker if he could recognise his mother, Harjī Ṭhakker said, he could, provided she was the same as she was before. Mahārāj pointed to his mother and told him that she was his mother. Thus, she was recognised. When she became twelve years old, she prepared food with her own hands, fed Mahārāj with much love then she went to Akṣardhām. Even such kind of wish becomes hurdle. So, all kind of desires must be avoided and only Mūrti should be kept.

62. ***(Shri Swaminarayan Temple, Karachi***
Dt. 30.03.1927; D.O.A.-2/88)
We should not stop anywhere excepting, Mūrti and mukts. The people who care for this world will not get such talks. We should remain only in joy. We should not keep our share anywhere excepting only in Mahārāj and His Anādimukts. We should remain thus, till this body is there.

63. ***(Shri Swaminarayan Temple, Karachi***
Dt. 30.03.1927; D.O.A.-2/89)
Unless we are straightforward, Shriji Maharaj will not allow us to enter Akṣardhām. He is very strict. Therefore, we should not be crooked. Always remain in His commands and always be straightforward. Mukts are doors of liberation. One's curtain of *māyā* is removed, if he knows this assembly as divine.We may be afraid of this world, but Lord

Swāmīnārāyaṇa is constantly present in this *satsaṅg*. We are not afraid of Him- what an ignorance! Someone is adamant and do not give up their point- do not do like that. If command is violated one will be bankrupt. Similarly, if one cannot be in front of God and His mukts it is called bankruptcy. Therefore, if Mahārāj's command is violated, it should be known as unnatural death. At our place in Kutch people go for the work of labour- even then they do penance, follow religion and worship God. If you do like this, God will be pleased.

64. ***(Shri Swaminarayan Temple, Karachi***
Dt. 31.03.1927; D.O.A.-2/94)

Five morals *(vartamān)* should be observed firmly. If vartamān is violated it will be a fault. If one keeps such unworthiness nature, Mahārāj does not tolerate. Mahārāj has said that niṣkāmī vartamān (lust free vow) should not be disregarded. If someone disregards, I feel so bad in the same way as an infertile couple gets a son and dies. In Kaḷiyug there is much force of lust. It has discredited great personalities and even Brahmā. This time is worse than that. But if one becomes alert, he will be protected by Mahārāj who makes its force ineffective- today we have got true protector.

65. ***(Shri Swaminarayan Temple, Karachi***
Dt. 01.04.1927; D.O.A.-2/98)

If there is no alertness in saint there will be certain obstacles such as disciple, objects, sitting mat, worshipping kit, reputation, etc. For householder money, children, farm, house and relatives are all obstacles. Therefore, to overcome those obstacles, keep Mahārāj with us. That is a very powerful remedy. Therefore, Mahārāj should not be forgotten even for a single moment.

66. ***(Railway Station, Karachi***
Dt. 01.04.1927; D.O.A.-2/101)

Śrījī Mahārāj should be known as clairvoyant. Act firmly within all His commands, small or big and never have doubt in *upāsanā*(Understanding). If any command is defied unknowingly the fault can be remedied by penance or taking rebirth, but if *upāsanā* is imperfect, there is no remedy. Therefore, do not leave the shelter of our Master.

67. (Shri Swaminarayan Temple, Dahisara
Dt. 28.09.1927; D.O.A.-2/20)

Keep divine feeling everywhere. A *jīva* will not understand this point until it is black. It is black means it has passion for worldly objects; and it is white means it wishes supernatural powers up to Muḷa-Akṣhar. It will also not understand this point. It can only be understood when Mahārāj shows mercy. There can as many murtis as the Sankalp Maharaj floats. These sankalp liberates Jiva.In this way Mahārāj is realised only by His grace. He liberates *jīvas* by His grace. He should be pleased. What should a *jīva* do to please Mahārāj? It should put efforts then Mahārāj and saints will show their grace on it.

68. (Shri Swaminarayan Temple, Godpar
Dt. 02.10.1927; D.O.A.-2/23)

These saints are very few, but if you want to keep them always you cannot keep them. Whereas, in the case of a householder there may be ten to twenty family members in his house, even then he always nourished them. Thus, he is strongly attached to his house. I have come to make all of them free from such attachments.Then being praised by all the devotees of Godpar, Bāpāśrī went from house to house, gave *darśan* and pleased them.

69. (Shri Swaminarayan Temple, Naranpar
Dt. 28.10.1927; D.O.A.-2/110)

We should not leave Mūrti even for a moment hence all means have been completed. Everything else without it is activity and has no end. Therefore, we should remain happy only in the happiness of Mūrti. There is nothing like seeing in this world. Only Śrījī Mahārāj is worth seeing. The real treasure of life, which helps us in happiness and unhappiness, is Śrījī Mahārāj. Therefore, do not pay attention in any other talks and take happiness of Mūrti remaining in Mūrti. One cannot get such opportunity up to Akṣarkoṭi, whereas today he gets *darśan* moving here and there-it is the mercy of Mahāprabhu.

70. (Shri Swaminarayan Temple, Baladia
Dt. 01.11.1927; D.O.A.-2/112)

Look! What kind of eagerness people have for these worldly things? If they have such love for Mūrti, there will not be any obstacle. In present time Mahārāj has left no stone unturned

in giving happiness of any kind. Great saints and devotees remain lost in happiness of Mūrti. Those who have not achieved the final state believe happiness in such worldly objects, even then the one who takes birth in *satsaṅg* is very fortunate because this *satsaṅg* is divine, and attachment with Mahārāj and great mukts is soon available here.

71. ***(Shri Swaminarayan Temple, Baladia***
Dt. 12.11.1927; D.O.A.-2/120)

Whosoever wants to please only Mahārāj, should give up his resolution and become calm and straight forward- then only happiness of Mūrti will come. Mahārāj is all in all, Supreme Being, so whatever He does, He will do it properly. Therefore, keep servant feeling and humbleness in *satsaṅg* and tendency should also be such-there is much happiness in it. In such tendency Mahārāj is pleased soon – without it there is pride of authority, pride of mahaṅt position, pride of koṭhārī status, and there will be grouping and in grouping there will be problem of winning and loosing. But it is not real defeat or victory. One, who tries to please Mahārāj and mukts remaining under their shelter, is his victory and he who displeases Mahārāj and mukts by forgetting those divine Mūrti is his defeat. One who wants to take happiness of Mūrti should give up everything and meditate on Mahārāj. Bring the seed of Mūrti in all talks.

72. ***(Shri Swaminarayan Temple, Baladia***
Dt. 15.11.1927; D.O.A.-2/123)

We should stay at the doors in the form of knowledge and give charity which is Śrījī's knowledge to all and faults like passion, anger, greed, pride, fascination, jealousy, etc. should not be allowed to enter *jīva.* Just as we do not allow dogs, donkeys, etc. to enter our house. Then our debt means our sins will be burnt.If one does, it is said that wish of the master is fulfilled. We are called as Śrījī's own persons. So, we should see that trivial faults do not make us ashamed. We should achieve our goal by pleasing Mahārāj and great mukts.

73. ***(Shri Swaminarayan Temple, Madhapar***
Dt. 08.06.1928; D.O.A.-2/150)

The mason of Vaḍodarā who was making throne for the temple was an expert artisan. While doing his work, he would

get thoroughly absorbed in it. Mahārāj told him that his name was famous but at the same time remember Him (Mahārāj), but he continued his work and did not look up. Then Mahārāj told him to look up and have His *darśan*. Then he had *darśan*- work is like this. Therefore, while doing work tendency should be in Mūrti but should not be the form of activity. I am not scolding anyone but if you keep Mūrti as chief, you will be happy.

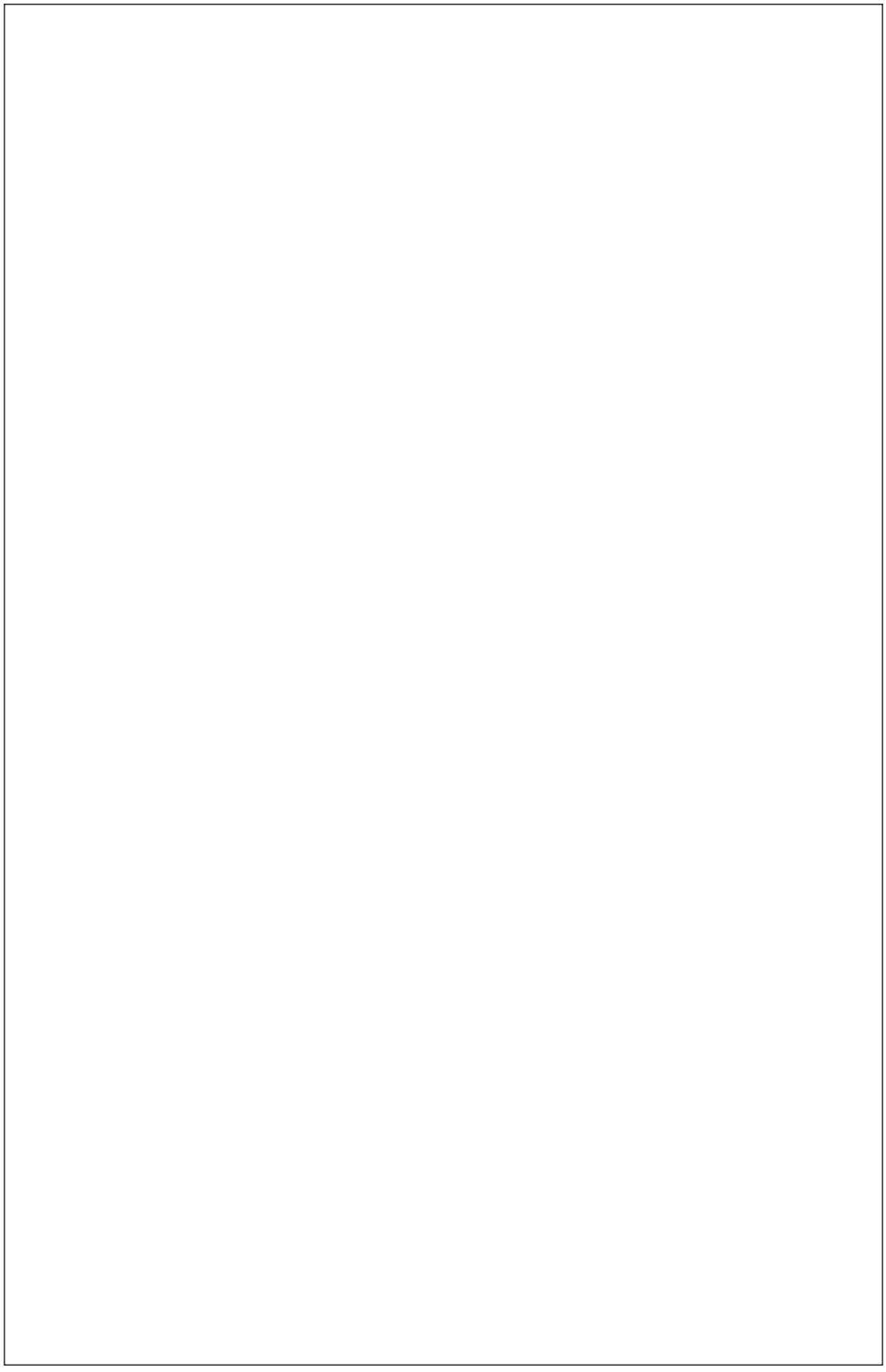
CHAPTER 2

The Spiritual Science

GYAN

To know Soul, Maya and God precisely is Spiritual Science.

Lord Swaminarayan
Shikshapatri 104



2.1 – Wisdom

1. ***(Shri Swaminarayan Temple, Baladia Dt. 17.05.1906; D.O.A.-1/22)***
What is the reason of installing idols of Shri Narnarayan, Shri Radha-Krushna, Shri Laxminarayan, Shri Gopinath, etc. in our temples?" Bapashri replied, "Shriji Maharaj Himself appeared in the form of that incarnation to those having different opinion and to those worshipping other incarnations in village of Mangrol etc. and He Himself appeared in the form of twenty four incarnations to Vyapkanand Swami. These forms of His have been installed in our temples. None of the other incarnations whose abodes are Vaikunth, Golok, Badrikashram, Shwetdwip, etc. have been installed. Therefore, we should not take them as the idols of other incarnations. There is Shriji Maharaj Himself in our temples. He gives darshan to many souls in disguise for their benefit. In Bhakta Chintamani it has been written that twenty-four incarnations have given darshan to Shri Parvatbhai. This is for convenience to all. But Mukts are worthy for the darshan to all.

2. ***(Shri Swaminarayan Temple, Baladia Dt. 17.05.1906; D.O.A.-1/23)***
Aquadruple of Narayan, Nar, Hari, and Krushna is said. How to understand this? The second one is said to be of Vasudev, Aniruddha, Pradyumna and Sankarshan how to understand that?" Bapashri replied, "Shriji Maharaj is said to be Narayan, Anadimukts are called Krushna because they attract the souls into Shriji Maharaj's Murti. Param Ekantiks are in front of Shriji Maharaj and they are said to be Nar. Ekantiks are said to be Hari, because they free the soul from *maya* making them *satsangi*. Thus,Ekantik are said to be Hari. Shriji Maharaj should be known as Narayan, Anadimukts as Krushna, Param Ekantik as Nar and Ekantik as Hari– it is one quadruple. In the second quadruple, luminescence of Shriji Maharaj is said to be Vasudev, as the luminescence of Shriji Maharaj gives power and pervades inAkshar, etc. clairvoyantly, so it is called Vasudev. The creator which is Mul-Akshar is called Aniruddha. Vasudevbrahmfrees souls from maya and takes them to his abode Brahmpur. There he keeps with him and gives them his happiness so he is called Pradyumna. Mahakal is called Sankarshan because at the time of ultimate destruction he destroys the work of *Ishwar*

who is Mul-Purush or Krushna. Shriji Maharaj's luminescence which is Vasudev, Mul-Aksharkoti which is Anirudha, Vasudevbrahm who is Pradyumna and Mahakal which is Sankarshan should be known as second quadruple.

3. ***(Shri Swaminarayan Temple, Baladia Dt. 14.05.1907; D.O.A.-1/45)***

Swami Ishwarcharandasji asked a question in the assembly, "I have to go Akshardham- what is the meaning of it?" Bapashri replied, "According to *sakambhakt* (fruit desiring devotee) going is there,it is very far for him because he is extrovert, and for *nishkamBhakt* (fruit desireless devotee) there is nothing like going or coming. Those who say going or coming are the words of this world.Once again Swami asked, "How should we understand that there are supernatural powers on the path of Akshardham?" Bapashri said, "As and when one has started doing bhajan by accepting vows of vartman, he started on that path. On the path he gets honour, position, fame, reputation, divinity, popularity, etc. If he ignores all this and continues to go on the path, these powers will not be hurdle for him. But for sakam devotees these powers are hurdles."

4. ***(Shri Swaminarayan Temple, Baladia Dt. 24.03.1911; D.O.A.-1/94)***

The meaning of high and low abode should be taken as the best and worst but should not be taken as above and below. It is said that Akshardham is highest of all, it means it is the best of all but it should not be taken that highest means above and not here because the Akshardham is everywhere, and Shriji Maharaj is also everywhere. The meaning of highest and lowest is the best and worst and the meaning of above is also the best.

5. ***(Shri Swaminarayan Temple, Baladia Dt. 25.03.1911; D.O.A.-1/96)***

The 1st Vachanamrut of Kariyani was being read in assembly. In it, it is said that devotee of God becomes one with God,like worm and wasp.Then Swami Ishwarcharandasji asked, "According to the aforesaid principle the devotee has become one with Purushottam, i. e., both are of the same form. Then how can there be master and servant relationship?" Bapashri replied, "Just as the son has feeling of fatherliness

for his father, the queen has husbandly feeling for the king; Similarly, the devotee has feeling of being a servant for his master. The devotee enjoys the happiness given by Maharaj.Therefore, Maharaj is a donor and Mukt is an enjoyer so there remains master servant relationship. In the 67thVachanamrut of the Middle Chapter of Gadhada it said that God has made me as I have known Him, and moreover, there are endless Mukts like me. Though he becomes the form of Purushottam, Purushottam appears to be above all. By knowing His glory and power, the feeling of being a servant of His master becomes very firm. Just as if wood is thrown in the fire, it burns up and becomes form of fire, but the main fire is different from wood. Similarly,Mukt becomes the form of Purushottam even then there is separation of Mukt and Purushottam. Just as fishes play in the water.Similarly,Mukts play in Murti of Maharaj and take various kinds of happiness, but they are unable to gauge His greatness."

6. ***(Shri Swaminarayan Temple, Baladia***
Dt. 25.03.1911; D.O.A.-1/97)

When Jiva comes in contact with Anadimukts and Jiva gives up its wishes of its mind and abandons all vices like lust, anger, greed, honour, ego, fascination, etc and surrenders it to Mukts and keeps firm oneness with them and obeys their commands and becomes truly needy and humble, Mukts will be pleased and remove the curtain (avaran) and it will see Murti. Thus,Anadimukts get the Murti realized but neither Maharaj nor Jiva requires to go to each other.

7. ***(Shri Swaminarayan Temple, Baladia***
Dt. 26.03.1911; D.O.A.-1/98)

One should immediately become grown up from the state of childhood and get attached to Murti and should believe Murti and Mukts only as his life. Just as water is believed to be life for fishes so they are not drawn in the water whereas the big alligator and elephants are drawn in the water.Similarly, one gets strength in taking the bliss of Maharaj. If Mukts forcibly push, all coverings will be overcome, and they would take us in the bliss of Maharaj's Murti. Therefore, one should remain engrossed in Maharaj and Mukts. If Jiva is attached to Mukt and if there is accidental death, even then we will get ultimate liberation.

8. ***(Shri Swaminarayan Temple, Baladia***
Dt. 26.03.1911; D.O.A.-1/98)

One should always be pleased by getting defeat at the hands of devotee of God. Then only we can get his devotion and if we are pleased by winning devotee, our devotion will go to him but this path can be had by a few. Some persons are pleased if a person bows to them and feel that how he was made to bow. But he will not know what he has lost.

9. ***(Shri Swaminarayan Temple, Baladia***
Dt. 06.10.1912; D.O.A.-1/110 to 112)

Swami Ishwarcharandasji asked, "In the 4th question of the 70thVachanamrut of the First Chapter of Gadhada there is an example of a thief. What is the meaning of village in it? Who should be known as a thief? Who should be known as saint? What is the meaning of foot? What is a meaning of thorn? What is the meaning of swelling of the foot? Who should be known as a king? What is the meaning of treasure? What is the duty (dharma)? Who should be known as parents? Who should be known as relatives? What is the meaning of army? What is the meaning of shooli (death penalty was given on this kind of instrument)? Bapashri replied, "The village means the world. The thief means Jiva. The saint means satpurush. The foot means antahkaran (conscience) and the thorn means knowledge. The swelling of foot means conscience becomes perfect with knowledge. The king means God. The treasure means scripture. Wealth means sensual objects. A parent meansPrakruti-Purush. Relatives mean senses and the army means Kal (yam-God of death). Shooli means Yampuri. If Jiva enjoys sensual objects by crossing limits of scriptures bound by God, Kal will take it to Yampuri and there it will have to face tremendous misery. The one who associates such a saint who behaves according to commands given by Shriji Maharaj in scripture will be given knowledge of soul and God by that Satpurush. With that knowledge conscience will be fulfilled- it means swelling of foot. He does not think for sensual objects in conscience, so the saint will help him. The miseries of birth and death and miseries of Yampuri will be nullified by Shriji Maharaj and will take him to His abode."

Bhurabhai of Vatavadar asked a question. He said, "In the 53rdVachanamrut of the Middle Chapter of Gadhada it is said

that Jiva is black or white, tall or short- How to understand it?" Bapashri said, "Till Jiva has passion (mortal desire) in the work of *maya*, it is said to be black and once the passion of *maya* gets rid of and it is not fascinated anywhere in mortal object by the force of time and place but if it has passion in the glory of Ishwarkoti, Brahmkoti, and Aksharkoti, Jiva is called white. In addition, if it has no passion in their glory and does not consider it to be good and it becomes like luminescence of Shriji Maharaj's Murti, which is Akshardham in the form of Mahatej (great luminescence), it is called long. By becoming personified it remains in front of Murti or gets absorbed in Murti, it is said to have become short from long. Such Mukts remain immersed in Murti in their personified form only."

Then Swami Ishwarcharandasji said, "In the 21st Vachanamrut of the Last Chapter of GadhadaShriji Maharaj has said that he likes to live in the woods, mountain and forest but did not like big cities or capital cities. What is the meaning of woods, mountains etc.?" For mountain, one should know Maharaj's Murti, in place of woods one should know the Mukts and in the place of forest one should know Akshardham in which our Mukts like to dwell but in place of capital cities which means Aksharkoti and big city which means Brahmkoti, they do not like to live. How will they prefer to live in the world of Prakrutipurush?" Maharaj has said thus.

PuraniKeshavpriyadasjiasked, "In ShikshapatriShriji Maharaj has said, to go on pilgrimage to Dwarika, etc. What is the meaning of Dwarika?" Bapashri replied, "The one who can open the door of salvation means liberate us and where such saints live should be associated with- it is known as the pilgrimage of Dwarika."

ThenSwami Ishwarcharandasji asked a question in the assembly. In the 2nd Vachanamrut of Vartal it has been said that God is black or yellow or long or short personified or impersonal. How should one understand black, yellow, etc.?" Bapashri said, "The one who knows Him as Mul-Purush, master of Prakruti, is said to have known him as black because Mul-purushhas relationship with *maya*.So, he knows only that much greatness of God. Therefore,one has known Him as black.One who knows Him like Brahm and Mul-Akshar,one is said to have known Him as yellow asBrahm and Mul-Aksharhas no relationship with *maya,*but they are dependent before Maharaj. If one knows Him- Shriji Maharaj as divine personified he knows Him as personified

(*sakar*) and if he knows Him without form, he has known Him as impersonal (*nirakar*) and if he knows Him omnipresent, he knows Him as 'long' and if he knows Him as confined to one place, he knows Him as 'short'. In this way, scriptures were unable to know Shriji Maharaj."

10. (Shri Swaminarayan Temple, Baladia Dt. 11.10.1912; D.O.A.-1/119)

If a stranger comes in this assembly, he will see all as equal, whereas for those who are always together, know quality, attributes names and greatness of all as different. Similarly, there is limitless happiness in Shriji Maharaj's Murti and when one reaches in that bliss, he has the knowledge but if he has not reached in that happiness, he is deprived of it. And the one who has reached in that bliss, do not find the end of that bliss. Unless realization has come in that path, the greatness of Shriji Maharaj and Mukts is not understood.

11. (Shri Swaminarayan Temple, Baladia Dt. 20.05.1913; D.O.A.-1/124)

One should get his soul absorbed in luminescence of Murti and he should believe himself as form of luminescence and in that luminescence, he should meditate on Murti. When the existence of body is forgotten while meditating on Murti and become tranquil it is the real meditation.Swami asked, "Does the knowledge of existence remain after becoming one by becoming form of lord Purushottam's luminescence?" Bapashri replied, "Even this much is known by mere knowledge even though there is covering of in the form of body-then what to say about it when it is known after the covering is removed and the sight becomes divine? Then there will be much knowledge. Just as I take happiness dwelling in Murti.Similarly, all Mukts take happiness by dwelling in Murti. Such knowledge remains. Anadimukts see Murti dwelling in Murti just as there is lamp in the lantern, that lamp sees the lantern. Similarly,Anadimukts see Murti dwelling in Murti and take bliss of Murti and they also know how much bliss Mukts take-they know that this much happiness is taken by these Mukts- thus they know all."

12. (Shri Swaminarayan Temple, Baladia Dt. 22.03.1915; D.O.A.-1/142)

Swami Ishwarcharandasji asked a question in the assembly, "How can Mukts of many abodes who have come in satsang

be recognised?" Bapashri said, "These Mukts describe the greatness of the heads of respective abodes from where they have come and also about their abodes and about the greatness of Shriji Maharaj but not only of Shriji Maharaj. And those who are Mukts of Shriji Maharaj never describe greatness of anyone else except Shriji Maharaj, in this way they can be recognised.

13. (Shri Swaminarayan Temple, Rampar Dt. 10.03.1916; D.O.A.-1/161)

If the feeling of human being is avoided and leave aside all passion, there will be happiness even though we have human body. For them Murti, holy assembly and Akshardham will not even be away an atom, but it is thousands of miles away for extrovert. This is Brahmsabha and is full of happiness. Shriji Maharaj and Anadimukts are sitting in this assembly and if one experiences it really, there is no more happiness elsewhere. If the greatness of this assembly is understood to be as great as the assembly of Akshardham, then there is no need of going far by leaving this body. When the curtain of illusion gets rid of, Murti and Mukts will be seen in the divine, luminous and glaring luminescence. If one is really accomplished, this assembly will appear divine to him. This assembly has been sent by Shriji Maharaj and Maharaj is also with it and gives happiness which is seen by the one who is Mukt. There is no such happiness elsewhere. The happiness of Murti and the assembly can only be experienced if illusive feeling is avoided and one will be happy in all the three states (waken-jagrut, Swapna-dream, sleep-sushupti). All shortcomings are removed by the grace of this assembly. God does not see whether the devotee is of high caste or low caste. He accomplishes all.

14. (Shri Swaminarayan Temple, Rampar Dt. 12.03.1916; D.O.A.-1/163)

Love and knowledge are two separate things. Even if there is premlakshana bhakti (love-oriented devotion), that devotion and knowledge both are separate. When there is experienced knowledge, everything namely righteousness,knowledge, devotion, etc. will be in it. So experienced knowledge remains forever.

15. ***(Shri Swaminarayan Temple, Baladia Dt. 09.05.1917; D.O.A.-1/173)***

The 7th Vachanamrut of Ahmadabad was being read in the assembly. In it, it is said that all will be made as omniscient *(antaryami)* and omnipotent that they can create cosmos *(brahmands).* Then Swami Ishwarcharandasji asked, "How should it be understood?" Then Bapashri said, "Infinite Mukts like Shri Gopalanand Swami, Shri Brahmanand Swami, Paravatbhai, etc. take happiness in Maharaj's Murti. They all know that this much happiness is taken by this Mukt-such knowledge is said to beomniscient (antaryami). The creation of cosmos, etc. means persons of this world should be made to follow vartman, norms, and will be made cross maya and by bringing him in the fold *(satsang)* and finally taking him to Murti in Akshardham.

16. ***(Shri Swaminarayan Temple, Baladia Dt. 10.05.1917; D.O.A.-1/174)***

These Mukts are shadows of Shriji Maharaj. They have installed Shriji Maharaj in the soul so all gods up to Akshar left away and only Maharaj become God. Then all actions of jiva are done through Maharaj and it is said in the transcendental way but not in the way of imminence. Imminence is from Aksharkoti to Jivakoti. Whereas for devotees having such firm understanding, all activities are done by Maharaj dwelling in soul transcendently.

17. ***(Shri Swaminarayan Temple, Baladia Dt. 05.06.1917; D.O.A.-1/184)***

In 19th Vachanamrut of middle chapter,Shriji Maharaj said that He went to Golok-which is that Golok?" Then Bapashri said, "Akshardham in the form of luminescence of Shriji Maharaj is called Golok at this place. Saying so he said you are all incarnations, but you have badhitanuvruti (your powers are hidden). So, you do not know yourself and your greatness. You are sitting in Akshardham, but your supernatural power has been hidden by Maharaj. You have the knowledge of all assembly, Murti and bliss of Murti and you come from there even then it has been detained, so that you can get happiness here. Saying so he said it is said that in Golokmeans in Akshardham they sing devotional song, but it is not that way, devotional songs are not sung there. This has been said in

order that Jiva may go on the path of worship and devotion. Shriji Maharaj is omnipresent. Therefore,Golok means Akshardham, and devotion songs are also sung here. Here and there is all one, not separate but this has been said so that seeker may develop love for God. But in '*parbhav'* state (spiritual state) only His bliss is experienced.

18. (Shri Swaminarayan Temple, Baladia Dt. 11.06.1917; D.O.A.-1/192)

'*Het joi harijan navalopotethayaprasanna*' means Shriji Maharaj becomes very pleased by seeing the love of devotee. These dear things are not everywhere. It is not at every house. It is found at the proper place only. You have got this dear thing. These jams are tied in rags. Therefore, they should be loved like *min* (kind of fish) and *chakor* (kind of bird) and get fulfilled. If you miss this time and this opportunity, you will not be fulfilled.

19. (Shri Swaminarayan Temple, Baladia Dt. 16.05.1919; D.O.A.-1/199)

One should not get tempted and should not believe in greatness, honour, education, authority, etc. One should get attached to Murti of Maharaj and should believe the greatness in that happiness. One should not think that he is sitting in the porch of temple of Vrushpur (Baladia). This is Akshardham.This is the place where everything can be achieved. Even then one who is not determined would say that Mukts do not come in this assembly at all. He is an atheist and he will not get the happiness of this assembly and will not be liberated.

20. (Shri Swaminarayan Temple, Baladia Dt. 17.05.1919; D.O.A.-1/200)

I have worn white clothes and you have worn saffron clothes but because of it this knowledge cannot be had. The ego of this world(status), body, clothes, everything has to be left and when there is experience knowledge then this assembly will be recognized, and you will get Murti. Yesterday you were looking for Murti elsewhere. How can you get it? It can be got when you have experienced knowledge. The matter of experienced knowledge is different and the listener and sayer are different. These things cannot be understood by all. It is not easy to understand *upasana* (knowledgeof God) and get

attached to Murti (God) and understand greatness of Mukts.

21. (Shri Swaminarayan Temple, Baladia Dt. 20.05.1919; D.O.A.-1/203)

"How to understand the meaning of Bhagvatitanu?"Bapashri said, "One Bhagvatitanu is of *'parbhav'*(Spiritual state) and the other is of this *'avarbhav'* (Worldly state). In *'parb*hav' state the devotee's soul itself attains form of divine body and Shriji Maharaj keep him in His abode that is Murti. Therefore, Bhagvatitanu means dwell in Murti.When a devotee becomes tranquil with achievement of all means and he will have no inclination for his body or intake of body. There is realization of Murti in his soul, but he has done means with the help of his body and till the body remains it is said to be Bhagvatitanu of *'avarbhav'*state.

22. (Shri Swaminarayan Temple, Baladia Dt. 20.05.1919; D.O.A.-1/203)

The path of devotional activities is like thrusting leg in a trap.Therefore,while building temples and administrating the affairs of the temple, Maharaj should be kept together and if one does not keep Him together it is like inserting leg in a trap and binding oneself. Therefore, renunciation, devotion should not be done forgetting Shriji Maharaj. All activities should be done keeping Maharaj together.

23. (Shri Swaminarayan Temple, Baladia Dt. 21.05.1919&Dt. 28.05.1925; D.O.A.-1/204& 235)

In the 51stVachanamrut of Gadhadafirst chapter it is said that the 'diamond cuts the diamond'. Which is the diamond which is cut, and which is the diamond which cuts?Bapashri replied, "Shriji Maharaj and His saints orMukts should be known as the cutter of the diamond and mumukshu (seeker) Jivas should be known as the diamond which is cut by the cutter. When Shriji Maharaj or Mukts meet, they liberate Jiva. While meditating on Murti if we are engrossed and feel our head in Maharaj's head, our hand is in Maharaj's hand, it is called the diamond is cut.

24. (Shri Swaminarayan Temple, Baladia Dt. 22.05.1919; D.O.A.-1/205)

Vachanamrut and Shikshapatri are the scripture of all the scriptures. To know the greatness of Shriji Maharaj and for getting knowledge there is Vachanamrutand for observing

commands there are Shikshapatri and Dharmamrut. All other scriptures are Paroksha (indirect) and if one is attracted in it he is said to have mistaken.

25. (Shri Swaminarayan Temple, Baladia Dt. 25.05.1919; D.O.A.-1/208)

The one who is self-realized means having goal of kaivalya moksha also comes in the circle of birth and death-why is it so? Bapashri said, "The one having goal of kaivalya moksh is like a stone in water and like a bird merging with a tree, but he does not merge like river merging with sea. When Maharaj comes on the earth to liberate jivas by His grace, He also creates the one who have achieved kaivalya moksh along with other creature by showing mercy.If He shows mercy on passionate jiva, then He will definitely shower His mercy on the one who has achieved Brahm state by doing means, what is there to be surprised? He will definitely do it. Therefore, Shriji Maharaj brings him in this world and making him worship *(upasana)* His incarnate form, liberates him.

26. (Shri Swaminarayan Temple, Baladia Dt. 07.10.1920; D.O.A.-1/210)

Swami Ishwarcharandasjiasked, "Does samadhi (trance) occur in body or Jiva comes out of body?" Bapashri said, "Jiva dwells in conscience and trance takes place there means Jiva goes from physical state to subtle state and dwelling in it, sees everything and then comes back to physical body because of attraction for objects. And if trance is being done for beneficial of others, he goes and returns independently, and also takes and brings out other from trance-he is said to be capable. In it, other Jivas get much benefit. I used to do trance for this purpose, but I am always in Murti, and many may not know it. When I go in trance many jivas are surprised and would say he is very great because he goes in trance, but they are not surprised with my dwelling in Murti because nobody can see it. To realize Murti in all the three state is greater than going in trance."

27. (Shri Swaminarayan Temple, Baladia Dt. 07.05.1925; D.O.A.-1/216)

In 9thVachanamrut of Gadhada First Chapter it is said that there are Murtis and miracles in the Abode. How to understand it? Bapashri said, "Murtis means Anadimukts dwelling in Murti and bliss which emerges from Murti are

miracles."

28. (Shri Swaminarayan Temple, Baladia
Dt. 14.05.1925; D.O.A.-1/221)

Bapashri said, "The one who does not have contact with inanimate and animate*Maya* and having constant attachment with God is called Guru. Therefore, one should make such guru but if these characteristics are not there how can he be called guru? The one who is *'sanatan'* is guru-*'sanatan'* means *Anadi*(Eternal) who is from Akshardham. Saint means who is with the characteristics of saint. Today in satsang God is there but in the opinion of the sinner and the irreligious person God is not there and understand that He has disappeared, because they do not know the norms of satsang. Therefore, they understand that God has disappeared. I wonder why he has become saint. For saving head? If we have contact with such person, we should know that the big hurdle on the path of salvation. We should avoid such contact and discard him.

29. (Shri Swaminarayan Temple, Baladia
Dt. 15.05.1925; D.O.A.-1/222)

The 31stVachanamrut of middle chapter was being read in the assembly. In it, there was reference about the cause of a cause. Bapashri said, "There are two causes, one is Anadimukt who is cause and Shriji Maharaj who is his cause. Unless there is knowledge of Purushottamnarayan (God), one's efforts are in vain. Maharaj has called this assembly as that of Akshardham. Therefore, this assembly should be known as divine and feelings for Idols of God should not be of metal or stone. Such is my principle but if you twist it and understand differently it is your guilt.This assembly is the door of Akshardham and when one has realized experience knowledge one will be fulfilled. The experience knowledge is called when one is engrossed in Murti. If he gets attached to Maharaj's Murti, he will have such knowledge.

30. (Shri Swaminarayan Temple, Baladia
Dt. 23.05.1925; D.O.A.-1/229)

Where do all Jivas live when Mahakal destroys the Universe?Bapashri said, "All Jivasmerges in maya and in Mulpurush that is in Krishna and that Purushstays in Vasudevbrahma's assembly. Again, at the time of creation of the Universe, Purush who has merged Jivas in maya, takes

them out and creates the world through maya.

31. (Shri Swaminarayan Temple, Baladia
Dt. 26.05.1925; D.O.A.-1/232)
Bapashri asked Becharbhai."Whose meditation is he doing? - of inanimate, of soul, or of God?" He said that he is meditating on God. Bapashri asked, "What should be called '*Anatma*' (Influence less)?" Then Swami Ishwarcharandasji said, "Just as body is *Anatma* before Jiva. Similarly, up to Akshar is *Anatma* before Shriji Maharaj. Bapashri said,"It is correct."

32. (Shri Swaminarayan Temple, Baladia
Dt. 28.05.1925; D.O.A.-1/235)
How can we engross in Supreme Being? Bapashri said, "Shriji Maharaj keeps the devotee who has deep love for Him in His Murti just as sugar is there in milk.Shriji Maharaj and His Mukt are always having divine form and Shriji Maharaj keeps His devotee's soul giving it form, his feet in His feet, his hand in His hand, his head in His head, his eyes in His eyes, his ears in His ears, all his organs in His organs."

33. (Shri Swaminarayan Temple, Saraspur
Dt. 26.11.1925; D.O.A.-1/238)
'*Aksharpar Anand ghan,'* means above Akshar, there is '*Anand ghan*', which is luminescence of Maharaj in which Shriji Maharaj along with His Mukts lives. There fountains of luminescence emit –fragrance comes from it which draws soul in Murti. Therefore, we should remain engrossed in Murti. Worship and service should be such that Maharaj is always with us.If satsang is firm, one would not get attached to any other objects. All over labels like Patel, Doctor, Pandit etc. are of no importance when one gets Murti."

34. (Shri Swaminarayan Temple, Saraspur
Dt. 28.11.1925; D.O.A.-1/240)
Udhav, Narad, Sanak, etc. are in this satsang. Gopis are also here so there is no need to search them at other place. All these saints are Gopis and these satsangis are Udhav etc. - it should be known thus.

35. (Shri Swaminarayan Temple, Saraspur
Dt. 02.12.1925; D.O.A.-1/242)
There are senses around Jivatma. They are called Golok and

rays of luminescence of Maharaj are called Golok. Today Maharaj and saints have come to preach. Maharaj and saints are preaching us about their forms and also explaining form of righteousness, knowledge, renunciation and devotion.

36. (Shri Swaminarayan Temple, Saraspur Dt. 02.12.1925; D.O.A.-1/242)

In 5th Vachanamrut of Gadhadafirst chapter, it is said that we should meditate on Shri Krishna along with Radhika. Bapashri asked, "Who is that Radhika?" Then he himself gave answer, these saints, devotees are all Radhika/Gopiesby whatever you call them, and Shriji Maharaj is God. If you go elsewhere, you will suffer. Then he quoted Premanand Swami and said, '*Girdhar nay ne gopio gay, joiPremanandvari jay*' (Girdhar is bathing, gopies are singing, seeing this Premanandis very much pleased). He had not gone to see those Gopies. He had called these saints as Gopies. Therefore, whenever there is reference about Shri Krishna, Radhika, etc. in scriptures like Vachanamrut etc. you should take them for Maharaj and Mukts.

37. (Shri Swaminarayan Temple, Saraspur Dt. 03.12.1925; D.O.A.-1/243)

The 7thVachanamrut of Vartal was being read. In it, there is reference about immanence and transcendental form. Bapashri said, "Just as the king of Bhuj sits in his kingdom and his authority prevails all over his states. His authority is implemented by his officers, and it does the same work. If that authority is taken away, the officers cannot do anything. Similarly, Shriji Maharaj dwells in Akshardham in transcendental form and his authority is implemented from Aksharkoti to Brahm and Prakrutipurush, etc. So they do the work of creation etc. If that authority is taken away by Maharaj, nobody can do anything.This is His immanence form."

38. (Shri Swaminarayan Temple, Saraspur Dt. 03.12.1925; D.O.A.-1/244)

A saint told Bapashri to put his hand on the head of a devotee from Motera (A village near Amdavad). Then Bapashri said, "You will have to leave Motera, and Amdavad. There is no way out without making Understanding (Upasna), Determination (Nishchay), Will (Atmanishtha) etc. firm. Then only you will get divine body remaining in this physical body itself. If one

thinks that he has been fulfilled, it is wrong. A life is short and within that short period make it fulfilled. Siddhis spoiled much. Some may think that siddhis come while going to Akshardham, but it is not so. If you get service from someone, honour, authority, they are called siddhis. If you are not taken away by these siddhis, other siddhis will not be obstacles – you will not be taken away by beauty, taste, etc. Then only it is said that you have won siddhis."

39. (Shri Swaminarayan Temple, Saraspur Dt. 05.12.1925; D.O.A.-1/245)

Does jiva has form or it attains form or becomes so in divine abode?" Bapashri said, "Jiva is true and animate thing. It becomes divine form like Shriji Maharaj by meditating on Shriji Maharaj. Those who understand from scriptures, say according to explanation in scriptures. They try for the meaning but do not get success. This is said by me by seeing it- jiva in maya is formless and in the abode of God, it becomes divine form. When jiva gets experience knowledge, fragrance emits from the Murti, which draws jiva in Murti. Everything is unripe without it. God is miles away from pandit. They are entangled in scripture, but they will not find them. They can only find him if they meet Anadimukt or Param EkantikMukt of Maharaj.

40. (Shri Swaminarayan Temple, Viramgam Dt. 20.12.1925; D.O.A.-1/251)

The Idols installed in temples is God Himself. Therefore, Maharaj and saint have met today but do not think that they would meet. Welcome, sit in front, all these I say in both senses- in the sense of physical world (Avarbhav) and in the Divine sense (Parbhav). Unless this divine sense is understood, the cycle of birth and death cannot be avoided.

41. (Shri Swaminarayan Temple, Viramgam Dt. 20.12.1925; D.O.A.-1/251)

The goal should be of the cause. There is much difference between the cause and effect. The one who is having the goal of the cause should join the cause and who is not concerned with cause would like to see miracles- what of it? Such miracles are shown in Kamru region. Therefore, one should not desire to see that. One should desire and insist to join Murti the cause.

42. *(Shri Swaminarayan Temple, Baladia*
Dt. 26.10.1926; D.O.A.-2/2)

The 11th Vachnamrut of Kariyani chapter was being read in the assembly. In it there is talk of Love of *Gopīs*. Bapashri said, "Who are *Gopīs*? Where are Mathurā and Gokuḷ situated? Tell me." SwāmīVṛiṅdāvandāsjī said, "Where there is Mūrti there is Akṣhardhām and there are *Gopīs* and Gokuḷ." Bāpāśrī said, "Yes! Exactly it is like that. ThenBāpāśrī recited a couplet from PremānaṅdSwāmī's *kīrtan*, "*Girdhar nāyaneGopīogāy, joīPremānaṅdvārījāy.* (God bathes, *Gopīs* sing- seeing this Premānaṅd is pleased). Where did PremānaṅdSwāmī see *Gopīs*? He has called these saints as *Gopīs*. He was seeing them. Therefore, these saints are *Gopīs*; and where there is Mahārāj, there is Gokuḷ and there is Mathurā. To understand this philosophy is very difficult. If this difficulty is overcome, everything is understood. If this is not understood thus, one will have to wander."

43. *(Shri Swaminarayan Temple, Bharasar*
Dt. 12.11.1926; D.O.A.-2/6)

Some give more importance to other means than knowing manifest God and His manifest saints and remain attached with that means. Hence, they do not get attached to Mūrti; but to get attached to Mūrti is the real mean. O Devotees! Understand this matter and recogniseMahārāj and His saints.

44. *(Shri Swaminarayan Temple, Karachi*
Dt. 20.03.1927; D.O.A.-2/34)

If we ignore body, whatever untrue things there are, will all become false. If one gets Mūrti, he has got everything. If we become form of Puruṣottam, then only Puruṣottam can be realised. Someone may doubt if we become form of Puruṣottam, how can there be the master-servant relationship? It is like this- just as the son of a Brāhmaṇ(a caste) is called a Brāhmaṇ but his relationship as a son remains. Similarly, Puruṣottam means Master and mukt means servant- this relationship remains. Even after achieving oneness with Puruṣottam and becoming the form of Puruṣottam, Mahārāj is the giver of happiness and mukts are receiver of happiness. All get happiness from Mūrti, so the master-servant relationship goes on increasing. Mukts are always happy in the happiness of Mūrti. They do not come out of the happiness of Mūrti even though thousands of years may pass away. Great mukts see all as divine.If there is any

fault in *jīva*, Mukt will not consider it."

45. ***(Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/37)***

"ŚrījīMahārāj incarnated assuming as Narnārāyaṇa so Mahārāj has been called Narnārāyaṇa. We should know that Nar is mukt, and Nārāyaṇa is Mahārāj. Mahārāj and Anādimukts are not separate, engrossed in one another like knitted thread. Other incarnations are there, and they have built their own abodes, so, they are separate and very insignificant and are desirous of splendour. If one has known such greatness of Mahārāj, he will consider from PrakṛtiPuruṣa to Akṣar everything as trivial.According to Anādimukts excepting Mūrtithere is no any other abode or anything else. If one gets attached with such mukts, it should be known that everything is achieved by him. The one who is not a devotee will not recognise great Anādi, whereas devilish *jīva* on the contrary will betray.

46. ***(Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/38)***

All means are beneficial. But, if one knows that there is no happiness without getting attached to Mūrti, then only faults will be done away with. The one who has proper knowledge of greatness of Mahārāj gets much happiness. All other things excepting Mūrti are *māyik* forms (Illusive).

47. ***(Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/39)***

The*upāsanā* is very great thing. If *upāsanā* is firm, he is in the lap of Master (Mahārāj) and if it is immatured, he will be clinged to kāḷa, karma and other non-gods. If the *upāsanā* is matured, *sevā* (devotional service) will be done by him. If it is immature, he will think that *sevā*(devotional service)will be done by him who is authorized for it.

48. ***(Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/41)***

Incarnations of Rām, Krushna, Akshar etc. referred to in Vachanāmṛt are incarnations of imminence*(Anvay)* forms whereasAnādis and *param ekāṅtikmukts* who have come by the wish of Mahārāj should be known as incarnations of

transcendental*(Vyatirek)* forms. Ultimate liberation has been made simple in present time by ŚhrījīMahārāj through the medium of Anādimukts. The followers of ŚrījīMahārāj should consider Vachanāmṛt, Bhaktachiṅtāmaṇi and such volumes as beneficial scriptures for oneself. Without these,other Scriptures of Non-manifest Incarnations will not be useful in understanding the form ŚhrījīMahārāj.

49. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/41)

This assembly is of Lord Puruṣottam and Anādimukts. Mahārāj's presence is eternal but cannot be believed it is feeling of atheism. If there is faith, mukts will fulfil- Therefore, faith is must. Covering of this body is big. If it is done away with, Mahārāj and assembly are there before your eyes (pratyakṣa). Just as if there is the film covering of the eyes, he cannot see –after it is removed, he can see. Similarly, if the covering of *māyā* is removed by mukts, Mūrti with divine assembly is seen. There is nothing like going or coming. Therefore, one should have firm determination of mukts. Mahārāj has also said the same in 13thVachanāmṛt of Gadhada middle chapter that this city of Gaḍhaḍā or porch of Dadakhachar Darbar is not seen. It is the talk of spiritual state. If that state is achieved, nothing is visible excepting Mūrti. Nothing is empty even equal the size of an atom without Akṣardhām. Mahārāj has said, "When the little time is left out for the death, if one becomes desireless and joins Mūrti, his shortcoming is avoided.

50. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/41)

"In Akṣardhām there is divine Mūrti of Mahārāj. What kind of service is required for that Mūrti?" Bāpāśrī said, "Enjoying the bliss of Mūrti is itself service in Akṣardhām. In other service, one will get attribute of *Tam, Raj, Satva*. Doing *sevā* with sandalwood paste and flower is the view from the perspective of this world (*avarbhāv*). The words of divine perspective(*parbhāv*) and of the view from the perspective of this world (*avarbhāv*) are together. They should be applied, where they need to be applied. But for divine Mūrti, divine mukts, divine assembly, the service is also divine. i.e.,Enjoying the bliss of Mūrti.

51. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/42)

In 13th Vachanamrut of Gadhada Middle chapter, distinguished one are being asked to sit in front near the dais. It is the manners of this world (*avarbhāv*) and it is meant for those who are in the primary stage of achieving goal and wherever it is said all are equal means they are equal in realised state- it is the expression of divine perspective (*parbhāv*). "Luminescence is spread in my heart; Mūrti is seen in that luminescence." That is the state of devotee who is trying to achieve the goal. "I used to see Mūrti when I was in mother's womb and used to see it even before I was in mother's womb." It is the state of realisedmukt. All incarnations merge in lord Puruṣottam and those who take bodily form from Puruṣottam should be known as Anādimukts. Lord Puruṣottam incarnated in the form of Rām, Kṛṣṇa, etc. means muktswho get other Mūrtirealised should be known as Rām, Kṛṣṇa. They take incarnation as mukts in *satsaṅg*. The human form and idol are one, so Mahārājspeaks sitting there (in Akṣardhām) and Mūrti, which is in luminescence, is Mahārāj Himself- by saying so, He has shown His supremacy.In this Vachanamrut it is also said, “Sometimes Mūrti seems to be sitting in luminescence, sometimes moving about and sometimes standing. What should we understand by that?” Bāpāśrī said, “When He was treading in human form, sometimes He would sit, sometimes He would stand, sometimes He would walk wearing an open wooden shoe (chākhaḍī), move about, etc.- it is the talk in the view from perspective of this world (*avarbhāv*).

In the 6th Vachanāmṛt of Amdāvād, it is said that there are many kinds of palaces in Akṣardhām, many kinds of fountains and many kinds of garden. Who would have gone there to build palaces? These are the words in view from perspective of this world (*avarbhāv*). Therefore, palaces, balcony, portico, gardens where ŚrījīMahārāj would have seated is said in view from perspective of this world.

In the 7th Vachanāmṛt of Amdāvād innumerable divine places have been said, they have been said for Akṣar state places. Moreover, it is said that devotees are to be made omniscient means to experience the bliss of Mūrti and knowledge of muktsin Murti in the divine perspective (*parbhāv*), but one should not understand omniscient in the activity of *māyā*. Then it is said that devotees are to be made

so that he can create infinite cosmoses, etc.- in the divine perspective, it means one should be given vows of sect and make him join *satsaṅg* and he should be made pure *ekāṅtik*, he should be detached from everything, and make that *jīva* reach in the bliss of Mūrti- this is the meaning of creating cosmos, etc. - it should be known thus."

52. (Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/49)

Jīva has to do means for pleasing and diligence *(purushprayatna)* is also required. What is the diligence? It means one has real faith in the words of Mahārāj and mukts. If they say it is day, it is day and if they say it is night, it is night.Close your eyes, it is dark and when open it is light.We should sacrifice our body in the words of mukts.

53. (Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/51)

"It is said that the feeling of theism must be kept firm- what are the characteristics of it?" Bāpāśrī said, "Never believe that Mahārāj and the great Anādis are away from us, and we should not remain away from them. If any flaw obstructs or if talk of some knowledge is not understood, remember Mahārāj and mukts and pray constantly and all flaws will be done away with, and that which is not understood will be understood. Never doubt in the words of Mahārāj and mukts. If doubt arises, pray and insist to avoid doubt and it will soon go away. In the same way, never allow the human feeling for Mahārāj and mukts. Always do *sevā*, *darśan*, association with divine feelings. Then only we will become divine. Therefore, always be alert, and ponder on it. So that all feelings of atheism will be done away with and there will be feeling of theism.

54. (Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/52)

There is ninety nine percent risk in worldly *Niravarandrashti* (sight without obstacle) because in that sight he will see *māyik* objects and other regions and he may also go through the wall and even in water.What is *Niravarandrashti* in view of mukts? In their opinion, real sight without obstacle *(Niravarandrashti)* and state of tranquillity (*upśam*) is that in which excepting God and mukts there is no inclination formāyik objects.

55. (Shri Swaminarayan Temple, Karachi Dt. 25.03.1927; D.O.A.-2/58)

Just as onehas to deliver someone's parcel and heutilises it directly it for himself; Similarly, the senses of such *jīva* which does not believe that the body and *jīva* are apart uses its knowledge without its notice.If there is divine feeling for Mahārāj and mukts he will get joy and *jīva* gets it directly and if it has human feeling for them, it will be used by senses, and it would not reach to *jīva*.Therefore, tendency should not be like a monkey. When Anādimukts talk, it should be known as divine. ŚrījīMahārāj is in the mass of luminescence, and on all around the whole cosmos is full ofmukts. Circles of luminescence are formed and that make sound of luminescence. It is called *prāṇavnād.* Saying so, all were blessed with the happiness of Mūrti.

56. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/63)

ŚrījīMahārāj is there clairvoyantly in all from *jīva* to Akṣar –means He is there in all souls (anvay form). This has been said in the 5thVachanāmṛt of Sāraṅgpur. But when ŚrījīMahārāj appears in this world in the human form, one should know Him as He is and supreme to all by getting attached to mukts, then his basic ignorance will be destroyed, and he will establish relationship with ŚrījīMahārāj's transcendent (*vyatirek*) and then he becomes mukt. Therefore, relationship of transcendent Mūrti is tomukts only.

57. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/65)

The nature of *person* is such that, it is someone's goods or someone's treasure, but he becomes the Master of It. He may not be able and powerful even then he tries to become God. Therefore, Mahārāj must be kept aloof from all this. We should not understand like luminescence mixes in luminescence. Mahārāj is always divine, sākār (having divine form) immortal and eternal.

58. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/68)

The true devotees of Ram, Krushna etc. are given birth in ŚrījīMahārāj's*satsaṅg* and they are explained His *upāsanā* and are taken to Akṣardhām. This has been said by Sadguru

NiṣkulānaṅdSwāmī in his devotional song. *'Baṅdhkīdhābījābāraṇā re; vahetīkīdhīAkṣarvāṭ, Puruṣottampragaṭī re'* (all doors have been shut; the path to Akṣardhām has been opened after incarnation of Puruṣottam). Thus, at this time ŚrījīMahārāj has thrown doors of Akṣardhām open for ultimate liberation.

59. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/68)

What is the biggestservice?Bāpāśrī said, "In realsense thebiggestservice is to make the *jīva* turn back from the wrong path and get him attached to ŚrījīMahārāj and great mukts and have His touch, association, union etc."

60. (Shri Swaminarayan Temple, Karachi Dt. 27.03.1927; D.O.A.-2/70)

Thedevotees one by one performed *pūjā* of Bāpāśrī and saints with sandalwood paste and garlands. Then Bāpāśrī said, "Swāmī! It is seen thus in the view from the perspective of this world but in the view from divine perspective,this sandalwood paste is being applied in Akṣardhām. This sandalwood paste and flowers are all divine. Luminescence emits like jet from Mūrti. Innumerable great mukts are engrossed in that Mūrti. Everything is divine luminous. If this talk is understood thus, hurdles in the form of *maya*will be over."

61. (Shri Swaminarayan Temple, Karachi Dt. 28.03.1927; D.O.A.-2/75)

Does Akṣar have Mahārāj's*darśan* and happiness? Bāpāśrī said, "Why does Akṣar live separately if he has happiness of Mahārāj and His *darśan*? Would he not sit with mukts? Therefore, assembly of Akṣar is different and its status is also different, because Akṣar has covering of luminescence. Just as we do not see idol of the sun and Sage Vālkhilya does not have the curtain of luminescence. Similarly, mukts who are attendant (hajūrī) of ŚrījīMahārāj have no curtain of luminescence. They always enjoy happiness of Mahārāj. We are only concerned with Mahārāj. He is the cause of all. Knowing thus, we should ponder on cause but not on the activity. What is that activity? They are scriptures, *siddhis*, triumph, samaiyā, festivals, etc. and only Mūrti is the cause. Therefore, we are concerned with happiness of cause,

assembly of cause, luminescence of cause and splendour of cause. The path of knowledge is a step in it. When one knows the path of that knowledge, he reaches the peak. Without knowing, one may stop somewhere. These saints are the guide for divine knowledge *(Brahmavidyā)*. Theyare immortal, eternal, and divine. All others should be kept at their respective places and Mahārāj should be known as supreme to all. Remembering anything else without Mahārāj is going astray; so, one will not gain anything in other activities. We should keep only Mūrti."

62. (Shri Swaminarayan Temple, Karachi Dt. 28.03.1927; D.O.A.-2/77)

Sāṅwaldāsbhāī, Śivjībhāī, Goviṅdbhāī, etc. devotees decided to take photograph of the assembly. They requested Bāpāśrī to allow them to take a photograph so that the memory of this divine assembly remains with them. Bāpāśrī said, “If one remembers constantly this assembly as it is, means photograph has been taken. One should keep constant memory that this assembly is divine luminous and of Akṣardhām, is of Anādimukts and in the centreMahārāj sits, thus great saints say. Photographs are recent discovery. Formerly the great Sadgurus, MahāMukts had divine sight (nirāvaraṇa) and used to be in trance. They used to sit under neem tree and used to see constantly Mahārāj along with the assembly of saints and devotees. Do like them, so the need for photograph will not arise.” Then devotees prayed and requested Bāpāśrī that they were ordinary devotees and could not do as mukts. Therefore, allow them so that the ordinary devotees, as well young children could get the memory of *darśan*. Then Bāpāśrī agreed and said that if the whole assembly sits, he has no objection. Then in the assembly, devotees and saints were being arranged for the photograph. Bāpāśrī was made to sit in the centre, and beside him there was group of saints and devotees who had come with them. Some devotees stood behind. Many devotees sat near one another. The photographer told all to sit without any movement for a minute and then he soon took the photograph. Bāpāśrī was pleased and said that it takes only this much time. For the photograph, one has to sit in position. Similarly, if we have the same desire as Mahārāj and great Anādis wish, they may immediately put us in the happiness of Murti. It takes no time.

63. (Shri Swaminarayan Temple, Karachi Dt. 28.03.1927; D.O.A.-2/80)

How much ignorance, passion, and attachment this *jīva* has for trivial things. So, for his family he labours and hardly earns to meet their requirement. He becomes pleased by fulfilling the needs of his family but he neither feels sorry nor thinks for renunciation even though he has to do hard labour in earning livelihood. If he takes so much trouble for God how much happiness he will get but *jīva* cannot do it and it does so much for the perishable trivial, and for giver of misery and for *māyik* things drawing again in *māyā* for billions of years. A devotee of God needs no such thing. A devotee of God does activity according to commands of Mahārāj and keeping Mūrti with him and that he should do it knowing it as false. If he has such understanding, he may have to beg, he would do it for the sake of God. But remains pleased. Even if one has to sacrifice life, there is no harm if God and His mukts are met easily- know thus. God's devotee has such understanding so he becomes neither sorry nor joyous when material objects are lost or increased, he will not crave for those objects. He would do activities according to the commands of Mahārāj and mukts and if he is asked to give up those activities by Mahārāj and mukts, he would immediately give up and in doing so his nature would not come in his way and would not be confused. Then great mukts keep his share in the happiness of Mahārāj.

64. (Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/81)

SwāmīVṛṅdāvandāsjī asked Bāpāśrī, "What kind of *darśan* of Mahārāj would be there in Akṣardhām at this time?" Bāpāśrī said, "Swāmī! Mahārāj gives *darśan* in bright luminescence. If sight becomes divine, He is here- it is not so that He is not anywhere. Infinite mukts enjoy bliss dwelling in that Mūrti. Infinite mukts enjoy bliss staying in front. The place of boundless happiness is Mahāprabhu (Almighty). Wherever there is happiness in infinite mukts, infinite incarnations, desirous of spiritual powers, infinite *māyikjīva*, is there in the measure in which they have relationship with Mahārāj and also the same measure to those who are in front of Him. How can happiness be far away? Akṣardhām is above all and in it, there is boundless bliss of Mūrti. Mukts are luminous, abode is full of luminescence, the whole divine *satsaṅg*, divine happiness, divine narration, '*Atitejomay re raviśaśīkoṭikvārṇejāy'* (Akṣardhām is so luminescent that the

luminosity of billions of suns and moons together is nothing before it). In such divine abode, Mahāprabhu shines. Mukts remain engrossed in that Mūrti. We have no share anywhere excepting with Mahārāj and mukts and without two of them, there is no place, where we can get peace. Therefore, whatever words we hear should be for Mūrti. That Mūrti and mukts give divine luminous *darśan* in this assembly. One who has divine feeling can see. ŚrījīMahārāj is constantly present in this assembly, accepting *pūjā*, giving gentle smile, gentle fragrant breeze blowing, everything is here.Mahārāj is seen in every place- movable or immovable is the state, and nothing is seen without Him, is the achievement.

65. (Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/81)

"What is the causal body*(Karan Sharir)*?" Bāpāśrī said, "Passion for *māyik* objects is the causal body. It is informidable. It is avoided by meditating on ŚrījīMahārāj. Attachment for various kinds of splendours is called deep causal (Mahākāraṇa). It is avoided when there is proper knowledge of the form of ŚrījīMahārāj and oneness with His Mūrti. In *satsaṅg*, there are great mukts. Some of them are such that they give happiness by constantly doing *kathā-vārtā* and some are such that they give happiness just by *darśan*. Know that they do it to please ŚrījīMahārāj."

66. (Shri Swaminarayan Temple, Karachi Dt. 30.03.1927; D.O.A.-2/87)

"Paghdibandhichhetrilokthakinyari." How to understand it. Bapashri said, "The turban*(Paghdi)* which has been tied by Shriji Maharaj is abovethethree cosmoses. Which are those three cosmoses? It is a talk of divine perspective, in which three cosmoses are*ekāṅtik, param ekāṅtik* and Anādi who are above Akṣarkoṭi. But those, who have view from the perspective of this world (*avarbhāv*) do not understand it. Above themis Mahārāj's turban.Mūrti is different, His way is different, grace is different- if this is understood, there will not rise any thought excepting the happiness of Mūrti. Mahārāj fulfils various kinds of happiness which one wishes, and thirst is never satisfied-he wishes more and more"

67. (Shri Swaminarayan Temple, Karachi Dt. 30.03.1927; D.O.A.-2/88)

We should not keep our share anywhere excepting only in

Mahārāj and His Anādimukts. We should remain thus, till this body is there. We should not leave Mahārāj and Anādimukts even for a moment. The one who does not understand that knows Varuṇa, the moon, the sun, etc. deities of senses but we have met Mahārāj so other deities have gone away. Therefore, Mahārāj has become our God. When Mūrti dwells in the soul, Mahārāj sees with our eyes, hears with our ears, speaks from our mouth, thus Mahārāj dwells in all our senses, even then one waits for Akṣardhām, Mahārāj, mukts; and thinks, where are they?But Mūrti is in the soul itself.

68. (Shri Swaminarayan Temple, Karachi
Dt. 31.03.1927; D.O.A.-2/93)

The one, who behaves according to the words of mukts, behaves in the words of ŚrījīMahārāj. The words of ŚrījīMahārāj and mukts are the same and they are His echo-such is the unity.All mukts are in Mūrti. How do they know one another? Just as fragrance comes from flowers but it is of various kind. So we recognise different kinds of flowers. Like that they know one another.

69. (Shri Swaminarayan Temple, Bhuj
Dt. 13.09.1927; D.O.A.-2/17)

"This assembly is divine. Mahārāj and his Anādimukts are without attributes*(Nirgun)*. This assembly has unity with Mahārāj. The place where these great saints go is very lucky. This time is very rare. This assembly belongs to Akṣardhām. It is said by Mahārāj. If such greatness is known nothing remains to be known."

70. (Shri Swaminarayan Temple, Rampar
Dt. 01.10.1927; D.O.A.-2/22)

In the assembly the 1st Vachanāmṛt of Jetalpur Chapter was being read. In it, there is reference about a mukt who has met God. Bāpāśrī asked, "Would there be any one here who has met Mahārāj?" Saying so he himself said, "Those who dwell in Mūrti are said to have met God. Some renouncers and householders, as they cannot see with their physical eyes, say that in present time how can there be those who have met Mahārāj? But today, there are many who have met God. Mahārāj and mukts are always certainly present in Satsaṅg. There is no doubt about it. Today ŚrījīMahārāj Himself sits in the centre and mukts are sitting surrounding Him. Therefore, they are always manifest. If one sees with his inner eyes and

keeps faith in Mahārāj and mukts, it will be his last birth. Such is the time and opportunity.Śukdevjī was known as very great but when he came in satsaṅg he became mukt. Today some from Īśvarkoṭi, some from Brahmakoṭi, and some from Akṣarkoṭi have come. Today they are sitting in the assembly of Akṣardhām. Those who become of Swāmīnārāyaṇa, Swāmīnārāyaṇatake care of them."

71. (Shri Swaminarayan Temple, Baladia Dt. 03.10.1927; D.O.A.-2/24)

PurāṇīKeśavpriyadāsjī said, "The books read that we should *go* into Mūrti whereas you preach to *come* into Mūrti. How to understand it?" Bāpāśrī said, "Either you quote me or the book, everywhere it is said to *come* in Mūrti, just rivers come into the sea."

72. (Shri Swaminarayan Temple, Baladia Dt. 03.10.1927; D.O.A.-2/24)

It is said that ākāśa dissolves for one who goes into samādhi. How to understand it? Then Bāpāśrī said, "As ākāśa is produced from tamoguṇa, it dissolves for one who is in samādhi. But, for one who is sent into samādhi by ŚrījīMahārāj, by His grace, the ākāśa which is produced from tamoguṇa is not seen; and hence it is said to have dissolved. And in such state of samādhi he views chidākāśa; and hence it is said to have been produced. When one is brought back into body by ŚrījīMahārāj, for him, the ākāśa which is the product of tamoguṇa is said to have produced; and as he does not see chidākāśa now, it is said to have dissolved for him. But, in fact ākāśa and chidākāśa are as they are." **While giving this talk, Bāpāśrī made Swāmī Vṛṅdāvandāsjīrealise this process internally.**

73. (Shri Swaminarayan Temple, Baladia Dt. 03.10.1927; D.O.A.-2/25)

In the evening, the 3rd Vachanāmṛt of Gaḍhaḍā First Chapter was being read. At that time Bāpāśrī, looking at the assembly said to the saints, "According to this Vachanāmṛt you are incarnations of God." *'Je jeavtāre je jelīlākarī hoy tesaṁbhārīrākhvī.'* (*whatever divine actions any of the incarnations of God have performed should be remembered*). Are the incarnations mentioned in this Vachanāmṛt denote Machchha, Kachchha, Varāh, Haygrīva, Vyāsa, Rām, Kṛṣṇa? No, No, none of them. It is you who are all

incarnations. Ultimate liberation is not possible through previous incarnations. If we do not understand this matter, it is our shortcoming. Once this thing is understood one can become fulfilled. If one dwells in Mūrti, he can understand this point, but if he does not become introvert what can he understand?"

74. (Shri Swaminarayan Temple, Baladia Dt. 05.10.1927; D.O.A.-2/27)

The 27th Vachanāmṛt of Gaḍhaḍā Last Chapter was being read at night in the assembly. In it, it is said that one should join in every way to divine and blissful Mūrti. So PurāṇīKeśavpriyadāsjī asked, "What does it mean by 'in every way'?" Bāpāśrī replied, "It means that one should not join Mūrti in a particular part; we should join in all parts. One should join Mūrti from bottom to top and from all sides. We should not remain outside Mūrti. We should dwell in Mūrti absolutely."Purāṇī asked again, "*Param ekāṅtiks* live in front of Mūrti but how to understand that mukts dwelling inside Mūrti are in front?" Bāpāśrī replied, "While dwelling constantly in Mūrti they see the whole Mūrti without a break in time. This means that they are in front of it."

75. (Shri Swaminarayan Temple, Baladia Dt. 06.10.1927; D.O.A.-2/28)

SwāmīVṛṅdāvandāsjī asked, "When mukts introduce anyone into vartamān, his body, mind, wealth and karmas of many births are destroyed. Then where does the soul dwell?" Bāpāśrī said, "ŚrījīMahārāj keeps that soul in His Mūrti. You are all saṅkalpa of ŚrījīMahārāj." SwāmīĪśvarcharaṇadāsjī said, "If all are saṅkalpas of Mahārāj, why could BrahmānaṅdSwāmī not answer Khaiyā Khatri's questions in Māṇḍvī? Why did ŚrījīMahārāj answer the questions?" Bāpāśrī said, "It is by the wish of Mahārāj. He lets the knowledge be revealed by whomsoever He wishes and as much as He wishes."

76. (Shri Swaminarayan Temple, Baladia Dt. 07.10.1927; D.O.A.-2/29)

Then the 1st Vachanāmṛt of Jetalpur was read. In it, it is said that one should not take oneself to have become great even if he happens to be respected by hundreds of persons or by thousands persons or by hundreds of thousands of persons;

or even if he happens to become like Brahmā, Śiva, or Īṅdra. Greatness lies in behaving as soul and in association of saints. Then there was a topic about the greatness of saints. PurāṇīKeśavpriyadāsjī asked, “Here, at first it is said that greatness is because of soul- which soul should be known as that soul? Then it is said that greatness of a saint is because of establishment in soul- which is that soul?” Bāpāśrī replied, “The greatness which is mentioned first refers to the greatness of a seeker because of his soul. He should believe himself as a form of luminescence of ŚrījīMahārāj. That luminescence should be known as the soul; whereas a saint's establishment in soul refers to establishment in ŚrījīMahārāj- who is the soul of soul." Then Bāpāśrī said, "You are all in Mūrti. Therefore, we are in Mūrti and all our actions are done by Mūrti Himself- know it thus.”

77. (Shri Swaminarayan Temple, Baladia Dt. 07.11.1927; D.O.A.-2/116)

In *avarbhāv* (view from the perspective of this world) the temple means Akṣardhām. Mahārāj is the Master of Akṣardhām who is sitting inside. In divine perspective (*parbhāv*), Mahārāj along with infinite mukts is with us since He has kept us in Mūrti by His mercy- knowing thus, remain joyous.

78. (Shri Swaminarayan Temple, Baladia Dt. 13.11.1927; D.O.A.-2/121)

The 71st Vachanāmṛt of Gaḍhaḍā First Chapter was being read in the assembly. In it, it is said when ŚrījīMahārāj comes in the form of Mūrti for the welfare of *jīva* He comes along with His Akṣardhām, and His *parshad* who have divine form. PurāṇīKeśavpriyadāsjī asked, “Bāpā! In this Vachanāmṛt it is said that Mahārāj and mukts come and along with them there is the name of Akṣardhām. By such words, some understand that Akṣardhām means Akṣar and Mahārāj means Puruṣottam and chaitanyaMūrtipārśads means mukts, Mahārāj comes along with them- why do they understand thus? Bāpāśrī said, “Varuṇa and water will not get separated, fire and light will not remain separate and the same is about the sun and the light. Similarly, Mūrti is luminous, so how can it be said that Mahārāj and luminescence are separate? Mahārāj is the cause of luminescence, that luminescence is to be shown or not is His choice. If one comes to know about

the greatness of ŚrījīMahārāj as it is, will not say so, because great mukts have written that Mahārāj is supreme, cause of all, support of all, everything has been explained. If one has to understand His greatness in such a way, He will not consider greatness of anyone including Akṣar, etc. What is the value of greatness of Akṣar, etc. before Mūrti? Just as there is difference between the king and servant between the sun and butterfly and between the moon and star – such is the difference. ŚrījīMahārāj is the giver of light and controller of all including Akṣar, etc. Some say that Akṣar is the support of Mahārāj-how can such know the greatness of ŚrījīMahārāj? *'Je Hari AkṣarBrahmadhar par koinav lahe'* (Śrī Hari is the support of Akṣar Brahma, no one else is beyond Him). On the contrary He (Mahārāj) is the support of Akṣar and infinite cosmoses. When Mahārāj rides the horse, it seems that the horse runs taking Mahārāj on its back but He is the support of all. Therefore, those who say that Akṣar is the support of Mahārāj has not understood the greatness of Mahārāj. ŚrījīMahārāj is the support of Akṣar, etc. in all. *'Akṣarnachhoātmā re anantbhuvannalsh'* (Mahārāj is the soul of Akṣar and God of infinite abode). Thus,ŚrījīMahārāj is the controller, supporter, cause and donor of light to all. Akṣar, etc. are all luminous because of His luminescence and He is imminent (*anvaya*) in all with His divine power but He Himself dwells independent in Akṣardhām which is the form of His own luminescence. Mukts who achieved that Mūrti dwell constantly in Mūrti as the enjoyer of bliss of Mūrti.

79. (Shri Swaminarayan Temple, Baladia
Dt. 20.04.1928; D.O.A.-2/141)

God is recognised through enlightened saints and without them even supreme Lord may be moving about in the human form will not be recognised. The sun, the moon, Śiva, Brahmā, etc. have not gone beyond this cosmos. Puruṣottamnārāyaṇa is cause of all-nobody is His creator. He is the cause of all, doer, controller, support of all-if one understands thus, he will be fulfilled or if such saint enjoyer of happiness of Mūrti is met, he would explain that talk.

80. (Shri Swaminarayan Temple, Baladia
Dt. 02.05.1928; D.O.A.-2/146)

Then Devrājbhāī asked, “Great saints say that mukts dwell in Mūrti and they are as great as Mūrti-how do they all live?”

Bāpāśrī said, “That matter cannot be understood by the example of this world. It is known to the realised ones. They know it, as it is, or one can see if Mahārāj shows him by His mercy. All mukts dwell in whole Mūrti by remaining engrossed in it and have divine form. Mūrti possesses wonderful divinity. Just as chiṅtāmaṇi gives so much, so many things that cosmos is fully filled, even then chiṅtāmaṇi does not become thin and if everything goes back into it, it does not become big- it remains as it is. Such capacity is possessed by an inanimate thing by His power. Then what to say about the divinity of Shriji Maharaj? Therefore, enjoy happiness of Mūrti by dwelling in Mūrti.” Then he asked, Bāpāśrī, “Infinite mukts dwell in Mūrti. Whether all of them get the equal happiness or in more or less proportion.” Bāpāśrī said, “All mukts get happiness in the same proportion. Of course, it is more or less in proportion but in the realised state it cannot be said so.”Then again, he asked, “If one has the art of meditating in front and the understanding is of dwelling in Mūrti- what will he achieve?” Bāpāśrī said, “The achievement will be according to understanding. The one who has understanding for dwelling in Mūrti, Mahārāj keeps him in Mūrti but nothing short remains.”

81. (Shri Swaminarayan Temple, Bhuj
Dt. 05.06.1928; D.O.A.-2/149)

There is nothing like physical, subtle and causal, or present, past and future- one should only think that there is only Mūrti. There is not anything happier than Mahārāj. Those remained in that Mūrti became happy. For me, wherever I am, I will be happy. I may be in forest, mountains, wood, farm, vadi, whatever place it may be, I cannot live alone without Mūrti. That Mūrti is mysterious-it cannot be achieved even after doing penance for a long time. Such ŚrījīMahārāj has been got by us sitting at home- what a great mercy! Sages in Navlakha Mountain dried their body while doing penance, then once only they had *darśan* of that Mūrti (As *Nilkanthvarni*), whereas for us woods (temple) have been made in the centre of village and Mahārāj has met us sitting at home. Therefore, remain engrossed in that Mūrti.

82. (Shri Swaminarayan Temple, Bhuj
Dt. 05.06.1928; D.O.A.-2/149)

Some say that they had very good temple, but it is an activity. We should look at the cause i.e.,ŚrījīMahārāj who is in the temple. All happiness lies in that Mūrti. We are concerned with that only because, *'sauna karanŚrī Hari re'* (the cause of everything is Śrī Hari).

2.2 – Knowledge of God

1. ***(Shri Swaminarayan Temple, Baladia Dt. 17.05.1906; D.O.A.-1/21)***
Saint Devjivandasji asked, "In the devotional song of Shri Brahmanand Swami a line states, '*Paghadibandhichhetrilokthakinyari*' (the turban which is tied is different from the *trilok*– three layer spiritual cosmoses). How to understand that *triloki*." Bapashri replied, "Everything is destructible uptoPrakruti-Purush. Brahmanand Swami has not taken it in consideration. Above that the first one is Ishwarkoti in the form of Mul-Purush, second one is Brahmkoti and third one is Aksharkoti– he has referred to these three cosmoses. Therefore, Shriji Maharaj's turban is said to be quite distinct from all. Above Mul-Akshar there are Ekantik, above them Param Ekantik and above them Anadi– these three are causal *triloki* so he has said that the turban of Maharaj is different."

2. ***(Shri Swaminarayan Temple, Baladia Dt. 19.05.1907; D.O.A.-1/51)***
The words of learned are proper according to scripture and acceptable to the people and the words of Mukts may not conform to the scripture or to the norms of people but they are words of deserving weightage and therefore conformity of scriptures is not necessary, because Shriji Maharaj Himself speaks through them so these words are valuable. If one doubts the words of Mukts and change the words, it will be harmful and if he knows the importance of Mukts words, it will be beneficial. Those who do not have trust in words of Mukts will not be benefited. In the association of Mukts, *sankhya* and *yoga* –both will be realized. *Sankhya* means you are not the body, and yoga means becoming one with Murti. If this is done through Mukts it will soon be done. Other scriptures are like weed (husk) and scripture of Shriji Maharaj is like a grain. Whereas Vachanamrut is like dinner, because it has come from the mouth of Shriji Maharaj. Therefore, it should be read daily because it is the only powerful scripture that leads to ultimate liberation.

3. ***(Shri Swaminarayan Temple, Baladia Dt. 19.05.1907; D.O.A.-1/51)***
When scriptures refer to Brahm, saint, and incarnation, we should understand Brahm as Akshardham, saint as Mukts,

and incarnation as Maharaj. Such words should be linked to Murti, Akshardham and Mukts but not to inferior levels. Those who doubt in this have no understanding of our fold- the *satsang*.The other description without Maharaj's Murti is like going to sea without a boat, which will result in death means the doer or hearer will not be liberated. Therefore, the devotee of incarnated form of Shri Hari should talk of events of His incarnation only.

4. ***(Shri Swaminarayan Temple, Baladia Dt. 13.03.1909; D.O.A.-1/69)***

Swami Ishwarcharandasji asked question in the assembly, "What is the meaning of experience knowledge according to the 7th Vachanamrut of Loya?" Bapashri replied, "To take the bliss of Murti by dwelling in Murti is experience knowledge. There is no end to the bliss of Murti. To take new happiness continuously is the experienced knowledge. Therefore, the one who realizes experience knowledge is called Mukt. What if false is proved to be false but if true is proved to be false is said to be done false. Which is true and which is false – everything is false till Mul-Prakruti. Brahmkoti, Aksharkoti, luminescence of Shriji Maharaj and infinite divinity are true. If one remains engrossed in Shriji Maharaj's Murti leaving aside all, it can be said that what was to be understood is understood. This knowledge which is being told is of the bliss of Murti. Therefore, all the knowledge is not equal.

5. ***(Shri Swaminarayan Temple, Baladia Dt. 13.03.1909; D.O.A.-1/69)***

The one who has met God in the form of human being, but he has not realized Him in His soul – whether does he get ultimate liberation or not?" Bapashri replied, "The one who has met personified God and he has known his greatness thoroughly, his salvation is there in the same way as the salvation of the one who has realized Him in his soul– such is the importance of meeting Him in the form of human being."

6. ***(Shri Swaminarayan Temple, Baladia Dt. 22.03.1911; D.O.A.-1/90)***

Everything is imperfect without the Murti of Shriji Maharaj. *Pranav and Nad*(Causal Sound of Universe)also stems from the thumb of Mul-Purush and it is all the work of Mul-Purush. Therefore, do not remember it because it is *Sakam* (improper understanding). For the self-realized one, the words coming

from the mouth of Shriji Maharaj and Mukts are *Pranav and Nad*and it is *Nishkam* (proper understanding). Those who are introvert are attached to Murti in all three states. The one who has knowledge of glory of Mahaprabhuji is having firm determination of Maharaj. He dives in the ocean in the form of happiness of Maharaj's Murti and he does not face any hurdle. Whereas those having burden of means may acquire some one's fault.

7. (Shri Swaminarayan Temple, Baladia Dt. 24.03.1911; D.O.A.-1/95)

There is no another abode like Akshardham and there is no master like Maharaj and there is no preceptor like Mukt. Therefore, we should not have attachment elsewhere by keeping them aside. Just as absolute emperor's queen would not think of marrying any other king. Similarly, we should not think anything else without Shriji Maharaj.

8. (Shri Swaminarayan Temple, Baladia Dt. 29.09.1912; D.O.A.-1/102)

Mukts are the Vedas of Shriji Maharaj and the words coming out of their mouth should be considered as Vedas. Vedas that came out of the mouth of *Vairaj* are of *Avarbhav* (this universe). In it, the understanding above Mul-Purush is not stated. The Vedas in the form ofShriji Maharaj's Muktsexplain the form of Shriji Maharaj and make *jiva* realize Shriji Maharaj. These are Vedas of*Parbhav* (Divinity). This point must be understood.

9. (Shri Swaminarayan Temple, Baladia Dt. 02.10.1912; D.O.A.-1/105)

Bapashri said, “When one gets attached to those Mukts who have become one with the God and if by their grace, firm understanding*(upasana)* of the God is done, there will not be any obstacle and the importance of *Purush, Brahm, Akshar*does not remain. The importance of only Shriji Maharaj who is GodAlmighty remains.

10. (Shri Swaminarayan Temple, Baladia Dt. 03.10.1912; D.O.A.-1/107)

“When can one become *Brahmrup (Divine personified form)*?” Bapashri replied, “His understandingof God should be firm andthose observing commands of Shriji Maharaj should be understood as divine. He does not consider

anyone except Shriji Maharaj as the doer.Hecan differentiate both illusive*(vachyarth)* and manifest (*lakshyarth*) knowledge and knows immanent *(anvaya)* and transcendent *(vyatirek)* form of God then only he will become *Brahmrup*.

11. (Shri Swaminarayan Temple, Baladia Dt. 10.10.1912; D.O.A.-1/117)

What to talk about Maharaj and Mukts and what is the position of Jiva! Much has been achieved by less effort. If one goes elsewhere means, he has less importance of Maharaj. If we take Mahaprabhuji as omnipotent, no thoughts will arise and there will be constant happiness of Murti only. There is happiness only in Maharaj's Murti, whereas there is flying ash at all other places.The greatness of incarnation etc. has been said in their scriptures but there is no darshan of today's Mukts to them.When incarnation etc. along with their *Parshads* come in satsang for the purpose of liberation and if they associate with such Anadimukts keeping faith in them, and if knowledge of Maharaj's form is realized, they will be liberated.

12. (Shri Swaminarayan Temple, Rampar Dt. 02.03.1916; D.O.A.-1/152)

Some people do not know the glory of the lord, so they remain dry. Therefore, first knowledge and then glory- both are required. Then only practices become fruitful. One can neither attain the supreme bliss nor become free from desires by merely observing practices like renunciation etc. A king's command is carried as his greatness is known. Similarly, one can follow the will of Shriji Maharaj and Mukts only after knowing their glory.The dryness cannot be avoided without knowing the glory.

13. (Shri Swaminarayan Temple, Rampar Dt. 13.03.1916; D.O.A.-1/164)

Once a devotee gave clothes and food to a renouncer. Then our saint told to thatdevotee, “What will you gain by giving food, etc. to renouncer who does not follow the religion properly?” Then he quoted from Sikshapatri which says that we should give to mendicant. He did not know the meaning of it so meaning should be understood. Everything should be taken inpratyksha form (this fold) but not in paroksha form(other fold). The one whom Shriji Maharaj has met in

personified form has got much spiritual wealth. Therefore, we should not do undesirable activity. Just as the prince of a king does not know his wealth and power. Similarly, if the followers of Shriji go elsewhere for salvation, it is a great ignorance. We are sitting in the assembly of Shriji but we do not have to go to Him after death. Such firm understanding should be there.

14. (Shri Swaminarayan Temple, Baladia Dt. 05.05.1917; D.O.A.-1/169)

The 35th Vachanamrut of the last chapter of Gadhadawas being read in the assembly. In it there was a reference that the sin committed by the betrayal of saint will be as good as betrayal of God and the fruit of saint service will be as good as service of God. Then Bapashri said, "If betrayal of other incarnation and their devotees is done, it will affect in less proportion. Moreover, by their worship, liberation will also be in less proportion. Whereas if guilt is committed against today's devotee it will affect very Much and if they are pleased liberation will be great, because several other incarnations have come from *Maya* and several others have come from Iswarkoti which is above *Maya,*and several have come from Brahmakoti and Aksharkoti. Whereas these are even above Brahmakoti and Aksharkoti.That are Param Ekantik and Anadi they have come, and Shriji Maharaj who is above all of them has come."Shriji Maharaj takes away supremacy of other incarnations and He Himself is independent. Just as the fruit of akda and fruit of mango tree are unequal. Similarly, Mahaprabhuji and Mul-Akshar etc. are not equal. If such greatness of this Maharaj is understood, passion, anger, greed, pride will all disappear, and one will be free from attributes.

15. (Shri Swaminarayan Temple, Baladia Dt. 07.05.1917; D.O.A.-1/171)

The same Murti which is in Akshardham gives darshan in a human and idol form-if understood thus the goal will be achieved. After Idol is installed in the temple, we should not see whether the expression is better or not because Idol(*Pratima*) is the same Murti (God) which is in Akshardham. There is not at all difference even of a pore(*rom*). If one finds difference, he is said to have envied.

16. (Shri Swaminarayan Temple, Baladia Dt. 10.05.1917; D.O.A.-1/174)

Swami Ishwarcharandasji asked, "Why is there lethargy though such opportunity is there?" Bapashri said, "First of all there is some defect in resolution, secondly there is defect in understanding of greatness and thirdly the faith is not full, so there is lethargy. If one always keeps Maharaj and AnadiMukts with him, they will make him realize the divinity of satsang, the resolution and the greatness will be made firm. As a result, his flaws like lethargy, laziness, etc. will disappear.

17. (Shri Swaminarayan Temple, Baladia Dt. 13.05.1917; D.O.A.-1/176)

Swami Ghanshyamjivandasji said, "Images of God*(Murti)*have been installed in our temples, for this some say that by virtue of *Satpurush*(Enlightened Person) God comes that means *Satpurush* is greater than God- how to understand this?" Bapashri said, "Shriji Maharaj is subdued by *Satpurush* and He Himself comes but Mukt is only servant and Murti is master. Mukt believes image of God *(Murti)* as his master but seekers having no real understanding consider *Satpurush* to be greater than Image of God, but that understanding is wrong.

18. (Shri Swaminarayan Temple, Kumbharia Dt. 16.05.1917; D.O.A.-1/179)

The 51stVachanamrut of first chapter of Gadhada was being read in the assembly. In it, it is said that there remains only Purushottam. Bapashri said, "Maharaj dispersed the crowd and He remained Himself and said there remainsnothing up toAkshar. Just as if the nails are taken out from the cart, the cart will be dismantled. Similarly, Maharaj made everything false from earth to Mul-Akshar and He Himself remains. Therefore, we should keep only Maharaj and should stick to Murti but should not leave it, not even for a moment. After becoming saint or devotee, one should not believe that everything is over and should not be overjoyed means should not waste time in trivial activity.

19. ***(Shri Swaminarayan Temple, Kumbharia Dt. 22.05.1917; D.O.A.-1/182)***

This Murti and this saint should be considered as divine and should meditate on this Murti. Then this Murti will be seen in bright luminescence. Such happiness can be had during this life itself. But Jiva has become blank and remain unhappy. He remains unhappy in this association then where else can he get happiness? This is the assembly of Akshardham and above it ofAnadimukts dwelling in Murti and Shriji Maharaj is present here. If one knows this assembly as such, one will become divine. If I am telling a lie, it will be my guilt.But if you believe it to be true you will be much benefited.

20. ***(Shri Swaminarayan Temple, Baladia Dt. 10.06.1917; D.O.A.-1/190)***

Some say that saints are greater than idol- how to understand this?Bapashri said, "He has not understood the dogma of Shriji Maharaj because he has not met enlightened *(siddh)*Mukts so he says so, because he has understood it with his mayik (*illusive*) intellect, but idol is Shriji Maharaj Himself. Those who have not met great Mukts would try to understand the scripture with his ownwisdom, but he will not get the gist of scripture and he himself becomes God. In satsang if someone says that he is God, he should not be believed. God is only Shriji Maharaj.

21. ***(Shri Swaminarayan Temple, Baladia Dt. 15.06.1917; D.O.A.-1/196)***

One does not understand the greatness of great Mukts and Maharaj who are sitting here. When one has firm faith in Shriji Maharaj and His Muktonly,but one does not have inclination for other deities should be known as firm determination.

22. ***(Shri Swaminarayan Temple, Baladia Dt. 22.05.1919; D.O.A.-1/205)***

You will become as much as you know Maharaj and Mukts. Nobody has got this achievement. This association is the bestsatsang within the satsang. You are going to be fulfilled this time. Many incarnations have taken place, but nobody has been fulfilled. Therefore, get it fulfilled in this birth and see

that Maharaj and Mukts do not have to come again. This abode is not achieved even by Bhav, Brahma, means Mahakal and Akshar. You have achieved it. Who can allow you to sit near Purushottam?

23. (Shri Swaminarayan Temple, Baladia Dt. 25.05.1919; D.O.A.-1/207)

GajoGadhavi who became Purnanand Swami renounce his saffron clothes because of his ego and became a householder, even then he had firm determination for Shriji Maharaj. Therefore, at time of his death Brahmanand Swami and Muktnand Swami came to fetch him. He told them that he would not go with them; he would only go with Maharaj. Then both Swamis went back, and Shriji Maharaj came and asked him to come. Then he said he would come provided Maharaj showed a miracle in the village. Then Maharaj gave darshan to the whole village and fetched him. He had firm determination, so when he became householder renouncing saffron clothes, he did not think, whether he would be liberated or not? This is the real determination.

24. (Shri Swaminarayan Temple, Naranpar Dt. 13.05.1925; D.O.A.-1/220)

This time we have got a very big achievement. Shiva, Brahma, Vishnu all the three together manages a village in the form of cosmos. Vairaj is above them. He is head of village in the form of cosmos. Above it is *Ahankar* and his head is *Mahatatwa*and his head is *Pradhanpurush* and above all these infinite *Pradhanpurush* is *Mulpurush*i.e. Shree Krishna. Above such infinite Shree Krishna is Vasudevbrahm. Above such infinite Vasudevsis Aksharwho is called Mul-Akshar and above such infinite Mul-Akshar is *Maharajadhiraj* (Almighty Shriji Maharaj)whom we have met.

25. (Shri Swaminarayan Temple, Baladia Dt. 15.05.1925; D.O.A.-1/222)

Swami Ishwarcharandasji asked, “What is the meaning of experiential knowledge. Then Bapashri said, “Just as water itself takes one deep into it. Similarly, there is fragrance of God which draws Soul (*Jiva)*intoHim. That fragrance should

be known as experiential knowledge. When one knows Shriji Maharaj and Anadimukts above all, it is called one has got experience knowledge but if one makes false as false, it is not called true knowledge. If everything up to Akshar becomes false and one gets attached to Maharaj's Murti, it is called experience knowledge. Therefore, one should realize experience knowledge and get engrossed in Murti. One should know Maharaj and Mukts as *Anadi*(Immortal). It is very difficult. This assembly is of the Akshardham which should not be misunderstood. That means it should not be considered with that of seekers.

26. (Bapashri's farm,'Jambudavadi (Navivadi)', Baladia Dt. 24.05.1925; D.O.A.-1/230)

Except Shriji Maharaj's Murti, '*sab jag jaratangara* –the whole world is like fire - it is called Upasana (Worship with firm determination).Worship God sincerely, so that you can go to Akshardham directly. Constantly look at God's Murti, until the water comes out from eyes. Look at Him from the inner eyes.

27. (Bapashri's farm 'Lakhaivadi', Baladia Dt. 29.05.1925; D.O.A.-1/237)

The 24thVachanamrut of first chapter was being read. In it, there is reference about '*Pranav*' and '*Nad*'. Swami Aksharjivandas asked, "What is '*Pranav*' and '*Nad*?' Bapashri said, "Just as the flame of fire is very big and it creates sound. Similarly, luminescence emits from Maharaj's Murti, and it creates sound, which is called *Pranav* and *Nad*.

28. (Shri Swaminarayan Temple, Saraspur Dt. 28.11.1925; D.O.A.-1/240)

Then the 4thVachanamrut of middle chapter was being read. In it, it is said that God comes in PrakrutiPurush, even then He is as He is with all His power. Bapashri said, "God has neither to come nor to go. He appears through vast luminescence but in the eyes of the people of this world, seem to be coming and going.

29. (Shri Swaminarayan Temple, Saraspur Dt. 03.12.1925; D.O.A.-1/243)

Bapashri said, “Just as fishes play in water. Similarly, these saints play in Murti. When one is engrossed in Murti, it is called satsang. But *Jiva* sits idle by listening to the words, this word about how to do means. For me all are equal. He may be wretched, passionate, Mumukshu. I want all to make happy. The fruit of all means is only Murti.

30. (Shri Swaminarayan Temple, Saraspur Dt. 05.12.1925; D.O.A.-1/245)

Those having feeling of body is *Avarbhav*(Worldy feeling) and dwelling in Maharaj's Murti is *Parbhav*(Divine feeling). Those sitting in this assembly seem *Adi* (Worldy). Though they seem Adi, they are*Anadis*(Immortal) engrossed in Murti. Then one*brahmin* asked, “Is it the engrossment of Soul or *Vrutti* (Inclination/Intellect)?” Bapashri said, “Engrossment of *Vrutti* is the sign of state of means*(Sadhandasha)*. In the divine state*(Siddhdasa)*, it is engrossment of Soul itself- that should be done. *Vrutti*is mayik (perishable by nature),whereasSoul and God are divine. *Vrutti* cannot be there for divine thing. Soul sees Godby its own authority.

'*Gyani ne gyani male rasnilutalut, gyani ne agyani male to thaipademathakut*' (when knowledgeable meets knowledgeable, there is joy of ecstasy. But when the knowledgeable meets ignorant, there will be controversy).

31. (Shri Swaminarayan Temple, Saraspur Dt. 17.12.1925; D.O.A.-1/249)

Lord Swaminarayan is a cause of all. He is like a human being, but His work is of infinite Brahmand (Cosmos). After becoming Saint or satsangi, it is not good to quarrel over trivial things. The thing of prasad likeCharnarvindif installed within, then nothing is required from outside. Therefore, be alert. One may sacrifice his life for politics and business, but what if he would not do anything for Lord Swaminarayan whom we have met.

32. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/35)

When we consider Mahārāj as our fate, we should think twice before abusing anyone, because happiness or misery is there by the wish of ŚrījīMahārāj. If we wish evil of anyone, it should be known that our faith in ŚrījīMahārāj is not complete, and we do not consider Him as doer of everything.

33. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/35)

While making determination, it should be done after identifying causal Mūrti. The one who determines from activity has shaking determination. What is that activity? The determination based on,'such saint, such religion, such renunciation, such big *yajña*, such practice, etc.' If the determination is made after knowing greatness, divinity, and bliss of Mūrti, that determination never changes under any circumstances.

34. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/35)

ŚhrījīMahārāj has said, "I see the Mūrti even now and when I had not come in *satsang*, I used to see Him, when I was in the womb of My mother and even before coming in the womb, I used to see Him." This is actually the state of Anādimukt.WhereasShriji Maharaj is the God Himself.

35. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/38)

The happiness lies only in Mūrti. If *jīva* strives for *māyik* objects and for miracles, it is said to be defect in determination. Just as iron is attracted to magnet, similarly, if the determination is matured, he will be drawn in Mūrti."Unless there is matured determination for Mahārāj the childish nature is not avoided.If there is any shortcoming in such determination means defect in understanding greatness and that defect will not lead to faith. If there is faith, love-oriented devotion will come.

36. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/41)

There may be hundreds of famines and one would not get food to eat or the servants of king may arrest him, tie him and bit him and he may fear his life, even then he would face three kinds of troubles and would think that no one is doer excepting the wish of Mahārāj. At the time of such death, if one remains pleased then we should know that his determination is matured."

37. (Shri Swaminarayan Temple, Karachi Dt. 22.03.1927; D.O.A.-2/43)

ŚhrījīMahārāj and great Anādi are as divine here as they are in Akṣardhām. They show human feeling by their wish only. For the purpose for which we have become '*Saṅnyāsī*' and whatever is wanted, is achieved by meeting Mahārāj Himself and mukts. This achievement is very very great. Where are we sitting, whose association have we got? We have got *Anādimukt* and ŚhrījīMahārāj Himself."

38. (Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/50)

We have got the supporter of all, doer of all, controller of all, and divine of all divine, the Lord. Therefore, one who wants to become His constant companion, he should wake up from affectionate sleep *(mohnidra)*and keep the feeling of servant. When one becomes pure means worthy of God, God will stay with Him. Just as lioness' milk can be kept only in gold vessel. Let the one, whose determination is unripe, care his own things. Mahārāj and His Anādis are here- they are visible here. Jets of luminescence emit. We have to stick to Mahārāj and His mukts.

39. (Shri Swaminarayan Temple, Karachi Dt. 25.03.1927; D.O.A.-2/58)

We trust that after sitting in a boat, it will land us at the bank. Similarly, that much trust should be kept in great mukts that they are sure to take us in the bliss of Mahārāj. '*Nirguṇnāguṇagāydharmasutlāḍīlo'* (Shriji Maharaj

appraises the one who have attained Nirgun state). If the other knowledge is less, do not worry but keep such strong determination that this saint is Anādi, he is without attributes and the assembly is divine. In the centre, there is Mūrti. If one understands that mukts and Mūrti are having oneness, much will be done. This talk is not understood by the one who depends on scriptures only.This is a divine assembly and should not remain alone leaving it and should not lament for anything. Since we have met Mahārāj and great Anādi, it is the sign of victory. If it remains like this till the last moment of life span, it is enough.If Mahārāj and saint are kept as guard, they will take us directly in the bliss of Mūrti.

40. (Shri Swaminarayan Temple, Karachi Dt. 25.03.1927; D.O.A.-2/59)

The accomplishment of Nārad, Śuk, Sanak, *Gopīs*, etc. is nothing compared to the bliss of Mahārāj. I am not saying this to belittle them but describing the enormous proportion of the bliss of Mahārāj. Some great deities also took prasādī (offerings) from the bowl of saints. All of them had come to become divine. We do not know our own house. As one move towards Mūrti, he has to put more efforts. What can subordinate king give if he is pleased? But, if sovereign king is pleased, he will give whatever one wishes. Similarly, the other incarnations are like subordinate kings, but Mahārāj is like a sovereign.

41. (Shri Swaminarayan Temple, Karachi Dt. 25.03.1927; D.O.A.-2/60)

The one whose tendency is in Mūrti will have immense love. The organs of *Anādimukt* are as many as God has- the same divine shape, divine form, divine Mūrti. Luminescent Mūrti flashes and all mukts dwell in it. You can get happiness of Mahārāj from wherever you want. They enjoy various kinds of happiness in every pore. It cannot be known from scriptures or someone's talks. It will be known when one reaches in its happiness. There are many kinds of happiness in Mūrti. Param EkantikMukts are in front of Maharaj, whereas Great

Anādi remain engrossed in every pore. It is all the greatness of ŚrījīMahārāj. Narnārāyaṇa, Rādhā-Kṛṣṇa are all saṅkalpas of Mahārāj and the meditation is to be done on the causalMūrti only, which is HarikṛṣṇaMahārāj. Therefore, while having *darśan* of all forms, perception should be of ŚrījīMahārāj in all. Mahārāj has brought here the whole divine happiness. As and when *jīva* becomes worthy this divine talk is understood and becomes happy.

42. (Shri Swaminarayan Temple, Karachi Dt. 27.03.1927; D.O.A.-2/70)

Mahārāj has made a saṅkalpa of burning sins of innumerable births so that *jīva* liberates. Otherwise, who can forgive guilt of infinite births! This is only because of Mahārāj and His mukts who show much pity. *Jīva* is taken out of *māyā* by going round every house but *jīva* is much affected by *māyā* so it does not believe. It even hesitates in calling that Mahārāj is supreme. To liberate *jīva*, great mukts showing their pity, wrote scriptures and explained divinity and supremacy of Mahārāj in it. The difference between incarnation and the one who is above all,and cause of all incarnation is explained and also greatness of great mukts.

43. (Shri Swaminarayan Temple, Karachi Dt. 28.03.1927; D.O.A.-2/75)

Great Anādis always dwell in Mūrti so that innumerable human beings are attracted. Where can one get opportunity of such mukts? Association with mukts is more important from which one gets love, ātmaniṣṭhā, knowledge of greatness, religion of self, devotion, etc. great thing can be achieved. Therefore, get attached to them. After understanding *upāsanā* of supreme if one gets attached to mukts, he will achieve the state of *Anādimukt*. For him there is no abode like Badrikāśram, Śvetdwīpa, Akṣar, etc. He has neither day nor night. He goes on enjoying various kinds of happiness from Mūrti forever. For such Anādi there is only Mūrti.

44. (Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/83)

Darśan of this assembly is rare for Īśvarkoṭi, Brahmakoṭī, Akṣarkoṭi, etc. They crave for it. Even then, when Mahārāj and mukts come in sight by their grace, they will get the benefit of *darśan*.

45. (Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/84)

The cause of all is ŚhrījīMahārāj and His work is infinite incarnation, supernatural power and divine power. Therefore, looking the richness and power of ŚhrījīMahārāj who is cause and doer, one should determine to meditate on divine Mūrti along with the understanding of Mahārāj's greatness. Always keep divine feeling for Mahārāj and mukts.God is only PuruṣottamŚrīSwāmīnārāyaṇa and there is no other God excepting Him. His mukts and saints are also the form of Mūrti- determine firmly thus.

46. (Shri Swaminarayan Temple, Karachi Dt. 31.03.1927; D.O.A.-2/97)

This jīva gets happiness as much as he has understanding of greatness of mukts and Mahārāj and he becomes as he understands the greatness. Therefore, we should keep oneness and should have ātmabuddhiwith mukts so that we become happy with the happiness of mukts and unhappy with unhappiness of mukts.

47. (Shri Swaminarayan Temple, Karachi Dt. 31.03.1927; D.O.A.-2/97)

He who has not determined supremacy of Puruṣottamnārāyaṇa is searching here and there in vain like the washerman's dog. That dog had determined that the one with wet legs is its owner but did not know anything else. Then in monsoon it saw legs of all to be wet and ran one after the other and ultimately died. Do not do like that. RecognisePuruṣottamnārāyaṇa and determine firmly.

How big our Master is? Even then some do ordinary satsaṅg- they do not know. They do not even know sādhu or asādhu, Incarnation-Incarnator- do not do thus. Recognise great mukts, otherwise one may stop anywhere- may stop in Devlok, in Vaikuṇṭha or in Golok, then this all will not come in his hand. If the real thing is not got, it will happen thus. Happiness is only in Mūrti, nowhere else. The one who has got this benefit will freeze in Mūrti, will be happy. We are in satsaṅg for that purpose. It is not a child's play to surrender mind to great Anādimukts.

48. (Shri Swaminarayan Temple, Bharasar Dt. 23.09.1927; D.O.A.-2/18)

We consider that Lord Swāmīnārāyaṇa dwells in luminous form of Akṣardhām which is beyond Mūḷ-Akṣar, we should remain engrossed in it. This is the bag of sugar and do not take it as salt. Jīva has tired by continuously seeing the work of Prakṛti, "Thousands of years may pass away but we cannot come out of that happiness and cannot be fulfilled. One cannot be happy without getting attached to Mūrti."

49. (Shri Swaminarayan Temple, Rampar Dt. 29.09.1927; D.O.A.-2/21)

Devrājbhāī came from Rāmpur. He prayed to Bāpāśrī and the saints for visiting his village. Bāpāśrī said to SwāmīĪśvarcharaṇadāsjī, "We have to go to Rāmpur because of Devjībhāī's request. Moreover, devotees of Goḍpur have also come to take us to their village." SwāmīĪśvarcharaṇadāsjī said, "Bāpā! Let us first go to Rāmpur and then we shall go to Goḍpur."At night, the 51stVachanāmṛt of Gaḍhaḍā First Chapter was being read in the assembly. In it, it is said that everything

uptoAkṣar should be forgotten. Bāpāśrī said, "In this Vachanāmṛt followers of ŚrījīMahārāj have been told that nothing excepting ŚrījīMahārāj'sMūrti should be given priority. Even then, some do not go beyond former incarnations. They do not understand such words.In scriptures it may have been written ambiguously. Such ambiguity can be clarified by mukts out of mercy; but they do not take it true. And that is why they cannot understand such talks.In the 1st Vachanāmṛt of Pañchāḷā Chapter, Mahārāj has said that when He thinks about the happiness of Akṣardhām, other happiness becomes inferior. Then He said the happiness, which is there in this Lord is nowhere. This is explained by giving the example of differential quantity of the light of a torch. Therefore, Mahārāj is supreme, the cause of all, the support of all and He alone is like Him. After becoming His follower if one goes for searching proof of His supremacy, what can he get? It is like taking husk, leaving grain aside. After reading the Vachanāmṛt some persons object and say, 'Mahārāj has said to meditate on Lord Kṛṣṇa along with Rādhikā, whereas you say to meditate on Mahārāj and mukt.' How can they understand such talks? We should show mercy on such ordinary jīvasalso."

50. (Shri Swaminarayan Temple, Baladia
Dt. 03.10.1927; D.O.A.-2/25)

The 65th Vachanāmṛt of Gaḍhaḍā First Chapter began to be read. In it, it is said that if one establishes complete control over his senses, he can achieve the gods of the respective senses. So Bāpāśrī said, "If one overtakes all this and goes straightly and stick to Mūrti, there will be no obstacle for him. Everything else let it be for knowers of the scriptures. For us

Vairāj, ahaṅkār, Mahattattva, Pradhān-Puruṣa, Prakṛti-Puruṣa, Vāsudevbrahma, Muḷa-Akṣar and even the luminous of Shriji Maharaj i.e.,Akṣardhām have no place. We should keep Mūrti which this Īśvarbāvā has kept. He has overtaken all. The devotee of God swallows kāḷa and karma. 'Kāḷakarmanī re śaṅkādevevisārī.' (The fear of kāḷa and karma should be given up). What is the meaning of 'swallow' here? Here it means a devotee drives away kāḷaand karma. Such great are these saints. Why it is so? Because they have got Mahārāj Himself, so everything has become unreal for them. When Mahārāj Himself meets, one becomes one with Mūrti and one's form becomes like the form of Mūrti. Then only one can guide others.

51. (Shri Swaminarayan Temple, Baladia Dt. 04.10.1927; D.O.A.-2/26)

Bāpāśrī said, "It is very big task to know and explain to the satsaṅg that Mahārāj is the Supreme of all incarnations. Even when ŚrījīMahārāj Himself was manifest in human form, many persons got doubtful listening to the words of Mahārāj, 'This Mūrti is unique among all other incarnations; infinite number of mukts enjoy the bliss of this Mūrti; Akṣar and other incarnations and their mukts meditate on this Mūrti.' Though AnādimuktGopālānaṅdSwāmī was having great spiritual powers, some people used to call him as having superfluous knowledge. But such *jīvas* would not know how great this Lord is and how capable His mukts are.Just see! NiṣkulānaṅdSwāmī has said, 'This Mūrti is distinct from others, and It is astonishing; I am sure about it, it is astonishing.' In this way, great mukts have said about greatness. Mahārāj and great mukts take pity on *jīvas* so they explain greatness by and by."

52. (Shri Swaminarayan Temple, Baladia Dt. 04.10.1927; D.O.A.-2/26)

Once in Gaḍhpur, Mahārāj showed His sadness. So, He did not get up to dine eventhough the dish was ready. MūḷjīBrahmachārī requested, 'Mahārāj, the meal is getting cold so please come to dine. The saints will dine only after You would dine.' Then Mahārāj agreed and sat for meal. But, while dining, He showed sadness and ate a little and then came back to AkṣarOraḍī and slept there. After some time, Sadguru GopālānaṅdSwāmī went to Mahārāj and asked Him why He looked sad. Mahārāj said, "Swāmī! We have come for ultimate liberation of great incarnations, their devotees and infinite *jīvas*. But when saints like you talk about My form as it is, they do not understand and because of their previous understanding, they prevent you from talking and do not allow others to understand. Some ordinary *jīvas* who are bound by ignorance of time immemorial displease saints like you by many kinds of hurdles. It is therefore that I have become sad. Swāmī, I know that your efforts are praiseworthy. You tolerate insults and beating of ignorant *jīvas* for My sake. So, I feel very much pained." Saying so, Mahārāj's eyes were filled with tears of love. Then GopālānaṅdSwāmī said, "Mahārāj! Remain pleased; we have no trouble." Mahārāj said, "Swāmī! If mukts of infinite abodes and their heads know Me, My greatness and My powers as it is, then only your and My efforts will be worth doing." Saying so, Mahārāj went to bed. In this way, ŚrījīMahārāj has told Anādimukt Sadguru GopālānaṅdSwāmī, the supreme saint, about His liking. Even then some do not understand this talk. It will be understood by them slowly by the mercy of Mahārāj. We should show mercy on all. What is mercy? Mercy is to make them understand that Mahārāj is supreme."

53. (Shri Swaminarayan Temple, Baladia Dt. 02.11.1927; D.O.A.-2/113)

In 7thVachanāmṛt of Amdāvād,Mahārāj says that He is a creator, maintainer and destructor of all cosmos and

innumerable Śiva, Brahama, Kailash, Vaikuṇṭha, Golok, Brahmpur of infinite cosmoses and millions of other places (Bhumika) are all luminous because of His luminescence and if He shakes the earth with His toe, earth of infinite cosmoses would start shaking. Moreover, the sun, moon, stars, etc. are luminous because of His luminescence and besides support of infinite cosmoses and cause of all is He, Puruṣottam. He did not see anyone greater than Him. He is such supreme and if someone determines for Him understanding thus, his determination will remain firm. In this, ŚrījīMahārāj has become cause of all. Even then one who does not understand such greatness describes other incarnations along with supreme Puruṣottamnārāyaṇa but where is Mahārāj and where are incarnation! ŚrījīMahārāj is second to none. He is the only one like Him. '*Ā Mūrtisauthīnokhīachrajkārīchhe" JovārākhīnahīṅjoḍPuruṣottampragaṭī'* (This Mūrti is different from all and astonishing- did not keep any other to see after incarnation of Puruṣottam). Such is that causal Mūrti. Unless one knows Mahārāj as cause of all, controller of all, supreme, support of all, *jīva* will not get ultimate liberation. Therefore, ŚrījīMahārāj says that He considers this assembly of *satsaṅgī* is better than the assembly of Śvetdwīpa, Golok, Vaikuṇṭha, Badrikāśram, etc. abodes and He sees all devotees with immense light. He adds that if He says it only for the sake of saying, He swears in the name of these saints' assembly. Though Mahārāj has sworn thus, some newcomers do not understand the talks of incarnate and incarnation and great mukts explain to them by showing pity but they do not understand. If one reads 7thVachanāmṛt of Amdāvād and ponders over it, it can be understood.

54. (Shri Swaminarayan Temple, Baladia Dt. 13.11.1927; D.O.A.-2/121)

Initially Mahārāj revealed Himself in the form of *Satpuruṣa*, then in the form of incarnation and then as giver of incarnation- same was the case with mukts. They were called as Nārad, Śuk, Sanak, Vyāsa, etc. Some were called as

Dattātreya, Kapilji, etc. Some were called as incarnation. Then simile of Akṣar was given. Then informing that realisedmukts dwelling in front of Mūrti enjoy bliss of entire Mūrti in toto, they were called as *ekāṅtik*, *param ekāṅtikmukt*. He also explained that Anādis remain engrossed only in Mūrti. As and when *jīva* began to understand, Mahārāj and great Anādimukts went on explaining.

55. (Shri Swaminarayan Temple, Bhuj Dt. 07.03.1928; D.O.A.-2/126)

Some say that all incarnations of God are the same as it is said by those *jīvas* of this world who understand thus.How can Mahārāj and mukts be pleased on them! Great mukts have left nothing in explaining, even then the talk of supremacy of incarnate- incarnation is not accepted by *jīva*. How can they get the happiness of Mahārāj! If one understands that Mahārāj is the doer, supporter, controller and cause of infinite Rama, infinite Kṛṣṇa and infinite mukts, and of everything, then he has achieved knowledge. He is God of infinite gods, and He has come to our house-AnādimuktGuṇātitānaṅdSwāmī has said thus. Moreover,AnādimuktGopālānaṅdSwāmī has also said much about supreme greatness of Mahārāj. If one has faith in great *Anādimukt*, that talk would be understood but by one's own intellect cannot be understood. Some are said to be educated but they search for this talk in parokṣa scripture (means scriptures of incarnation other than that of Mahārāj) how they can find! ŚrījīMahārāj says thus, *'Avyanathi ne avshunkyanthi re, te to vicharonemanmanthi re'* (had not come and from where will come, this is to be understood in mind). So, who can explain the greatness of ŚrījīMahārāj without Anādimukts, who are enjoyers of the bliss of Mūrti. When ŚrījīMahārāj met Anādimukt Ramanand Swāmī, since then Swāmīśrī used to say that this NīlkaṇṭhaBrahmachārī is worth praying even by great Rām, Kṛṣṇa, *Vāsudev, Akṣar*, etc. and also is worth worshipping, but such words are not taken by heart and *jīva* does not believe in what mukts say-

how can he get happiness of Mahārāj? Therefore, all know Mahārāj as He is." Talking thus, Bāpāśrī pleased devotees and came to Vṛṣpur (Baladia).

56. (Shri Swaminarayan Temple, Baladia Dt. 03.04.1928; D.O.A.-2/136)

Everything has been explained by Mahārāj in Vachnamrut. Nothing remains to be told or explained. But tendency of *jīva* is topsy turvy, so it does not know about it. Some try to understand these spiritual talks by the aid of intellect-how can they understand? Mahārāj says that though it has been written in scriptures, it can only be understood when *Satpuruṣa* come in this world. Similarly, these saints explain day and night but *jīva* has been affected by *māyā* so it does not understand as Mahārāj says. Some consider Mahārāj to be like other incarnation. Some reach up to Akṣar etc. but everything is activity (effect) without Mahārāj. Ultimate liberation is not possible without cause the Mahārāj. It is very mysterious talk but Mahārāj and mukts have made it easy, so salvation has become easy. The state of Anādi can be achieved through Anādi but it cannot be done without Anādi. How much can be achieved by means? One is kept in Mūrti by Mahārāj only by His grace. Therefore, those who are sincere followers of Mahārāj should be proud of Mūrti's power.

2.3 – Glory of God

1. ***(Shri Swaminarayan Temple, Baladia***
Dt. 12.05.1906; D.O.A.-1/4)
If one goes deep in the bliss of Murti, all means will be realized along with it but by keeping aside Murti if he tries for ages nothing will be realized. Just as the ox of an oil-mill turns round and round but the journey does not end. Similarly, one cannot achieve anything by means only; but if there is Murti nothing remains incomplete. Just as there is no night as soon as the sun rises. Therefore, beginners should also adopt means along with attachment with Murti. Then *maya* will be done away early. Cosmoses, supernatural powers, splendor, etc. detach from Maharaj. If we treat our body to be unreal, everything will become unreal. If only Murti of Mahaprabhuji is there, all real things are achieved. That real thing is Murti of Mahaprabhuji, happiness of Murti and Mukts. They are real and they all are in Murti but not outside Murti.When great Mukts are pleased and ask for any boon, one should ask for Murti of Maharaj which covers everything.Therefore, there is nothing to ask for except Murti.

2. ***(Shri Swaminarayan Temple, Baladia***
Dt. 13.05.1906; D.O.A.-1/5)
For the seekers, *prasadi* of *charanraj* (dust touched by the feet of Shriji Maharaj) is the best *prasadi* of all other *prasadis*. After knowing the importance of *prasadi* of *charanraj* if one casts it on the head of him who is empowered by ghost, the ghost will go away. And if it is cast on the head of sinner, he will become free from sins. Therefore,*prasadi* of *charanraj* is the best.For those who are in the state of emancipation the bliss of the whole Murti is the best.

3. ***(Shri Swaminarayan Temple, Baladia***
Dt. 15.05.1907; D.O.A.-1/46)
If the marriage party goes to the house of bride without the bride groom, the party will not get response. Similarly, means like, observing fast, chanting mantra, penance, donation, worship, etc. are adopted but if he has not realized Murti of Shriji Maharaj, no happiness will come to him. All means are useless if Murti is kept away.

4. ***(Shri Swaminarayan Temple, Baladia***
Dt. 22.05.1907; D.O.A.-1/54)

If the devotee offers mortal things with sincerity, Maharaj and Mukts will accept that thing seeing the feelings of the devotee by making it divine and its fruit in the form of bliss of His Murti is given. This has been said by Shriji Maharaj in the 71st Vachanamrut of the First Chapter of Gadhada.It is better to drink water by offering it to Maharaj's Murti in our soul rather than drinking it by adding the Prasad of charanraj. The food offered to the Murti (idol) should also be taken by offering it to Maharaj in our soul.The Murti in form of idol and the Murti of Akshardham are one. If one does not understand them as equal, his understanding is wrong, and he is an atheist and he should not be listened to. The idol does not speak but cares for its devotees because if it speaks with some and not with some, there will be joy and sorrow. It gives same darshan to all whether he is worthy of it or not.Therefore, idol does not speak but is the same God.

5. ***(Bapashri's farm Kakarvadi, Baladia***
Dt. 14.03.1909; D.O.A.-1/72)

When the jiva goes in deep sleep, all kinds of miseries become inactive and becomes happy. If such happiness is there in deep sleep, how can we imagine the extremity of happiness of Maharaj?" That happiness is ever enjoyed by great Mukts dwelling in Murti and the one who understand the importance of Mukts and entire satsang gets happiness through Mukts.

6. ***(Shri Swaminarayan Temple, Baladia***
Dt. 18.03.1909; D.O.A.-1/77)

Maharaj is realised with the blessing of Mukts. In that state there is no activity like bathing, washing, eating, drinking, worshipping, etc. There you get new kinds of happiness. That happiness comes combined from Maharaj and Mukts. Just as taste of ghee, jaggery, wheat, sugar, appears different in shiro (a kind of sweet in paste form made of wheat flour) and just as the taste and quality of cinnamon, clove, salt, etc appears different in hotchpotch- Similarly, the feeling bliss of Maharaj and Mukts appears different, but comes together.

7. ***(Shri Swaminarayan Temple, Baladia***
Dt. 22.03.1909; D.O.A.-1/91)
Today you have got eternal Maharaj and Mukts; there is nothing like them. Their service is also eternal.This Jiva feels no need to acquire them. Jiva is so foolish that it runs after taste, beauty, affection, honour, etc. The fruit of rosary, mental worship, devotion, religious vows, dharma (duty), katha-varta, etc which you are doing presently is for the bliss of Maharaj's Murti and I bless you and promise to get for you with pleasure.

8. ***(Shri Swaminarayan Temple, Baladia***
Dt. 18.05.1913; D.O.A.-1/122)
Just as one gets mortal happiness as much as he wishes from parasmani, chintamani, kalpataru. Similarly, one gets divine happiness from Shriji Maharaj and His Mukts as much as he desires. Mukts are divine like Maharaj but in our eyes, we consider them as ordinary human beings. One does not become happy till he has not experienced the bliss of Maharaj.

9. ***(Shri Swaminarayan Temple, Baladia***
Dt. 20.05.1913; D.O.A.-1/6)
Jethabhai of saraspur asked a question in the assembly, “Where will God be today?” Bapashri replied, “Here He is in the form of Murti!” Then Jethabhai said, “Murti is without movement.” Bapashri said, “The one whom you want to see moving is Himself sitting and he is present before you and He who is in Akshardham is the same. Shriji Maharaj and Mukts are themselves present in this assembly. If I am telling a lie, I swear and say that I am not telling a lie. Shriji Maharaj will soon take the one to Akshardham when very little time is left for his death, and he realizes that the idol is God Himself, but it is not metal or stone and this assembly is divine. Therefore, the divinity should be felt for idol and saints. Then only there will be salvation but by doing only means salvation is difficult.

10. ***(Shri Swaminarayan Temple, Baladia***
Dt. 10.04.1915; D.O.A.-1/146)
Murti of Shriji Maharaj is beyond the imagination and its bliss is also beyond imagination- it is limitless. Anadimukts enjoy that bliss every time in new form by remaining in Murti from toe to head since the time immemorial. For them there is no limit for the bliss or for the Murti.

11. (Shri Swaminarayan Temple, Rampar Dt. 25.02.1916; D.O.A.-1/147)

If one hears incarnated Shriji'slila unknowingly, his cycle of death-birth will be avoided and by knowing that He Himself is present and hears about His greatness his body will become luminous. Such is this assembly. In this satsang incarnation, etc and Brahmkoti and Aksharkoti will have to come, there is no way out- they all have come.

12. (Shri Swaminarayan Temple, Rampar Dt. 02.03.1916; D.O.A.-1/152)

The Vedas, which came from the deity Vairaj, speak of just one cosmos but that is not enough as there are several cosmoses. That is why we ought to leave all these aside and turn towards Shriji Maharaj alone. We must not have anything to do with anyone else. If we attach with them, there will be hurdle. Therefore, we must avoid everyone else-even Hanuman or other gods. We should attach with Murti and Mukts alone.Shriji Maharaj has started the path of liberation since Samvat 1837. Then why wander away to others? One should consider Shriji and Mukts as doer and not to oneself. Bapashri appealed everyone to look upon various idols installed in our temples as if they were the images of Shriji Maharaj. Such is the will of Shriji Maharaj, but they are not other incarnations. Maharaj gives darshan in these forms.

13. (Shri Swaminarayan Temple, Rampar Dt. 05.03.1916; D.O.A.-1/155)

The greatness of Shriji Maharaj is limitless, so when greatness of Shriji Maharaj and Mukts is told by saint it should be believed as true. If anyone considers himself as Shriji Maharaj, he should not be listened to but if anyonetalks about the greatness of Shriji Maharaj considering himself as servant with the feeling of master-servant relationship, he should be believed. Greatness of Shriji Maharaj cannot be told fully by Anadimukts dwelling in Murti so scriptures should not be referred. Mukts say what they have realised.

14. (Shri Swaminarayan Temple, Rampar Dt. 09.03.1916; D.O.A.-1/158)

It is not the child's play to find greatness of Shriji Maharaj and Mukts. If one makes the ink of seven seas, paper made of earth, pen of all trees and life is made for lacs of years, he will not be able to write His greatness. Even great Ishwarkoti and

Mul-Aksharkoti are unable to know it and Param Ekantik(Enlightened; Siddha Mukts) who are always with Him do not know the greatness, Anadimukts who dwell in Murti are also unable to know it. Then where is the question that human intellect can know it. Shriji Maharaj has Himself said that He is also unable to know the intensity of His greatness- then how can others know it? Someone may say that Shriji Maharaj is like thus, then whatever has been said by him is his own interpretation. It cannot be fulfilled by one's own interpretation.

15. ***(Shri Swaminarayan Temple, Rampar***
Dt. 11.03.1916; D.O.A.-1/162)
Swami Ishwarcharandasji asked, "After going to Akshardham or Murti leaving the body does one remember the place where he did means?" Then Bapashrisaid, "After going to Akshardham or Murti he feels that he is here since time immemorial, but he does not remember anything.

16. ***(Shri Swaminarayan Temple, Baladia***
Dt. 10.06.1917; D.O.A.-1/191)
Where Maharaj and Mukts tread that land is called *chaitanya* (divine land). All that land on which Maharaj and Mukts treaded, ate, walked, became holy and pious. Just as if they touch a cloth or a stone even at one end, it entirely becomes holy. Similarly, the land became holy and pious due to the relation of Shriji Maharaj.

17. ***(Shri Swaminarayan Temple, Baladia***
Dt. 25.05.1919; D.O.A.-1/207)
When Maharaj performed yagna in Dabhan, MuljiBrahamchari and Muktnand Swami delayed Shriji Maharaj's meal for four days. Then Shriji Maharaj asked, "For whom are you doing yagna? For the last four days I am not getting meals on time." Therefore, we should not be the form of activity only. In all activities memory of Shriji Maharaj should be kept but no activity should be done forgetting Maharaj.

18. ***(Shri Swaminarayan Temple, Naranpar***
Dt. 13.05.1925; D.O.A.-1/220)
Shiva, Brahma, Vishnu all the three together manage a village. Vairaj is above them. He is head of village in the form of cosmos. Above it is*Ahankar* (a state of Jiva) and its head is

Mahatatwa and its head is Pradhanpurush and above all these infinite Pradhanpurush is Mulpurush Ishwar shree Krishna. Above such infinite Shree Krishna is Vasudevbrahm. Above such infinite Vasudevsis Aksharwhich is called Mul-Akshar and above such infinite Brahmands in the form of Mul-Akshars is Maharajadhiraj(God of gods) whom we have met.

19. (Shri Swaminarayan Temple, Baladia Dt. 22.05.1925; D.O.A.-1/228)

Maharaj use to make all happy. He is doing in the same way today. We sit together and do katha, varta (holy discourses). So, there is feeling of friendship so you do not know the power but for the one whom this appears divine must be feeling very happy and his soulmust be getting merged in Murti and fountains of luminescence must be emitting. And those who do not find it as divine would dislike and would criticize and say that they apply sandalwood paste, meet, etc., this is all childish. Similarly, if one feels that unless he has not seen another luminescence form other than this assembly, he will not be benefited, he will not achieve anything, and Maharaj has called him *chandal* (a man of lowest state).Therefore, this assembly should be considered divine luminescence as that of Akshardham.

20. (Shri Swaminarayan Temple, Baladia Dt. 23.05.1925; D.O.A.-1/229)

When it is a time of creation of the world, Purush who has merged Jivas in maya, takes them out and creates the world through maya. Then Bapashri said, “What difference does it make whether cosmos is created or not. We should catch hold of Maharaj and His Mukts and get attached to them with soul intellect*(atmabuddhi)*. Our principle is '*mere to toom ek adhara*' (God is my only support)-no other thing excepting that. To have knowledge of cosmoses is like going for excretion against the Glory of God and bliss of God. The fruit of all means is Maharaj, if we understand His greatness.

21. (Shri Swaminarayan Temple, Baladia Dt. 26.05.1925; D.O.A.-1/232)

How can one know Akshardham, bliss of Murti and prowess of Mukts? We do not know what to ask for. Therefore, we should not beg anything. Happiness of Maharaj is bountiful-who will take it? We should request with folded hands and become worthy. How Maharaj will be pleased should be found out and do those means, which may please Maharaj.

22. ***(Shri Swaminarayan Temple, Saraspur Dt. 30.11.1925; D.O.A.-1/241)***

There is a mirror measuring just two feet. But in front of it, there sit eight to ten thousand saints and devotees then all are seen in the mirror. Similarly, infinite Mukts are there in Maharaj's Murti.

23. ***(Shri Swaminarayan Temple, Saraspur Dt. 12.12.1925; D.O.A.-1/247)***

BrahmchariVairagyanandji asked a question in the assembly. He said, "In this 17th Vachanamrut of Sarangpur ten kinds of category of Mukts have been stated. In it, great Mukts in the form of luminescence are called the best how can we know that we have become form of luminescence?" Bapashri said, "Param Ekantik are called form of luminescence and you have become Anadimukt who is above this luminescence by this association and grace. This, you do not experience. It is just like an egg of a bird, which is dependent but when it comes out of egg, it will get wings and go in the sky and will be known as Khechar (a bird). Similarly, dependence of Shri Purushottamare all having barrier of body. Till then they are dependent like an egg, but when the barrier of this body is removed, they will enjoy the bliss of Shri Purushottam. There is limitless and divine bliss in Murti and its limit for bound cannot be gauged even by infinite Muktsdwelling in Murti. Just as Chintamani is small but it makes true, wishes of innumerable people and gives whatever they wish. Similarly, there is boundless bliss in Maharaj's Murti."

24. ***(Shri Swaminarayan Temple, Baladia Dt. 27.10.1926; D.O.A.-2/3)***

Mukts who are brought by ŚrījīMahārāj with Him are the enjoyers of happiness of Mūrti so nothing is unknown to them. But some who are from other abodes may hesitate to know the greatness as it is. When Mahārāj acts like a human being or when He hides His glory, His behaviour may appear different. Just see! When the Satsaṅgījīvan was being composed, Sadguru NityānaṅdSwāmī differed from others and stopped it in order that the author could write about Mahārāj as He is. At that time, Mahārāj testedNityānaṅdSwāmī very much, but Swāmī did not give up.So, shriji Maharaj was much pleased with him. ŚrījīMahārāj got up from His seat and embraced Swāmī and showing His love Mahārājperformed Swāmī's*pūjā*. Mahārāj took off garland from His neck and garlanded Swāmīśrī with

the same garland.Then putting His hand on Swāmī's head, He told the assembly, “Saints! An *upāsak* should be like this Swāmī! This saint knows My greatness perfectly. I made some saints to change their opinion and they changed, but this is the only Swāmī who did not budge an inch.In Samvat 1906 when the majestic mansion in the compound of Amdāvād temple was completed, Dharma, Dhuraṅdhar ĀchāryaMahārāj RaghuvīrjīMahārāj was invited from Vaḍtāl. At that time AnādimuktŚrīGopālānaṅdSwāmī, NityānaṅdSwāmī, ŚukānaṅdSwāmī, GuṇātitānaṅdSwāmī, PavitrānaṅdSwāmī, AdbhutānaṅdSwāmī, Bhomānaṅd Swāmī, etc, had come along with many other saints and *pārṣads*. At that time GuṇātitānaṅdSwāmītalked for sometime about *dharma*, *jñān*, *vairāgya*, and *bhakti*; and then he began to talk about the greatness and supreme *upāsanā* of ŚrījīMahārāj. He said that Mahārāj is greater than any other incarnation. This was not understood by some saints and said that it is against the scriptures. Then references of Vachnamrut was put up so they could not oppose any more.Then some saints said, “Though it is mentioned in the Vachanāmṛt, it should not be talked in an assembly.” At that time AnādimuktGopālānaṅdSwāmī said, “GuṇātitānaṅdSwāmī is free to talk as he talks now. All you, who insist the proof by scriptures, may or may not talk on this matter. But there is no way out without knowing Mahārāj as supreme.” Thus, though such mukts by mercy explain this matter, even then it is very difficult to understand.

25. (Shri Swaminarayan Temple, Baladia
Dt. 03.11.1926; D.O.A.-2/5)

Viṭṭhaljībhāī of Bhuj asked a question to Bāpāśrī, “Bāpā! Who keeps us engrossed in Mūrti?” Bāpāśrī replied, “Mūrtikeeps us engrossed.” Then he asked, “Who is the donor and who is the donee?” Bāpāśrī said, “Mūrti is the donor of all and mukts are donees.” Then SwāmīVṛṅdāvandāsjī asked, “Does Mahārāj give bliss to all donees?” Bāpāśrī said, “Yes, He gives –we should understand thus.For all donees there is only one donor.”

26. (Shri Swaminarayan Temple, Naranpar
Dt. 22.11.1926; D.O.A.-2/14)

Grace of a mukt is a must. Without their grace nothing can be done. To know Lord Swāmīnārāyaṇa and His mukts is very difficult. They cannot be known on our own. How merciful

Lord Swāmīnārāyaṇa is! How great these saints are! How great this achievement is! This is really great accomplishment.

27. (Shri Swaminarayan Temple, Karachi Dt. 19.03.1927; D.O.A.-2/32)

God's bliss has no limit. It goes on increasing. It has no end. One should understand that it is limitless. Mukts dwelling in Mūrti enjoy all kinds of happiness which is produced at every moment in limitless quantity, the place where it is produced, and they enjoy it with knowledge. Nobody can find bound of Mūrti and its bliss. Such is the mystery of Mūrti. They themselves enjoy all happiness together as enjoyer having knowledge of everything. The one who has profound love for Mūrtiis called real happiness and joy is said to be the same. Form of Mahārāj and *Anādimukt* are always together. There is definitely dissimilarity. How? Mukts are enjoyer and Puruṣottam is donor. Mukts are servant and Puruṣottam is Master. Similarly, there is also difference in capacity and happiness of Puruṣottam and *Anādimukt*. Infinite mukts have attained attributes of Puruṣottam because of His mercy. Even then, nobody can find bounds of bliss of Puruṣottam. It is always boundless. Every moment it goes on increasing and it does not come to an end. Such is the Lord Puruṣottam.

28. (Shri Swaminarayan Temple, Karachi Dt. 19.03.1927; D.O.A.-2/33)

Unless Mahārāj and mukts meet and unless they are not associated by us, the body of five elements leaves this world but it is bound again. Therefore, it cannot be said that the body has left. Understanding should be such that; Go to, come backand achieve Akṣardhām, orGo to, come backand achieve the bliss of Mūrti does not remain, but it is accomplished at this very moment itself.Excepting Murti, he will not perceive happiness in Akṣardhām, innumerable mukts, other infinite divinities or places. Everything is there in Mūrti. After getting such knowledge from Anādimukts he will not thinkhis liberation is pending or, something remains to be achieved or, still some happiness remains to be achieved. By and by, his knowledge of ever new bliss, prowessand greatness of ŚrījīMahārāj goes on increasing. He enjoys it just as fishes enjoy in water. In such enjoyment, he plays in the bliss of ŚrījīMahārāj along with infinite mukts."

29. ***(Shri Swaminarayan Temple, Karachi***
Dt. 20.03.1927; D.O.A.-2/34)
Infinite mukts dwell in Mūrti of Maharaj. Even then Mahārāj and mukts do not have obstruction in between. Just as there is assembly of thousands of people in the temple, above it there is another assembly and above there is another assembly. Thousands of such assemblies may have taken place. They all can be seen in the Mirror. Mukts go on taking happiness from Mūrti. There is no cover between them. Those all mukts are one withMūrti."

30. ***(Shri Swaminarayan Temple, Karachi***
Dt. 20.03.1927; D.O.A.-2/35)
Bāpāśrī said, "Causal body of *jīva* is informidably strong; but if a little twinkle of ŚrījīMahārāj comes in *jīva*, the causal body burns away soon. Just as a little, spark of fire burns many things. Therefore, to achieve causal Mūrti, one should get attached to and associate with such Anādimukts. Greatness of great mukts can be described as much as one wants by keeping the Master-servant relationship. It can be said thus that Mahārāj is the donor of happiness and mukts are enjoyer of happiness.

31. ***(Shri Swaminarayan Temple, Karachi***
Dt. 20.03.1927; D.O.A.-2/36)
Mahārāj, mukts and we all are together not away even for a moment. One who feels like this should also get attached to such great mukts till they themselves are present to increase the knowledge. Those who remain under the commands of mukts and please them will get salvation. They are such merciful. We got opportunity to associate with Mahārāj and mukts means, we are fulfilled. If we bind ourselves by mind, action and words to great mukts, we will also achieve the state, which they have. Therefore, we should remember great Anādi with divine feeling so that we do not come out from Mūrti and we become one with Him. Become one means achieving oneness with Mahārāj.

32. ***(Shri Swaminarayan Temple, Karachi***
Dt. 21.03.1927; D.O.A.-2/41)
In realised state only experiential knowledge remains. The talk about that experiential knowledge is peculiar. Mūrti is boundless and Mahārāj's bliss is boundless -it is called experiential knowledge. The knowledge of bliss of Mūrti,

infinite mukts and Akṣardhām is achieved by experiential knowledge. Just as knowledge of illusive objects of this world can be had from the knowledge of this world. Similarly, in divine perspective knowledge of Mūrti, mukt, abode, bliss, can be had by experiential knowledge. The cause of all is ŚrījīMahārāj. We should consider that Mūrti as divine and luminous. Luminescence emits from Mūrti like jet. Therefore, we should not keep human feeling or idol feeling for Mūrti. This assembly is of PuruṣottamNārāyaṇa itself- you are sitting in it. Where can we get opportunity of sitting in this assembly? It is real opportunity. If one seizes this opportunity, he will be fulfilled. Therefore, seize the opportunity and get attached to Mūrti.

33. (Shri Swaminarayan Temple, Karachi Dt. 22.03.1927; D.O.A.-2/44)

When Mahārāj shows His full pity on devotee, experiential knowledge emits from Mūrti and that experiential knowledge draws the devotee in Mūrti and gets him attached to Mūrti. Then he becomes *Anādimukt*. Then SwāmīVṛṅdāvandāsjī said, “Bāpā! Experiential knowledge draws us in Mūrti- which is that experiential knowledge?” Bāpāśrī said, “Experiential knowledge is that which draws us in Mūrti, qualifies Mūrti, it also qualifies bliss of Mūrti and gets us attached to Mūrti. One knows that this is GopālānaṅdSwāmī, this is MuktānaṅdSwāmī, this is BrahmānaṅdSwāmī, this is DādāKhāchar, this isParvatbhāī thus such type of awareness remains because of experiential knowledge."

34. (Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/50)

There is a raised platform under a tamarind tree on the south of Kānkarīyā Lake. There, under that tree Mahārāj sitting on a cot, holding a branch of tamarind asked to call four Sadgurus. They were called and made to sit on the four corners of a cot and they accepted *pūjā* of all devotees. At that time, Mahārāj told the sadgurus to go ahead and to remove the covering of *māyā* so that these devotees can see by themselves the happiness of Akṣardhām, the fruit of our *pūjā*. When coverings were removed, some devotees got divine sight and they got *darśan* in Akṣardhām of the *pūjā* as it was done here. Thus, the power of the great mukts is unlimited. Mahārāj and such great Anādis always have unity but sometimes they act like an ordinary human being, even then we should not get

confused and make our understanding firm that such great Anādi are non-doer though they seem to be doers. They have the happiness of Mūrti, nothing else. If there is no such understanding, one may be confused.

35. (Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/50)

The word uttered by great Anādi is uttered as the word of God and uttered according to their wish. Just as you hear sound of echo in big temple it seems as if it has been uttered by someone. Therefore, when you meet such mukts, have their *darśan*, touch them and listen to their talk of knowledge, remain mentally pleased. But never think that why they are not showing any miracles. We should do only the means of pleasing them. Do not wish to see anything or do not ask for anything. Even asking for the happiness of Mūrti is also *sakām*. God has heaps and heaps of happiness so if we ask for anything it will be foolishness. Who can find the depth of limitless happiness of Mūrti! If we make a request with folded hands, we will be made happy. If we ask for anything, the assembly will be mockery of us, because it thinks if it is not known by Mahārāj. This is a talk of principle. Therefore, ask for their gratification and should do such activity so that they are gratified."

36. (Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/53)

We get divine happiness from Mūrti. That happiness goes on coming in new form even after thousands of years. Mahārāj and Anādimukts are united with each other. We get *darśan* of infinite mukts from Mūrti. This indicates the immense magnitude of Mūrti. Here infinite means the fish goes on swimming in the sea but cannot reach the end of it, clouds seem to have touched the earth, but it has no end.Similarly, Mūrti appears small but it is infinite. As the movement of clouds in the sky is unpredictable, similarly, the movement of mukts dwelling in Mūrti is also unpredictable. The mukts are divine and the form of Puruṣottam. *'Chaitanya rūpchhebhūmi re, Muktvṛndatemārahyā'* (the dwelling place is all spiritual divine and group of mukts dwell there). Thus, the place is also chaitanya and this assembly is also like that of Akṣardhām because great Anādimukts are sitting in this assembly. If such great Anādis are not there, it cannot be considered to be this assembly. Innumerable devotees became happy by getting attached to such great mukts. There are millions of people in

this *satsaṅg*. They are there because of ŚrījīMahārāj and great Anādis.We have got master like PuruṣottamNārāyaṇa means immortal master. Knowing thus, we should feel that we are in the sea of joy. This time is very good. There is joy by *darśan* of this divine Mūrti, joy by touching, joy by its *sevā*, joy by its pleasure, joy even if wind comes by touching Him to us, thus there is joy and joy (bliss) and only joy in all relationship of Mahārāj.

37. (Shri Swaminarayan Temple, Karachi
Dt. 25.03.1927; D.O.A.-2/58)

We trust that after sitting in a boat, it will land us at the bank. Similarly, that much trust should be kept in great mukts that they are sure to take us in the bliss of Mahārāj. If the other knowledge is less, do not worry but keep such strong determination that this is saint, he is Anādi, he is without attributes and the assembly is constant. In the centre, there is Mūrti. If one understands that mukts and Mūrti are having oneness, much will be done. This talk is not understood by the one who depends on scriptures only.This is a divine assembly and should not remain alone leaving it and should not lament for anything. Since we have met Mahārāj and great Anādi, it is the sign of victory.If Mahārāj and saint are kept as guard, they will take us directly in the bliss of Mūrti.

38. (Shri Swaminarayan Temple, Karachi
Dt. 25.03.1927; D.O.A.-2/59)

Wherever the king's administrator goes, he is honoured with gifts which is due to the king.Therefore, one should not wish others wealth. Under ego someone may think that we are achieving great victory and making *devotees* happy by talks but it is not so. They are all happy due to Mūrti- without Mūrti even if they try hard for the whole life, they will not get happiness. This is the joy of Mūrti, but it is not understood.

39. (Shri Swaminarayan Temple, Karachi
Dt. 26.03.1927; D.O.A.-2/63)

This type of meeting together is very rare. This assembly is that of Akṣardhām. It is the assembly of Anādimukts dwelling in Mūrti; Mahārāj is in the centre and looks at all with His graceful eyes. We should enjoy the bliss of that Mūrti. *Jīva* loses his life by indulging in objects of five senses. We have achieved causal MūrtiŚrījīMahārāj and so we have been fulfilled. We should keep intoxication of that benifit.There is

group of saints on all four sides and Mahārāj is in front of all, and what to talk about Anādi? For them there is nothing excepting Mūrti. One should have *darśan*, touch, prasādī, meet, perform *pūjā*, take the wind touched– such is this assembly. There is nothing like it. Mahārāj is constantly present in this assembly. There is no God like Him in any infinite cosmoses. He who is Nyālkaraṇa (fulfilling everything) has graced the assembly.

40. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/64)

If a pot of water is poured in the Sābarmatī River, it will reach the sea and if the firewood is put in the fire, it will become the form of fire and then it does the work of fire, but it cannot do the work of fundamental vaḍvānal (fire taking place in sea). Mahārāj says that determination of Puruṣottam is done through the medium of Puruṣottam only. So, cause is only Mahārāj.

41. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/65)

If one studies Vachanāmṛt he will cover all scriptures. If he follows it, he will have no hurdle. This is the explanation of the Lord Himself, so the lower court has no jurisdiction. Therefore, one should study Vachanāmṛt thoroughly and if he gets God's bliss from it, he will be happy; otherwise, he will not be.Some who have studied other scriptures give examples of parokṣa (incarnations other than Lord Swāmīnārāyaṇa). To them I used to tell those clothes are worn, decorated with ornaments but the main ritual of *hastameḷāp* was left out. Similarly, the one who has not known divine scripture like this Vachanāmṛt means he has not done the ritual of *hastameḷāp*. The meaning of a single word may be hundred thousand or ten million can be interpreted in as many meanings as you can, such is this divine scripture.

42. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/65)

One should get fulfilled with the knowledge that the death is near. If there is a moment left before the death and if it is fulfilled, one should know that it is because of grace of God. This cannot be for all. Such opportunity is available only rare. If four armed guards are walking with us, the thief cannot steal. Similarly, if such great Anādimukts of ŚrījīMahārāj are

with us, how can kāḷa, karma, etc. affect him! If there is such opportunity and if he does not take the advantage of it, what kind of person should be known him? Even in region like Siṅdha, such kind of *satsaṅg* has been propagated. This is all because of ŚrījīMahārāj's glory. One who has recognised great mukts of Mahārāj and known the six scriptures will understand this talk. Mahārāj has said that scripture should be heard from the mouth of *Satpuruṣa* but if one tries to understand with his intelligence, real thing will be left out. ŚrījīMahārāj has come with His divine mukts. Therefore, there is unity of this place with Akṣardhām.

43. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/69)

The sound which arises in kathā is all of divine perspective (*parbhāv*). They are all words of ŚrījīMahārāj and great mukts. This divine sound cannot be heard even if one goes around the infinite cosmoses. This is there at the house of ŚrījīMahārāj. These are all miraculous talks.Nobody can gauge mercy of Mahārāj. The sea of nectar has been poured, come someone, come someone! The Master does not consider virtues or vices. This time Mahārāj has started charity in the form of liberation.

44. (Shri Swaminarayan Temple, Karachi Dt. 27.03.1927; D.O.A.-2/70)

One should not be led away by seeing the work but should stick to cause. Such is the principle of great mukts. The work, i.e., temple, big buildings, elephants, horses, chariots, palanquins, gardens, ornaments, which are the decoration of *satsaṅg* but its cause is ŚrījīMahārāj Himself and everything is on account of Him.

45. (Shri Swaminarayan Temple, Karachi Dt. 28.03.1927; D.O.A.-2/75)

If one has human feeling for great saint and mukts and feeling of picture or stone in Mūrti, it is called that he suffers from illness. Mahārāj has said that there is no difference even of a pore between this Mūrti and Mūrti that of Akṣardhām. If such capable Mahārāj and mukts are there in this assembly but if one does not know their greatness, they are parokṣa for him. Mahārāj and mukts are never parokṣa for the one having knowledge. Mukts are always Anādi, just as Mahārāj is. Such mukts always dwell in Mūrti. Just as *jīva* dwells in

body.Similarly, mukts are always with Mahārāj. If one has understanding of such greatness, Mahārāj is not separate from him.

46. (Shri Swaminarayan Temple, Karachi Dt. 28.03.1927; D.O.A.-2/78)

Whatever human feats Mahārāj has done and when they are narrated, we should bring divine feeling by hearing it but should not find fault. He should also believe that ŚrījīsMūrti(Idol) of today is God Himself. If someone steals ornaments, clothes, etc. of Mūrti, we should not think that Mūrti is made of metal, wood, stone, etc. and should not think how the thief can be permitted to steal if God Himself would have been in Mūrti, the feeling of atheism shall not come. When you remember Him, He may or may not give *darśan*, He may or may not get you free from misery, even then you do not find fault with Him nor consider it as flaw and think that if God is present in *satsaṅg*, why He will not come and why He will not get you free from misery. He is testing patience of a devotee or may be trying to avoid his defect- know then thus. If one has no proper understanding, when there is adversity in *satsaṅg* he will find fault, and will doubt if God Himself is there how this can happen?

47. (Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/83)

We should know Puruṣottamnārāyaṇa as the cause of all causes. Just as banyan tree appears big but its seed is small. The small seed has capacity of creation, maintenance, and destruction. Similarly, God may may seem to be a human being but He is the cause of creation, maintenance and destruction of infinite cosmoses. ŚrījīMahārāj has said, *'Saunevaśkaruṅ re saunokāraṇhuṇbhagvān'* (I control all and am cause of all, I am God). Thus, in God there is such marvel. Such God is recognised only by grace. He cannot be achieved by means. Means are called wage earning.

48. (Shri Swaminarayan Temple, Karachi Dt. 31.03.1927; D.O.A.-2/93)

In the path of knowledge, one describes this and that, what is false, what is true, etc. but in my opinion real thing is Swāmīnārāyaṇa'sMūrti and that is the real knowledge. AkṣarādhipatiPuruṣottamnārāyaṇa is ŚrījīMahārāj that is

causal Mūrti. On the basis of the experiential knowledge of that Mūrti, everything should be made false.

49. (Shri Swaminarayan Temple, Karachi Dt. 31.03.1927; D.O.A.-2/94)

Mahārāj'sAnādimukts should be considered equal to Mahārāj but by understanding the master-servant relationship. Mahārāj gives happiness to all. Mukts enjoy happiness but they do not feel saturated. There is boundless supernatural happiness in Mūrti. What simile should I give it?

50. (Shri Swaminarayan Temple, Karachi Dt. 31.03.1927; D.O.A.-2/97)

Luminescence emits like jet from Mūrti. Mass of luminescence is everywhere and around that Mūrti in all direction. Rays of luminescence bend and dash against one another and there are infinite heaps of luminescence- it is boundless. In such divine Mūrti infinite Anādimukts dwell and remain engrossed and they are seen here by the saṅkalpa of Puruṣottam. We should not ask anything of this world from such great Anādi.

51. (Shri Swaminarayan Temple, Karachi Dt. 01.04.1927; D.O.A.-2/100)

Above Akshar is *ekāṅtik*- up to that is *avarbhāv.*Above that there is *param ekāṅtik*- they are in*parbhāv*(divine perspective)and *Anādimukt* is even above that divine perspective. Their state is complete. Such *Anādimukt* dwells in Mūrti in the infinite divine form. Such is Mūrti's infiniteness. Therefore, the seed of Mūrti should be brought often in talking but should not go out of Mūrti by useless talk. He who comes out of Mūrti suffers. Therefore, while doing rosary, mental worship, *kathā-vārtā*, meditation, in all these Mūrti should be kept foremost.

52. (Shri Swaminarayan Temple, Karachi Dt. 01.04.1927; D.O.A.-2/101)

What a brilliance! What a grace! What a divinity! Jets of happiness emit from Mūrti. Mukts always remain engrossed in that Mūrti. If one decides firmly this way, then he can achieve Mūrti. He may do vain efforts elsewhere, but nobody installs Mūrti. Therefore, if he becomes pure and constructs soul temple, mukts will immediately install Mūrti- it will not

take time. *Jīva* is attracted in activity but he does not have importance and such joy of causal Mūrti. But real happiness is in association with Mahārāj and Anādimukts. Those Anādimukts take bliss of Mūrti from ages to ages. Similarly, we should always take happiness from Mūrti- should not come out of Mūrti.

53. (Shri Swaminarayan Temple, Karachi Dt. 02.04.1927; D.O.A.-2/105)

Life of mukt is God only, so they can be recognised by the needy by the mercy of God. Great Anādi and Mahārāj always live together. Such infinite mukts having a definite form dwell in Mūrti and enjoy bliss of Mūrti. Just as innumerable fishes live in sea with joy. Similarly, mukts go on taking happiness from Mūrti. The example of this world is not enough to express so what else to say? That happiness is very supernatural and divine. No other happiness can be compared with that happiness. We do Dhyān (Meditation), *bhajan*(Recitation), *kathā-vārtā*(holy discourses), *sevā*(Service to God), *Bhakti* (Devotion), etc. but happiness comes only when Mahārāj gives it and then only one becomes cool. Luminescence emits like jet from Mūrti. '*Śitalśāṇtchhe re tejniupmā nav devāy'* (Akṣardhām is cool calm; and its luminescence finds no parallel). That happiness cannot be had by insistence whereas it is easily available by pleasure. If insisted, it will happen like Lāḍkībāī. She could not bear such cool luminescence and started screaming and said that she was burning.

54. (Shri Swaminarayan Temple,Bharasar Dt. 23.09.1927; D.O.A.-2/18)

Is there space in Mūrti to move about?Bāpāśrī said, “There is nothing like to move about in Mūrti. It is as it is, and it includes assembly. Mahārāj and mukts see each other. Those who are inside see, those outside do not see it.”

55. (Shri Swaminarayan Temple,Baladia Dt. 03.10.1927; D.O.A.-2/25)

Some talks concern with worldly perspective and some talks with divine perspective. So, we should know them as the case is. Mahārāj is called having multiple forms. Mahārāj is in the form of white luminescence. That mass of luminescence is so thick that it is explained with the example of lightening, the moon, the sun, etc. Then he said, *'Śvethārpaheryāur par kaju,*

bāṅdhyāŚvetfūlnābāju,' 'laherīlaṭkāḷā' (*Mahārāj has worn garlands of white flowers in His neck and around His arms.*) He is described with such similes, but He is supernatural. In Akṣardhām God with two arms is seated; and gods with four arms, eight arms or a thousand arms– all of them are other incarnations. We should know our master supreme Lord Swāmīnārāyaṇa with two arms. Do you want the one having two arms or someone else?

56. (Shri Swaminarayan Temple,Baladia Dt. 06.10.1927; D.O.A.-2/28)

SwāmīVṛṅdāvandāsjī asked, "When mukts introduce one into vartamān, body, mind, wealth and karmas of many births are destroyed. Then there is no body for the soul to dwell in." Bāpāśrī said, "ŚrījīMahārāj keeps that soul in His Mūrti. You are all saṅkalpa of ŚrījīMahārāj." SwāmīĪśvarcharaṇadāsjī said, "If all are saṅkalpas of Mahārāj, why could BrahmānaṅdSwāmī not answer Khaiyā Khatri's questions in Māndvī? Why did ŚrījīMahārāj answer the questions?" Bāpāśrī said, "It is by the wish of Mahārāj. He lets the knowledge be revealed by whomsoever He wishes and as much as He wishes."

57. (Shri Swaminarayan Temple,Baladia Dt. 06.10.1927; D.O.A.-2/28)

The 39thVachanāmṛt of Gaḍhaḍa Last Chapter was being read. In it, it is said that a worm is produced by worm, a human being is produced from a human being and an animal is produced from an animal. The doer of all this creation is only God. Bāpāśrī said, "Now where does Brahmā come into picture? Only ŚrījīMahārāj is the omni-doer. There is no other doer."

58. (Shri Swaminarayan Temple,Baladia Dt. 08.10.1927; D.O.A.-2/30)

For us whatever is, is here only- just here isAkṣardhām, Mūrti, mukt and everything. Do not think that they are elsewhere.For getting ever-increasing happiness and joy one should remain engrossed in Mūrti.

59. (Shri Swaminarayan Temple, Baladia Dt. 08.10.1927; D.O.A.-2/30)

Make pens from branches of all trees, make ink from water of seven seas, and if all these pens get worn out, and the ink is

exhausted even then the greatness of Mahārāj remains undescribed. Such divine is Mūrti; He is limitless, and no one can find His bounds.

60. (Shri Swaminarayan Temple,Baladia Dt. 13.11.1927; D.O.A.-2/121)

Great mukts have explained slowly in the manner in which glory of Maharaj and Mukts can be digested and also have written as it is. '*Ek harijan Parvatbhāīacharajkarichhe; sadaraheMūrtimanhiacharajkarichhe' and 'ek ekmunimananekmuninanvrundrahyachhe'* (one devotee named Parvatbhāī is miraculous, always dwells in Mūrti-he is miraculous, and in every Muni, there are groups of Munis) it has been written thus. *'Jaltarangnahibhedjadatemtejagninahibhinnatad; em Hari-harijan ek sada"rasbas hoi rahirasiya sang'* (Just as water and waves are not separate, fire and brightness are not separate, similarly, Hari and harijan, God and devotees are always one, engrossed in Mūrti and have oneness). Thus, unity of Mahārāj and Anādi is shown by such examples. Even then there is always a form, the Master-servant relationship, donor–enjoyer, which is never abandoned. Therefore, we could always remain happy knowing that causal Mūrti is supreme. Mahārāj is second to none. The proportion in which one understands greatness of Mahārāj he becomes joyful in that much proportion and will achieve his goal.

61. (Shri Swaminarayan Temple,Baladia Dt. 14.11.1927; D.O.A.-2/122)

Jets of luminescence emits from Mūrti. Whatever is luminous in infinite cosmoses is on account of Mahārāj's luminescence. Such ŚrījīMahārāj gives *darśan* in this world as human being by hiding luminescence and divinity. Even then He is as He is. He is like a coconut made only of sugar, means there is no any other part except sugar. To explain greatness of that Mūrti to *jīvas*, mukts gave simile for every organ. They said Mahārāj's face is like the sun-moon, the nose like the beak of a parrot or like the flame of a lamp, His lips are like coral, teeth as if taking away beauty of seed of pomegranate, neck is like a conch, stomach is like leaf of pipal tree, arms like the trunk of an elephant, navel is like novel, waist as if it fascinates the lion, thighs are like the prop of banana tree, nails of fingers are like red jewel- thus the greatness of Mūrti is described by giving simile, because *jīva*

does not have much understanding so it has been said thus. Once ŚrījīMahārāj jokingly said in the assembly that by such simile, the greatness has not been told but to explain to *jīva*, He has been defamed.ŚrījīMahārāj is the treasure of happiness, the string of life. That Mūrti is given the simile of chiṅtāmaṇi. Pārasmani, kalpataru, etc. but it is not enough. But what can be said more than that? In the divine perspective nothing has to be spoken. Realised one would see only Mūrti so everywhere there is bliss, bliss and only bliss.

62. (Shri Swaminarayan Temple,Baladia Dt. 03.04.1928; D.O.A.-2/136)

Mahārāj shines luminously in this assembly in the centre. Infinite mukts sit round Mūrti. AnadiMukts are taking happiness by remaining engrossed. Everything is luminous, luminescence emits abundantly. The one who has such wonderful feeling will become mad. What to talk about the Master of infinite cosmoses! And where is the place of wretched *jīva*! Thus, impossible has become possible.

63. (Shri Swaminarayan Temple,Baladia Dt. 02.05.1928; D.O.A.-2/146)

Devrājbhāī asked, “Great saints say that mukts dwell in Mūrti and they are as great as Mūrti-how do they all live?” Bāpāśrī said, “That matter cannot be understood by the example of this world. It is known to the realised ones. They know it, as it is, or one can see if Mahārāj shows him by His mercy. All mukts dwell in whole Mūrti by remaining engrossed in it and is sākār.Mūrti possesses such wonderful divinity. Just as chiṅtāmaṇi gives so much, so many things that cosmos is fully filled, even then chiṅtāmaṇi does not become weak and if everything goes back into it, it does not become fat-it remains as it is. Such capacity is possessed by an inanimate thing by His power. Then what to say about divine prowess? It must be there. Therefore, enjoy happiness of Mūrti by dwelling in Mūrti.” Then again Devrājbhāīasked, “Infinite mukts dwell in Mūrti. Whether all of them get the equal happiness or in more or less proportion.” Bāpāśrī said, “All mukts get happiness in the same proportion. Of course, it is more or less in proportion but in the realised state it cannot be said so.”

2.4 – *Anadi* and Other Mukts

1. ***(Shri Swaminarayan Temple, Baladia***
Dt. 15.05.1906; D.O.A.-1/14)

In this world, it is easy to identify devotees who are seekers, but it is difficult to identify realisedMukts. For an example, a person is very rich by birth and his treasure is full. He may not be doing any work, so he is unknown outwardly whereas on the other hand a person is doing much work. He has shops in big cities his fame seems much. Similarly, a devotee does much *jap* (repetition of a mantra), penance, *seva* (service), meditation and reads scriptures, sings devotional songs, etc. On seeing him we will think that he is occupied round the clock worshiping God. Thus, his efforts become public. Whereas realized Mukts enjoy Murti and are engrossed in the bliss of Murti and since they are immersed in Murti, they do not seem to be doing much of *katha-varta*, *jap*, penance, etc. so how they can be known. Therefore, Muktsare difficult to be recognised. If a person having no perfect knowledge sees some one in trance, he will be surprised very much. In case the wind in the form of objects of enjoyment blows against trance, the state of trance will be blown out. The passion brings back from the bliss of Brahm in trance. The feeling of getting reward in trance is harmful. Therefore, the constant memory of God is better than trance, and realization of Murti is still better than that, but to become one with Murti is the best. We should not hear the speech of him who wishes to see divine assembly different from this assembly.

2. ***(Shri Swaminarayan Temple, Baladia***
Dt. 16.05.1906; D.O.A.-1/16)

Constant memory of God is more than trance. The one having state of tranquility is better than the one having constant memory andon seeing him many souls walk on the path of salvation. Therefore, he is said to have done the work of *sthavar*(static) pilgrimage. Whereas the one who see Murti constantly is called *siddha*(realized) is the best, and he is like *jangam* (moving) pilgrimage liberating devotees by giving knowledge and thereby remains nothing for taking the next birth.Such great Mukts do give happiness of Murti to soul but if the person receiving it is not pure and worthy, the happiness will go back to Murti.

3. ***(Shri Swaminarayan Temple, Baladia***
Dt. 16.03.1909; D.O.A.-1/75)
When the devotee conquers all his senses and controls them and ignores objects (panchvishay) and spiritual powers, he does not wish state of Akshar, etc. or supernatural power except Maharaj's Murti and does not get attached even to luminescence of Shriji's Murti which is Akshardham, but wishes only Murti and becomes empty within (like empty box), he is said to have achieved four means viz. righteousness, knowledge, renunciation and devotion and he is called Ekantik. The one who has realized Shriji Maharaj's Murti in his soul, is said to be Param Ekantik. The one, who remains immersed in Murti like sugar in milk, is called Anadi and that Anadi is said to be ultimate state.

4. ***(Shri Swaminarayan Temple, Baladia***
Dt. 26.03.1915; D.O.A.-1/145)
Two kinds of devotees are there in *avarbhav*that means they are seekers. Between them the one who does rosary, mental worship, meditation and worship and obeying commands of Shriji Maharaj, katha, varta- all these activities always with different kinds of faith is said to be an ordinary. *(The one who does not do all the aforesaid activities, but he is obeying all the commands of Maharaj is said to be prakrut devotee. One who differs from commands cannot be said of Swaminarayan at all).* He who ends all means, does not care for body, avoids every feeling of mortalthings, and avoiding fondness for Brahmkoti and Aksharkoti, keeps constant memory of Shriji Maharaj only is called Ekantik.Just as when the construction of temple is completed, Murti is installed. Similarly,Ekantik is in the place of temple that means he has become pure for the dwelling of Murti and Murti dwells in him. But he is called Ekantik until he does not realise the Murti in his soul. The one who realize Murti is called Param Ekantik, and he who dwells in Murti is called Anadi. These two kinds of divisions are that of *Parbhav* means that of Siddha Mukt (realized Mukt). Among them Anadimukts enjoy various kinds of happiness by remaining immersed in Murti.

5. ***(Shri Swaminarayan Temple, Rampar***
Dt. 11.03.1916; D.O.A.-1/162)
We should believe in what *mukt* say about the greatness of Shriji Maharaj and it should be believed as true. We have met Anadimukt dwelling in Murti who are above all viz. there are

EkantikMukts above Mul-Akshar, Param EkantikMukts above them and Anadimukts are above them all and we have to dwell with them in Murti. If doubt arises in Him, we will remain unfulfilled and will get the prison of nine months (Rebirth). All incarnations are from immanent (anvaya) form viz Mul-Aksharkoti, below it Brahmkoti, and below Brahmkoti Krushna, etc. Whereas Maharaj has met Mukts in transcendental (vyatirek) form but has not met Mul-Akshar, etc. in that form. In them there is immanent (anvaya) form means Shriji Maharaj is in them by way of His luminous. In satsangShriji Maharaj remains hidden in ordinary devotees and in Ekantik He remains in transcendental (vyatirek) form. He is in front of Param Ekantik. WhereasAnadi are in Murti. They are very blissful. They are beyond our understanding. That lord is Himself present here.

6. ***(Shri Swaminarayan Temple, Baladia***
Dt. 07.05.1917; D.O.A.-1/171)

Param Ekantik and Anadi are form of God and draw Ekantik in Murti. This is talk is ultimate point and nothing remains to search for. Ekantik are above Akshar, Param Ekantiks are above them and Anadi are above them and Shriji Maharaj is above all of them. This is the ultimate goal which is received by us. Just as high tide draws away anything. Similarly, experience knowledge from Murti draws into Murti-it is by God's grace. "*Bhavsagar no par naaave prabhu vina*".

7. ***(Shri Swaminarayan Temple, Kumbharia***
Dt. 23.05.1917; D.O.A.-1/183)

In the 7th Vachanamrut of AmdavadShriji Maharaj said that the eagle could not fly so He flew alone. This means the eagle could go up to Golok. Similarly, the means could not take you beyond Golok. To go ahead of Golok, grace is necessary. Means are helpful till Golok, from there onwards means are useless. Then ShrijiMaharaj or Mukts makes us realize Murti by their grace then one can become Param Ekantik. Then experienced knowledge emits from Shriji Maharaj's Murti which takes you in Murti. Just as when there is tide the sea takes back insects, etc. Similarly, experience knowledge takes you in Murti then he is called Anadimukt. That experience knowledge should be known as Anadimukt.

8. (Shri Swaminarayan Temple, Baladia
Dt. 13.06.1917; D.O.A.-1/194)

While meditating, Murti may not be seen from head to feet. That means if you look at the *charan* (feet), the face or head will not be seen and if you look at the face or head, *charan* (feet) may not be seen-it should be known that it is being seen by tendency of eyes and when the whole Murti is seen, it should be known that it is being seen by the tendency of Jiva. Thus, continuing meditation when the tendency becomes the form of Murti, but the knowledge of body and the world is not there, it is called *upsham* (tranquility). The activity of that tranquil person is being done according to the wish of Shriji Maharaj. Shriji Maharaj takes care of a tranquil person. When Ayodhaprasdji Maharaj was meditating there was a scorpion in his clothes, and it bit him at seven or eight places, but he did not give up meditation. After meditation he asked his servant to see what was there in his clothes. His servant found that it was scorpion. That state is more than tranquility. Moreover, when he visited Gamdi village, in dudhpak (preparation by boilingrice and milk) instead of sugar salt was put by mistake but Ayodhayaprasadji ate it as usual. That state is also said to be greater than that of tranquility.And better than that state is appearance of whole Murti in all three states (waken-*jagrut*, dream-s*wapna*, sleep-*sushupti*) and He is seen in soul. And even better than that is the state in which Shriji Maharaj's Murti is realized in His luminescence. The one with such state is called *SiddhMukt*(Realised person)or Param Ekantik and the one who takes happiness of Murti by becoming one with Murti is called Anadi and he is the best of all.

9. (Shri Swaminarayan Temple, Baladia
Dt. 18.05.1919; D.O.A.-1/201)

Shriji Maharaj will not allow His *satsang* to be polluted. The one who cannot live without katha, varta and this assembly and have knowledge ofEkantik, Param Ekantik, Anadimuktand alsoof Shriji Maharaj and His Akshardham, will be engrossed in Shriji Maharaj's Murti and even if his intellect is not sharp, he is of sharp intellect. And the one who has wisdom of this world but has not understood the greatness of Shriji Maharaj and His Mukts, his practical intellect may be sharp, but he is of low intellect. Search within and it will be known. The one having sharp intellectwill find

this assembly as divine. Whereas ordinary human being will not know that Maharaj and Mukts are present in this assembly.

10. (Shri Swaminarayan Temple, Baladia Dt. 18.05.1919; D.O.A.-1/201)

Parampad (highest position) is the achievement of Param Ekantik but the position of Anadi is superior to it. His form is different and getting it achieve also different and achievers are also different, and its happiness is also different and its achievement also different,that subject is also different. Anadi is always in Murti without any doubt.

11. (Shri Swaminarayan Temple, Baladia Dt. 20.05.1925; D.O.A.-1/226)

The 27thVachanamrut of the first chapter was being read in the assembly. In it, it is said that God dwells in heart ofdevotee in every form.Bapashri said, “Just as the milk of lioness can be put only in golden vessel but cannot be put in earthenware, etc. Similarly, one becomes worthy, Shriji Maharaj dwells but not before that. Therefore, worthiness is needed.Then PuraniDharmakishordasji asked, “What is the state of that Mukt in whose heart God dwells?” Bapashri replied, “It is called the state of Ekantik because so long his body is of maya, he is called Ekantik. When he gets detached from body, he is called Param Ekantik.

12. (Shri Swaminarayan Temple, Saraspur Dt. 05.12.1925; D.O.A.-1/245)

In this assembly, there are tranquil (*upasham*) person and those whose sight has no covering (*Niravaran*) and there are also independent (*Swatantra*) Mukts. We should recognize them and get the Jiva attached accordingly, so that we will be happy. If such persons are recognized and associated, means (*Sadhan*) will be overand feelings of accomplishment (*Siddh*) will be there instead of means.

13. (Shri Swaminarayan Temple, Saraspur Dt. 17.12.1925; D.O.A.-1/249)

It is better to sing devotional song from vocal cords than by mouth. Even better is to sing in heart and even better than that is to sing from navel because thought arises from navel, and it

stops by singing devotional songs from navel and even better than that is to imagine Murti in soul and better than that is to take happiness of Murti by becoming one with Murti.

14. (Shri Swaminarayan Temple, Karachi Dt. 19.03.1927; D.O.A.-2/31)

Infinite Mukts, dwell personified in the whole Mūrti of Mahārāj- it is state of Anādi. Believeingone's form as luminescence and in the mass of that luminescence, one meditates on Mūrti and look at that Mūrti- it is state of *ekāṅtik*. And one becomes like Mūrti and remains in front of Mūrti and take bliss of Mūrti- it is the state of *param ekāṅtik*.

15. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/34)

Just as this rose flower is surrounded by dense petals. Similarly, Mahārāj is surrounded by mukts*(param Ekantik)*. New fragrance emits from that Mūrti, and because of it, all mukts enjoy in bliss. Anādis remaining engrossed, take happiness in every pore of Murti. This opportunity Mahārāj has made it easy, this time. MahāprabhuNyālkaraṇa has come. If this assembly appears divine, Mahārāj, infinite mukts, this saints-devotees, all will appear divine luminous.

16. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/34)

When one gets attached to Mūrti it should not be understood as tendency. It is seen through the medium of *jīva*. Then he does not have any knowledge besides Mūrti and all his activities are done by the wish of Mahārāj.

17. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/41)

Just as bark is inseparable from the tree, similarly, Param Ekantikmukts are inseparable from Mūrti. Just as juice is spread in the whole tree, similarly,Anādimukts are spread in Mūrti. Thus, we should get attached to Mūrti. By associating with mukts, one can become thus. One cannot get such achievement without associating with mukts. In this assembly Anādimukts and Mahārāj are seated- luminescence emits like jet. On seeing this all saints are pleased, are smiling-

there is no such joy without Mahārāj. But*jīva* has the feeling of atheism so such big talk is not understood. This assembly is of Akṣardhām, is divine, perpetual,eternal.

18. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/41)

In the 27th Vachanāmṛt of Gaḍhaḍā First Chapter, it is said that God sees through the eyes of such devotee, walks through his legs. This is seekers state of *ekāṅtik* and realisedmukts*(Pram Ekantik)* who dwell in Akṣardhām in front of ŚrījīMahārāj have only Mahārāj.

19. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/42)

Divine body*(Bhagvatitanu)* means we should know that the devotee is being kept in Mūrti.According to the 66th Vachanāmṛt of Gaḍhaḍā Middle Chapter it is said, chaitanyaprakṛti's body is constructed by God's wish. That *Chaitanya prakṛti* means luminescence of Mūrti and mukts who have become form of luminescence –that Chaitanya prakṛti should be known here. That Chaitanya prakṛti's body is constructed means he become form of Chaitanya prakṛti. That devotee became divine body (sākār) by God's wish.SwāmīĪśvarcharaṇadāsjī asked, “By which word should we know that he has become *Anādimukt*?” Bāpāśrī said, “He becomes one with God by deep love. God makes such mukt as He is- whatever understanding such devotee has for God, he attains it too.After achieving '*Ātmasattā*' (state of one's behaving as self) he gets the same state as that of God by grace of God and he becomes one with Mūrti- it should be known by such description.

20. (Shri Swaminarayan Temple, Karachi Dt. 22.03.1927; D.O.A.-2/44)

Who is called *ekāṅtik*? When the objects of hear, touch, see, taste, smell, etc. are given up and he has no fondness inwardly is called *ekāṅtik*. He has become worthy of favour. When he installs Supreme Lord in his soul, he becomes *param ekāṅtik*. He has become worthy of real favour. When Mahārāj shows His full pity on him, experiential knowledge

emits from Mūrti and that experiential knowledge draws the devotee in Mūrti and gets him attached to Mūrti. Then he becomes *Anādimukt*. One should thoroughly obey the commands of Mahārāj and mukts, matured *upāsanā* should be understood and one should get attached to Mūrti by meditation.

21. (Shri Swaminarayan Temple, Karachi Dt. 22.03.1927; D.O.A.-2/44)

There may be thousands of seeking saints, but they cannot be compared with *Anādimukt*. There may be *ekāṅtik, param ekāṅtik*, in the state of *upśam*(tranquillity) and the one having divine sight (*nirāvaraṇadṛṣṭi*) may go independently to fetch devotee for Akshardham in this *satsaṅg* but the talk of the Anādimukts is beyond words (A*laukik*). They have oneness with Mūrti. They are seen by the saṅkalpa of ŚrījīMahārāj.

22. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/68)

The greatness of Mahārāj and his Anādimukts should be known much because their incarnation is for the salvation of infinite *jīvas*. To take birth and leave the body for such mukts is only for the show to ignorant by fascinating them. Great Anādis dwell in Mūrti remaining engrossed in it- it is very wonderful talk. It cannot be explained by giving example. It is like as it is, and we should know that coming and going is only for show. Even if we have no understanding of greatness of mukts, we should at least understand that there must be something, which makes whole *satsaṅg* believe. If one has *darśan* of such mukts and remembers their name, he will become strong by giving up all sins. He is taken care of by Mahārāj and mukts- it should be known thus.

23. (Shri Swaminarayan Temple, Karachi Dt. 31.03.1927; D.O.A.-2/91)

Mahārāj and Anādimukts are always together. But *jīva* does not recogniseAnādi. He may be Purāṇī, Śāstrī, even then he calls *jīva*, Īśvar, *māyā*, etc. as Anādi. When there is reference of Anādimukts he would say it is a new path. If five categories are called Anādis he will be pleased but if mukts are called Anādi he will hesitate- do not do thus.

24. (Shri Swaminarayan Temple, Karachi Dt. 01.04.1927; D.O.A.-2/98)

The one who makes the work of Prakṛti false, is *ekāṅtik*. The one who installs God in his heart and sees Mūrti along with the assembly of mukts is *param ekāṅtik*. When the fragrance of Mūrti unites him, he got attached to Mūrti by experiential knowledge, so he became the form of Mūrti. Even then the relationship of giver-receiver of bliss, and the master-servant relationship does remain.

25. (Shri Swaminarayan Temple, Karachi Dt. 02.04.1927; D.O.A.-2/106)

Anādimukts remain engrossed by becoming one withMūrti. They continue to take bliss from Mūrti. Ages may pass but they are not saturated with that bliss. We all have to live there. How to go there? Become *ekāṅtik* and then install ŚrījīMahārāj and become *param ekāṅtik*. Then only experiential knowledge of Mahārāj draws us. Just as there is a high tide in the sea, similarly, great luminescent bliss takes away *param ekāṅtik* in its joy. Nobody else can go there. After going there, great luminous divine eternal bliss is enjoyed by *param ekāṅtik* along with *Anādimukt*. This is the main talk. What is main in it? The main is causal Mūrti which is to be kept and everything will come along with it.

26. (Shri Swaminarayan Temple, Baladia Dt. 10.11.1927; D.O.A.-2/118)

Mahārāj's*Anādimukt*, do not live separately from Mūrti. *'RasrupMūrti re ŚrīHari keval karuna kand'* (Mūrti is the form of joy and Śrī Hari is the source of compassion). They always drink juice of divine Mūrti. They are enjoyer of only divine happiness. Mahārāj is Anādi so they are also Anādi. Whatever simile you give for them is incomplete. Such MahāAnādis remain engrossed in Mūrti as enjoyer of happiness. *param ekāṅtiks* are in front of Mahārāj even then they do not understand that these mukts are more than all mukts. All mukts have only Mūrti as supreme and mukts are never saturated by the happiness of that Mūrti-it is always limitless. If one understands such greatness, he will have no importance for any other thing except Mūrti.

2.5 – Majesty of Mukts

1. ***(Shri Swaminarayan Temple, Baladia***
Dt. 09.05.1906; D.O.A.-1/1)
If one gets attached to AnadiMukt with soul oneness, firm love,deep affectionby mind, deed and words*(man-karm-vachan)* outwardly and inwardly, there remains nothing to be done. Just as Mukts are blissful in the bliss of Shriji Maharaj, the same bliss will be given to that soul.

2. ***(Shri Swaminarayan Temple, Baladia***
Dt. 13.05.1906; D.O.A.-1/6)
Just as life span decreases because of irreligion, similarly, by grace of great Mukts life span decreases as well. Just as after completing education one starts getting salary, similarly, knowledge of *brahmvidya* (spiritual knowledge) can be had by the grace of great Mukts. If one gets hold of words of great Mukts by remaining alert and acts accordingly, the state of emancipation can be achieved early. Then great Mukts puts him in the bliss of Mahaprabhuji.

3. ***(Shri Swaminarayan Temple, Baladia***
Dt. 15.05.1906; D.O.A.-1/15)
Some believe inMul-Akshar, some believe in luminous Akshardham of Shriji Maharaj which is above Mul-Akshar.Some believe in Param Ekantik and some believe in AnadiMukts who are above them. To bind our mind with such AnadiMukts is the best. They have hidden their supernatural power. In case they show it,one will not be able to bear it.The servers of bliss of God are AnadiMukts and Param Ekantik Mukts who give bliss of Shriji Maharaj to souls. How? Through their speech and talks and through their glance and by their thoughts and by eatables offered to God and by meeting. Thus, they make us blissful. Just as *kapilachhath* comes after twelve years in this world. People eagerly wait for it. Similarly, *kapilachhath* has come for you this time. Great festival has come. Nectar of Shriji Maharaj rains from this mouth. So, there is bliss and if there is eagerness, one will bemuch happy.

4. ***(Shri Swaminarayan Temple, Baladia***
Dt. 18.05.1906; D.O.A.-1/24)
We have got happiness in abundance which should not be forgotten. There are many who make us forget it– heart,

external forces, world, parents, and even *satsangis*, all make us forget. There are many such obstacles which deviate us from this path. If one finds faults in Mukts, it is immorality in the Satsang. He keeps all means, but virtues, greatness, and attachment to Mukts are considered as minor, is not proper. We should mainly have Mukts' attachment and Murti with us. The burden of means should not be kept. Though Murti is realized by meditation, attachment to great Mukts is necessary because they are guides. They explain the greatness and divinity of Maharaj and give abundant happiness and knowledge. Just as soul and body never separate, similarly, Maharaj and Mukts never separate.

5. ***(Shri Swaminarayan Temple, Baladia Dt. 21.05.1906; D.O.A.-1/29)***

Just as iron gets drawn towards magnet with its power; in the same way tendency of senses is drawn. In trance if one wishes to see luminescence, splendor, supernatural powers, abode, etc. it is *Sakam*(improper understanding) and there is hurdle in it, because there is possibility of jolt. The one who joins Murti and does not desire anything then it is *Nishkam* (proper understanding). There is always Murti for AnadiMukts; they are called neither *Sakam* nor *Nishkam*. i.e. they are above it.

6. ***(Shri Swaminarayan Temple, Baladia Dt. 21.05.1906; D.O.A.-1/30)***

Just as the well is dug for getting water. Similarly, the fruit of means, service, association, is Murti. There is peace in this association because there is Murti. We get joy from the words of AnadiMukts because they speak dwelling in Murti. This *yagna* in the form of knowledge and bliss of Murti is of Shriji Maharaj; AnadiMukts are serving dishes in the form of bliss and seekers are diners (Enjoyer of bliss). Param Ekantik, AnadiMukts, and Shriji Maharaj are together. AnadiMukts are in Murti so it should not be taken that they have come alone without Maharaj. There is no maya in their eye. It is the tradition of this world that they fear, run away, defeat, win, etc. but they are in Murti only. They give happiness to seekers, and they know that it is given by Maharaj but do not believe themselves to be the giver; they consider themselves as servants. We should not remain poor in spite of meeting such Mukts.

7. ***(Shri Swaminarayan Temple, Baladia***
Dt. 22.05.1906; D.O.A.-1/32)
Swami Ishwarcharandasji asked, "Whether those who associate with those who have become Mukts in association with Mukts are eligible for ultimate liberation or not?" Bapashri replied, "The same type of ultimate liberation is done of those who are associated with Mukts as it is done for those who are associated with AnadiMukt."Then again Swami asked, "Those who become Mukts by association of Mukts get happiness. Whether that happiness is got through Mukts or is it given by Maharaj Himself?" Then Bapashri replied, "Maharaj Himself gives happiness lured by AnadiMukts who are sent on the earth by taking pity on souls."

8. ***(Shri Swaminarayan Temple, Baladia***
Dt. 24.05.1906; D.O.A.-1/36)
AnadiMukts dwelling in Murti liberates soul of this world by giving darshan, this means they are made Mukts like them but other work such as giving splendor, creation of universe and giving fruits of acts *(karm-fal)*etc. are not done because they considered it as trivial. This work is done by Mul-Akshar etc. who are authorised to do. Mukts give liberation only. They ignore virtues-faults of soul and liberate even an ordinary soul-they are such merciful. They do not have virtues, faults, criticism, praise, etc.

9. ***(Abjibapashri's farm-Kakarvadi, Baladia***
Dt. 27.05.1906; D.O.A.-1/42)
Bapashri along with saints and devotees went to Kakarwadi farm for bathing. After bathing they performed mental worship. Then they offered millet ponkh and sugar to Thakorji (God) and the Prasad was distributed among all saints. Then he asked all the saints, "How much difference did you all find by this association?" Each of them narrated the difference that came from association. Then Bapashri gave a boon by saying that work of all either mean or most will be done by him equally –there will be no distinction between mean and most. All will get equal happiness. Take it for granted that this is your last birth.

10. ***(Shri Swaminarayan Temple, Baladia***
Dt. 18.05.1907; D.O.A.-1/50)
The greatness of Maharaj is beyond words, AnadiMukt always gets happiness by dwelling in Maharaj's Murti. They appear here as human beings by the wish of Maharaj with

dwelling in Murti. They neither come here nor go from here and their appearance as human beings and doing activities is got done by Maharaj and preaching to the soul is also done by Maharaj through the medium of Mukts. Maharaj preaches the soul through the medium of Mukts, and makes soul like that Mukts, and keeping that soul with Mukt gives happiness like him.

11. (Shri Swaminarayan Temple, Baladia Dt. 11.03.1909; D.O.A.-1/66)

These words are from the mouth of Mahaprabhuji. They are so powerful that if someone is incapable will be made capable. Jiva likes the talk of miracles whereas, talks of Murti seems heavy to him, but that is the only thing to be done. There are many kinds of trades for earning money, but if it comes to us from unexpected source where is the need of any trade. Similarly, Murti is to be realized after doing infinite means but if it is realized then where is the need of means. The association of Maharaj and Mukts would have taken place in the previous birth- therefore, they have been recognised today. Those having association of Mukts and even if Murti does not appear at all, it has been installed in jiva by Mukts but it has been kept inside with cover. So, we should know that realization has been done in jiva. Just as the attendant (*Hajuri*)of the king escorts us to the king, attendant of Maharaj i.e.,Mukts escorts us to Maharaj.In the place of attendent there is AnadiMukt of Shriji Maharaj who can get you meet Maharaj. Those who are healthy, have name and fame and also the learned who do the work of satsang are even unable to get us meet Maharaj. Mukt may be humble, but he is able to get you realise Murti. Today the attendant has come and will take you straight in the happiness of Maharaj's Murti.Therefore, one should meditate and should defeat enemies like attachment, honour, etc.

12. (Shri Swaminarayan Temple, Baladia Dt. 14.03.1909; D.O.A.-1/71)

There is difference between realized Mukts and Mukts who have become so by the means of the body.AnadiMukts have the capacity to do as much as Shriji Maharaj can. Whereas the one who does means may remain without attachment cannot liberate others. He can do so only when he gets separated from the body and goes to the Akshardham and comes back (takes rebirth) again independently, then he can liberate infinite jivas. Those who have the chance to

associate with AnadiMukts and have got proper knowledge of the form of Shriji Maharaj due to AnadiMukts and if his state has become AnadiMukts due to their association, he can make infinite Jivas AnadiMukts even in this birth.

13. ***(Shri Swaminarayan Temple, Baladia Dt. 15.03.1909; D.O.A.-1/73)***

The listening devotion in navdha devotion (nine kind of devotion) is the best of all because we can understand what is to be done through listening devotion. Love oriented devotion is better than that of listening devotion because in it there remains constant memory of Murti and experienced knowledge is better than love-oriented devotion because through it one can achieve ultimate liberation.AnadiMukts are independent and they are better than the experienced one's and are very powerful. Just as Shriji Maharaj is powerful, His AnadiMukts are as powerful as Shriji Maharaj.

14. ***(Shri Swaminarayan Temple, Baladia Dt. 16.03.1909; D.O.A.-1/74)***

In 16th Vachanamrut of Sarangpur,it is said that Shri Narnarayan is doing penance for the welfare and happiness of all human beings of Bharatkhand. Then Bapashri said, "Shri Narnarayan gives the fruit in the form of penance. And Shriji Maharaj and His beloved AnadiMukts take bliss in the form of juice of Shriji Maharaj's Murti, and give to Seekers (*Mumukshus*).But this bliss cannot be taken directly without meeting the personified form of Maharaj and Mukts. AnadiMukts are immersed in Murti and after taking the bliss of this Murti it is spread to souls by them.If one meditates on that Murti, it will be realized in this life itself, and if It is not meditated, Mukts will get you realized Murti at the time of death.

15. ***(Shri Swaminarayan Temple, Baladia Dt. 21.03.1909; D.O.A.-1/81)***

One who has always Murti in all three states (wakening, subconscious and dream) is called AnadiMukt with *swarupnistha.*AnadiMukts go in trance for the welfare of other Jivas but not for themselves. For them it is like tortoise which moves either spreading its body or contracting it- similarly, it makes no difference to them. For AnadiMukts it is always the same. The seeker would know that those who have gone in trance have become very happy, but they are always in Murti. Such Mukts perhaps go in trance by the wish of Mahaprabhuji

for the good of other Jivas and sometimes if they do not do it and if someone says that the happiness of trance has gone, it will be a great sin because they are independent.

16. ***(Shri Swaminarayan Temple, Baladia Dt. 24.03.1909; D.O.A.-1/87)***
Bliss of Shriji Maharaj is within you, even not a particle away. Formerly those who have been liberated have not got ultimate liberation whereas today incarnated Shriji Maharaj and His Mukts are giving ultimate liberation to crores of Jivas-therefore,Mukts of today are greater than Avatar of previous time. These Mukts are incarnation of Shriji Maharaj, they appear in the human form for the salvation of infinite souls. If one associates with them by understanding their greatness properly, he will get ultimate liberation.

17. ***(Shri Swaminarayan Temple, Baladia Dt. 25.03.1909; D.O.A.-1/97)***
If greatness Maharaj is known in association with Mukts and in case there is worldly thought and if one remembers such Mukts, they will destroy his worldly thoughts. When there is any kind of adverse time and region, the burden of it will not be felt and it will not be an obstacle if he keeps Maharaj and Mukts with him. If one properly knows greatness of Maharaj, he will get much happiness.

18. ***(Kakarvadi, Bapashri's farm, Baladia Dt. 07.10.1912; D.O.A.-1/114)***
If the foot dust of Mukts is put on one's head, understanding their greatness he will get ultimate salvation. Wherever Mukts put their feet, that land becomes holy and if that dust falls on someone, he will also be liberated. Wherever great Mukts bath in rivers or lakes or dip their feet all Jiva in that water will be liberated and Varundev (God of water) also comes for darshan, and he is also benefited. The one who puts the water on his head by understanding its greatness, where great Mukts have taken bath his five great sins will be burnt, and he will be liberated. Thus, the things which come in use of Mukts gives liberation. Such is the power of Mukts.

19. ***(Shri Swaminarayan Temple, Baladia Dt. 17.05.1913; D.O.A.-1/121)***
Once Paravatbhai, Mayaram Bhatt and many satsangi went to Gadhada for the darshan of Shriji Maharaj. There Paravatbhai prayed to Shriji Maharaj and said, “Oh Maharaj!

Please arrange to send the group of great saints to Agatrai for the period of six months." Then he went home. Shriji Maharaj asked AnadiMukt Sadguru Gopalanand Swami to take the leadership and asked thirty Sadagurus including Santdasji, Vyapakanand Swami, Swarupanand Swami, Krupanand Swami, Gunatitanand Swami, Ramdasbhai, Atmanand Swami, etc to go with Sadguru Gopalanand Swami to Agatrai.At Agatrai, Gopalanand Swami and Paravatbhai used to talk about the bliss and greatness of Shriji Maharaj. Hearing this all saints, devotees of surrounding villages were delighted.During that period of six months Shri Gopalanand Swami and Paravatbhai did not allow '*Kal*' (God of death-yama) to enter the boundary of Agatrai.During those six months all Jivas were taken to Shriji Maharaj by them. Then Shriji Maharaj wrote a letter to Gopalanand Swami asking him to go to other villages as six months had already passed. Then Gopalanand Swami along with his group started from Agatrai, they were going from village to village. On the way there was a well, so they stopped there for bath. Eight Brahmins were already there before them. On seeing saints, they started criticizing Shriji Maharaj and saints. In the meanwhile, they all had the attack of cholera. Then they began to praise by saying, Lord Swaminarayan Himself is the controller of the world. You are all saint-Mukts and independent and you are incarnated to liberate wretched Jiva like us. Therefore, do not look at our mean deed and protect us with your power and greatness." Then Swami replied, "We shall not protect mortal body but will protect your Jiva." Saying so they were sent to Akshardham in a plane in the presence of all saints.

20. (Shri Swaminarayan Temple, Baladia
Dt. 05.03.1914; D.O.A.-1/135)

Acharya, saint, celebate etc. is activity (means) and Maharaj and Mukts are cause (goal). One should get fulfilled by getting attached with mind, karma, and words to them by recognising them. The happiness and peace which is there in the goal i.e., Maharaj and Mukts, is not there in means; even then some only talk of means but do not remember the goal. By talking about means only, one cannot achieve the goal i.e., the Murti. The happiness of Maharaj can only be had if Mukts give it. Murti cannot be had by scripture also. There should be faith in scripture, but the opinion of scripture is known by great Mukts only.

21. ***(Shri Swaminarayan Temple, Baladia Dt. 07.03.1914; D.O.A.-1/137)***
Swami Ishwarcharandasji asked, "What is thought (sankalpa) and what is vikalpa (alternative thought)?" Bapashri replied, "When thought arises for object it is known as sankalpa and when it occurs frequently it is called vikalpa means the thought which arose, arises in different ways is called vikalpa. If one attaches Jiva with Mukteverything will disappear, and they will not allow anything to remain and will make fulfilled and put him straight in Murti-such is the power of Mukts.

22. ***(Shri Swaminarayan Temple, Baladia Dt. 20.03.1915; D.O.A.-1/138)***
Seekers do for their own liberation and whatever realized Mukts do, they do it for the liberation of others. The saints and devotees who have come in this yagna will all be liberated and whosoever eats the Prasad of *sukhadi*(A kind of sweet made from wheat flour) which they have taken, will all be taken in the bliss of Shriji Maharaj during this birth only. Great Mukt give liberation after taking meals and even after feeding someone and also by their glance and by their thought. Those who did not have darshan of great Mukt will also be liberated if they remember them sincerely.

23. ***(Shri Swaminarayan Temple, Baladia Dt. 21.03.1915; D.O.A.-1/141)***
Ishwarcharandasji Swami asked, "How much is the benefit of darshan, touch, etc. of great Mukt?" Bapashri said, "The benefit of it is as much as on and on Ashvamedh yagna, this has been described in scriptures, but it is not possible to gauge today's benefit. Today heads of many abodes and their Mukts have all come in satsang for their liberation. They all learn about greatness and knowledge of supreme lord Shri Swaminarayan for their liberation by becoming our disciples. They all be taught about it, and they will be taken in the bliss of lord Swaminarayan's Murti. God is only Shri Swaminarayan and other incarnations, or saints are all His devotees- such is the greatness of this satsang. The benefit of darashan and touch of this God and these Mukts cannot be gauged. It is boundless and immortal. By their darshan, etc. one gets ultimate liberation.

24. (Shri Swaminarayan Temple, Rampar Dt. 09.03.1916; D.O.A.-1/159)

Just as Pralambasur abducted Baldevji, he did not know about his strength but when he heard akashvani (unseen holy voice from the sky), he knew that he had such strength. Similarly, you are also having abundant strength, but you do not know. If you take one Jiva to Akshardham, it will become the fruit of saving cosmos. This can be explained thus –the Jiva has to take birth in four types of yonis viz Udbhij (trees, vegetable etc. grown from seed), Jarayuj (born from mother's womb), Swedaj (insects in various forms born from waste) and Andaj (born from eggs) and this rebirth will be over if one Jiva is taken to Akshardham, and its fruit will be as much as saving Jivas of cosmos. If one knows this assembly having such power, he will get much happiness otherwise not.

25. (Shri Swaminarayan Temple, Rampar Dt. 10.03.1916; D.O.A.-1/161)

Today artificial diamonds are made and look like real diamonds so even some jewelers mistake them as real. But the real jeweler will recognise them that the diamonds are artificial. Similarly, in this satsang some unrealare believed as Mukts.Just as the real mother makes child recognise the father. Similarly, the real Mukts will make us recognise Shriji Maharaj. Others have no such capacity, so we should associate with real Mukts by recognising them. Then only Shriji Maharaj will be realized and there will be no end to Bliss. Though these jivas are small, how much Bliss Shriji Maharaj and Mukts have given! So much is their mercy.

26. (Shri Swaminarayan Temple, Baladia Dt. 05.05.1917; D.O.A.-1/169)

How great this Maharaj and His saints are! They are so great that if you remember this assembly at the time of leaving body you will be fulfilled, and no defect will be left. If Maharaj and Mukts show favour, even the trees will get the knowledge and will be liberated. If envious personprays, he will be liberated. Such is the power of Mukts.

27. (Shri Swaminarayan Temple, Baladia Dt. 06.05.1917; D.O.A.-1/170)

Just as rivers like *Sindhu* (Indus) pushes back waters of sea and make the place fertile by spreading *kanp* (sticky fertile mud) and there by heaps and heaps of food grain grows and

people live on it. Similarly,saints make way from maya like rivers do and make even devil Jivas free from maya.

28. (Shri Swaminarayan Temple, Baladia
Dt. 09.05.1917; D.O.A.-1/173)

Bhogilalbhai of Bhuj asked, "In the 13th, Vachanamrut of Loya it is said that if trivial Jiva remains in the unwavering state at the feet (charnarvind) of God, it will not be affected by region (desh), time (kal), company (sang), etc. and Brahma, etc. remaining in the same state will also be not affected. How can we understand that the one remaining at the feet (charnarvind) of God is said to be trivial Jiva?" Bapashri said, "It is said to be trivial because of taking it as humanbeing in the eyes of this world but if we see it through the eyes of devotee it is greater than Brahma, etc. and by way of powers jiva is said to be like Brahma but some possessing power are bound by maya and they are in the prison of maya and some who are above maya are in the prison of power itself. Those jiva who have developed love for Maharaj and Mukts and have become free from maya and power are very great. Understanding (upasna) of Maharaj is there in this satsang only, but it is not elsewhere in the place like Golok, Vaikunth, Brahmakoti, Aksharkoti. They all have come in the human form in this satsang for their salvation. Some of them have already gone to Akshardham by attaching to Mukts and some are still in association with Mukts. They will go to Akshardham after understanding the greatness of Maharaj and some who come now will go by associating with Mukts. Therefore,Mukts of Shriji Maharaj in this satsang are greater than Mukts and their Masters of other assemblies (abodes)."

29. (Shri Swaminarayan Temple, Baladia
Dt. 11.05.1917; D.O.A.-1/175)

Ghelabhai of Bhuj asked, "In case some devotee leaves his body and at the time of his death if he sees the saint or the devotee for whom he has love, whether can that devotee or the saint who are seekers show themselves?" Bapashri said, "Shriji Maharaj gives darshan in the form in which dying person has love but seekers cannot give darshan by themselves and those who are *siddh Mukts*(enlightened person) themselves give darshan and fetches him to Akshardham. But the one who has not matured knowledge, gets darshan of Maharaj in a form of seeker and he has to take rebirth and for the one having matured knowledge gets

darshan of Maharaj and Mukts and he is taken by them and makes him blissful in the bliss of Murti.

30. (Shri Swaminarayan Temple, Kumbharia Dt. 23.05.1917; D.O.A.-1/183)

In the 7th Vachanamrut of Amdavad Shriji Maharaj said that the eagle could not fly so He flew alone. This means the eagle could go up to Golok. Similarly, the means could not take you beyond Golok. To go ahead of Golok, grace is necessary. Means are helpful till Golok, from there onwards means are useless. Then Shriji Maharaj or AnadiMukts makes us realize Murti by their grace then one can become Param Ekantik. Then experienced knowledge emits from Shriji Maharaj's Murti which takes Param Ekantik in Murti. Just as when there is tide the sea takes back insects, etc. Similarly, experience knowledge takes him in Murti then that Mukt is called Anadi. That experience knowledge should be known as AnadiMukt. Today there are AnadiMukts of Shriji Maharaj who shower their grace. Such Maharaj and such Mukts have come by showing their favour and talk about the greatness. There by someone may think that they are talking about their greatness, but I am talking about the greatness of the master (Maharaj) and His favourite Mukts by showing favour. He who will trust me, I will take him to the place from where I have come and I dwell. I will keep him there and will give all happiness as much as it is. Those who do not have trust believe that today there are not such Mukts as there were formerly- it will be a great loss for him. I have to take all and make all understand. Then if you believe or not but I have to say as it is. Therefore, kindly make my efforts successful. This means consider this talk as true and I will fulfill you and if you do not believe I will have to make efforts again and you will also have to take another birth and will get prison of nine months.

31. (Shri Swaminarayan Temple, Baladia Dt. 11.06.1917; D.O.A.-1/192)

We should not differ from the commands of Shriji Maharaj and avoid worldly attachment.We should join with Maharaj. Wandering here and there should be given up and should not associate with people of low nature. When the technique of satsang is understood, it should be known that association ofMukts have been done. The darshan, touch, prasad of this saint will give benefit. Such Paramhans are these saints.

32. ***(Shri Swaminarayan Temple, Baladia Dt. 12.06.1917; D.O.A.-1/193)***

Bapashri said in Vachanamrut there is reference of incarnation of Narad, Sanak, etc. and Ram-Krishna, etc. It refers to Mukts, because other *Paroksha* Ram-Krishna, etc. incarnations are of *anvaya* (immanent form) of incarnations. They cannot do ultimate liberation like Shriji Maharaj and some of them have come from maya whereas,Mukts are of incarnation of *vyatirek* (transcendental) Murti i.e.,Mukts can do ultimate liberation. Therefore, Mukts should be accepted as incarnation in Vachanamrut.

33. ***(Shri Swaminarayan Temple, Baladia Dt. 14.06.1917; D.O.A.-1/195)***

You go to fetch several devotees at the end time. Do you believe it as true?" Then Swami said whatever you say must be true. However, we do not experience it. Bapashri said, "It is true, the work done is through you, but I do not allow letting you know. Thus, you are non-doer (akarta). I do not let you know because I have retained your capacity for your good. When you go to fetch, you keep someone here also –you do thus, and you do not know it, but your capacity is beyond Akshar.

34. ***(Shri Swaminarayan Temple, Baladia Dt. 25.05.1919; D.O.A.-1/208)***

There may be thousands of seeker saints (doing means) but they cannot be compared with an AnadiMukt, such is the extra ordinary power of AnadiMukt.

35. ***(Shri Swaminarayan Temple, Baladia Dt. 07.10.1920; D.O.A.-1/210)***

Righteousness, knowledge, renunciation and devotion all four are properly understood by associating with Mukts. However, it cannot be understood with our illusive intellect from scriptures. The scripture shows the path. But when you meet Mukts, it can be understood in reality. Righteousness, knowledge, renunciation and devotionare the strength of Maharaj and AnadiMukts. It comes through the association of Mukts in Jiva and Jiva is liberated.

36. (Shri Swaminarayan Temple, Saraspur Dt. 28.11.1925; D.O.A.-1/240)

Ultimate liberation is possible through Mukts of Maharaj. Just as the thoughts of Gopalanand Swami manifested and worked, similarly, you are also thoughts manifested of Maharaj. An image is made by taking photograph of any physical form then what to say of manifestation of thoughts of divine Murti?

37. (Shri Swaminarayan Temple, Saraspur Dt. 16.12.1925; D.O.A.-1/248)

You are all incarnations of Shriji Maharaj, are not you?" Saint said that, if you say so, we are. Bapashri said, "If you have become incarnations, liberate infinite Jivas. Shriji Maharaj has covered your prowess, but your thoughts come true."

38. (Shri Swaminarayan Temple, Bharasar Dt. 13.11.1926; D.O.A.-2/7)

All these saints are AnādiMukts and they have achieved oneness with God. Know that these saints are so great that they can make you able to experience manifest God and have realisation of God by giving you their experiential knowledge. In the Satsaṅg, some quarrel among themselves without applying any understanding. Some do not go beyond the stage of Akṣar– they are sure to remain in Akṣar only. We should get attached to such Mukts as are here so that we can dwell in Mūrti and become *AnādiMukt*." Swāmī Īśvarcharaṇadāsjī requested Bāpāśrī to make all those present there AnādiMukts. Bāpāśrī said, "If they approach me, I have no hesitation in doing so." Then the devotees said, "We have surrendered to you. So please make us experience the bliss of Mahārāj." Then Bāpāśrī asked Gopāl Bhakta of Sāmatrā, "How far have you reached spiritually?" He replied that he had reached up to Akṣar. Bāpāśrī said, *'Akṣar parānaṅdghan prabhu kiyo he bhūpar ṭhām'*. (God who is the treasure of bliss and who is beyond Akṣar has descended on the earth.) The assembly of Akṣar is different than the assembly of AnādiMukts. We are AnādiMukts who are beyond Akṣar and who remain in Mūrti.

39. (Shri Swaminarayan Temple, Naranpar Dt. 16.11.1926; D.O.A.-2/8)

A Mukt invites illness for the ultimate liberation of innumerable *jīvas*. When he is healthy, he would fetch water by himself and would not allow others to do it. By inviting illness, he accepts service rendered by others. Therefore, illness of a Mukt is beneficial for others. Others do not know that he is engrossed in Mūrti, so they think about his illness. In my case during this year, it happened the same way about illness. If a Mukt does not invite illness, how can devotees get opportunity to serve him? It is for this purpose that a Mukt invites illness. This body is subject to illness; but if greatness of a Mukt is understood, liberation of many devotees can be accomplished.

40. (Shri Swaminarayan Temple, Naranpar Dt. 16.11.1926; D.O.A.-2/8)

AnādiMukt Sadguru Śrī Gopālānaṅd Swāmī climbed the temple of Gaḍhaḍā and had a thought in mind, how is the destruction taking place? No sooner did he think than the trees and buildings started falling. So Swāmī stopped this thought soon. Such capable he was. If *jīva* gets attached to such Mukt, he will take it into Mūrti.

41. (Shri Swaminarayan Temple, Naranpar Dt. 29.11.1926; D.O.A.-2/16)

There may be many saints, but the work which can be done by these saints (Ishwarcharandasji, Vrindavanasji etc), cannot be done by others. These saints may not be found doing the work of festival, *samaiyā*(Grand festival), building temples, etc., but the work, which these saints do cannot be done by anyone. To get you engrossed in Mūrti, can be done by such saints. *Darśan* and touch of these saints make it possible to get fulfilled. If the wind, which has touched such saints, falls on anyone, he will be benefited. Such capable these saints are. Therefore, get associated with such saints so that you can go to Akṣardhām directly. These saints are like God. Who is called a saint? The one who gives peace. This saint is like *gaumukhī* Gaṅgā. From this *gaumukhī* happiness of Mahārāj comes. They should be associated by knowing their greatness. They are like movable places of pilgrimage.

42. (Shri Swaminarayan Temple, Karachi Dt. 19.03.1927; D.O.A.-2/32)

Just as when there is high tide in the ocean, and when its water reaches the shore, those who want to take water from it, take it as much as according to the capacity of the vessels. On account of that sweet water of the ocean, many kinds of crops grow and the remaining water merges in the ocean. Similarly, boundless happiness comes from Lord Puruṣottam's Mūrti and this happiness spreads in *satsaṅg* through great AnādiMukts. That happiness is taken by those who are worthy of it and they get it as much as their worth is. The remaining happiness merges in Mūrti but it does not go anywhere or hither thither.

43. (Shri Swaminarayan Temple, Karachi Dt. 19.03.1927; D.O.A.-2/32)

Just as a farmer does not know the art of farming but tills his farm and if there is sudden rain and thereafter if he seeds it there will be bumper crop. Similarly, if one has not understood anything and without knowledge, but gets attached to Anādi Mahā Mukt, he will get very much happiness at the end time and achieves Śrī Puruṣottam."

44. (Shri Swaminarayan Temple, Karachi Dt. 19.03.1927; D.O.A.-2/33)

"The one who has got association of great Anādi has installed Mūrti in his soul. But he does not know it- when he sees Him, He will appear to him. And said, '*Sarvene sanmukh bhāse re sarve sāmuṅ joī rahyā*' (all see Him before them, and all looked at Him). The one who looks at the sun and the moon in the sky would think that they are in front of him. Moreover, wherever he throws his glance at the earth, and whatever he sees, all will appear to him in front of him. Similarly, it seems that all Mukts are in front of Him and Lord Puruṣottam looks at them. Besides those who have become Mukts by associating, by services and with the blessing of great Mukts who are the form of Puruṣottam have as much knowledge as Puruṣottam has and can see as much as He can and throw their glance as far as He can. Just as the one who got the sight of the sun can see as far as the sun can and knows as much as Lord Puruṣottam knows. Mukts can see as much as Lord Puruṣottam can see and wherever He is they are also there and that much they see- Lord Puruṣottam is omnipresent-

sees everywhere, knows everything. Great Mukts are like Him and they do not live separately from Puruṣottam and nothing is unknown to them.

45. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/35)

While making determination, it should be done after identifying causal Mūrti. The one who determines from activity has shaking determination. What is that activity? The determination based on such saint, such religion, such renunciation, such big *yajña*, such practice, etc. If the determination is made after knowing greatness, divinity, and bliss of Mūrti, that determination never changes under any circumstances. If determination is made with such divine feeling and identifying great Anādis and surrenders his mind to them, they will liberate him in a moment.

46. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/35)

Śrījī Mahārāj has said, "I see that Mūrtieven now and when I had not come in *satsaṅg*, I used to see Him, when I was in the womb of My mother and before coming in the womb" This is the state of *AnādiMukt*.Whereas Shriji Maharaj is Supreme God Himself.

47. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/35)

When can favour of greatMukts be realised? This can be realised by putting efforts and realising righteousness, knowledge, renunciation and devotion. Without the mercy of Mukts, *jīva*'s sight does not reach in any way in Mūrti or in bliss of Mahārāj. Just see! How great God is! So also, their realisedMukts are.According to realised Mukts God is there in every atom- where can there be no God? He is everywhere. Because their sight is towards Mūrti- for them there is nothing excepting Mūrti.

48. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/39)

What to talk about Mahārāj and His AnādiMukts! This is a very great achievement. To get association of great Anādis of Puruṣottam is very scarce. This opportunity is available at this time. Therefore, be receptive for anything which is good and

never understand any shortcoming in anyone.This opportunity and this prasādī are rare to get, so there is happiness in understanding of greatness.

49. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/39)

Mukts never separate themselves from Mūrti. The one having such state will not be able to complete rosary, even mental worship, and for him either in the sky or in pātāḷ there is nothing excepting Mūrti.

50. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/41)

This is the assembly of Puruṣottam Himself and thoughts of great Anādi's menifests. They put thousands of *jīvas* in Akṣardhām taking thousands of forms. *Jīva* gets unlimited benefit in the place where such AnādiMukts dwells. Here is such *AnādiMukt*. If I am telling a lie, it will be my sin. He said it thrice.

51. (Shri Swaminarayan Temple, Karachi Dt. 22.03.1927; D.O.A.-2/44)

We should keep love for saint and Mūrti. If there is love for Mūrti, Mahārāj and Mukts are close to him though he may be thousands of miles away. And if he has real love, Mahārāj and Mukts are with him even if he may be in water, in fire or anywhere. They give *darśan* and protect him.

52. (Shri Swaminarayan Temple, Karachi Dt. 22.03.1927; D.O.A.-2/44)

Swāmī Vṛṅdāvandāsjī said, “Bāpā! You are doing much exertion for liberation of *Jivas*” Bāpāśrī said, “Swāmī! Mahārāj has decided to load infinite warships (i.e. Mahārāj wishes to liberate innumerable *jīvas*). His Mukts have the same work. They can make innumerable *jīvas* happy by putting them in the happiness of Mūrti by a saṅkalpa only- so where is the question of exertion?

53. (Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/49)

Infinite Mukts take happiness in Mūrti and they all have Mahārāj's endless happiness. In the view of seekers, there is coming and going but in the view of the realised, there is

nothing like coming and going.Aj means Anādi; they are not affected by *māyā*. AnādiMukts draw *jīva* while dwelling in Mūrti. They draw it by their favour. One should not get done what he wishes from Mukts and Mahārāj. We should do as we are told to do by them– it means mind has been surrendered. Wherever you look, Mukts are there but that much faith is not there.

54. (Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/53)

While *jīva* goes on doing service-association, brings divine feeling for great Anādi, by and by he becomes worthy. Mukts are Lord Puruṣottam's beloved ones."

55. (Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/56)

One is called *satsaṅgī* when he realises four things viz. (1) Vachanāmṛt and Bhaktachiṅtāmaṇi, etc. scriptures; (2) Śikṣāpatrī, Dharmāmṛt, Niṣkāmśuddhi, etc. commands (3) sat (truth) which is soul and (4) sat (true) which is God means Lord Śrījī Mahārāj; these four things who has realised has become *satsaṅgī*, but he should install God, which is installed by great AnādiMukts. God comes by the words of blessings of Mukts. Such great Anādis are satyasaṅkalpa(Whose Thoughts/words come true).Anadi has nothing excepting Mūrti. Infinite Mukts enjoy happiness remaining engrossed in Mūrti in this way.

56. (Shri Swaminarayan Temple, Karachi Dt. 25.03.1927; D.O.A.-2/58)

The knowledge of this world increases by education. Similarly,experiential knowledge increases; it is not a surprise. There is no end of this experiential knowledge. One can give the measurement of water and the earth with the education of this world but the knowledge of Mūrti cannot be measured by it. Great Anādis give happiness of Mūrti to innumerable people with experiential knowledge.Great Anadi install Śrījī Mahārāj's transcendent Mūrti in soul.So, get attached to them with divine feeling.

57. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/64)

To Realise Mahārāj, the person who is all in all (sarvadeśī) means great Mukts are required. Mahārāj says that when one

becomes pure like God, then only God accepts his *pūjā*. Therefore, if one comes in contact with great AnādiMukts like Gopālānaṅd Swāmī, Brahmānaṅd Swāmī, etc. they will make it so. The orders of a subordinate king and independent king are the same but effect of them is different according to the capacity. Similarly, if great Mukts install God, one can see transcendent (vytirek) Mūrti in self by their blessing.

58. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/67)

Great Mukts of Mahārāj seem to be sleeping, awakening, dining, bathing, getting up, sitting, talking, etc. outwardly doing all activities but they are taking happiness of Mūrti remaining engrossed in it. For them there is nothing excepting Mūrti. Just as there is no relationship between the earth and sky at any place. Similarly, they dwell in Mūrti constantly, but they have no relationship with *māyā*. Just as the wind touches the tree but it is not seen. Similarly, we may feel that seeing, dining, hearing, etc. is done by great Mukts but they constantly take abundant happiness (like water of sea).Mahārāj and Mukts have no physical body. They are always divine Mūrti. If one gets attached to such Mukts and joins Mūrti in all three states that is desirelessness. Whereas,thoughsenses contract by doing means and he may go in trance- it is still called having some desire. This is very big thing. It is very great achievement. By getting such achievement there is salvation, salvation by touch, even the wind coming from above them there is salvation- is it a small thing?

59. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/67)

Great AnādiMukts are like barrister. Just as a barrister can twist the meaning of any word and make one happy in this world. Similarly, the barrister of Akṣardhām can break the barriers of *māyā* by single word and gets you status of Anādi who are above Akṣar. The barrister of this world charges five hundred to one thousand rupees for a word then what can we give to those MahāMukts who get us happiness of Mūrti? Therefore, they should be pleased by *sevā* and should bind himself with such Mukts by mind, deeds and words, then only *jīva* will get the happiness of Akṣardhām and Puruṣottam.

60. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/68)

Mahārāj and great Mukts,they appear either before our eyes or give *darśan* in the form of idol and if there is confusion of any matter and we remember them, they will give *darśan* and avoid our confusion or if there is any doubt in our mind and if we remember them with love at that time, that doubt will be done away with. Then we should know that our doubt has been done away with by Mahārāj and Mukts. Thus, they are always there to protect their followers. Mahārāj and great AnādiMukts know everything in a moment. Such Mukts have the knowledge of *jīva*'s infinite births so they do not do or say anything which may hurt *jivas*.If they say something and if we come to know about it, we should know that it has no concern with this birth. It may be of the previous birth and words of great Mukts should be believed as true. We should not apply reasoning in it or should not be confused. Such great Mukts may appear like human but do not know them as human. They are always divine.

61. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/69)

To the devotees who were rendering service there, Bāpāśrī asked, "Will it be a guilt on the part of you all who render my services here?" Somchaṅdbhāī said, “Bāpā! The guilt of infinite births will be done away with by this service.” Then devotees who were rendering service viz. Goviṅdbhāī, Gordhanbhāī, Vallabhdāsbhāī, Māvjībhāī, Ḍosābhāī, Lāljībhāī, etc. said to Bāpāśrī, "This service is very rare but because of your mercy, we have got it." Bāpāśrī said, “We have got Mahārāj who is giver of everything (Nyālkaraṇa). What else do His Mukts do?They do the same. Whomsoever they meet, make them happy in the happiness of Mahārāj. Mahārāj says that He has brought unlimited warships. Those Mukts of Mahārāj put innumerable *jīvas* in Mūrti so Mahārāj gives them limitless joy. This is all the divine associates of Śrījī Mahārāj. They assure safety to *jīva*.

62. (Shri Swaminarayan Temple, Karachi Dt. 27.03.1927; D.O.A.-2/73)

AnādiMukts are constantly engrossed in Mūrti. They are seen on the earth by the wish of Mahārāj for the ultimate liberation of infinite *jīvas*. At that time, whosoever comes in their sight is

fulfilled. Śrījī Mahārāj says that I can be got immediately by the association of such Anādi. Such Mukts are Mūrti of Brahm. We may call them form of Hari, form of Puruṣottam, or enjoyer of bliss of Mūrti. All their activities are divine, having no attributes and supernatural- they have no need to be recognised. They can be seen in every activity like sitting, getting up, seem to be talking about miraculous talks of Mūrti's bliss, seen to be remaining engrossed in meditation and seem to be showing feeling of divine principles. In this way, great AnādiMukts are recognised in many ways. Everything viz. Lord Puruṣottam, Akṣardhām which is luminescence of Śrījī Mahārāj, infinite Mukts are there, wherever they are. By their power, they show that to all by giving them divine sight, so curtains of innumerable devotees are removed. They thoroughly describe human feeling, Idol feeling, and divine feeling so that one understands that they are these AnādiMukts. In their shade, there is only bliss and when one met such, he is fulfilled.

63. (Shri Swaminarayan Temple, Karachi
Dt. 27.03.1927; D.O.A.-2/73)

Great Mukts have always the relationship with Śrījī Mahārāj and they always behave according to the desire of Puruṣottam and remain immersed in the bliss of Mūrti. Just as Lakṣmījī remains immersed with love in Śrī Kṛṣṇa. Similarly, those Mukts remain immersed on account of much love. How the great Mukts are- they are such thatthey make*jīva* happy in this world or in the other world. They are always there to do the good of *jīva*. Such great Mukts never boast about their greatness or about their capacity because they do not have their ego. Whatever they say about capacity, happiness, greatness, they say only of Lord Puruṣottam. Though such Mukts appear like human being, they are miraculous divine Mūrti. They are birthless and have never taken birth in human form. They are always in Puruṣottam's Mūrti and immersed in bliss and they appear in the human form in this world because of Mahārāj's wish.

64. (Shri Swaminarayan Temple, Karachi
Dt. 28.03.1927; D.O.A.-2/76)

Mahārāj and AnādiMukts never live separately but the relationship of donor-donee and master-servant does persist. There is no problem and harm in understanding AnādiMukts

thus. They will make one as much as he knows them. One may consider them as great as he wants. There is benefit in knowing them as great. Therefore, one should know Mahārāj and AnādiMukts as they are. He who truly knows the greatness thus is called having sharp intelligence.

65. (Shri Swaminarayan Temple, Karachi Dt. 28.03.1927; D.O.A.-2/78)

Great Mukts gets *jīva* free by only a saṅkalpa. Without that he may do many means, may get help from others but *jīva* will not be set free from *māyā* without surrendering to Mukts. Such great AnādiMukts always dwell in the happiness of Mūrti joyfully- they speak, walk, do activities, talks with someone invisibly, show supernatural powers, show their supremacy to some. They seem to be doing all these activities, but they are done by the wish of Mahārāj, know thus and keep divine feeling.

66. (Shri Swaminarayan Temple, Karachi Dt. 28.03.1927; D.O.A.-2/80)

In the present time, the impact of Mahārāj and great Mukts is much. Animals, birds, trees, mountains whatever comes in their sight, becomes worthy, and all become cultured. Moreover, whosoever has touched great Mukts knowingly or unknowingly or whosoever has been useful to Mukts, are all fortunate and they are liberated. All those places where great Mukts tread become centre of pilgrimage in the form of prasādī and become divine. Whatever animate or inanimate objects come in contact with great Mukts become free from attributes and purifies all, means they can give salvation. Such is the power of great Mukts' relation because they never live alone without Mūrti.One should have trust in such great Anādi and should know that wherever they are, Mahārāj Himself is there.Even great incarnations desire *darśan* of great Anādi.

67. (Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/83)

AnādiMukts swings in the bliss of Mūrti. In this assembly, AnādiMukts are seen dwelling in Mūrti but *jīva* is very ignorant so it cannot recognise. Mahārāj and Anādi always live together. *'Rasbas hoī rahī rasiyā saṅg jyuṅ misrī pay māhiṅ bhaḷī'* (just as sugar mixes with milk, similarly,AnādiMukts have oneness with Mahārāj). They do not separate so they

are happy in the happiness of Mūrti. Such is the relationship between Mahārāj and Anādis.

68. (Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/85)

Mukts are constantly attached to Mūrti. We think that they are sitting, sleeping, etc. but do not think like that. Always have divine feeling. The body, which is seen is only pretext. By showing divine feeling for such great Mukts, one can become divine. We think that since their body is made of five elements, they need food, that much we have human feeling for them, but Mukts are always in Mūrti and get the realisation of Mūrti to many and by becoming an ordinary human being, they accept service of many. That service becomes divine by the relationship with Mūrti. It is got by devotees. Therefore, never have human feeling for great Mukts. Mukts are always divine like Mahārāj; so, attachment with such Mukts should not be given up. How can one get such opportunity of sitting with great Mukts? Who else will allow you to sit? This *jīva* will not get chance even to sit in the shoes of AnādiMukts who enjoys happiness remaining absorbed in Mūrti. They, by showing their mercy welcome us, offer a seat- thus they have kept open all doors of Akṣardhām. Know thus and never imagine human feeling in any form for Mukts.

69. (Shri Swaminarayan Temple, Karachi Dt. 30.03.1927; D.O.A.-2/88)

Mukts are Mahārāj's echo.They do every activity viz. speaking, walking, eating, drinking, etc. according to wish of Mahārāj. They are seen here but they are seen from Akṣardhām where they dwell. Therefore, the opportunity is good, time is good,and in every Muni, there are groups of many Munis. Thus, we have got divine happiness of Mūrti and group of Mukts. Therefore, they are with us in present time and also with us in the divine feeling. There is no separation at all. At the time of death Mahārāj and Mukts will take us in the happiness of Mūrti by making us do thousands of *pradakṣiṇā* (going round and round around idol of God) and making us prostrate thousands of times.

70. (Shri Swaminarayan Temple, Karachi Dt. 30.03.1927; D.O.A.-2/90)

Mahārāj is Anādi and Mukts are also Anādi- Mahārāj continuously gives them various kinds of happiness. As one goes on getting happiness, his thirst is not quenched- it is

indescribable supernatural happiness. Thousands of years may pass but there is no satisfaction. Recognising such Mukts is as difficult as climbing the big mountain. To be free from death and deeds, we should stick to such Mukts. We are lucky to have such real Mukt.AnādiMukts of Mahārāj have such capacity that they give happiness of Mūrti to billions of people. It is known to those who know it. Great AnādiMukts prevail in happiness of Mūrti. Innumerable people are sent to Akṣardhām. If one gets attached to such great Mukts, he will be free from doubt. Mahārāj and great AnādiMukts have caught hold of our hand which will never be left.We have got Mahārāj and great Mukts, so bell of victory is rung.Great Mukts know about innumerable births and they also know about incarnations wherever they take place in any cosmos, but they speak as per the wish of Śrījī Mahārāj and do the beneficial pursuit. They always remain constantly engrossed in Mūrti. The happiness of that Mūrti is limitless. That happiness has no simile in this world and in infinite cosmoses. Simile is given because all can understand. It gives pain to me in the heart, but I have to tell to explain. When a devotee of God becomes the form of Śrījī Mahārāj and enjoys bliss of Mūrti by associating with Mukt and doing *sevā*, he does not have any desire. All desires are fulfilled. Nothing is unattainable for him. He can attain everything. None of his desires remains unfulfilled and he does not fall short of anything. He experiences completeness. All other happiness seems trivial, dry and negligible compared to the bliss of Mūrti. This is the benefit of association of Mukts.

71. (Shri Swaminarayan Temple, Karachi
Dt. 31.03.1927; D.O.A.-2/92)

In place of ocean there is Mahārāj. In place of the Gaṅgājī there are Mahārāj's Mukts. In the place of stream there are seekers who realise the ocean in the form of Mūrti, through the medium of realised Mukts- then all become one.When Mukts take hold of our hand, they do not leave it. Those who boarded in boat will all land together. The passenger of the same boat will not get separated. If there is no faith in Mukts and there is doubt, understand that he is in different boat. If some talk is having deep meaning and if it is not understood but he believes that the talk is true, but it is not understood by me then it is no doubt. Mukts who are in Mūrti are called form of Mahārāj. If one understands thus, he has become resolute and then can be known as having full trust. There is difference in happiness in the proportion in which he has doubt.

Whatever great Mukts talk, there is Mahārāj in centre- such is the dictum of Mukts so they never show their greatness, because for them there is only Mūrti. Such infinite AnādiMukts dwell in Mūrti. They take bliss of that Mūrti only. They are seen here by Mahārāj's saṅkalpa but they are as they are. They do not wish to show their prominence or miracle to anyone. They remain engrossed in the limitless bliss of Mahārāj and bear even though they are capable. Great Mukts do as much as Śrījī Mahārāj does because they are always engrossed in Mūrti and doer is Mahārāj so Śrījī Mahārāj shows as much as He wishes through the medium of Mukts. You have got this benefit so let it not go in vain.

72. (Shri Swaminarayan Temple, Karachi Dt. 31.03.1927; D.O.A.-2/97)

Dhanjībhāī of Nārāyanpar asked Bāpāśrī, "Trees which have relationship with Śrījī Mahārāj are said to be entitled for the salvation. Whether will they go directly to Akṣardhām or have to come in *satsaṅg*?" Bāpāśrī said, "Those which come in such contact go directly to Akṣardhām because this assembly is divine.

73. (Shri Swaminarayan Temple, Karachi Dt. 01.04.1927; D.O.A.-2/100)

The greatness of this assembly and of Mahārāj and His happiness is told by some by guessing, some by giving proof and some by seeing. Those, who see themselves and say is true. In this assembly, there are such who themselves have seen with their naked eyes, Mahārāj is also there with them. Just as rich food has ghee, sugar, etc. in it. Similarly, where there are great Mukts there is Mahārāj Himself- if one searches, he can see. Therefore, the opportunity is good, time is good so get this work done without fail.

74. (Shri Swaminarayan Temple, Karachi Dt. 01.04.1927; D.O.A.-2/100)

Constant memory is better than Samādhi because the one having Samādhi gets happiness during Samādhi only, then he is empty. Therefore, even if Mūrti is not seen to the one having constant memory, it is better. We should pray to Mahārāj for divine feeling forever. Then only Mahārāj and great Anādi will be pleased. If one remains in the grace of AnādiMukts, they will take him in the bliss of Mūrti- much is done by grace.Just as there are fruits of four yugas. Similarly,

if one listened to the words of great Anādis with love and trust, fruits will be in the form of divine body like God.

75. (Shri Swaminarayan Temple, Karachi Dt. 01.04.1927; D.O.A.-2/102)

Cross *māyā*, cross *ekāṅtik* and *param ekāṅtik*too and join AnādiMukts who are above all. Such *AnādiMukt* and Mahārāj are always eternal.Great AnādiMukts enjoy bliss of Mūrti for infinite kalpas but they cannot find its limit. Various kinds of happiness come from that Mūrti. Just as the earth is *māyik (matter)* but gives many kinds of things. Whereas this is divine Mūrti and if variety of happiness comes from it, where is the wonder? We should be eager for that happiness and stick to Mūrti but should not develop love elsewhere excepting in Mūrti. The proper place for love is only God and AnādiMukts dwelling in Mūrti. Therefore, never allow human feeling for such great Mukts.

76. (Shri Swaminarayan Temple, Dahisara Dt. 28.09.1927; D.O.A.-2/20)

When God is in human form on this earth, it is very difficult to know Him. This assembly is all luminous and AnādiMukts for ever remain attached to Mūrti by remaining engrossed in it. They also get *mumukṣus* engrossed in Mūrti. *param ekāṅtiks* make *mumukṣus* as they are. AnādiMukts are already in Mūrti and their appearance is that of Śrījī Mahārāj. AnādiMukts are one with Mūrti; so, it is Mahārāj who preaches and gives *darśan*.

77. (Shri Swaminarayan Temple, Baladia Dt. 13.11.1927; D.O.A.-2/121)

Akṣar, MulPuruṣa, etc. are illuminated by Mahārāj by His omniscient power but others do not know it.Devotees of MulPuruṣa and Akṣar, etc. are dependent whereas, Śrījī Mahārāj's Mukts are independent. They are happy in the happiness of that causal Mūrti. No happiness can be compared with happiness of Lord Śrī Hari Sahajānaṅd Swāmī Puruṣottam's Mūrti which is support of infinite cosmoses, supreme, causal Mūrti. Therefore, one should remain immersed in the bliss of Mūrti by making firm unwavering decision and by affection with love-oriented devotion. But one should not come under the influence of greatness and happiness of Akṣar, etc.One who has realised Śrījī Mahārāj Himself and when he thinks about the

happiness of that Mūrti, the happiness of Akṣar becomes insignificant for him. Mūrti is unparallel. To achieve that Mūrti any incarnation, etc. are not capable excepting Anādi Mahā Mukt. Abodes of incarnations are different, whereas Mahā Mukts have direct relationship with Śrījī Mahārāj.

78. (Shri Swaminarayan Temple, Baladia Dt. 15.11.1927; D.O.A.-2/123)

He, who has experienced happiness of Mahārāj, will have no liking for anything else. AnādiMukt Sadguru Swarūpānaṅd Swāmī went on a tour by the order of Mahārāj but wherever he went he did not see human beings excepting Mūrti. Similarly, we should also feel that there are no human beings elsewhere excepting in such divine assembly and Mahārāj, knowing thus, stick to Mūrti.For seekers though they have achieved happiness of Mūrti they will be disturbed in other activity whereas great Mukts like Śrījī Mahārāj have no disturbance- the talk of such independent Mukts is peculiar. Therefore, they should be pleased, and we should associate with them knowing their greatness. Śrījī Mahārāj along with His AnādiMukts has given *darśan* in this world- it is His only compassion. What a great mercy! Otherwise, if one does penance for thousands of years with sirshasan and taking air only, even then their *darśan* is not possible. It is rare. If anyone had *darśan* of Mahārāj and great Mukts, the wind which has touched them touches him or two words of theirs had gone in *jīva*, it gives much strength. The tree, the mountain, the creeper, etc.- whatever comes under their sight are also fortunate.

79. (Pakshala, Ghanshyam-vadi, Baladia Dt. 10.04.1928; D.O.A.-2/140)

There is nothing else worth to see excepting Mūrti of Mahārāj. I may do any work, may talk, may meet someone with love, may scold someone, may praise someone, take meal or feed someone-may do many such activities but never leave Mūrti even for a moment. Whosoever takes virtue of this divine assembly would also be put in Mūrti by me. Whosoever knows such opinion of mine will get joy.

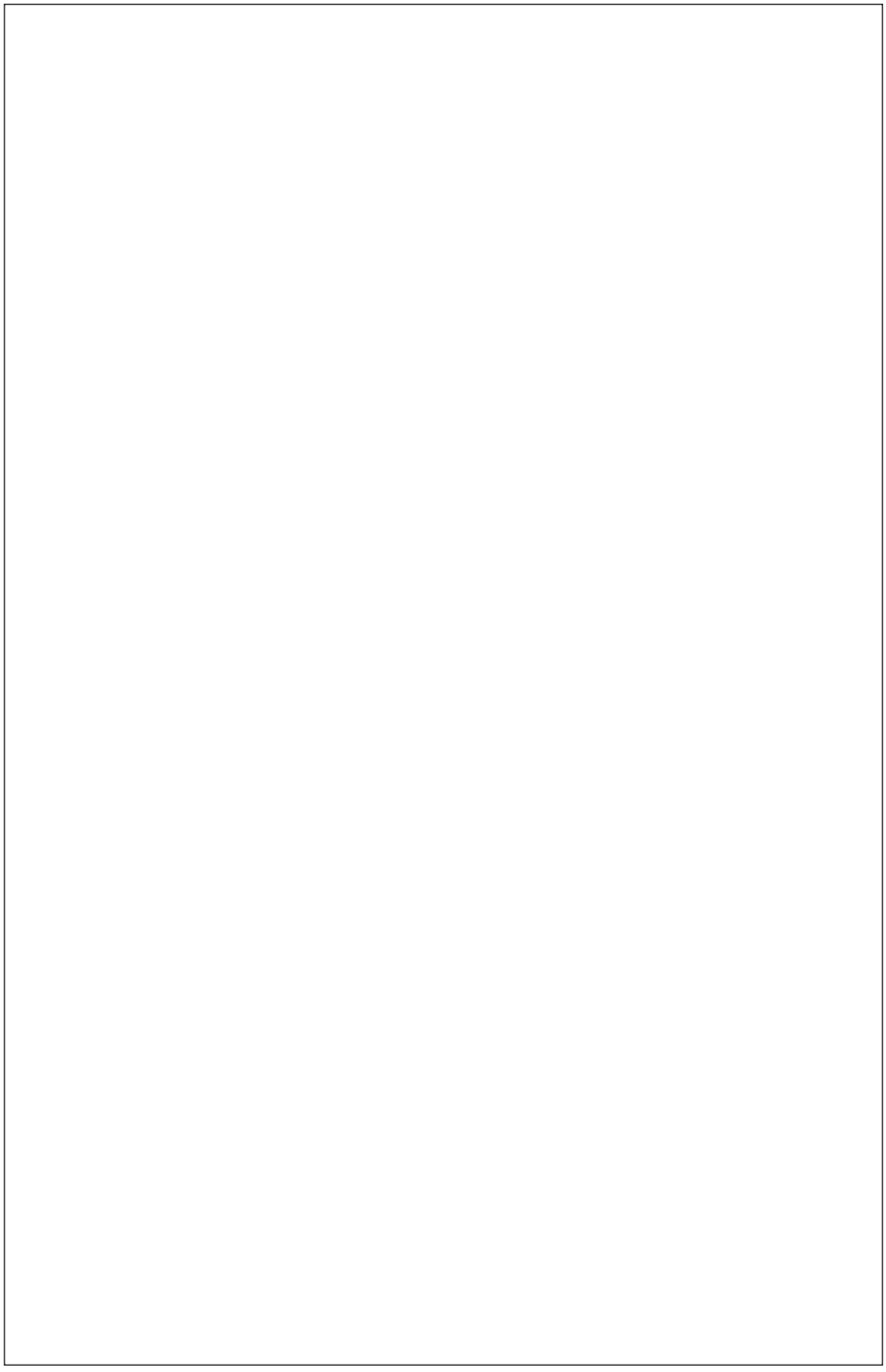
80. (Shri Swaminarayan Temple, Baladia Dt. 03.05.1928; D.O.A.-2/147)

One who has divine feeling becomes fulfilled in the association of this assembly. Mahārāj gives happiness to all. The extrovert does not know this thing. Today there are

shower of nectar, so they all take bath remaining engrossed in happiness. If it is understood thus nothing remains unfulfilled. The sins of many births of one's who comes in this *Brahmsabha* (divine assembly) are burnt. To say anything about Mahārāj's Anādi is something which is beyond words. Without having knowledge of such talk, some get example-principle from others and if I tell them or explain to them, they will not believe, moreover do not understand, whereas on the other hand those who are like you in faith get their work done. When the good deeds of many past births come into force, thisMukt is recognised by him.

81. (Shri Swaminarayan Temple,Madhapar Dt. 09.06.1928; D.O.A.-2/151)

Constant memory is better than trance. Trance is of two kinds- *sakām* (bearing fruits) and niṣkām (fruitless). One who desires to know present, past and future and agam nigam (mystery and miracles) is on the path of *sakām*. It will make him fall from *satsaṅg* like Ravjibhāī. Mukts like AnādiMukt Sadguru Śrī Gopālānaṅd Swāmī and Sachchidānaṅd Swāmī have no desire of anything excepting Mūrti and constantly dwell in Mūrti only- it is the path of Nishkam. They are known as realised ones.



CHAPTER 3

The Renunciation

VAIRAGYA

Renunciation is non-attachment to the things except God.

Lord Swaminarayan
Shikshapatri 104

3.1 – Non-Hankering

1. ***(Shri Swaminarayan Temple, Baladia***
Dt. 03.05.1917; D.O.A.-1/168)
The pleasure of Shriji Maharaj is had to only whomake efforts and ignore *Panchvishay*(five mortal objects). Only then He graces. Therefore, there is no way out accepting to ignore five objects whether after number of birth, but it has to be ignored.Similarly, we should give up attachment for supremacy of Brahmakoti and Aksharkotiand also their happiness and ultimately the luminescence of Shriji Maharaj which is Akshardham should not be considered as giving happiness. Happiness should be believed only in Shriji Maharaj's Murti and should develop love for it. Then only Shriji and Mukts will be pleased and show their favour and will make as equivalent to them.

2. ***(Shri Swaminarayan Temple, Kumbharia***
Dt. 23.05.1917; D.O.A.-1/183)
There are seven patal (seven mythological subterranean region) and seven heavens. They are called fourteen Lokas (cosmos) but by giving up the happiness of these in Lokas (cosmos), it is not beneficial because there are many Lokas (cosmos) above them. Therefore, if you avoid passion for ten senses and four antahkaran (mind, intellect, chitta and ego), you have won fourteen Lokas (cosmos), so these are fourteen Lokas(cosmos). If passion is avoided from these fourteen senses, there is no obstacle ahead. So, win these fourteen senses.

3. ***(Shri Swaminarayan Temple, Baladia***
Dt. 13.06.1917; D.O.A.-1/194)
If the thoughts are done passionately, he will be put in that Lok in which there are objects of his liking and if one gets angry for such thoughts, he will not be put in that Lok (abode). If he seizes the opportunity and does a mean as Mukts tell him, he will soon become passionless and will go to Akshardham. And if he keeps laziness, he will have to take births often in satsang, and when he becomes passionless, he will go to Akshardham.

4. ***(Shri Swaminarayan Temple, Saraspur***
Dt. 02.12.1925; D.O.A.-1/242)
Maharaj is doer (kartu), non-doer (akartu), inspiring others (anyathakartu). So, he accepts service but if saints do it without any desire. But if they think that whatever they have got (siddhis) is allright and if they accept it, these siddhis will be cause of their fall. Senses, conscience may demand many things but if they are ignored and handed over to Maharaj, it will not do any harm.

5. ***(Shri Swaminarayan Temple, Viramgam***
Dt. 20.12.1925; D.O.A.-1/251)
Today you have met God and saints, so control your senses which are difficult to control-, control them and get attached to Murti. Jivatma (soul) dwells in '*Manomay Chakra'* (Mental Chakra) which has one *dodi* (nucleus) having seven layers (This is the language of yoga). Soul is like spark of fire and Supreme Being (God- Shriji Maharaj) dwells in itimmanently*(antaryami)*. It grows in the light of Shriji Maharaj. Jivatma has been affected by bad company but since it was pure, it has become pure. When it becomes pure, Maharaj dwells in it clairvoyantly*(sakshat)*.

6. ***(Shri Swaminarayan Temple, Naranpar***
Dt. 16.11.1926; D.O.A.-2/9)
Everything uptopurush is perishable and to understand it to be false is called *vairāgya*Moreover, everything beyond Prakṛti and up to Akṣar is imperishable, and to understand it to be also false is true*vairāgya*.

7. ***(Shri Swaminarayan Temple, Karachi***
Dt. 20.03.1927; D.O.A.-2/36)
Mahārāj and mukts have met us, now there is no worry at all. If we constantly meditate on Mūrti, our enemies like passion, etc. will be destroyed, however strong they may be. If the greatness of Śrījī and mukts is properly understood, five senses will be conquered without any effort. All have equal right in father's property. If one understands thus, he will not imbibe any one's fault.

8. ***(Shri Swaminarayan Temple, Karachi***
Dt. 22.03.1927; D.O.A.-2/43)
The body of five elements is the cage of bones, it has been plastered with meat, it has been whitewashed with skin,

inside it there is pus, blood, excrement, etc. and it is covered by web in the form of faults like passion, anger, greed, pride, fascination, taste, envy, etc. *Jīva* considers this body as good because of its fascination. But what is good in it? Nothing is good. To please the body, *jīva* longs for small kinds of things. That longing has no end.If millet is stored in storing vessel, it is okay. If *white* millet*(juvar)* is stored, it is okay. If ghee, jaggery, wheat, is stored in vessel even then it makes no difference; There should be samefeeling. Similarly, body should be made like storing vessel. The one who gets attached to Mūrti with feeling of oneness would think all other happiness excepting Mūrti to be trivial. Which thing we want to achieve- ŚrījīMahārāj only. Therefore, everything else has to be cut short- it is must because there is no way out.As soon as this *jīva* takes taste of *māyā* it forgets Mahārāj.Therefore, leaving mayikthoughts aside, we should keep tendency (*vṛtti*) in Mūrti.

9. (Shri Swaminarayan Temple, Karachi Dt. 25.03.1927; D.O.A.-2/61)

While performing mental worship, rosary, meditation, some thoughts put hurdles- how can they be avoided?" Bāpāśrī said, "The followers of ŚrījīMahārāj should keep the strength of Mūrti and understand the greatness of great saints so thoughts will not disturb. Much is being done during this time. Therefore, do not be timid and the body is full of senses, etc., which is harmful. When they come as thoughts and if they are pondered over, they become real. Therefore, such thoughts should be driven out by punishing them. Just as a student learns and crams and it becomes firm. Similarly, by pondering thoughts become firm. So, they should not be pondered. If there is lack of weak thoughts, they should be known as dead if they are loved, they should be known as alive. Therefore, be alert and do not believe ourselves as sinner. The householders have to behave according to Śikṣāpatrī, so never behave otherwise. If someone does not behave according to Śikṣāpatrī, his words should not be trusted.

10. (Shri Swaminarayan Temple, Karachi Dt. 22.04.1928; D.O.A.-2/142)

Do you know renunciation? If we eat too much, the belly will become heavy so do not eat much. When SwāmīAkṣarjivandasjiused to serve meals to saints he would see and observe them.Some would be satisfied by drinking

pulse (dal); whereas some would ask for two to five lāḍus (sweet balls), on the other hand Swāmī would take half lāḍu or half chapāṭī and adding dal on it would drink it. When he felt drowsy, he would hurt himself with sharp instrument on the knee and would bleed. Moreover, he would forbid those who acted against the commands. Besides, those who did not behave according to Dharmāmṛt and Shikshaptri would not be allowed to stay in the temple. When the group of saints (Māṅḍal) returned, from their programme, Swāmī would check their bags and if a knife or paper for letter is found Swāmī would take it out. A letter can only be written by the leader of group.

Do I take good meals even though I may be hungry? If I take such meals, Swāmīnārāyaṇa would taunt me. He asked saints, "Had they ever seen lāḍus, ghee, jaggery, sugar, excepting hotchpotch of math and loaf of millet? If someone would prepare it out of love, I have to remain hungry. This is how I behave. Even if I go to Bhuj, I like to get hotchpotch of math prepared and offer it to Ṭhākorjī- neither lāḍu nor anything else. Since you are mine, I am telling this, do not go for taste. If one is not cautious about it, Swāmīnārāyaṇa would not be pleased, so always keep renunciation and devotion invariably. If one is not cautious, how can it be called renunciation?"

Then looking at Lālśaṅkarbhāī,Bapashritold to devotees that you should also observe renunciation, otherwise it will be like eating more dudhpak, puri, etc. which thing would be as told to saints and not to us- do not do that. Be aware of it. When senses are won, causal body will be burnt. The causal body is the cause of desire which is there in ignorant *jīva* from anādi (from very beginning). The thought of ultimate Dissolutionand by meditating on ŚrījīMahārāj with the knowledge of Ātma (Ātmasattā)one gets state of Upsam- means all five senses and causal body will be burnt out.

3.2 – Over coming Habits

1. ***(Shri Swaminarayan Temple, Baladia***
Dt. 11.10.1912; D.O.A.-1/118)
Those who have met Mukts they will have intoxication that their work will be done by Mukts- all his work is being completed. Those who have not met Mukts will have the burden of passion, anger, pride, taste, etc. so theirs means remain incomplete. Therefore, one should recognise saints' means Mukts as well as wishers or doers and one should not allow the seed of passion, anger, etc. to grow. If one tries to avoid them, Mukts will help him in avoiding them. Therefore, one should associate with Mukts.

2. ***(Shri Swaminarayan Temple, Baladia***
Dt. 06.03.1914; D.O.A.-1/136)
If one controls nature, he will become very happy. Unless the nature is controlled the desire for bliss of Mahaprabhuji is in vain. But the nature of Jiva is such that it helps five senses but does not fight with them and never thinks that it will have to take many births.Therefore, such a nature which is trivial should be given up. What is the capacity of the nature that it can govern us?

3. ***(Shri Swaminarayan Temple, Baladia***
Dt. 21.03.1915; D.O.A.-1/139)
"What is to be done for thoughts which are arising more?" Bapashri said, "If one purifies his diet which is polluted and frees himself from the bonds of bad company by taking the company of those who obey the commands of Maharaj and Mukts, his bad culture will be destroyed and will inherit good culture.

4. ***(Shri Swaminarayan Temple, Baladia***
Dt. 19.05.1919; D.O.A.-1/202)
You should be alert and should not keep attachment in anything like Food and Drinks etc. Only, keep attachment in Murti and when there is desire for passion, know that yaksha-demon has entered in and when there is anger for some object, disciple, place (asana), food etc. know that snake has entered in. Therefore, passion, anger etc. should be avoided and become saint but should not surrender to nature and such nature should be avoided.

5. ***(Shri Swaminarayan Temple, Karachi***
Dt. 24.03.1927; D.O.A.-2/55)

If there is feeling of ego of self (as if I am doing everything or giving importance to 'I') Lord Swāmīnārāyaṇa will not be pleased. People believe that if *Holo* (a dove like bird) sits on their house, it will bring misfortune. Similarly, the feeling of bigness i.e. 'I' is the holo of *satsaṅg*. If that comes, it is definitely going to do harm. Therefore, do not bring any kind of feeling of 'I'. If one has ego of himself and if he has feeling of dislike for someone, it will bring misfortune. Therefore, in *satsaṅg* one should keep the feeling of servanthood- there is much happiness in it.

6. ***(Shri Swaminarayan Temple, Karachi***
Dt. 25.03.1927; D.O.A.-2/57)

This body of five elements is like Brahmarākṣas. It asks for one thing or other-will asks for chilly, jaggery, coriander, cumin etc.It will ask for such taste;therefore, it should not be kept idle. If it is got attached to God, it will do everything. Therefore, that ghost should be tamed.Just as the controller of an elephant controls an elephant, similarly, the ghost in the form of this five-elementbody should be controlled.Therefore, do not use trick in obeying Mahārāj's commands.

7. ***(Shri Swaminarayan Temple, Karachi***
Dt. 25.03.1927; D.O.A.-2/60)

One should become such pure and worthy and should overcome one's own faults. He who frankly and with piteous voice prays great Mukts will be free from all faults. Therefore, faults should be driven out even with mockery in the assembly. If mockery is done in presence of many, his faults will not come again. If one knows his own mistakes and faults, it is a big thing. This is all the glory of Lord Swāmīnārāyaṇa.

8. ***(Shri Swaminarayan Temple, Karachi***
Dt. 27.03.1927; D.O.A.-2/74)

If one finds any fault with great Mukts, one should know that they are his own faults so they appear in Mukts but there is no fault in great Mukts. How to know it- just as if you look into the mirror, you will see your own face as it is, but that face does not belong to anyone else, you see your own face. Similarly, faults are our own and appearing in great Mukts. Therefore, they should be avoided by getting attached to great Mukts and should reveal our faults to them frankly. So, they would get it avoided. We should not keep any kind of deceit before them.

9. ***(Shri Swaminarayan Temple, Karachi***
Dt. 30.03.1927; D.O.A.-2/87)

When one is caught hold by nature, anything may be spoken and nature like Rāhu- Ketu may enter and change the sense and loose all
happiness. A *jīva* is such crooked. Therefore, be cautious. If one has divine feeling of this assembly nothing can harm him.

10. ***(Shri Swaminarayan Temple, Karachi***
Dt. 31.03.1927; D.O.A.-2/95)

In becoming landowner there is much agony but there is no happiness in it. Even then, he wishes to be so– such is the nature of *jīva*. *Jīva* does not insist to realise supreme ŚrījīMahārāj- wherein there is always unlimited happiness. Such is the ignorance of *jīva*.

11. ***(Shri Swaminarayan Temple, Karachi***
Dt. 01.04.1927; D.O.A.-2/104)

When can one become worthy? When one gives up passion, anger, pride, jealousy, trickery, etc. and has ātmabuddhi for great AnādiMukts then one can become worthy. Just as one empties a vessel of water in a big river, it reaches the sea; similarly, if there is love for Mukts and surrenders to them, they make one worthy and push him to Akṣardhām. Knowing thus, continue with courage. We should always remain with ŚrījīMahārāj and the divine assembly but should not remain separate. If there is experiential knowledge, everything is seen because Mahārāj and Mukts wish to take *jīva* in their own bliss and want to make it as they are. Therefore, give up wealth and woman by making efforts. At present wealth and woman are dominating so remain alert and follow commands. When one accomplishes five means, viz., renunciation, ātmaniṣṭhā, faith, non-violence and celibacy, Mahārāj will show pity and then one will become like God and will not be bound by good or bad deeds.

12. ***(Shri Swaminarayan Temple, Madhapar***
Dt. 09.06.1928; D.O.A.-2/151)

This *jīva* has very big covering of body. That body should be made invalid by knowledge, otherwise it will not allow the happiness to come. The body is inanimate even then it cheats *jīva*and also it is mischievous. It may be sitting here but by mind would reach Rāmpur, Vṛṣpur (Baladia) or anywhere.Know it to be mortal and miserable. Therefore, do not behave in the form of body.

3.3 – Disregard Bodily merriments

1. ***(Shri Swaminarayan Temple, Baladia***
Dt. 02.03.1914; D.O.A.-1/129)
Body is *bahurupi* (assuming different guises)-today it is well and tomorrow it will be ill. If we keep our eyes on it, it will make us forget God. Therefore, bodily feeling should be ignored.Shri Parmanand Swami had the illness of hot weather. When a saint came to apply the paste of sandalwood, he requested by saying that what was the use of keeping this sinful body. He wanted to go in the bliss of Maharaj but did not want to live in the sinful body. He said that for which sin he should remain in the body because it is like the pool of hell.

2. ***(Shri Swaminarayan Temple, Baladia***
Dt. 20.05.1919; D.O.A.-1/203)
One should keep firm determination of Mahaprabhuji. So that in disease, in misery, importanceof physician or medicine is not developed excepting in Maharaj. This Murti and this saint will take care of all disease and make you happy and if you are engrossed in God's Murti you will not feel the pain of disease or fever. This world, objects, body, all are perishable, but Jiva is longing for all these things.

3. ***(Shri Swaminarayan Temple, Saraspur***
Dt. 19.12.1925; D.O.A.-1/250)
“Do you have the trust that this Murti is God Himself? If you have trust, have the darshan. He may not consider Murti as divine and tries to find elsewhere, what will he gain? Therefore, he should take Murti as divine and get attached to Murti by meditation. This has been entrusted by Maharaj to us. The feelings of the past, the future and present should be avoided. Avoid decorating body and join in Maharaj's Murti by getting engrossed in Murti. You do not want to leave any luxury and want Murti- how can you get it? If he puts efforts, Murti will be realized therefore put efforts. When you become the form of Purushottam, you will get the knowledge of Purushottam. It is not possible to keep simultaneously the comfort of the body and take the happiness of Murti.

4. ***(Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/37)***

When one's body, etc. or any other thing excepting Mūrti is not dear to him, we should know that he is fulfilled. If something else appears to be prime other than Mūrti, we should consider that it is incomplete in that much proportion.

5. ***(Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/86)***

We are concerned only with Mahārāj. Mahārāj has given livelihood to all, so enjoy and
worship God. Many have done much for this body, but they were not fulfilled. The tongue wishes different tastes, but it has no meaning. But if one eats whatever he gets after offering to God and remains happy and worships God then he is wise. This body is like store-pot whatever is stored in it should be all right. Bones are covered by skin. The body is filled with useless things. Therefore, we should not get attached anywhere by passion.

3.4 – Great five vows

(1. Nirmanvartman)

1. ***(Shri Swaminarayan Temple, Baladia***
Dt. 14.05.1906; D.O.A.-1/9)
In the work of Prakuti, Shriji Maharaj has not kept any share of saint. Therefore, one should not get bound by honour and dignity. He should consider honour as full sin and dignity as a snake. Feeling dignified means a cobra has bitten and if honoured means stuck by full sin. "Swami Aksharjivandasji did not accept honour by giving gadi-takiyo (comfortable sitting)and he threatened that if they insisted much to accept such honour, he would leave Bhuj and go to some other place. Saints should feel that they are in forest and eat whatever they get but there is no *haveli* (a palatial building), garden, honour, dignity, festival, *samaiya*, or taste, etc. At the time of leaving home, one should feel that he is going to forest and will eat whatever he gets by begging and worship God. If there is always such feeling, God will be worshipped with joy and there will be attachment with great Mukts.

2. ***(Shri Swaminarayan Temple, Baladia***
Dt. 27.05.1906; D.O.A.-1/41)
Pride is detrimental. It is difficult to give it up. If it is given up the attachment of body will not be there. The service of a proud man is like eating kodra (kind of very low quality and cheap grain provided during famine). In case one gives up pride he will become proud with the feeling that he is not having pride and he is humble. That pride also spoils Jiva. If one is proud of righteousness, knowledge, renunciation, devotion, penance, forsaking, *atmanishtha, Brahmnishtha*, service, puja, meditation, worship, etc., it will not allow you to become Ekantik.Therefore, all these should be discarded. Keep only Murti. If one wants to be one with Murti, he should give up everything except Murti.

3. ***(Shri Swaminarayan Temple, Baladia***
Dt. 15.05.1907; D.O.A.-1/46)
If the greatness of Mukts is understood, they will keep us in the same place, in the same state and in the same happiness as they are. If the devotee wants happiness, he should avoid desire for honour or to be worshipped or to become great or for position. Even if these things are got without desire he should not be pleased.

4. ***(Shri Swaminarayan Temple, Baladia***
Dt. 27.09.1912; D.O.A.-1/100)
Pride of good virtues alsohave to be given up. That pride eats away one's own achievement likerighteousness, knowledge, renunciation, devotion, etc. in the way in which young scorpion is eaten away by its own Mother. Moreover, there is pride that I am not proud, and that pride harms oneself. Therefore, the pride of not being proud should be avoided.

5. ***(Bapashri's farm, Navi vadi-Jambudavadi, Baladia***
Dt. 28.05.1925; D.O.A.-1/236)
"Pride spoils Jiva. '*Sadhansarve man bagade palvishe*' (all means become void by pride). Pride spoils all means but it is not given up. Even the weakest person has pride." The proud of not having pride (Nirmanipanu), he is proud of his service as a servant. He who dwells in Murti will have no such things. He may be damn poor but when praised, he will be pleased and feel proud. When such pride is given up, he will be happy. If he is greedy for it, he will not be happy. Then a saint said nobody wishes to keep such thing. Then Bapashri said, "It can be given up if one is attached to a Murti but simply hearing about it or simply talking about it, it will not be given up.

(2. Nispruhvartman)

6. ***(Shri Swaminarayan Temple, Baladia***
Dt. 30.09.1912; D.O.A.-1/103)
It is fortunate that you have worn the chundadi (saffron cloth) in the name of Shriji Maharaj (here it means Shriji Maharaj have given them diksha and made them saints). It is like the kingdom of the queenas much as it is of the king. Just see! Wandering for the goal of salvation is over; it is the glory of Maharaj. This opportunity will not come again. A Bhatia of Mandvi was coming back after wedding; he got drowned at the shore while performing the marriage ceremony at the shore. In the meanwhile, there was flood in the river, and he was drowned. Therefore, one should not wait for unnecessary things like books, disciples, donation, etc. To go on pilgrimage, to win in scriptural debate, to arrange samaiya (great religious festivals). They are all like ceremony(commotion for pomp). Do not wander in such activity.

7. ***(Shri Swaminarayan Temple, Baladia***
Dt. 05.03.1914; D.O.A.-1/135)
If you want to be renouncer, do not wish the comfort of body and do not get bound by nature and supernatural power. If you are bound by nature, supernatural power, inanimate maya, animate maya, honour, anger, etc., you cannot reach to Murti. Just as when the horse is tied by rope it cannot go anywhere till the rope is not broken.

8. ***(Shri Swaminarayan Temple, Baladia***
Dt. 06.03.1914; D.O.A.-1/136)
"The one who can untie and break bondage is ready to do but there is no faith in such great mukts.So,he does not trust the words of the one who unties it and one does not give up his belief, even then he demands Murti.Therefore, all desires should be given up and try to realise Murti. But Jiva finds pleasure in five senses hence it does not leave it, but they are like hell.

9. ***(Shri Swaminarayan Temple, Baladia***
Dt. 11.05.1917; D.O.A.-1/175)
Formerly saints would eat gola (flour ball made of water) and bearing the agony of hunger, misery, cold wind, heat,rain and associate with Maharaj for getting bliss. Whereas today you have got abundant and there is no such need. Today if we have to go from this village to other village, devotees would ask how many carts they require. For devotees this is allright because it is their service (seva), but the one who sits is under obligation (looser). Sadguru Shri Nirgundasji Swami and Aksharjivandasji Swami never sat.

(3. Niswadvartman)

10. ***(Shri Swaminarayan Temple, Baladia***
Dt. 26.03.1911; D.O.A.-1/98)
A saint who dines the food got from begging is said to be observing fast, and if he dines from the wooden bowl after mixing all varieties and adding water is said to have eaten flour balls and if he eats all varieties separately is said to be fond of tasty food. To such a saint if someone feeds him delicious dishes, he will praise him and if someone gives him dry loaf, he will criticize him. So be careful.

11. (Shri Abjibapa's farm, Kakarvadi, Baladia Dt. 19.05.1913; D.O.A.-1/123)

Devotees earn livelihood by doing hard labour. Therefore, evenif they offer meals, saints should take one laddu only and eat loaves but should not take as much it is given. Then only illness means attachment (for taste) will go and Murti will be realized. But without curing illness of attachment Murti will not be realized. Therefore, attachment should be avoided and taste for good things should be given up.

12. (Shri Swaminarayan Temple, Baladia Dt. 06.05.1917; D.O.A.-1/170)

There is everything in satsang but they should not be enjoyed and specially the sense of taste should be controlled. If there is much attachment for tasty food, he will break the boundary means he will give up norms and religion. Therefore, one should ignore sense objects which are like dry bones. If someone says that you are going to die within five or ten days, how much fearful it would be. If such fear is there for sense objects, thoughts will not arise for them.

13. (Shri Swaminarayan Temple, Baladia Dt. 23.05.1919; D.O.A.-1/206)

Saints should not have attachment even for the piece of paper, they should not be greedy for the post of Mahanat, storekeeper (kothari) etc. and house holder for the post of the head of the village etc. At the time of taking dinner taste of sour, sweet, salty should be ignored. Unless you do this, you will not be tranquil and cannot avoid passion. Therefore, one who wants happiness of Mahaprabhuji should avoid passion for taste, honour, fame, etc. Then there will be tranquility (upsham) like Gordhanbhai.

14. (Shri Swaminarayan Temple, Saraspur Dt. 30.11.1925; D.O.A.-1/241)

At the time of taking meals, there may be many varieties, but we should eat only one from it, as Surakhachar were to take. Great saints have made the path*(Satsang)* fabulous, this they have done by dwelling in Murti. But, if we do it by bodily consciousness, we may go elsewhere. We should take meals mixed with water and if you forget to do so, it will be a great mistake. Mind, intellect, chitta, ego, are like horses and he-

buffaloes.If it becomes mad, it will be harmful and who ties it with four legs of his cotwill surely die.

15. ***(Shri Swaminarayan Temple, Saraspur***
Dt. 12.12.1925; D.O.A.-1/246)
Swami Aksharjivandasjiof Bhuj Temple used to see everysaint when they dine.He would notice how much food particular saint took. Jiva becomes unhappy for taste. I eat neither jaggery nor ghee. I eat only loaf of millet and hotch-potch of *Math*(A kind of grain). Formerly some saints were fat, but they were engrossed in Shriji Maharaj's Murti. They were happy in happiness of Murti but did not become happy by eating.

16. ***(Shri Swaminarayan Temple, Saraspur***
Dt. 16.12.1925; D.O.A.-1/248)
People asks for sons, daughters, wife and wealth but there is no happiness in it. Similarly, the sense of taste is very bad, and it has no importance. The devotee asks why are his thoughts not avoided? How they can be avoided. If he eats loaves of Math (Name of pulse) and pulse of Math, no thoughts will disturb him.

(4. Nishkamvartman)

17. ***(Shri Swaminarayan Temple, Baladia***
Dt. 23.05.1906; D.O.A.-1/35)
Shriji Maharaj and His Mukts give bliss to desireless*(Nishkam)*devotee by keeping them in His Murti even though their life span is not completed. They are always kept together with Maharaj and Mukts. Therefore, Except Shriji Maharaj's Murti,one should not care for anything up to Aksharkoti. Then in that case Maharaj and great Mukts will be pleased and will give the bliss of Murti and keep us with them.

18. ***(Shri Swaminarayan Temple, Baladia***
Dt. 19.03.1909; D.O.A.-1/78)
The one who is proud of body keeps pagla (God's footprints), prasadi(things offered to God), but for getting service from his disciple and increases the importance of prasadi but prasadi is means (karya),whereas Murti(God) is goal (karan). Therefore, the tendency should be in the form of Murti. That is to be done without fail. The one whose vision has not become

like that and who is the beginner, prasadi purify him and makes him remember Maharaj. The one who wants to realize Murti should forget everything and concentrate only on Murti.

19. ***(Shri Abjibapa's farm, Kakarvadi, Baladia Dt. 19.05.1913; D.O.A.-1/123)***
The luxuries of this world should be discarded. What is the gain if we give to this body which is the form of sin? Even the fever forces one to give up food. It is given up when compelled by fever, then why is it not possible after knowing the greatness of Shriji Maharaj? Therefore, all attachment should be avoided and get attached to only in Maharaj's Murti. Then only it can be said that benefit of this assembly is taken. Doctor's medicine should not be taken and if it is taken unknowingly, a fast should be observed. When one is unconscious and somebody has given him medicine, a fast should be observed when it is known. Today we have met Shriji Maharaj Himself as a doctor. Therefore, it should be allowed to happen as He wishes but should not think of curing by medicine.

20. ***(Shri Swaminarayan Temple, Baladia Dt. 06.05.1917; D.O.A.-1/170)***
Saints, Parshad, Celibates, who keep their money or ask someone to keep on their behalf is equally sinful and if Parshad accepts charity money of Shri Thakorji, it is within the norms.*Maya* pleases the body but do not please Jiva, so inanimate and animate *Maya* should not be allowed to come near. By leaving it, you will not face distress. On the contrary you will be happy.

(5. Nirlobhvartman)

21. ***(Shri Swaminarayan Temple, Baladia Dt. 27.05.1906; D.O.A.-1/41)***
Those who realize righteousness, knowledge, renunciation, devotion will become very happy. The renunciant should always follow Dharmamrut. Words of ShrijiMaharaj should never be differed. Formerly there were great saints who did not looked atjad maya (wealth) and chaitanya maya (woman). It means they were strictly following the principles and keeping themselves away from these. But, even if there

was any mistake in any one by nature, it was corrected by discussing with one another. The weaverbird*(sugari)*advised the monkey for its good sake, but on the contrary monkey destroyed the nest of the weaver bird. Similarly, if anyone wishes to advise the faulter, he will start beating the adviser. Such is the situation.

22. (Shri Swaminarayan Temple, Baladia Dt. 29.09.1912; D.O.A.-1/102)

The wealth is like a cobra and if one sleeps with it, it will bite; therefore, act according to the commands of Maharaj as said inShikshaptri, Nishkamshuddhi and Dharmamrut,then Maharaj will be pleased. By violating His commands, one is committing sins, and nothing is going to be gained by committing sin. These sins should be thrown away. Dhotis should be handed over to the storekeeper of the temple and should keep Murti only. If he remembers that sin, it will be harmful so henceforth it should not be remembered.

23. (Shri Swaminarayan Temple, Baladia Dt. 03.03.1914; D.O.A.-1/130)

Great saints used to live in forest by renouncing inanimate maya (wealth) and animate maya (woman) with a view to get supreme bliss. They used to wear leaves of teakwood and eat flour added with water, whereas today saints think that the taste of food will change if there be more water added in bowls-it is big defect. If one think of greatness of Shriji Maharaj, there will be no sorrow and no thoughts of material world. Therefore, one should think of stopping worldly thoughts and always perform Brahmyagna. If thoughts occur fine should be paid according to Dharmamrut and even if they occur to householders, they should pay fine according to Dharmashashtra, but should not be disappointed because one cannot be happy without repentance *(prayschit)*. Therefore, love should be developed for Maharaj and should keep only Maharaj and saints.

24. (Shri Swaminarayan Temple, Baladia Dt. 02.05.1917; D.O.A.-1/166)

The renouncer should renunciate *jad maya* (wealth) and *chaitanya maya* (woman)and if it enters in him, it would be better for him to remain as householder. So, the attire (i.e.,

saffron clothes of saints) which is worn should be respected otherwise it will be sorrowful.I am talking about prohibition of jad maya (wealth) and chaitanya maya (woman) for saints and I think nobody feels sorry. This has been told by Shriji Maharaj so do not be sorry. In this world if householder tells his son to do as per his wish after his death, the son will do it accordingly. Whereas these are the words of Shriji Maharaj and must be obeyed.

25. (Shri Swaminarayan Temple, Baladia Dt. 08.05.1917; D.O.A.-1/172)

The saint should choose company after examining and should associate with him who can destroy bad thoughts. He should enjoy happiness of God through five *gyanindriya*-five senses (viz touch, taste, smell, hearing, sight) and four *antahkaran* (mind-*man*, Intellect-*buddhi*, Memory-*chitta*, ego-*ahankar*). This means through the medium of these senses one should remember Shriji Maharaj and obey his commands. Wealth should be considered equal to excrement. It should be renounced like excrement. Just as excrement cannot be hoarded,similarly, wealth should not be hoarded. It should be renounced considering worse than even excrement. Can we not do without it? Whence, the renouncer gets food, clothes, everything from the householder. What else does he want? The renouncer becomes the debtor of the householder who gives him food, clothes, etc. So, to repay the debt he should do rosary and he should do it for himself also-he should be very cautious otherwise he will have to take birth in the devotee's house and will be imprisoned for nine months i.e., would have to remain in womb of woman for nine months. Ifyou willrenounce both money and woman from the conscience, then we will take you in Shriji's Murti and will make you happy.

26. (Shri Abjibapa'sLakhaivadi, Baladia Dt. 26.05.1925; D.O.A.-1/233)

36thVachanamrutof first chapter of Gadhada, was being read. Bapashri said, A saint who keeps animate –inanimate things and becomes happy is like decorating a corpse. The renouncer definitely needskaupin (a cloth for covering the pelvic part) if he moves about without kaupin he should be known as naked. He who wants to keep inanimate(wealth),

he who wants to keep animate(woman)and he do not want to wearkaupin, what should be there in the mind of such saint. Wealth includes woman and everything in it. The renouncer who keeps wealth is called sinner by Maharaj. Therefore, we should not tread on that path. If he is guru, let him go to hell and if he is disciple let him also go to hell. We should take our care.

27. (Shri Swaminarayan Temple, Saraspur Dt. 30.11.1925; D.O.A.-1/241)

Five senses of karma*(Karma indriya)* and five senses of knowledge*(JyanIndriya)* must be controlled. One should not get attracted to beauty, word etc. nor to material things. Everything is made from dust and again it is going to become dust. We are in this world for days four (short period) and decorating this body is like decorating a corpse. One should be contented with what he has.

28. (Shri Swaminarayan Temple, Viramgam Dt. 20.12.1925; D.O.A.-1/251)

Saints may be wearing the attire of renouncer and has attached elsewhere buthas not kept Maharaj, then he will also spoil other. What is the meaning of wearing saffron clothes then? When Jivatma (soul) becomes saffron and get attached to Mahaprabhuji, it is true renunciation.

29. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/38)

The one who has real love for *satsaṅg* will not be victim of passion, anger, taste, etc. and Mūrti always remains prime. Therefore, one should not be proud of four āśram (brahmacharya, gṛhastha, vānprashta, and saṅnyās), place, position, etc. One should not think that Amdāvād has nothing, Muḷī is good, or it is nothing, Bhuj is better, etc. Everywhere you will find gems. Mahārāj has called it the assembly of Akṣardhām so they all must be gems.

30. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/40)

When devotees offer with respect food and other things, they all should be known as *siddhis*. Sadguru SwāmīNirguṇdāsjī used to get such things, but he would give them in the store or

would distribute them among saints, he would give only essential things to his saints. Great saints get so much that it would be more than a cartload and those who are juniors would not get but great saints should not enjoy even those *siddhis*. There was AkṣarjivandasjiSwāmī in Bhuj. When he found something from a saint's bag, he made him observe a fast. Now whatever Mahārāj does, will be all right. Do not hoard- one will be happy by that. The one who hoards wealth, wanders in this cosmos (i.e., he is not liberated).

31. (Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/49)

Can you find a saint like *brahmchari*Nirgunanadji from twenty-four temples! A devotee of God should remain alert. We should associate such saints, have his *darśan*, but if anyone tries to focus on other's faults only, we should not listen to it. Similarly, the one who discards wealth and woman is called preceptor *(guru).* How can we call him preceptor if his characteristics are not fit for preceptor?

32. (Shri Swaminarayan Temple, Karachi Dt. 30.03.1927; D.O.A.-2/88)

If commands of Mahārāj is not obeyed- it is a sorry state.If householder and renunciant behaves according to the principles and commands of ŚrījīMahārāj, one will not be unhappy.It is not advisable for those who are in *satsaṅg* to pamper senses because thirst of senses cannot be quenched. The happiness of happiness is Mūrti.Therefore, enjoy divine happiness of Murti. Give up disease in the form of honour, greed, passion etc. (i.e. obey*Nirman, Nispruh, Niswad, Nishkam and*Nirlobhvartman) and engross in the Murti of Mahārāj.

3.5 – Saintliness

1. ***(Shri Swaminarayan Temple, Baladia***
Dt. 15.05.1907; D.O.A.-1/47)
To become a saint,onehas to behave as per commands of Dharmamrut and has to avoid short comings like passion, anger, greed, honour, jealousy, etc. He should realize Murti in soul. Then only he is called a saint otherwise by merely wearing saffron clothes he cannot be called saint. We are very mad after five senses and for the happiness of this world, we quarrel with others for it, but nobody quarrels for achieving the goal i. e. God. The life is very short, if we quarrel for those items, it is perverted nature. There are quarrels for land, wealth, borrowing, and lending, food, etc. We quarrel for such trivial happiness.This is just like wood cutter continuing cut and carry firewood from jungle even after becoming sovereign king.

2. ***(Shri Swaminarayan Temple, Baladia***
Dt. 24.03.1909; D.O.A.-1/86)
If there is idol of God in the temple, it is called a temple and without it, it is not a temple. Similarly, the one who realizes Murti in his soul, he is a perfect; *Uttam*(first rank) saint and the one who sees Murti in his heart is medium;*Madhyam* (second rank) saint, and the one who has constant memory of God is still lower; *kanishatha* (third rank) saint. Moreover, all the three obey commands properly but if they do not have constant memory, they are called ordinary saints and if they disobey commands, they cannot be called Swaminarayan's saint. Therefore, by the attire of saint one cannot be called a saint and by mere attire of a satsangi one cannot be called satsangi.

3. ***(Shri Swaminarayan Temple, Baladia***
Dt. 24.03.1909; D.O.A.-1/87)
If one has become saint and does not act as per the preaching of Dharmamrut, Nishkamshuddhi, Shikshapatri, he will not be called a saint. If one understands Shriji Maharaj and Mukts as clairvoyant, and behaves properly in their commands, he is called saint.

4. ***(Shri Swaminarayan Temple, Baladia***
Dt. 26.03.1911; D.O.A.-1/98)
When thoughts originate in mind and if they are subsided, he is called a saint, and if thoughts do not originate at all, he is said to be as God. One has to be pure.

5. ***(Shri Swaminarayan Temple, Baladia***
Dt. 26.03.1911; D.O.A.-1/98)
Building temples and making donation should be done by keeping Maharaj together and should be done for his pleasure but not for honour, fame, praise. If Maharaj's memory is forgotten in doing such activities, it will be a great loss. If people praise and say that particular saint went to this region and made reforms or built a good temple, has good skill, it should be known that everything is on account of Shriji Maharaj and service devotion, etc. everything is of Maharaj.

6. ***(Shri Swaminarayan Temple, Rampar***
Dt. 10.03.1916; D.O.A.-1/160)
The religion of saint is non-violence and celibacy. Therefore, he should not speak such words which may hurt anyone. Your thoughts are favourable for Jiva'sbenefit so also your wicked thoughts are responsible for their adverse effect. So, you should show forgiveness and never allow wicked thoughts for others.

7. ***(Shri Swaminarayan Temple, Rampar***
Dt. 10.03.1916; D.O.A.-1/160)
If one studies and understandVachnamrut, he will get the power of liberating infinite Jivas. When you study Vachanamrut and sit on a dais for katha, you should understand that you are not on the dais, but Shriji Maharaj is there on the dais and between Shriji Maharaj and AnadiMukts the session of question-answers which I hear is taking place. You should not look at anyone. Look only at the assembly of Shriji Maharaj and His Mukts. You should not think yourself to be doer and do not think that I am doing *katha*(To read), *varta*(To dictate) and making others to listen. You should think that Maharaj and Mukts speak through your medium, but you are not speaking. If someone is doing your puja you should think that it is the worship of Maharaj and Mukts but not mine.

8. ***(Shri Swaminarayan Temple, Baladia***
Dt. 02.05.1917; D.O.A.-1/166)
It is very bad if saints keep love for wealth. Women are also included in it; therefore, Maharaj and Mukt will not be the protector of one who keeps love for wealth. *Maya* is such that it may enter from anywhere, so one should be cautious. Therefore, happiness of the Murti should be taken and should not remember anything else.Then only Maharaj and Mukts will show favour.

9. ***(Shri Swaminarayan Temple, Baladia***
Dt. 05.05.1917; D.O.A.-1/169)
On beating Sadanand swami by nagda (Naga bava) his stick broke, but Shri Sadanand Swami said that stick of gurubhai(Nagda also being renounce) broke and Gopalanand Swami was beaten by nagda (Naga bava). He was asked that he was beaten very much. Then Swami said that wood beat the wood- so what difference does it make? One should become such forgiving saint.

10. ***(Shri Swaminarayan Temple, Baladia***
Dt. 06.06.1917; D.O.A.-1/187)
Bapahri said, "You are taking happiness dwelling in Murti which is in luminescence and liberating many. Do you believe or not?" The saints said that they have become so because of his grace. Bapashri said, "You are not aware of your capacity, luminescence and happiness because I have stopped it but your luminescence is greater than that of Aksharkoti. The work which you do, cannot be done even by Aksharkoti. Such is your greatness. Therefore, do not believe yourselves as unfulfilled- believe as fulfilled. Do not believe that there is another luminous Murti in Akshardham other than the Murti we have got and when that Murti is seen, it will be fulfilled. Then saint said that they had no desire to see other Murti. Then Bapashri said, "Then it is fulfilled. Your thoughts go to fetch Jivas by becoming human form-such is your capacity."

11. ***(Shri Swaminarayan Temple, Karachi***
Dt. 21.03.1927; D.O.A.-2/40)
If one throws dust, refuse, even then saint will remain impartial- this is called *ātmaniṣṭhā*. Nature should be so peaceful and simple that nobody can point accusing finger. We are outside the circle of activities of Prakṛti so we should

not feel sorry. If we feel sorry, we are said to be in the activity of Prakṛti.

12. (Shri Swaminarayan Temple, Karachi Dt. 22.03.1927; D.O.A.-2/43)

The renunciant should never come in contact with wealth and woman. If he comes in contact with them, he should know that a cobra has clung him. Just as after clinging a cobra takes one's life, similarly, it is also the cause of fall from the path of salvation. The householder should also give up such saint. The one who keeps contact with wealth and woman should never be associated.

13. (Shri Swaminarayan Temple, Karachi Dt. 22.03.1927; D.O.A.-2/43)

In the 23rd Vachanāmṛt of Gaḍhaḍā Middle Chapter Mahārāj has said, "*Parambhāgwat* saint (complete in all respect in his devotion to God) is one who by coming in contact with good or bad objects does not get disturbed in mind. Who is called saint? - the one who gives peace, who liberates, who comes to fetch at the time of death. One should become such saint. He should give up allurement of this world.

14. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/64)

We should be pleased but should never be proud, because if we become proud, we will be face misery and should know that whatever honour we get is the honour given to Mahārāj. When the administrator goes with the king, he is welcomed- this is all because of the king. Similarly, reputation of all in this *satsaṅg* is because of Mahārāj. Without it if any saint gives *darśan* in other form, we have to think twice before giving him even a small quantity of flour. Therefore, everything should be tested. They may be great Sadgurus, but they should also know that *pūjā* is all performed for Mahārāj. It is not their *pūjā*. We are only His instrument.

15. (Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/82)

He who wants to go to the house of Swāmīnārāyaṇa should keep virtues like character, contentment, patience, etc. Do not harass the poor. If you harass a poor man who is poor by nature, your whole generation will be destroyed. God is called

benefactor of poor. Just by wearing kaṇṭhī and making tilak, one should not make the show of *satsaṅgī*.He, who wants to please God, should often perform mental worship five times, do*kathā-vārtā*, meditation, devotion (*bhajan*) and thereby please God.Do not find fault with others. You will not get such opportunity. Whosoever is said big in *satsaṅg* cannot be wrong- know thus. The faults like passion, anger, greed, pride, etc. are like snake- avoid them and please Mahārāj and great Mukts.

16. (Shri Swaminarayan Temple, Karachi Dt. 31.03.1927; D.O.A.-2/93)

He who has become one with Lord Puruṣottam will see the *satsaṅg* as divine. The real family and the real home is the *satsaṅg*. If the son is having bad company, he is also not called a family member. Similarly, we should know about all relatives. Other relatives of this body are innumerable because the whole cosmos is full of them. Sons of one father i.e.,Shriji Maharaj, are called *satsaṅgī*. Know that Mahārāj is the Father of all of us, knowing thus, one should remain happy by doing *kathā-vārtā*. *Kathā-vārtā* gives nourishment to the meditation and gaining happiness in God's Mūrti. Those who are realised do not come out of Mūrti. They have constant relationship with Mahārāj. So, try to maintain contact with them as much as possible but bind the mind with great Mukts and they make us fulfilled at the end.

17. (Shri Swaminarayan Temple, Karachi Dt. 01.04.1927; D.O.A.-2/99)

All in this assembly are divine Mūrtis. This Muktisgaumukhī Gaṅgā. From that gaumukhī bliss of Mahārāj comes. Therefore, get attached to him understanding the greatness. Just as a householder has affection for wealth and son, similarly if we have affection for Mahārāj, we can have closeness with Mūrti, so it requires much thinking. Do not bring any kind of ego in it. Do not get separated from Mūrti. Do all activities remaining in Mūrti, that also should be done for pleasure of God. So, refuse and gold become equal. He who behaves thus is a real saint.

18. (Shri Swaminarayan Temple, Karachi Dt. 01.04.1927; D.O.A.-2/102)

Who is happy? - He who keeps Mūrti, is really humble and behaves in *satsaṅg* as servant*(das)* is happy. Without that nobody knows names of officers sitting on mattresses and cushions, Mahaṅt, Koṭhārī, etc. The one who gives up pride, reputation and behaves as a servant in *satsaṅg* is praised by all. Much work of his is done. Even after his death blessings of all saints goes with him till this cosmos is there (i.e., forever). What a great saint! What a dedicated devotee! Just as DādāKhāchar, Parvatbhāī are praised, in the same way. There are such Mukts in *satsaṅg* and if the wind touching them touches us, it will make us calm and cool. If one becomes cool by *māyik* wind, how can one be not cooled by that divine wind? Obviously, he will.

19. (Shri Swaminarayan Temple, Karachi Dt. 01.04.1927; D.O.A.-2/104)

It is said in Vachanamrut of Sarangpur 11th chapter that, when one accomplishes five means, viz., renunciation, ātmaniṣṭhā, faith, non-violence and celibacy, Mahārāj will show pity and then one will become like God and will not be bound by good or bad deeds. Thus, he becomes independent and remains engrossed in every part of Mahārāj's body. Capacity of such Mukts is withheld by Mahārāj; so, they think as if they do not know anything though they know everything. But they have knowledge of everything. You do not know about your capacity. All the members of this assembly are having divine form. Where there are Mukts and Mahārāj, *māyā* will not be there. It will have no existence and will not be found even if you search for it. Whosoever comes in contact with great Mukts becomes free from attributes of *māyā*. Mahārāj also praises such persons. *'Nirguṇanāguṇagāydharma sutlāḍīlo'* (ŚrījīMahārāj, son of Dharmadev, also praises the persons who are free from attributes). Therefore, we should care for ourselves. We should never go out of such divine assembly and Mahārāj. Remain in one's own house, i.e., remain in Mūrti only.

20. (Shri Swaminarayan Temple, Dahisara
Dt. 28.09.1927; D.O.A.-2/20)

Bāpāśrī asked the saints to talk about *niyams* and *dharma* to devotees. SwāmīĪśvarcharaṇadāsjī said, "The talks on *niyams* and *dharma* are usual in the Satsaṅg whereas when you talk, you chiefly talk about Mūrti." Bāpāśrī said, "Our main aim of all our efforts is causal Mūrti and only that is to be done. When one becomes pure by observing *niyams* and *dharma*, this assembly installs Mūrti in him (heart). Therefore, one should become worthy of dwelling in Mūrti and should know AnādiMukts dwelling in Mūrti."

21. (Shri Swaminarayan Temple, Baladia
Dt. 08.10.1927; D.O.A.-2/30)

PurāṇīKeśavpriyadāsjī asked Bāpāśrī, "What are the characteristics of a *sādhu*?" Bāpāśrī was pleased and said, "The one who has achieved the state of *ekāṅtik*through efforts has constant memory of ŚrījīMahārāj and has no love for anything excepting Mahārāj; but who still behaves as the body through which he has performed the spiritual efforts is called a *sādhu*. In the 8th Vachanāmṛt of Gaḍhaḍā Last Chapter characteristics of a great saint have been described. The one who has such characteristics is called a *sādhu*, even if the actions of his body may appear like those of other ordinary people. Mahārāj and Mukts are called without bodily feelings. Their activities like drinking, eating, etc. are like other ordinary people. Though they eat, they are observing fast. Similarly, though they do all activities they are non-doer. This is the way of great Mukts."

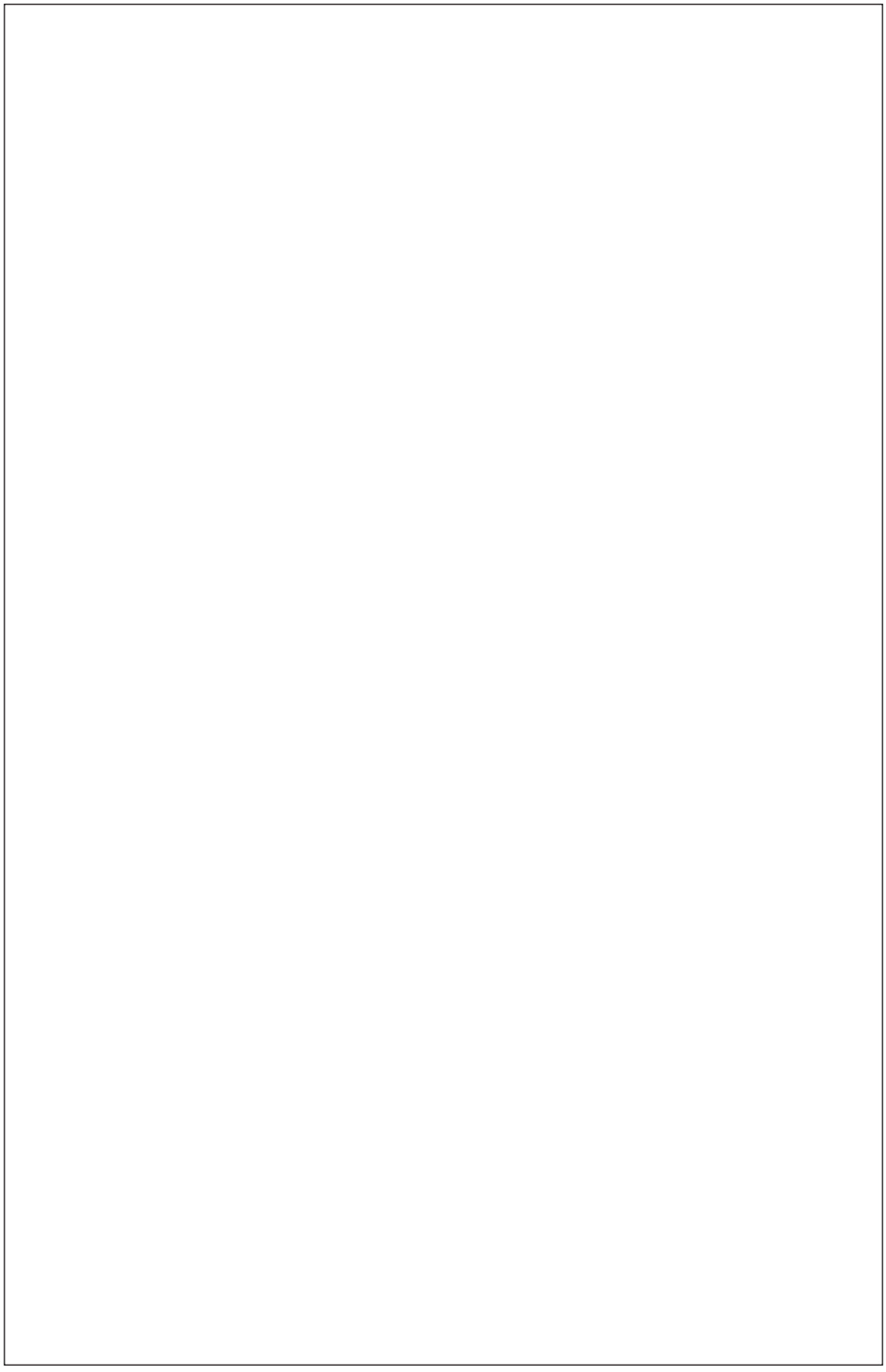
22. (Shri Swaminarayan Temple, Baladia
Dt. 27.03.1928; D.O.A.-2/130)

Bāpāśrī said to saints, "You are saints of Mahārāj so do not wish anything else other than Mahārāj. ŚrījīMahārāj has considered you as inauspicious in activities of worldly affairs, so only Mahārāj should be dear to you. Treading on the path of householder forgetting renunciants norms is a great loss. Therefore, no saint should become inauspicious forgetting Mūrti. What is inauspicious? - keeping wealth, farm, etc. if one has no such thing and has only Mūrti is a real auspicious.

Everything for you is worth giving up, excepting Mūrti. I talk thus, but do not forget Mūrti and saint or devotee whosoever comes here is given Mūrti by me- it is my resolution.

23. ***(Shri Swaminarayan Temple, Baladia Dt. 24.04.1928; D.O.A.-2/144)***

In this body *(kayanagar),* if *jīva* does not hear weak words through the medium of ears, does not see any other beauty excepting God through the medium of eyes, does not smell anything like perfume (attar) or sandalwood, etc. excepting God's prasād through the medium of nose and does not taste anything excepting God's prasād through the medium of tongue; this way if he controls ten senses and four antaḥkaraṇ and gets done all activities for God, he will become happy- means he can realiseMūrti. This is only possible where there are such saints. This saint is like *Naimisharanya-kshetra* (region where mind become peaceful). There the sharpness of ten senses will be blunted. Manomay chakra is mind, and ten senses are the rays of mind. That will be blunted by coming in contact with such saint.



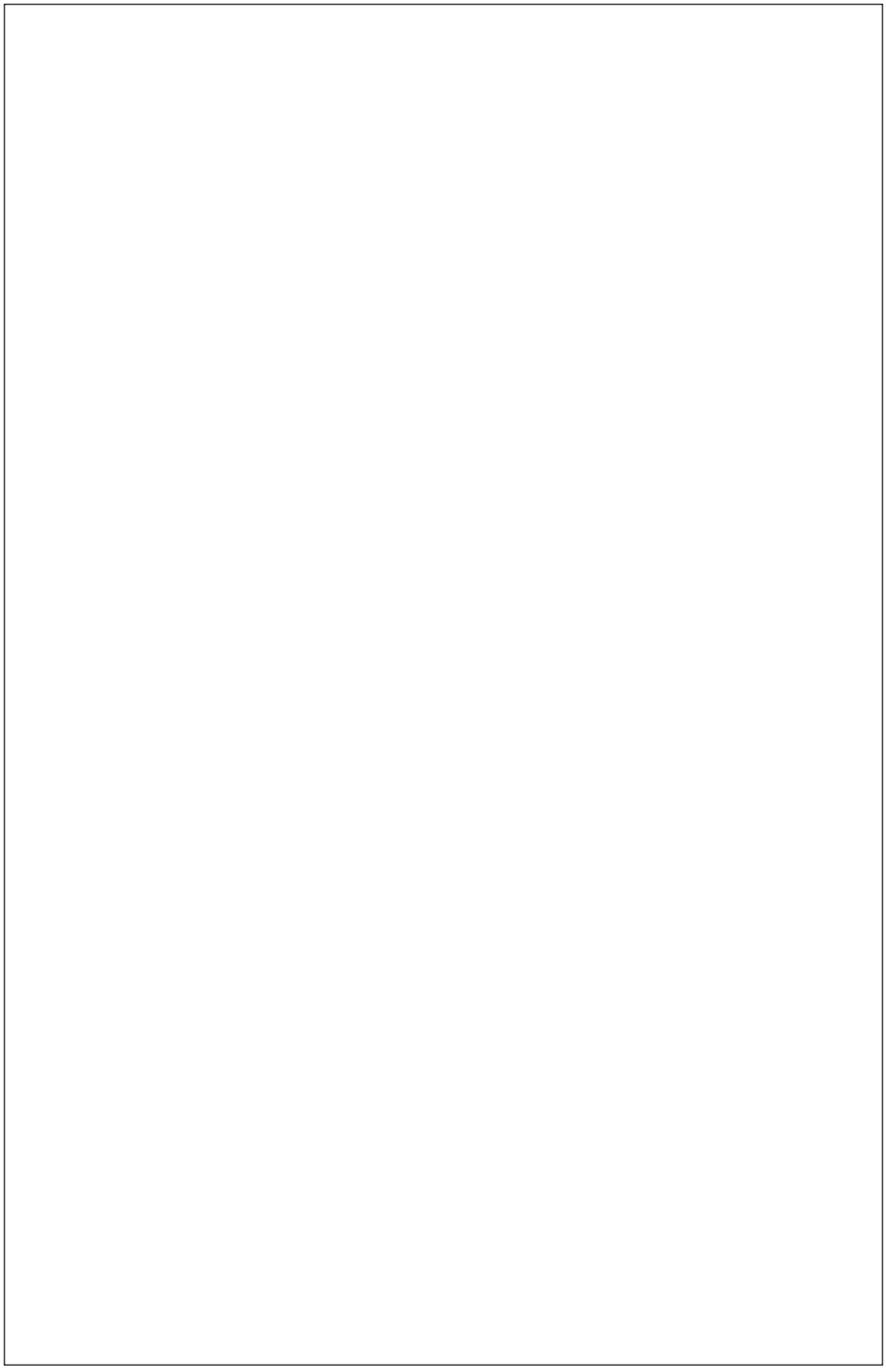
CHAPTER 4

The Devotion

BHAKTI

Devotion is profound love towards God based on His glory.

Lord Swaminarayan
Shikshapatri 103



4.1 – Love and Loyality to the Satsang

1. ***(Shri Swaminarayan Temple, Baladia Dt. 26.05.1906; D.O.A.-1/38)***

One should always take virtues of saints and devotees. Their faults of physical existence should be ignored but if there is lack in *panchvaratman* (Five vows), that fault should be taken into account.If one is efficient in panchvartaman and may be somewhat else in nature, will be fulfilled by me, but if there is any mistake in his upasana, he will not be fulfilled (he will not be able to achieve his goal). The fault of satsang is taken by those who are extrovert. If one becomes introvert, satsang will appear divine.Being introvert means to be blissful in bliss of Maharaj inwardly. Just as all the activities of a child are done by the help of parents. Similarly, all the activities of body should be done according to the wish of Shriji Maharaj. Therefore, one should become unaware of it- Maharaj got Gordhanbhai to do all his activities according to His wish. It is said to be being introvert. Satsang appears divine to such a devotee and he will not imbibe faults of others. Those whose faults are disappeared will not find faults in others. He will consider all as the children of the same father. If he knows sooner or later all will go to Maharaj, he will not imbibe faults. Just as fire is extinguished by water similarly, if he has no faults, he finds others to be innocent. Those who imbibe Murti of Maharaj in their hearts, never think of faults of others.A fruit of guilt is very painful. We should be very much afraid of guilt and should never commit any guilt even against any soul which may be as tiny as an ant. A guilt committed against a saint is guilt against God. Just as guilt committed against a queen will have the same effect on the king. Just as the earthenware in which ghee is kept is broken by someone, it is called guilt towards ghee. Similarly, in the place of earthenware there are satsang and temple and in the place of ghee there is Shriji Maharaj. Therefore, one who commits guilt against satsang and temple, it is said that it is committed against Shriji Maharaj. When Jiva imbibes faults of saints and devotees in satsang, he loses temper and forgets the path and does not turn back even if tried by Mukts, because he has not recognised the cause of all. Those who stick to Mukts and Maharaj who are the cause of all will not have obstruction of place, time, etc. and will face no hurdle. He has no need for honour, love, authority or power.

2. ***(Shri Swaminarayan Temple, Baladia***
Dt. 27.05.1906; D.O.A.-1/40)
Be kind enough to know satsang as divine. If it is not convenient here in this Ahmedabad region, go to Vartal and if it is not convenient there, stay here in this region. For this purpose, Shriji Maharaj has chosen two regions- one should stay where ever it is convenient and worship God happily. In case it is not possible in both the regions one should go to a temple in any village and stay there. Whatever donation comes from that village, should be sent to original temple.

3. ***(Shri Swaminarayan Temple, Baladia***
Dt. 12.03.1909; D.O.A.-1/67)
Till there is ego of means, one may meditate but will not be able to see Murti and will not recognisesatsang as divine. In case he sees Murti and does not recogniseMukts but has divine feelings for all, there is no harm. The one, who does not consider satsang as divine, believes himself to be good and takes others as inferior to him and says that he sees Maharaj's Murti, it is false.

4. ***(Shri Swaminarayan Temple, Baladia***
Dt. 18.05.1913; D.O.A.-1/122)
One is called perfect satsangi when he is in constant touch with all the four truths *(satrup)*viz., satrup Maharaj, satrup saint and satrup dharma as told by them and satrup scripture in which there is description of the first three.

5. ***(Shri Swaminarayan Temple, Baladia***
Dt. 02.03.1914; D.O.A.-1/129)
This assembly is even above Akshardham i.e., this assembly belongs to AnadiMukts dwelling in Murti and Maharaj is also gracing at the center of assembly. Those associated with Anadi should be known that they are in the cadre of Anadi. If it is understood that such great Mukts are there in satsang whole satsang will be felt divine and will become like Anadi. One knows the greatness of the king of Bhuj but does not understand the greatness of Mukts.If this satsang is believed as home, the feeling of atheism will be avoided, and if fault is found in satsang or if there is any wicked thought about it, it will be like vajralep (it will become strong just like welding) and he has to go out of satsang.

6. ***(Shri Swaminarayan Temple, Baladia***
Dt. 04.03.1914; D.O.A.-1/132)
The devotee who takes shelter of *satyaatma, satya Murti, satya saint and satshastra* (scripture) which are related to these four has become satsangi. He can also reach in the enjoyment of happiness when AnadiMukt takes him there. We have got the goal which is in the satsang. If one keeps Murti of Maharaj he will become happy.

7. ***(Shri Swaminarayan Temple, Baladia***
Dt. 04.03.1914; D.O.A.-1/132)
If one has not known Mukts he may fall anywhere. Therefore, firm determination should be kept. There is happiness in being universal. Therefore, one should not be particular (means developing separate individuality in groups- isolation from satsang) and should not associate with whom who has become particular. He cannot remain in Satsang and will drive out one from Satsang who associates with him. Therefore, tricky persons in satsang should be identified. If they are not identifed, Jiva will be destroyed and there will be obstacle in salvation, because **the one who has found fault in satsang will also make others to grasp faults, so Jiva will be destroyed.** The one who only sees fault in Maharaj's devotee is the worst and the one who sees both-virtue and fault is of middle cadre and the one who sees only virtue is of the highest (best) cadre. The one who is having only fault will see only fault in others, the one who is having both virtue and fault will see the same in others, and **the one having only virtue will see the same in others.** We should look at virtues of all and should understand that, when the mango is unripe, it tastes astringent, when it becomes big it is sour and when it ripens it is sweet but after all it is a mango. Similarly, those having faults are immature. When faults will be removed slowly, they will become matured- it should be understood thus. **One should remain in the sea in the form of satsang and then only pearls in the form of salvation will be achieved but those who are averse to satsang will not be able to give liberation.** If one becomes universal and searches Mukts in satsanghe finds them. He will be liberated.

8. ***(Shri Swaminarayan Temple, Baladia***
Dt. 05.03.1914; D.O.A.-1/134)
If it happens that the hedge would eat the crop of the fieldor in future if any Acharya may think of becoming the owner of

God's wealth, in that case we should take the side of God, even if our head is cut. It is not considered having taken part in worldly matter. It is a means of pleasing Shriji Maharaj. In case the money of donation is to be spent in Government department for making the ownership of God, Shriji Maharaj will not be displeased; on the contrary He will be pleased, and if unhappiness comes by taking side of God, we should not be 'yes-yes' man, but take side of God. In such situation God should be worshipped by staying in one temple but should not build temple with peak.

9. (Shri Swaminarayan Temple, Rampar Dt. 09.03.1916; D.O.A.-1/158)

In this assembly, Shriji Maharaj Himself is present, and there are saints like Shri Gopalanand Swami, Shri Brahmanand Swami, Shri Muktanand Swami to ask questions and Maharaj answers and He also asks His Mukts to give answers. Those sitting in this assembly offer sandal wood, puja and performing arti and garlanding- such is the assembly. If one understands in this manner, he would not apply logic and if not understood in this manner, it should be known that he has been affected by*maya*. If we act haphazardly according to our wisdom, Maharaj and Mukts laugh at us. Therefore, one should not act haphazardly in this assembly/satsang.

10. (Shri Swaminarayan Temple, Rampar Dt. 09.03.1916; D.O.A.-1/158)

This sect has been started by Shriji Maharaj and great Sadguru Muktanand Swami, Sadguru Gopalanand Swami, Brahmanand Swami and Nityanand Swami by coming on this earth for the benefit of infinite jivas. Today big executives should continue the work and make saint, satsangi and the poor happy. One should see that in continuing the work the controversy does not arise. Shriji Maharaj will very much be pleased if renouncers and householders are made to worship. Big executives should behave according to norms of dharma (righteous religion) and also should make others behave in the same way-thus one should carry on the work of this sect. If you behave according to the commands of Shriji Maharaj and make others behave accordingly, Shriji Maharaj will be very much pleased. In this satsang one should have mercy on humble saints and humble devotees and should keep them happy- then Maharaj, Mukts and all satsang will

bless you. Even after going to Akshardham by leaving body, he will get blessings from all satsang because he himself followed the norms of the sect and made others to follow the norms so he himself remained happy and made others happy. The divine feeling comes by blessings. By the happiness of Mukts, all are happy. Great saints like Brahmanand Swami, etc. used to sit in the assembly and today also there are such great Mukts. They are from the assembly of Akshardham and they are preachers of the assembly of Murti. Where should we live if we do not believe them?

11. (Shri Swaminarayan Temple, Rampar Dt. 09.03.1916; D.O.A.-1/158)

There is happiness in servitude. Premanand Swami has also asked for such service. '*Das Tamara dasno mane rakhonathhajur*', (Keep me as servant of your servant). Therefore, one should keep feeling of servant and should care for satsang so that Maharaj is pleased and will take us to Akshardham. One should try to improve this sect so that Maharaj will very much be pleased. Therefore, one should have saint's attributes and should see that two attribute viz Raj and Tam should not be allowed to enter.

12. (Shri Swaminarayan Temple, Rampar Dt. 13.03.1916; D.O.A.-1/164)

We should keep divine feeling for this *yagna* (arranged by *SankhyayogiDhanba*) but we should not feel that this assembly is of *Brahmin, kshatriya, vaisya, or shudra.* If you develop divine feeling for this assembly*(Sabha)*, you will get *Premlakshanabhakti*(love-oriented devotion) and will get experience knowledge and will be worthy of ultimate liberation-this has been affirmed by Shriji Maharaj.

13. (Shri Swaminarayan Temple, Baladia Dt. 02.05.1917; D.O.A.-1/166)

Saints and devotees of Amdavad, Bhuj, Vartal following five Vows *(panchvartman)* are of one group. If anyone knows them as separate, he would not go to Akshardham and if he betrays them, Maharaj would not come to fetch him. Therefore, whole satsang should be known as one but not as separate. Shriji Maharaj is master of all.

14. ***(Shri Swaminarayan Temple, Naranpar Dt. 12.05.1925; D.O.A.-1/219)***
The devotee of God has lost nothing. Everything whatever he wants is in satsang. The treasure is full but because of childish nature he does not know. If he has joy and pride of Murti he requires nothing.

15. ***(Shri Swaminarayan Temple, Naranpar Dt. 16.05.1925; D.O.A.-1/223)***
BrahmchariVairagyanandji asked, "Why are there dispute if there is God in satsang?" Bapashri put the counter question and asked, "How many disputes were there during the time of Ram-Krishna?" There were many in other incarnation and the river of blood flowed. There were disputes in those incarnations as well. Therefore, we should not think that God is not there because of disputes. The one having no matured determination will have such doubts. The one having matured determination will consider it as God's Lila. Creation, maintenance, and destruction are God's Lila. If one tells them and hears them as lila one will be liberated. The one who doubt in such pilgrimage place is ignorant.

16. ***(Shri Swaminarayan Temple, Saraspur Dt. 12.12.1926; D.O.A.-1/246)***
"This satsang is our '*Gotra*'. I want to make all satsangi happy but what can I do if they fall because of their ego. It is all right if it is kept somewhere else but if ego is kept before Mukts, it will be an obstacle. If some love is there for Swaminarayan, everything can be given up.

17. ***(Shri Swaminarayan Temple, Karachi Dt. 19.03.1927; D.O.A.-2/31)***
Whatever vices seen in this satsaṅg is atheism. If divine feeling is seen, it is theism. Faith should be made so firm that love is not developed elsewhere excepting in Mahārāj and *AnādiMukt*.This whole assembly is of Akṣardhāmand also of AnādiMukts dwelling in Mūrti. When one feels and believes so, it is divine feeling.

18. ***(Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/35)***
One should not find fault of anyone in this divine *satsaṅg*. In case some disturbance is seen, understanding should be

thus that the opposite party is also worshipping in disturbed mind so bravo to them. We should only keep Mūrti, which is like chiṅtāmaṇi and should get attached to AnādiMukts.

19. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/37)

We should know thatbeginner or recognized, who are followers of Swāmīnārāyaṇa are equal as all are of the assembly of Mahāprabhujī in Akṣardhām but not less even by an atom. Just as a baby boy takes birth at the king's house is called the king. Similarly, those who have taken shelter under Swāmīnārāyaṇa are children of Swāmīnārāyaṇa. They will become same as the AnādiMukts of Akṣardhām. Therefore, we should know them Mukts from now onward.

20. (Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/49)

God is present in *satsaṅg*. In the opinion of sinner and irreligious person, Mahārāj is not there. They understand that He was formerly there. So, they do not follow the norms of *satsaṅg*. Why have such persons become saint? The one who has met God Himself- meditates, does service, performs five times mental worship and thus does not get separated from Mūrti. The association, service and *darśan* of such saint are worth doing.Mahārāj has put two principles; (1) This assembly *(Sabha)* is of Akṣardhām (2) and for Mūrti (Image of God) there should not be any feeling such as that it is made of metal or stone or painting etc. Mine is the same principle.But if you twist and do anything contrary to it, you are concerned. The fulfilment will come only when there is realised experiential knowledge and when onegets attached to Mūrti."

21. (Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/53)

This *satsaṅg* is like *kalpataru* (Wish fulfilling tree). Unless it is understood like this and we think *satsaṅgī* or saint as disguised, we will not get any fruit. These *satsaṅgī*are all personified Brahma. This assembly is of Akṣardhām. Therefore, we should know that everything is divine without any controversy. Mahārāj sworn that all are Mukts, luminous and I see them as such. Someone may say that his village is beggar village then he should understand that his feeling is

like that because there may be the most wealthy person of that town and rich people also, but since feeling is that of a beggar, it seems to him like that. Mahārāj is divine, *satsaṅgīs* are divine, and thus there is nothing which can be compared to *satsaṅg*.

22. (Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/55)

At least this must be understood that great AnādiMukts like GopālānaṅdSwāmī, BrahmānaṅdSwāmīalong with ŚrījīMahārāj'shas established this sect. Therefore, we should serve this sect. May Mahārāj do good of all- such is my saṅkalpa. If *jīva*realises its own shortcoming, it should be known that goal is achieved.

23. (Shri Swaminarayan Temple, Karachi Dt. 25.03.1927; D.O.A.-2/59)

He, who does not understand *satsaṅg* as divine and also does not understand that Mahārāj is Master of all, will have left out many things to be done in this world.Mahārāj is the ocean of happiness. He is neither like awell nor like a pond which will dry up. Therefore, if you want to achieve more bliss come in Mūrti. Billions of years may pass but bound of that bliss is limitless. I bless that the whole *satsaṅg* may attain abode and God. All may resemble in the cadre of Anādi. One gets Mūrti and Akṣardhām by saṅkalpa(wish) of Anādi.

24. (Shri Swaminarayan Temple, Karachi Dt. 25.03.1927; D.O.A.-2/60)

Here in *satsaṅg* there are Mukts from Golok, Akṣar and of this world. But one should have last resolution to go with Anādi. The one who has oneness with Mahārāj, for him where there is Mahārājthere are AnādiMukts.For AnādiMukts there is nothing like here and there (Coming or Going). Somebody asked AnādiMuktGopālānaṅdSwāmī, where is he? He said that he is in the service of Mahārāj- it is like this.

25. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/67)

Bapashri said, “For us Mahārāj, Mukts, saints, devotees all are divine. We should keep the understanding of such greatness but should not understand anything else.

'Chaitanyarūpībhūmi re harijan chaitanyahajāruṅ' (this place is divine and thousands of devotees are also divine). The dwelling place of the devotees is also divine (chaitanya). This is rare benefit. Therefore, ordinary *satsaṅg* should not be done.

26. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/67)

Wherever Mahārāj and Mukts treaded, trees, mountain, cloths, vehicles, etc. seem to be divine *(Chaitanya)*. Similarly, for great Mukts we should also understand them without attributes (above tam, raj, satva attributes). So long, there is bodily feeling, there is no happiness; so, avoid such feeling. Unless our sight reaches in the happiness of Mahārāj, it will wander here and there. If there is faith in great Anādis, they will make us fulfil by their grace. Even then obey the commands, rules, dharma, and consider all devotees divine."

27. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/69)

If one feels that, the whole *satsaṅg* is divine and behaves as the servant of all. In no time, he will be happy- such is this association. Some are entrapped in honour, taste, etc. even though there is such association. We should not stop anywhere else excepting Mūrti.

28. (Shri Swaminarayan Temple, Karachi Dt. 28.03.1927; D.O.A.-2/78)

We should keep divine feeling in *satsaṅg*. If someone behaves adversely, try to persuade him. If he realizes, it is all right. Otherwise, be away from him by folding hands, but do not develop hatred for him. Always remain unaffected.

29. (Shri Swaminarayan Temple, Karachi Dt. 28.03.1927; D.O.A.-2/78)

If one has no proper understanding, when there is adversity in *satsaṅg* he will find fault, and will doubt if God Himself is there how this can happen? Though such human behaviourof God may appear as ordinary, we should keep divine feeling and should know that doer of everything is Mahārāj. He may be doing it because it may be His wish and whatever He is doing must be doing good. This feat should be taken in the present

context also (As there was some adversity in *satsaṅg* at that time).

30. (Shri Swaminarayan Temple, Karachi Dt. 28.03.1927; D.O.A.-2/80)

In the present time, the impact of Mahārāj and great Mukts is much. Animals, birds, trees, mountains whatever comes in their sight, becomes *satsaṅgī*, and all become cultured. Moreover, whosoever has touched great Mukts knowingly or unknowingly or whosoever has been useful to Mukts, are all fortunate and they are liberated. All those places where great Mukts tread become divine and Centre of Pilgrimage. Whatever animate or inanimate objects come in contact with great Mukts become free from attributes and purifies all, means they can give salvation. Such is the power of great Mukts' relation because they never live alone without Mūrti. One should have trust in such great Anādi and should know that wherever they are, Mahārāj Himself is there. The one who has attraction towards *satsaṅg* and trust will immediately agree. On the other hand, the one who has no attraction at all towards *satsaṅg* will be atheist and those who know the *satsaṅg* as imaginary are not to be talked about, because even great incarnations desire *darśan* of great Anādi.

31. (Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/81)

Some say that there is spoil in *satsaṅg,*but for who has only happiness in the happiness of Mahārāj, where is spoil in *satsaṅg?* For him Mahārāj is the only life. He enjoys happiness from every pore of Mūrti- his thirst is never quenched. He does not see anything outside. If we look at Mūrti and great Mukts, all misery will be done away with- it is the only means for the remedy of misery. In the present time, Mahārāj Himself is there in *satsaṅg*.By the grace of Mahārāj and Mukts, saints and devotees all are happy in *satsaṅg*. If you want to be happy, keep Mahārāj and Mukts with you. During this time ŚrījīMahārāj does all activities through the medium of Mukts- if one has known thus, all activities will appear divine to him.

32. *(Shri Swaminarayan Temple, Karachi Dt. 30.03.1927; D.O.A.-2/88)*

Mahārāj says that *satsaṅg* is divine. Therefore, all should remember their duty. *Satsaṅg* is like the sea. If one does not behave according to commands, it will throw away the dead body. The path which has been constructed by great saint should be followed by us, otherwise Mahārāj will be away from us. We should keep our sight in front of Mahārāj-Mahārāj is divine. One should constantly remember that if one violates the commands even a bit of it, He will be displeased. If one gets attached to Mūrti, the misery of body will not be there. If one knows that all these Mūrtis are the same as are in Akṣardhām, he will have to do nothing.Never take these Mūrtis as made of stone or painting- they are all divine. But the nature of *jīva* is such that it always thinks different thoughts. For us it is always the area of *Naimiśāraṇya* because Mahārāj and Mukts move about in this *satsaṅg*. Mahārāj has made temples in form of forest in the village for renunciant. Even if there is no inclination for *kathā-vārtā*, he will not imbibe virtues-know thus. Our main task is to realiseŚrījīMahārāj.So, start meditating during night by waking up often.

33. *(Shri Swaminarayan Temple, Karachi Dt. 30.03.1927; D.O.A.-2/90)*

We should firmly keep refuge in Mūrti. One should know his own mistake and avoid it. In this *satsaṅg* there are innumerable devotees and they are all because of Mahārāj.This*satsaṅg* is like a *kalpataru*(wish fulfilling tree). ŚrījīMahārājswearingly said, “I see and tell that these are all Mukts of Akṣardhām.”Mahārāj is divine, *satsaṅg* is divine Therefore, there is nothing which can be compared with this assembly*(sabha)*. Nobody will say that the prince is not a king. Similarly, bring such divine feeling for *satsaṅgi*. If one does not have such divine feeling, it is loss for him.

34. *(Shri Swaminarayan Temple, Karachi Dt. 31.03.1927; D.O.A.-2/92)*

Understand Mahārāj to be supreme. Let others be kept at their respective place. If we firmly remain in the sect formed

by Mahārāj, He will be pleased and if we break it, Mahārāj will be displeased. Therefore, he who will break will suffer. No one else has command in his hand. Greatness without causal Mūrti belongs to this world.

35. (Shri Swaminarayan Temple, Karachi Dt. 31.03.1927; D.O.A.-2/93)

The real family and the real home is the *satsaṅg*. If the son is having bad company, he is also not called a family member. Similarly, we should know about all relatives. Other relatives of this body are innumerable because the whole cosmos is full of them. Sons of same father are called *satsaṅgī*. Know that Mahārāj is the Father of all of us, knowing thus, one should remain happy by doing *kathā-vārtā*. *Kathā-vārtā* gives nourishment to the happiness in God's Mūrti and in meditation. Those who are realised do not come out of Mūrti. They have constant relationship with Mahārāj. So, try to maintain contact with them as much as possible but bind the mind with great Mukts and they make us fulfilled at the time of death. Mahārāj and great Mukts are our guardians. If we want to cross the sea, the boat will be our aid. Similarly, liberation is not possible without Mahārāj.

36. (Shri Swaminarayan Temple, Karachi Dt. 01.04.1927; D.O.A.-2/102)

Be cautious that nobody is betrayed by mind, deed, word, because the whole *satsaṅg* is our gotra (family line) so never have bad thought for anyone in *satsaṅg*. If we find fault with the one who chants the name of Swāmīnārāyaṇa it will be a great sin and becomes irredeemable because the word Swāmīnārāyaṇa comes only from the mouth of the one in whose *jīva* there is Swāmīnārāyaṇa. Therefore, we should fear betrayal of such devotee.

37. (Shri Swaminarayan Temple, Karachi Dt. 02.04.1927; D.O.A.-2/107)

Never find fault in anyone in this *satsaṅg*. Know all as divine, but do not have any other thought for them. How much happiness we have got! What a great achievement! What a great Master we have got! Divine knowledge and preacher of knowledge is also divine. Even then *jīva* does not take

happiness. It is like crowning a mad person. How is it so? He looks for in scriptures, in vedic literature and thinks that it may be somewhere. But there is everything in *satsaṅg*. Even then, he tries in vain and thinks that now there is nothing in *satsaṅg*. One does not understand the greatness, so he does not believe that Mahārāj and Mukts are with in this assembly. It is atheism in that much proportion. Avoid it and be real theist. Be sincere and get attached to Mahārāj and Mukts. If there is no inclination for *satsaṅg*, there will be doubt in *satsaṅg*. Someone plants a tree, the other nourishes, and another axes it. Such thing happens because of ignorance. Therefore, be alert. Be brave and get attached to such assembly. I consider you as my own so I am telling. In this world, some are proud of body, wisdom, wealth, or of intellect without understanding; so, they cannot take benefit. Those who are humble will get their work done. One who has intense desire for God will see nothing but God. Daily routine, this world, luxury and everything is mortal and cause of misery.

38. (Shri Swaminarayan Temple, Baladia Dt. 27.03.1928; D.O.A.-2/130)

Bāpāśrī, showing his favour said, "One who has divine feeling in *satsaṅg*, Mahārāj and Mukts all will appear to him luminous. This temple, upper storey, house, porch, all are luminous, there is a mass of luminescence, and Mahārāj is shining in the centre. Infinite Mukts take joy from that Mūrti, the assembly sits round it and all are luminous. Mahārāj says where there is Puruṣottam'sMūrti, there it is the centre of Akṣardhām means, luminescence all around Mūrti, there groups of Mukts are sitting in all directions. One who has faith in Mahārāj's*anādiMukt* will trust this talk and will have joy round the clock and will have pride of happiness of Mūrti."

39. (Shri Swaminarayan Temple, Baladia Dt. 02.04.1928; D.O.A.-2/133)

When there would be arrangement for meals for saints, Bāpāśrī would go there and prostrate before them, saints would get up and Sadgurus would request Bāpāśrī not to do that, even then would prostrate before them. Bāpāśrīwould say, "Since Mahārāj is taking meal, I am prostrating. You are all AnādiMukts. You are enjoying the bliss of Mūrti." Thus, Bāpāśrī would describe greatness of *satsaṅg* and saints.

4.2 – Service and submission to the Muktsandthe Saints

1. ***(Shri Swaminarayan Temple, Baladia***
Dt. 15.05.1906; D.O.A.-1/12)
Mukt will also be pleased if one does a little service ofMukts by behaving according to their desire. If one does not remain so and does much service, even then they will not be pleased. The nature of *jiva (human)* is such that he does not behave according to desire ofMukts. On the contrary, he is so crooked that he gets his work done by Maharaj andMukts according to his desire.

2. ***(Shri Swaminarayan Temple, Baladia***
Dt. 20.05.1906; D.O.A.-1/26)
Those who cannotconcentrate on Murti constantly should use his wealth in the Satsang for the pleasure of Shriji Maharaj and saints. It is very much beneficial because one can overcome *maya* and gets salvation. Just as if someone jumps into the sea by a box of rupees two thousand, he will be drawn but if he gets ship built by the same and sits in it, he can cross the sea. Similarly, if money is used in worldly affairs, it is binding and it is with attributes*(sagun)*. On the other hand, if it becomes useful to Maharaj and saints, it is beneficial and without attributes*(Nirgun)*."

3. ***(Shri Swaminarayan Temple, Baladia***
Dt. 22.05.1906; D.O.A.-1/31)
If one remains under the commands of theMukts and if he associates with them by mind, act and words, his nature will change. His tendency will turn back and will make him join in Murti, he will become calm and will become very happy. If there is no association ofMukts but he has understood the greatness ofMukts by hearing from someone, and trusts, he will also become calm andMukts will make him fulfilled.

4. ***(Shri Swaminarayan Temple, Baladia***
Dt. 22.05.1906; D.O.A.-1/34)
In this *satsang*who behave according to the commands of Shriji Maharaj, should all be known as divine, but association should be done with Shri Hariji's Param Ekantik and Anadimukts. Others should be served knowing them as divine. The service of those who do not obey five vows*(panchvartman)* is in vain because they have no

relationship with Maharaj. Therefore, that service does not reach Shriji Maharaj. The service of those who obey the command is accepted by Shriji Maharaj dwelling in it. The service of Anadimukts and Param Ekantik is akin the service of Shriji Maharaj. It is not different.

5. ***(Shri Swaminarayan Temple, Baladia***
Dt. 24.05.1906; D.O.A.-1/36)
If it is required to say something to someone in satsang, it should be said but never angrily and should remain under the command ofMukts. Faults like pride etc. should be given up, and one should remain as the servant of servant's of God and saints.

6. ***(Shri Swaminarayan Temple, Baladia***
Dt. 20.05.1907; D.O.A.-1/52)
The tendency changes when one knowsMukts by whose association the thoughts of world stop, attachment for objects of senses, will disappear, everything else except Shriji Maharaj will look false; religion, knowledge, renunciation, devotion, will increase and one will be happy in the happiness of Murti and there will not be obstacle in meditation. He will know them asMukts and will act as is told by them. If he gets fed up with the happiness of the world and gets attached to Maharaj, tendency will change.

7. ***(Shri Swaminarayan Temple, Baladia***
Dt. 14.03.1909; D.O.A.-1/70)
To do rosary, perform mental worship five times, to meditate, to sing devotional song, to do katha-varta, to observe norms, to do duties – whatever we do is all Brahmyagna and it is credited and at the end its fruit is bliss of Murti whichMuktgifts us.

8. ***(Shri Swaminarayan Temple, Baladia***
Dt. 23.03.1911; D.O.A.-1/91)
Today you have eternal Maharaj andMukts; there is no one else. Their service is also eternal.Such divine service is available. This Jiva feels no need to acquire. *Jiva* is so foolish that it runs after taste, beauty, affection, honour, etc. The fruit of rosary, mental worship, devotion, religious vows, dharma (duty), katha-varta, etc which you are doing presently is the bliss of Maharaj's Murti and I bless you and promise to get for you this with pleasure.

9. ***(Shri Swaminarayan Temple, Baladia***
Dt. 25.03.1911; D.O.A.-1/97)
Just as there is the same dish and the serving person is also the same, but the food is taken according to the liking of the person who dines. Similarly,Mukts give bliss of Maharaj everyone alike, but it can be taken in the proportion in which we have faith, trust and know the greatness. Just as sick person cannot dine as much as the healthy person dines.

10. ***(Shri Swaminarayan Temple, Baladia***
Dt. 29.09.1912; D.O.A.-1/102)
If there is oneness with Maharaj andMukts, Murti is always there in this assembly but oneness with Maharaj andMukts is very difficult. It is daytime now but in case if I say it is night, will it be believed or not? If it is believed, it should be known that there is oneness. Even if there is trust, there may not be oneness. If there is oneness one will do as told.

11. ***(Shri Swaminarayan Temple, Baladia***
Dt. 12.10.1912; D.O.A.-1/120)
The means is to obey words of Shriji Maharaj with faith and by and by one behaves according to His commands and there by becomes self-realized and achieves the status of Brahm and experiences the bliss of Shriji Maharaj Himself. Then only greatness will be known. Unless one feels that Shriji Maharaj andMukts are present here, the greatness will not be understood till then and there will be difference in happiness. It is only possible when in association with Anadimukts, Murti is realized, the greatness will be understood properly. The bliss of Maharaj is beyond the words. If one keeps faith inMukts and continuously tries, that bliss will be achieved.

12. ***(Shri Swaminarayan Temple, Baladia***
Dt. 28.02.1914; D.O.A.-1/127)
The dictum of Maharaj andMukts can only be known if mind is surrendered toMukts. Even though if it is not understood by someone, but if mind is surrendered, he will not have any problem. If Maharaj andMukts are kept within and if we behave modestly with them and know them as supreme being, Maharaj will take care of all his activities.

13. ***(Shri Swaminarayan Temple, Baladia***
Dt. 05.03.1914; D.O.A.-1/133)
The one who is aware of Murti which is cause of all will be able to serve saints because he has known this saint as the sons of

Maharaj, so he does such service by which saints are pleased. The one who has eagerness in activity will desire to increase his prestige in this world and to become famous and to be praised by all. For this purpose, he does penance, renounces everything, follows dharma, does service and gets others to do it but he will not get causal Murti which is cause of all and will also not understand the greatness of this saint. If he keeps faith by sitting in such Brahmsabha (divine assembly) and listens the knowledge, he will be able to recognize both cause(support) and its effect (supported) and also will know what is true and what is false.

14. ***(Shri Swaminarayan Temple, Rampar Dt. 26.02.1916; D.O.A.-1/148)***

If one installs Shriji Maharaj in his heart, subtle thoughts will not arise in him. If master is not inside the heart, he is said to be epmpty and has no value.Shriji Maharaj and hisMukts should be remembered in meditation, worship, mental worship, etc. If the conscience becomes pure one can become form of Brahm and Shriji Maharaj will be realized. If the conscience becomes pure, Shriji Maharaj Himself will sit in him, just as the sun is seen in mirror. Therefore, soul should be made pure but wicked thoughts should not be allowed to rise and senses should be kept in control.

15. ***(Shri Swaminarayan Temple, Rampar Dt. 28.02.1916; D.O.A.-1/150)***

The service for Maharaj and Anadimukt is better than that of satsang because it gets one attached to Murti and installs Supreme Lord Swaminarayan in jiva, therefore one should serve them.

16. ***(Shri Swaminarayan Temple, Rampar Dt. 29.02.1916; D.O.A.-1/151)***

Mukts should be served with divine feeling but not by remaining in attributes. If cloth of parsadi is tied tightly round the neck it will be harmful and stone of prasadi will also hurt and if darshan is done with greatness, it will make him divine. Therefore, service should be done with divine feeling.Realization of Murti will then be possible in thisbirth itself.

17. ***(Shri Swaminarayan Temple, Rampar***
Dt. 04.03.1916; D.O.A.-1/154)
Just as Maharaj andMukts are divine, their services are also divine. So, devotees should give complete charity *(dharmado)*. But if that money of charity is spent for God's sake for legal purposes or for construction of temple or for digging wells- one should not think that it is wasted, it is dedicated to Shriji Maharaj. ShrijiMaharaj gives divine bliss in exchange of inanimate objects, so it should not be doubted.

18. ***(Shri Swaminarayan Temple, Rampar***
Dt. 10.03.1916; D.O.A.-1/160)
If the words of Shriji Maharaj andMukts are taken by heart one will be happy in the happiness of Murti. Shriji Maharaj speaks and dines through the saint, so we should serve Him like God and offer Him food, water, money, etc. One may say that there is lot of money in the satsang- where is the need that we should give? It is better that we give to a poor man. What difference does it make if it rains on the sea and if it does not, so what? If it rains in dry climate, it will benefit the food crop. Similarly, if we give to the poor, they will be less miserable. If one thinks in this way let me say that if it rains in dry climate, it will benefit only food crop but if it rains on sea, real pearls will be formed means if service of money or food is given in satsang it will lead to the benefit of forming real pearls in the form of ultimate liberation which is not there elsewhere. So whatever service that we do should be done only in satsang by knowing it divine. What kind of this saint is- in each saint Shriji Maharaj and infiniteMukts dwell, so if one saint is served, the fruit of it will be as much as serving Shriji Maharaj and infiniteMukts.

19. ***(Shri Swaminarayan Temple, Baladia***
Dt. 11.06.1917; D.O.A.-1/192)
Anadimukts dwell in Maharaj's Murti with the feeling of servant but they do not become God. The one who does not understand that will think he then become God, but how can he become God? Because how can he forget the master from whom he takes happiness? Therefore Master-servant relationship remains.

20. (Shri Swaminarayan Temple, Baladia
Dt. 12.06.1917; D.O.A.-1/193)

In the famine of samvat 1956 (1900 A.D.) one person of caste'Khoja' got the road constructed. His sins were like killing human beings, but in construction of that road Kanbis did labourer's work and in the famine of *samvat* 1956 they got livelihood. They were all satsangis. The sins of Khoja were burnt by giving livelihood to those Kanbis and at the time of his death showing mercy on him liberated him by giving him prasad. Therefore, if you nourish satsangis your sins will be burnt and will be liberated. Such is the glory of satsang.

21. (Shri Swaminarayan Temple, Baladia
Dt. 21.05.1919; D.O.A.-1/204)

Repentance for commiting sin is must and if he does not do it, one should not associate with such sinner. Those who belong to our sect should not take part in such sin. Those following religion should be careful. So, all should be careful, and he who wants to go in the abode of God should behave properly. He should do service of such a saint who follows norms of rigteousness and he should keep affection for such a saint and satsangi otherwise he will have to suffer.

22. (Shri Swaminarayan Temple, Baladia
Dt. 21.05.1919; D.O.A.-1/204)

Mukt is servant and Maharaj is Master-Mukts are enjoyer of bliss and Maharaj is the donor of bliss but in liberating Jiva both are at par. If such God orMuktmeet, we should do as they desire but if Maharaj orMukt do not give us importance or insult us, we should not leave them thinking that God will be worshipped at home. If one understands like this, he cannot worship God.

23. (Shri Swaminarayan Temple, Baladia
Dt. 06.05.1925; D.O.A.-1/215)

Anadimukts dwelling in Murti draw mumukshu (desirous for salvation). This is their grace. Therefore, surrender mind to Maharaj andMukts, but everything should not be get done from Maharaj andMukts.Mukts are always there where you want them, butJivahas to do means of pleasing God. Efforts are must. You have come in this Naimisharanyakshetra so

shortcomings will be done away with, whatever you sow here will grow, even you commit guilt, it will grow. If you surrender yourself, you will be happy in the happiness of Murti.

24. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/35)

The one who wants bliss of Mūrti, should remain in *satsaṅg* as servant's servant. He should keep love with God's devotees as the fish has love for water. He should remain humble and should constantly worship Mahārāj so that Mahārāj andMukts will be pleased.

25. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/36)

Mahārāj,Mukts and we all are together, and not away even for a moment. One who feels like this should also get attached to such greatMukts till they themselves are present to increase the knowledge. Those who remain under the commands ofMukts and please them will get salvation. They are such merciful. We havegot opportunity to associate with Mahārāj andMukts, we shouldremain fulfilled.If we bind ourselves by mind, karma and words to greatMukts, we will also achieve the state, which they have. Therefore, we should remember great Anādi with divine feeling so that we do not come out from Mūrti and achieve oneness with Mahārāj.

26. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/37)

We should always keep Mahārāj with us, should remain as servant. The one who behaves as a servant in *satsaṅg* progresses and reaches the top.

27. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/41)

If we find fault of the one who is reciting the name of Swāmīnārāyaṇa it will be harmful. Therefore, we should remain as servant of all in *satsaṅg*. If someone errs or does not err in this assembly, one should observe fast or *vrat,* if it is told to observe by arbitrators. If he does it humbly, Mahārāj will be very much pleased on him. If he has erred and does not do it, he will be sinful. Moreover, it will be insult of the

assembly. Therefore, to avoid sin he must do it humbly as told by the arbitrators.

28. (Shri Swaminarayan Temple, Karachi - Dt. 24.03.1927; D.O.A.-2/52)

When God's devotee forgets activity of his body and worldly affairs because of his tendency (vṛtti) concentrated on God, God has to be vigilant for him. Mahārāj will very much be pleased with the devotee who takes care of all necessities like his eating, drinking, etc. of that devotee whose vṛtti is in God's form. He is liberated from doing any means to achieve his goal. Such is the fruit ofMukts' *sevā*.

29. (Shri Swaminarayan Temple, Karachi - Dt. 26.03.1927; D.O.A.-2/66)

TodayMukt is easily approachable for all. Had they been parokṣa (not manifested on the earth), he would have become rare. If one repeats the name of the same thing, he will be considered mad in this world and if he gives names of many things, he will be considered wise. Similarly, he gives example of this world and heavenly world– principle, example of incarnation and the one who gives incarnation-principle, etc. and standardises them additionally- that path is very long. Without understanding this, it is like wasting the whole day and defamed Mahārāj, abode andMukts. ŚrījīMahārāj andMukts have paved the direct path. If this real thing goes deep in *jīva*, one will become mad but he is not becoming mad so there is that much defect in determination and shortcoming in faith. We have got the bliss of transcendental (*vyatirek*) Mūrti of Mahārāj. Nothing can be fulfilled by means. Therefore, one should keep love forMukts, as the fish loves water.

30. (Shri Swaminarayan Temple, Karachi - Dt. 28.03.1927; D.O.A.-2/79)

The greatness of Mahārāj and great Anādimukts should be known much. If they say, it is day even though it is night, it is day only; and if they say it is midnight even though it is day, it is night only. If one believes without doubt, he is really faithful because they have no covering of day or night. Then only he will understand happiness of Mahārāj andMukts as it is. Mahārājand great Anādimuktshave come only for good of *jīva*

so they would not say anything, which may spoil *jīva*. Moreover, they do not have any selfish motive because they do not have any enmity with *jīva*. So, they will not lead him on a wrong track. Unless there is such understanding, *jīva* will not be happy. If one understands in all things that Mahārāj and greatMukts are there only for the benefit of *jīva*, he will not find it difficult to believe in their any word.

31. (Shri Swaminarayan Temple, Baladia Dt. 10.11.1927; D.O.A.-2/117)

Fire and chemical are inanimate even then they make gold, etc. free from dirt. Then this is divine Mahārāj and divineMukt, what cannot be done by them? But there is distance, so it is not understood as it is, therefore, get attached sincerely. The greatness of Mahārāj and *Anādimukt* is not known by *jīva* as it is. If *jīva*associates by mind, deed and words, there will not remain any shortcoming.

32. (Shri Swaminarayan Temple, Baladia Dt. 11.11.1927; D.O.A.-2/119)

Do not do *satsaṅg* outwardly. Righteous act and Norms must be obeyed according to the words of Mahārāj andMukts without which there is no way out. Great Anādimukts are very merciful so if anyone behaves according to the words of Mahārāj, he will immediately be put in Mūrti. The fruit of relationship of *jīva* withMukt does not become fruitless. But fruit which one gets by remaining in their liking will not be as good as by making show outwardly.

4.3 – Association of GreatMukts and Saints

1. ***(Shri Swaminarayan Temple, Baladia***
Dt. 10.05.1906; D.O.A.-1/2)
The soul is very much engrossed in atheism, so it is subdued by objects and body.It crosses religious boundary and nourishes senses and gives them whatever they demand. There is fear of neither Maharaj norMukts— it is called *vachyarth* (the unreal knowledge), but if he knows Maharaj as omniscient and controls his senses and keep it within limits, then he is called to have *lakshyarth* (the real knowledge) and he is called a *satsangi*. Such knowledge is achieved by the grace of Param Ekantik and Anadimukts of Shriji Maharaj.

2. ***('Lakhai' farm of Bapashri, Baladia***
Dt. 20.05.1906; D.O.A.-1/27)
Bapashri took saints near the crop of millet in Lakhaiwadi and said, "When you came formerly the growth of millet was small and today it has become so big. In the same way you have grown like this millet after coming here. Just as crop grows by watering it similarly you have grown with my talks in the form of water."

3. ***(Shri Swaminarayan Temple, Baladia***
Dt. 21.05.1906; D.O.A.-1/28)
The one having association ofMukts gets much happiness of Maharaj andMukts. He is not satisfied in a crowd because he does not get peace in exposure. He would get peace by sitting alone in worship. There is no interruption for Anadimukts. All their activities are done independently like Astavadhani and Murti cannot be forgotten. Exposure is meant for the newcomer.

4. ***(Shri Swaminarayan Temple, Baladia***
Dt. 27.05.1907; D.O.A.-1/65)
Just as there is an event of swati constellation in autumn and when it rains the drops of rain are directly taken in the mouth by a shell. These drops become pearl valued in lacs of rupees, and if these drops are received in the mouth after falling in sea, they become worthless pearls. Similarly, today I have met you and autumn has sat in, therefore receive my words directly and if this association does not take place even once in a year, it is just like famine. Without this association

you cannot get knowledge and will be away from Murti. Therefore, take the benefit of association.If you do not associate. you will have to repent a lot after this opportunity is lost and you will have to cry and if you get attached knowing the greatness, you will get much happiness and joy. Therefore, spare sometime and have the association. This association is having such power that it will save you from cycle of innumerable births. This association is rare therefore it should not be given up on account of hurdle. This hurdle is put by devil jiva and even by godly jiva. The devil jivadoes not recognise great Param Ekantik and Anadimukts.The godly jiva puts hurdle saying we are renunciates and if associate with householder, it is not proper in worldly affair therefore we should not go often, can go sometimes but should discriminate in association. Thus, they put hurdles.Some are godly jivas but they are proud of their varnashram (ego of caste) and say that 'what more gain you make from the association of house-holder by leaving renunciate like us?' Therefore, associate with us. In this way they put the hurdle.Therefore, do not listen to any one and associate withMukts. Listening this, one famed saint came and requested Bapashri with folded hands to give him the vows of vartman and please see that there remains no shortcoming.Please shower mercy on me. Then Bapashri gave him vows of vartman. As soon as he meditated, he saw his soul as luminescence and in it he saw luminous Murti of Maharaj and he remembered his previous birth during the period of Shriji Maharaj.So, he became very happy. Then all saints asked, “Swami why do you look so happy?” Then he told the aforesaid incident.

5. ***(Shri Swaminarayan Temple, Baladia***
Dt. 20.03.1909; D.O.A.-1/80)

It is very difficult to achieve an Ekantik path of this type. It cannot be achieved so soon which you have got now. It is because of good deeds of previous birth so such an opportunity ofMukts could be had. So, you have become grateful. Even though those who have not achieved this path and they are in satsang, are not happy. The one in whose heart there is no Murti, his talk will be dry and cannot make any one peacefulinspite of having infinite virtues like religion, knowledge, renunciation, etc.

6. ***(Shri Swaminarayan Temple, Baladia***
Dt. 23.03.1909; D.O.A.-1/85)

BrahmanandSwami swore against a devotee named Govabhai of Naranpar, "If Lord Swaminarayan is not supreme to all, I am ready to accept the sin which be fall by killing as many cows as there are, as many women and as many children there are on this earth. Lord Swaminarayan is with me, but you cannot see Him. If you want to take the benefit of human body and if you want ultimate liberation, go to Gadhada.After having dinner, Govabhai went round all the farms and invited the people to go with him to Gadhada to have the darshan of Lord Swaminarayan who has taken incarnation. The four people got ready and all five went to Gadhada. Maharaj said, "Gova Bhakta, you made my Brahmanand Swami take such hard oath. I am God myself and have come to give ultimate liberation. There was Gangdas Bhakta among the other four, Shriji Maharaj told him, "When you were coming here, you decided that if there were sixteen signs in the feet of God, he is real God. Look them! There are sixteen signs in my feet," saying so he showed them. Then they took the vows of satsang and became satsangi. They went home after staying there five days. There were six satsangis including Ratna Bhakta and those five in the whole community of Kanbi(24 village Leva Patel Community of Kachchh region). At present the whole community has become satsangi.

7. ***(Shri Swaminarayan Temple, Baladia***
Dt. 09.10.1912; D.O.A.-1/116)

One should associate with great Anadimukt but not to associate with modern one. In their contact work remains half done. In satsang one should recognise the satsang (Great Anadimukt). It is not recognised by those whose good deeds are less.The fruit of their blessings is not seen physically so fulfillment is not trusted.The fruit ofMukts' blessings will be seen when he attains Akshardham. Then onlyMukts greatness will be realized.

8. ***(Shri Swaminarayan Temple, Kumbharia***
Dt. 22.05.1917; D.O.A.-1/182)

Abodes like Badrikashram, Shwetdweep and innumerable places for dwelling Aksharkoti are said, which should be

known to be in this satsang. Shriji Maharaj alongwith Akshardham which is His luminescence and Anadimuktsare all here in Satsang. They all should be known by their respective characteristic and then associate with Anadimukt.

9. (Shri Swaminarayan Temple, Karachi Dt. 19.03.1927; D.O.A.-2/31)

If one wants to be happy in the happiness of Mūrti he should avoid love for *māyik* objects. If we associate suchMukts with mind, deeds and words, we can soon reach in the happiness of Lord's Mūrti by crossing the sea in the form of world and it will be major achievement. If one remains in the commands ofMukts, they will fulfil him by pushing him forcibly.

10. (Shri Swaminarayan Temple, Karachi Dt. 19.03.1927; D.O.A.-2/32)

An elephant and big animals like it cannot walk in the opposite current whereas even a small fish easily swims in the opposite current of the water. Similarly, one should come out from *māyā* and achieve Lord Puruṣottam. *Jīva* cannot achieve him by doing means or by knowledge. It is like fishes for which water is life. Similarly, when *jīva* gets attached to very great person like AnādiMahāMukt and attains oneness with him, he can cross the current of *māyā* and becomes the form of Puruṣottam and plays in the happiness of Lord Puruṣottam. There is nothing difficult in it. Without it, no one can get capacity for getting proximity of Puruṣottam ŚrīSwāmīnārāyaṇa God. Therefore, one should associate with such great capable Anādi."

11. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/34)

One can become worthy only when he gives up his insistence and behaves honestly. By associating and servingMukts, one gets fruit in the form of Mūrti and then he sees Mahārāj as omnipresent. Just as when Mahārāj entered in the body of saint Keshavdasji and Avalbait was felt that they are Mahārāj themselves. Similarly, when one achieves the state of realisation he would see Mahārāj in all –then it should be known that *māyā* is done away with.If one enters in the happiness of Mūrti, his all means will be realised soon. Though talks of Mahārāj and great Anādi's may not be

understood, its gist remains in *jīva*. Just as when dewdrops fall in tuft top, cool air goes deep in it. Similarly, even if the talks may not be understood, meaning of it goes deep in *jīva*.

12. (Shri Swaminarayan Temple, Karachi Dt. 22.03.1927; D.O.A.-2/45)

Mahārāj Himself isthere in *satsaṅg*. One should associate with those who has realized Him. One should do the activities like *kathā-vārtā*, celebration, festivals etc. but should not become prey of material things and never get separated from such greatMukts. Do not depend only on means. Be careful so that your vṛtti (tendency) is not drawn in sense and on the path of sensual objects.Today greatMukts are reveling in Mūrti. You have got this opportunity and time. The preacher is good. Nobody can get such preacher. You will become such, as you know Mahārāj andMukt.

13. (Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/48)

Remain in *satsaṅg* in such a way that you are recognised. Let your gain of association in *satsaṅg* get proper acknowledgement but be careful that people do not view your gain from inanimate perspective. Whenever anyone gets detached from me, I feel very much because of the feeling that his salvation will get spoiled- such is my viewpoint. Do not get disheartened in such association. Only very fortunate get such opportunity.The life is very short and even at last moment if one gets attached withMukt, he will get ultimate liberation. Anyone comes under sight of suchMukts are also liberated.

14. (Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/50)

We must stick to Mahārāj and HisMukts. I have not seen any other abodes or any other world. What reply can I give when one asks something of it? What else is to see when there is happiness of God and His Mūrti? I have such principle that I do not have any other topic than that of Mūrti andMukts. Anādimukts are the enjoyer of that Mūrti. They our caste and they are only our relatives. We should keep in mind that we should never associate with any wicked person. Be the customer of divine assembly. Remember them sincerely so

that we can directly go to Akṣardhām. Mercy ofMukts is limitless.

15. ***(Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/53)***
So and so*jīva* goes on doing service-association and brings divine feeling for great Anādimukt, by and by he becomes worthy.

16. ***(Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/65)***
One should get fulfilled with the knowledge that the death is near. If only one moment is left before the death and if one is fulfilled, one should know that it is because of grace of God. But this cannot be for all. Such opportunity is available only to someone. If four armed guards are walking with us, the thief cannot steal. Similarly, if great Anādimukts of ŚrījīMahārāj are with us, how can kāḷa, karma, etc. affect him! If there is such opportunity and if he does not take the advantage of it, what kind of person should he be known?

17. ***(Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/66)***
Those who are beloved of ŚrījīMahārāj keep Mūrti with them in all three states but one who does not understand greatness doubts. This is not an ordinary association. GreatMukts talk and give happiness sitting with us. they nourish*jīva*. They give luminescence, strength and happiness, but it is not understood so without association.If there is faith, sins of infinite births will be burnt- no doubt about it. If such thing is not understood and says about past, present and future and shows miracles, supernatural powers. so, what! That all is hurdles without Mūrti. Therefore, we should be attracted to Mūrti and should develop firm love with those who dwell in Mūrti.

18. ***(Shri Swaminarayan Temple, Karachi Dt. 28.03.1927; D.O.A.-2/75)***
The daily worldly affairs should be done as much as it is necessary and unavoidable and should speak as much as necessary because it is a hurdle on the path of achieving God. Why have we come in *satsaṅg*?To meet and associate

with AnādiMahāMukt. It is to be done and must be done as the middle activities cause delay. Therefore, one should not stop anywhere in it.

19. (Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/85)

Mahārāj and His Anādimukts are so capable that they can take us to Akṣardhām by their one saṅkalpa only. Therefore, get attached to great Anādi. Various kinds of happiness come from Mūrti. Though billions of years may pass in enjoying this happiness, it will have no end. The enjoyment of that happiness is wonderful and has been got by their grace. That happiness we should enjoy.

20. (Shri Swaminarayan Temple, Karachi Dt. 31.03.1927; D.O.A.-2/92)

If mind is given to great Anādimukts, they will directly make one meet Lord Puruṣottam and whosoever has continued efforts, keeping faith in Lord Puruṣottam, God will make him meet greatMukts.

21. (Shri Swaminarayan Temple, Karachi Dt. 31.03.1927; D.O.A.-2/93)

Be a real knowledgeable and recognise greatMukts, associate with them and take the happiness of Mūrti. The heart cannot be cooled without that happiness. If greatness of Mūrti is understood, the sight will reach in happiness and can soon return. Otherwise, even if all temples may be built of gold, heart will not be cooled. Therefore, get yourself fulfilled. The way in which one requires presence of Mahārāj'sMukts they are there in *satsaṅg* in the same way. If *jīva* is attached to them by mind, deed and words, *māyā* will not defeat it.

22. (Shri Swaminarayan Temple, Karachi Dt. 31.03.1927; D.O.A.-2/95)

Always associate with virtuous. Do not keep separation with greatMukts. Some associate outwardly, come near, go, sit, hear talk, ask questions but inwardly he is different; it is also called association. On the other hand, someone associates by mind, deeds, words, and pure feelings selflessly is also called association. Therefore, one who wants to please God and who wants to fulfil himself should associate by mind,

deed and words and remain as servant's servant.

23. (Shri Swaminarayan Temple, Karachi
Dt. 31.03.1927; D.O.A.-2/96)

Just as water is the life for fishes. Similarly, when *jīva* binds itself with very great persons means AnādiMahāMukt and becomes one with them, it crosses *māyā* and plays in Mūrti becoming form of Puruṣottam– there is nothing difficult in it. Without it, no *jīva* has capacity to walk towardsŚrī Puruṣottam.

24. (Shri Swaminarayan Temple, Karachi
Dt. 31.03.1927; D.O.A.-2/100)

ThisMukt appears as ādi but he is not ādi, he is Anādi. Get attached to suchMukt and always remain engrossed in Mūrti but never come out from Mūrti.Therefore, install Mahārāj in the soul and be *param ekāṅtik*. If one does so, Mahārāj and Anādimukts will draw him in the happiness of Mūrti.

25. (Shri Swaminarayan Temple, Baladia
Dt. 07.11.1927; D.O.A.-2/116)

Mukt, saints and devotees appear differently. Causal Mūrti is the same for all but the difference which is there in the enjoyer of happiness is due to worthiness because all enjoy happiness from the same Mūrti. Therefore, become the worthiest and associate with Anādi because Anādimukts go on taking bliss remaining absorbed in Mūrti. For them there is nothing else excepting Mūrti. Therefore, remaining with such top-notch association one can become the worthiest."

26. (Shri Swaminarayan Temple, Baladia
Dt. 11.11.1927; D.O.A.-2/119)

Develop love forMukt.If one does not keep distance of anything and behaves as a servant by giving up passion, anger, greed, pride, jealousy, deceit, Mahārāj and great Anādis will make him accomplished in a moment because Mahārājis all merciful so he does not take into account*jīva*'s mistakes or faults, but one must surrender *jīva* to Mahārāj and greatMukts. Otherwise, the covering of three bodies viz. physical, subtle and causal cannot be crossed. Such talks should be remembered. *Jīva* is liberated as a grace of Mahārāj and greatMukts- there is no doubt about it.

Therefore, greatMukts have written in scripture that one should have the need of 'Hari (God) or who has met Hari.'

27. (Shri Swaminarayan Temple, Baladia Dt. 20.04.1928; D.O.A.-2/141)

If these saints are happy, I am happy and if they are unhappy, I am also unhappy, because God is recognised through such saints and without them even supreme Lord may be moving about in the human form will not be recognised.

28. (Shri Swaminarayan Temple, Baladia Dt. 09.06.1928; D.O.A.-2/151)

ŚrījīMahārāj has said that līlā which has been done during various incarnation and at various places should be remembered, understand that incarnation is thesesaints. Formerly such liberation has not taken place.Whereas today there is ultimate liberation of innumerable *souls,* but due to ignorance *Jīva* does not believe. These saints, devotees, all are manifestation of *Brahm*.

4.4 – Introspection and Divinity

1. ***(Shri Swaminarayan Temple, Baladia***
Dt. 09.05.1906; D.O.A.-1/1)
Until one is in the state of doing means*(Sadhandasha)*, the happiness is more in outward vrutti but the happiness of inward vrutti is more. It is only felt when one is in the state of accomplishment *(Siddhdasha),*because unless it is achieved there is feeling of atheism.

2. ***(Shri Swaminarayan Temple, Baladia***
Dt. 09.05.1906; D.O.A.-1/1)
By knowing that Maharaj andMukts are there in our souls we should not allow Mayikbehaviour like anger and lust to raise. We should keep constant remembrance ofthe Murti in our soul. Then even if one does not see the Murti, it is called realization.

3. ***(Shri Swaminarayan Temple, Baladia***
Dt. 20.05.1906; D.O.A.-1/28)
We should associate with Maharaj andMukts outwardly as well as inwardly so that faultsdisappear, and they will never appear again. If association is only outwardly, faults will be suppressed till we are in front of Maharaj andMukts and as soon as we are away, they will appear. Just as till we are under the canopy, the sun rays will not trouble us, and as soon we come out of it, heat of the sun will trouble us. But if we associate inwardly, the faults will not appear. It is like the sun not seen when the sky is fully covered with clouds.

4. ***(Shri Swaminarayan Temple, Baladia***
Dt. 16.05.1907; D.O.A.-1/48)
If one develops firm love and inner feelings (feelings of heart) forMukts and Shriji Maharaj, he will get peace more than what he gets in trance (Samadhi).Mukts are the relatives of soul. We should imbibe Mahaprbhuji along withMukts in heart and should always remain joyful. They should be realized in our soul. Just as by digging well we get water, similarly, we should realize them by becoming introvert and they are always there. By remembering them introvertly there will be inner peace and maya will be suppressed. Maharaj andMukts answer through conscience our doubts and all our problems are solved- such is the greatness of introvertness.

5. ***(Shri Swaminarayan Temple, Baladia***
Dt. 28.09.1912; D.O.A.-1/101)
You are very fortunate that you are having my darshan at this time. It like is meeting of an ant with an elephant.I have drawn you invisibly (antaryami) so you have got this opportunity. This opportunity is such that tendency (vruti) of senses has become blunt by rubbing. This is assembly (sabha) is like Naimisharanya. At this place one can do whatever he wants, viz. Jap, penance, rosary, mental worship, etc. Therefore, be introvert and get attached to Murti.

6. ***(Shri Swaminarayan Temple, Rampar***
Dt. 25.02.1916; D.O.A.-1/147)
By remaining extrovert one can see karya (work/activities) and by remaining introvert one can see cause of all, i.e., Murti. The cause of all is covered because of extrovert tendency. Lila which is performed by Shriji Maharaj by dwelling in Akshardham appears to be like that of an ordinary humanbeing to him who is an extrovert, but to an introvert it appears divine by avoiding feelings of humanbeing.

7. ***(Shri Swaminarayan Temple, Rampar***
Dt. 28.02.1916; D.O.A.-1/150)
One can have greatness by education or by age, but the real greatness is to get attached with Murti. One should remain absorbed in Shriji Maharaj's Murti and should desire Murti and bliss of Murti. If one wishes to see any miracle or wants clairvoyancy (niravaran-of sight, hearing etc.,) or to be supreme is said to be wishing undesirable things of the world. Moreover, if only luminescence of Murti which is Akshardham appears without Murti is also undesirable. If Murti andMuktsonly are seen everywhere it is called that he is introvert and also said to be pure, therefore, one should remain absorbed in Murti.

8. ***(Shri Swaminarayan Temple, Rampar***
Dt. 29.02.1916; D.O.A.-1/151)
Shriji Maharaj along with infiniteMukts is with devotee of God but he does not know it, so if he has no son, he regrets but one should understand that there are Maharaj and infiniteMukts within his soul. Knowing this he should not desire for illusive objects like woman, son, wealth, etc. and should not feel that he is alone. He should always remain in joy by knowing that Shriji Maharaj and His infiniteMukts are seated in his soul.

9. ***(Shri Swaminarayan Temple, Rampar***
Dt. 05.03.1916; D.O.A.-1/155)
If one knows tact to keepMukt, that means onenesswith Mukt;Mukt will remain with him by his pleasure and liberate him by making him free from passion.So,keep oneness withMukt. This meaning is in spiritual sense.

10. ***(Shri Swaminarayan Temple, Rampar***
Dt. 06.03.1916; D.O.A.-1/156)
Happiness will not come in childish nature. With awareness of knowledge if one becomes introvert, happiness will come but his tendency does not lean towards it but it leans towards means, so while continuing means one should keep his tendency in Maharaj andMukts.If the tendency is not introvert, he would remain unfulfilled.So, develop tendency toenjoy bliss and others also to enjoy it.

11. ***(Shri Swaminarayan Temple, Rampar***
Dt. 06.03.1916; D.O.A.-1/156)
Today I behave with you in the friendly manner with a view to giving you happiness. So, you get happiness in talking, asking, etc. Worldly objects are hurdles for renouncer as well for householder but if Maharaj is installed in the soul, there will not be any hurdle. The holy thing may even be an obstacle if there is attachment for it, so we should see that the need for it also does not arise. If one has ten or twenty footprints (charnarvind) of Maharaj he will take pride of it, but its purpose is served if it helpsremembering of Shriji Maharaj. It is like immovable Tirth (place of pilgrimage).We may have darshan of it for innumerable times, but we should understand that it will be of no use without Murti.

12. ***(Shri Swaminarayan Temple, Karachi***
Dt. 20.03.1927; D.O.A.-2/37)
If one puts effort introvertly and according to *Sāṅkhya*philosophy (considering everything except God to be false), divine feeling develops by and by, and happiness comes. While carrying on thus and when one becomes pure and worthy, *darśan* of idol will appear to be realised one, and all wishes will be fulfilled. Then idol speaks and talks with *jīva* if he has divine feeling, but *jīva* has become victim of *māyā* so he has no value for saint, celibate, devotee, etc. Therefore, *māyā* remains prime for him; so, Mūrti, saints, devotees are not valuable to him. How can he get happiness? If one gives

importance to education, means, etc. forgetting Mūrti andMukts it is worthless. Then Mahārāj andMukts know that he is childish. Therefore, if one separates himself from the activity and pursues Mūrti, he always becomes happy. After associating withMukts, realisingMūrti by meditation, Mūrti should be achieved than it can be known as the fruit of association ofMukts.

13. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/40)

Today ŚrījīMahārāj shines in *satsaṅg* but one cannot see Him with this eye- only those having divine sight can see. This is all the game of inward. If there is as much love for Mahārāj as we have in wealth, nothing will be impossible. We have got gem, which should not be lost.

14. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/41)

We should constantly remember Mūrti andMukts. If we are attached to Mūrti we are on the right path and if not, we are on the wrong path. We should not remember Akṣarkoṭi, Brahmakoṭī, Īśvarkoṭi, Māyākoṭi, jivakoṭi, etc.- they should be forgotten. We should keep uninterrupted tendency in Mūrti, it does much work. We should see that while doing mental worship and rosary, we become quiet and get attached to Mūrti. We should keep memory of Mūrti and continue to sing devotional song and do *kathā-vārtā*, etc. but we should not divert our attention.

15. (Shri Swaminarayan Temple, Karachi Dt. 22.03.1927; D.O.A.-2/44)

"This, Mūrti (in the form Idol) is the same divine as the one which is in Akṣardhām. This assembly is of Akṣardhām. If I am telling a lie, I swear in the name of Narnārāyaṇa." Thus, Mahārāj has sworn. This assembly is of *Anādimukt*. Mahārāj Himself is seated in this assembly. If I am telling a lie, you may hold me responsible. These two points have to be made firm. If these two points have become firm, It should be known that the tendency has become introvert.

16. (Shri Swaminarayan Temple, Karachi Dt. 22.03.1927; D.O.A.-2/44)

Who should be called as having met God? The one while doing mental worship, meditation has to be drawn back from

Mūrti and he gets attached to Mūrti in that way, is called having met and the one who joins *sevā* in such a way that he is required to draw back from *sevā* is called having met. These flowers offered to God Himself also do the work of ultimate liberation. Therefore, we should meditate on God with much love, do *kathā-vārtā*, hear it, sing devotional songs and learn them. I could orally sing 1100 quadruplets of devotional songs and sing them with other singers and sing them excitedly.

17. (Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/48)

When experiential knowledge is achieved, one gets attached to Mūrti, such experiential knowledge is called the knowledge of Lord PuruṣottamHimself. Therefore, by experiential knowledge one should get engrossed in Mūrti.When engrossment in Mūrtiis constant and deep, tendency becomes red and then the tendency becomes luminous divine. So, jets of luminescence emit and will be seen and when Mūrti is seen luminescent, then know that one is fulfilled. This time is good but the resolution of *jīva* is extrovert.If one really becomes introvert, he should look at Mūrti till tears rolled down cheeks- it is said that Mūrti has been looked at. What is the capacity of *jīva* that it can know the wish of Mahārāj and greatMukts! Therefore, keep constant memory.We may do many means but that will take us up to Akṣardhām even then he is not fulfilled. While doing any activity never be separated from Mūrti.

18. (Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/54)

Bāpāśrī came after offering meals to Ṭhākorjī. Then Haribhāī said, “Bāpā! Everybody is waiting for you.” Bāpāśrī said, "One has to wait till there is distance, but in Mūrti, all have to dwell together." Saying thus Bāpāśrī told Haribhāī that mistakes, guilt, sin of *jīva* are so much that God knows how many rebirths it will have to take. Even then, it will not be over. Such guilts are pondered as soon as he surrenders to Mahārāj andMukts- am I right?” Haribhāī said, “Yes. It is true. You have shown much favour.”

19. (Shri Swaminarayan Temple, Karachi
Dt. 28.03.1927; D.O.A.-2/76)

In the beginning, it is difficult to dwell in causal Mūrti, but if you begin to dwell, it will be difficult to come out. You have no sincerity and need is also not much for realizing God. Mahārāj has said in Gadhda 1st 20thVachnamrut, "When has one insisted, and when He has not obliged him." It is not difficult if he begins to do. We should not act asMukts act but do as they say. All deeds of *jīva* are done by efforts but without efforts nothing can be done. We have no faith in doing and simply want His grace. But if we become worthy, His grace will automatically be had.

20. (Shri Swaminarayan Temple, Karachi
Dt. 28.03.1927; D.O.A.-2/77)

A saint sitting at distance was singing to memorise a kīrtan. On hearing this, Bāpāśrī showed much pleasure, and he was making movements with the rhythm with playing upon pinch and said that whosoever has love for God, this kīrtan-bhakti is the best. A kīrtan should be sung by remembering Mūrti. God and HisMukts are much pleased when they hear kīrtans about signs, līlā, charitra, etc. what have we to do after coming in *satsaṅg*? We should know ŚrījīMahārājas supreme as He is and should worship Him along with His glory. In all activities of ours, viz. walking, eating, drinking, we should remain engrossed in Mūrti. Mahārāj looks at us and knows everything- keep such understanding.

21. (Shri Swaminarayan Temple, Karachi
Dt. 28.03.1927; D.O.A.-2/79)

The words of great Anādis are beyond the reach of senses and conscience (antaḥkaraṇ). The soul is capable to catch those words. Therefore, whatever words come out from the mouth of great Anādis should be taken deep in heart by listening, pondering, and contemplation. Just as a worm becomes a wasp. Similarly, one will become aMukt immediately; but if one is inattentive, he misses his words.

22. (Shri Swaminarayan Temple, Karachi
Dt. 29.03.1927; D.O.A.-2/81)

The one who has inner sight will be immediately engrossed inMūrti with divine feeling. He is called niṣkām (desireless). He does not want anything excepting Mūrti. The one looking outwardly is called *sakām* (having desire). Whether Mahārāj

will come to fetch him by bringingChariot or Aeroplan –thus he has to wait.

23. (Shri Swaminarayan Temple, Karachi
Dt. 31.03.1927; D.O.A.-2/95)

We went for *darśan* of Mahārāj and greatMukts, after five days we returned home and if we feel that we stayed with Mahārāj andMukt for so many days and came back home getting separated from them- that understanding is not good. Devotees should not have such understanding and should understand that Mahārāj andMukts are always with us. They do not separate from us even for a moment. Knowing thus one should constantly remain attached to Mahārāj and greatMukts by keeping sight inwardly- what is that attachment? It is to remember them, to remain looking at them within, ponder on their words etc.– that should be done.

24. (Shri Swaminarayan Temple, Karachi
Dt. 01.04.1927; D.O.A.-2/104)

If there is constant inclination in Mūrti, very great work is done and one becomes form of Mahārājwhich is called divine body, i.e., Mahārāj keeps him in His Mūrti and gives him limitless bliss. ThatMukt has no obstacle in Mūrti. He is in Mūrti with a personified divine form. ThatMukt goes through anotherMukt. Just as Saṅtdāsjī Swāmī could walk through wall, similarlyMukts do not have obstacle among one another.

25. (Shri Swaminarayan Temple, Karachi
Dt. 02.04.1927; D.O.A.-2/105)

Activity may be of any quantum, but it is because of cause. Therefore, we should keep only causal Mūrti, i.e., ŚrījīMahārāj. Then no obstacles come in the way.

26. (Shri Swaminarayan Temple, Baladia
Dt. 05.10.1927; D.O.A.-2/27)

The one who is realised sees only Mahārāj –he has not anything else. Some say that samādhi is better, but it is not better. Desires for worldly objects and heavenly powers still persist in one who goes into samādhi. Therefore, the realisation of God is called continuous samādhi and it is the best. Wherever he sees, he sees Mūrti, but does not see anything.As it was not understood thus by Lāḍkībāī, when she was sent into samādhi she started screaming on seeing luminescence. Then Mahārāj said, “See only Mūrti; neither

your body which is produced in Bhāṭ caste nor anything else does exist."Then she looked at Mūrtiand bliss spread. Such samādhi is the best one. No hurdle can disturb this samādhi.

27. (Nagmati Riverbank, Naranpar 28.10.1927; D.O.A.-2/110)

Mahārāj has made us His own hence believe as fulfilled. Because of suchMukt divine feeling for Mahārāj and enjoyers of bliss of Mūrti goes on increasing-know thus and always remain in joy. Mahārāj is looking at us. His such mercy is on the whole*satsaṅg*, otherwise what is the capacity of *jīva* that it can recogniseMahārāj andMukt. Mahāprabhu has shown His much favour. We should never have human feeling for that Mūrti and great Anādi. One may do penance for thousands of years even then, it is difficult to realiseMahārāj andMukts-today you meet them easily. They do not see whether one is worthy or unworthy and give *darśan* to all- what a big thing!

28. (Shri Swaminarayan Temple, Baladia 07.11.1927; D.O.A.-2/116)

Those who do *sevā* here, are looked at by Mahārāj with divine sight, and He (Mahārāj) is very much pleased. For Him who has such divine feeling, Mahārāj is always present. *'JyandekhutyanRāmjībijukaeennabhase'* (wherever I see there is God – nothing else appear). Such has been said by Anādimukt SadguruMuktānaṅdSwāmī. *'rasbas hoi rahirasiya sang'* (let us remain absorbed in the God, like sugar in milk). Such words are understood by one whose sight has become the form of Mūrti. Extrovert cannot know such manifestation, be introvert. Never see anything else excepting Mūrti. We are concerned only with Mūrti.

29. (Shri Swaminarayan Temple, Baladia 14.11.1927; D.O.A.-2/122)

Mahārāj andMukts are always present and we should have the divine feeling that they are luminous and divine. There should be such divine feeling. Joy will be boundless after having divine feeling. Here at my place a saint had divine feeling in the last stage, so this porch, rooms, courtyard, temple all became luminous, and jets of luminescence emitted from all sides. In that luminescence there was a circle and it appeared that ŚrījīMahārāj was there in the centre. On seeing that all his tendencies became that form and he got engrossed with Mūrti so his body became divine. Then he met

Mahārāj with love. When the other saint inquired, he said, Oh! What a brightness of Mūrti. InfiniteMukts dwell in Mūrti and around that Mūrti there is crowd ofMukts. How to describe luminescence which is cool and calm? We have got such luminous ŚrījīMahārāj, even then we quarrel for worldly(*māyik)* objects which are like the packet of ash-what an ignorance it is! Jets of luminescence emits from Mūrti. Whatever is luminous in infinite cosmoses is on account of Mahārāj's luminescence. Such ŚrījīMahārāj gives *darśan* in this world as human being by hiding luminescence and divinity. Even then He is as He is.

30. (Shri Swaminarayan Temple, Baladia Dec. 1927; D.O.A.-2/125)

Jīva under the influence of *māyā*goes into sleep state. But if one becomes introvert and becomes tranquil in Mūrti, he will be happy. Such opportunity and such happiness will not be found elsewhere. Therefore, make *lakṣyārtha* (one's focused state in absolute sense) and such talk should be conveyed to one another. Presently this opportunity is easily available. But if it becomes difficult, there will much regret. Therefore, do *kathā-vārtā*, meditation, *bhajan* and get engrossed inMūrti. The essence of all essence is Mūrti.

31. (Shri Swaminarayan Temple, Baladia 03.04.1928; D.O.A.-2/135)

Just see! Mahārāj Himself, remains present in this assembly of saints. InfiniteMukts are looking at that Mūrti. Luminescence emits from this divine assembly. Find out if you can find such saints and such divine assembly from infinite cosmoses. All are divine Mūrtis. Mahārāj has covered their luminescence.Mahārāj has shown much mercy on *jīvas* at this time.So, whosoever surrenders to Him, will be made free from the cycle of birth and death by Him. In such *brahmayajña*ŚrījīMahārāj gives His *darśan* in the divine form and bestows bliss of His Mūrti to many-his greatness is explained through greatMukts. Such saints also move from place to place to liberate *jīva* and forgive their guilts.Where is *jīva* and where is *jīvan*(God-Mahārāj)!Mahāprabhu has shown much grace. GreatMukts have described limitless greatness of that Mūrti which is always sākār(divine form), nirgunMūrti (without attributes) and independently it donates luminescence to infinite cosmoses and to infinite persons having supernatural power, it is blissful Mūrti, supporter of all,

giver of variety of happiness to *param ekāṅtik* and AnādiMahāMukts who had served His lotus feet, abode of happiness, attractive Mūrti, support of AkṣarBrahm, soul of Akṣar, divine Mūrti, giving light to infinite cosmoses by His immanent power, cause of all is Śrī Hari, He is unparallel, we have realised such immortal Mahārāj described in scripture and we should be proud of it. That Mahāprabhu constantly shines in this assembly and looks at this assembly with nectar sight. Therefore, we should consider ourselves to be very fortunate and regard ourselves grateful.

32. (AbjibapashriChhatedi, Baladia 11.04.1928; D.O.A.-2/141)

How easy it is to meet in this way but if you want to meet in Akṣardhām, how much expense you will have to incur. Mahārāj has made easy the way in which you presently meet but one who remains behind in this opportunity, it will be not so easy. At this time salvation
is very easy, rain is not rare in the month of Bhādarvā but thereafter it becomes rare. Keep this assembly in your heart. Now I may or may not be meeting easily in human feeling but in the divine feeling we are together in Mūrti-know thus.

33. (Shri Swaminarayan Temple, Baladia 24.04.1928; D.O.A.-2/144)

If you know ŚrījīMahārāj as He is, even then Mahārāj remains limitless for all. Much greatness is to be understood but one cannot bear it if it is expressed as it is. What can one know if he does not have the knowledge of this talk? There is unlimited luminescence in Mūrti. Anādimukts remain engrossed in that Mūrti. Here one sees the feelings of mortal world, but everything is divine. Mahārāj said, '*Mari Mūrti re mara lokbhog neMukt; sarvedivyachhe re tyan to joyanichhejukta*' (my Mūrti, my world, enjoyment andMukt –everything is divine-it requires divine sight).We should learn and know divine perspective from Vachanāmṛt and get engrossed in Mūrti.

34. (Shri Swaminarayan Temple, Baladia 02.05.1928; D.O.A.-2/146)

Devrājbhāī of village Ramparasked, “One has divine feeling for Mūrtis(Idols) in the sense that these Mūrtis are God Himself but when Mahārāj andMukts move about in the human form, he does not recognise them- what is the

reason?" Bāpāśrī said, "If he does not recogniseMahārāj andMukts when they move about in human form, it means he has not known perfect divine feeling of Mūrti(Idols) too, it is for the sake of saying only. But if he has known Mūrtis (Idols) as divine, he will definitely recogniseMahārāj andMuktswhen they move about in human form. He who does not recognise them has no divine feeling for Mūrti."

4.5 – Meditation and Union with God

1. ***(Shri Swaminarayan Temple, Baladia Dt. 17.05.1906; D.O.A.-1/20)***

In mental worship we should imagine Murti in our soul and offer divine meal. Moreover, clothes and ornaments also should be imagined as divine luminous as Murti but should not be imagined queer type. All activities should be done in our soul but should not imagine different places. we should stare at Murti; no other thought should come because everything except Murti is disturbing. He, who has not realised Murti, should continue to do as told above, and meditate.By doing this regularly when we become tranquil, Murti is realised. While meditating if any part is seen singularly, it should be known to be seen due to tendency of sight and when Murti is seen as a whole, it should be known to be seen due to tendency of *jiva* and when we become one with Murti, we should know that there is no tendency and Murti is realised by the power of the soul– it should be known thus. Then one does not have any other knowledge except Murti and the activity of the body is done by the wish of Maharaj. When one goes deep in the happiness of Murti, he will not see anything else except happiness. In the same way just as when we are sitting in the chariot of the sun, there is no night at all. The happiness of meditation is very divine but *jiva* does not insist for that happiness. If Murti is meditated introvertly by becoming luminous form of Shri Purushottam, much happiness will come.When such happiness comes, honour, love, service, devotion, all will be forgotten. He will only see Murti. Therefore, memory of Murti should be kept constantly.

2. ***(Shri Swaminarayan Temple, Baladia Dt. 17.05.1906; D.O.A.-1/20)***

By means only, seekers cannot realise Murti without meetingMukts. Moreover, they are not able to see the Satsang as divine, so he remains dry. When AnadiMuktis met, he will recognise the apparent and the real Satsang. Satsang will appear divine then. Then only Murti will be achieved. Because leaving aside Murti of Maharaj, if he does activity which may be the service of the Satsang, *karan* (the goal) in the form of Maharaj's Murti will be missed.Therefore, meditation is better than doing devotion, service, etc. No one should make the person who meditates join in any activity and he himself should also not associate with any activity.

3. ***(Shri Swaminarayan Temple, Baladia***
Dt. 20.05.1906; D.O.A.-1/26)
The enemy like lust etc. does not destroy by just adopting the means of *jap* (chanting of mantra), penance, etc., and there will not be peace. Inner peace can be achieved by meditating on Murti of Shriji Maharaj and the enemy of the soul will be destroyed.Murti is achieved with means but means should not be insisted on. If they are insisted, they will not allow to stick to Murti. Just as if we drop a log in the water, it will come out, but stone will not come out. Similarly, if we strive for Murti and do not insist for means, we will not come out of Murti. If we remember education, means etc. leaving aside Murti, we are putting efforts in waste. Then Mahaprabhuji and greatMukts will think that he is childish.The *jiva*is not doing meditation and blamesMukts and says why they are not removing faults.

4. ***(Shri Swaminarayan Temple, Baladia***
Dt. 27.05.1906; D.O.A.-1/41)
To realiseMahaprabhujiperson goes in satsang and at the time of meditation he gets involved in worldly affairs and does not pay attention on meditation. Therefore, one should examine what he has to achieve. What a big achievement we have! So, we should meditate on Murti and put aside all other things. We should not feel proud of knowledge of scriptures, worldly affairs or of anything. Pride is detrimental. It is difficult to give it up.

5. ***(Shri Swaminarayan Temple, Baladia***
Dt. 20.05.1907; D.O.A.-1/52)
Murti should not be forgotten even for a moment. There are many ways of avoiding sleep and idleness and they are very difficult but remembering Murti the way is very easy. Maharaj is nearest of near. If He is remembered, all faults will disappear, but nobody remembers Him and adopts many other ways. In penance he will stand day and night, to avoid sleep he may put chilly in eyes but do not meditate on Murti.

6. ***(Shri Swaminarayan Temple, Baladia***
Dt. 12.03.1909; D.O.A.-1/67)
By meditating on Shriji Maharaj, the causal body gets roasted but by doing penance etc. the causal body does not get roasted. Just as if the whole tamarind is sowed in the field it will grow, if upper part is removed and sowed in the field it will grow. If the inner part is removed and sowed in the field with

the black cover it will grow but if the separate white seed is sowed in the field and water, it will not grow. Similarly, by the means of penance, firmness, etc. the causal body does not get roasted. It only gets burnt when jiva gets attached with Shriji Maharaj's Murti and does not get attached in activities of creation, maintenance and destruction and does not come under their influence. Moreover,he does not associate with divinity of Brahmkoti and Mul-Aksaharkoti. Therefore, one should get attached to Murti of Shriji Maharaj only by dissolving everything else.

7. (Shri Swaminarayan Temple, Baladia
Dt. 13.03.1909; D.O.A.-1/68)

Tendency of our senses which are spread in worldly objects, should be brought back to brahm-agnii.e., our soul (Introvertness). We should see our soul as luminescence and merge it with the luminescence of Maharaj's Murti and in it we should see Maharaj's Murti. This practice should be always carried on but should not join in mundane activity.

8. (Shri Swaminarayan Temple, Baladia
Dt. 20.03.1909; D.O.A.-1/80)

Once the curtain in the form of *maya* is taken away, *maya*will not be found even if it is searched. Moreover, Brahmkoti and Aksharkoti will also be merged in the rays of luminescence of Mahaprabhuji. There will remain only two things- Maharaj andMukts. Therefore, start meditating firmly. Just as farmer has to do labour for growing sugarcane, similarly if there is insistence for taking effortofdoing meditation, he will realise Maharaj's Murti. But the nature of Jiva is playful like a child, so forgetting Murti, his attention is diverted.

9. (Kakarvadi, Abjibapa's farm, Baladia
Dt. 21.03.1909; D.O.A.-1/83)

One may think that he can realise Murti by doing meditation after knowing the greatness from scriptures, whether can he achieve the goal i.e., Murti?" Bapashri replied, "He may see Murti in his heart with the human feeling, but he cannot realise Murti in his soul. Murti which is the cause of all is bestowed byMukts, just as the diamond is buried very deep in the ground and the one who knows it will show but other cannot get it. Similarly, the one who knows the technique of realising Murti can show how to realise Murti- no one else can do it. There are many like body, senses, conscience, temperament, nature, and bad company, etc.that put

hurdlesfor meditation. The goal should be achieved by ignoring all these hurdles.

10. ***(Shri Swaminarayan Temple, Baladia***
Dt. 25.03.1909; D.O.A.-1/89)
"Eating, drinking, etc. are passions of five senses. Can it be avoided by stopping eating and drinking?" Bapashri replied, "We should not give that which is liked by the mind and eat whatsoever it is and should keep the practice of meditation. By following rules in this way, passion is avoided.

11. ***(Shri Swaminarayan Temple, Baladia***
Dt. 27.09.1912; D.O.A.-1/99)
Shriji Maharaj in His divine personified form dwells in His Akshardham. He is God Himself and independent. He is the controller of all Jivkoti, Ishwarkoti, Brahmkoti, Aksharkoti andMuktkotiand also giver of fruits of all actions. Therefore, Devotees of Shriji Maharaj should not meditate on any of them except Shriji Maharaj.

12. ***(Shri Swaminarayan Temple, Baladia***
Dt. 27.09.1912; D.O.A.-1/100)
Self-realization is better than Tranquility (upsham), but if one becomes independent like God, it is the best. He is called as independent as Shriji Maharaj. One should meditate and make efforts for such achievement but should not search means for the comfort of body.

13. ***(Shri Swaminarayan Temple, Baladia***
Dt. 21.03.1915; D.O.A.-1/139)
Swami Ishwarcharandasji said, "Are you going to keep unfulfilled though we have met such a greatMukt like you?" Bapashri replied, "Those who continue sincerely will be fulfilled and those who sit idle will definitely remain unfulfilled. Therefore, do it whatever is to be done but Jiva does not like to meditate. If there is insistence for meditation Murti can be had but one comes out from meditation.If one meditates by giving up love for worldly affairs, happiness will come and will not come out from meditation. One should also ignore happiness and prowessof Mul-Purush, Brahmkoti, Aksharkoti, etc. They should be considered as worthless and should get attached to Murti only by becoming the form of Shri Purushottam-then only one can be happy. If one seriously meditates, he will have Murti wherever his vruti (inclination of

mind) goes. For those who have surrendered Shriji Maharaj, this talk is in the form of panacea of life but he who violates commands and ask for favour, is mad."

14. ***(Shri Swaminarayan Temple, Rampar Dt. 07.03.1916; D.O.A.-1/157)***

Until one in the shadow of Prakruti, passion cannot be avoided-if Murti is installed, *maya* will be destroyed. Just as the heat of the sun is avoided by the shadow of the tree, similarly by associating with Murti illusion is destroyed and one gets cool and quiet bliss of Murti. If one keeps Maharaj andMukts with him, Shriji Maharaj andMukts give treasure in the form of Bliss to their devotees, just as father gives his treasure to his son.

15. ***(Kakarvadi, Bapashri's farm, Baladia Dt. 02.05.1917; D.O.A.-1/167)***

We should constantly meditate on Shriji Maharaj's Murti by becoming introvert. Katha, varta, etc. is the food of satsangi but to dwell in Murti constantly is to be done. This would have to be done without fail. When it is talked about greatness all like it and when it is talked about meditation all hesitate. It is felt that it is harmful, but it would be done at any cost. When bullock is pierced to go ahead, it would walk small distance and again will stop – how can the path be covered in this way? Similarly, when it is talked about meditation, Jiva meditates for a while and again leaves it. Jiva has become blank; it does not walk on that path. He likes *Kotharu, Bhandaru, Mahantai,* (Head of Store, Kitchen and head of the temple). One thinks that Bhandari or Mahant is appointed from our group of saints but he ignores meditation but there is no way out without it. If one does not realise Murti by meditation and remaining in this association, he will be guilty of Maharaj andMukts. If he insists for meditation, Murti will appear in luminescence and it will be realised within six months, or even before that. What cannot be done with this body? -everything can be done. The happiness which one says to be got after death that should be enjoyed in this life itself- it must be done. It is the grace of Maharaj andMukts so they themselves have met us. It is possible to realise Murti at this time. Who is going to give you such talks? If you do not realise Murti in this opportunity, who will get it realised for you. So do this only and leave aside everything.

16. ***(Shri Swaminarayan Temple, Baladia Dt. 05.05.1917; D.O.A.-1/169)***

One should properly obey all commands of Maharaj whether mean or most and should meditate. Whether we do it today or after innumerable births, we will have to do it otherwise Maharaj andMukts will not be pleased. You are associating with us but if pride remains, it is like serpent's hood kept raised above sandal trunk and so poison remained.Similarly, in egoistic person the poison in form of *maya* will not subside, instead hewill take someone's life.Means some know that he has associatedMukts and so do his service but maya has not been removed, so it should not be done so.

17. ***(Shri Swaminarayan Temple, Kumbharia Dt. 17.05.1917; D.O.A.-1/179)***

No sooner does the Jiva becomes free from work, it sleeps or gossips but does not remember God. It is playful like a child. One should not keep such childish nature. When jiva becomes worthy it is graced, so everyone will have to be worthy then he will be graced. To become worthy, one should give up one's own mental insistence and do whatMukts tell. If you start meditating,then within six months you will be given bliss of Murti.

18. ***(Shri Swaminarayan Temple, Baladia Dt. 18.05.1919; D.O.A.-1/201)***

Just everything of this world is recognized by the knowledge of *maya*- nothing remains to be known. Similarly, when one gets experiential knowledge (Realisation/Union with God) he will realiseBliss of Murti, Akshardham, Satsang and everything, but he has not to be taught anything.

19. ***(Shri Swaminarayan Temple, Baladia Dt. 22.05.1919; D.O.A.-1/205)***

You do not have the knowledge of your capacity. Your thought becomes personified.You may be sittingsomewhere, and your thought personified form takes some Jiva to Akshardham. You are sitting in this world *(avarbhav)* but you are actually in Akshadham*(parbhav).* This cannot be seen with the physical eyes. When the body will become divine, eyes will become infinite and with that divine eyes Murti and infiniteMukts can be seen and when any devotee leaves body, he can see him and know that a devotee or saint has gone to Akshardham.

20. (Shri Swaminarayan Temple, Baladia
Dt. 06.05.1925; D.O.A.-1/215)

Why should we worry for happiness or unhappiness of the body? The one who gets attached to Murti and when his *vruti*(Inclination) becomes steady in it, he will not be disturbed by anything. By and by when he reaches such stage, he will get experiential knowledge. The gist of whole knowledge is the knowledge of Purushottam Narayan Himself–i.e., experiential knowledge. This has to be done by all-householder as well renouncer.

21. (Shri Swaminarayan Temple, Baladia
Dt. 12.05.1925; D.O.A.-1/219)

The technique of Meditation should be learnt in such a way that one feels that heis in Maharaj's *Murti* and *Murti* speaks, walks, and everything is done by Maharaj but it is not possible without His grace. If he meditates without the grace ofMukts, *siddhis* (supernatural power) will appear before him and if he is tempted by them, he will miss his goal. The one having matured determination cannot be tempted.

22. (Jambudavadi, Bapashri's new farm, Baladia
Dt. 22.05.1925; D.O.A.-1/228)

Be calm and cool.Do not become unhappy but meditate. Then Bapashri asked which meditation was they doing-sang, upang, salilorsaparshad (Four type of Meditation)- which of them? Tell me whose meditation are you doing? Meditate on Shriji Maharaj. If you do service (seva) you will get Bliss- do not do *aseva* (bad service). Do not speak much- remain the servant of a servant. '*Das tamara das no mane rakhonathhajur.*' The service of a servant should be like that ofMuktanand Swami and Gopalanand Swami.At that time, the tree shook. Bapashri said, “Look the jambun tree is smiling. It is my luck. The tree is smiling because it knows such aMukt is sitting under its shade. Thus, even inanimate thing takes benefit. Whereas human beings are deprived of it.

23. (Shri Swaminarayan Temple, Saraspur
Dt. 28.11.1925; D.O.A.-1/240)

One does Katha-Varta,turns rosary, sings devotional songs, performs mental worship, but he cannot sit in meditation becausehe has understood greatness in human feelings and he who constantly remains in meditation has understood greatness with divine feeling.

24. (Shri Swaminarayan Temple, Saraspur Dt. 11.12.1925; D.O.A.-1/246)

In temple of Jetalpur somebody told elder Anand Swami not to show any work to the Mandan-bhakta as he is disturbed in meditation. Swami did not believe and said that there was shortage of man, so he had to be shown work. Mandan-bhakta was kept in the farm. Once, while he was performing mental worship at 4.00 a.m., there was bright light of luminescence. In the beginning it was a little, then it went on increasing and slowly Dev-sarovar, the farm, palace, everything became luminous. Seeing this Anand Swami and others who were sitting in the temple started towards the farm thinking that something was burning in the farm. They came to the farm and stood thirty feet away and knew that it was not fire, it was luminescence. Then they passed through it and show Mandan-bhakta performing mental worship and Swami got the darshan of Maharaj's Murti along with the assembly in the luminescence. Swami prayed Maharaj. At that time Maharaj asked him not to show any work to this Mandan-bhakta because he is disturbed in my worship. He constantly concentrates in my Murti and always remains in my form-therefore do not give any work. Anand Swami told all right Maharaj and prostrated before Maharaj. Then Maharaj wound up luminescence and disappeared. Then Saint came to the temple and talked about this incident. All were surprised and thoughtthat Mandan-bhakta is worth associating with but in the work of temple they could not associate with him.

25. (Shri Swaminarayan Temple, Bharasar Dt. 12.11.1926; D.O.A.-2/6)

Some give more importance to spiritual endeavours than knowing manifest God and His manifest saints and hence they do not get attached to Mūrti; but to get attached to Mūrti is the best spiritual endeavour. O Devotees! Understand this matter and recogniseMahārāj and His saints.

26. (Shri Swaminarayan Temple, Karachi Dt. 19.03.1927; D.O.A.-2/31)

The happiness which is there in Mūrti is nowhere else. The fruit of all means is Mūrti. If one meditates on it, there will be jets of joy and happiness. We have got such wonderful thing but *jīva* is ignorant, and it has dearth of knowledge of greatness, has no faith, and has not known the diamond in the form of Mūrtias it is.

27. (Shri Swaminarayan Temple, Karachi Dt. 19.03.1927; D.O.A.-2/31)

If you control senses and conscience, you will not have to make efforts to join Mūrti and automatically tendency will remain in Mūrti and whole Mūrti will be meditated. We should meditate on two eye (front facing) white divine Mūrtialong withornaments, garlands, armlet, etc. which are also white divine. Turban and feather should also be meditated as white divine. When tendency becomes steady in Mūrti, we should take bliss of Mūrti by remaining engrossed in whole Mūrti.

28. (Shri Swaminarayan Temple, Karachi Dt. 19.03.1927; D.O.A.-2/32)

Which Mūrti of Mahārāj should be meditated?Bāpāśrī said, "Any Mūrti of ŚrījīMahārāj with two eyes in the centre of mass of luminescence which is boundless.Jets of luminescence emit from that Mūrti. When you sit for meditation, take the help ofMukts so that no obstacle comes in the way while meditating on Mūrti. Ask for their help because their help is inevitable. Other means of pleasingMukts should be carried on but greatMukts should be considered as divine and one should do their service and associate with them and get attached to them. It must be done.

29. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/34)

Just as a person draws water from the well in a vessel and rope is in his hand, the vessel comes out full of water but in case the rope breaks, the vessel will remain in the well and water will not come out. Similarly, if the tendency of God's devotee always remains attached to Mūrti, he will get the advantage of tremendous joy of Śrījī's bliss. But in case the tendency diverts, *jīva* will merge in *māyā* just as the vessel remains in the well.

30. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/34)

When jīvagets absorbed inMūrti it should not be understood as tendency. Mūrti is seen through the medium of *jīva*. He does not have any knowledge besides Mūrti and all activities of such a person are done by the wish of Mahārāj.

31. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/36)

If we constantly meditate on Mūrti, our enemies like passion, etc. will be destroyed, however strong they may be. If the greatness of Śrījī andMukts is properly understood, five senses will be conquered without any effort.When one becomes introvert by the mercy of such greatMukts whole *satsaṅg* will appear divine. We have got the real thing, but we are losing it in ignorance like a child.Mukts are not separate from Mūrti.

32. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/37)

If one realises importance of association with mukts, he does as they tell him, neglects happiness of this world and joins in the happiness of Mahārāj. If he does not obey him, he will not be able to free himself from world. Therefore, if one becomes free from this world and joins Mūrti, it is said that he has changed his body, mind and soul. Body is purified by doing repentance and *jīva* is purified by doing *sevā* (service), rosary, meditation, etc. Purification of education (knowledge) takes place only when one comes in contact withMukts and then only his *vṛtti* (tendency) remains in God.If one does it sincerely, Mahārāj andMukts are always there to help-they are never separate.

33. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/39)

We should keep the real thing i.e.,Mūrti. What is the use of other clever talks? Only real experiential knowledge and getting attached to Mūrti is helpful. If the sight reaches to Mūrti, it means Golok, Brahmapur, Akṣar, and Akṣardhām are all covered. Where to search elsewhere? Everything is withMūrti.

34. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/40)

Perform mental worship five times and meditate in all activities like walking, sleeping, sitting, etc. Mūrti should not be forgotten even for a moment. If one aim is kept, onewould not like to see anything else.

35. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/41)

The devotees at our place (Kachchh District) get up at 2.00 o'clock and after taking bath, perform *pūjā* and then start to work. They would have loaf for the lunch, and some may get and some may not get buttermilk and chillies but put efforts and make their ends meet and perform *sevā*ofṬhākorjī and saints. Here in Karachi, you get everything on hand.Therefore, you must get up at two o'clock and do rosary, meditation, *bhajan*, sing devotional song but should not remain asleep.

36. (Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/48)

What kind of technique should be learnt for meditation? It should be like this- every movement of bodylike walking or doing any activity, doer is Mahārāj, whereas he himself takes happiness by dwelling in Mūrti.Such technique should be learnt.

37. (Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/50)

I very often talk about only Mūrti, but the one who does not understand this will think that I am narrating the same thing and not talking anything other than it. Just as the bullock of an oil mill moves round and round, for it there is the same house and the same oil mill, the path does not end. The one who speaks like thus that, why other means Mahārāj have done, does not know that there is no other such means than that of meditating Lord's Mūrti. The bullock of oil miller may be going round and round, and its path may not be coming to end but in the evening its vessel of oil is full. Whereas the other may go on walking as per his understanding and may have covered distance as per his understanding but leaving aside the question of filling the vessel of oil, he would even not find stickiness of oil. Therefore, everything is achieved by talking about Mūrti because Mūrti is chiṅtāmaṇi, kalpataru and very dear thing. Mūrtiis recognised by greatMukts. This is not possible for an ordinary human being. Therefore, we should keep only Mūrti, Mūrti and Mūrti (God, God and God only).

38. (Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/51)

Once I made a devotee sit in meditation. He saw luminescence in abundance. Then he started speaking without knowing what he was speaking from unconscious mind and began to come out of meditation. Then I told him to give up bodily feeling and stick to Mūrti. Then he gave up his bodily feeling and when he stuck to Mūrti in luminescence he got peace, happiness and joy in abundance. Other obstacles like coming out of meditation and getting fed up could show no power. Therefore, when you see the mass of luminescence, you should see Mūrti in it and stick to it. But if luminescence is seen, you should not look at it without Mūrti believing that there is happiness Mūrti only.

39. (Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/55)

The fruit of all means is meditation of ŚrījīMahārāj-without that causal body will not be burnt. If we start meditating, Mahārāj and Mukts join us to help. There are thousands and thousands of Mukts in *satsaṅg* and they all are there to help us. Mahārāj is encouraging *satsaṅg* so the position of sect is good. If we look at the glory of Mahārāj and Mukts, much can be understood.

40. (Shri Swaminarayan Temple, Karachi Dt. 24.03.1927; D.O.A.-2/56)

We should be very much cautious to MeditateMahārāj.We should not trust the rogue in the form of thoughts. If we meditate and become introvert, luminescence will be seen and in the flash of that luminescence, Mūrti will be realised. Therefore, one should get attached thinking that the cosmos is full ofMukts along with this assembly. You may have thought for sitting one hour but see that it takes two hours- try to do like that. Unless causal Mūrti is meditated,bliss will not be experienced with ordinary efforts. If you remember this divine assembly, that thing will be realised with the help ofMukts.

41. (Shri Swaminarayan Temple, Karachi - Dt. 24.03.1927; D.O.A.-2/56)

We should see this assembly in Mūrti. InfiniteMukts dwell together in Mūrti. They enjoy happiness by becoming one withMūrti. Mahārāj is donor of Bliss andMukts are enjoyer of

Bliss. Thus, there is the master-servant relationship.Mukts dwell in Mūrti means Mahārāj becomes support and feeling of servant becomes firm forMukts. Then he has nothing excepting Mūrti.

42. (Shri Swaminarayan Temple, Karachi Dt. 25.03.1927; D.O.A.-2/61)

Perform mental worship five times and keep its intoxication for fifteen hours so it will remain for the whole day. For the work of worldly affairs, one plans a year in advance. While performing mental worship if one plans an hour in advance and remembers it an hour, it will become constant by and by. Outward service-worship is done but when the time comes mental worship is forgotten. It is done without maintaining its time means doing it whenever it is remembered- it is just like inviting someone at lunch and not giving him food at the time of lunch, he will be dissatisfied. Therefore, mental worship should be performed as per the rules but should not be evaded. After entering the house of Mahārāj, we should behave according to His wish.

43. (Shri Swaminarayan Temple, Karachi Dt. 27.03.1927; D.O.A.-2/71)

We should stick to causal Mūrti which is Lord Swāmīnārāyaṇa –one should listen to the talks of greatMukts, ponder on it and daily learn it by heart by which there will be realisation.When wrong thoughts or wicked thoughts arise, they should be made false and if they are made false soon, how long they will remain! Just as when the enemy raises his head and if he is hammered immediately, how long he will remain alive- he will die. Similarly, such thoughts should be avoided by will.

44. (Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/86)

I do not want anyone to go elsewhere. I want to put everyone directly in Mūrti in Akṣardhām. Many have been put there. Such happiness cannot be had by means; therefore, we should constantly meditate on Mūrti. Meditate for an hour or two. The capable Master has taken hold of the hand and He is not such that would abandon it. Be sure that He has given assurance of eternal safety- it is the last word. Keep firm faith and trust. Sattvaguṇa, rajoguṇa and tamoguṇa belong to *māyā*; so, do not trust them.

45. *(Shri Swaminarayan Temple, Karachi Dt. 30.03.1927; D.O.A.-2/87)*

SwāmīĪśvarcharaṇadāsjīaskedBāpāśrī,about the letter of Maṇīlālbhāī in connection with installation of charaṇārviṅd. Then Bāpāśrī said that they would have to go there. Then Bāpāśrī touched the chest of one saint and said that if permitted, charaṇārviṅd be installed there. Our firm principle is to install Mūrti in the heart. In Mūrti there are infinite engrossedMukts and their forms are likeMūrti. InfiniteMukts are with Mahārāj means infinite charaṇārviṅd being installed. If one wanders keeping aside Mahārāj, he will not get this benefit. Elsewhere ritual is more, and work is more.

46. *(Shri Swaminarayan Temple, Karachi Dt. 31.03.1927; D.O.A.-2/96)*

The devotee of God should think that since he is the devotee of God how can he behave as an ordinary *jīva* of this world? We want to please God and greatMukts and want to achieve constant divine happiness. Thinking thus, we should not be sorry or happy by the activity of the *jīva* of this world and should think that the worldly *jīva* suffers many kinds of happiness and unhappiness, even then it does not give up its nature. If I am the servant of ŚrījīMahārāj and my nature is to enjoy the happiness of Mūrti, how can I give up that nature? It is not possible for *jīva* to come out of *māyā* and achieve Lord Puruṣottam by doing means or by his own understanding. Just as water is the life for fishes. Similarly, when *jīva* binds itself with very great persons means AnādiMahāMukt and becomes one with them, it crosses *māyā* and plays in Mūrti becoming form of Puruṣottam– there is nothing difficult in it.

48. *(Shri Swaminarayan Temple, Karachi Dt. 02.04.1927; D.O.A.-2/106)*

The chief thing to be done is to focus on and join Mūrti constantly but not to make the tendency go in many directions. Then only Mahāprabhujī will be pleased. Happiness will come only if tendency isin one direction only.

49. *(Shri Swaminarayan Temple, Baladia Dt. 12.11.1927; D.O.A.-2/120)*

Whosoever wants to please Mahārāj andwants to take happiness ofMūrtiof Mahārāj, should give up his resolution and become calm. He should give up everything and meditate on Mahārāj. Bring the seed in form ofMūrti in all talks.

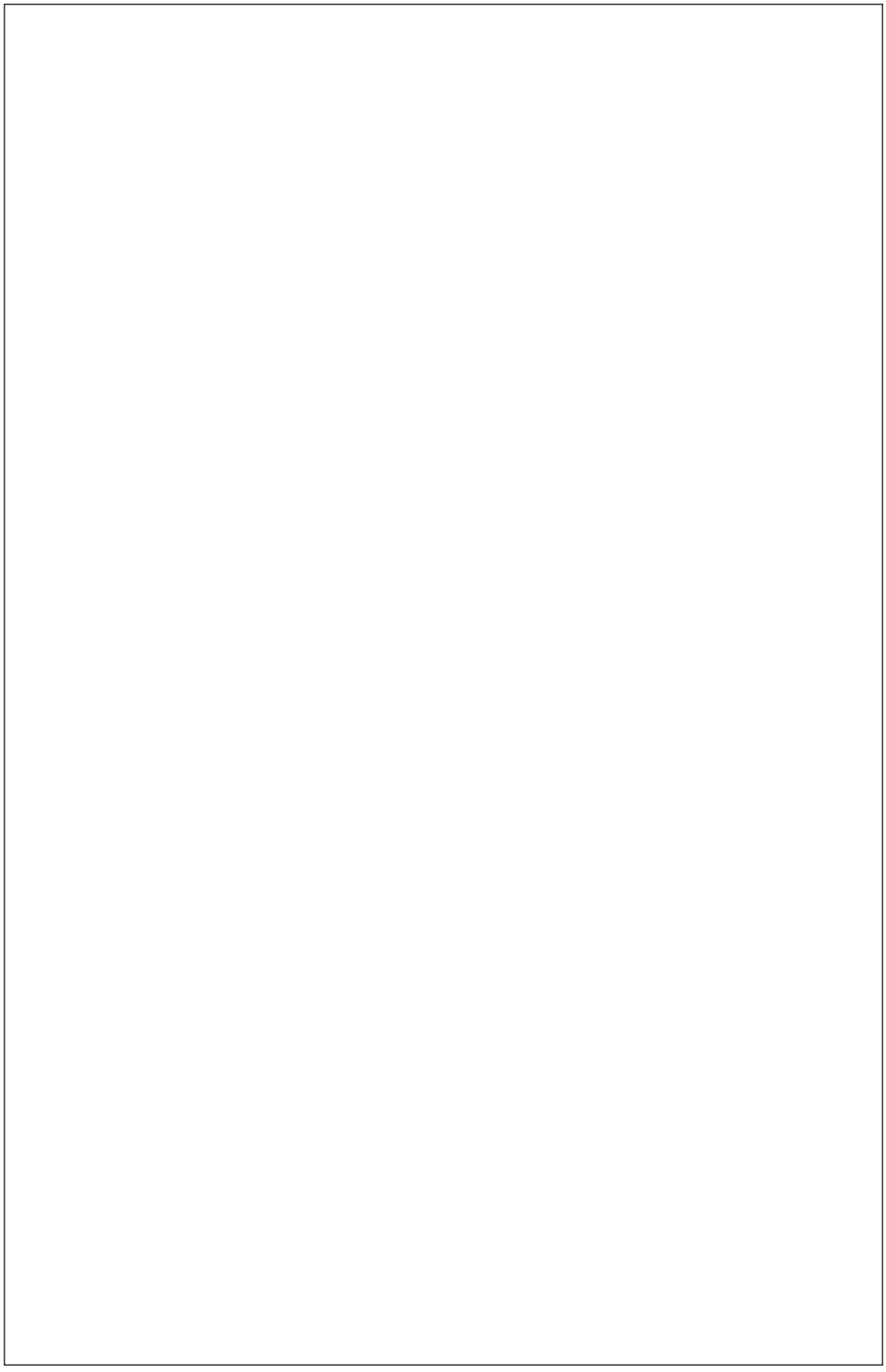
CHAPTER 5

The Blessings

KRUPA

Destroyer of all miseries of His followers, the protector of devotion combined with righteousness, donor of desired beatitude, may God propagate welfare all over.

Lord Swaminarayan
Shikshapatri 112



5.1 GreatMukts of Lord Swaminarayan

1. ***(Shri Swaminarayan Temple, Baladia Dt. 23.05.1907; D.O.A.-1/55)***

Bapashri said that, onceShriji Maharaj had visited Arera village. From thereHe sent the message to Galujiof village Dadusartelling him to come to Him immediately taking with him, his wealth, food grains, family members, cattle, etc. On getting the message he went at night with everything excepting his mother who was sick- such was his obedience. On that night enemies were to come to Galuji's house and wanted to rob his of everything and wanted to kill Galuji and his family members. So,Shriji Maharaj had asked to bring everything with him. At night enemies came to Galuji's house and went back and in the morning,Shriji Maharaj returned everything to Galuji and sent him back to Dadusar. Moreover,Shriji Maharaj had gone to his house along with saints. During their stay there, his mother died. He kept her hanging from the roof tied in clothes for two days. He served Shriji Maharaj and saints for the two days without letting them know about sutak(ritual after death of family member) and he himself forgot about sutak. Such was his divine love.

2. ***(Shri Swaminarayan Temple, Baladia Dt. 23.05.1907; D.O.A.-1/56)***

Bapashri said that, when Shriji Maharaj came to Gadhada from Dandhav region, all saints told to Shriji Maharaj that Paramchaityanand Swami had left alone. Then Shriji Maharaj said, “He is in Dharampur and by my wish he has gone there to draw Kushalkuverbai in satsang. He has been fascinated by the kingdom. He will have to be brought back.” Then Swami Nityanand was sent to bring him back, but he did not come with him and said that if the master comes, he will come. ThenMuktanand swami was sent. When Dharampur was near, Swami was going to the garden for a stroll seated on the elephant he sawMuktanand Swami coming so he told mahavat (controller of the elephant) that his Guru was coming, and he should not see me sitting on the elephant, so let the elephant sit on the ground. The mahavat did so and Swami climbed down the elephant and prostrated before his guru and met him. Then Param Chaitanyanand Swami said to Kushalkuverbai, “He is my guru and has come to fetch me, so I will have to go.” Then she became sad and said that she would allow him to go provided he promised to bring Shriji

Maharaj there. Then he told the whole things toMuktanand Swami. Swami replied, "Tell her to write a letter and we would pray Him." Then both the Swamis came to Gadhada. The lady wrote a letter to Shriji Maharaj inviting Him and Maharaj went there.

3. ***(Shri Swaminarayan Temple, Baladia Dt. 23.05.1907; D.O.A.-1/56)***

Kushalkuverbai called Shriji Maharaj at her house at Dharampur. She wished to give her kingdom to Him. She saw Murti of Shriji Maharaj with piercing eyes from top to bottom and she imbibed that Murti in her heart. Because of fear that she might forget Murti, she gave up all activities of body like bathing, ding, drinking, washing, etc. and meditated on Murti. After fifteen days she left her body but did not give up Murti-such was her devotion.

4. ***(Shri Swaminarayan Temple, Baladia Dt. 23.05.1907; D.O.A.-1/57)***

Bapashri said, "When Parvatbhi's son was on the verge of death, he went for Maharaj's darshan leaving his son. By the time he reached the boundary of village his son died. Messenger went to call him, but he did not turn back and went to Gadhada." Shriji Maharaj told him, "Why did you not go back though your son expired?" Parvatbhai replied, "So what? It is just like there are worms in cow dung and they die." There he did not eat or drink water for seven days. Shriji Maharaj asked him, "Where do you take your meal?" He said, "I get everything in your darshan." He used to donate all his crops to Shriji Maharaj. Shriji Maharaj told him that it will better if you keep some quantity to feed your children. He replied, "Children of *kanbi*(farmer) are like the chickens." Just as chickens swallow grains dug from refuge, similarly, they grow and eat. Why should I worry for such matter?" Shriji Maharaj gave the vow of avoiding six tastes to saints. Then Parvatbhai& all the member of his family took the same vow of avoiding six tastes. He had such knowledge of greatness of saints. Shriji Maharaj performed many lilas at his house and gave him much happiness.

Once Shriji Maharaj started from Gadhada taking with him all saints and kathis(a caste) and from going place to place He came to Agatrai. There He sat under a tree to get shelter from heat. There devotee brought a cot for Him, and Shriji Maharaj sat on it and saints and devotees sat on the bare ground in the

field. At that time Shriji Maharaj four times repeated, "Why has my dear not come?" In the meanwhile,Parvatbhai came there after digging sticks of cotton plant and after dropping the spade from his shoulder prostrated before Shriji Maharaj. Then Shriji Maharaj got up and repeated three to four times, "My dear has come" and met him. Maharaj made him sit on His mattress of mashroo (kind of precious silk and cotton cloth). Then all saints and devotees doubted. They thought they were all sitting on ground whereas Shriji Maharaj gave that kanbi (farmer) his mattress and made him sit on it – it was not well done. In the evening Shriji Maharaj alongwithall saints and kathisstarted and went to the next village. Thereafter, they returned to the same place since it was noon, they all stayed there. In the meanwhile,Parvatbhai came and behind him there were innumerable divine planes. On seeing this Shriji Maharaj said, "Parvatbhai, where are you taking this army?" Parvatbhai replied, "They are beggars." Shriji Maharaj asked him, "From where have they come?" Then Parvatbhai replied, "Jivkoti, Ishwarkoti, Brahmkoti, Aksharkoti, they all are always chasing me and want ultimate salvation, so I am sending them to your abode." Shriji Maharaj told him to send them to His abode and He would see it. Then Parvatbhai looked at them and asked them to go to Akshardham. So, all the planes went away. On seeing this all were surprised, and their doubts were cleared.

Once Parvatbhai went to Gadhada for the darshan of Shriji Maharaj.The crop of wheat in his field was ripe. He handed over the responsibility of the crop to a muslim. The muslim started cutting the crop at night.Parvatbhai caned him sitting at Gadhda. But the muslim could not see him. He left the field leaving behind the sickle and wheat. When Parvatbhai came back, he told to muslim, "I had caned you." Then that muslim said, "You are *Khuda*,please forgive me."

Parvatbhai got his son Meghjibhai betrothed. According to the custom of region he had to give dry dates to those who come to sing songs of engagement ceremony, but he was so poor that he could not afford it. His wife Kesharbai told him, "Since there are no dry dates nobody comes for singing." Parvatbhai told her, "If Shriji Maharaj graces our house, many will come to sing. Therefore, give me your silver ornament." She gave it. Parvatbhai sold the silver ornament and one ox. From that money he bought ration and stored it in the room. Then he went to Gadhada and brought Shriji Maharaj, saints, all devotees including women devotees with him to Agatrai.

Parvatbhai spread a cot for Shriji Maharaj. Shriji Maharaj sat on that cot and Parvatbhai also sat near the cot. But he did not take any care of them. Then kathis told to Shriji Maharaj, "You were praising Parvatbhai much but so far he has not cared for us." Then Shriji Maharaj asked Parvatbhai, "Why don't you welcome all?" Parvatbhai replied, "Maharaj! I am your servant, and you are the master therefore if they want to dine let them and if they give me, I will also dine." Then Shriji Maharaj told all saints and devotees, "Use all the ration and feed grass, grams, everything to horses and make much waste so that Parvatbhai will show his ownership." Then they did as they were told, but Parvatbhai, on the contrary became happy. Then Shriji Maharaj got saints to cook kansar-khichdi (sweet item and hotchpotch) and He served this meal pouring ghee constantly in it. On seeing this Parvatbhai was very much pleased and said that Shriji Maharaj had made him accomplished and gave a name, "*Nyalkaranbapo*" (one who makes our desires fulfilled) to Shriji Maharaj. But he did not feel sorry for the wastage of ghee. Seeing this Kathis and all saints were astonished and said that they did not have understanding like Parvatbhai. After finishing the meal all vessels of ration were put upside down and in the morning they all saw that they were filled with ghee, jaggery, etc. They were very much surprised. In this way they used to empty the ration every day and again they became full of ration. Thus, they dined for sixteen days. Many people also came to sing to please Shriji Maharaj. When Meghjibhai's marriage procession started rozo horse was decorated and Shriji Maharaj gave His clothes to Meghjibhai and told him to mount the horse. Then Meghjibhai said he would not mount the horse let uncle(Shriji Maharaj) sit. Then Shriji Maharaj mounted the horse. Then the marriage procession started, Parshad and Kathis saluted with guns and band party were in the front –ladies were singing auspicious marriage songs. On the way they came near the place for saint, Bhumanand Swami peeped from above the wall he saw Shriji Maharaj. He called all saints, and they came ahead of Shriji Maharaj. Bhumanand Swami sang devotional song "*sarvesakhijivanjova ne chalo re*" (friends let us go to see God) and all sang in chorus. The marriage procession went to bridegroom's in-laws pandal. The marriage ceremony began. Shriji Maharaj told Meghjibhai to sit in mayara (place where bridegroom and bride sit for ceremony). Meghjibhai said let uncle (Shriji Maharaj) sit then Shriji Maharaj and

Meghjibhai sat in mayara. Brahmin (the priest) asked Meghjibhai to extend his hand. Then he said let uncle extend His hand. So,Shriji Maharaj took the hand of the bride. At that Bhumanand Swami sang, '*Hathevalo Hari shangathe me kidho re, Bhumanandkahejanmashafalkarilidho re*.' (God has accepted the hand of the bride. The bride has made her birth successful). Then Shriji Maharaj went round the holy fire with the bride and kansar (bride and bridegroom putting sweet in each other mouth) was also taken by Shriji Maharaj. Then bride and bridegroom were given send off and the procession started for Parvatbhai's house. Maharaj set in the buggy (horse cart) and procession came to Parvatbhai's house with band party and with the singing of auspicious songs by women of the marriage party. There Kesarbai started performing the customary ceremony (pokhva). Here also Meghjibhai requested to Kesarbai to perform for Shriji Maharaj. So, the ceremony was performed for Shriji Maharaj. Then Shriji Maharaj said, "Who will remove the particle of cracker from my eye?" Wife of Meghjibhai removed it with a tongue. Shriji Maharaj blessed her with the promise that she would be taken to Akshardham in this birth and will keep her in His constant service. Shriji Maharaj has given happiness by performing such lilas.

5. ***(Shri Swaminarayan Temple, Baladia***
Dt. 23.05.1907; D.O.A.-1/58)

Bapashrisaid, "For the liberation of infinite souls Shriji Maharaj intended to appear in the form of human being. Then he ordered severalMukts to personify themselves as a woman or as a man and liberate souls.Mukts humbly obeyed the command and gave darshan accordingly in various castes. Jivuba, Laduba and Rajbai were ordered to appear in the form of women in the caste of kathis. They prayed to Maharaj and said, "Oh Maharaj! If we appear as women, according to our custom we cannot sit with saints and male members sitting beside you in the assembly. Secondly if our parents get us married with Jiva, it will be a great blot on us. Moreover, whatever you talk and make questionnaire, cannot be heard by us. When you go outside the region, we cannot come with you, and we will not able to see whatever lilas you perform therefore we are not pleased to be in the form of women." Then Shriji Maharaj replied, "We will stay together in one place in mrutyulok (this world). I will give you divine eyes with which you will be able to see all our lilas sitting at

home and will protect you from the maletouch." Then they humbly obeyed the order and appeared in the form of woman and Maharaj also stayed at their house making it as His own house.

Parents of Rajbai decided to get her married forcibly. But the groom show her as lioness, so bride Rajbai was sent back on being seen as a lioness. She did so much to please Shriji Maharaj by neglecting her body and all the relatives. In her daily routine she would take very little food, would sleep on floor, would turn rosary five hundred times and would walk twenty hands away from males. By observing such strict rules, she pleased Shriji Maharaj.

Jivuba was also engaged to MamaiyaPatgar in village Kundal but she told her mother-in-law Raibai that she did not want to live marriage life and wanted to worship God. Raibai gladly permitted her and sent her to Gadhada.

Ladubai was going to her in-law's place with *khandu*(according to the custom of Rajput instead of bridegroom his sward goes to the house of his in-laws for marriage whichis called khandu), at that time the village was being robbed and the people of the village came out to fight with robbers. The candidate with whom Ladubai was engaged had gone with the village people to fight and he was killed. So Ladubai came back to Gadhada. In this way all the three were protected by Shriji Maharaj and all the three lived together in Gadhada and did much means to please ShrijiMaharaj.

Rambai belonged to Vala's village Jetpur. Her parents and Parent-in-laws tried much so that she might live married life. She did not want to to do so.One day at night she left her clothes on the banks of river Bhadar and went to Shriji Maharaj at Gadhada and stayed there as a renunciant.

6. (Shri Swaminarayan Temple, Baladia
Dt. 24.05.1907; D.O.A.-1/59)

Dada Khachar surrendered everything (Himself along with family and all his property) of his to Shriji Maharaj and did as was told by Shriji Maharaj and never doubted. His incidents are innumerable and have been written in scriptures.

Formerly Mancha Bhakta belonged to *Margi* (Shakt)sect, but he was staunch celibate. Once a tricky-cheater came to his house. By his trick he turned copper into silver. He was driven out of the village with stick, but Mancha Bhakt was not temped by silver. When he met Shriji Maharaj, he became His

Ekantik devotee. When he went for darshan of Shriji Maharaj he had cotton plants in five hundred vigha (200 acre) farm which he fed to the cattle by letting them loose in his farm because he feared lest that might be a hurdle in darshan of Shriji Maharaj.

7. (Shri Swaminarayan Temple, Baladia Dt. 24.05.1907; D.O.A.-1/60)

Bapashri showing his favour, said, "Celibate Mulji was Brahmin of Makhiyav village. He had gone to fetch the daughter of his host. When he was returning with that woman, they stayed for a night in a village on the way. There he doubted the character of the woman, so he left her there and continued his journey and came to Shriji Maharaj and became celibate- such was his chastity. Shriji Maharaj forbade him from wearing shoes, eating ghee and jaggery. Shriji Maharaj also drove him out of His service, but he had divine feeling and love of Shriji Maharaj. That firmness remained as it was and there was no change in it. In this way Shriji Maharaj tested him much but he remained firm– such was his matured determination.

8. (Shri Swaminarayan Temple, Baladia Dt. 24.05.1907; D.O.A.-1/61)

Bapashri said, "Ladhibai managed her livelihood from twelve mund (1 mund in Kachchh=40kg) math (kind of grain) which she got from a farm. Shriji Maharaj sent a message to her that He had sent Mataji (Renounced queen of Udaipur kingdom) to her and asked her to support her. She was pleased but she did not doubt how she would support her- such was her faith in the words of Shriji Maharaj."

Mataji was the queen of the king of Udaipur in Marwad (Rajasthan state area). Their princess was getting married and marriage party had come there. The marriage party consisted of the kings and queens of Idar, Mansa, etc. Mataji came to know about the incarnation of Lord Swaminarayan from those queens. So, she thought that God has incarnated and if she did not go for darshan of the God, she will be left out and she would not get benefit of salvation. Therefore, at night she disguised herself in the attire of male and tied a rope with window and came down and started her journey. She was searched but was not found. So, Rana (the king, her husband) sent riders in all direction. When she heard the sound of the hoops of the horses, she hid herself in the body

of the dead camel and when riders turned back, she started her journey. On the way she walked with caravan of vanjara (non-steady moving caste) and landed at the pond of Visnagar. There ladies of the village came to bathe early morning. They were chanting Swaminarayan, Swaminarayan so she put her faith on them and told them everything. Then those ladies took her to the village and kept her in secrecy. When vanjara left she went to Maharaj at Gadhada. Maharaj gave her name of Mataji and sent her to Ladhibaiat Bhuj. There she served Ladhibai and when Ladhibai went to Akshardham she also took her to Akshardham with her.

9. (Shri Swaminarayan Temple, Baladia
Dt. 24.05.1907; D.O.A.-1/61)

Muktanand Swami made two to four Gurus, but he left them because he found fault in their celibacy. When he found that Ramanand Swami and his saint as firm desireless, he stayed there and did their service with mind, deed and speech. But never wished to become Guru, get authority or wealth. He had such firm faith in Shriji Maharaj that if Shriji Maharaj called night as a day and a handkerchief as a sword even though he would not disagree and never doubted (understating that Maharaj could get work done of sword from handkerchief).

10. (Shri Swaminarayan Temple, Baladia
Dt. 25.05.1907; D.O.A.-1/62)

Bapashri said, "Samat went to fetch his daughter-in-law. There he was rebuked by saying that his son did not want her and if he (Samat) wanted her he could take her." Hearing these harsh words, he thought that he was the devotee of Shri Swaminarayan sect and since he had been rebuked, he must remove his sex organ. Thinking so he burnt it.

Mulji and Krushnaji belong to Mankuva of Kachchh; they went to Shriji Maharaj for becoming renunciant. Maharaj did not respond and turned them back. They wore saffron clothes and solicited for food in a village. Then their relatives permitted them, and they came to Gadhada. Though Shriji Maharaj had driven out and averse them.They did not feel hurt, and they went to a small temple on the bank of the Ghela river and sang devotional song. Then Shriji Maharaj sent for them and kept them with Him.The name of Mulji was Sarvagnanand Swami, he was Mahant of the Amdavad

temple and name of Krushnaji was Ghanshyamanand Swami.

Once saints of Shriji Maharaj came to the place of two Kathi devotees of Gundali village. The mother of Kathi gave them hotchpotch (khichadi), saints started cooking it. The aged Kathi of the village came to know about it. He did not allow saints to cook and draw them away. The aged Kathi was killed by the two brothers and the two Kathi brother were also killed but did not leave the sect.

11. (Shri Swaminarayan Temple, Baladia Dt. 25.05.1907; D.O.A.-1/62)

Sunderjibhaifrom carpenter caste belonged to Bhuj (Kachchh district) and was at good post of Bhuj kingdom. He was going in the marriage party of the king. Shriji Maharaj met him on his tour way and made him remove his rich cloths of the householder, ornaments, etc. His hair was also cut and made him wear *kaupin* (under garment meant for saint), gave him *tumbdi* (water pot for saint) and sent him to Kashi but he did not oppose and did not even say that he would go after coming from marriage party, nor did he take this matter seriously in his mind- such thing is not possible without knowing the greatness.

Shriji Maharaj told Dosaof Bania caste of Bandhia village to throw his wealth in the well and to burnt clothes and food grains. He ordered him to wear *kaupin* (under garment meant for saint) and go to Kashi with *tumbdi*(water pot for saint). He did as he was told and when he reached to Vadodara, there he met Anadimuktraj Sadguru Swami ShriMuktanand who turned him back and sent him to Shriji Maharaj. He came to Shriji Maharaj. Maharaj ordered him to go home and told him that when his wife is there in the room he should stay outside and when she comes out, he should go in the room. If both of them go together into room, he should observe fast. He strictly adhered to this command till he left this world.

Four brothers named Rano, Bhim, Vashram and Raghav were Rajgor Brahmin belonging to Golida village. *Yams* (the servants of the Death-God) entered the village. Seeing them entering, they drew them out. Bhim one of the brothers left this world and Vashram and Raghav became saints. At the time of leaving his body Rana had told his mother that he would take her on the 12th day of his death. He did accordingly.

There was an old woman of Kathlal village. She asked Shriji Maharaj to put His thumb in water pot filled with water. She dropped the water in the village well thinking that if the village people drink the water all will be benefited, such greatness of Shriji Maharaj she understood.

12. ***(Shri Swaminarayan Temple, Baladia Dt. 22.03.1909; D.O.A.-1/84)***

In everyMukt there are innumerableMukts and Shriji Maharaj." Names of those *paramhansas* have been given in the 52nd chapter of Bhakta Chintamani. In it every name there are group of Muni- it is said so. In ShriMuktanand Swami there are innumerableMukts like Gopalanand Swami, Brahmanand Swami, Nityanand Swami, etc. Similarly, in Gopalanand Swami there are infiniteMukts. In everyMukt there are infiniteMukts. Therefore, in every muni it has been said that there is group of Muni soMuktare not alone at all- There are infiniteMukts and Shriji Maharaj in eachMukt.

13. ***(Shri Swaminarayan Temple, Baladia Dt. 25.10.1926; D.O.A.-2/1)***

Even if Swāmīnārāyaṇa Himself comes to fetch but if one has no trust, what is to be done of him? Even great *Anādimukt* like GopālānaṅdSwāmī was not trusted during his time, but now they feel sorry and remember him. Sadguru BrahmānaṅdSwāmī, NityānaṅdSwāmī, etc. were beloved of Mahārāj and they got the devotees attached to Mūrti. My work is also to get devotees attached to Mūrti- there is no other work.

14. ***(Shri Swaminarayan Temple, Baladia Dt. 27.10.1926; D.O.A.-2/3)***

When the Satsaṅgījīvan was being composed, Sadguru NityānaṅdSwāmī differed from others and stopped it in order that the author should write about MahārājSupremacy as He is. But Mahārājresisted. At that time, Mahārāj tested NityānaṅdSwāmīby excommunicating him, but Swāmī did not gave up.Mahārāj called GopālānaṅdSwāmī and GuṇātitānaṅdSwāmī and told both of them about the discussion He had with NityānaṅdSwāmī. At that time Sadguru GopālānaṅdSwāmī said, "Mahārāj! If You are described in that volume in conformity with the purpose You have descended from Akṣardhām, many *jīvas* will benefit. If

You are described like other incarnations how can anyone know Your greatness as it is? Therefore, please see that You are described as NityānaṅdSwāmī says so that *mumukṣujīvas* will understand from this volume that You are supreme and then they would become happy. If Your attributes like evermanifestness, supremacy, cause of all incarnations, controller-hood, doer-ship and causer-ness are not described in this volume, how can Your pure *upāsanā (understanding)* be understood?" At that time Sadguru GuṇātitānaṅdSwāmī said, "Mahārāj! Is it proper to give a simile of servant for the king and a simile of a star for the moon?" Mahārāj said, "All right! I have known opinion of both of you and now I would do as I wish."Again, at midnight Mahārāj sent ḌuṅgarjīPārṣad to call SadguruMuktānaṅdSwāmī and BrahmānaṅdSwāmī to His place and asked opinion ofMuktānaṅdSwāmī.Swāmī said, "Do as you wish."Then Sadguru BrahmānaṅdSwāmī said that if Mahārāj asked him, he would say do as NityānaṅdSwāmī says. Soon Mahārāj said, "Who asks you to speak? I simply ask you whether you will be on My side or onNityānaṅdSwāmī." Then Sadguru BrahmānaṅdSwāmī said, "Mahārāj! Whatever NityānaṅdSwāmī says is correct; so, my soul is on the side of NityānaṅdSwāmī and my body to be on your side." Mahārāj said, "I am concerned with the body only. You may keep your soul on the side of NityānaṅdSwāmī." Then both Sadgurus were permitted to go. So, they wentback to their place.The matter continued for seven days but NityānaṅdSwāmīwas firm. Then ordering Bhagujī and other attendantsŚrījīMahārāj said, "I have no use of NityānaṅdSwāmī in the *Satsaṅg* because he hinders My work and does not obey My words. So, as per My order go and put him in a deep forest so that he cannot come back again."SurāKhāchar did that worktrickily and kept NityānaṅdSwāmī at safe place.

On the next day when the assembly was held, SadguruMuktānaṅdSwāmī said, "Oh Mahārāj! Today, this assembly does not look splendid because the one who was the ornament of the assembly has gone away." ŚrījīMahārāj said, "What can be the ornament for the one who is a renouncer?" SadguruMuktānaṅdSwāmī replied, "Mahārāj! NityānaṅdSwāmī was the ornament of this assembly. Such saint cannot be found in infinite cosmoses. It is not proper that such Sadguru has been driven out without any fault." Mahārāj

said, “It was certainly My mistake. I had accepted you as My guru in village Loj. Today you have proved that you are worthy guru because you pointed out My mistake. But if you had told Me when I consulted you about this matter last day, this would not have happened.” Swāmī said, “Mahārāj! I did not know that You were going to do such*līlā*.

Mahārājsaid, “Now, where can NityānaṅdSwāmī be found? Who will bring him back? I will not take My meal unless I get *darśan* of NityānaṅdSwāmī.Mahārājtold *pārṣads*to find him out. SurāKhāchar said, “Mahārāj! How can the *pārṣads* find him out? It is only known to them who had left him in the forest.Saying so, he called the attendants.” Mahārāj informed them the matter. They said, “Mahārāj! How can Swāmī be found out! He must have gone somewhere, or some animal must have devoured him. If God had wished to see his face, he would come. As You instruct us, we will go, but we are not bound to bring him back. If he is found, we will bring him back.” Saying so the attendants left. Then as the attendants had done before, they rode their horses for sixteen to twenty miles and came back and at night they went to the place where NityānaṅdSwāmī was kept. From there he was brought on horseback before Mahārāj. They said, “Mahārāj! We have brought Swāmī. He was sitting where we had kept him and was chanting Swāmīnārāyaṇa, Swāmīnārāyaṇa. Now be pleased on us.” Mahārāj gladly told that they had done a very good task by bringing that saint back. And showing His pleasure, again promised them for salvation. Then Mahārāj embraced NityānaṅdSwāmī with much love, and then after taking His meal, Mahārāj fed him His *prasādī*. Then Mahārāj asked him to go to bed at his place and further said that He was very much pleased with him.

On the next day when the assembly was held ŚrījīMahārāj graced the assembly with NityānaṅdSwāmī's hand in his hand. On seeing this, all the saints and *pārṣads* were very much pleased. Mahārāj made NityānaṅdSwāmī sit in front and said, “Swāmī! I subjected you to a very hard test. I tried to budge you, but you did not budge at all. Other saints sided with Me, but I have been won by you. Therefore, you perform My *pūjā* today.” Then NityānaṅdSwāmī performed Mahārāj's*pūjā* with sandalwood paste and garlands. ŚrījīMahārāj got up from His seat and embraced Swāmī and showing His love Mahārāj also performed Swāmī's*pūjā*. Mahārāj took off garland from His neck and garlanded

Swāmīśrī with the same garland. Then putting His hand on Swāmī's head, He told the assembly, "Saints! An *upāsak* should be like this Swāmī! This saint knows My greatness perfectly. I made some saints to change their opinion and they changed, but this is the only Swāmī who did not budge an inch."

Then Mahārāj explained to Sadguru NityānaṅdSwāmī, "Scriptures are written according to the norms of the scriptures and whatever you said was also right. I am getting the Satsaṅgījīvan written for the benefit of infinite *jīvas*, so if it describes My greatness, divinity of My form and My powers as it is, ordinary *jīvas* and the devotees of other incarnations will not be able to understand this matter and so they will neither come to hear nor will they sit beside you. All of them will be attracted by this volume. Then explain to them My greatness. With regard with this volume, it will be better if I am described as I instruct. For explaining My *upāsanā* I am preparing the Vachanāmṛt which contains My complete secret and proper knowledge about My form. He who understands it and behaves accordingly will get ultimate liberation. Therefore, that volume is the best of all." In this way, ŚrījīMahārāj tested and finally honouredŚrīNityānaṅdSwāmī.

15. (Shri Swaminarayan Temple, Baladia
Dt. 27.10.1926; D.O.A.-2/3)

In Saṁvat year 1906 (1850 A.D.), when the majestic mansion in the compound of Amdāvād temple was completed, Dharma DhuraṅdharĀchāryaMahārājRaghuvīrjīMahārāj was invited from Vaḍtāl. At that time AnādimuktŚrīGopālānaṅdSwāmī, NityānaṅdSwāmī, ŚukānaṅdSwāmī, GuṇātitānaṅdSwāmī, PavitrānaṅdSwāmī, AdbhutānaṅdSwāmī, BhomānaṅdSwāmī, etc, had come along with many other saints and *pārṣads*. Dharma DhuraṅdharĀchāryaŚrīAyodhyāprasādjīMahārāj and ŚrīRaghuvīrjīMahārāj both were sitting on the same dais. There, great Sadgurus were giving sermons in turn. One day ĀchāryaMahārāj asked GuṇātitānaṅdSwāmī to talk in the assembly.At first, he talked about *dharma*, *jñān*, *vairāgya*, and *bhakti*; and then he began to talk about the greatness and supreme *upāsanā* of ŚrījīMahārāj. He said that Mahārāj is greater than any other incarnation. This was not understood

by some. After *śṛṅgārāratī*, some saints and devotees went to both ĀchāryaMahārājs and said to them, "Whatever Sadguru GuṇātitānaṅdSwāmī talked in the assembly was against the principle of many scriptures. So, call him and tell him about it." He was called and instructed, "Swāmī, you should not talk anything in the assembly which is against the scriptures." At that time ĀnaṅdānaṅdSwāmī told those saints and devotees who were standing near ĀchāryaMahārāj and who could not understand.Do they not know that ŚrījīMahārāj was talking about the same matter in village Terā? Then some saints said, "Swāmī, on that day the chapter was like that." ĀnaṅdānaṅdSwāmī said, "A chapter changes only when it is about do's and don't's; whereas a chapter about *jñān* does not change because *jñān* is the core point." Then a saint asked, "Is such matter mentioned in the Vachanāmṛt?" ŚūkānaṅdSwāmī said, "Indeed, there are many citations to this account. Refer 31st Vachanāmṛt of Gaḍhaḍā Middle Chapter which reads, "There are many such Akṣarātmak*brahmarūp*Puruṣas and they worship Me." Then some saints said, "Though it is mentioned in the Vachanāmṛt, it should not be talked in an assembly." At that time AnādimuktGopālānaṅdSwāmī said, "GuṇātitānaṅdSwāmī is free to talk as he talks now. All you, who insist the proof by scriptures, may or may not talk on this matter. But there is no way out without knowing Mahārāj as supreme." Thus, though by mercyMuktmay explain this matter, even then it is very difficult to understand.

16. (Shri Swaminarayan Temple, Karachi
Dt. 24.03.1927; D.O.A.-2/53)

Bāpāśrī said that greatMukts never live apart from Mahārāj even for a moment. To elaborate the point Bāpāśrī said, "Once saint and devotees were sitting byMuktānaṅdSwāmī, at that time Swāmī was not talking.Because of his age he could not speak much. In the meanwhile, DevānaṅdSwāmī passed by him. He had a thought in mind (saṅkalpa) that Swāmī is sleeping, he is not talking anything, even though why are the devotees sitting? While he was thinking such, he felt that on one side, there is an assembly ofMukts of Akṣardhām and on one side,Mukts dwelling in Bharatkhaṇḍa were holding an assembly. This he felt because of Mahārāj's wish. So, DevānaṅdSwāmī was surprised and realised that Mahārāj and infiniteMukts sit wherever such great Anādi sit.

SuchMukts never live apart even for a moment from God. Therefore, whether,Mukts talk or not but to sit under their shelter there is limitless happiness. How thisMukts are- they are great Anādimukts. They make desirous drink the juice in the form of Mahārāj's greatness and make him firm regarding causal form and explain abundance of Mūrti's happiness.

17. (Shri Swaminarayan Temple, Karachi Dt. 25.03.1927; D.O.A.-2/57)

Bāpāśrī said, "The father of MātarāDhādhal was killed in violent fight. Then people used to taunt and say that he was boasting but was unable to take revenge of his father's death. Once MātarāDhādhalwith anger and eager to take revenge decided first came to have darshan of ŚrījīMahārāj.ŚrījīMahārāj looked at his anger and told him to go for revenge; but before going, he was ordered to go to village Agatrāī where His greatMuktParvatbhāī was there. If he went after his *darśan* he would win and if went without his *darśan* he would face defeat. Hearing thus MātarāDhādhal became happy inwardly and thought that by having *darśan* of Parvatbhāī, he had two benefits (1) *Darśan* of greatMukt (2) and father's death will be avenged. Thinking thus, he went with his friends and on the morning of fourth day reached village Agatrāī early morning in darkness. They all landed outside the village. MātarāDhādhal said to his friends that for the last three days they were living on the food taken for journey; so today would cook food and dine. Then MātarāDhādhal said he would go in the village to find out Parvatbhāī's house, would meet him and come back with ration- saying so he left. On the way at the outskirts of the village, Parvatbhāī met him. He had a pot in his hand, had worn dhoti, half of it was worn and other half was covering his body- he was going for the natural call. MātarāDhādhal asked him the address of Parvatbhāī. Parvatbhāī told him that he himself was the person he was looking for and asked him why he was looking for him. Immediately MātarāDhādhal met him and prostrated before him and told him that he would wait for him till he came back, as he wanted to talk with him. When Parvatbhāī came back, both of them went to his house. Parvatbhāī took his bath and performed *pūjā*, till then he sat and waited. Then he told everything about his plan and told him that he had been asked by Mahārāj to have your *darśan* before implementing the plan. Parvatbhāī always knew the wish of Mahārāj. So, it was not the secret for him why Mahārāj

had sent MātarāDhādhal to him, so he told him that he had done well. It is natural for true son to take the revenge for the murder of his father but taking revenge only for father is not called having taken revenge- this *jīva* has taken births of eighty-four lacs kinds and it had many fathers. During those births, some would have died natural death, and some had met death unnaturally. If all these deaths are avenged, it is called having taken revenge. Then he started talking about Mahārāj's divinity, glory and His commands, so, the sprout of taking revenge was burnt. He took so much time with Parvatbhāī so his friends who had come with him came to Parvatbhāī's house after making inquiries about his house. There they scolded MātarāDhādhal and said that they waited for him remaining hungry and he was sitting there. What are you doing here? Then he fed them and said that he did not want to take revenge of his father's death. Then he persuaded them and told them to go back. Then his friends called him a coward and scolded him for falling back on his words, and further added that how they would be able to show their face to the people of village. Thus, many words of insult and instigation were thrown on him but due to Parvatbhāī's*darśan*, association and grace, the biting pain in his conscience resulting in sadness got rid of. Then his friends went away using abusive language with anger. Then MātarāDhādhal stayed for two months and associated with Parvatbhāī, became very pleased and he understood the meaning which was said by Mahārāj that after having *darśan* of Parvatbhāī he would win. Then he went to Gaḍhpur and have *darśan* of Mahārāj. Mahārāj welcomed him and asked him if he had taken the revenge of his father's death. Then MātarāDhādhal talked about Parvatbhāī's power and greatness, so Mahārāj was pleased and expressed how His weapon was. Parvatbhāī was His *Anādimukt* and he was His weapon.

18. (Shri Swaminarayan Temple, Karachi Dt. 25.03.1927; D.O.A.-2/57)

Once, Dharma Dhuraṅdhar Āchāryaśrī Ayodhyāprasādjī Mahārāj was sleeping under a guava tree. There guava fell which was offered to Ṭhākorjī after making in pieces and a piece of it was given to a devotee. By eating that prasādī, the devotee had divine supernatural feeling. Then the devotee said that ĀchāryaśrīAyodhyāprasādjīMahārāj was God. Then saint said that he was ĀchāryajīMahārāj. Thus, just*darśan*

ofMukts and eating prasādī given by them brings such divine feeling.

19. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/65)

Once Mahārāj talked.Though being a great saint, he observes the secrecy of devotees with his supernatural power and used to intimidate devotees- why was he doing so? What did he gain by this? It is like peeping in a basket of rubbish thing carried by someone. Then SiddhānaṅdSwāmī knew that he was being referred. He realised that Mahārāj came to know about his search for secrecy of all *jīvas*. ChaitanyānaṅdSwāmī asked, “Mahārāj! Who searches like this?” Mahārājfurther said, “For example if you are there and while going for taking bath, where is the necessity of looking at women, etc. and other weak or strong things? Before starting we should keep in mind that we should see God whom we met, what is the purpose of looking at anything else except God?” Swāmī said, "Mahārāj! That is true." Then again, Mahārāj said, “The thing which we needed became handy, so we should look at it. But why do we need to look at other than that?” Saying so, Mahārāj withdrew supernatural power given to SiddhānaṅdSwāmī. There after he had the bliss of Mūrti and other power for seeing secrecy of *jīvas* had gone. Just as the parents take care of the wealth of their children, similarly Mahārāj and greatMukts take care of *jīva* so keep faith inMukts and should believe that we are happy and should believe to be grateful.

20. (Shri Swaminarayan Temple, Karachi Dt. 27.03.1927; D.O.A.-2/74)

If there is shortcoming in the understanding of greatness ofMukt, one may get perplexed. To quote an example Bāpāśrī said, there was unique devoted devotee named Jeṭhābhāī in Daṅḍhāvya region. He had much love and ātmabuddhi(oneness as one has with one's body) for AnādiMahāMuktrāj Sadguru ŚrīGopālānaṅdSwāmī. Once Swāmīśrī became very ill. When Jeṭhābhāī knew about his illness, he became very sad. Though he was nearly seventy-five miles away from his village, immediately started to visit Swāmī on hearing about his illness. Swāmī became dumb and pretended as if he could not speak. On seeing this Jeṭhābhāī fainted and said if Swāmī would give reply to me

and talk with me even once, I would spend all my wealth. A saint who was there advised Jeṭhābhāī to think twice and speak because Swāmī would speak just now. Jeṭhābhāī told Swāmī that he was speaking truth and said that he would take a vow that if Swāmī would once give reply he would spend all his wealth. But Swāmī did not speak at that time, but at night Swāmī gave *darśan* to Jeṭhābhāī in dream and told him that he had come on hearing his news, but he did not speak with him. He would have spoken but since you had taken the vow spending the whole wealth, he did not speak at that time. So never take such vow. Thus, great Anādis are different from ordinary human being. They are always only in one state but may show human feeling. Therefore, if there is shortcoming in understanding of their greatness, one may doubt their behaviour but greatMukts do not have any feeling about the body or state. They are constantly dwelling in Mūrti and appear in this world by showing their mercy to take innumerable *jīvas* in the happiness of Mahārāj.

21. (Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/82)

Bāpāśrī said, "If one pleases great Anādimukt, he will be fulfilled. Thousands of miracles are taking place, one who sees them will know. GopālānaṅdSwāmī went to certain village and there he asked someone where the temple was. That man was brushing his teeth sitting on a platform pointed to the temple and told Swāmī to go in that direction. For this little service, Mahārāj gave him birth in *satsaṅg*, after making his body leave this world as a righteous devotee. He was given the vows of vartamān and in his old age, he became saint. At the time of his death, GopālānaṅdSwāmī showed a wonderful miracle. What was it? The saint saw GopālānaṅdSwāmī in many forms and the saint said where these lacs of saints came from. Thus, Swāmīśrī showed divine power and made saint leave his body.

22. (Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/84)

There was an old woman in Daṇḍhāvya region.She was MahāMukt. With folded hand she asked Mahārāj if she could offer Him meals. Saying so, she prepared meal for Mahārāj. Thereafter, she would taste the food to see that everything is all right or not. Bhagujī came to know about it and complained

to Mahārāj. Mahārāj told him to take the test and told him if she was doing thus, beat her. Though as order was given to beat her, as the old woman was really the knower of greatness, she would chant Swāmīnārāyaṇa, Swāmīnārāyaṇa while turning the spinning wheel, he thought how he could beat such devotee. Then the talk was referred to BrahmānaṅdSwāmī, Swāmī told Mahārāj that he had given such an order, but the task is very tough because the old woman is MahāMukt. Then ŚrījīMahārāj said such order even if it was His it should not be obeyed.

23. (Shri Swaminarayan Temple, Karachi
Dt. 31.03.1927; D.O.A.-2/91)

OnceMahānubhāvānaṅdSwāmī, LoknāthānaṅdSwāmī came after taking bath from the farm.Bāpāśrī asked them where they took the bath. They replied that they forgot where they took the bath- thus it is the principle ofMukts. The two things which are worth keeping are Mahārāj andMukts.

24. (Shri Swaminarayan Temple, Karachi
Dt. 01.03.1927; D.O.A.-2/99)

We should sing song praising reputation and greatness of Mahārāj and MahāMukts like GopālānaṅdSwāmī, MuktānaṅdSwāmī, BrahmānaṅdSwāmī, GuṇātitānaṅdSwāmī, NiṣkulānaṅdSwāmī, etc. who became happy by doing penance by becoming passionless. But they themselves by doing penance and by doing worship made Mumukshus strong just as a mother takes medicine to keep her child healthy. They showed the way to achieve Mahārāj and to please greatMukts. Those greatMukts remained engrossed in Mūrti and always enjoy that happiness, even though they did it for the sake of our liberation- know thus.

25. (Shri Swaminarayan Temple, Baladia
Dt. 06.10.1927; D.O.A.-2/28)

In the afternoon Bāpāśrī was sleeping in the porch of the temple. In this sleeping position Bāpāśrī said, “There are clouds in the sky. On seeing a cloud of this size in Gaḍhaḍā, Mahārāj said, 'This cloud is of the size of the piece of cloth I am wrapping around My body. I want to take water from it.' Then it rained so much that there was flood in the river Ghelo. So Mahārāj asked DādāKhāchar to perform *pūjā* of the river

so that flood would recede. Thereafter the flood, which had surrounded whole Gaḍhaḍā, receded soon. Then praising DādāKhāchar, Mahārāj said, 'Oh! How great powers does DādāKhāchar possess!' In fact, the flood had receded because of the power of ŚrījīMahārāj but He gave the credit to DādāKhāchar. Such was Mahārāj's nature. He does in the same way even today."

26. (Shri Swaminarayan Temple, Baladia Dt. 03.05.1928; D.O.A.-2/147)

This time Mahārājhas gave much happiness in *satsaṅg*. Similarly, because of association of thisAnādimukt, many became enjoyers of Mūrti. Status of dwelling in Mūrti may have been attained by meditation but the talk of this association is rare. The work which is being done in this assembly at this time would not have been done even after doing means for lacs of years. Those who have attained state of dwelling in Mūrti themselves remain happy, but they cannot make innumerable *jīvas* reach in the happiness of Mūrti. This has become possible because of ŚrījīMahārāj'ssaṅkalpa and that benefit you have got- what a big luck!

5.2 – God has sent me for…

1. ***(Shri Swaminarayan Temple, Baladia***
Dt. 09.05.1906; D.O.A.-1/01)
At present all cultured souls have come in the Satsang and independent *(Free-Swatantra)*Anadimukts have also come. By their association infinite souls becomeMukts and go to Akshardham. Just as Shriji Maharaj is eternal and independent; similarly,Anadimukts are also eternal and independent.

2. ***(Shri Swaminarayan Temple, Baladia***
Dt. 15.05.1906; D.O.A.-1/11)
You are lucky to have association of Maharaj and greatMukts who gives their offering, do *lila*, talk, ask questions, reply is given by them, meets, garlands, etc. He is very much pleased.GreatMuktsintroduces Himself by his pleasure. This is not because of Jiva's efforts but sinceMukts are pleased everything is being achieved.

3. ***(Shri Swaminarayan Temple, Baladia***
Dt. 22.05.1906; D.O.A.-1/33)
In the present time Maharaj has sent independentMukt. He makesJiva happy as he is.Those who have not recognised the importance of association withMukts will remain unfulfilled inspite of their doing many means like vrat (observing fast, etc.), jap, etc. Those having association withMukts achieves much in spite their efforts may be less.

4. ***(Shri Swaminarayan Temple, Baladia***
Dt. 22.05.1906; D.O.A.-1/34)
This is the Ultimate opportunity. Those on whom thisMukt throw glance are taken in Shriji Maharaj's Murti. Then what to say for those whose life is for me and obeys as per my desire? Naturally they will be taken. Therefore,live as per wish ofMukts. It is like a business of small grains and the profit of lacs.

5. ***(Shri Swaminarayan Temple, Baladia***
Dt. 17.03.1909; D.O.A.-1/76)
One should always keep divine feelings forMuktand it should be made firm. If it is not understood that and if human feeling is developed, it is atheism. Mukts have nothing like caste-

creed. He is the form of Shriji Maharaj and at present he is seen in the form ofMukt by the volition of Shriji Maharaj. Shriji Maharaj gives happiness and darshan to all satsang through the medium ofMukts, accepts service and talks. Therefore, one should understandMukts as divine as Shriji Maharaj and should not allow the human feelings.

6. ***(Shri Swaminarayan Temple, Baladia***
Dt. 20.03.1909; D.O.A.-1/79)

Bliss of Maharaj is limitless and bliss of Anadimukts is also limitless. It is not possible to give simile of that bliss in Brahmkoti or Aksharkoti. After reaching in bliss of Murti, the bliss of Akshardham is nothing. Moreover, the bliss ofMuktkotiis also nothing; such is the bliss of Murti. Once I take you to Akshardham and show you the bliss of Mahaprabhuji's Murti; all other bliss will become worthless. Just as hare plays near an elephant and elephant is pleased. Similarly, you are doing the same before me so it pleases me, and I will take you in the bliss. This thing is very rear and cannot be had but be sure that Anadimukt has come today,and he will definitely take in Bliss. ThisMukt is above Mul-Akshar and Akshardham because he dwells in Murti. Whereas Akshardham is the luminescence of Shriji Maharaj and Anadimukt. Brahmkoti and Mul-Aksharkoti also pray thisMukt and ask for bliss of Murti; such is the greatness of thisMukt. You may take innumerable births and do satsang but this opportunity of a minute is more than all those because within a minute it makes you Anadimukt.

7. ***(Shri Swaminarayan Temple, Baladia***
Dt. 20.03.1909; D.O.A.-1/80)

There is happiness only in understanding greatness. Therefore, we should understand the greatness of those who are observers of *panchvartman* (five vows) and of saint and devotees who are having proper faith and firmness in Shriji Maharaj. I am giving darshan by taking pity on Jiva and by the wish of Shriji Maharaj. If I do not say about the greatness, how Jiva can know it and how Jiva can get attached to God andMukts. Therefore, taking pity on jiva the talks about greatness are being done. I am not telling it to show my importance. I always enjoy bliss in Murti and in this bliss ages after ages pass away. It is not for publicity or for getting fame of this world. I have always the bliss of Murti, but I am above body– this body appears by the wish of Shriji Maharaj and

talking because of volition of ShrijiMaharaj, as I want to make you all as I am. Once the curtain of *Maya* is taken away, it will not be found even if it is searched. Moreover, Brahmkoti and Aksharkoti will also be merged in the rays of luminescence of Mahaprabhuji. There will remain only two things-MaharajandMukts.

8. (Shri Swaminarayan Temple, Baladia
Dt. 23.03.1909; D.O.A.-1/85)

I have eagerness to take with me those who have profound love and liking forMukts. It is the principle of Maharaj and Mine that those who have faith should all be taken to Akshardham. I am theMukt who is in Akshardham itself and tells whateverI see.His liberation is sure provided he has such faith-it is like wearing real gold ornaments. Those who doubt talks ofMukts and do not give up the understanding which he has understood previously, is like wearing unreal ornaments of brass. This is the secret talk of knowledge. Therefore, remember that this is the last opportunity. In this opportunity if one is the form of Jiva he will also become Anadi.

9. (Shri Swaminarayan Temple, Baladia
Dt. 25.03.1909; D.O.A.-1/97)

Just as when there are guests at some one's place, master of the house feeds them what he himself eats. Similarly,Mukts have Maharaj's Murti and they give it to who takes their shelter. Maharaj andMukts have taken incarnation. Today there is invitation of nectar. I will liberate Jivas and give the same happiness, which Ihave. I do not discriminatebetween mine and other.

10. (Kakarvadi, Bapashri's farm, Baladia
Dt. 07.10.1912; D.O.A.-1/114)

In the present time innumerable Jivas are taken in the bliss of Maharaj's Murti, but Jiva does not realize the greatness of Maharaj. But if one sincerely associates with thisMukt, he will understand the greatness and there will remain nothing to be done.The one who goes to a big *Yagna*organised by someone in this world, will not be allowed to go hungry. Similarly, if someone comes in contact withMukts he will not remain unhappy. His sins of time immemorial will be eradicated.SuchMukts are recognised by the one whose good deeds of infinite time have matured and going to get ultimate achievement.

11. ***(Shri Swaminarayan Temple, Baladia***
Dt. 28.02.1914; D.O.A.-1/128)
You have got the ultimate achievement, because Anadimukt dwelling in Shriji Maharaj's Murti have met you after bypassing all assemblies. If such feeling is kept for thisMukt, one can be happy, and all attachment will disappear.ThisMukt speaks by remaining immersed in Shriji Maharaj's Murti, therefore know that Shriji Maharaj speaks. For you there is proclamation of victory. Therefore, the feeling of youth should not be allowed and get detached from this world. Then, Prasad of dry date and coconut was distributed and said that it is the Prasad of Akshardham;know it to be divine. Then Prasad of mango was distributed and said that do not consider it as mango, but Murti is being given and there is equal part for those having love and common liking, but one should be alert in command, rules and dharma. Just as the fate of child is its parent. Similarly, your fate is Shriji Maharaj andMukt and so I will protect you and will take you where you have to reach.

12. ***(Shri Swaminarayan Temple, Baladia***
Dt. 04.03.1914; D.O.A.-1/132)
Sadguru Shri Nirgundasji Swami was Anadimukt. He came by wish of Shriji Maharaj. He has made you know me. Those who are unlucky do not recogniseme and tries in vain elsewhere- how can they be happy? If one is eager to get the enjoyment of happiness fromMukt by recognising him, he will become happy.

13. ***(Shri Swaminarayan Temple, Baladia***
Dt. 09.03.1916; D.O.A.-1/158)
By the greatness ofMukts, is the greatness of all. Great saints like Brahmanand Swami, etc. used to sit in the assembly and today also there are such greatMukts. They are from the assembly of Akshardham, and they are preachers of the assembly of Murti. Where will one live if he does not trust them? The door of liberation should not be closed. Who others are going to come to tell you such thing? Today thisMukt gives assurance that he will make you dwell in Maharaj's Murti by taking away all obstacles and by making free from *maya*.

14. ***(Shri Swaminarayan Temple, Baladia***
Dt. 13.05.1917; D.O.A.-1/176)

I am independent and divine person. By my own wish, sometimes I appear ill and sometimes all right, sometimes become invisible and sometimes becomevisible- such is my power. Just if the king wear clothes like you and sits amidst you, he cannot be recognised. Similarly, thisMukt is sitting with you in the form of human being-he cannot be recognised. By my darshan, touch and wish innumerable Jivas are liberated.

15. ***(Shri Abjibapa'sChhatedi, Baladia***
Dt. 05.06.1917; D.O.A.-1/185)

Bapashri said, "The chhatri has been built on this Kali Talavdi and foot-prints(charnarvind) of Maharaj have been installed. This has been made at my birthplace. Then Balubhai asked, "You must have born in the village, and you call this as your birthplace. Why is it so?" Then Bapashri replied, "My mother Devbaioften come to the place where there is chhatri, after taking bath from the Kali Talavdi.There was a small hill at that place, Shriji Maharaj gave darshan on that hill and told my mother, He was very much pleased with her and asked her to ask for a boon. My mother was impressed with the handsomeness of Maharaj and requested Maharaj to give her son like Him. Then Shriji Maharaj replied that He was only one as He was, but His Anadimukt who is like Him would be incarnated and he will liberate innumerable Jivas and he will incarnate soon *(Ab)* so give him the name Abji. Saying so Shriji Maharaj disappeared. Then my mother started for home. To give her trust, she saw line ofMukts on both sides of her way. All theseMukts said that she would get son, she would get son. The whole incident was narrated to my father when she reached home. My birthplace is where Shriji Maharaj gave a boon. I have got chhatri built and foot-print (charnarvind) were installed. Swami Ishwarcharandasji asked for a boon from me. Then I gave the boon that whosoever has the darshan of chhatri will be given ultimate liberation by me and I will take him in the bliss of Maharaj."

16. ***(Shri Swaminarayan Temple, Baladia***
Dt. 09.06.1917; D.O.A.-1/189)

"In this satsang saint and satsangi follow their norms but cannot understand thoroughly the greatness of Shriji Maharaj and have also not metMukts. What is their fate at the time of

death?" Bapashri said, "They are given association of greatMuktsin next birth by wish of Maharaj andMukts and making them understand the greatness, take them to the Akshardham.The one who has understood the greatness thoroughly from scriptures and had no opportunity to associate withMukts even then at the time of his death, Maharaj andMukts by their grace, make him achieve according to his understanding of greatness but the one who had opportunity to associate withMukt would liberate many other Jivas according to worm wasp maxim. The one having no opportunity to associateMuktwill achieve happiness at the time of death and the one having the opportunity of association ofMuktwill achieve happiness in his life itself-this much is more for him.

17. (Shri Swaminarayan Temple, Baladia Dt. 09.06.1917; D.O.A.-1/189)

You come here from distant places for my association and do not care for the physical strain. The fruit of it is, you understand perfect greatness in this association and capacity of taking happiness is also perfect. Such capacity is not possible for the one who does not have opportunity to associate with Anadi.

18. (Shri Swaminarayan Temple, Baladia Dt. 12.06.1917; D.O.A.-1/193)

I talk dwelling in Murti, but Jivacould not know it. You have met suchMukt. Besides, I push Jiva and send him to Maharaj's Murti. Such is the push of thisMukt. Nobody will be left out.

19. (Shri Swaminarayan Temple, Baladia Dt. 12.06.1917; D.O.A.-1/193)

Bapashri said, "Be assured. By this body how can you know what to ask for?" Divine happiness cannot be asked for by this body and intellect.That will be given to you by myself. Keep such trust. I, to whom you have met have such a power that he can give you happiness within a minute. If you know me as I am, you will jump into the sea if Itellto do so and if kept in hot sun or kept hungry, you will do so. If you know the perfect greatness, you will become so that if I say it is night you will say it is night, if I say it is day you will say it is day. As you know thisMukt, you all must have done means, then only you have been able to know me. Therefore,you should understand that whatever qualities are to be perfected in satsang,you have

made it firm.That is why you have recognised such greatMukt.The one whom you have met has not met to anyone up to *Aksharkoti* and are also rare to meet them. If it is understood so, you will get much happiness and everything viz sleep, food, hunger, misery will be forgotten. Such is the joy of Murti (God) and we are in that joy.

20. (Shri Swaminarayan Temple, Baladia
Dt. 13.06.1917; D.O.A.-1/194)

Since I have met you, I will finally put you in the cadre of Anadi. Nobody will remain unhappy. Everyone is in eager to draw the one in their respective cadres. Similarly, I am eager to take you with me in Murti. So,I will take you as you have met true one. But those who have met modern will not take them who have love for them, and they themselves will not go too. They will suffer from hunger, miseryand a beating. Therefore, such persons should not be trusted. If there is love forMukts one can get attached to them. TheMukts who are attached to Murti and those who attach to them will also get attached to Murti and will become happy. Therefore, one should catch hold of the cause.

21. (Shri Swaminarayan Temple, Baladia
Dt. 2nd week. Aug.1918; D.O.A.-1/198)

Lalubhai and Mahadevbhai of Karachi had decided that after illness when Bapashri become so alright that he could walk up to the outskirt of the village Baladia, then only they would go to Karachi. Knowing their thoughts, Bapashri fulfilled their thoughtaccordingly and told them to go to Karachi. Therefore, they felt sorry for their such thought because they will have to go by leaving such darshan and opportunity. Tears of love rolled down their cheeks and felt very sorry. Bapashri told, “Do not to think that I am only in Kutch, but I am also in Karachi. I am always with Shriji Maharaj in this satsang. Therefore, do not be sorry, I am always with you.”

22. (Shri Abjibapa'sChhatedi, Baladia
Dt. 08.09.1918; D.O.A.-1/198)

On the day of ShamvediShravni,Bapashri and saints alongwith devotees came to chhatri (Chhatedi). There katha of VachanamrutRahsyarthPradipika Tika was arranged to be read. Then all saints were bestowed with sacred threads by Bapashri and he said that those were divine sacred threads of Akshardham. Then saints performed pooja of Bapashri with

sandalwood paste and garlands and Bapashri also performed their pooja in the same way and sprayed sandalwood paste which was filled in bowls and said this is the vartman for all. He said thatthis is such a yagna as arranged by Parvatbhai. All those who have come in this yagna have got ultimate liberation. In this way thousands of saints and devotees were blessed by Bapashri showing his grace. Then all came to the temple.

23. (Shri Swaminarayan Temple, Baladia Dt. 16.05.1919; D.O.A.-1/199)

In this assembly there are Anadi, Param Ekantik and Ekantik. Shriji Maharaj is also seated in it. Therefore, one should be enjoyer of bliss of Murti in this life itself and should get attached to Murti. Those who separate from the Murti and this assembly, will not get happiness. Therefore, keep faith in Anadimukt. Whatever I say is true but if you doubt, it will be loss.

24. (Shri Swaminarayan Temple, Baladia Dt. 17.05.1919; D.O.A.-1/200)

Pooja of Bapashri was performed by saints and devotees with the sandalwood paste brought by saints. Bapashri also applied sandalwood to saints and devotees. Devotee had brought *ponkh* (unripedgrain) which was distributed to all. Then Bapashri Said,"This prasadi is such that no one can get it. If one remembers the application of this sandalwood paste will go to Akshardham but he who has no understanding of greatness and think that it is applied on forehead daily and it is like a play of child. He has not understood the greatness of this assembly. Therefore, do not think it as child's play. This I am doing it for the salvation of infinite Jivas. Those who were applied sandalwood paste by me will all go to Akshardham and know that pooja is performed in this Akshardham but do not think that it is being done in this world. This sandalwood paste is divine and whosoever touches it, will become divine and this prasadi which is distributed is not food grain or fruit, dry fruit, flower of this world. It is divine. Those who eat it will getAkshadham. Such is the greatness of this prasad. The one who knows this assembly as divine will get happiness of Akshardham during this life itself and hewill get attach to Maharaj's Murti- such is thisMukt.

25. ***(Shri Swaminarayan Temple, Baladia***
Dt. 21.05.1919; D.O.A.-1/204)

My aim is to liberate Jivas and make them free from the cycle of birth and death and give happiness of Shriji Maharaj's Murti, and you should also do the work of salvation even of wretched and downtrodden. I am with you in that work butnot in giving things of this world. If anybody asks for worldlyobject,I tell him that if you want salvation I have, but illusive object which is black object is not in my bag.

26. ***(Jambudavadi, Bapashri's new farm,Baladia***
Dt. 25.05.1919; D.O.A.-1/208)

This prasadi, this darshan and this opportunity is very rare. Shriji Maharaj andMukts are as divine as in Akshardham in which they dwell and this human feeling they show is by their grace. Maharaj himself andMukts have met you. This achievement is big, very big. Think of the place in which you are sitting and think of whose association you have. You have association ofAnadimukt himself.

27. ***(Shri Abjibapa'sChhatedi, Baladia***
Dt. 26.05.1919; D.O.A.-1/209)

Due to Ekadashi (Vaishakh vad-11, Sam. 1975), the katha of VachanamrutRahasyarth was arranged at Chhatedi.It was to be read by Ishwarcharandasji Swami.Bapashri performed pooja of the VachanamrutRahasyarth and then all saints, celibates and devotee performed pooja of Bapashri. Then Bapashriapplied sandalwood paste on the forehead of all saints, brahmachari and devotees. He then said, “This yagna is like the yagna performed by Parvatbhai, who said that he would take all in Akshardham on whom his sight fell. And on this occasion, I will take all to Akshardham on whom my sight hasfall.”Thereafter,Bapashri sat facing east on the steps of front portion of chhatri (Chhatedi) opposite Kali talawadi and saints, brahmchari, devotee, sang devotion songs for a long time going round the chhatri (Ras krida) making three circles. At that time, the sky became cloudy. Bapashri said thatMukts have come in the sky along with planes and have given us shadow. Shriji Maharaj had arranged ras in Panchala. On that day, he had ras of seven circles and had taken as many forms as there were saints and took rounds with them.He had driven away half part of Kaliyugthat day and today remaining half part of Kaliyug is being removed. After this talk, they came to

the temple and devotees of Narayanpar, Kera, etc. went to their respective villages.

28. (Shri Swaminarayan Temple, Baladia
Dt. 26.05.1919; D.O.A.-1/209)

"Where can you get this darshan of mine". It was difficult to go to great Sadgurus whereas you are all playing at my feet like a child plays in the lap of parents.You are talking with such Anadimukt; what a big achievement!

29. (Kakarvadi, Bapashri's farm, Baladia
Dt. 26.05.1919; D.O.A.-1/209)

After taking bath at Kakarvadi, everybody performed mental worship under a mango tree and thereafter went in a newly built room*(Delo)*and set along with saints. At that time Bapashri said with sarcasm and compassion looking at saints and devotees, "This assembly is divine, and in this assembly divine Murti Shriji Maharaj Himself is sitting within thisMukt and sees gently, smiles gently, gives prasadi gently- provided He is recognized.But jiva does not recognize this and runs for worldly affairs."

30. (Shri Swaminarayan Temple, Baladia
Dt. 07.10.1920; D.O.A.-1/210)

When I go in trance many jivas are surprised and would say he is very great because he goes in trance, but they are not been surprised when I say I dwell in Murti. This is becausenobody can see it. Formerly I got fame because of trance and now I am liberating them by giving knowledge through my talks. I was not born, and I do not belong to this world, I am always in Murti. Shriji Maharaj in the 13thVachanamrut of middle chapter has said, "Murti was even seen in womb of the mother- this is called the state ofMukt. Today Maharaj has sent such a greatMukt so do not miss this opportunity. This is the season of salvation. The words coming from my mouth are like swant constellation and if someone is there to grasp them, many fruits (in the form of bliss) will ripen. Just as the *vadvanal* (sea-fire) makes the seawater sweet through rainwater and make happy four kinds of Jiva (*swedaj*-evolve from waste, *udbhij*-evolve from seed, *andaj*-evolve from egg, *jarayuj*-evolve from womb). Similarly, thisMukt makes Jiva happy. Therefore, if you associate me by understanding such greatness, you will be fulfilled.

31. (Shri Swaminarayan Temple, Baladia
Dt. 19.02.1923; D.O.A.-1/213)

There were many obstacles in celebrating 100-year Patotsav of Multi temple. Bapashri said, "I have to perform yagna-who is going to stop it? Nobody has might to stop it." Then invitation cards were sent through a messenger informing that they were going to Muli for yagna. They would start on the day of Maha Sud 3rd(20.02.1923) and whosoever wanted to come should start on the day of Maha Sud 4th(21.02.1923) for celebrating 100-year Patotsav of Multi temple on Maha Sud 5th(22.02.1923).

32. (Outskirt of village Zanp,
Dt. Feb.1923; D.O.A.-1/213)

After completion of 100-yearpatotsav yajna of Muli Temple, while going from Keshardi to Vanalia and Zanp, there came a lake outside the village where the cows were grazing. They all came in front of the car and stood there raising their tails. Then Rabaris(Cow holder) came and said that there must be someone Kanudo (Krishna) otherwise they would not disobey our instruction and move. Therefore, believe it or not there was Kanudo in that car. Swami Ishwarcharandasji pointed to Bapashri and said he is a great person so have his darshan. They had the darshan of Bapashri with folded hands. Bapashri blessed them and said,"They as well as their cows would be liberated." Then Bapashri said to Swami Ishwarcharandasji that those cows would not move unless his blanket was put on him. Swami put the blanket on Bapashri so the cow went away. Car started and came to Vansva via Vanalia and Uperdal. At Vansva inn women's templeimage of God was installed and then to Ahmedabad next day.After visiting Karachi and Hydrabad (both now in Pakistan) Bapashri came back to Ahmedabad.

33. (Shri Swaminarayan Temple, Kharchi
Dt. March.1923; D.O.A.-1/213)

Bapashri was at Kharchi. About four to five marriage parties of the village Devrashan had been at Dharamshala (Inn) near Kharchi. Bapashri after taking bath and performing pooja was sitting in the temple. At that time the people of marriage party came to the temple, prostrated before Bapashri and prayed and said to Bapashri that he was a great man and had come to liberate Jivas, so they should also be liberated. Bapashri blessed them and said that he would give them

ultimate liberation during this birth itself. Then he gave prasadi to all. From there he came to Amdavad and lodged in the mills of ShethBaldevbhai.

34. (Ahmedabad to Baladia,
Dt. April.1923; D.O.A.-1/213)

He stayed there for a month and from there went to *Zalawad*(Surendranagar district). He went to the Dhrangadhra station. During his visit, a prince was born in the kingdom and good news was given to Bapashri. Bapashri said he would become a king. The queen delayed their departure and offered meals, dhotis to saints and Bapashri. From there they went to Vantavadar, Ghantila, Malaniyad and Halvad and retured to Dhrangradhra station. There many devotees had come up to the station to give send off. Among them there was a Brahmin woman named Chanchal. She prayed to Bapashri and requested him to take her to Akshardham. She did not want to live in the body and in this world. Bapashri told her that she would be taken on the next morning. On the next day, she called all devotees and said that Bapashri had come to fetch her and taking her to the abode of Maharaj. Look here he stands! Saying so she left her body. Bapashri came to Vrushpur (Baladia-Kachchh) after visiting Zalawad, Paliyad, Gadhada, Bhavnagar, etc.

35. (Shri Swaminarayan Temple, Baladia
Dt. 21.05.1925; D.O.A.-1/227)

Bahecharbhai said, “Bapa, I want Murti.” Bapashri said, “If you really need it, you will get it, but after ascertaining its value if you run away, it is of no use.”*Mumukshu*(Seekers; Desirous of God) are made to run away by saffron clothes, that means sadhus seedsin them fault against me. Murti is realized by my wish, and one searches elsewhere.How will he get? When the death is very near and if one gets attached to such greatMukt, he will get ultimate liberation.

36. (Jambudavadi, Bapashri's new farm, Baladia
Dt. 22.05.1925; D.O.A.-1/228)

A devotee from Kera came at Jambudavadi (Navi-Vadi) for darshan of Bapashri. While his son was playing, he had an attack of convulsion and he died in his father's lap. His father put his son in the lap of Swami Ishwarcharandasji. Swami said that he was made impure. Then Bapashri said to give water to the boy. He was given water and boy came back to

life. Bapashri said, “This is Naimisharnya- kshetra so the boy was saved, his work was done. See the miracles of Swaminarayan. The boy was dead but became alive. Even after seeing such miracles, if one does not develop love for satsang, it is a defect in determination.

37. (Shri Swaminarayan Temple, Viramgam Dt. 20.12.1925; D.O.A.-1/251)

In this world *(Avarbhav)* one talks, walks, eats, plays. How is it in Akshardham *(Parbhav)?*Bapashri said, “Here in this world, when we close eyes there is nothing and when we open it, everything appears- so strange it is in this world. Then what to say of Heavenly abode (*parbhav)*?There is much knowledge in Heavenly abode *(Parbhav)*.” Billions and trillions of years *(*many*Kalp)* passes in taking darshan in Akshardham. AllMukts are divinely personified and are engrossed in Murti and have absolute knowledge. They see in whatever way they wish to see Him. There is no bodily feeling.They are happy in the happiness of Maharaj's Murti. When one join that master, such state will be achieved. When onedoes what Maharaj and saint like, he will get experiential knowledge and then only it will be possible to get engrossed in Murti. The giver of that experiential knowledge is in this fold *(satsang)*sitting before you,who draws one into the bliss of Shriji Maharaj's Murti. If onedoes not act according to wish of suchMukt and act according to hisown wish, it is a defect.

38. (Shri Swaminarayan Temple, Baladia Dt. 25.10.1926; D.O.A.-2/1)

I have come to draw all in Mūrti, even then if someone is left out because of his laziness, what can be done about them! There are very few who know that though I roam about in hills and in thorns I have come to make *jīva* happy.Even great *Anādimukt* like GopālānaṅdSwāmī was not trusted during his time, but now they feel sorry and remember him. Sadguru BrahmānaṅdSwāmī, NityānaṅdSwāmī, etc. were beloved of Mahārāj and they got the devotees attached to Mūrti. My work is also to get devotees attached to Mūrti- there is no other work. But is it known so?Even though there is such illness, I wander from place to place for the welfare of *jīvas*. Devotees! Therefore, try to understand. I have never tasted sweet or fatty items, sugar, jaggery, etc. I am full of joyand bliss.

39. (Shri Swaminarayan Temple, Bharasar Dt. 12.11.1926; D.O.A.-2/6)

I have come from Akṣardhām to fetch you all there. I want to draw you all; despite that if someone remains left out on his own, what can I do for him? Such person is sure to be left out. Therefore, see that you are not left out.

40. (Shri Swaminarayan Temple, Bharasar Dt. 13.11.1926; D.O.A.-2/7)

Bāpāśrī said, "I came here by a camel cart by a very rough road through mountain and experienced much hardship just for the sake of liberating *jīvas*. Had it not been my motive I would have been comfortable in Vṛṣpur temple sleeping on a cot. Who is my controller?Who can force me to come here? I am so great and have such a reach that excepting ŚrījīMahārāj none –Brahmā, Vairāj, Prakṛti-Puruṣa, Mahākāḷ, Vāsudevbrahm or Akṣar- is my controller. I have come from Akṣardhām to fetch you.

41. (Shri Swaminarayan Temple, Baladia Dt. 20.11.1926; D.O.A.-2/12)

Saints and devotees were at service of Bāpāśrī due to his illness. At that time Bāpāśrī, showing his favour, said, "Nobody gets such service. Only you have got this service and this opportunity. Nobody is as fortunate as you. This service is divine. There may be many who are fat, strong and able to walk thirty to forty miles; there also may be some who can arrange festivals, *samaiyā* and *yajña* on a vast scale; but everything else except this service is *vāchyārtha*(unreal/Illusive).

42. (Shri Swaminarayan Temple, Karachi Dt. 19.03.1927; D.O.A.-2/31)

Lālubhāī and Hīrābhāī prayed and told Bāpāśrī, "Bāpā! You must have been tired in the journey by steamer so you, Swāmīśrī and all take a little rest." Bāpāśrī said, "I always have peace and rest. There is bliss in Mūrti even then let all take rest." Saying so after some refreshment Bāpāśrī also took rest.

43. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/35)

At the last adverse time, thisMukt willbe in help. This cannot be known just now. Just now, heis talking with you and at the

same time putting some in Akṣardhām. If suchMuktis not recognised, it is a great loss. SuchMukts should be remembered with much love and get engrossed inMūrti. At the time of leaving body, Mahārāj and innumerableMukts will come to fetch. Then only real greatness of Mahārāj and such Anādimukt is understood.

44. (Shri Swaminarayan Temple, Karachi Dt. 20.03.1927; D.O.A.-2/36)

We have got a greatMukt who is all in all (*sarvadeśī*). Therefore, seed of greatness of Mahārāj and great Anādimukt should be brought in every talk. The one, who binds his *jīva*withAnādimukt, will be made as divine as he is. Those who have not come in contact with greatMukts think that *māyā* is very strong but those who are in contact withMukts will not be defeated by *māyā*.Mukts are independent and even in *māyā* they remain untouched, come to the earth independently and liberate innumerable degenerated *jīvas*- such is their capacity. GreatMukts can also do as much as Mahārāj can, can see as much as Mahārāj and know as much as Mahārāj. Therefore, one should keep such divine feeling for Anādimukts as kept for Mahārāj. If you have understood greatness of *satsaṅg* and have met realMukt, you should not get attracted elsewhere. Great Anādimukts can see activity of infinite cosmoses in their palms, and they put innumerable *jīvas* in Akṣardhām.Presently, he is already in *satsaṅg* and not necessary to search for, but *jīva* does not trust. If one understands such greatness, he will get the same benefit by *Anādimukt*'s*darśan* as he gets from Mahārāj's*darśan*. Such greatMukts are Mahārāj's prosperity.

45. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/41)

If one has divine feeling, has faith, has love and follows commands of Anādimukt, then great Anādimuktswho are merciful, by their favour, they will avert his defect and give him experiential knowledge as Anādimukts have. They make him meet infiniteMukts and make prostrate before them many times and make him to circumambulate (*pradakṣiṇā*). Then Mahārāj showing His favour joins him in His Mūrti and makes him Anādi like *Anādimukt* who are one with Mūrti.He becomes one with Mahārāj even then the feeling of master-servant never goes- always remains.This opportunity is

good. The one who tells is good. So, one should get fulfilled at this time.

46. (Shri Swaminarayan Temple, Karachi Dt. 22.03.1927; D.O.A.-2/44)

The form of AnādimuktisMūrti. Though, they are not separate from Mūrti, their feeling of the donor-donee and Master-servant remains firm. You are talking with him and sitting in the same assembly. What a great achievement! Akṣar has arranged his separate assembly. Those who say that they want to go to Akṣar are also left out from this happiness. This happiness is unique. There are heaps and heaps of happiness. That happiness is presently indigestible. If one becomes worthy, he can enjoy that happiness. When that happiness is known with knowledge, he would be over-awed. One would become mad with joy. I will get that happiness for you by requesting Mahārāj. Will Mahārāj not oblige me? He will surely oblige.

47. (Shri Swaminarayan Temple, Karachi Dt. 22.03.1927; D.O.A.-2/45)

Everything is false up to Akṣar. By knowing it as false if he gets experiential knowledge of Mūrti, he can see luminescence emitting like jet from a Mūrti and that will take him to Mūrti. Today great Anādi has come to fetch *jīva*. If the wind touching Anādi touches him,if one gets his*darśan*, if his sight falls on him, he will be liberated.

48. (Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/50)

Only Anādimukts know the real greatness of Mahārāj. The one who knows me such aMukt and sticks to me, I save him from *māyā* and put him in the happiness of Mūrti. My view is always the same.In this way, today Mahārāj keeps infinite *jīvas* in Mūrti and have accomplished the surrendered ones. But egoistic persons cannot understand this.

49. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/66)

You have met great Anādimukt who will push you in Akṣardhām.I am here tobreak your shackles of *māyā* and pierce your sāmyāvasthā and will take you to Akṣardhām.You have got the real treasure and real captain of the ship. He fills

the warship*(manvar)* with *jīvas* and take them to Akṣardhām. Such ten thousand of warships are to be filled with *jīvas* by Mahārāj and great Anādimukts and take them to Akṣardhām- it is not that I liberate one or two *jīvas* but all those on whom my sight falls are liberated. Therefore, matured determination is required. One may fall and die in the sea, in the well, get burnt in fire, accidental death by lightening but those who have metMukts will doubtlessly get ultimate liberation. If one has ātmabuddhi (oneness) with great Anādimuktand if he is not liberated, then thatMukt will be responsible.

50. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/69)

In every Muni, there are groups of many Munis; such rare is thisMukt. ŚrījīMahārāj has made this easily available. So, you meet me, talk with me, feed me, and take my blessings- my words are echoes of Mahārāj.Mukts remain as attendant and drink the divine juiceof Mūrti. SuchMukts are enjoyers of bliss of Mūrtiand remain engrossed becoming one with Mūrti. Then Bāpāśrī looking at Lālubhāī asked him whether it is so or not. Lālubhāī replied to Bāpāśrī that it is so. Where can we get such *darśan*?

51. (Shri Swaminarayan Temple, Karachi Dt. 29.03.1927; D.O.A.-2/81)

All you come to me do not require anything excepting Mahārāj and that I will give you, because my aim is only Mūrti. If someone gives me his mind sincerely, I will put him in the cadre of *Anādimukt*. At this time no one will be left.

52. (Shri Swaminarayan Temple, Karachi Dt. 30.03.1927; D.O.A.-2/87)

SwāmīĪśvarcharaṇadāsjī brought sandalwood paste for applying to Bāpāśrī. Bāpāśrī applied sandalwood paste on the forehead of SwāmīsĪśvarcharaṇadāsjī and took away sandalwood paste from his hand he applied it to SwāmīVṛṅdāvandāsjī and told saints to come near so that the *pūjā* could be done. Saying so, he applied paste to saints and said, “This *pūjā* is being performed in Akṣardhām. In every Muni there are groups of Munis. This assembly is divine luminous. Let nobody be left out. This occasion is rare.” Then he recited a devotional song. *'Jenejoīeteāvomokṣamāgvā, ājdharmavaṅśīnedwār'*.

53. (Shri Swaminarayan Temple, Karachi
Dt. 31.03.1927; D.O.A.-2/91)

I always keep my sight on Mūrti. I follow the principle of Mahārāj-according to it my work is to liberate *jīva* so I do as you say- I see that devotees are pleased. But my resolution is Mūrti so I have come here.

54. (Shri Swaminarayan Temple, Karachi
Dt. 01.04.1927; D.O.A.-2/103)

All saints are Brahm personified *(brahmniMūrti)*. This assembly is of Akṣardhām and Anādimukts drink nectar in the form of bliss of Mūrti. They bath in nectar and perform *yajña* of nectar. We want to achieve that happiness and for that purpose we have come together. In case there is death, this opportunity will become very rare. Therefore, you should attach to suchMukt. Experiential knowledge comes out from Mūrti. When one realises it, one will be one with Mahārājand get bliss of Mahārāj. Then for him Mahārāj andMukts become life as water is to a fish.ŚrījīMahārāj has said that He is divine and luminous. The same is the case withMukts. Know thus. This feeling of human being is just for appearance. But ŚrījīMahārāj andMukts are always divine. We should get attached to such Anādi and make the work of *māyā* false and become a trader of diamond i.e., to make resolution for achieving Mūrti.

55. (Shri Swaminarayan Temple, Karachi
Dt. 02.04.1927; D.O.A.-2/108)

Lālubhāī, Hīrābhāī, Haribhāī, Somchaṅdbhāī, prayed to Bāpāśrī and said, “Bāpā! You have shown mercy on us and considered us as your own, so we have all become grateful. This time you brought with you Sadgurus and gave us much happiness of your *darśan*, *sevā* and association. You talked about ŚrījīMahārāj's wonderful glory, state of *Anādimukt* and their much pity on *jīva*, so young and old devotees all have become happy. Thus, make us happy often, considering us as yours.” Bāpāśrī said, “Keep such love till the last moment. I make *jīvas* happy in the happiness of ŚrījīMahārāj- I have no other work.

56. (Shri Swaminarayan Temple, Karachi
Dt. 02.04.1927; D.O.A.-2/108)

I will organise a big *yajña* in Kutch and will invite whole *satsaṅg*. *Brahma-yajña* in the form of *kathā-vārtā* will be

done, saints and devotees will be fed; and by giving happiness of Mūrti, desire of all will be fulfilled. I dwell in Mūrti and never get separated. You have also been kept in the same way and all those having love will be kept in Mūrti. Till today this is only work I have done. Those who do not understand may think whatever they like and speak whatever they think fit. But I have to make *jīva*blissful.

57. (Shri Swaminarayan Temple, Baladia
Dt. 03.10.1927; D.O.A.-2/24)

Bāpāśrī himself performed *pūjā* of all saints and devotees with sandalwood paste. At that time showing his favour he said, "This divine sandalwood paste is applied in Akṣardhām. This paste is applied by *Anādimukt* who dwells in ŚrījīMahārāj who is the master of Akṣardhām. This time and this opportunity are the best."

58. (Shri Swaminarayan Temple, Baladia
Dt. 08.10.1927; D.O.A.-2/30)

This Kutch region is fortunate that saints like you give *darśan* at this place." SwāmīVṛṅdāvandāsjī said, "Bāpā! This is all because of your grace. You have made the whole *Satsaṅg* happy. So, all are drawn towards this place (Vrashpur-Baladia). This time you have made happiness of Mahārāj very easy." Bāpāśrī said, "All rightMahārāj."

59. (Bank of river Nagmati, Naranpar
Dt. 29.10.1927; D.O.A.-2/111)

After taking bath in river, Bāpāśrīsat for mental worship. Then Bāpāśrī came out of mental worship and said to the devotees gathered thereof village Kerā, Vṛṣpur, Rāmpur, Dahīṅsarā, Bhārāsar, Sukhpur, Mānkuvā etc. "You all have come for *darśan* from different villages by delaying your work- I know it. Such are the efforts to please Mahārāj. All have eagerness for Mūrti. If someone has confusion, it is his look out. We should also think good of him. I want to put *jīva* directly in Mūrti. I have no other work except that.Round the clock I do that and never remain idle.

60. (Shri Swaminarayan Temple, Kera
Dt. 05.11.1927; D.O.A.-2/115)

Manji HarjīPanchaniof village Kera asked, "Bāpā! How are we related?" Bāpāśrī said, "If you know me as human being, we are the family member and if you know me as I am, I am

engrossed in Mūrti of Lord Puruṣottam who is Master of all. I have come to keep *jīvas* in the happiness of that Mūrti, but I am not the father, the son or relative of anyone. I am only *Anādimukt*. There is no one, in this world who can be compared with me."

61. (Shri Swaminarayan Temple, Baladia Dt. 20.03.1928; D.O.A.-2/129)

Bāpāśrī wanted to perform very big *yajña* in the month of Chaitra and for that purpose to make arrangement for *yajña*, devotees of Kaṇabī community were called from all villages and they had come on the day of FāgaṇaVad 14th. Bāpāśrī said to all, "This is my last *yajña* so all of you make my *yajña* successful. I do not belong to your community, not caste, not father of anyone, not son of anyone and not relative of anyone. I am incarnation as *Anādimukt* of Lord Swāmīnārāyaṇa. Whosoever will dine in this *yajña* will be given ultimate liberation by me."

62. (Shri Swaminarayan Temple, Baladia Dt. 02.04.1928; D.O.A.-2/133)

During *yajña*Bāpāśrī's seat was kept in the centre of the assembly so all would have his *darśan*. When devotees would say Jay Swāmīnārāyaṇa, he would put his hand on their heads or he would apply sandalwood paste, garlands someone. Sometimes he would get up from assembly and would apply sandalwood paste to saints. Similarly, he would apply sandalwood paste in devotees' assembly. When some devotees would request Bāpāśrī to give them sandalwood paste and would request him to sit, Bāpāśrī would say that this assembly is divine and luminescent, these are poojas of Mahārāj and infiniteMukts. Saying so he would apply sandalwood paste on devotee's forehead, and sometimes he would brush his wet sandalwood hand on some devotees' head and would make him laugh and would say "This is the sandalwood paste of Akṣardhām and he had come there from Akṣardhām to apply sandalwood paste- know thus. This opportunity is very rare.

63. (Shri Swaminarayan Temple, Baladia Dt. 25.04.1928; D.O.A.-2/145)

I have resolved to keep all in Mūrti, I have no other work. Therefore, I go from house to house and village to village. But

the resolution is that one only. This thing is known to one who knows it. In *satsaṅg* all have come for their salvation and even though they are needy, cannot know greatness because of weak association. Some are such that they do the business of loss (betrays me) without understanding. We should wish good of even such *jīva*. Mahārāj and greatMukts want to give happiness to all *jīvas*-such is their mercy.

64. (Shri Swaminarayan Temple, Baladia Dt. 03.05.1928; D.O.A.-2/147)

I keep all in the causal Mūrti. Here some know me that I belong to their caste, such would not know about this talk. Some among you have come here to take the happiness of Mūrti and show much love but if someone says some words in other way, doubting thoughts of different type would begin. Such devotee would not get happiness in this association. But one who has divine feeling becomes fulfilled in the association of this assembly. Mahārāj gives happiness to all. The extrovert does not know this thing. Today there are shower of nectar, so they all take bath remaining engrossed in happiness. If it is understood thus nothing remains unfulfilled. The sins of many births of one's who comes in such Brahmsabha are burnt. To say anything about Mahārāj'sAnādi is something which is beyond words. Without having knowledge of such talk, some get example-principle from others and if I tell them or explain to them, they will not believe, moreover do not understand, whereas on the other hand those who are like you in faith get their work done. When the good deeds of many past births come into force, suchMukts are recognised by him.

65. (Shri Swaminarayan Temple, Baladia Dt. 04.05.1928; D.O.A.-2/148)

We should not see anything else excepting Mūrti. Mahārāj has shown much favour by considering us as His- it is a great thing. It is not an ordinary thing that you have met such Anādimukt. Is it possible to go to Akṣardhām to see them? Whereas you have met here.It is not a small matter.

5.3 - Blessed Pilgrimage

1. ***(Shri Swaminarayan Temple, Kera and Nagmati riverDharo***
Dt. 13.05.1906; D.O.A.-1/6)
Bapashri went to Kera. There he installed Murti in temple and at that time there was a big miracle. The luminescence emitted from Murti and spread everywhere in temple. Thereafter, all went for bathe at *Dharo*(place on riverbank where one can bath) of river Nagmati near Kera-Gadh village. All saints with great pleasure showered water over Bapashri recalling names of various saints and devotees. Swami Ishawarchardasji asked? How doesMukttakes happiness in Murti? Then Bapashri moving his fingers of hand upright in water said that in this wayMukt enjoys bliss of Murti. Then coming out of the river changed the cloth and had meditation. On the way back to BaladiaBapashri said, "I shall give the ultimate liberation to you as well to those having love. I shall give you all the same bliss which I have and will make you as I am. I give you this boon as a gift." After concluding the talk Bapashri met all.

2. ***(Shri AbjibapaniChhatedi, Baladia***
Dt. 18.03.1915; D.O.A.-1/138)
Charanarvind of Shrijiamaharaj was installed on 7th day of Chaitra Sud,3, V.S. 1971 by Bapashriat the bank of Kali Talavadiwhere Shriji Maharaj had blessed his mother. A great brahm-yagna of nine days was arranged. On last day of Brahm-yabna, at the time of installation of Charnarvind, Bapashri with great mercy gave a boon and said, "Whosoever, whether human beings or deities will have the darshan of this chhatri and of this place and even a bird flying over this place will be granted ultimate Salvation and will be taken in the Murti of Shriji Maharaj by me."

3. ***(Shri Swaminarayan temple, Jetalpur***
Dt. March,1916; D.O.A.-1/165)
At Jetalpur,Kankuba of AshlaliorganisedParayan of 2nd chapter of satsangijivan for seven days. On the last day after completion of katha footprint were installed at chhatri. Bapashri blessed, "Whosoever comes for darshan at chhatri,I will take all to Akshardham and any bird flying over it will also be liberated." From Jetalpur they came to Amdavad.

4. *(Shri Swaminarayan Temple, Chhapaiya Dt.21 to 27.04.1916; D.O.A.-1/165)*

On the 7th day of Chaitra Sud,V.S. 1972, group of nine hundred devotees had come to Amdavad from Bhuj. From there they all started the journey for Chhapaiya. On the 4th day of Chaitra Vad, V.S. 1972,ThakkerMotibhaiJivanbhai of village Uperdal had arranged Parayan of satsangijivan at Chhapaiya. The epidemic of cholera had broken out at that place. So, devotee of Vyar village left his body. Bapashri gave him darshan and put him in Akshardham. Then all saints and devotees of different place prayed to Bapashrirequesting to stop that disease till the installation of Ghanshyam Maharaj's Murti. Then Bapashri said that now nobody would die now. Then the disease had subsided.

One day Bapashri had gone for bath. Khimjibhaialongwith Bapashri were standing at bank of Narayan Sarovar Lake situated in front of temple. In the meanwhile Bell of arti rung. As soon as arti started Khimjibhai saw infinite luminous planes in the sky and there was luminous Murtis in them. Khimjibhai asked Bapashri what it was. Bapashri replied that arti of Ghanshyam Maharaj is being performed and all theseMuktas have come for the darshan. Then khimjibhai asked, “Do they come regularly and have darshan?”Bapashri said, “They come regularly but today you had darshan by the wish of Maharaj andMukt- do not forget this darshan.” Then they came to the temple after having bath. On the next day Bapashri, after bath, sat for pooja on east side of Narayan sarovar and in the corner of south-east side. Then eveybody saw infiniteMukts along with infinite planes in the sky in the same luminous form. Then all the saints and devotees who had gone with him asked what it was. Then Bapashri said, “We are performing God's pooja andMukts have come for darshan of God.” Then they disappeared and all came to the temple. On the next day they bathed in Gaughat and on the 10th day of Chaitra Vad, V.S. 1972Dt. 27.04.1916, Ghanshyam Maharaj's idol was installed by Bapashri, and the ceremony was successfully completed.

5. *(Shri Swaminarayan Temple, Baladia Dt. 03.05.1917; D.O.A.-1/168)*

When I will disappear, and there after also, if someone will do darshan at this place, he will remember this assembly.Thoughts will disappear and if meditate, he will get bliss of Murti.Passion, anger, pride etc. will all disappear and

wherever he sees, he will see Murti-such is the greatness of this place.

6. ***(Kumbharia, Kachchh***
Dt. 24.05.1917; D.O.A.-1/183)
On the Jeth Sud 3rd(Dt. 24.05.1917) Parayan was over. Mistry GovabhaiJivanbhai got chhatri built and at the holy place near the pond of Kumbharia,foot-print*(charnarvind)* of ShrijiMaharaj and an idol of Hanumanji were installed. At that time Bapashri gave a boon-the one who comes for darshan of this chhatri and Hanumanji, I will come to fetch him and will keep him in Murti.

7. ***(Shri AbjibapaniChhatedi, Baladia***
Dt. 29.04.1922; D.O.A.-1/212)
Idol of Hanumanji was installed at chhatri (Vaishakhsud 2, v.s. 1922). At that time, Swami Ishwarcharandasji requested Bapashri to give a boon. Bapashri gave the boon by saying that this Idol of Hanumanji will fulfill all wishes as fulfilled by Hanumanji of Sarangpur and those who come for darshan at this place will be taken to Akshardham.

8. ***(Shri AbjibapaniChhatedi, Baladia***
Dt. 01.11.1926; D.O.A.-2/4)
This Hanumānjī is very miraculous. Recently a boy of Bhavānīpur (Village Kodki) suffered from hysteria and he was cured by Hanumānjī's grace. So,his mother donated Rs. 1.25. Similarly, if one suffers from trouble caused by ghost, etc. the trouble will be destroyed by the will of HanumānjīMahārāj. But know that all these miracles are on account of ŚrījīMahārāj. The true *upāsak* of Mahārāj cannot take pledge of or keep faith in any other deity. However, if a devotee is desirous of getting something, he should beg only from ŚrījīMahārāj; and for a devotee who is desireless it is not proper to beg anything even from ŚrījīMahārāj. This place is miraculous, this assembly is also miraculous and so this Hanumānjī is also miraculous. All this glory is because of greatness of ŚrījīMahārāj- we should know thus.

9. ***(Shri Swaminarayan Temple, Karachi***
Dt. 30.03.1927; D.O.A.-2/89)
Bāpāśrī installed the idolShriji Maharaj insukhśaiyā in women's temple.From there all came to the place where ŚrījīMahārāj had come in divine form in Karāchī at the time of

installation of Mūrti. As a memorial to the occasion a *chhatrī* was constructed where foot-print(*charaṇārviṅd)* of Shriji Maharaj were installed. There also Mūrti was to be installed by the hands of Bāpāśrī. Then both Sadgurus requested Bāpāśrī to bless because he had installed Mūrti, performed āratī at the place where the ŚrījīMahārāj had come in divine form and the place had become memorial to the occasion. Bāpāśrī gave the boon that whosoever comes here and has *darśan* of ŚrījīMahārāj and *charaṇārviṅd* will get ultimate liberation."

10. (Malir Garden, Karachi
Dt. 01.04.1927; D.O.A.-2/100)

Bāpāśrī looking at the dense tree of garden said, "Swāmī! All trees are having *darśan* of this divine assembly, so all have got divine feeling. If anyone puts dust of this assembly on his head, his sins of many births will be burnt. All these places have become attributeless*(Nirgun)*." Mahārāj said, "The tree under which you sit or dip your legs in the riveror the ponds, become pilgrimage."

11. (Shri Swaminarayan Temple, Bharasar
Dt. 23.09.1927; D.O.A.-2/19)

We should always dwell in Mūrti- that is the best state. In this village Bharasarall are alike. They have got permit for bringing me in village Bhārāsar. So, they have understood greatness with divine feelings of Mahārāj andMukts with great love, so they are happy. Mahārāj andMukts are very much pleased with them, and I come here often because of their love. You saints also come here. Then in the evening Bāpāśrī, SwāmīVṛṅdāvandāsjī, SwāmīĪśvarcharaṇadāsjī, SwāmīGhanśyāmjīvandāsjī were made to sit in a cart at Bhārāsar and the devotees pulled the cart and brought it to Talāwaḍī. Many saints and devotees were also together. In that Talāwaḍī, Bāpāśrī and *Sadgurus* swam with the help of a raft. Then Bāpāśrī bathed all, met them and under the *bābul* tree on the bank, the saints and devotees all performed Bāpāśrī's*pūjā* with sandalwood paste and flowers. At that time, the Talāwaḍī was given the name of GhanśyāmTalāwaḍī and the wharf thereat was named PuruṣottamGhāṭ (wharf). After distributing *prasādī*, they came to the temple. From there Bāpāśrīalong with saints and devotees went into the village and went from house to house. Devotees performed his *pūjā* with sandalwood paste,

flowers, etc. Thus, the whole village Bharasarwas made pious and at night everyone came to temple.

12. (Shri Swaminarayan Temple, Danhisara Dt. 28.09.1927; D.O.A.-2/20)

Khīmjībhāī requested Bāpāśrī by saying, "All these devotees of Dahisarawant you to visit their home. So please be kind enough to visit the village along with the saints and devotees." Bāpāśrī along with saints and devotees visited the whole village to give *darśan* to the villagers. There all the devotees performed *pūjā* of Bāpāśrī and the saints with saffron, sandalwood paste, kum-kum etc. Then Bāpāśrī went to temple at the time of āratī.

13. (Shri Swaminarayan Temple, Baladia Dt. 07.10.1927; D.O.A.-2/29)

SwāmīĪśvarcharaṇadāsjī asked, "Bāpā! ŚrījīMahārāj manifested in Chhapaiyā and disappearedat Gaḍhpur. Out of these two, which one should be considered holier?" Bāpāśrī replied, "Sadguru HarinārāyaṇdāsjīSwāmī of Muḷī was transferred to Chhapaiyā. He used to serve GhanśyāmMahārāj. There he had memorised all Vachanāmṛts. He had a question, whether Chhapaiyā was holier or Gaḍhpur. Then one night, ŚrījīMahārāj gave him *darśan* in dream along with a large assembly in which were present AyodhyāprasādjīMahārāj, RaghuvīrjīMahārāj and the saints likeMuktānaṅdSwāmī, GopālānaṅdSwāmī, NityānaṅdSwāmī, BrahmānaṅdSwāmī, etc. Then ŚrījīMahārāj said, "What do you want to ask? Ask whatever you want to ask." He asked, "Which of the two places is holier?" RaghuvīrjīMahārāj said that Gaḍhpur was holier. NityānaṅdSwāmī said, "You did not understand it. Chhapaiyā is holier because the place where God manifested cannot be compared with any other place." Then ŚrījīMahārāj got up and said to SwāmīHarinārāyaṇdāsjī, "Come with Me; I will showyouMy birthplace." Both got up from the assembly. ŚrījīMahārāj walked ahead and Swāmī followed Him. Mahārāj stopped where He had manifested and said, "I had manifested here. Make a heap of dust here and build a memorial on this spot." Saying so, Mahārāj and the whole assembly of saints disappeared."(Murti of Ghanshyam Maharaj was installed by Bapashri at that memorial place on 10th day of Chaitra Vad, V.S. 1972, Dt. 27.04.1916)

14. (Naranpar village and Nagmatiriverbank Dt. 28.10.1927; D.O.A.-2/110)

By much insistence of Dhanjībhāī and devotees of Naranpar village,Bāpāśrī went from house to house of each devotee and gave *darśan* and pleased them. Then he came to the temple and had some rest. When devotees came to know that Bāpāśrī was coming in the afternoon to take bath, all devotees young or old came to the road where the water of river Nagmatiflowed in force in deep pit in the river. Bāpāśrī also came by horse carriage to the place where he used to bathe daily. Then all bathed together. Then Bāpāśrī said that nobody should bathe without remembering Mūrtibut bathe rememberinginfiniteMukts along with Mahārāj. At that time devotees, sang devotional song. '*Ājmeṅ to dīṭhāvālānevāṭvetāṅ*' (today I have seen beloved God on the way to us). When all devotees had completed the song, Bāpāśrī met all in the water of the river. Then he changed the clothes, sat on the sand and performed mental worship. Devotees had brought sandalwood paste, red turmeric powder and garlands which they garlanded Bāpāśrī and applied sandalwood paste. Bāpāśrī also applied sandalwood paste to all. Devotees had brought papaiya and bananas which were offered to Ṭhākorjī and then distributed as prasād to all. This time and association is very good. Look! Mahārāj went from house to house in Kutch so whole land became holy. How fortunate this region (Kachchh) is! GreatMuktshave also such capacity. We are sitting in such place; hence what sort of peace is felt! Whereas, in big cities, wherever you go there is no peace. Therefore, Mahārāj says that He likes woods, hills and forest very much. We should also have such liking. Whatever you do in such places will multiply many times. Mahārāj has made us His own hence believe as fulfilled.

15. (Shri Swaminarayan Temple, Bhuj Dt. 07.03.1928; D.O.A.-2/116)

Bāpāśrī had visitedtemple of Bhuj for *darśan* of Ṭhākorjīon the occasion ofFūldol festival.Saints of Bhuj temple and devotees of Vṛṣpur did much *sevā*. Bāpāśrī talked about it in the assembly and showed his pleasure. He said, “Such big temples and such places are seen wherever we go up to Chhapaiyā. This is all the efforts of saints and devotees. By that *sevā* many have become enjoyers of bliss of Mūrti in

Akṣardhām because at such places Mahārāj has started charity of ultimate liberation, so all activities here have relationship with Mūrti. Anādimukts of Mahārājhas come in sight to give happiness of Mūrti to *jīva*. If they are pleased and if one has trust in them, the technique of achieving goal will become handy and he will become happy in the happiness of Mūrti- otherwise efforts will be more and result will be less.

5.4 - Blessed Saints and Devotees

1. ***(Shri Swaminarayan Temple, Baladia***
Dt. 18.05.1907; D.O.A.-1/50)
Swami Vrundavandasji said, “Meditation is not getting done properly and Murti is not imbibed, please show your favour so I that can meditate.” Bapashri replied, “If you meditate deep, Murti can be imbibed.” Then at the same time he started meditating deeply and saw luminescence but did not see Murti. Then he came out of meditation and humbly told Bapashri that Murti is not seen. Then Bapashri told him to continue meditation and assured that Murti will be seen. Then he meditated and was very much pleased by seeing Murti.

2. ***(Shri Swaminarayan Temple, Rampar***
Dt. 09.03.1916; D.O.A.-1/159)
Jiva Patel of Abdasha (Western Kachchh-Naliya area) and other devotee had come in the assembly on eve of *yagna-parayan* at Rampar. On that occasion, Bapashri showing his favoursaid that the devotees of Abdasha have surrendered to Shriji Maharaj by breaking bonds of the caste which consisted of ten to fifteen thousand houses of the village by knowing that the door of the salvation is at His feet. Our birth is in satsang itself, whereas they have kept satsang by facing many odds, therefore even if they can do less of means, Shriji Maharaj is very much pleased with them. They are praiseworthy as they have surrendered to Shriji Maharaj after realising the mistake of ten to twenty generation. Such *mumukshu*(desirous of liberation) will be taken to Akshardham by me and Shriji Maharaj.

3. ***(Shri Swaminarayan Temple, Baladia***
Dt. 14.05.1925; D.O.A.-1/221)
I took BrahmchariNirgunanadji of Bhuj temple in Murti and he became blissful. There is no such Brahmchari in both region (Nar-Narayandev gadi, Amdavad area and Laxmi-Narayan dev gadi, Vadtal area).We will not find such a man in the whole cosmos. He usedto tell glory of Maharaj andMukt loudly without anybody's fear. Now, I make *sankalpa* (divine thought) that such virtue is imbibed inPurani Keshavpriyadasji Swami, so that devotees of Kachchh remain happy.

4. ***(Shri Swaminarayan Temple, Baladia***
Dt. 03.11.1926; D.O.A.-2/5)

Showing much love for three saints viz. Ghanśyāmjīvandāsjī, SwāmīVṛṅdāvandāsjī, and Īśvarcharaṇadāsjī Swami,Bāpāśrī said, "Nowhere up to*Akṣarkoṭi* there are such saints. They are above all. These saints serve me while living upon *maṭh* only. When such saints live upon *maṭh*, I must live upon millet only. Thus, Bāpāśrī praised the saints much and delighted them."

5. ***(Shri Swaminarayan Temple, Naranpar***
Dt. 16.11.1926; D.O.A.-2/9)

Pointing to SwāmīŚvetvaikuṇṭhdāsjīBāpāśrī said, "This is my *purānī*." And holding the hand of SwāmīĪśvarcharaṇadāsjīBāpāśrī said, "This is my obedient." Then pointing to SwāmīVṛṅdāvandāsjī he said, "This is my *guru*." Then Bāpāśrī asked SwāmīGhanśyāmjīvandāsjī, "Who is your *guru*?" He replied that Yajñapuruṣdāsjī was his *guru*. Bāpāśrī corrected him saying, "He is not your *guru*. Your *guru* is AnādimuktMahānubhāvānaṅdSwāmī. He was having great spiritual powers. You have become Sadguru by his blessings and so you have continued his tradition."

6. ***(Shri Swaminarayan Temple, Baladia***
Dt. 20.11.1926; D.O.A.-2/12)

Bāpāśrī praised Āśābhāī(of village Kanbha, Near Amdavad) saying, "Just as Rājābhāī was the servant of Parvatbhāī, similarly this is my Rājābhāī."

7. ***(Shri Swaminarayan Temple, Baladia***
Dt. 21.11.1926; D.O.A.-2/13)

Bāpāśrī along with two Sadgurus (SwāmīVṛṅdāvandāsjī, and Īśvarcharaṇadāsjī Swami) caughthand ofŚivlāl(of Karachi) and initiated him into *vartamān*. Bāpāśrī redeemed him of all his sins and holding his wrist Bāpāśrī said, "Is there anyone except Lord Swāmīnārāyaṇa in infinite cosmoses who could forgive sins?" Then praising SomchaṅdbhāīBāpāśrī said to Śivlāl, "This learned man has been certified by me. He is a learned man with wisdom. Have association of this learned man and Lālubhāī and remain within the commands of Mahārāj."

8. (Shri Swaminarayan Temple, Naranpar
Dt. 22.11.1926; D.O.A.-2/14)

Bāpāśrī said to the two *sadgurus*(SwāmīVṛṅdāvandāsjī, and Īśvarcharaṇadāsjī Swami), “As you made Devrājbhāī recover from illness, i.e., to realise his mistakeand made him understand the divinity, I am pleased.” Then Devrājbhāīof Rampar village prayed to Bāpāśrī, “Please forgive me for my mistake(of harassingBrahmchariNirgunanandji of Bhuj temple- refer D.O.A. 1/221). These saints have saved me by showing much mercy on me and made me recognise you and understand the greatness of yours (asBrahmchariNirgunanandji understood). Now please always keep me with you.” Saying to Devrājbhāī, Bāpāśrīsaid, “You are always with me.” With much gladness Bāpāśrī garlanded him and put his hands on his head; and asked the saints to put their hands on his head. Then all the saints put their hands on his head; so Devrājbhāī became much pleased and prostrated before all the saints. Similarly, Khīmjībhāīof Naranpar village also prayed to Bāpāśrī and the saints and got his mistake (of harassing Brahmchari Nirgunanandji of Bhuj temple-refer D.O.A. 1/221)forgiven. Then Bāpāśrī advised them both to ever maintain divine feeling.

9. (Shri Swaminarayan Temple, Karachi
Dt. 19,23,25& 30.03.1927; D.O.A.-2/31, 46, 57& 89)

Looking at the devotees Bāpāśrī said, "This Lālubhāī is a greatMukt.He is like jewel. What to say about Siṅdha and where suchMukt! This is all because of ŚrījīMahārāj's mercy. He is my trustworthy. Whatever I say he concurs with me. In my words, he does not apply thought or reasoning. Mahārāj is bewitched by such trustworthy person.”He then asked Lālubhāī, “Formerly you were not in good health. How do you feel now?” Lālubhāī said, “Bāpā! I am all right now because of your *darśan*. For a few days, I had fever but after getting news of your arrival the fever has gone and today you and this Swāmīśrī made us very happy. You showed much mercy on us."While giving Prasād to LālubhāīBāpāśrī jokingly asked in Siṅdhī language, "*heeprasadikedi ai;*How is this prasādī?" Lālubhāī said, “Bāpā! This prasādī is of Akṣardhām." At that time Bāpāśrī looking at saints said, “Just look! How much faith he has! Even if he gets small quantity of Prasād, he will distribute it to all at home and would say this prasādī is of not

this place- it is of Akṣardhāmas it is eaten by Mahārāj and infiniteMukts, so thing became divine. Many may be there in *satsaṅg* but unless they have understood the greatness of Mahārāj and greatMukts, they would not know such thing. Just as these grapes are full of juice, similarly there is only juice in such divine feeling. For the one who has realisedMahārāj everything becomes divine. There is nothing like coming and going.

10. (Shri Swaminarayan Temple, Karachi Dt. 21&23.03.1927; D.O.A.-2/39& 46)

When Rāmjībhāī of village Upardal comes for my*darśan*, he prostrates before the trees of guava, lemon and embraces them, weeps and would say you are very lucky that you are here whereas I have to leave. On that point Brahmā asked for the birth as tree and creeper. Then Bāpāśrī said greatness of Mahārāj and his Anādimukt is beyond words.Rāmjībhāī was praised for his understanding of greatness. He fed saints and prostrated before them for long time. Such was his love. Bravo! Rāmjībhāī! He would put *charaṇaraj* (feet dust of Maharaj andMukt) on his head repeatedly and prayingly would say to trees that they are very lucky because they daily have *darśan* of this assembly whereas he himself considers to be unlucky because he cannot always stay there.

11. (Shri Swaminarayan Temple, Karachi Dt. 22.03.1927; D.O.A.-2/45)

Those saints like you who speak dwelling in Mūrti will speak softly but would not boast. By their talk one gets peace.ThisVachnamrut is real*(pragat)*, this Mahārāj is real*(pragat)*, and these saints are real*(pragat)*. This assembly of Akṣardhām and salvation is also real." Then Bāpāśrī told SwāmīVṛṅdāvandāsjī and Īśvarcharaṇadāsjī that they showed importance of real *(pragat)* very much. Saying so Bāpāśrī showed his pleasure on SwāmīVṛṅdāvandāsjī and Īśvarcharaṇadāsjī.

12. (Shri Swaminarayan Temple, Karachi Dt. 23.03.1927; D.O.A.-2/47)

Bāpāśrī praised Dhanjībhāī very much and said, "He is very brave. Just see! When devotional songs are sung his love overflows, his obedience of rules, determination and love for

sect, all three are so firm that he can even sacrify his life. His father Jādavjībhāī was greatMukt. He gave glory to his father and the whole family is also like him. Young or old all behave according to his commands. In Nārāyaṇapur, he has kept his love for *satsaṅg*, which goes on increasing day by day."

13. (Shri Swaminarayan Temple, Karachi Dt. 25.03.1927; D.O.A.-2/57)

Bāpāśrī said, "This Sadguru, this Purāṇī, and these saints *(Swami Ishwarcharandasji, Swami Vrundavandasji, Swami Dharmkishordasji, SwamiMuktvallabhdasji, Swami Harijivandasji etc. were in assembly)*are ready to please Mahārāj day and night. They give assurance of salvation to many *jīvas* and put them in the happiness of Mūrti, perform daily new *brahm-yajña*, showers rain of nectar, and accomplish many people. If you have divine feeling for them anything can be achieved. Ultimate liberation is easy because of the grace of such saints. Mahārāj says, "The talk of saints like you observing *dharma and niyam* (rules and norms) is different- these saints are such." But egoistic *jīva* cannot understand such talk. The one, who has done *satsaṅg* to please ŚrījīMahārāj, can recognise such great saints and such Anādis as they are. This is a great achievement- if one ponders over it, he can know. There are no such renunciatory saints in any cosmos, who have renounced wealth and woman.

14. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/63)

PurāṇīDharmakiśordāsjī came with sandalwood paste and after reciting śloka, applied sandalwood paste on the forehead of Bāpāśrī. Bāpāśrī took the bowl of sandalwood paste from him and applied to both Sadgurus, Purāṇī, saints,Pārṣad, Āśābhāī, Motibhāī, etc. Then Bāpāśrī called Somchaṅdbhāīand asked him to come near. Then Bāpāśrī said to Sadguru Swāmī, "Look he is my humble servant.

15. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/67)

Bāpāśrī told Īśvarcharaṇadāsjī, "I will make you such that you will be able to make many enjoyers of happiness of Mūrti and will keep you with me." Saying so, he showed much pleasure

and said that the poor will be given more happiness. We have got this divine *sevā*, divineMukt, divine Mahārāj, everything together but one cannot assess its value.

16. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/69)

In Karachi, how affectionateMukt like Lālubhāīare! Lālubhāī is very humble. Hīrābhāī, Sāṅwaldāsbhāī are also like him. Others younger or elder are all like them. They all know how to please Mahārāj. If one feels like that, the whole *satsaṅg*seems divine and behaves as the servant of all. In no time, he will be happy- such is this association.

17. (Shri Swaminarayan Temple, Karachi Dt. 27.03.1927; D.O.A.-2/71)

I and KunvarjīPaṭel used to ponder on the talks of Sadguru ŚrīNirguṇdāsjīSwāmī after listening to him. What to say about his way of presentation! No devotee or saint would get up from the assembly till his talks goes on. ŚrījīMahārāj had said to GopālānaṅdSwāmī that unless he spreads His supremacy, He would keep him in his body. His command was literally accepted by this Swāmī (Nirguṇdāsjī). He used to talk about ŚrījīMahārāj's supremacy. The renunciation of Swāmī was second to none. It was so powerful that no saint staying with him could violate his wish. Moreover, to obey commands and making it obeyed was also very powerful and so no saint could violate commands. In the assembly those learned who had thorough knowledge of Vedas, Vedāṅt, etc. may came in the assembly would also become humble by listening to the talks delivered by Swāmī with proof– such was the power of his talks. In talking about the supremacy of ŚrījīMahārāj in *satsaṅg*, he had to face many difficulties, but he would not care for them and knew that they poor were speaking thus because they do not understand. Swāmī used to say when those who say anything and those who cause trouble would not do so when they understand the supremacy of Mahārāj and then they would not feel harm for this talk. Once Mahārāj's attendant PārṣadBhagujī had said in the assembly that whenever he heard the talks of this Swāmī, he could see that Swāmīji's talks impressed the audience like powerfulMuktlike Sadguru NityānaṅdSwāmī. He had delivered many talks, but nobody had written them at that

time. Many talks about Mahārāj'slīlā-charitra and miracles had been written; but if the Swāmī's talks had been written– to explain the supremacy of Mahārāj, in *satsaṅg* it would have been proved the best divine book. I have heard his talks. What to say about his way of presentation! Whenever Swāmī used to go round the villages, twenty to twenty-five saints would always accompany him and the programme of *kathā-vārtā* would always go on. In the morning, he would finish his daily routine viz. bathing, *pūjā*, etc. and then would have lunch only once- only this much activity would be seen except *kathā-vārtā*. Then till twelve in the night, *kathā-vārtā* would go on and mainly in this assembly Swāmī would often talk and would make the Vachanamṛt to be read. No saint or devotee would dare to talk any loose talk, such was his influence. He used to meet me with much love, and I also knew about his greatness. Bāpāśrīshowing his pleasure praised SwāmīNirguṇdāsjī and said that his disciple SwāmīĪśvarcharaṇadāsjī is carrying on his work.

18. (Shri Swaminarayan Temple, Karachi Dt. 27.03.1927; D.O.A.-2/72)

Amīchaṅdbhāī prayed Bāpāśrī that it became very late because he had been taken to the houses of devotees in Sadar. He further said that Bāpāśrī would visit his house today, so he was waiting. And in the morning, I had requested Swāmīśrī but since you say you are tired, I cannot insist. If you do pity on me and come to my house, it will be well and good but if you are tired, please come tomorrow for giving *darśan*. Bāpāśrī asked him, "Where is your house, I must please God's devotee like you who has understanding of greatness." Amīchaṅdbhāī said, "Bāpā! Pointing to the window on the opposite side he said it is there." At that time, Bāpāśrī showed much pleasure and not caring for the tiredness he went to his house. There his brother, small and big children and neighbours residing nearby were very much pleased by having *darśan*. All the family members prayed to Bāpāśrī and took the blessing of dwelling in the happiness of Mūrti. At that time, Bāpāśrī said his brother had taken him to village Māthak and Sadgurus were also with him. He took saints and me round the whole village and he said that since he visited the village all will be liberated- such was his understanding of greatness. At that time, he had received the letter of his brother from village Māthak, which he gave us for reading. In

the letter, it was said that when Bāpāśrī visited their house, he should on his behalf request Bāpāśrī to bless, so that they have divine feeling for Bāpāśrī, never get human feeling for him and those *jīva* who gets new birth or dies should all be kept in the happiness of Mūrti, no devilish *jīva* take birth in their family and the family does not give up *satsaṅg*. Moreover, if a daughter takes birth in the family and when she gets married, if that family does not have strength of *satsaṅg*, that family and she should be blessed with the happiness of Mūrti by Mahārāj and yourself- such was the content of the letter. Beautiful! Beautiful! How much love devotees have! The family also knew about the greatness and the family of his brother, his sons, young and grown up, all would prostrate before me and to get my pleasure would stand with folded hands. Mahārāj has shown much pity in such region- such is a talk of greatness. Those who do not know such talk may be perplexed and if they have doubtful thoughts, it is their look out, but I have to please only Mahārāj and do not want anything else. Saying so, Bāpāśrī came to the temple.

19. (Shri Swaminarayan Temple, Karachi
Dt. 29.03.1927; D.O.A.-2/83)

Rāghavjī, younger son of Tribhovanbhāī of Vāṅṭāvadar was standing nearby. He had a rupee coin in his hand. Bāpāśrī jokingly asked the boy if he would give him the rupee. The boy agreed and gave away it to Bāpāśrī. Bāpāśrī remarked that such gems were there and added that the boy did not care, otherwise young boy would not even give away an almond. If *one* surrenders to Mahārāj and greatMukts in this way, he will become a gem.

20. (Shri Swaminarayan Temple, Karachi
Dt. 30.03.1927; D.O.A.-2/87)

ParṣadKuber Bhakta, after performing *pūjā*, came for *darśan*. Looking at him SwāmīĪśvarcharaṇadāsjī told Bāpāśrī, "That devotee performs our *sevā* nicely. Bāpāśrī agreed and said that he knew about his *sevā* and added that Mahārāj likes *sevā-bhakti*."

21. (Shri Swaminarayan Temple, Karachi
Dt. 30.03.1927; D.O.A.-2/87)

Bāpāśrī praised Āśābhāī and said that he served him much. He does not care for sleep or tiredness. One who has

understood importance of greatness will not find difficult to bear the suffering of body.

22. (Shri Swaminarayan Temple, Karachi
Dt. 31.03.1927; D.O.A.-2/97)
There was Śāmjīmal of Bhuj in our region who was sincere in devotion. Whenever he could come, he used to sing devotional songs with love- at this some would make mockery of it, but he would not mind it. In the beginning he was very strict but after coming in contact withgreatMukt he had divine feeling for Mahārāj andMukts. He became very joyful. He was straightforward and trustworthy too.

23. (Shri Swaminarayan Temple, Karachi
Dt. 31.03.1927; D.O.A.-2/97)
Kalyāṇasaṅgjī of village Māthak was very much eager to have physical *darśan of* Mahārāj. I took him to Mūrti and asked him-is He real God or not. He agreed and said that he nowrecognised his shortcoming. In this, we have to understand that Mūrti means Mahārāj
Himself. Try to have such divine feeling.

24. (Shri Swaminarayan Temple, Bharasar
Dt. 24.09.1927; D.O.A.-2/19)
Bāpāśrī got up early, finished his morning routine and said, "All the saints and I are from Akṣardhām. These saints are also Anādimukts dwelling in Mūrti- never forget this. The saints and I have come here because of love of devotees of Bharasarand we are very much pleased.

25. (Shri Swaminarayan Temple,Dahisara
Dt. 28.09.1927; D.O.A.-2/20)
A devotee was in trouble and to make him free from the trouble tonight at 12.45 Nāgardāsbhāī came from Viramgām. I prayed and you talked with him and got a letter written for him. He went back to Bhuj. He trusts me and knows that no one else can do this work. He has not known protector other than Mahārāj andMukt so he came from long distance.

26. (Shri Swaminarayan Temple,Baladia
Dt. 03.10.1927; D.O.A.-2/24)
Karśanbhāī of Sukhpur who had migrated to village Dhamaḍkā came for *darśan* from Dhamaḍkā. He presented a

coin worth five paisa to Bāpāśrī and said, “Two months ago you and ŚrījīMahārāj had come to Dhamaḍkā in a golden chariot drawn by horses of golden colour to fetch Vīrajī, the son of Khīmāof caste Kuṁbhār (Donkey keeping lower cast) to Akṣardhām. At that time, the boy said, 'Mahārāj and Bāpā are seated in the chariot, and they are saying, 'Come on, we have come to fetch you to Akṣardhām. You will have to graze donkeys here if you live in the body any longer. Therefore, come to Akṣardhām where there is abundant happiness.' They are saying so. Therefore, I will go with them.' Then his father asked him, where Mahārāj and Bāpā were? The son replied, 'Here are they, see them.' Then the father too had *darśan* of Mahārāj and Bāpāśrī as described by his son. Then he dropped one coin in the chariot. Instead of falling in the chariot, the coin fell on the ground. After you and Mahārāj fetched the boy to Akṣardhām, his father wanted that he should present that coin to you. So, he had preserved that coin. As he knew that I was coming for your *darśan*, he gave me that coin to present to you. So, I have brought it.” Bāpāśrī said, “Tell KhīmāKuṁbhār that I have made his son Vīrā happy in the bliss of Mūrti and have elevated him to the cadre of *Anādimukta*."

27. (Dhanjibhai's home, Naranpar
Dt. 28.10.1927; D.O.A.-2/110)

Dhanjībhāī and his sons Rāmjībhāī, Lāljībhāī, and Harjībhāī performed *pūjā* of Bāpāśrī with garlands and sandalwood paste, prostrated and prayingly said that they were his children and asked Bāpāśrī to keep mercy on them forever as he had. They added that they do not know how to please him but by mercy as he considered them as his own, he should remain pleased as he is. They also said that there never comes human feeling for him. The pleasure of followers of Mahārāj, saints, devotees, etc. remained on them- show such mercy. Then Bāpāśrī said, “I am very much pleased with you because your love is such. You are very eager to have my pleasure, therefore, remember that all have been kept in Mūrti- do not forget it. All young and old remain united. If there is love for one another in *satsaṅg,*Mūrti will not be forgotten.

While Bāpāśrī was talking thus, Lālśaṅkarbhāī applied sandalwood paste to Bāpāśrī, tide the turban on his head and prayed. Bāpāśrī said, “What have you done this?” Dhanjībhāī

said, “Bāpā! Lālśaṅkarbhāī (from Bhuj) stayed in this place for a month. At that time, he had decided to invite you here and perform your *pūjā*. You have fulfilled his wish today by showing your mercy.” On hearing this, Bāpāśrī was pleased and met Lālśaṅkarbhāī and all devotees.

28. (Dhanjibhai's home, Naranpar
Dt. 29.10.1927; D.O.A.-2/111)

Bāpāśrī showed his desire to go to Vṛṣpur (Baladia). Dhanjībhāī and his sons requested Bāpāśrī not to hurry and requested him to stay five-ten days more. At that time Bāpāśrī jokingly said, “You have constructed these new houses so if you give me a place to stay in it, I will stay.” Then Harjībhāī said, “Bāpā! These are your houses so live happily.” Bāpāśrī said, “You three brothers and your father all four of you make decision. I will stay but will not pay single pence.” Harjībhāī said, “Bāpā! All right. We have no need of it. I offer it to you with a vow of tulsi. But see that you do not change your decision.” Bāpāśrī praised Harjībhāī and said, “He is young but very staunch. The whole family is like this. This Dhanjībhāī is also brave. The whole family has love and never disobey my word. They would always give words of courage in worldly activity, in happiness-unhappiness, in sickness, etc. I always consider everyone as my own. Since you insist, I will stay for two days more.

29. (Shri Swaminarayan Temple, Baladia
Dt. December,1927; D.O.A.-2/125)

Bāpāśrī was sitting in the square (open area) of temple on a chair and devotees were working. Bāpāśrī praised them by saying that all young or old are eager for *sevā*. They have given up the work in their farms and work here. For the work of temple saints and devotees all have equal eagerness and enthusiasm, as they know that ŚrījīMahārāj will be pleased by this *sevā*. At the time of Shriji Maharaj Great Naṅda Sadgurus and devotees have built such temples, prepared divine scriptures, brought greatMukts- thus ŚrījīMahārāj has shown much mercy on *jīvas*. Now for us Mūrti should be the goal and get ourselves fulfilled.

30. (Shri Swaminarayan Temple, Baladia
Dt. December, 1927; D.O.A.-2/125)

Bāpāśrī told Bhogīlālbhāī and Dhanjībhāī that this Purāṇī is happy in the happiness of ŚrījīMahārāj. Arjun's goal was to

shoot the fish, so all his concentration was on the fish. Similarly,Purāṇī has made his tendency (vṛtti) on Mūrti only. The one who understands the importance of happiness of Mūrti will consider other happiness as worthless.

31. (Shri Swaminarayan Temple, Baladia
Dt. December, 1927; D.O.A.-2/125)

Bhogīlālbhāī and Dhanjībhāī requested Bāpāśrī that since they have been considered as his, they should always be favoured with his merciful sight. Then Bāpāśrī putting his hand on the head of PurāṇīKeśavpriyadāsjī said, "Get attached to such saint who is saint in real sense. He has stuck to the causal Mūrti and he is above attributes like BrahmachārīNirgunanand -he has nothing to do with mine or thine, nothing to do with joy or sorrow and has no attachment whatsoever. For me he has come from Amdāvād and is with me. I constantly remember such saint."

32. (Dhanjibhai's home, Naranpar
Dt. 13, 14 & 15.03.1928; D.O.A.-2/127, 128)

Bāpāśrī moved his hand on the body of Dhanjībhāī and asked not to worry, Mahārāj will do good. Dhanjībhāī said, "Bāpā! I have no worry because of your mercy.This time I request you to get me attached to Mūrti by your mercy. Now I have no other saṅkalpa than Mūrti." Bāpāśrī said, "Why are you becoming so sad? If I have any work for you in this world, I have to keep you." Dhanjībhāī prayed with great emotion to Bāpāśrī saying that he had no desire at all to live in this world so he should be kept in the happiness of Mūrti by his mercy. On hearing such words Bāpāśrī was very much pleased and said, "All right, you go. I am also coming later.

Dhanjībhāī prayed to Bāpāśrī and said to him, "Bāpā! Boons which you had given all became true" and saying so, his eyes were full of tears of love. He further said with folded hand, "Bāpā!, you have shown much mercy. You brought Mahārāj and saints all divine luminous. You are also such luminous!" Saying so, he went deep within. When he came out, he again said with folded hands, "Bāpā! You have shown much mercy. You are such merciful!" Bāpāśrī said, "Dhanjībhāī, join your tendency in Mahārāj. In that Mūrti, rays of luminescence emit and also fountain of luminescence emits. Inside it infiniteMukts dwell. Therefore, do not see anything except Mūrti and do not speak anything." Saying so, Dhanjībhāī was made calm. Then Bāpāśrī advised his sons

etc. not to worry for him. Dhanjībhāī has become happy in the happiness of Mūrti. His relatives said to Bāpā, “It will be like famine without Dhanjībhāī. On hearing these words Bāpāśrī said that this famine will not have much effect, but when there will be big famine, all will realise.Saying so Bāpāśrī advised all to remain by him and then Bāpāśrī came to Vṛṣpur.

Dhanjībhāī got up late at night and started praying Mahārāj and thanked Mahārāj and Bāpāśrī, He said that much mercy was shown on him. Along with Mahārāj he was having *darśan* of Bāpāśrī. He said Bāpāśrī to come near and expressed with surprise that he was such luminous. Why had he not appeared such till today? Today you have shown much mercy. At that time his relatives and three sons named Rāmjībhāī, Lāljībhāī and Harjībhāī, etc. had not slept. His younger son Harjībhāī asked his father what he was speaking. Looking at him Dhanjībhāī said to Harjī,“tell everyone in the house to have *darśan.*Such a big assembly is sitting here and how he is asking what happened? Here isMahārāj, here isBāpā. All are luminous.” Saying so, he had gone in trance. Family members came to know that his tendency had become one with Mūrti and Bāpāśrī had told them to do his *sevā*. They were giving him food and water according to his wish, but there remained no other *sevā*. But he was having *darśan* of ŚrījīMahārāj and the divine assembly which was the greatest benefit they got. Thinking so all members of family young or old prayed and prostrated and requested to remain pleased on them. At that time Dhanjībhāī also greeted all with Jay Swāmīnārāyaṇa with folded hands and prostrated and thanked Mahārāj saying that he was very merciful and welcomed His presence. Repeatedly said Mahārāj had done much mercy. He was devotee's love*(Bhaktvatsal)*. He took much care of him and added that Mahārāj had kept his prestige. Saying so he slept with folded hands and while sleeping he was thanking Bāpāśrī, saying that he came with Mahārāj at a proper time and then he remained silent. After some time, he was praying with folded hands while in sleep, at that time his sons asked him what he was doing. He said he was praying to Bāpāśrī. His sons asked him where Bāpāśrī was. He said here he was. He was taking bath at the river stream. Then his son Harjī inquired and knew Bāpāśrī was bathingat the river stream. Bāpāśrī was taken to Dhanjībhāī's home and all had *darśan*. Thus,Bāpāśrī gave Dhanjībhāī divine sight.

On the next day of FāgaṇaVad 9, (Dt. 15.03.1928)Dhanjībhāī

awoke and greeted the family members with Jay Swāmīnārāyaṇa. At that time his sons asked him if they could call Bāpāśrī. Dhanjībhāī said, “You are doing my *sevā* day and night. Moreover, you read pārāyaṇa of Vachanāmṛt. You also did the kathā of Bhaktachiṅtāmaṇi, even then you want to call Bāpāśrī. Here is Bāpāśrī. Here sit Mahārāj and infiniteMukts. Just see this is Gopālānaṅd Swāmī, MuktānaṅdSwāmī, Brahmānaṅd Swāmī, Nityānaṅd Swāmī, etc. and many saints are also sitting. All are luminous even then why do you say so?” Thus, at that time Dhanjībhāī had *darśan* of Mahārāj, Bāpāśrī, etc. including manyMukts. Then Dhanjībhāī left for the Akṣardhām after saying Jay Swāmīnārāyaṇa to all. This incident was narrated to devotee by Bāpāśrī at Vṛṣpur and then Bāpāśrī left for Nārāyaṇpur. Dhanjībhāī was seated in palanquin and devotees were going to the crematorium ground in the festive mood. At the entrance of the village Bāpāśrī met them. Then devotees laid down the palanquin and prostrated before Bāpāśrī. Bāpāśrī moved his hand over Dhanjībhāī and uttered the words 'DhanjiBachcha! Go, I am also coming.' Saying so, Bāpāśrī covered a new cloth over the body of Dhanjībhāī. Then devotees were told to lift the palanquin. When they started with the palanquin,gulāl was sprinkled in all directions and there was very good fragrance. Everybody looked up and wondered from where so much gulāl and so much fragrance came. Then for performing last rites the body was taken at the riverbank and his body was cremated there. At that time Bāpāśrī was also there with all. Bāpāśrī said, “The vacuum has been created in Nārāyaṇpur and more over in Kutch as well in whole *satsaṅg* vacuum has been created- know thus.**Bāpāśrī thereby indirectly hinted about his journey for Akṣardhām within short time.**

33. (Shri Swaminarayan Temple,Baladia, Dt. 02& 03.04.1928; D.O.A.-2/134, 136)

A *brahm-yajñaparayan* was going on.Bāpāśrī called PurāṇīKeśavpriyadāsjī near him and said, “Why are you not taking rest for a while? You need some rest because you have to read kathā.” Purāṇī said, “Bāpā! I get rest by seeing you. Saints, devotees, young, old, all are happy on account of your mercy. This time you have opened a big charity in the form of this *brahm-yajña* by showing your mercy, as a result many are benefited. Who can feed divine meal in the form of bliss of

Mūrti excepting you? The mercy beyond limit shown by you can only be known as it is by great Sadguru Swāmī. Saints, devotees, all young or old get joy because of your mercy. **But the mysterious words that this Mūrti will fly away uttered by you at the time of tying your wrist, have made many thinkabout it.**" Bāpāśrī said, "PurāṇīI! ŚrījīMahārāj will do all well. Where have I to fly away? We are together in Mūrti, and never separate."In the morningassembly(Dt. 03.04.1928), Bāpāśrī while applying sandalwood paste to PurāṇīKeśavpriyadāsjī with much love, he said, "PurāṇīMahārāj! You have performed a big task-you are doing kathā dwelling in Mūrti so, Mahārāj, saints and devotees, all are very much pleased. Mahārāj shines luminously in this assembly in the centre. InfiniteMukts sit round Mūrti. Anadimukts are taking happiness by remaining engrossed.

34. (Shri Swaminarayan Temple,Baladia, Dt. 02.04.1928; D.O.A.-2/134)

Vithaljibhāī and Maganbhāī of Bhujcame to Baladia and had *darśan of* Bāpāśrī. They offered grapes to Bāpāśrī and prayed to him to accept it. At first Bāpāśrī said, "I do not eat fruits of this world. I am always eating divine meal in the form of bliss of Mūrti. But since you have come with the saṅkalpa throughout the way let me offer to Mahārāj." Saying so two pieces were taken by Bāpāśrī, after offering it to Ṭhākorjī. Then he gave Prasād to devotees and said that this was the *yajña* of Vithaljibhāī and Maganbhāī. Then a devotee who was standing with his son in his arms to get him *darśan* of Bāpāśrī, that child was offered a piece of grape which was put in mouth of that child by Bāpāśrī and Bāpāśrī said that this is a child now but when he will grow up, he will be very staunch."Saying so, he put his hand on the head of that child.

35. (Shri Swaminarayan Temple,Baladia, Dt. 03.04.1928; D.O.A.-2/136)

Bāpāśrī looking at SwāmīVṛṅdāvandāsjī and SwāmīGhanśyāmjīvandāsjī told other saints, "These are our great saints. See! They always remain immersed in Mūrti. You all become such. Do not keep attachment to Akṣarkoṭi, etc. or elsewhere excepting to Mūrti. We have come only to do that one task. Some are very much knowledgeable in worldly affairs so forgetting Mūrti, they keep themselves engaged in work-what do they achieve? We are of

Puruṣottamnārāyaṇa so we should always have intoxication of Mūrti."

36. ***(Shri Swaminarayan Temple,Baladia, Dt. 03.04.1928; D.O.A.-2/137)***

Devotees like Nāgjībhāī and Bhurābhāī whose state is the highest, act covering bliss of Mūrti. You saints also do not make it known. But this Lālubhāī who is my trustworthy reveals to me and sometimes tells it to saints and devotees in joyous mood. Devotees of Mālaṇīyād, Meḍā, Maṇiparā, Joṣīparā, etc. do much *sevā* in this *yajña* by remaining alert. All are diligent and have knowledge of greatness. They were all in charge of hoj of Śīro in the *yajña* of Muḷī. Among them Chaturbhāī was blissful and having high state but would not let others know. Mansukhbhāī of Sara and Ratilālbhāī of Jāmnagar were hard of hearing but have much love. Bhogīlālbhāī, Dhanjībhāī, Vāljībhāī, Nanalalbhāī, Lālśaṅkarbhāī, Motibhāī, their sons and Vithaljibhāī, etc. of Bhuj are very powerful. Group (sangh) of Karāchī all have faith, young or old all behave according to commands. Devotees of this Kachchh region also do much service knowing greatness. All are eager for the pleasure of Mahārāj. I am also very much pleased seeing their love.

37. ***(Shri Swaminarayan Temple,Baladia, Dt. 10.04.1928; D.O.A.-2/140)***

Āśābhāī said, "Bāpā! You are pleased, keeping me in your *sevā* by mercy, so the turban which you have tied in the form of *sevā* is real one. Where one can get such *sevā*! Always remain pleased in this way so that I will think that I have been giveneverything." Bāpāśrī said to Āśābhāī in such a way that all devotees could hear, "Āśābhāī does my *sevā* day in and out. He does not care for sleep, hunger or getting tired. He is worth praising. I scold him, may avoid him, may praise him, may tell him to stay or go but he never gets irritated, and I have never seen him taking full sleep. He does as I tell him but if there is any little child in the house and if he says Āśābāpā! He would say yes Bāpā! Saying so, he immediately gets up. If I have work in the farm, he would reach there also. Saints and devotees also become very much pleased with his *sevā* in the temple. Āśābhāīof Kanbha (Amdavad)and Motibhāī of Bhuj (Kachchh) both are very useful to me. Motibhāī lives nearby, no sooner the message is sent, he would immediately come, his sons are also like him.

Hirji and Jadavji(Family relatives of Bāpāśrī) of this place also do much *sevā* of mine. Kanji and Manji (Sons of Bāpāśrī)are so obedient that if I tell them to sit or stand up, they would respond in the same way. Young Mavji, Jadavji and Harjī, (Grandsons of Bāpāśrī)etc. have knowledge of greatness. Though they all do *sevā* but the *sevā* ofĀśābhāī is unique- saying so Bāpāśrī showed his pleasure and tied turban on his headand to Motibhāīetc.

38. (Shri Swaminarayan Temple,Baladia, Dt. 10.04.1928; D.O.A.-2/140)

Bāpāśrī said, "Premjī younger son of Hirjibhāī also does much *sevā* of mine. At the time of my bath, he always stands by me. He would bathe me; at night he would go to bed without spreading anything. Sometimes he would get up all of a sudden at night and would come to me and would ask what could he do for him? I would say dear Premjī it is still night. Go and have sleep. Then he would go. He would sit in the assembly. He would understand the talks taking place in assembly and if any saint would come, he would hurriedly go to him and do his *sevā*. At such a young age he has understanding of greatness which is the fruit of pleasure ofMukts. Saying so, Bāpāśrī removed a garland from his neck and gave him and put his hand on his head.

39. (Shri Swaminarayan Temple,Baladia, Dt. 10.04.1928; D.O.A.-2/140)

Bāpāśrī began to tie turban to servers in the kitchen, leading devotees of various villages, etc. Then all took the opportunity of performing *pūjā* with sandalwood paste and garlands, first of Bāpāśrī, and then his sons. Thus,Bāpāśrī gave various kinds of happiness of Mūrti to all till the last day of *yajña*. When Mandalis of various villages, community members and devotees from nearby villages started to go, Bāpāśrī met all of them and said that this type of *yajña* would be rare in future. Remember this *yajña*, this assembly, saints, devotees, etc. It is seen thus because of ŚrījīMahārāj'ssaṅkalpa but this assembly is eternal, and divine. In every Muni there is group of many Munis. We all are in Mūrti. Do not forget it."

40. (Shri Swaminarayan Temple,Baladia, Dt. 20.04.1928; D.O.A.-2/141)

Bāpāśrī saidin joyous mood. "These saints are like my cows. If they are happy, I am happy and if they are unhappy, I am also unhappy, because God is recognised through such

saints and without them even supreme Lord may be moving about in the human form will not be recognised. Puruṣottamnārāyaṇa (Supreme Lord) is cause of all-nobody is His creator. He is the cause of all, doer, controller, support of all-if one understands thus, he will be fulfilled or if such saint enjoyer of happiness of Mūrti is met, he would explain that talk. All these saints who have come will not leave you, will abduct you, means will take you directly to Mahārāj"

41. (Shri Swaminarayan Temple,Baladia, Dt. 20.04.1928; D.O.A.-2/141)

Jagannāth, the teacher, of Godhāvī and his son Maṇilāl came and prostrated before Bāpāśrī with Jay Swāmīnārāyaṇa." SwāmīĪśvarcharaṇadāsjī said, "Bāpā! Did you recognise this teacher?" Bāpāśrī said, "Yes. He is really faithful and has love. When we had gone to the Darbar of Sanad, he came there to fetch me and requested me to visit Godhāvī along with saints. As I was in hurry, I told him that we are always together and think that I have come to your village and be pleased. Then he said all right, as you please, such is his faith"- then Bāpāśrī applied sandalwood paste to both and removed garlands from his neck and garlanded them put his hand on their heads showing much pleasure.

42. (Shri Swaminarayan Temple,Baladia, Dt. 05.06.1928; D.O.A.-2/149)

PurāṇīKeśavpriyadāsjī said, "Bāpā! Please burn our causal bodies by your mercy and get us joined in Mūrti." Bāpāśrī said, "Where do you have the causal body?" You have been made very great and have been kept in Mūrti, so always remain in joy." Am I right Bhogīlālbhāī?Bhogīlālbhāī said, "Yes Bāpā! He was great but you met him and showed your mercy so made him very great. We have also been fulfilled."

5.5 –Shower of Blessing

1. ***(Shri Swaminarayan Temple, Baladia***
Dt. 13.05.1906; D.O.A.-1/6)

All will be fulfilled. All will get equal bliss. Just as unripe mango is ripened in grass of wheat. Similarly, those who are not matured this time in the Satsang will also be fulfilled by me. Therefore, do not ask for outwardly, ask for with sincerity. GreatMukt feed all equally. But just as rich man's children eat much sugar, cube-sugar, ghee, etc., they suffer from indigestion. Similarly, if you do not trust these talks, you will suffer from indigestion and these talks will be of no use but if you trust it, I will take you with me and make you blissful. The bliss got byMukts themselves is bountiful and cannot be compared with the bliss given by means. If I am telling a lie, I amcommitting a sin and if you trust, you will get as much as you wish. But if one does not trust it and reason it, he will lose all his previous good deeds too. I want to give equal happiness to all young or old in the present time.He, who has full faith and self-knowledge will be given as much as I have.When passionate, and the wretched will be given this bliss during this time, then where is the doubt offulfilment of seekers?

2. ***(Shri Swaminarayan Temple, Baladia***
Dt. 13.05.1906; D.O.A.-1/6)

This greatMukt has been acknowledged by many elderlyMukts; so, do not doubt. These words are spoken by Shriji Maharaj Himself through my medium therefore it should be known that Maharaj speaks. This is the great benefit. ThisMukt does the same work as is done by Maharaj; therefore,Mukts take souls in the bliss of Maharaj just as Maharaj takes soul in His bliss.This time you have suchMukt that, if any wretched or sinful soul surrenders to him he will get ultimate liberation, and all his sins will be washed away without repentance provided he surrenders toMukts, puts his head in his lap and requests with prayer becoming very humble. If one becomes innocent beforeMukts all his work will be done. Mukts will give the bliss of Shriji Maharaj within no time. Such bliss which cannot be had by adopting innumerable means and trying for ages, but it will be given byMukts immediately.I shall give the ultimate liberation to you as well to those having love. I shall give you all the same bliss which I have and will make you as I am. I give you this boon as a gift.

3. ***(Bapashri's farm, 'Kakarvadi', Baladia***
Dt. 27.05.1906; D.O.A.-1/42)

After bathing Bapashri and saints performed mental worship. Then Bapashri offered millet ponkh and sugar to Thakorji (God) and its Prasad was distributed among all saints. Then Bapashri gave a boon by saying that work of all either young or old will be done by him equally –there will be no distinction between young or old. All will get equal happiness. Take it for granted that this is your last birth. After blessing them all prostrated before one another. From there they went to the temple.

4. ***(Bapashri's farm, 'Kakarvadi', Baladia***
Dt. 14.03.1909; D.O.A.-1/72)

Those who are called great in this world and sit on mattresses with cushions, is not enough. Mukts may have remained humble but within a minute they can bestow with ultimate salvation. Talking thus everyone was blessed with the words that from today it is your new birth and do meditation. I am there to help you in meditation and will get you such happiness from Shriji Maharaj as I have and will enjoy the happiness together.

5. ***(Shri Swaminarayan Temple, Baladia***
Dt. 18.03.1909; D.O.A.-1/77)

The happiness of those who have becomeMukts by the grace of greatMukts has been detained by greatMukts but it should be considered as got it. The wealth of father belongs to the son; similarly, my happiness is yours as you are my disciples. You all Whetherelder or younger are the sons of the same fatheri.e., Lord Swaminarayan. All whether intelligent or unintelligent will be made equally happy.

6. ***(Shri Swaminarayan Temple, Baladia***
Dt. 25.03.1909; D.O.A.-1/89)

This Jiva has illness.That illness is liking for other objects than Murti of Maharaj. This illness will be cured because Maharaj andMukts have met in this birth. Just as thirsty cows go to the pond and quench their thirst with the water. Similarly, you have come with enthusiasm by crossing ocean; I know this. I am giving you the bliss which I take from Shri Purushottam. Those who have such constant feeling will get bliss with my pleasure.

7. (Shri Swaminarayan Temple, Rampar
Dt. 28.02.1916; D.O.A.-1/149)

Today gnanyagna and yogyagna are being held. There will be ultimate liberation in it. In Satyug if one meditated for one lakh years, he would get only darshan of God. In Tretayug if one performs yagna for ten thousand years, he would get darshan and in Dwaperyug if one serves God for one thousand years, he will have darshan. In Kaliyug if one sings devotional song for hundred years, he would get darshan. But in present time, I join devotees to Shriji Maharaj's Murti by making them immersed in it. Such is the power of this time. This is Yog-yagna and Brahm-yagna. One who has come in it will need not have to take birth again. I will rest him in Murti.

8. (Shri Abibapa'sChhatedi, Baladia
Dt. 05.06.1917; D.O.A.-1/185)

The words which come out from my mouth are like *nad*(sound) coming from the Murti of Swaminarayan. If such greatness is understood, and love, unity and atmabuddhi is kept there remains nothing to do.I will make you engrossed in Shriji Maharaj's Murti and will make you happy. Do not doubt my words because I am telling this by swearing in the name of Swaminarayan.Then Swami Ishwarcharandasji asked, "What is my cadre?" Bapashri said, "I have made you Anadimukt with the power of liberating other Jivas. If I am telling a lie, I will be at guilt. At this time all who have got this opportunity, whether worthy or unworthy will be liberated.

9. (Shri Swaminarayan Temple, Saraspur
Dt. 02.12.1925; D.O.A.-1/242)

I am going to take all of you to Akshardham as I am taking your care like parents taking care of their children. I have only one activity- to give liberation.

10. (Shri Swaminarayan Temple, Naranpar
Dt. 16.11.1926; D.O.A.-2/9)

Swāmīīśvarcharaṇadāsjī said, "**Bāpā! Today is your Birthday***(Kartaksud 11, v.s. 1983)* and you have permanently sponsored a banquet in the temple of Bhuj on the day of your birthday. On that occasion there would be *brahm-yajña* in which the saints of temple would dine. So, please attach your followers here to Mūrti." Bāpāśrī said, "In the present time God endows liberation just out of His grace- He abundantly

showers His grace. But you all will have to get attached to Mūrti- to say have a trust in my words. If you get attached to Mūrti, I will get you bliss." He gave such a boon.

11. (Shri Swaminarayan Temple, Naranpar Dt. 29.11.1926; D.O.A.-2/16)

Bāpāśrī kept hands of all saints and devotees together and kept his own one hand below them and other hand above their hands andbestowed. Then Swāmī asked to bring water. Bāpāśrī said, "You are mistaken. Is water preferable or my words?" Then Swāmī said, "Itis for remembrance." Then Bāpāśrī said, "Then it is all right, bring it." Then Bāpāśrī threw water on all and blessed them, saying, "I will keep all together with me in Murti" Then the saints took the names of saints and devotees who had love and liking; and requested Bāpāśrī to keep them with him. Bāpāśrī said, "All right." At that time, Khīmjībhāīand two saints of Bhuj came. They were also blessed in the same way.

12. (Shri Swaminarayan Temple, Naranpar Dt. 29.11.1926; D.O.A.-2/16)

SwāmīĪśvarcharaṇadāsjī asked, "Can we get printed your talks which have been written?" Bāpāśrī said, "You got this Vachanāmṛt*(Rahasyarth)*printed by which many *mumukṣus* have been benefited by reading it. Therefore, get this also printed so that infinite *jīvas* will get ultimate liberation.

13. (Shri Swaminarayan Temple, Naranpar Dt. 29.11.1926; D.O.A.-2/16)

All saints were ready to leave for Bhuj and then to Gujarat. Bāpāśrī said, "Perform *brahmayajña* at the place wherever you go. Flow the joy of Mūrti. I shall always be with you and wherever you go, knowthat I am with you.Then Swāmī said that they all wanted a promise from Bāpāśrī and ask if he would show his favour. Bāpāśrī said 'Yes, ask.' Then Swāmī said, "We all remember this body, so shower your grace on us so that the body does not come in our remembrance, and we remember Mūrti only and see Mūrti constantly." Bāpāśrī was pleased and put his hands on his head and blessed that it would be so henceforth. Then Bāpāśrī came to Vṛṣpur(Baladia)and all the saints went to Bhuj.

14. (Shri Swaminarayan Temple, Karachi Dt. 21.03.1927; D.O.A.-2/42)

This opportunity is rare. The *darśan* of such Mahārāj and His Anādimukt in this assembly is not an ordinary thing. This assembly is divine luminous. This opportunity does not come often. Nectar is being looted at this time. Who will be left out in such opportunity! Who will keep aside happiness of such divine assembly! How great Mahārāj andMukts are! They have come showing their pity to liberate *jīvas*. Such society is nowhere in infinite cosmoses- it is only at Mahārāj's place. That Mūrti we have got. We should not miss this opportunity. If one knows this assembly as divine, he will have no shortcoming. Luminescence emits like jet from Mūrti. InfiniteMukts enjoy in bliss. They have become one with Mūrti and enjoy its bliss. Such achievement is possible only by Mahāprabhujī'sfavour. How far poor means can reach! Today Mahārāj has become very favourable.

15. (Shri Swaminarayan Temple, Karachi Dt. 26.03.1927; D.O.A.-2/67)

You have met Anādimukt. It is very great achievement. By getting such achievement there is salvation, salvation by touch, even the wind coming from above them there is salvation- is it a small thing? If it rains or there is dew, the things lying in open compound will become damp. *'Amṛtnāsiṅdhuūlaṭyā, raṅgḍānīvāḷīchherel, Puruṣottampragaṭī'* What can be left outwhen ocean of nectar flows? Nothing; but our determination is yet to be done.

Even if one become worthy of Mul-Akṣar, it cannot be compared with this achievement. You have been kept in the cadre of Anādimukt, but if someone without understanding says in confusion that he has got nothing, it is his lookout. We have bathed in this river of knowledge*(Gyan-ganga)* and performed this *brahmayajña*. So, the past or the present sins are burnt- we should understand thus and now onward should not do new sins. Be alert and obey commands of Mahārāj.Therefore, Anādimukt should be pleased by *sevā* and one should bind *jīva* with suchMukt by mind, action and words*(man-karm-vachan)*, then only *jīva* will get the happiness of Akṣardhām and Puruṣottam.

16. (Shri Swaminarayan Temple, Karachi
Dt. 26.03.1927; D.O.A.-2/69)

SwāmīVṛṅdāvandāsjī said, "Bāpā! You do not care for tiredness or hunger after coming here this time at Karachi. You just think how to please all Devotees." Bāpāśrī said, "This is all in *avarbhāv* (in view from the perspective of this world). But in the divine perspective (*parbhāv*) there is only Mūrti. InfiniteMukts are with that Mūrti. Mahārāj gives various kinds of happiness andMukts enjoy that happiness. There is neither hunger nor tiredness– there is only glee. The thirst for this happiness is not quenched even though millions of *kalpas* may pass. Such rare happiness has been made easily available by Mahārāj during this time.

17. (Shri Swaminarayan Temple, Karachi
Dt. 31.03.1927; D.O.A.-2/91)

I have to lead *jīva* to Akṣardhām directly. We should not make any other saṅkalpa and should not speak unnecessarily. My principle is to put *jīva* in Mūrti even if it is wretched.

18. (Shri Swaminarayan Temple, Karachi
Dt. 02.04.1927; D.O.A.-2/107)

PurāṇīDharmakiśordāsjī came and applied sandalwood paste to Bāpāśrī and saints. He requested Bāpāśrī to keep all in Mūrti. Then showing very much affection Bāpāśrī told SwāmīĪśvarcharaṇadāsjī, "you see!just is this assembly now in the same way this whole assembly will be taken to Akṣardhām" Then SwāmīVṛṅdāvandāsjī requested Bāpāśrī to keep in Mūrtiallthose not present now in this assembly physically but who have love and inclination. Bāpāśrī said, "Saints! You be in Mūrti, I will keep them all. If I do not, it will be my crime, and Swāmīnārāyaṇa is witness for that."

19. (Shri Swaminarayan Temple, Karachi
Dt. 02.04.1927; D.O.A.-2/108-109)

As Bāpāśrī was to leave Karachi today, all devotees one by one performed *pūjā* of Bāpāśrī and saints with garlands and sandalwood paste. They offered fruits, dry fruits, pray with folded hands and prostrate. Bāpāśrī would get up and meet all of them. All saints performed *pūjā* of Bāpāśrī with sandalwood paste and flower. Devotees also did the same

and garlanded all saints. Then putting his hand on the head of all, Bāpāśrītold them to remember this*pūjā* with sandalwood paste and flower. Then he said that whosoever remembered this *pūjā* and this assembly will be free from disturbing thoughts.

20. (Karachi Port - Dt. 02.04.1927; D.O.A.-2/109)

Bāpāśrīmet Brahmachārīof Karachi temple and all devotees, young or old, and greeted them with Jay Swāmīnārāyaṇa and started in a car for going to the port. Crowd of devotees and group of women outside the temple were all having *darśan* of Bāpāśrī at the time of departure. All were greeted with Jay Swāmīnārāyaṇa and reached the portafter visiting houses of the devotees ofKiyāmādi area.Thousands of *mumukṣus*, saints, devotees had come to the port. Nājubhāī was conducting the audience by singing devotional songs, and the audience was following him. Khīmjībhāī of Nārāyaṇapur was also singing devotional songs standing in the steamer. Bāpāśrī had worn dhoti along with thick keḍiyu (upper wear). Devotees had applied thick sandalwood paste on the forehead and many garlands were there around his neck. The devotees standing at the shore were having such divine *darśan* of Bāpāśrī. Then Bāpāśrī said Jay Swāmīnārāyaṇa to all and standing on the deck of the steamer very merciful Bāpāśrī started throwing fruits from the steamer which he had been offered by devotees for giving to those Sadgurus, saints, etc., At that time there were showers of sandalwood from the sky on that divine group, so all become joyous. In this way all got divine *darśan* of Bāpāśrī while the steamer was moving.Thus, Bāpāśrī giving the blessing of ultimate liberation to all came to Kutch.(From childhood to old age, this was sixth and last time in his life thatBāpāśrī visited Karachi).

21. (Shri Swaminarayan Temple,Baladia Dt. 03.10.1927; D.O.A.-2/24)

Karśanbhāī of Sukhpur who had migrated to village Dhamaḍkā came for *darśan* from Dhamaḍkā. He presented a coin worth five paisa to Bāpāśrī and said, “Two months ago you and ŚrījīMahārāj had come to Dhamaḍkā in a golden chariot drawn by horses of golden colour to fetch Vīrajī, the

son of Khīmāof caste Kuṁbhār (Donkey keeping lower cast) to Akṣardhām. At that time, the boy said, 'Mahārāj and Bāpā are seated in the chariot, and they are saying, 'Come on, we have come to fetch you to Akṣardhām. You will have to graze donkeyshere, if you live in the body any longer. Therefore, come to Akṣardhām where there is abundant happiness.' They are saying so. Therefore, I will go with them.' Then his father asked him, where Mahārāj and Bāpā were? The son replied, 'Here are they, see them.' Then the father too had *darśan* of Mahārāj and BāpāśrīJ as described by his son. Then he dropped one coin in the chariot. Instead of falling in the chariot, the coin fell on the ground. After you and Mahārāj fetched the boy to Akṣardhām, his father wanted that he should present that coin to you. So, he had preserved that coin. As he knew that I was coming for your *darśan*, he gave me that coin to present to you. So, I have brought it." BāpāśrīJ said, "Tell KhīmāKuṁbhār that I have made his son VīrāJ happy in the bliss of Mūrti and have elevated him to the cadre of *AnādiMukt*."

22. (KunvarjibhaiVarsani's farm, Kera
Dt. 05.11.1927; D.O.A.-2/115)

SwāmīBhaktipriyadāsjī and ŚrīVallabhdsaji, etc. saints of Bhuj came at KunvarjibhaiVarsani's farm in Kera. They asked, "BāpāśrīJ! "We had heard about your illness, how is your health now?" BāpāśrīJ said, "I am not ill. The ill is one who is in physical body *(deh-dhari).* I always take happiness remaining in Mūrti. I also make one happy the same way who knows me. You should remain as happy as I am. Some have human feeling for me and become unhappy- so no one do like that. I always remain engrossed in Mūrti and SwāmīnārāyaṇaJ is witness of it. Moreover, whosoever will keep his sight on me will also be made happy in the happiness of Mūrti.

23. (Shri Swaminarayan Temple, Baladia
Dt. 03.04.1928; D.O.A.-2/136)

During the incident of VachanāmṛtkathāIn*brahm-yajña*(last yajna by BāpāśrīJ)BāpāśrīJ said, "During this time nobody would be left out." BāpāśrīJ told SwāmīĪśvarcharaṇadāsjīto overflow the sea of joy by the *brahm-yajña* in the form of doing katah-vārtā by all main three Sadgurus. Festival kapilachhath

and mahodaya parva has come-such samaiyā (Celebration) is rare to happen often." Thus,Bāpāśrī would come for giving *darśan* at the time of meals and in kathā in the morning, in the afternoon, in the evening and at night. He would say, "In this *brahm-yajña* only thing to be done is to dine, to play and take promise of ultimate liberation. I want to make all happy in the happiness of Mūrti. The pleasure of ŚrīMahārāj seems to be much in this *yajña*."

24. (Pakshala, 'yajna kitchen' Ghanshyamvadi, Baladia Dt. 10.04.1928; D.O.A.-2/140)

On the last day of*brahm-yajña*at the place of meals while taking round Bāpāśrī had worn a short dhoti, thick and loose *angdi*(upper wear) reaching below the knee and simple turban on head, a cloth on the shoulder *(khes)* and stick in his handwould go round and serve sukhdi to devotees. He said that this time Mahārāj has shown much mercy on *jīva,* so he does not take into account mistakes or faults. Whosoever comes in sight becomes fulfilled. This way he talked. After giving *darśan* to all, Bāpāśrī sat on the seat covered with cloth under the shade of mango tree. After meals a big assembly was held. Bāpāśrī sitting under the tree said, "Whosoever came in this *yajña* and took this Mahaprasād will have his last birth. I have decided to keep all in Mūrti. This assembly is divine. These allMukts are of Akṣardhām and are dweller in Mūrti. Anādimukts' of Mahārāj have created such path to give happiness of Mūrti by their mercy. Till today I have done such work only. I do not know anything else. You remember all these viz. this *yajña*, such *darśan*, this meal, enjoying and meeting.This type of *yajña* would be rare in future. Remember this *yajña*, this assembly, saints, devotees, etc. It is seen thus because of ŚrījīMahārāj'ssaṅkalpa but this assembly is eternal, and divine. In every Muni there is group of many Munis. We all are in Mūrti."In this way Bāpāśrī gave limitless happiness to all saints and to devotees of various places who had come in this *mahāyajña*.

25. (Shri Swaminarayan Temple, Baladia Dt. 05.05.1928; D.O.A.-2/148)

All saints prostrated, Bāpāśrī embraced them all. At that time saints requested Bāpāśrī to keep his graceful sight on them. They added that even if they have not known his wish, he should remain pleased with them like thusbecause he is merciful. Bāpāśrī said, "I am always pleased. We all will stay

together in Mūrti- you also remain together. If we remain engrossed in Mūrti with divine feeling, we are always together. All of you remember this divine assembly."While Sadgurus and saints were going on thus, Bāpāśrī once again met them. Bāpāśrī put his hand on their heads and blessed that they enjoy the happiness of Mūrti and asked them to remember this gathering with divine feeling. After commanding thus, saints were sent off and he himself came to temple

26. (*Bāpāśrī's *Home, Opp:Shri Swaminarayan Temple, Baladia -Dt. 21.06.1928; D.O.A.-2/154)

Bāpāśrī called both his sons kanjibhāī and Manjibhāī and said to them, "Now I will not be there, so all of you remain alert. You continue my mission. Never remain separate from Mūrti. Always do *dhyan, bhajan*, *kathā-vārtā*, (meditation, devotion, recitation) etc., now I will not speak more. Do not be worried;**I am not such that may pass away. I am always in*satsaṅg*. I never get separated from Mūrti. But now you will not see me thus.**" Blessing thus, Bapashri disappeared his human form on Dt. 22.06.1928night @ 01:00 A.M.At that time Bāpāśrī inspired patience by attracting *nadipran*(soul) of all, as a result nobody could weep.

Be Blessed

Sermon-2/152

Bāpāśrī made enjoyer of Mūrtito saints and devotees whosoever came in his contact till Ashadh Sud 2nd, of Saṁvat 1984 (Dt. 20.06.1928). Having known astonishing power of Bāpāśrī, great saints and the devotees though having achieved the highest stage used to come to Vṛṣpur (Baladia, Dist.-Kachchh) for the sake of only getting the pleasure of Bāpāśrī, leaving their work aside.They stayed with him-some for a month, some for fifteen days, and some for five to eight days. All believed that presently Bāpāśrī is seen by the wish (saṅkalpa) of ŚrījīMahārāj and he makes them achieve the stage which Anādimukts enjoy remaining engrossed in Mūrti, knowing thus thousands of saints, devotees, young and old men and women used to come for *darśan* and made themselves grateful.

Bāpāśrīalso performed great *yajñas*and his only wish (saṅkalpa) was to give ultimate liberation to all who came in that *yajña*.ŚrīPuruṣottamnārāyaṇa's*Anādimukt* is the form of Puruṣottam so all activities are done by ŚrījīMahārāj through his medium. ThatMukt remaining engrossed in Mūrti is not saturated

from the bliss of Mūrti till infinite kalpas.

During this time ŚrījīMahārāj making saṅkalpa, has drawn infinite *jīvas* in Mūrti through the medium of AnādimuktBāpāśrī.Bāpāśrī used to say that he has spread a khampali (a kind of tool used for collecting grass)-here it means achievement by compassion. As, this stage cannot be achieved by doing means, ŚrījīMahārāj taking pity on His followers made infinite *jīvas* to reach into the happiness of Mūrti through the medium of such AnādiMahāMuktrājBāpāśrī. Anādimukts are already there from time immemorial engrossed in Mūrti. Just as ŚrījīMahārāj is constant so also the assembly of Anādis. That point was explained very simply by Bāpāśrī and many persons were fulfilled by blessings.

In whichever city or village, he went, that was the only talk. He may have gone to big temples but there also he would not remain without reputation. Whenever he would start to talk in assembly, all saints and devotees would naturally be attracted. Whatever talks would take place, the main subject would be Mūrti only. In it he would say some main pointsviz;

"Mahārāj andMukts have incarnated since Saṁvat 1837 (1781 A.D.) and since then the autumn has set in. Today hajūrī (high ranked person sitting beneath King) has come and he will take one directly in the bliss of Mūrti.Mukt plays and enjoys in Mūrti. WhenMukts are pleased and they ask you, to ask for something; ask for Mūrti and should take Mahaprasād in the form of juice/bliss of Mūrti.

Today ŚrījīMahārāj gives happiness in *satsaṅg* through the medium ofMukts. Great incarnate, etc. come for *darśan* of thisMukt. You have met such *Anādimukt* who is comparable to Puruṣottam Himself. ThisMukt is in the service of Lord Puruṣottam. Always keep together Mūrti, abode andMukt, Mahārāj andMukt will fulfil you. A greatMukt will go to fetch someone by ringing victorious bell and this will be seen by infiniteMukts. Happiness of ŚrījīMahārāj is given byMukt very easily. By servingMukts and associating with them, one gets the fruit in the form of Mūrti. We are children of ŚrīSwāmīnārāyaṇa so we must become worthy of kingdom of Akṣardhām. If Mūrti is forgotten it is just like becoming a widow.

There is no limit to the happiness of Mūrti. Without association ofMukt there is no means or ritual by which the heart can become pure. The fruit of all means is Mūrti. Anādimukt and ŚrījīMahārāj are one like water and its ripples. The worshippers (*upāsak*) of Puruṣottam belong to Mahāprabhujī's assembly. Always remember great *Anādimukt* so that you cannot come out of

Mūrti. Since we have met Anādi's of Mahāprabhu our poverty has got cut off. Today the party of bridegroom has come from Akṣardhām –the bridegroom is ŚrījīMahārāj and the party (janaiya) isMukts –be proud of it. The chāṅdlo (invitation) of incarnate Lord Puruṣottam and the Master of Akṣardhām has come- what a great thing! One can get everything but cannot get ŚrījīMahārāj andMukts. Today swant (rain in precious constellation) is raining.

There is nothing which can become simile for ŚrījīMahārāj andMukts. The narration without Mūrti is like jumping into sea without a boat. If a big thing in the form of Mūrti is achieved, everything else becomes false. Make everything false without Śrījī'sMūrti. The experiential knowledge means taking happiness of Mūrti dwelling in Mūrti.

There is no end to virtues, happiness, greatness or knowledge of ŚrījīMahārāj's form- it is limitless. This thing is very dear (very rare). The fountain of joy, happiness and peace flows in the talk of one with whom Mahārāj is there. Liberation which cannot be achieved even after taking birth thousands of times, is available today with the physical body. It is just like getting crystal sugar in mouth while yawning (i.e. without making effort of opening mouth even). The giver of causal Mūrti isMukt so take the opportunity.Mukts are never alone. If love is developed with Anādi, one has achieved the goal. Today the incarnate i.e.,ŚrījīMahārāj and HisMukts give ultimate liberation to crores of *jīvas*. ThisMukt is the incarnation of ŚrījīMahārāj and he is seen in the form of human being for the purpose of liberation of infinite *jīvas*. In this *satsaṅg*ŚrījīMahārāj's saints are like the flowers of garden and take their virtues in the form of fragrance. If one remembers Mahārāj,Mukts are automatically remembered and if Anādimukts are remembered, Mahārāj is automatically remembered. SuchMukts are there in the *satsaṅg* and you have met them.

Likeness in other objects excepting for Mūrti is illness. Here stands Swāmīnārāyaṇa in this assembly, whosoever wants Him, take Him. There remains nothing for him whose supporters are Mahārāj andMukts. Will (Saṅkalpas) ofMuktsis so powerful that they take innumerable cosmos to Akṣardhām-they are such capable.

Today we have got eternal Mahārāj and eternalMukts- no one is equal to them. Today Mahārāj andMukts are compassionate. Do not have any other Desire (saṅkalpa) excepting ŚrījīMahārāj. Today invitation of nectar has come-what is it? It is to give the happiness of Mūrti as it is to all *jīvas* by liberating them. Be introvert and join Mūrti. In all activities of

satsaṅg, consider Mahārāj as Master but one should not become the master. At the time when Mahārāj is forgotten, one is called barren *(vanzio)*. He, who does not keep Mūrti with him, will not get happiness.Mukts may scold you even then they will take you in the happiness of Mūrti by forsaking all hurdles. Always remain engrossed with Mahārāj andMukts. If there is no liberation, I must be held responsible for it.

Sound comes from luminescence of Mūrti and it is heard only by him who has realisedMūrti. Here sits ŚrījīMahārāj having two arms.Where is *Anādimukt*and*Mahārāj*!-how can persons belonging to *avarbhāv* (view from the perspective of this world) know them? Mūrti is here itself! It is not the fault of Mūrti but there is dearth of takers of Mūrti. Luminescence twinkles from Mūrti and there this assembly sits. The kingdom of the king and queen is equal. We have worn *chundadi* (bridegroom garment) of ŚrījīMahārāj-it is our luck. The deeds of innumerable births are destroyed by *darśan* only-such is the capacity ofMukts. We are concerned with only causal Mūrti. Everything else is like a poison excepting Mūrti.

There is nowhere in infinite cosmoses Lord like ŚrījīMahārāj and suchMukts. In the present time I (Bāpāśrī) take millions of *jīvas* in the happiness of Mūrti. When good deeds of infinite past have risen and when the ultimate goal is going to be achieved, suchMukts are recognised.

There is happiness only in Mūrti, elsewhere ash hovers. Unless it is realised that ŚrījīMahārāj andMukts themselves sit, the greatness isnot understood. The happiness of Mahārāj is beyond words. Today ŚrījīMahārāj has kept, covered gem in rags. The proportion in which we think deeply for the divine happiness we get it from ŚrījīMahārāj and HisMukts. If it is realised that this assembly is divine, ŚrījīMahārāj will immediately fetch him to Mūrti. The bugle of victory has been blown for you.

Mahāprabhujī has brought for us as much happiness as that of Akṣardhām. Happiness besidesMūrti is like a happiness of core-stone of*gunda*(a kind of sticky fruit). You will be shown the happiness of Mahārāj as it is to you at the time of death. Mahārāj andMukts are compassionate and have sympathy for the poor. The main thing which is *satsaṅg*in *satsaṅg* is got by me-what is that main thing? -Mūrti. My business is the only business to take *jīvas* to the causal Mūrti. If you have any ill thought other than Mahārāj, you will have to take another birth.

One cannot measure the fruit of *darśan* and touch of Mahārāj and thisMukt-it is unlimited and immortal. Anādimukts constantly live in Mūrti from the time immemorial and take various

kinds of happiness. They are not saturated by Mūrti or its happiness. Vachanāmṛt is filled with only ŚrījīMahārāj's juice. Today Mahārāj sits in the centre andMukts sit surrounding him. In this *satsaṅg,*Akṣarkoṭi,Brahmakoṭī, andincarnations etc.; will have to come. We should keep ŚrījīMahārāj and HisMukts as our guides. One gets happiness of Mūrti by serving and offering food to ŚrījīMahārāj and HisMukts. One should keep ŚrījīMahārāj and greatMukts as protectors. One should embrace only Mūrti andMukt. The devotee of Śrījī is even prayed by great Akṣarkoṭi. ŚrījīMahārāj has begun the path of liberation since Saṁvat 1837 so do not wander elsewhere.

The greatness of ŚrījīMahārāj cannot be told fully even by Anādimukts so do not take the support of scriptures in the words ofMukts. The happiness lies only in Mūrti-not elsewhere. Lord Puruṣottam andMukts never get separated. If we do not believe in the words of one who is from the assembly of Mūrti, where would you live? So, do not shut the door of liberation. Who else will come to say like thisMukt? Today he (Bāpāśrī) gives assurance of liberation, and he makes one to sit in Mūrti by avoiding all hurdles. Today Mahārāj andMukts rains real swant (rain in a precious constellation in which gems are produced if rain drop caught directly by fish) and if it is seized directly, one can be happy in the happiness of Mūrti. If the greatness of this assembly is understood as that of the assembly of Akṣardhām, one has not to go far leaving this body. If the curtain of *māyā* is removed, this assembly will appear as divine luminous, and in that luminescence,Mūrti andMukts appear. Since *jīva* is small and Mahārāj andMukts are great, how can *jīva* find bounds of Mahārāj andMukts?

This assembly has been sent by ŚrījīMahārāj-Mahārāj also sits with it and gives happiness. Those having virtues like ŚrījīMahārāj, He gives them the key of liberation and they only are given the work of liberation. ŚrījīMahārāj has handed over the key of liberation to His beloved and private attendants (Mukts). Mahārāj and HisMukts have come to fetch this *jīva*. Today the giver of liberation (bounty) has come, whosoever wants to take, take it. All shortcomings are removed by the association of this assembly-He does not care whether he deserves it or not-all are liberated (made bountiful). Anādis dwell in Mūrti and they are very happy. If one has divine feeling of this assembly, he will feel that he is in Akṣardhām.

He who has met ŚrījīMahārāj in person has got lot of luxury so do not do improper activity. If the follower of Śrījī goes elsewhere it is great ignorance. We are already sitting in the assembly of Śrījī but we do not want to go after death!

If one does not realiseMūrti by remaining in this association and doing meditation, he will be guilty of Mahārāj andMukts. When I talk of Mūrti, it is like doors closedby the hardest metal; but it will have to be opened. If meditation is done sincerely, Mūrti will be seen within six months in twinkling luminescence and there will be realisation. If Mūrti is taken care of as body is taken care of, Mūrti itself will be seen. Today Mahārāj andMukt sit in the assembly and if you insist, they will make you realised-this assembly is the witness of it. At this time there is chance to get realisation, so if you do not do realisation at this time then who will get it done? Who will give such talk? Therefore, do this, do this-leave everything aside. If you keep Mūrti, everything has come. You have got this benefit presently, take it and do realiseMūrti.

Believe happiness only in Mūrti of ŚrījīMahārāj and develop love. One who dwells in Mūrti has no feeling like mine, thine, saint or householder-he wants nothing. Fragrance comes from experiential knowledge, and it takes one in Mūrti and then, only Puruṣottam remains.

The greatness of this assembly is very much; Mūrti which is in Akṣardhām is the same Mūrti which gives *darśan* as an Idol and in the human form- there is no difference even of pore.If it is understood thus, one will be fulfilled. If one knows it different, it is called envying.

Today we have got the Master who is very great, and the achievement is also very great. So, start doing (means of pleasure), ifone does not dohe is called ungrateful. Worshipping (*upāsanā*) of Mahārāj is in this *satsaṅg* but elsewhere i.e., in Golok, Vaikuṇṭha, Brahmakoṭī, Akṣarkoṭi-it is not there.Mukts of ŚrījīMahārāj are greater thanMukts and their masters of other assemblies. The support of only ŚrījīMahārāj should be kept like the stick of haral (a kind of bird). Even Mulaksharkotidoes not have *darśan* of thisMukt which you have got. If you keep Mahārāj and Anādimukts together, *satsaṅg* will appear divine to you. You all have been put in Mūrti. There is all happiness in this assembly only, but one keeps unfulfillment unnecessarily. ThisMukt is the echo of ŚrījīMahārāj.

If there is desire for other than Mūrti, it should be known as wicked passion. Experiential knowledge emits from Mūrti and it takes in Mūrti. I am telling you by showing favour about the greatness of the Master and His belovedMukts. If you know ŚrījīMahārāj as He is, and if you obey His command, I shall help you in putting you in the happiness of Mūrti. The word which comes out is the sound coming out from LordSwāmīnārāyaṇa. If this greatness is understood, there remains nothing. Getting liberation

by doing means is like doing the wage labour and if you take shelter and hand over body, mind, and *jīva*, getting liberation, will take no time. If you miss this time and this opportunity it will not be fulfilled.So, do not do ordinary *satsaṅg*. The magnet attracts iron similarly *Anādimukt* draws one in Mūrti.

Mahārāj is very dear-He cannot be realised by penance, by service, by devotion or innumerable means but today He has met by grace. The happiness, greatness and capacity of Mahārāj andMukts cannot be fully understood by anyone. If you know as I am, you may run in the sea if I tell you to do so. Swāmīnārāyaṇa will elevate one as he knows Him. Such Mahārāj and suchMukts are nowhere-but here itself. Since they are here, keep intoxication of theirs. ŚrījīMahārāj andMukts are as divine as they are in Akṣardhām. Be the customer of Mūrti and those who do not become customers are *vanzia* (childless)i.e., without Mūrti. ŚrījīMahārāj Himself sits in *satsaṅg*. Today greatMukts take enjoyment in Mūrti. This is a divine assembly. The association of ŚrījīMahārāj and His Anādimukts is at par.

ŚrījīMahārāj moves about in *satsaṅg* on the horse back.Mukts also move with Him and watch the game of *satsaṅg*. Today Lord Himself sits in *satsaṅg* but the sinner and the irreligious do not believe so. This assembly is the door of Akṣardhām. If you remember Mahārāj you will become Sadguru and if you leave Mahārāj, nobody will care for you. ŚrījīMahārāj moves about on the horse back in this *satsaṅg* and whips those who violate commands. You should know this assembly as divine luminous of Akṣardhām. Today ŚrījīMahārāj Himself moves about in *satsaṅg*. This is not known by the sinner and the devil.

He who has become the enjoyer of Mūrti will enjoy luminescence of Mūrti, he will not think that now he is fulfilled or now his hunger is satisfied. His enjoyment goes on. It never ends. Luminescence twinkles from Mūrti and it creates sound-it is known as *prāṇavnād*. '*Akshar par anandghan'* - Above akshar there is *ānaṅdghan* (boundless joy) which is His luminescence and in it ŚrījīMahārāj lives along withMukts. Fountain of luminescence emits there, and fragrance comes from it. Mahārāj has established strong (dharmadhur) path. If one knows this assembly as that of Akṣardhām, he will get immense happiness. If he gets engrossed in Mūrti, will not be harmed by three kinds of miseries. Such Lord Swāmīnārāyaṇa and saints cannot be found in infinite cosmoses-today they have met us. Mahārāj has given much happiness but *jīva* cannot enjoy it. I have come to liberate infinite *jīvas*. Mahārāj sits in cool and calm Akṣardhām-we see that with our own eyes.

Do not get separated from Mūrti. I have come to take *jīva* to ŚrījīMahārāj so see that my efforts are successful.Today Lord is available by His favour-He shows favour limitlessly. I have come from Akṣardhām to fetch you all. I am concerned with only that causal Mūrti. Luminescence emits from Mūrti- Mūrti dwells in that luminescence. Mahārāj is only available by His grace and liberate *jīvas* showing His favour. This assembly installs Mūrti. ŚrījīMahārāj has not kept anything prime excepting His Mūrti. If there is feeling as we have feeling for Lord Swāmīnārāyaṇa in other incarnation, the faithfulness will go. Today ŚrījīMahārāj Himself sits in the centre andMukts sit around Him, so He is always perceptible. I want to keep all in Mūrti. In Akṣardhām there is Lord having two arms. We should know our master who is supreme Lord Swāmīnārāyaṇa having two arms. Mahārāj has fulfilled us. All are happy because of that causal Mūrti.

The fruit of all means is Mūrti. There is Bliss, Bliss and only Bliss in Mūrti. Luminescence emits like jet from Mūrti. Endless, limitless happiness arises from Lord Puruṣottam'sMūrti and it spreads in *satsaṅg* through the medium of great Anādimukts. By serving and associating withMukts the fruit in the form of Mūrti is achieved. Various kinds of endless happiness are there only in Śrījī'sMūrti. Luminescence emits like jet from Mūrti. We should keep Mūrti in the form of chiṅtāmaṇi and associate with *Anādimukt*.

At difficult time thisMukt is there to help. If you have the association of Mahārāj orMukts, believe that you are fulfilled. We have met Mahārāj andMukts so there is nothing to worry. The seed of greatness of Mahārāj should be brought in all talks. Never do any unnecessary talk excepting Mahārāj's event. Mahārāj and Anādimukts are not separate. If one discards this world and joins Mūrti, it is called he has changed. This assembly is that of Akṣardhām. We sit in the centre of Akṣardhām. To liberate *jīva*, saints move about.So be theirs.

Liberation is at the home of Swāmīnārāyaṇa- nowhere else. ŚrījīMahārāj gives the assurance of liberation to all, so all are happy in *satsaṅg*. We should keep Mūrti which is real. Saints are the door of Akṣardhām and Mahārāj gives happiness through them. We should keep the causal Mūrti. To know Mahārāj as He is, is a great thing. Various kinds of fragrance emit from Mūrti. Anādi takes happiness of every pore by remaining engrossed. Mahāprabhu who is liberator (bountiful) has come.

If one gets Mūrti, he has got everything. We should keep only Swāmīnārāyaṇa. The Master constantly sits in *satsaṅg*. I do

not see anything else excepting Mūrti. TodayMukts have come to give *darśan* by their grace. If you can find out from any cosmos such ŚrījīMahārāj andMukts, I will give you a prize, but it is impossible to get-they are in *satsaṅg*. Today ŚrījīMahārāj sits in *satsaṅg*. It is not a small thing that such Mahārāj and His Anādis give *darśan* in this assembly. At this time nectar is being looted (given in big quantity)- who will be left out in such opportunity! Who is going to keep aside happiness of this divine assembly! Luminescence emits like jet from Mūrti.

We are great because of ŚrījīMahārāj andMukts. Mahārāj has decided to fill infinite warships. HisMukts have the same work. This time Mahārāj has made very easy the achievement of liberation. The capacity of Mahārāj is very much, the doors of liberation have been kept open in every village (everywhere). Everything has become divine for him who has realisedMahārāj.

It is the divine thought (saṅkalpa) of Mahārāj that whosoever comes in His sight will not be left, His Anādis have also only that work. The devotee of Lord wants only God. He should have His joy and His pride. If we keep only Lord Puruṣottam and His Anādis we do not see anything else-there will be joy and joy. If one gets separated from Mūrti he will not get victory in *satsaṅg*. Anādimukts dwelling in Mūrti draw *jīvas* forcibly by a khampali (a kind of tool used for collecting grass).We should keep only Swāmīnārāyaṇa having tassel in the turban. If He is with us, it is enough. At my place this is only the business. Do not do any other business. This assembly is like that of Akṣardhām, because great Anādi is sitting in this assembly. There are thousands ofMukts in *satsaṅg* to assist. Mahārāj has given aid to *satsaṅg*. He is king of kings of infinite cosmoses.

Fragrance comes from Puruṣottamnārāyaṇa'sMūrti and that fragrance attractsMukts and make them engrossed in Mūrti is the experiential knowledge. Everything is there at the place of Swāmīnārāyaṇa. Mahārāj has called this assembly as the door of Akṣardhām. It is very difficult to recogniseAnādis. This assembly is that of Akṣardhām.Do not doubt. Here are Mahārāj and Anādi-they are perceptible, luminous fountains emit like twinkling star. We should stick to Mahārāj and HisMukts. My principle is Mūrti andMukts-nothing else. Mūrti is like chiṅtāmaṇi (wish fulfilling stone), kalpataru(wish fulfilling tree) very dear and greatMukts know its value-it is not the work of ordinary person.

Mahārāj and greatMukts do good saṅkalpa even for the wicked *jīva*. The real Jeweller knew the value of such diamond. Similarly, Anādimukts knew the real greatness of Mahārāj. God

has heaps and heaps of happiness and if we ask for it, we are called fools. Never know Mahārāj and great Anādisfarfrom us and we also should not be away- they are within us. We should not keep any other resolution than that of Mūrti. If one sees mass of luminescence, he should see Mūrti in it- stick to Mūrti but do not see luminescence without Mūrti by thinking happiness to be in luminescence. Today Lord Swāmīnārāyaṇa and HisMukts have shown much favour. In such divine assembly we should ask for donation of liberation.

Divine happiness comes from Mūrti. Mahārāj and Anādimukts are one and the same. In *satsaṅg* there are lacs of quality human beings,they are because of ŚrījīMahārāj and great Anādis. Crores of people have become happy in the association of greatMukts. We are in the kingdom of Puruṣottamnārāyaṇa- the Master of Akṣardhām. We have got the Master like Puruṣottamnārāyaṇa who is immortal- know thus and be joyous in the sea of joy. GreatMukts do not remain separate for a moment from Mahārāj.Mukts are beloved of Lord Puruṣottam. I do not want to leave anyone- want to take them to the happiness of Mūrti. Remain happy under the shelter of Mahārāj andMukts.

In the mass of luminescence there is ŚrījīMahārāj. The whole cosmos has become full by the assembly ofMukts in all direction. There are circles of luminescence. AllMukts have sat where there is Mūrti. This is divine assembly. Do not live alone leaving it. Since Mahārāj and great Anādimukts have met, it is a sign of victory. We should keep our head in the lap of Mahārāj andMukts. Mūrti is got by the wish (saṅkalpa) of Anādi. Mahārāj is in the place of sovereign. The real greatness lies in Mūrti. Mahārāj is such that a pāras becomes from another pāras (philosopher stone). This is the sea of happiness. I give such blessing that the whole *satsaṅg* goes to God and all get mixed in the row of Anādi. The dead body will not look good at the place of Swāmīnārāyaṇa. Even incarnations prostrate to great Anādi. Organs (Form) of Anādimukts are as that of God.

Luminous Mūrti twinkles-allMukts live in it. This time Mahārāj says that He will not see whether he is worthy or unworthy, I have come to give the assurance of liberation to infinite *jīvas*. We have got causal MūrtiŚrījīMahārāj. This assembly belongs to Lord Swāmīnārāyaṇa. Great work is being done in this assembly. What to talk of Anādi? They have nothing else excepting Mūrti. Mahārāj constantly sits in this assembly. There is no other God like Him in infinite cosmoses. Today giver of liberation has come. Mahārāj andMukts are available by their favour. It is in the hands of Mahārāj

and greatMukts to fulfil us. This is the real thing which we have got in hand. If we give it up, we will be nowhere. ŚrījīMahārāj has come with His divine companions. We have got happiness of perceptible (*vyatirek*) Mūrti of Mahārāj Himself. All the devotees are taking meals (happiness) which is all divine happiness of Akṣardhām, who serves and who gives happiness- see it. This divineMukt and divine Mahārāj – all have got together.

ŚrījīMahārāj has kept open the doors of Akṣardhām at this time for the ultimate liberation. Know much about the greatness of Anādimukts because their incarnation is for the liberation of infinite *jīvas.* In every Muni there are groups of many Munis- thisMukt is such dear. ŚrījīMahārāj has made them easily available. They are echoes of Mahārāj.Mukts are always in service *(hajuri)* of Mahārāj. They are the enjoyers of abundant juice (Bliss). It is not possible to measure the mercy of Mahārāj. Ocean of nectar is poured –come someone, come someone! This time Mahārāj has started charity of liberation. This time Mahārāj has thrown a *Khampali (a kind of tool used for collecting grass)*, whosoever comes in sight is fulfilled.

Mahārāj has said thus, 'There is no difference even of pore between this Mūrti and Mūrti of Akṣardhām. Swāmīnārāyaṇa is all in all. He isnon-changing*(Achal)*, eternal*(Sanatan)* and birthless*(Anadi)* and the supreme of all. We are concerned with happiness of cause, its assembly, its luminescence and its power. Remembering anything else excepting Mahārāj is like wasting time, so we have to keep only Mūrti. Mahārāj gives *darśan* in the twinkling luminescence. Once the sight becomes divine, here He is. The place of limitless happiness is Mahāprabhu. We do not have share anywhere excepting Mahārāj andMukts, and there is no place other than these two where you get peace. Mahārāj says that He has come to liberate infinite *jīvas* so charity has been started for liberation. It is the only work of the causal Mūrti. This is the time of realisingŚrījīMahārāj. Mahāprabhu has come showing His pity. Only ŚrījīMahārāj is the ocean of happiness. Mahārāj and His Anadimukts are always together. If they are seen as they are, one will become mad.

In the present time ŚrījīMahārāj and great Anādis are easily met. This is all, the garden of flowers of Swāmīnārāyaṇa. The divine aeroplane in the form of the saint-devotee flies up to Akṣardhām. It settles directly in Mūrti. The beauty of Mahārāj is only worth seeing for us. Elsewhere, excepting Mūrti,only ash flies. God is only PuruṣottamŚrīSwāmīnārāyaṇa-there is not any other God excepting Him.

Mahārāj and Mahārāj'sAnādimukts are so capable, they can send one to Akṣardhām by only asaṅkalpa (Thought). Such

Anādimukt taking joy in Mūrti and *jīva* is too unworthy that it cannot sit even in their shoes, even then they welcome us and say sit here by showing their mercy. Thus, all doors of Akṣardhām have been kept open. Today it is really the season autumn, where do these talks come from? They come from Mūrti. We should listen to the talks ofMukts as the chakor bird. Where can you find Anādi and beloved of Puruṣottam? Here He is at this time. We have assembled here only for ŚrījīMahārāj. I do not want anyone to go elsewhere-want to keep them directly in Mūrti in Akṣardhām-many have been put. The capable Master has held our hand and He is not such that He would leave it. This is assurance of safety*(liberation)* –it is the last declaration. We have got compassionate person.

The utmost happiness is Mūrti-stick to that causal Mūrti. Fragrance emits from Puruṣottamnārāyan'sMūrti. He who comes out of Mūrti does not get happiness. The knowledge other than that of Mūrti belongs to Prakṛti. Fountains of happiness emit from Mūrti. Jump over all and reach Puruṣottamnārāyaṇa.

Lord Swāmīnārāyaṇa constantly sits in *satsaṅg*. What a great ignorance if he is not afraid of Him. If commands of Mahārāj are violated –know that it is unnatural death. The happiness lies only under the shelter of Mūrti and great Anādimukts. Anādimukts of Mahārāj are so capable that they can give happiness of Mūrti to crores of persons. As Mahārāj and Anādimukt have held the hand, they will never leave it. Since we have met Mahārāj and greatMukt it means the sign of victory. If such determination remains till the time of death, it is okay. Mūrti is realised at this time. It is not possible to happen thus even after millions of births. There will be a tremendous joy that one may lose his body by continual jumping, but it is not understood so. The miracle of ŚrījīMahārāj is very big. If one gets proper knowledge of Mūrti and assembly in Akṣardhām, he is not away even an atom. This time a real thing has been got. SuchMukts are nowhere in any cosmos.

InfiniteMukts are with ŚrījīMahārāj. Both Mahārāj and assembly are from time immemorial. Nobody can find the bound of greatness of Mahārāj. The king of infinite kings sits within. Do not get the mind attracted elsewhere leaving aside that God. There are only Mahārāj andMukts in Akṣardhām. The happiness of Mūrti is boundless and even *Anādimukts* do not find bound of it. The incarnation of ŚrījīMahārāj is only by His favour and His *Anādimukt* whom we have got are also there by their favour. Know Mahārāj as supreme. No one else has command in his hand. In my view the real thing is Swāmīnārāyaṇa'sMūrti.

There is divine, limitless and abundant happiness in Mūrti. Boundless luminescence emits from Mūrti-emits like jet, emits in infinite quantity. There is mass of luminescence on all sides of Mūrti and everywhere. Rays of luminescence come out facing each other, there are heaps of infinite luminescence-it is boundless. In such divine Mūrti infinite *Anādimukts* remaining engrossed appears here by the wish (saṅkalpa) of Puruṣottam. Puruṣottamnārāyaṇa is the king of kings of millions of cosmoses. The whole life may pass away but nothing can be achieved without keeping Mūrti. Do not remain even for a moment without Mūrti.

The power of Mahārāj is very much- what cannot be done by that power? Today Mahārāj andMukts make all happy- such happiness is nowhere else excepting at the place of God Swāmīnārāyaṇa. We should keep constantly that immortal bridegroom. There is only happiness in Mūrti. That happiness is only known to him who has its experience. Today the happiness of Mahāprabhu is easily available. The experiential knowledge of Mūrti emits like fountain. Bring often the seed of Mūrti in all talks. If one comes out of Mūrti, he gets beating. If he remains in the favour of *Anādimukt*, he will be taken in the happiness of that Mūrti. If the dust of this assembly is put on head by someone his sins of infinite births will be burnt.

The jets of happiness emit from Mūrti. Mahārāj andMukts are our succors. The happiness emits like fountain from the twinkling Mūrti. Anādimukts take happiness of Mūrti and spread it in *satsaṅg* and shower it. We should break the fast by the happiness of Mūrti. We should always have meals of happiness. ŚrījīMahārāj is the abode of all happiness. Various kinds of new and new happiness come from Mūrti. The whole *satsaṅg* should be known divine. This assembly is that of Akṣardhām. Anādimukts take nectar in the form of happiness of Mūrti.-bathe in nectar and perform *yajña* of nectar. Ultimately, we have to get happiness. Never come out of this divine assembly and Mahārāj.

ŚrījīMahārāj is the king of kings of infinite cosmoses. He is the cause of all, doer of everything, controller of all, supreme mysterious Mūrti. Others may be, knowing anything, but I know only Swāmīnārāyaṇa, Swāmīnārāyaṇa. I have no other resolution than that of Mūrti- I want to keep all in Mūrti. Believe me, this whole assembly will sit in Akṣardhām-thus and thus. Both, Mahārāj and this assembly only are beneficial. Today Mahāprabhu has shown much favour, how great Mahārāj and His *Anādimukt*! This is very big thing. We have got such Mahārāj and such *Anādimukt* and in such opportunity we should not be losers. I remain always engrossed in Mūrti and Swāmīnārāyaṇa is the witness of it. This

assembly is of time immemorial. Mahārāj's nectar sight is on us. In odd time,ŚrījīMahārāj only is the benefactor. This time Mahārāj has left no stone unturned in giving happiness of any kind. I give only Mūrti. Mahārāj has spread happiness equivalent to Akṣardhām, by giving *darśan* in this world. ŚrījīMahārāj is bountiful, so He does not take into account mistakes and guilt of *jīva*-such merciful He is. If such talk is believed sincerely, one will become grateful.

ŚrījīMahārāj has taken our hand in His hand. He is not such that He will leave it, but it is our duty not to get separated from Mūrti because of our selfish nature. Luminescence emits in large quantity from Mūrti. Whatever luminous is there in infinite cosmoses is because of Mahārāj's luminescence. We have got much benefit of achievement of Mūrti but if there is no understanding, the regret will not be overcome. Now we should make Mahārāj and great *Anādimukt* as soul of our soul. The big opportunity has come. The gist of all gist is, Mūrti. I am *Anādimukt*i.e., incarnation of incarnate Lord Swāmīnārāyaṇa. My resolution is to give only Mūrti. This time ŚrījīMahārāj has made salvation very easy but the unfortunate *jīva* does not recognise it. So, it does not get the benefit. If *jīva*recognisesMahārāj or HisMuktshe is liberated in a moment. My sight is such that whosoever comes in it,is put in Mūrti immediately.

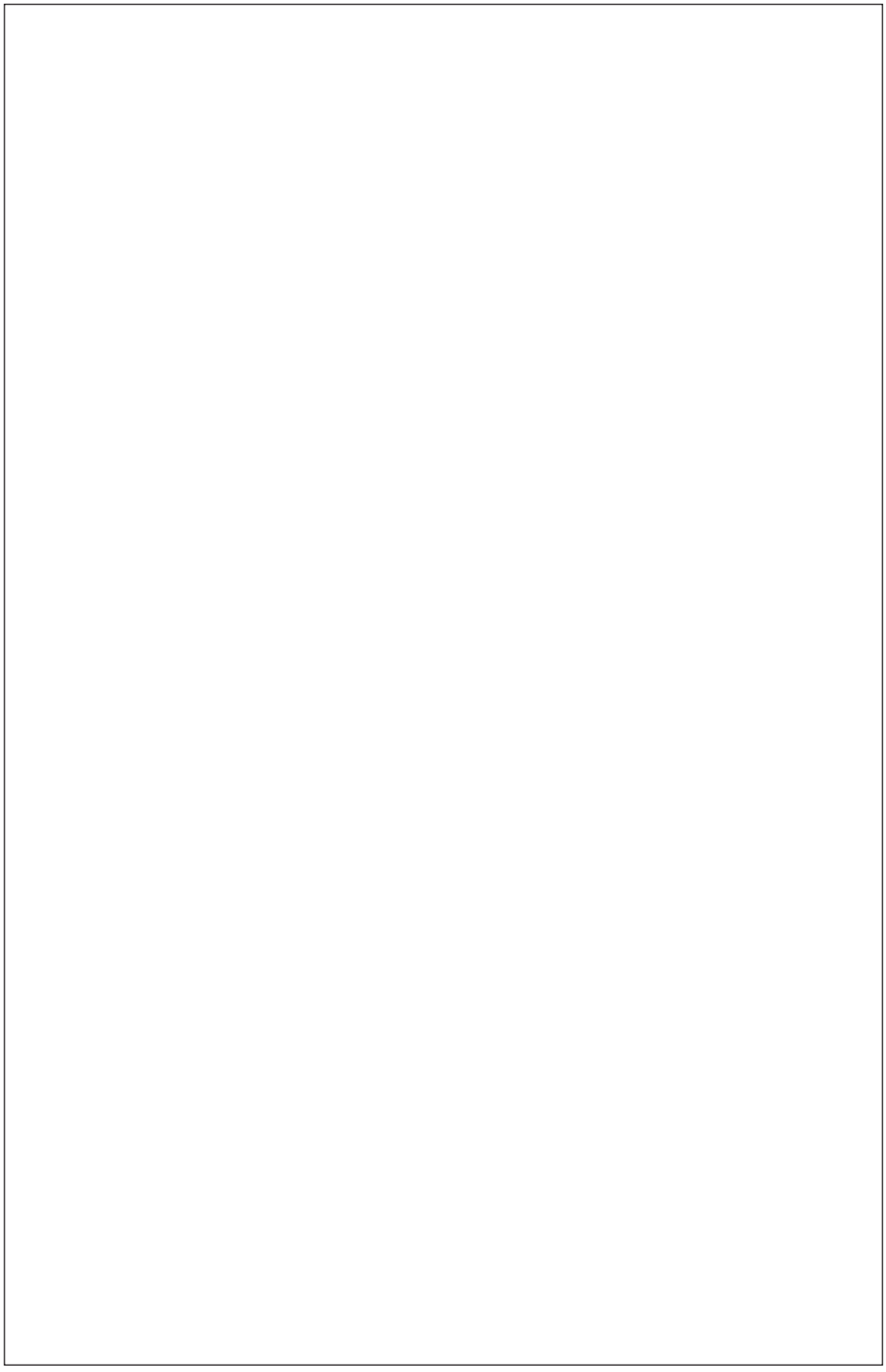
InfiniteMukts take joy in Mūrti. The assembly which is sitting around is all luminous. Mass of happiness of Mūrti rain in the assembly. This assembly is divine luminous. Luminescence emits like jet from this divine assembly. Find out, if you can, such saints and such divine assembly from infinite cosmoses. There isn't. The saṅkalpas of this assembly are fulfilled. This time many have been benefited. What to talk of the Master of infinite cosmoses and what to say about wretched *jīvas*? If such divine feeling comes, one would be mad with joy. What is the gain of remaining engrossed in activity forgetting Mūrti! The state of Anādi can be achieved through Anādi but nothing can be achieved without them.

Mahārāj keeps us in His Mūrti only by His grace. The staunch followers of Mahāprabhu are proud of the power of Mūrti. I only see that if anyone folds hands, I will soon make him fulfilled means take him to happiness of Mūrti. Those who are very fortunate have *darśan* of ŚrījīMahārāj and this assembly. Today liberation is like cash payment-no question of delayed payment. We should keep Mūrti chiefly then we will be happy otherwise there is no possibility of ultimate liberation even by doing millions of means. If one has the knowledge of Mahārāj and greatMukts, he will have constant memory, and will not forget Mūrti. All are divine. There is much happiness at our home. He who gets happiness of

Mūrti and understands the greatness of greatMukts will be full of joy. One got such supreme Mahārāj, such Anādimukts, such saints, even then they are not recognised what benefit he will get?

We should drink sweet juice in the form of bliss of Mūrti. One should not waste time in the activity of Prakṛti by leaving juice of nectar. I have decided to keep all in Mūrti. This assembly is divine and do not have human feeling for it. This is very wonderful achievement. I have to make all happy in the happiness of Mūrti. Know Mahārāj as much as you can even then Mahārāj is boundless for all. There is much to be understood about greatness but if I tell it as it is, one will not be able to bear it. Streams of happiness come from Mūrti. This assembly is that of Lord Puruṣottam, so it is everywhere. One should constantly remain joined in Mūrti and always behave as such.

In this way the description of the divine power of Mūrti, state of *Anādimukt* and happiness used to come in talks of Bāpāśrī on every occasion. Such talks about divine miraculous Mūrti lead to realisationto many saints and devotees. They became happy in the happiness of Mūrti and till today they are becoming so. || 152 ||



Glossary

Acharya - The chief of the two dioceses (Amdavad and Vadtal) of Swaminarayan sect

Ahankar - Ego, Three attributes of Maya viz. Sattwa, Raj and Tam

Akshar (Aksharkoti) - Immortal Personified divinity who creates infinite Universes

Aksharbrahm - Formless Luminescence of Almighty God Swaminarayan by which He pervades in Akshar etc.

Akshardham - Formless Luminescence of Almighty God Swaminarayan by which He pervades in Akshar etc.

Anadi - Eternal, without beginning or end, Highest state of emancipation

Anadimukt - Highest state of emancipation;to be one with God

Anandghan - Dense Luminescence of Almighty God

Anatma - That which is non-soul, transitory

Aniruddh - Personified Satwa attribute who creates 24 element universes

Antahkaran - Four phases of subtle body; *man, buddhi, chitta and Ahankar*

Antaryami - God, knower of everything, pervader in everything

Anvay - By way of power, impersonal form

Atma - Jiva or Soul, controller

Atmanishtha - Determination of thyself as one with Luminescence of God

Attmasatta - In the state of oneness with Luminescence of God

Atyantik moksha - Ultimate, Last, Final, Eternal-Salvation

Avarbhav - With Worldly perspective

Avran - Coverage, Hurdles, Layer, Obstacle

Badhitanuvriti - Though being, yet not aware. Feeling of attachment to the object already discarded

Badrikashram - Abode of Nar-Narayan Dev where His Devotees do Tap to free from Subtle body

Bhagvatitanu - Divine body

Bhajan - Recitation of God in various way

Bhakt Chintamani - Scripture by Nishkulanand swami describing Lila and life sketch of Lord Swaminarayan

Bhakti - Devotion to God and Union with God by way of Love and Worship

Bhandari - Head of the Bhandar (Kitchen) of Temple

Bindi - holy red mark on forehead of She devotee

Brahm (formless) - Luminescence of Almighty God
Brahm (with form) - God, Akshar, Vasudev and Purush along with their Mukt are all called Brahm
Brahma - The deity creating this world
Brahmand - Cosmoses
Brahmchari - Celibate. Brahmin initiated as a renounce in Swaminarayan Fellowship.
Brahmjyoti - Luminescence of Almighty God
Brahmkoti - Atma that has attained the cadre of Vasudev
Brahmnishtha - Determination of thyself as one with Luminescence of God
Brahmrakshash - Devilish, deceive due to criticising godly person
Brahmrup - In the state of oneness with Luminescence of God. Bearing qualities of Brahm.
Brahmsabha - Assembly of God and Mukt
Brahmvidya - Knowledge of God
Brahm-Yajna - Union with God by way of knowledge of Brahm
Buddhi - Intellect. Discriminative power.
Chaitanya - Jiva, Atma or any spiritual entity. Consciousness.
Chaitanya Maya - Woman, spouse any relatives
Charanarvind - Holy footprint image of God
Charanraj - Holy dust came under feet of God or Godly
Chidakash - Endless Spiritual Space, Akshardham, Luminescence of Almighty God
Chintamani - Wish fulfilling gemstone
Darshan - Glimpse, Vision of God
Daya - Mercy
Dharma - Righteousness, Duty, Vow, Code, Rule, Non-violence etc.
Dharmamrut - Scripture describing *Dharma* (duty and rules) of Saints
Drashti - Glimpse, Sight, Look
Dudhpak Sweet taste preparation made by boiling Rice in Milk
Dwaparyug - Era before Kaliyug, Bronze age, Two times period of Kaliyug (Period = 8.64 lac year)
Ekantik - Devoted Bhakt with four attributes (Righteousness, knowledge, detachment and devotion)
Fuldolotsav - 1st day of Falgun Vad Vikram Era festive. Nar-Narayan Jayanti
Gaumukh - Cow shape mouth (from which water springs out)
Golok - Divine rays of God, Jyanlok, Abode of Krishna where cow graze
Gopi - She Cowherd of Vrindavan
Guru - The preacher, Master, Giver of knowledge

Gyan Indriya - Five Senses by which knowledge of hear, touch, see, taste, and smell is had. i.e., ear, skin, eye, tongue and nose.
Gyan-yajna - Where there is dictate of Knowledge of God and Godly
Hajur - Nearest person to the King,
Hastmelap - Bridegroom hand to hand tie during Marriage
Indra - Heavenly entity responsible for rain on earth
Ishwar(Ishwarkoti) - Atma that has attained the cadre of Purush who is divine and create cosmoses through Maya His mate.
Jad Maya - Wealth and worldly things
Jagrat - Awaken state of body
Jangam tirth - Living holy person
Jantra-mantra - Black magic meant for ruining others
Jap - Repetition of God name by writing, counting, speaking etc.
Jiva (Jivkoti) - Atma bounded in Maya (Body and worldly things). Dities, Human beings, Animals, Birds, Trees, Creatures etc.
Jivatma - Atma bounded in Maya (Body and worldly things). Dities, Human beings, Animals, Birds, Trees, Creatures etc.
Jyan or Gyan - Knowledge
Jyan-yajna - See gyan-yajna
Jyoti - Fire
Kailash - Abode of Shiva
Kal - Time, Adversity, God of death
Kaliyug - The bad age, Iron age in which there is much sin. Period=4.32 lac years
Kalp - 4.32 billion years. Time period of dissolution of this world.
Kalpatru - Wish fulfilling tree
Kapila chhath - The auspicious astrological time which comes once in twelve years
Karan - Causal, The Root, The Ultimate, The final
Karm - Deeds, Actions
Karm Indriya - Senses of Activity i.e., Mouth, Hands, Legs, Excretal and Genetical; five outer organs of a body.
Karya - The effect, Work,
Katha - The holy Discourses
Katha-Varta - To Read and to Dictate holy Gospels
Khandu - The Sword of groom goes for marriage with bride in Rajput caste
Khechar - Flying Animals, The Birds
Khuda - The God, Ishwar
Kothari - Head of the Store of Temple
Kusang - Bad company

Ladu/Ladoo - A kind of sweet, sweet ball
Lakshyarth - Absolute, Literal, immanent, inner, real, proved, realised, experienced
Lila - Divine play of God
Maha (Mahan) - Great, Enlightened
Mahakal - The divine entity above purush. Witness of creation, sustain and dissolution of Universe
Mahant - Head of Temple
Maharaj (Shriji Maharaj) - Pet name of Lord Swaminarayan by which their devotees called Him
Mahattattwa - The root (Essence) of material world, Major element, cosmic chitta.
Mantra (Mahamantra) - Shortest form of word meant for repetition of God's name or Lila
Maya (Mayakoti) - Entity responsible to behold all Jiva and material world in Her. Field
Mayik - Materialistic, Worldly, Perishable things
Moksh - Liberation, Emancipation, Salvation, Freedom from bondage of maya.
Mukt (Muktkoti) - Atma that has attained the cadre of Mukt (Enlightened), enjoying everlasting Bliss of Almighty God. Free, Enlightened person
Mul-Akshar - See 'Akshar'
Mul-Purush - See 'Purush'
Mumukshu - The Seeker, Desirous of God
Muni - The accomplished Meditator
Murti - The God. His form in Abode or Human or Image or Idol for worship
Nad - Divine sound
Naimisharanya - Place where one experiences peace in this heart and mind
Narayan - God. Soul (Nar) Supporter (Ayan)
Nirakar - Formless
Niravran - Non-Covering, without obstacle, without hinderance, Transparent
Nirgun - Without worldly Attributes
Nirlobh - Greedless
Nirman - Egoless
Nischay - Determinant, steadfast, conclusive
Nishkam (Nishkambuddhi) - Desireless (Desire free mind)
Nishkamshuddhi - Scripture describing rules for observing celibacy

Nispruh - bondless
Niswad - tasteless
Nyalkaran - Eternal fulfilment giver
Ordi - Small Room
Panchvartman - Five vows (Nirlobh, Nirman, Nishkam, Nispruh and Niswad)
Param Ekantik - Enlightened
Paramhans - High grade saints
Parasmani - Thing that converts inferior metal into Gold or even Parasmani itself
Parayan - Holy scripture reading program by learned along with holy rituals
Parbhav - Spiritual, heavenly, In divine perspective
Paroksh - Not seen by the eye, elsewhere, not in presence. Powerless
Prabhu(Mahaprabhu) - God (Great God)
Pradakshina - Circumambulate, to move around holy things or image of God
Pradhan Purush - The Master of Mahattattwa and the mystic world
Pradyumna - The controller of Higher-level world
Pragat - That which exists, In presence, Felt by eye or knowledge, Perceptible
Prakriti-Purush - The Master of Maya, Pradhan and its creation (Innumerable Universe)
Prakrut - Of world, Of Nature, Not beyond nature
Pranav - Sound of Universe creation
Prasad (prasadi) - Sacred food or anything sacred
Pratyaksh - Visible, seen, present, perceptible
Prayschit - Repentance of guilt or sin
Premlakshana Bhakti - Love oriented Devotion
Puja (pooja) - Worship by some means like flower, kumkum, sandal etc.
Purani - Those who has learnt Puran or holy scripture
Purush (Mul-purush) - See 'Prakriti-Purush
'***Purushottam*** - The highest of high. God
Rahasyarth - The essence
Rajogun - The passionate, Unstable state/Attribute
Sadguru - Classified Guru, The knower of God
Sadhu - The saint, The Monk, The Sanyasi, The Renunciate
Sagun - With Attributes
Sakam - Desirous of fruit in form of Wealth, Name, Fame etc.
Sakar - With form
Sakshat - Transcendent, Clear, Real

Samadhi - Trance, knower of self
Samaiya - Grand festival
Samvat - Calander according to Vikram Era (56 years ahead of Gregorian calendar)
Sanatan - Eternal, Without beginning or end,
Sankalp - Wish, Thought, Desire, Predict
Sankarshan - The Dissolver of Higher-level Universe
Sankhya - Knowledge, Scripture of Knowledge by 'Kapil Muni'
Sanyasi - See 'Sadhu'
Sat-chit-anand - Absoluteness of Existence, Knowledge and Happiness
Satpurush - Enlightened one
Satsang - Fellowship where devotees avoid bad company and associate saintly person
Sattvagun - The Calm, Stable state/Attribute
Satyug - The pious age, Golden age in which there is no sin. Four times period of Kaliyug (Period=17.28 lac year)
Seva - Service to the pious, devout and needy person
Sharir - The body, The Least, The Minor, The Controlled; Anatma
Shariri - The Jiva, The Most, The Major, The Controller; Atma
Shikshapatri - Code of conduct containing 212 Shloka written by Sahjanand Swami(Lord Swaminarayan) for welfare of Human beings and All
Shiv (Shiva) - The deity dissolving this world
Shooli - A tool on which the culprit is hanged in death penalty punishment
Shriji Maharaj - Affectionate name of Lord Swaminarayan by which follower called Him
Shukshma - Subtle, Micro in nature
Shushupti - Sleep state
Shwetdwip - White (Luminescence) place (Abode) where devotees of Vasudev performs Meditation to free from Causal body
Siddh - Accomplished, Enlightened
Sthavartirth - Immobile, Static holy place
Sthul - Gross, Macro in nature
Sukhadi - The sweet made by mixing Jaggery, Ghee etc. in Hot wheat Flour
Sutak - Ritual of Seclusion to be followed during birth or death in relations
Swaminarayan - Swami (Master) of higher than high i.e., Ishwar etc.
Swapna - Dream state
Swatantra - Free, Unbound, Independent

Swati (Swant) - A constellation in which rain drop turns into gem if Fish holds it directly
Tamogun - The Lazy, Insensate state/Attribute
Tap - Austerity by body, mind and soul
Tej (Mahatej) - Light (Immense Light)
Thakorji - Idol/Image of God
Tretayug - Era before Dwaparyug, Silver age, Three times period of Kaliyug (Period=12.96 lac year)
Upasak - Determinant Worshipper
Upasana - Firm determination of personified God
Upsham - Tranquil state in which senses are reverted to Atma; The self
Vachanamrut - The holy Script which is collection of Spiritual knowledge given by Lord Swaminarayan
VachanamrutRahasyarth tika - The scripture in which essence of Vachnamrut are exemplified by Shri Abjibapa
Vachyarth - Apparent, Unproved, relative, outward, virtual, unrealised, at level of talking only
Vaikunth - Abode of God Vishnu
Vairagya - Detachment with worldly things
Vairaj (Vairajpurush) - Atma that has attained the cadre of Virat (huge) that creates 24 elements of Universe.
Vanzio - Barren, who has no offspring
Varta - Talks of God
Vartman - See 'Panch Vartman
'***Varun*** - God of Water
Vasudev - Elevated state between Pursush and Akshar
Virat (Viratpurush) - See 'Vairaj'
Vishnu - The deity sustaining this world
Vrat - Vow of Jap, Tap etc. for some attainment or to please God
Vriti (Vruti) - Inclination, Focusing, Leaning
Vyatirek - Transcendent, Personal, separate, associated
Yajna (Yagna) - holy ritual in which grains etc. put in fire. Sacrifice
Yampuri - Hell
Yog-yajna - Union with God by way of Meditation
Yug - Era, Age, Long period, Four Yug (Sat-yug, Treta-yug, Dwapar-yug and Kali-yug)

Village Baladia (Vrushpur) and Holy Abjibapa Chhatedi Campus



Holy Kalitalavadi and Shri Abjibapa Chhatedi temple



Shri Abjibapa Education and Charitable Center



Shri Abjibapa Sanskardham Hostel



"Whosoever, whether human being or deities pays obeisance here and even a bird flying over this place shall be granted Eternal Salvation"

- Abjibapa (18-03-1915)



Shri Abjibapani Chhatedi

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